Chapter III

PROFILE OF ANDHRA PRADESH AND YSR
Andhra Pradesh: A Profile

The State of Andhra Pradesh was formed in 1956. The language of most of the people in the State is denoted by the terms Telugu or Andhra, although they bear no phonetic or etymological affinity. There were two important stages in the formation of the State. At the time of Independence, the Telugu-speaking people were concentrated in the old multilingual Madras State and the princely State of Hyderabad. The Telugu-speaking areas of the Madras State were separated on 1 October 1953 to create the ‘Andhra State’, with Kurnool as capital. This Andhra region itself was composed of two sub-regions, namely the Andhra region (popularly called the Andhra), and the south interior region, known as Rayalaseema. Later, the Telugu-speaking districts (referred to as Telengana region) of the old Hyderabad State were merged with the Andhra State on 1 November 1956 under the State Reorganisation Act, to form the greater Andhra (Visalandhra), called Andhra Pradesh. Hyderabad, the former capital of the Nizam State, became the capital of the enlarged State (Rao, 1988; Narayana Rao, 1973; Sarojini, 1968; Venkatarangaiah, 1965). It was the first State in Independent India to be formed on linguistic principle, creating one unified State for people speaking one language.

THE THREE REGIONS OF ANDHRA PRADESH

It has now become customary to look at Andhra Pradesh as consisting of three distinct regions: the ‘Circars’ (literally, the government districts) or the coastal Andhra region consisting of nine districts (Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Krishna, Guntur, Prakasam and Nellore) and comprising 41.7% of the State population; the ‘Rayalaseema’ (the land of kings) consisting of four districts (Chittoor, Kadapa, Anantapur and Kurnool) with 18% of the population; and the ‘Telengana’ (the land of Telugus) consisting of 10 districts (Mahbubnagar, Ranga Reddy, Hyderabad,
Medak, Nizamabad, Adilabad, Karimnagar, Warangal, Khammam and Nalgonda) with 40.5 per cent of the population (Census of India, Andhra Pradesh, 2001).

The State came into existence after a prolonged struggle and a great deal of bargaining and compromises by the political elites of different regions. Levels of economic development in the three regions were uneven at the time of State formation, due to variation in important factors such as political legacy, land relations, rainfall, soil fertility, terrain, cropping pattern and other agricultural practices, irrigation, road and other infrastructure facilities, and literacy and health standards. These interregional disparities and the politicisation of the regional identities, especially in the Telengana region, have affected the State politics and elections since its formation. The backward regions of the State have made impressive progress in the last four decades, but this 'congenital defect' is yet to be overcome. Although Andhra Pradesh is known as an integrated State of the Telugus, its integration in social, cultural, emotional and economic terms is not complete. The demand for bifurcation of the State and separate statehood for Telengana comes repeatedly to the surface, sometimes assuming the proportions of a widespread movement marked by violent conflict. While some sections of the middle classes, upper castes and political leadership in Telengana feel that their region remained backward because of the 'raw deal' meted out to the region by the successive governments while disproportional benefits reaped by the people from the coastal region. Some sections in coastal Andhra think that they could have developed much faster if they were not encumbered by the Telengana region.

HISTORY

The coastal and Rayalaseema districts are often jointly referred to as the 'Andhra' in contradistinction to the 'Telengana'. Historians disagree on how these two terms came to be used to denote the same people. Some say that the Andhras came to the region from northern parts of the Indian sub-continent as
part of their southward expansion. They found a comparatively developed people here whom they called the Nagas. The language of the local people was non-Sanskritic, and they probably called themselves Tillingas or Telingas. Both groups lived together and in course of time united into one. The crossing of the Telugu/Tenugu and the Andhra gave rise to a hybrid and the synthesis has been so perfect that the two terms - Andhra and Telugu - became synonymous with each other (Hanumantha Rao, 1996: Nagabhushana Sarma and Veerabhadrara Sastry; 1995).

An Andhra Kingdom was mentioned in the Sanskrit Epics such as Aitareya Brahmana and Mahabharata. Inscriptional evidence showed that there was a kingdom in coastal Andhra ruled by Kuberaka with Pratipalapura (Bhattiprolu) as his capital in 5th century BC. This probably was the oldest known kingdom in south India. Around the same time Dhanyakatakam/ Dhananikota seemed to be a very important place. According to Taranatha: "On the full moon of the month Caitra in the year following his enlightenment, at the great stupa of Dhanyakataka, the Buddha emanated the mandala of "The Glorious Lunar Mansions" (Kalachakra). The Mauryans extended their rule over Andhra in 4th century BCE. With the fall of the Mauryan Empire, Andhra Satavahanas became independent in the 3rd century BC. After the decline of the Satavahanas in 220 BC, Ikshvakus, Pallavas, Vishnukundinas, Anandagotrikas and Cholas ruled the Telugu land. Inscriptional evidence of Telugu was found during the rule of Renati Cholas (Kadapa region) in 5th century BC. During this period the Telugu language, emerged as a popular medium undermining the predominance of Prakrit and Sanskrit. Telugu was made official language during Vishnukundina Kings who ruled from Vinukonda as the capital. Eastern Chalukyas ruled for a long period after the decline of Vishnukundinas. Their capital was Vengi. The present day Rayalaseema was the first home of Chalukyas. As early as 1st century CE, they were mentioned as being the vassals and chieftains under the Satavahana rule. Their place of residence at that time was the Kadapa area. They migrated to the
northern Karnataka area after suffering loses at the hands of Pallava kings. They reentered the Telugu land via the present day Telangana and gave rise to Eastern Chalukya kingdom.

The battle of Palnadu resulted in the weakening of Chalukyan power and emergence of the Kakatiya dynasty in the 12th and the 13th centuries BC. The Kakatiyas were at first the feudatories of the Western Chalukyas of Kalyani, ruling over a small territory near Warangal. In 1323 BC, Delhi Sultan Ghiaz-ud-din Tughlaq sent a large army under Ulugh Khan to conquer the Telugu country and capture Warangal. King Pratapprudra was taken prisoner. Musunuri Nayaks recaptured Warangal from the Delhi Sultanate and ruled for fifty years. The Vijayanagar empire, one of the greatest empires in the history of Andhra Pradesh and India, was founded by Harihara (Hakka) and Bukka, who served as Treasury officers in the administration of the Kakatiya empire. In 1347 CE, an independent Muslim state, the Bahmani kingdom, was established in south India by Alla-ud-din Hasan Gangu as a revolt against the Delhi Sultanate. The Qutb Shahi dynasty held sway over the Andhra country for about two hundred years from the early part of the 16th century to the end of the 17th century.

