



EMERGING TRENDS OF STATE POLITICS IN TELANGANA

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Abstract

The rise of 21st has opened some new ways of Indian politics that seem not to be perfectly democratic. These ways are neither of dictatorship nor of totalitarianism rather do they open the declining capacity of welfare state. The effects of globalization on Indian politics has made an imbalance between gains of social classes and corporative interests which take the political regimes to adopt some measures that can be called 'post democracy'. Through this work we come to know that so many new tendencies have emerged in it which has wildly influenced the nature of the Indian politics. India is a pluralistic society and the various groups, castes, religions, minorities and the people speaking various languages have influenced the Indian politics. There has been a plenty of changes in nature of party-politics, agenda setting, policy priorities, role of media and aspirations of people. The failure to reimagining federalism for our times has led to elections being perceived as zero-sum competitions between national and regional parties. A differentiated strategy which selectively emphasizes or deflects the national–regional divide is called for, as non-alignment and post-poll bargaining is a decreasing possibility for regional parties. In the 2023 gathering races, the previous boss priest of Telangana K Chandrashekar Rao's (KCR) resoluteness in managing the left, the Congress, and common society bunches who looked for a more extensive alliance of powers has loaned a validity to the charge that the BRS is more keen on clutching power than in keeping up with the independence of a provincial party. The decision before provincial gatherings is to strike a philosophical shared belief with public level alliances, which permits them to divert or specifically underline local personality instead of present a double resistance among territorial and public issues.

Keywords: *Democracy, Politics, Telangana.*

Introduction

The recently assembly elections in Telangana have resulted in a convincing victory for the Congress, which won 64 seats in a house of 119 members. The ruling Bharat Rashtra Samithi (BRS) could win only 39 seats, down from 88 in the outgoing assembly. The shift is also evident in the vote share secured by the two parties: The Congress expanded its vote offer to 39% from 28%, while the BRS oversaw just 37%, down from 46%. It might hence be contended that the political decision results comprise an order for the Congress. How then do we decipher the order? A potential response is that party frameworks in states are going through a change. Inside states, party rivalry might be contended to have become progressively enraptured among public and provincial gatherings, making collusions between the two more troublesome. The political space accessible to territorial gatherings for nonalignment with both of the public party-drove alliances is diminishing. In this specific circumstance, the BRS's bombed progress from a regionalist party, whose help and personality lay in the different statehood development, to a public party at the top of a neutral third front, is one of the primary explanations behind the party's loss. It would be fascinating to watch assuming the party would look to get back to its regionalist character in the fallout of this loss.

Is the Congress's victory in Telangana an outlier, or are there broader similarities in the party's approach to state elections compared with those in the four other states? Is Telangana an outlier to the trend of a consistent decline of state level leadership? While the two questions require a more



systematic analysis, it may be noted here that the Congress's campaign in Telangana amounted to a near reinvention of the party made possible by an autonomous state party unit led by the state president Revanth Reddy. However, the unexpected defeat of the Bhupesh Bhagel government in Chhattisgarh and the continued factionalism and infighting in Rajasthan lead one to debate if the party leadership will continue with this strategy of decentralisation or be redrawn into managing state-level elections. With the crucial Lok Sabha elections to be held in 2024, there have been attempts to extrapolate trends from the assembly elections for clues. With the lone exception of Mizoram, the defeat of the BRS leads one to ask: What are the choices facing regional parties? How may the assembly results change the relationship between Congress and the regional parties within the opposition alliance? Some scholars argue that, in the *longue durée*, the Congress's turn to coalition politics since the 1990s, and especially under the presidentship of Sonia Gandhi in 2004 and 2009, eroded both the national character and the ideological ground of the party. A Congress revival, therefore, requires the party to compete on its own in 2024.

However, the Congress's defeat in four other state elections should be a cause for rethink for any hard-bargaining approach. A failure to re imagine federalism and centre–state relations for our times will lead to elections being perceived as zero-sum competitions. Instead, the party may seek to take a leaf from the Bharatiya Janata Party's (BJP) differentiated strategy vis-à-vis regionalist parties in the 2014 Lok Sabha elections. The Congress may similarly seek greater ideological common ground by tactically emphasising or blurring the issues to suit the coalition's agenda while keeping open the possibility of a post-poll alliance with nonaligned parties.

