

Political
HISTORY
of
ANDHRA PRADESH

NARISSETTI INNIAH Ph.D.



POLITICAL
HISTORY
of
ANDHRA PRADESH

Narisetti Innaiah
Ph.D.

Sole Distributors
AKSHARA

Political History of Andhra Pradesh (1909-2009)

Published : 2009

© Narisetti Innaiah

Publishers :

Center for Inquiry India

A-60, Journalist's Colony,
Jubilee Hills, Hyderabad - 500 033,

Phone No. : 040 - 23544067

E-mail : cfii2006@yahoo.com

Cover Photo: **D.Ravinder Reddy**

Cover & book designed by

Ramanajeevi

Printed at :

Deccan Press

Hyderabad

Phone: 040-64543411

Sole Distributors :

Akshara,

Plot No. 5, UBI Colony, Road No. 3,
Banjara Hills, Hyderabad - 500 034.

Phone No. 040 - 23554096, 23547296

E-mail : aksharabooks@gmail.com

Price : Rs. 150/- \$ 20 £ 10; 10 Euros

Contents

Political History in Andhra	: 1
Nizams' Rule in Telangana	: 50
First Linguistic State in India	: 57
Dalit Chief Minister Damodaram Sanjeevaiah	: 65
Kasu Brahmananda Reddy's long innings	: 68
Political indecision of P.V. Narasimha Rao	: 85
Results now - Jalagam Vengal Rao	: 97
Turning Point after Emergency	: 103
Channa Reddy's Defeated Telangana	: 110
T. Anjaiah Ridiculed Politics	: 120
Only seven months CM - Bhavanam Venkatram	: 124
Ready to handover power to NTR - Vijaya Bhaskar Reddy	: 126
Twister in Politics - N.T. Rama Rao	: 128
Child's play - Political Actor	: 132
People rejected Congress	: 137
Central Authority questioned	: 142
Dr. Y.S. Rajasekhar Reddy in Opposition	: 147

Political Sabotage	: 149
NTR Bounced Back	: 158
Innings again - Telugu Desam	: 160
Charisma established	: 162
Decline of N T Rama Rao	: 166
Where is the popularity gone?	: 169
No Telangana - Only Power Matters	: 174
N. Janardhan Reddy - Manipulated	: 179
Vijaya Bhaskar Reddy - Second Defeat	: 181
NTR Suffered in Opposition	: 183
Seperation Game	: 187
Bill Clinton blessed Chandra Babu Naidu	: 188
Telugu Desam Paving the Way to Congress	: 191
Dr. Y. S. Rajasekhar Reddy emerged triumphant	: 203
Appendix - Council of Ministers	: 213
Defections	: 264
Political Heredity	: 268
Select References	: 270

FOREWORD

Political parties have come to stay. All political parties promise to bring happiness and prosperity to the people. Voters have no power to recall the elected representative. They have to wait until next elections for changing the party or the candidate. Voters are succumbed to the evils of caste, religion, region and superstitions.

Andhra Pradesh witnessed several political parties before and after Independence. The birth and death of political parties are the order of the day. The only aim of political party is to achieve power, means is not the criteria. Congress party remained as national political power where as other political parties are mostly regional. Thus coalition governments also came to power but could not retain it longer.

Indian Constitution envisaged secularism and scientific temper but they are observed more in breach than practice. Political parties are willingly spreading superstitions, alternative unscientific medicines, cult gurus, and blind faiths.

This book attempts to trace the political history of Andhra Pradesh till 2009. It includes both Andhra and Telengana regional politics, movements, agitations, defections, and achievements.

Thanks are due to my friends who helped me in bringing out this volume. Some of them are: Prof K. Seshadri (late), Mr. K. Ramachandra Murty, Journalist, Writer and CEO of HMTV Hyderabad, Mr. S.V. Pantulu, Mr. Venigalla Venkataratnam, my family friend. I am grateful to my wife Venigalla Komala who has gone into the script and corrected the proofs. Mr. Boppana Gautam typed the entire script and formatted. I express my appreciation to Smt. Myneni Lakshmi who has agreed to be the sole distributor of this volume through Akshara.