In Colonial India, Northern Circars became part of the British Madras Presidency. Eventually this region emerged as the Coastal Andhra region. Later the Nizam ceded five territories to the British which eventually emerged as Rayalaseema region. The Nizams retained control of the interior provinces as the Princely state of Hyderabad, acknowledging British rule in return for local autonomy.

India became independent from the United Kingdom in 1947. The Muslim Nizam of Hyderabad wanted to retain his independence from India, but his state of Hyderabad was forced to become part of the Republic of India in 1948 as Hyderabad State.
In an effort to gain an independent state, and protect the interests of the Telugu people of Madras State, Amarjeevi Potti Sriramulu fasted until death. Public outcry and civil unrest after his death forced the government to announce the formation of a new state for Telegu speakers. Andhra attained statehood in October 1953.

On 1st November 1956 Andhra State merged with the Telangana region of Hyderabad State to form the state of Andhra Pradesh, which is mainly Telugu-speaking. Hyderabad, the former capital of the Hyderabad State, was made the capital of the new state Andhra Pradesh.

The Rural and Urban Structure

There are 28,123 villages in Andhra Pradesh, which constitute the State's rural frame. All villages, except forest villages, are revenue villages with distinct revenue boundaries. The 117 'Statutory Towns' (including the six Municipal Corporations of Hyderabad, Visakhapatnam, Vijayawada, Guntur, Warangal and Rajamundry) and 93 'Census Towns' together constitute the urban frame of the State. As part of the decentralisation of the administrative system set up in 1986, each district is divided into a number of Mandals (intermediate territorial and administrative units, with a population of about 50,000 to 70,000, between the village and district levels) and Gram Panchayats (village councils or the area that falls under a village council). At the time of the elections to local bodies in July–August 2001, there were 22 Zilla Parishads (district councils) (excluding Hyderabad, which is entirely urban), 1094 Mandals and 21,943 Gram Panchayats in the State. At the end of the year 2000, the electorate of the State stood at 50.58 million. The State has 42 Lok Sabha (the lower chamber of Parliament) constituencies; in Rajya Sabha (the upper chamber of Parliament) it is represented by 18 Members and the strength of the State's Legislative Assembly is 294.
Profiles of Andhra Pradesh and Dr. Y.S. Rajasekhara Reddy

Geography

Andhra Pradesh can broadly be divided into three unofficial geographic regions, namely Kosta (Coastal Andhra/Andhra), Telangana and Rayalaseema.

Coastal occupies the coastal plain between Eastern Ghat ranges, which run the length of the state, and the Bay of Bengal. Telangana lies west of the Ghats on the Deccan plateau. The Godavari River and Krishna River originate in the Western Ghats of Karnataka and Maharashtra and flow east across Telangana to empty into the Bay of Bengal in a combined river delta. Rayalaseema Rayalaseema lies in the southeast of the state on the Deccan plateau, in the basin of the Penner River. It is separated from Telangana by the low Erramala hills, and from Coastal Andhra by the Eastern Ghats.

Andhra Pradesh forms a major cultural and geographical link between the northern and southern parts of India. It is situated in the tropical region between the latitudes 13–20° north, and the longitudes 77–85° east. It is bounded by the Bay of Bengal in the east, Orissa in the north-east, Chattisgarh and Maharashtra in the north, Karnataka in the west and Tamil Nadu in the south.

Andhra Pradesh has the second longest coastline in India (972 km): running from Ichchapuram in Srikakulam district in the north to Sriharikota in Nellore district in the south. There are seven working ports in the State, including one major port (Visakhapatnam) and two intermediate ports (Kakinada and Machilipatnam).

The climate of Andhra Pradesh may be described as tropical-monsoonal. The State receives its rainfall from the south-west and the north-east monsoons. Rainfall varies from region to region and fluctuates widely over time. The average rainfall ranges from approximately 74 cm in the south to approximately 200 cm in the north, but the annual fluctuations are considerable. As more than 60 per cent of the net sown area has no assured...
irrigation facilities and depends on rainfall for cultivation, monsoons play a crucial role in deciding the agricultural performance of the State and the overall condition of the economy. Most parts of Telengana and coastal Andhra receive fairly good rains.

However, Rayalaseema is a zone of precarious rainfall, the annual average being 69 cm, and as the monsoon often fails in this area, it has long been known as the 'stalk ing ground of famines' (kshamaseema). Annual fluctuations in the rainfall are sometimes so heavy that several districts are often subjected either to floods or drought. Excess rainfall is as bad as a deficit and a flood is as disastrous as a drought or severe famine.

Rivers constitute a vital element of the consciousness and way of life of the people in the riverine areas. The anicuts (irrigation systems) across the Godavari, Krishna, and Penna rivers, described as 'poems in concrete', were built more than a century ago. It was due to these irrigation projects that the Krishna–Godavari tracts of Andhra experienced an 'agrarian revolution' in a manner quite unlike any other part of the Madras Presidency in those days; the changes in the social and political organisation of Andhra that followed were immense. These irrigation projects are also responsible for the central coastal districts' status, which still endures today, as 'granaries' of the State. The sharing of river waters has become a contentious issue between various regions of the State in the last two decades or so.

Habitation is classified as town with a minimum population of 5000. 75 per cent of the male working population engaged in non-agricultural pursuits and a population density of at least 400 per km². Andhra Pradesh is also rich in a variety of minerals, the most important of them being coal, limestone, natural gas, barytes, manganese, mica and iron ore. Much of the industrial growth of the State is in mining and industries dependent upon these minerals.
Population Characteristics

Andhra Pradesh is the fifth largest State in India, in terms of both area and population. In 2001, the State’s population stood at 75.73 million (Census of India, 2001), which accounts for 7.4% of India’s total population. The sheer enormity of the State can be gauged against the fact that only 12 nations of the world have a population larger than that of Andhra Pradesh. The State population has more than doubled since its formation, although its decennial growth rate of population came down to 13.86 between 1991 and 2001.

Literacy rate in Andhra Pradesh has increased from 44.1% in 1991 to 61.1% in 2001, but it is still lower than the all-India figure of 65.4%. The difference in literacy rate between rural and urban population, tribal and non-tribal people, socially backward castes and the upper castes, and males and females is still very wide.