One way of understanding the results of the Telangana assembly elections is to ask a variant a question so often posed at the national level today: If not KCR, then who? This question assumes importance given the dominance of the figure of KCR in Telangana's politics. To the supporters of the former chief minister, KCR represents a force for stability, order and development in the state. On the other hand, to the opponents, the former chief minister instead stands at the head of the newest political dynasty in the country, is inaccessible, and allegedly out of touch with the everyday travails of the common masses. The Congress's slogan *doralu vs prajalu*, roughly translated as feudal lords versus the people, channelised this sentiment quite effectively for the party. The question, "if not KCR, then who?," thus, raises the question of the dominance of political dynasties and personality cults in Telangana's political culture, as also in the former Andhra Pradesh.

A significant Catch 22 merits our consideration here. From one perspective, for every one of the charges of political line evened out against the Congress, the party stays an establishment in the state, caught by a locally well known strongman pioneer, with the focal authority just imperceptibly associated with the express unit's working. This welcomes us to consider political lines encapsulating a paternalistic way of working and interface it to the idea of the party association and the political class in the state. Another component of the state's political culture since the 2014 gathering decisions has been the absconding of resistance individuals from the regulative gathering (MLAs) to the decision party under the pressure of police cases, the oppressive law enforcement framework, and the impact of cash and muscle force of the BRS. With the bifurcation of the state in 2014, parties were divided upward as per the people who upheld and went against the interest for statehood. With laid out party associations in disorder, the BRS's act of poaching has implied a vivacious exchange of turncoats and sharks and the virtual devastation of the resistance in the state. One asks why the speaker didn't feel the requirement for the summon of the counter deserting regulation and why the resistance didn't look for legal change.



In 2023, with the tide turned, the Congress has in turn given tickets to close to 20 turncoats, of who over 12 have managed to win. The franchise character of the Congress has meant that the electorate feared a hung assembly, which would have led to renewed horse trading, and even a decisive victory has not allayed fears of factionalism and infighting within the Congress. It is worth noting that the selection of Reddy as party president, despite cases of corruption against him, has led to the perception that such strongman tactics are needed to keep the state unit in order. For the BJP, which has presented itself as the democratic alternative to dynasty-ridden parties, the unceremonious replacement of the party president and a prominent face representing the Other Backward Classes (OBCs), Bandi Sanjay Kumar, sent all the wrong messages to the electorate. Not only did the party suffer from a lack of local leadership, but the party has clearly put the short-term interests of restricting the Congress ahead of the task of presenting any long-term vision for the state.

Then again, a character faction works via separating the pioneer from the activities of party delegates, pioneers, and devotees, with the end goal that the pioneer is separate from the noise and distractions of regular governmental issues. This permits a cautious curation of the picture of the pioneer as a metonymy of the country, improvement, and so forth. In excess of a Crafty strategy, it likewise addresses a casteist rationale of isolating profound quality from legislative issues, likening ethical quality with immaculateness and legislative issues with contamination, and arranging ethical quality above governmental issues. By this getting it, the next might be considered cases of character cliques in Telangana's governmental issues. In the first place, progressively in the subsequent term, KCR was apparently segregated from the regular working of the public authority. There were deliberate endeavors to extend him as the metonymic image of advancement, for example, the Kaleshwaram dam, the arrangement of power, and so on. KCR's religion was likewise reflected in the spatial distance between the farmhouse home where the previous boss clergyman was claimed to run the public authority from, and the state secretariat. Likewise, KCR uniquely neglected to speak to and guarantee any authenticity for his job in the Telangana statehood development, showing that the progress from a development chief to a party head was currently finished.

Second, Rahul Gandhi's Bharat Jodo Yatra has been argued to have restored civility and morality to Indian politics. Seen as part of a lineage of satyagraha, the yatra can be argued to represent "another realism," which eschews idealism as narrowly focused on ends rather than means, on norms rather than practices, and the potential of any deeply ideological project to lead to violence in a divided society. The yatra certainly helped the Congress's prospects in Telangana. An alternative perspective, however, argues that the yatra represents a disengagement with politics, and a denial of the political as a realm where demands are made, negotiated, and held accountable, bordering on a casteist disdain for politics and the political class. It is in the context of these two alternative readings of the Bharat Jodo Yatra that the significance of appointing Reddy, an OBC leader from the Reddy caste and a first-generation leader, should be understood.

Third, the campaigning by the Prime Minister was hoped to bolster the BJP's chances in the state. The Prime Minister's personality cult is based on projecting himself as an "outsider" to the "insiders" of the political establishment. His avowed quest for power implies that the distinction between the moral and the political does not apply to his style of politics. However, with a clear lack of local leadership and the barrage of chief ministers, members of Parliament, and star campaigners who descend on every state election, this strategy risks the Prime Minister and the BJP being seen as literal outsiders in the state.