Hyderabad
September 2009

- **Narisetti Innaiah**

Political History in Andhra

It is a general misnomer that pre-independence days were golden. We often hear that, by and large, the British rule was honest and corruption was unknown. Self-praise too is not lacking among freedom fighters regarding their past achievements and heroic deeds. They say that until 1947 sacrifice for the country was everyone's objective. While abusing the present generation these elders panegyrically talk of how honesty, altruism, and sacrifice worked as vital forces for them. Such people express shock at witnessing degeneration in all walks of life today, at how the means have become the end, how nepotism, favouritism, moneymaking and above all worship at the altar of power, have eaten into the moral fabric of the society.

All this looks very attractive but in reality it is sheer nonsense. There is ample evidence to prove that power, however little of it there was, always corrupted the persons who aspired for it. Without proper means of mass communication in pre-independence days, there existed a wide gap between the ruler and the ruled. Hence, it was natural for innocent people to think that all was well. There was also another psychological factor, which should be mentioned here. Brown skinned Indians nourished an inferiority complex in front of the Britishers. The white skinned rulers were looked at with awe and wonder. People were afraid to go anywhere near the ruling class. A few Indians had access to the British administrators. All sorts of stories were concocted about the white-skinned bureaucrats and their honesty and efficiency.

We now have documentary evidence about the corrupt practices and nasty behaviour of the British in India. Anyone interested in verifying the facts about the corruption of British administration can go through the excellent work of Frykenberg "Guntur district".

Indians under the British rule were a match to the British Officers in corrupt practices, nepotism and groupism. Though they had very little power at various levels, it was quite enough for manipulations and misdemeanours. Some of these facts are discussed by Christopher John Baker, D.A. Washbrook and Eugene F. Irsachick. These three foreign scholars have made valuable contributions to the political history of South India and have also cited a number of instances of the corrupt practices of Indians ranging from the villages to the State.

Andhra Pradesh was formed in 1956. Till 1953 Andhra was a part of the composite Madras State. Eighty percent of the people in the State are agriculture - oriented.

Sir Arthur Cotton made it possible for the middle class in the Krishna-Godavari delta to rise up. The dams on Godavari and Krishna rivers were completed in 1848 and 1852 respectively. Guntur, Vijayawada, Eluru and Kakinada were fast growing into cities. The Marwadis and Vysyas and the Cooperative Banks lent money to the agriculturists, and labourers from dry lands who came to work in the wet areas for cheaper wages. That was how they earned their livelihood. Few villages were aware of urban fashions, the exception being the places which had railways nearby.

As long as the British ruled, the whole authority was centered in London and to some extent, at Delhi. Only nominal power was given to the presidencies like Madras. As much as 70% of the land revenue went to the Centre. The Britishers, due to communication problems, had to depend on local clerks, which gave these local officers a chance to play their corrupt game. From the Collector to the Revenue clerk, corruption was rampant, Selection of jobs had the stench of corruption, casteism and favouritism through and through.

Brahmins migrating from Maharashtra, established themselves in most of the jobs. The Britishers found it beyond their control to stop nepotism. For example, one Mr. Krishna Rao, who was the Hujoor Tahsildar of Ananthapuram, appointed 108 of his kith and

kin in various jobs. As a punishment he was then transferred to Cuddapah, where he recruited 117 of his men for jobs this time. Among those 117 there were 80 of his own family members. Similar situations arose in the Krishna and Godavari districts. Karanams (village officers who maintain the revenue records) and village Munsifs divided the villages between them and ruled with British help. The wealthy families virtually controlled the people. In Kakinada and Eluru, money lenders had the local people under their thumbs. In other places like Vijayanagaram, Pithapuram, Kalahasthi, Bobbili, Parlakimidi, Nuziveed and Venkatagiri, the Zamindars made use of their power, and squeezed money from the people, a part of which, in the name of taxes, went to the British rulers. Zamindars of Parlakimidi made money by manufacturing locomotives. The Raja of Bobbili excelled others in business. The Raja of Venkatagiri minted money through his mica mines. The Zamindar of Pithapuram lent money to other Zamindars. Small Zamindars hoarded money through money-lending. The Kalahasthi and Polavaram Zamindars lived in opulence till they were impoverished. The Raja of Vizianagarm had an income of 20 lakhs per annum, and was famous for establishing educational institutions and promoting cultural activities. The Zamindar of Nuziveedu supported the cause of the spoken language, Telugu.