With approximately 27% of the population living in urban areas, the level of urbanisation in the State is almost on a par with the national average. Although the proportion of urban population as a whole has been increasing in the State, the rate at which it has grown has declined substantially in recent years. If high rates of urbanisation during the earlier three decades were attributed to the stagnation of the rural economy, the steep decline in the rate of urbanisation between 1991 and 2001 needs to be examined. Although the proportion of people living in rural areas has declined from 82.6 per cent in 1961 to 72.9 per cent in 2001, the living standards of the rural people overall remain low, as most of them live in conditions of agrarian overpopulation and limited opportunities for productive work. Speaking to members of peasant families in rural areas, it becomes clear how eager the peasants are to move to towns if any opportunity to do so arises. Parents are not usually inclined to give their daughter in marriage to a person living in the village or engaged in agriculture, preferring a minor office employee in an urban area.
Nearly 80% of the total workers in the State are still engaged in agriculture (cultivators and agricultural labourers combined). While the proportion of cultivators among the 'main workers' has declined, the proportion of agricultural labourers has been on the rise. The proportion of agricultural labourers in Andhra Pradesh is the highest among all the States in India and their proportion tends to be even higher in the agriculturally advanced areas of the State. It is well known that all those who are involved in agriculture do not have sufficient work. With mechanisation, the need for manual labour in villages has been on the decline. Such a situation leads to overcrowding in agriculture and disguised unemployment. The elders in the villages often speak about the laziness syndrome prevailing in the rural areas, indicating that there is insufficient work for all members of the village. Since dependency on agriculture over time has not notably declined in the State, the per capita income of the agrarian population can be improved only with a significant rise in productivity levels, diversification of livelihood options in rural areas or a major shift of the rural population to urban areas, relocating people in different occupations.

In terms of religious identities, Andhra Pradesh is a mosaic of different faiths. Although Buddhism was said to be the major religion until around the early medieval period, it has become virtually non-existent today. The 'Hindus', including the scheduled castes (SCs) and scheduled tribe (ST) For the first time, the growth rate of the population has come down compared to the previous decade and is the lowest since Independence. This is much less compared to the all-India decennial growth rate of 21.34, constitute about 89% of the total population.6 North coastal Andhra has a preponderance of Hindus with about 99% in Srikakulam and Vizianagaram districts, and about 97% in Visakhapatnam and East Godavari districts. Muslims occupy second place with about 9 per cent of the population. Although Shias are considerable in number, majority are Sunnis. Muslims are located largely in certain districts and towns - they are considerable in number in Rayalaseema region (about 13 per cent).
Guntur district (11 per cent) and parts of Telengana. The capital city, Hyderabad, where communal politics thrive, has 26 per cent Muslims. Christians constitute about 1.8 per cent in the State, with a high concentration in Guntur district (6.7 per cent), followed by Krishna and West Godavari. Christianity spread mainly among the socially depressed castes, to which it rendered great service, but there is also a small section of upper-caste Christians. The percentage of Christians may be apparently low because a larger number of dalit Christians claim to be Hindu for technical reasons. Jains, Buddhists and Sikhs constitute about 0.4%, 0.3% and 0.3% respectively of Andhra Pradesh’s population.

Economy

Andhra Pradesh, like most States in India, has a multi-structured economy, ranging from shifting cultivation in Agency areas of Srikakulam district to high-tech industries in Hyderabad. As mentioned earlier, agriculture is still the mainstay of the Andhra Pradesh economy. The net area irrigated was 4.38 million hectares (41 per cent of net sown area) in 1999–2000, constituting about 8% of the total irrigated land in the country, slightly above the national average (39 per cent). But the area irrigated and sources of irrigation vary from region to region. During the early decades of the State existence, canal irrigation was given priority, but for some time now, progress in bringing more land under canal irrigation has been negligible. Food grains account for about half of the total cropped area: rice alone accounts for nearly half of the total area under food crops, and pulses, oil seeds, especially groundnut, cotton, chillies, sugarcane, tobacco, and turmeric are the principal commercial crops of the State (Government of Andhra Pradesh, 2001).

Agricultural productivity per hectare has shown an increase since 1970–01 in the regions and crops that came under the influence of the agrarian revolution, Commercialisation of agriculture in the State became prominent from the early 1970s, but this has also had an adverse effect on the peasant
economy. Agriculture has become capital intensive and losses due to natural disaster, pest or price fluctuations in the market, often depriving the peasantry of remunerative prices for their product, have meant the collapse of their economy. Several members of the peasant classes, who in search of prosperity opt for commercial crops and incur heavy investments mostly raised through loans ultimately ending up as paupers. Such 'pauperisation' from the status of an independent peasant results in loss of dignity for the peasantry as they cannot pay back their debts, marry off their daughters or support their children's education, and the living standards of the family experience a sudden fall. This in turn drives the peasant to a state of despair and loss of interest in life. Suicide among farmers, especially those who grow commercial crops such as cotton, tobacco, chillies and groundnut, has become a recurrent phenomenon in the last two decades. Andhra Pradesh has the dubious distinction of recording the highest number of suicides of farmers in the country in recent years.

The share of agriculture in the Net State Domestic Product fell to about 25 per cent in 2000–01, from about 60 per cent at the time of State formation. This decline in itself would not be cause for concern, provided it is accompanied by a corresponding decline in the proportion of the population dependent on agriculture. This, however, has not happened. The agrarian population in the State is thus sharing.

The number and percentage of marginal and small holdings and the area operated by them have been increasing, while the medium and large holdings have been declining over the last three decades. While in the early 1970s the medium and large landholdings accounted for 15.6 per cent of the total holdings and operated an area of 57 per cent of land, in 1995–96 they accounted for only 6% of the holdings with 30 per cent of the total land. There has been a sharp decline in the number of large holdings and the area operated by them. 'Deconcentration' of land has been taking place in the State due to a multiplicity of factors, such as agrarian struggles by the communist and peasant
organisations in the early decades, land ceiling laws enacted by the
government, and emigration of members of landowning families to urban areas
and most importantly the prevailing inheritance pattern. Old style landlordism
has broken down in many parts of the State and land ceiling laws have lost
their appeal.

In the pre-Independence period, land passed from the zamindar (a type
of landlord, holder and rent receiver of an agricultural estate during the British
rule) and non-agricultural families to the members of intermediate castes, but it
seems that land is now being passed from peasant families, who have lost
interest in agriculture or are unable to keep their land, to members of backward
and scheduled castes who are engaged in agriculture. These changes in the
agrarian structure have far reaching socio-political implications.

Andhra Pradesh was a late entrant into the country’s industrial scene.
The share of the manufacturing sector in the Net State Domestic Product has
increased from 7.2 per cent in 1960–61 to 12.9 per cent in 1999–2000 (at
constant prices, 1993–4). The share of the secondary sector as a whole stood at
19.4 per cent in that year (GoAP, 2001). Growth of industries in the State was
mainly propelled by public sector industry, especially in pharmaceuticals,
electrical equipment, heavy engineering and machinery, iron and steel and
fertilisers. Three-quarters of total employment in the organised sector was in
the public sector in 1998 (1,513,000 out of a total of 2,065,900), although it
may have come down due to the stoppage of further investment and also
disinvestment in the public sector in recent years.