Post-representative Democracy

How do Scheduled Castes (SC), OBC, and Muslim pioneers and electors figure in the Telangana get together decisions? Where is the civil rights plan of Samajika Telangana presently headed? While it is critical to comprehend the treacheries looked by each gathering unmistakably, the three gatherings are joined in their absence of portrayal in the state. The BRS in Telangana has been contended to have fostered a post-common model of "famous moderate" legislative issues. Drawing on the apparently non-various leveled and cosmopolitan person of Telangana's general public, the BRS contended that the separation point existed between "moderate" legislative issues and its other, as opposed to among secularism and communalism. Such moderate governmental issues were reflected in the open embrace of Muslim issues, without surrendering ground to charges of communalism. The party likewise gave emblematic portrayal to the local area, for example, in the arrangement of the country's just Muslim home pastor, dispatching the Sudheer Reddy Board of trustees report, and raising the interest for 12% booking for Muslims. While the Congress in different states didn't transparently uphold Muslim casualties of disdain violations, the BRS was the first to do as such. The BRS additionally had an "understanding" with the All India Majlis-e-Ittehadul Muslimeen (AIMIM), as per which the two wouldn't challenge straightforwardly against each other.

How do Muslim voters perceive such "progressive politics"? Has the defeat of the BRS stymied this model of progressive politics? The results may be interpreted to argue that the Muslim electorate does not see representation in exclusive terms and has responded to the Congress campaign aggressively seeking their votes through a minority outreach programme. Some commentators have argued that the BRS failed as it restricted itself exclusively to political representation as opposed to social development. The growing gulf between political representation and social development is indeed a feature of Muslims' political experience, being as deep when seen from either end. The Congress's victory in Karnataka and the shift of sections of Muslim voters from the Janata Dal (Secular) (JD(S)) to Congress seemed to have galvanised the party, which sought to contest the AIMIM for the vote in Telangana. The pattern of contesting elections for the AIMIM also seems to be poised for a shift. A theory holds that Asaduddin Owaisi is seeking to be part of a non-Congress, non-BJP third front led by the regional parties. With the increasing pressure of the nationalisation of the polity on the regional parties themselves and with some regional parties, such as the JD(S) joining the BJP, Owaisi's next steps in Telangana will shed light on the party's stance in upcoming contests.

Post-reform Economy? Two features of Telangana's welfare regime merit further discussion. First, the shift away from the public provision of subsidised goods to an income transfer regime and second, the changing basis of targeting welfare. The BRS's flagship "Rythu Bandhu" scheme uses landownership as the criterion, as opposed to say fertiliser subsidies, while a range of schemes for socially marginalised groups are targeted towards the castes and communities individually. This has reduced the possibility of seeing welfare provisions as the result of collective bargaining, and the resultant social contract between the state and the people, while income transfers have foreclosed an understanding of state provision of, say, education or healthcare as a right of the citizens. This understanding lends crucial insights into the revdi culture or the "freebie versus development" debate.

Conclusion

The nexus of politician-corporate-media has forced the policy preferences of the political parties ignore the democratic norms and people's choices. In the wake of these effects, the role of media has also tilted towards market forces by ignoring the democratic responsibilities. As such, there emerged trends like authoritative decision making by political elites but under democratic framework,



dominance of electoral prospects override ideologies/ethics of parties, undemocratic trends in party politics, growing roles of media in manufacturing political dissent and support, thereby ignoring people and keeping them aloof from democratic processes and political participation. In excess of a capturing of the monetary changes plan by egalitarian rule, Telangana's government assistance system doesn't comprise a post-change economy yet an obscuring of the lines among changes and government assistance, the general population and private. It is additionally informative that it is this model, particularly the Rythu Bandhu plot, that has been duplicated by numerous BJP-drove states and the association government. There is, consequently, a need to examine this government assistance system from the right, yet additionally from the left, to contend that government assistance arrangements lead to no primary changes, for instance, in the terms of exchange for horticulture, or essentially the channel of abundance from the field to the urban communities. Remarkably, the Congress' success was moved in the open country, where the BRS's lead Rythu Bandhu plot was focused on, while the BRS, the AIMIM, and the BJP got every one of the seats in Hyderabad city. The Congress should offer substantially more than another arrangement of government assistance strategies to address the developing discontent among the majority, particularly the landless ranchers and youth of the state, and the developing job of debasement and dark cash in the economy. Legislatures really should recollect that the opinion for a different Telangana state requested not just neelu, nidhulu, niyamakalu, or water, occupations, assets, yet in addition astitvam and prajaswamyam, or self-confidence and vote based rule. This is the message of the Telangana get together decisions held in 2023.

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