The Zamindars collected taxes as they pleased. In Kalahasthi many people went to court against the increase in taxes, and it was years before the land revenues could be collected there. Even Nuziveedu was in trouble due to the inefficient tax collection system.

The wealthy were no different from the zamindars. Many employees in Eluru Collectorate were debtors to Mote Venkatswami. The people twice tried to send a memorandum against him. But he saw that those papers were intercepted and destroyed mid-way before they could reach the Kakinada Collectorate. Such was the audacity of the rich. The families which exerted unchallenged supremacy over the people were the Paida family, M. Satyalingam Nayakar, K. Basivi Reddy in Kakinada, A.V. Jagga Rao in Vizag and G. Appalaswamy in Vijayawada.

Through re-survey and re-settlement the Government had all records of land revenue by 1870 itself. The Karnams and Munsifs with hereditary powers bestowed upon them, played key roles and not only enriched themselves but also exercised unchallenged power over the people. Those who opposed them either became victims of murder or were dragged to courts on false accusations. At the village level they were the law makers and prosecutors. It is impossible to guess the amount of land revenue collected in 168 villages of Cuddapah when Rs. 22,507/- itself was paid to the Government in the year 1875. The British gradually transferred to the local Government the responsibility of maintaining the forests, liquor business, tribunal for incometax appeals, selection of police, settlement of inter-community disputes and irrigation.

The courts were full of cases of corruption. Treasurers were being elected to Temple trusteeship. There was no effective control of crimes. Especially in the Krishna-Godavari delta, thefts were rampant.

Christian Missionaries slowly started preaching among the Hindus of the lowest rung. Various Christian Missions operated in Rayalaseema, especially in Jammalamadugu and at Vijayawada and Eluru in the Coastal area.

The Brahma Samaj branches too extended upto Rajahmundry, Kakinada, Guntur and Machilipatnam.

Gajula Lakshmi Narasu Chetty had drawn the attention of the Andhras in 1852 by founding the Madras Native Association. On 16th May 1894, Mahajanasabha started under the leadership of G. Rangaiah Naidu and P. Anandacharyulu.

Kandukuri Veeresalingam had started a branch of Pradhana Samaj, originally founded in Maharashtra.

During 1851, the British issued a communal G.O. stressing the need for the representation of various castes in jobs like Hujoor Sirastadar, head-clerk to distribute jobs among Brahmins and non-Brahmins. The Brahmins formed only 3.2 percent of the total

population. There were 492 graduate Brahmins as against 171 non-Brahmin Graduates in Madras University during the year 1880-81.

This was the background of Andhra at the birth of the Congress.

Between 1885 and 1905, the Congress in the Andhra had existed only in name. Except the All India Congress Conferences held annually, there was no active programme for the Congress in Andhra. Even then, the people in cities only were familiar with the Congress. The villagers were blissfully unaware of it. Local bodies were not efficient in drawing the attention of the villagers. By the time Indians could find a place in the local bodies, the factional groups in Congress were already active. The local factionalism was reflected in the State level politics also.

P. Anandacharyulu, who was in the Congress from the very beginning, proved a misfit at municipal affairs in 1891. That was the year when epidemic spread in Madras, killing many. Investigation into the reasons proved that unqualified people were made Health Officers and the contractors had left the work unfinished. Anandacharyulu supported one of the corrupt men Jesu Dasan Pillai, and consequently forced his own departure from the State Politics. Later, he was to get elected to the imperial Council.

Y.L. Narasimhan and Tanguturi Prakasam belonged to one group in the local politics of Rajahmundry. Nyapathi Subba Rao was their opponent. In the same way, at the State level, Pattabhi Seetharamayya and Mutnuri Krishna Rao were in one group whereas Nyapathi Seetharamayya and Konda Venkatappayya formed the second and Prakasam and Narasimham the third. Tamil Brahmin lawyers and high level officers who favoured the Government were known as the Mailapur group. Nyapathi Subba Rao, Macherla Ramachandra Rao, Puranam Venkata Subbaiah, K. Pera Raju, Kandukuri Veeresalingam joined hands with the Mailapur group and stood as opponents to Prakasam's group.