According to the data available for 1998, the most prominent industries,
judging by employment figures, were the manufacture of food products (22.9
per cent of factory employment), followed by non-metallic mineral products
(16.4 per cent). Other important industry groups included machinery equipment
and metal parts (10.9 per cent), cotton textiles (7.1 per cent), chemicals and
chemical products (5.1 per cent), metals and alloy industries (5.1 per cent), paper and printing industries (3.3 per cent), beverages and tobacco products (3.1 per cent). During the 1990s, the textiles, chemicals, paper, machinery and metal industries recorded faster growth. Much of the industrial growth took place in and around Hyderabad and Visakhapatnam cities. Computer software exports have also seen an impressive growth in recent years. The most prominent of household industry is handlooms. The growth of industry in the State in recent decades has been identified as one of the offshoots of agricultural growth since the 1970s. Higher agricultural productivity and incomes have contributed to the pace of industrial development through the supply of entrepreneurs and investment resources, as well as a rising demand for manufacturers. It is said that the rapid accumulation of agricultural surpluses among the top segment of peasants and landlords during the agrarian revolution, limited opportunities for further investment in agriculture in these regions due to land ceiling legislation in the early 1970s (Hanumantha Rao, et al., 1996; Haragopal, 1985). The rise of members of peasant families to political prominence and their ability to influence the industrial and credit policies contributed to the flow of agricultural surpluses into industry. The decade between 1975 and 1985 is considered a golden era for industrialisation in Andhra Pradesh State.

Poverty remains one of the major challenges to the government and society in Andhra Pradesh, as elsewhere in the country. The estimates of poverty by Minhas et al., Expert Group, Planning Commission and the World Bank (Hanumantha Rao et al., 1996) using State-specific poverty lines, show that poverty in Andhra Pradesh has been declining since 1957–58, although the rate of decline varies from one estimate to another. The rate of decline has however been sharper since 1973–74, and it has been greater in Andhra Pradesh compared to several other States and India as a whole. The Planning Commission’s estimates of rural and urban poverty in Andhra Pradesh show that poverty declined from 48.9 per cent in 1973–4 to 22.2 per cent in 1993–4.
The figures for rural poverty were 48.5 per cent and 15.9 per cent and for urban poverty 50.6 per cent and 38.3 per cent for the respective years (Hanumantha Rao, et al., 1996). The latest government figures show that there has been a significant decline in recent years in the prevalence of both urban and rural poverty in Andhra Pradesh: rural poverty had fallen to 11.1 per cent (5.8 million) in 1999–2000 and urban poverty to 26.6 per cent (6.1 million), the combined poverty level being 15.8 per cent (11.9 million) (Government of Andhra Pradesh, 2002). However, the National Sample Survey Organisation’s (NSSO) 55th Round on Employment–Unemployment shows that the rate of poverty decline in Andhra Pradesh was not so high (Sundaram, 2001).

Studies point out that rural poverty is inversely related to agricultural production: in years of higher production, poverty falls, and in years of low production or drought, it rises (Government of Andhra Pradesh, 2000; Hanumantha Rao, et al., 1996). But it is surprising that the pace of reduction of poverty has slowed down since 1983, during a period in which the poverty alleviation programmes, including food subsidy (Rs 2/- per kilo rice), were implemented on a very large scale. Thus, it is difficult to establish any likely inverse relation between large-scale welfare schemes and poverty levels or a direct relation between economic reforms and poverty levels. Despite several welfare schemes, the incidence of poverty tends to be higher among the backward and scheduled castes and scheduled tribe population. While poverty causes hardship to those who have to live under it, it has its own political and electoral implications. The promise of providing basic physical needs has dominated the election strategies of the political parties in recent decades because of the prevalence of poverty. It is often heard that votes are purchased with money and other allurements and the politicians seek to divide the poor people on caste and communal lines. The ‘public servants’ become arrogant and behave as if they are masters because of the preponderance of poor people, who tend to be fearful of the elites and hence submissive; the politicians tend to be corrupt and populist at the same time.
Caste Structure

It is well known that Indian society and politics are unique in character because of the caste structure. The caste factor has occupied a prime place in academic analysis and political discourses in Indian politics. Although most politicians would affirm that the goal of India should be to build a casteless society, the caste factor invariably enters their electoral calculations. Nonetheless, there are those who would argue that the role of caste has been over emphasised and that Indian voters have been exercising their franchise based on considerations other than caste. Since it is somewhat difficult to relate class category to political process and electoral behaviour, and in any case there is little data available on this dimension, it seems easy to employ caste category, as it is easily perceived and well articulated in politics. Studies on caste and class reveal a great deal of overlap between caste and class categories; some analysts presume that analysis of caste politics would also subsume, to a certain extent, the analysis of class politics.

Due to the changes in social relationships and the logic of universal adult franchise in a fairly open and competitive electoral system, the nature of caste identities and inter-caste relations have been undergoing continuous transformation in Andhra Pradesh. Much of the research on the sociology of Indian politics in the post-Independence period has focused on how the dominant castes came to occupy an important place in politics and the means they have adopted to retain political control. In the recent past, the emerging elites from the backward and scheduled castes have been applying pressure for a ‘due’ share in the power structure. As a response, the established political parties have provided more room to these new elites in the higher echelons of the party and public/political offices.

The caste structure in Andhra Pradesh is akin to that existing in most other parts of India, if it is viewed as a traditional social order in which people are functionally dependent on each other but separated as distinct groups.
stratified as high and low. Nonetheless, the nature of the caste system has been undergoing tremendous changes over hundreds of years, with varying patterns in different regions and as such, caste should not be viewed as a fixed and rigid social relation. All castes in Andhra Pradesh (except the Brahmans) share the linguistic boundaries of the State, although they have several features in common with other castes similarly placed in the social hierarchy in other States. The distinct character of Andhra Pradesh State politics can be largely attributed to this feature. There is also some difficulty in speaking of a uniform caste structure in Andhra Pradesh, as there are inter-regional and intra-regional variations. For example, the three north coastal districts differ greatly from those of the central and south coastal region. There are also variations between the three regions of the State (Suri, 1996). As such, only the broad outlines of caste structure in the State can be determined. Another problem is that reliable data on the population proportions of various castes are not available. We can speak of only approximate figures (Ram Reddy, 1989) and often the leaders of various castes make exaggerated claims about their caste population.

Among the *dwijas* (twice-born castes), the Brahmans constitute about 2–3 per cent of the State’s population. For many years they held a pre-eminent position in society, and this continued until about the middle of the 20th century. The Brahmans were the first to have recourse to English education and they occupied important positions in the British administrative set-up. They were able to exploit the initial advantages of the British rule and dominated the political scene during the freedom struggle and in the early years of Independence. Most of them gradually severed their rural roots and land connection and steadily shifted to urban areas for a variety of social and economic reasons. As members of a community which has a historical head start, they are still in large numbers in the bureaucracy, mass media, academic institutions and other important professions such as law, scientific research, medicine and management. The Komatis in Andhra Pradesh, who claim Vysya status, constitute another 2–3 per cent of the population. Engaged in the
traditional occupation of trade, Komatis are omnipresent in the State. There are some wealthy businessmen among them and the members of the caste carry on most of the trades — textiles, grain, banking, money-lending, grocery, shopkeeping, pawn-broking, etc. Currently they are also engaged in entrepreneurial activities of greater proportions. Their members are more or less equally distributed in all the districts. Rajus, who claim Kshatriya status, are mostly confined to the north and central coastal regions and constitute less than 1 per cent of the State’s population.

The non-Brahman caste groups, such as the Reddis, Kammases, Kapus and Velamas, whose main occupation has been cultivation, are the most important social groups in the State in terms of numerical strength, land control and access to political power. The term ‘dominant caste’, coined by Srinivas, suits them very well and during medieval times and the early British period, they enjoyed power and prestige analogous to the Kshatriyas in the north. Some of these peasant communities consider themselves as the local variants of the ruler caste, while all of them have experienced in the three north coastal districts of Srikakulam, Vizianagaram and Visakhapatnam, the most politically influential communities are the Turpu Kapus, Kalingis and Koppula Velamas, who are not found in other coastal districts. They are the middle-level peasant castes, which have backward status for the purposes of reservation in educational institutions and government employment. Similarly, the Reddis and the Kammases, the two dominant castes in State politics, are absent in these districts. For a caste to be dominant, it should own a sizeable amount of the arable land locally available, have strength of numbers, and occupy a high place in the local hierarchy” (Srinivas, 1972) continuous ascendancy in Andhra society and politics since the 1920s. The huge irrigation systems constructed in the mid-19th century (mentioned earlier) enabled some members of these communities to accumulate agrarian surpluses and use the economic resources to lead a better lifestyle and have English education. A class of rich peasantry began to emerge among these castes in the 20th century pre-Independence.
period due to, among other factors, a rise in the price of agricultural produce, money lending and trade in commercial crops. Their economic and educational advancement enabled them to challenge and dilute the Brahman dominance in the cultural and political spheres (Suri, 2000; Ramakrishna, 1993; Innaiah, 1985; Barnett, 1976; Baker, 1976; Washbrook, 1976; Baker and Washbrook, 1975; Irshick, 1969). Their participation in the anti-colonial and anti-feudal struggles politicised them a great deal and produced a rich crop of leaders.

The Reddis, who represent about 8–10 per cent of the State’s population, can be found in all the three regions of the State, particularly in the five Telengana districts of Karimnagar, Warangal, Nalgonda, Mahbubnagar and Khammam, the Circar districts of Guntur, Prakasam and Nellore and the four districts of Rayalaseema. In the past, they were rulers in some parts of Andhra Pradesh. The caste title ‘Reddi’ comes from the Telugu word ‘redu’ or ‘rat’, which means ‘ruler’. During the medieval period they were described as the enterprising class of warriors and military chiefs. In the modern period, most of the poligars (chiefs of large territories until the early 19th century) in Rayalaseema and Jagirdars, Muktedars and Deshmukhs (feudatory chiefs) of Telengana regions came from the Reddi community.

According to one Kamma caste historian, the central coastal Andhra region, consisting of East and West Godavari, Krishna, Guntur and Prakasam districts, was once known as ‘Kamma Rashtra’. The Kammas consider themselves as Kshatriyas in the Varna hierarchy and recall their privileged position in the reign of the Kakatiya dynasty (13–14th centuries). The Kammas of coastal Andhra carried out a non-Brahman movement in the 1920s and later.

It seems the term ‘Kapu’ is a generic category which denotes ‘cultivator’. It is said that once all the peasant communities were considered Kapus: in fact, in the 1921 Census, the present Reddis were enumerated as Kapus. In several places, the landowning cultivators are addressed by the
agricultural labourers as ‘Kapu’. The Kapus keep the caste title ‘Naidu’, but the Kammas also use this title in certain areas. BC’s represent about 35–40 per cent of the State population, although the Second Andhra Pradesh Backward Classes Commission (1982) estimated that the BCs constitute 44 per cent. All these castes have a caste pride and regard themselves as having high social status, different from that ascribed by the orthodox Brahmans. The Padmasalis and the Kamsalis regard themselves as the dwijas and culturally superior to several other communities. Some of these castes, such as the Yadava and Gowda, are engaged in cultivation, enjoy a good social standing and in recent years have been growing in strength in education, employment and economic and political ascendancy. These castes have been given reservation under the Other Backward Castes (OBCs) category since 1961.

Andhra Pradesh is one of the main States in India to have a large concentration of the scheduled castes, with about 8 per cent of the total SC population of the country. There are about 59 SCs in the State, constituting approximately 16 per cent of the State’s population. Their proportion is more than 14 per cent in 19 districts. More than two-thirds (68 per cent) of the SC population are agricultural labourers and the proportion of SCs living below the poverty line is also very high. Large sections of them are still subjected to social discrimination, especially in rural areas, although the situation has undergone a great deal of change after Independence. In recent years the term ‘dalit’ is preferred to denote these communities. Malas and Madigas are the two foremost scheduled castes, and together they constitute more than 90 per cent of the State’s SC population. Numerically the Madigas are slightly higher than the Malas, but the latter are better placed in terms of education, urban employment and political opportunities. During the late 1990s, the Madigas waged a struggle for improving their lot and for categorisation of SC reservations to ensure equal distribution of benefits among the subgroups of the SCs (Suri, 2001b; Balagopal, 2000).
Andhra Pradesh incorporates about 33 tribes, which form about 7 per cent of the State's population. Koya, Banjara/Lambada, Konda reddi, Gond, Chenchu, Yerukala, Yanadi, Savara, and Jatavu are the major ones. There are exclusive tribal tracts in the northern Circars and Telengana. The educational level among the tribals is extremely low and sections of some tribes still live under the conditions of natural economy. In the Agency areas, they are the victims of land alienation, indebtedness and bonded labour. There is also growing awareness among these people about their rights and they are starting to organise themselves and form associations to wage their respective campaigns and struggles to secure constitutional guarantees and protect their customary rights over their lands.

Government and politics

Andhra Pradesh has a Legislative Assembly of 294 members. The state has 42 members in the Lok Sabha (Lower House Parliament) of India and 18 in the Rajya Sabha (Upper House).