Royalaseema, especially Ananthapuram district which got divided into two between Timma Reddy and Chinnapa Reddy, witnessed at

least two murders in a month. The leading Congressman Gutti Keshava Pillai, a lawyer, helped Chinnapa Reddy with British support. These group politics continued for two decades from 1904 onwards.

The Congress was very much elite - oriented in the beginning.

The people who attended the 1st Congress Session (1885) were - P. Rangaiah Naidu, Anandacharyulu, Gutti Keshava Pillai, N. Venkata Subbarayudu, S.N. Narasimhulu Naidu, S.V.G, Panthulu and some others representing Machilipatnam, Cuddapah, Barahampuram, Ananthapur and Bellary.

In the same year a weekly “Andhra Prakasika” was started by A.P. Parthasarathi Naidu. A.P. Parthasarathi Naidu, Anandacharyulu, Rangaiah Naidu, Nyapathi Subba Rao Panthulu, Keshav Pillai, Sangapalli Ramaswamy Gupta and others from Rajahmundry, Vizag, Gutti, Gudivada, Penugonda and Nellore attended the Second Congress Session in 1886.

The Congress used to appeal to the British Government for many things. It requested them to find place for Indians in the Government.

P. Anandacharyulu played a prominent role in the Third Session of the Congress in Madras. The Raja of Vizianagaram was on the dias. The Raja of Venkatagiri sent his Diwan as his representative and the Raja of Challapalli announced his support to the Congress. Lawyers with western education and businessmen played a major role in this session. The Vysyas from the Northern Circars notably extended a helping hand to it. A.Sabhapathi Mudaliar - a businessman from Bellary, collected money for the session from various parts of Rayalaseema. The Lingayat businessmen from Rayalaseema had participated actively in the Sessions. The Sardars from Ananthapur also took part and the Congress session included people of all castes. The Sessions had the unopposed support of Arcot muslims and the muslims from other parts also participated with all enthusiasm. Caste politics had not yet become rampant at that time.

45 members from Andhra, including Nyapathi Subba Rao

participated in the Allahabad Congress Session (1888).

The 1889 Congress Session of Bombay attracted 151 people from Andhra. The Calcutta Session of 1890 had 22 representatives.

Anandacharyulu and 43 others attended the Congress Session of 1891 in Nagpur.

Seventeen represented Andhra at the Allahabad Congress Session in 1892.

It was a remarkable fact that 14 Andhras went in those days, when travel facilities were very meagre, to Lahore to attend the Congress Session in 1893. The Congress Session was arranged in Madras in the year 1894. Because of the proximity, as many as 336 Telugu people attended it. Konda Venkatappayya was one of the volunteers in the Session. A proper record is not available of the number of Telugu people who attended the Poona Congress Session of 1895.

After 1890 the political importance of the Congress Sessions began to descend. In the Madras Session, the membership was reduced from 607 to 267. Lethargy found a place in the Congress elite, except appealing to the Government for favours, there was no other activity.

Shankaran Nair presided over the Amethi Congress of 1897. Twenty one members represented Andhra. Anandacharyulu was the Chairman of the Reception Committee to the congress of Madras in 1898. 208 delegates from Andhra participated. The next session was held in Lucknow in 1899 under the Chairmanship of Ramesh Chandra Dutt. Fourteen representatives went from Andhra. It is not known how many attended the Calcutta Congress Session in 1900. Only 143 attended the Madras meetings of 1903 where Lal Mohan Ghosh was the President. Only nine from Andhra participated at the Allahabad Congress Session in 1904. The Banaras Session in 1905 had 29 members from Andhra.

Till 1905 there was no constructive programme or able leadership in Andhra to invite the Congress Sessions to Andhra.

End of Preview.

Rest of the book can be read @

<http://kinige.com/kbook.php?id=2608>

*** * ***