Andhra Pradesh had a row of Congress governments till 1982. Kasu Brahmananda Reddy held the record for the longest serving chief minister which was broken by Nara Chandrababu Naidu. P.V. Narasimha Rao also served as the chief minister for the state, who later went on to become the Prime Minister of India. Among the notable chief ministers of the state are Tanguturi Prakasam (CM for Andhra state only) Sanjiva Reddy, Kasu Brahmananda Reddy, Marri Chenna Reddy, Kotla Vijaya Bhaskara Reddy, N.T. Rama Rao, Nara Chandrababu Naidu and Y.S. Rajasekhara Reddy.

The Beginning of Multi-Party Politics 1982 saw the rise of N.T. Rama Rao (or NTR) as the chief minister of the state for the first time introducing a formidable second political party, Telugu Desam Party, to Andhra politics and thus breaking the virtually-single party monopoly on Andhra politics. Nandendra Bhaskar Rao attempted a hijack when NTR was away to the United States for a
medical treatment. After coming back, NTR successfully convinced the governor to dissolve the Assembly and call for a fresh election. NTR won by a large majority. His government's policies included investment in education and rural development and in holding corrupt government offices accountable. 1989 assembly elections ended the 7-year rule of NTR with the congress being returned to power and Dr. Marri Chenna Reddy at the helm. He was replaced by Sri. N. Janardhan Reddy who was in turn replaced by Sri. Kotla Vijaya Bhaskara Reddy. In 1994 Assembly saw NTR becoming the chief minister again, but he was soon thrown out of power by his finance minister and son-in-law Sri. N Chandrababu Naidu. NTR died from a heart attack before the next elections and thus Naidu was able to win a second term before he was defeated by the Congress-led coalition in the May 2004 polls.

Dr. Y.S. Rajasekhara Reddy of the Indian National Congress (INC) is the current chief minister of the state. Dr. Rajasekhara Reddy fought the 2004 Assembly elections in an alliance with a new party called Telangana Rashtra Samithi (or TRS), which had the agenda to form a separate state called Telangana.
PROFILE OF DR. Y S RAJASEKHARA REDDY

Personal Background

Yeduguri Sandinti Rajasekhara Reddy hails from Pulivendula, a small town in Kadapa district of the backward Rayalaseema region. He is the second son of Sri Raja Reddy. He was born on 8th July 1949 at the Jammalamadugu town mission hospital. He was a natural heir to his father’s legacy. YSR, as he has been popularly known, has been a “good student.” After completing his schooling in Bellary (St John’s), he went to Loyola College, Vijayawada.

He has been a dynamic leader, evincing keen interest in politics right from his student days. While studying in Mahadev Rampure (MR) Medical College, Gulbarga, Karnataka, he served as President of the Students’ union. During those days he was a union leader and NCC Officer. He was elected leader of the House Surgeons’ Association in S V Medical College, Tirupati. The House Surgeons during those days were getting Rs.110/- per month as stipend. They wanted an increase and went on a strike. As the President of S V Medical College House Surgeons’ Association, YSR met the then Chief Minister of Andhra Pradesh Sri P.V. Narasimha Rao (who later became the Prime Minister of India) for the enhancement of the Surgeons’ stipend. Sri P.V. Narasimha Rao seems to have said, “while the funds were not there even to pay the present stipend, how can the government increase the stipend?” However, the students under YSR’s leadership succeeded in getting the enhancement of the Stipend.

His father had always been a source of inspiration for YSR since his childhood. It was none other than Sri Raja Reddy who led YSR into active politics. If YSR had any role model in his earlier days it was his father. His brutal murder in 1998 inflicted a deep injury and left a dark scar on YSR’s heart.
His father Late Sri Y.S. Raja Reddy was known for his dare devil temperament and mercurial dynamism as a leader of the forlorn masses. Dr. YSR inherited these qualities from his father to emerge as a darling of the deprived in the State. Sri Y.S. Vivekananda Reddy, the younger brother of Dr. YSR, and also his 'Man Friday', got elected as a Samithi President, twice as MLA, twice as Member of Parliament from Kadapa Loksabha constituency. He is a source of strength to Dr. YSR in and outside the District.

Serving the Society

After completing his internship his ambition was to start a hospital in his native village Pulivendula. Moved by his interaction with the poor patients in the SVRR Hospital and by the death of a poor man in his village due to lack of sufficient health care, he decided to start a hospital to remove the tears from the eyes of at least a few people. After completing MBBS, he served as Medical Officer at Jammalamadugu Mission Hospital for a brief period. He was sympathetic and generous towards the poor patients. He worked day and night in the hospital and earned the affection of the poor. He explained to the poor the advantages of family planning and disadvantages of population growth. In 1973 he established a 70-bed hospital named after his father at Pulivendula. Within a short span time YSR got name and fame not only as doctor but also as a good human being. Patients came from not only Pulivendula and neighbouring villages but also from all corners of the district. He gave first priority in the hospital to cleanliness. He served the poor and needy by charging a nominal fee of Rs1/- . Daily, he treated more than 200 out-patients.

Besides this, his family established several educational and training institutes in and around Pulivendula: a polytechnic college, Elementary and High School, Junior College in Pulivendula and Simhadripuram, ITI and Degree college. These were handed over to the well known Layola Educational
Institution later. YSR’s business acumen, entrepreneurial skills, and above all his transparency brought him laurels in this arena too.

Even from his college days, YSR tried to eradicate groupism, regionalism, and communalism. To cite an example, one day two medico students from Kurnool and Anantapur districts were fighting with each other at the College gate in the Medical college Campus. YSR interfered and stopped the quarrel. He pacified them and later on, they began to come to him for his advice. He also solved the problem of Ragging. YSR arranged a meeting of the students from Rayalaseema region (Kadapa, Kurnool, Anantapur and Chittoor districts) and asked them to live in peaceful, friendly and cordial atmosphere. With the initiative of YSR, medicos from Anantapur, Chittoor, Kadapa and Kurnool districts sat together and decided to end their enmity. Thus leadership qualities in him were noticed even in his student days.

Family

YSR was married in 1971 to Smt. Vijayalakshmi, the eldest daughter of Ramanjula Reddy and Tulasamma of Cheemalavaripalle situated in Tadipatri town of Anantapur district. He is blessed with a son and a daughter. His son, emerged as a successful entrepreneur to the utmost satisfaction of his father. YSR’s son Jaganmohan Reddy, daughter Sharmila, and their children enjoy a very special place in YSR’s personal world.

Entering the Political Arena

His family members are deeply involved in public service. Smt. Indira Gandhi’s policies and programmes attracted YSR. He was particularly moved by the Nationalization of fourteen banks which paved the way for the poor to get credit from the banks. The young leader Sanjay Gandhi, the younger son of Smt. Indira Gandhi liked YSR and wanted him to enter into public life.

Rajasekhara Reddy was inducted into party politics when all of a sudden, Jaya Prakash Reddy (a friend of Sanjay Gandhi) announced that YSR
was appointed as the General Secretary of Youth Wing of Kadapa District Congress Party. YSR was surprised and told his friends that it was difficult for him to spare time, as he was busy with the hospital. Jayaprakash Reddy persuaded him to change his opinion, thus paving the way for YSR to enter into active politics.

YSR attended the AICC Plenary session held at Gauhati under the Presidentship of Sri. D.L. Barac. It become easy for young and dynamic leader like YSR to attract the top level dignitaries of the party (Sanjay Gandhi) who recognized talent. YSR prepared a plan for propagating the 20 point programme of Smt. Indira Gandhi and the 15 point programme of Sri. Sanjay Gandhi.

The APSRTC Workers’ Union in Kadapa unanimously elected him as its leader. His love for agriculture earned him the affection of the farmers also. Thus with in a short span of time, he emerged as a popular leader in the district.


During this period, YSR was at the centre of several controversies including the barites mining lease to his father and the acquisition of AP Carbides Limited by his family. In the 1983 assembly election, despite the NTR-led TDP wave, he was re-elected from Pulivendula with a good margin. He became the youngest AP Congress chief in 1983.

YSR did a hat-trick in Pulivendula, polling 65 per cent of the votes in the 1985 election withstanding a strong wave favouring NTR (after Sri
Nandendla Bhaskar Rao usurped his mandate). In 1989 he won the Kadapa Lok Sabha seat while his brother Y S Vivekananda Reddy was elected from Pulivendula.

In 1992, the latter quit the seat as YSR wanted to make a bid for the CM's post. But, as YSR had opted out of the CM race, his uncle Dr Purushottama Reddy was fielded in the by-election. He won the seat effortlessly. Pulivendula elected Vivekananda Reddy in 1994 despite another NTR wave. YSR won the Kadapa Lok Sabha seat first in 1989, then in 1991, 1996 and 1998.

Hopping from one controversy to the other, YSR is known to have made as many friends as enemies during his political career. A winner in all that he does, YSR won all the elections he contested. Even today his admirers exclaim, "He (YSR) defeats defeat."

A Public Representative

During his 25-year long political career, YSR has served the people in various capacities, both in the government as well as in the party. He was the President of Andhra Pradesh Congress Committee (APCC) twice 1983-1985, and 1998-2000. During 1980-83 he was a minister holding the portfolios of Rural Development, Medical & Health and Education etc. From 1999 to 2004 he was the Leader of Opposition in the eleventh Assembly of the State.

He played a key role in exposing the misdeeds of Telugu Desam Party (TDP) Government. He fought against the TDP government tooth and nail in the Assembly by giving 21 notices under rule 304 of Assembly Rules, 8 calling attention notices under the Rule 74 of Assembly Rules from 2000 to 2003. Even as an young MLA, YSR rallied all the Congress MLAs from Rayalaseema and led an indefinite hunger strike on water issue. One of his early achievements was getting Tungabhadra water for Pulivendula Branch Canal (PBC). Rayalaseema Thermal Power Project and Milk Foods at
Proddutur, Chitravathi Balancing Reservoir, Comprehensive Drinking Water Scheme for Pulivendula, Yerraguntla – Nandyala Railway line and Kurnool-Chittoor High Way were some of his major achievements. In August 2000, 14 day Hunger-Strike of Legislators under his leadership to protest against the hike in power charges is still fresh in the memory of the people. His exposure of the ruling party and its misdeeds both inside and outside the Legislative Assembly made him an uncontested leader of the Congress Party in the State.

Former chief Minister NT Rama Rao laid the foundation stones for Telugu Ganga Project, SRBC, Galeru-Nagar Canal and Gandikota Reservoirs mainly due to the agitation for water under the leadership of YSR. YSR opposed the collection of Water Cess from farmers, the decision to privatize the Nizam Sugar Factory, excess payments made by AP Beverages Corporation Ltd., to IMFL suppliers, irregularities in the implementation of ‘Food for Work Programme’, privatization of the Kakinada Sea Port Ltd, the weeding out of Ration Cards by the then Government. The Co-operative loans recovery, several farmers had committed suicides unable to pay the loans, government to give time for the farmers for the settlement of co-operative loans. During this period he forced the government to retrace several anti-people steps. YSR has been instrumental in orchestrating several mass struggles, highlighting many issues facing the peasants, weavers, dalits and women. His relentless fight for clearance of pending irrigation projects, particularly in the backward region of Rayalaseema, has earned him a special place in the hearts of millions of farmers. He felt that as the Government did not provide sufficient electricity and irrigation facilities, the suicides of the farmers were on the rise. YSR raised the issue about the failure of the government to protect the innocent public from being cheated by white collar offenders in urban banks, scams, lotteries, illegal prize chits, money circulation schemes etc. His unremitting struggle against certain anti-people measures that were sought-to-be introduced in the name of ‘reforms’, including frequent increases in power tariff and
indiscriminate privatization of public sector units, exalted his position as a popular leader.

Personal Discipline

YSR is very disciplined in his personal life. He gets up in the early hours and prepares himself for the gruelling day-long work for 16-17 hours. He is a healthy and hygiene conscious person. He is very particular about spirituality, culture, yoga and meditation, his strong conviction being "A sound soul in a sound body". YSR keeps to his appointments on the dot, never sparing anyone for complacency in this regard. YSR is keenly interested in reading fiction in English, with a preference for light-reading material. He complains to his friends about being deprived of the pleasure of reading because of the multifarious activities day in and day out. But everything has its place in his disciplined world.

A Modest Personality

Dr. Reddy, unlike most politicians, reflects the spirit of a true Indian who walks his talk. While his thought is dressed with all that is modern and ennobling, Dr. Reddy's person is invariably clothed in traditional costumes that include dhoti and a shirt made of handloom cloth. In all of his public and private conversations, he speaks from the core of his heart.

As a demanding Chief Minister, YSR expects bureaucrats to do their job meticulously, and present before him only facts that are shorn of all publicity-oriented and manipulative figures. He does not tolerate hype and extravaganza in communicating official messages. He wants incontrovertible facts stated in a simple language that is intelligible even to the unlettered, because taking administration to the people is an article of faith for him.

"Don't count the years you want to live. Ask yourself how much you have done for society at large with whatever opportunities the Almighty has provided you", is Dr. Reddy's word of advice for those who have excuses for
not doing even what is within their means. It is this humane principle that prompted him to take pioneering steps to ensure delivery of social security pensions to the needy in the first week of every month. He has become a towering personality in the party and an undisputed charismatic leader in State.

His Stature

"Though measuring 5'7", Reddy looks majestically simple in his appearance with an ever-smiling genial countenance. This in fact overshadows his unfailing willpower to achieve his targets with the resilience and tenacity of a spider."

His Philosophy of Life

Dr. Rajasekhara Reddy strongly believes that the human life is a boon provided by the Almighty to share one’s blessings with others while serving less privileged human beings.

His Approach

Dr. Reddy is committed to a balanced approach towards giving thrust to information technology, bio-technology and all sectors that enhance industrial and agricultural production. His watchword is total transparency in all transactions and deals that envisage public-private partnerships or involve private investments. YSR believes that he is simply a custodian of people’s trust.

His Mission

He believes that as around 75 per cent of the population in India depend upon agriculture for livelihood, most administrative efforts should be focused on the rural economy.

A Raithu Bidda

One of his focal points is Agriculture. Although a physician by profession, Dr. YSR is basically a son of the soil, a Raithu Bidda in its true
sense. Hailing from the drought prone Rayalaseema region, he knows the real value of every drop of water. Even as an young legislator he realized that the people of this region face many hardships due to lack of water. This is the main reason he has always been in the forefront of leading several struggles for irrigation projects. After essaying the role of a policy maker Dr. YSR has been translating his dream of providing water for the thirsty fields into a reality. In pursuing his wish of transforming the state into a greener one - the dream of a Harithandhrapradesh - Dr. YSR allocated in the first two years of his rule a sum of Rs.16000/- crores for building irrigation projects. Now the estimated cost of completing 39 major and 23 minor irrigation works to bring 88.82 lakh acres additionally under cultivation besides stabilizing another 22 lakh acres at a cost of Rs.1,00,000 crores. Later the minor irrigation works, lift irrigation, micro irrigation, and tank irrigation works were added to the water bowl .Providing Houses for the homeless is yet another area which occupies a crucial importance in Dr. YSR’s priorities. He allocated more than Rs. 500/- crores for this sector alone.

Basing on his personal interaction with the old and the aged people of the rural areas during the Prajapraasthanam Padayatra, Dr. YSR enhanced Old age pensions for the needy. This is a rare stance found in the age of political consumerism where the leaders bury their past experience as soon as they get elected to plum positions. Distributing more than 300000 acres of Government lands to landless poor is another welfare measure that stands as a sound proof of the humane face of Dr. YSR’s Ministry. A conscientious congressman, Dr. YSR has won accolades from his friends and foes alike as a warm blooded and cool-headed man of masses. Honesty is rather his second nature. The way in which Dr. YSR stood loyal to his election manifesto stands as a testimony for this statement. Of late Dr. YSR, the fresh ‘Role Model’ in demand, evolved himself into national proportions if not international.
Turning Point

Dr. Rajasekhara Reddy, sworn in as Chief Minister of Andhra Pradesh on 14.05.2004 is acclaimed, both by the National and the International leaders that visit the State as the best blend of an able administrator and the most loved leader of the masses. A go-getter to the core, Dr. YSR is known for his unflinching grit, steadfast determination and never wavering boldness in translating his vision into reality. A family man to the core, Dr. YSR, rates the spirit of togetherness as the greatest cementing agent of Indian familial and social life.

Now, as Chief Minister, the crowning glory of this studded political career, he can proudly claim to be the quintessence of a politician who, with vision focused on the coming generations as well, has earned the title of a statesman. Amidst a bewildering number of turncoats among politicians, who thrive in 'shifting loyalties', YSR stands out as a sterling example of the old guard in pristine Indian politics.

This explains why he has always been loyal to the Congress party which nurtured his political moorings. The lure of power and pelf could not divert him, when the party was briefly out of power, from his mission to hold the reins of power as a trusted lieutenant of the Congress and, more importantly, as a darling of the masses.

Perfect Balance

Having a clear vision is something and striving to make it real is yet another thing. Dr. YSR has both these sides in him. His policies of accentuated significance of agriculture on one side and making a provision for appropriate importance for the industrial sector on the other stand as a proof of a balanced approach to development. While allocating Lion's share of the State's funds for
the Irrigation sector. Dr. YSR also endeavoured his best to rope in the key industrial activity by offering a number of bounties to investors.

By doing so Dr. YSR could successfully relieve the State reeling under the economic drought situation caused by the earlier regime in the name of a disinvestment process. This posture alone speaks volumes of his way of getting things done. For the last five years as CM of Andhra Pradesh, Dr. YSR has been successfully pushing forth the priorities of multi pronged economic strategy with a thrust on rural sector. Free power to the mute millions of the State - comprising almost 80 per cent of the State’s population - that have been surviving on agriculture, testifies to his commitment to his own promises. The greatest achievement of Dr. YSR, that any biographer can never miss to highlight, is providing a human angle to the heartless mechanism of the state. The confidence his government could induce into the marrows of the farming community makes every Telugu man proud. Today, if the Congress rule in A.P. is known as ‘The Farmers’ regime’ all over the world, it is but for this very reason. Another feather in Dr. YSR’s cap is winning the hearts of the hardcore advocates against the Free Power Supply to the favour of farmers of our State by presenting before them an invincible brief. The Prime Minister of India Dr. Manmohan Singh recently showered the choicest encomiums on Dr. YSR, the Chief Minister, for his “balanced approach toward the development of industry and agriculture in the State”. It stands doubly relevant here as Dr. Singh happens to be an internationally renowned Economist too. It is everyone’s knowledge that such a stance is rather mandatory and imperative for the accelerated growth of a dynamic economy like ours. Planners in India and abroad were at tandem in acknowledging Dr. YSR’s “exceptional discretion as a policy maker” in contributing his best for the healthy growth of the key and vital sectors of our economy namely Agriculture and Industry.

The Promise

“Tell me what you did yesterday, I’ll tell what you would be doing tomorrow”, said a wise man of the West. If one goes through the eventful track
record of Dr. YSR, it won't be difficulty for him to assess the brighter future waiting on the wings of time. Dr. YSR, the Chief Minister, continues to provide the very same degree of confidence that he displayed during his Prajaprasghanam Pada Yatra to the losing hearts of the farming community. This promise is taking definite shape in the 30 irrigation projects under construction in different parts of the State. All the irrigation sources in the State hitherto were able to provide water for an extent of Seven Million acres only, while the 26+4 irrigation projects initiated by Dr. YSR's Ministry will be providing water for another Seven Million acres. This single fact alone stands as evidence to the bright future being unfurled in the state by Dr. YSR, the Chief Minister with a difference.

It can be said in one sentence that the philosophy of Development of Dr. Y S Rajasekhara Reddy, the present chief Minister of Andhra Pradesh, is inclusive growth and equitable distribution of the fruits of development to all sections of people.