

CHAPTER – V

ELITES OF COMMUNIST MOVEMENT IN NELLORE DISTRICT

The professionalization of the political activity as well as the formation of the political elite has introduced new questions to the study of political process: where do politicians come from, how does a political career evolve and what kind of opportunities it offers? The field of elite research has focused on the historical, sociological, economical and political background of elites.¹

Encyclopedia of Britannica defines a political party “a group of persons organized to acquire and exercise political power. Political parties originated in their modern form in Europe and the United States in the 19th century, along with the electoral and parliamentary systems, whose development reflects the evolution of parties. The term party has since come to be applied to all organized groups seeking political power, whether by democratic elections or by revolution. In earlier, pre-revolutionary, aristocratic and monarchical regimes, the political process unfolded within restricted circles in which cliques and factions, grouped around particular noblemen or influential personalities, were opposed to one another. The establishment of parliamentary regimes and the appearance of parties at first scarcely changed this situation. To cliques formed around princes, dukes, counts, or marquises there were added cliques formed around bankers, merchants, industrialists, and businessmen. Regimes supported by nobles were succeeded by regimes supported by other elites. These narrowly based parties were later transformed to a greater or lesser extent, for in the 19th century in Europe and America there emerged parties depending on mass support”².

The term ‘Political Parties’ emerged in the nineteenth century with the development of representative institutions in Europe and the United States. It designated organizations whose goal was the capture of public offices in electoral competition with one or more other parties. The role of political parties in the system of responsible or representative government is not only dominant but creative and comprehensive. A party is the political force; that has emerged to make democracy workable in its direct form, when its classical order had become unworkable in the western mass societies. A party serves as the firm foundation of representative democracy and performs all its major institutional and functional activities. A party

formulates the policies and programmes of government and implements them in furtherance of its objectives. It provides a stable basis for the majority principle in democracy and makes it legitimate realizable.

The distinction of democratic government lays in its resolve to reconcile its authority with the rights all liberties of its citizens. However, the conditions necessary for this reconciliation obtain only when politics is competitive enough to create in the contending parties, communal retains, vigilance and the fear of dislodgement. Paradoxically, democracy is a political partnership between opposing groups. The party in opposition is not a mere watchdog, it is essentially a national force to repel and possible inroads by the party in power into the realm of freedoms and the institutions which guarantee them. It is not an inimical entity but an integral part of the structure of government. It must make effective the system of checks and balances against the party in power and, if necessary, be able to offer an alternative administration. Hence it can be said that without a well evolved system of political parties the success of representative government would be far from success.

The choice before the electorate in any democracy is between different parties, as government by independents is mere wishful thinking in modern society. Hence, even in casting his vote the elector's freedom is limited to the candidates of parties who should as a rule be taken for representatives of the people. The majority of the voters are taken to the polling booths by contending political parties themselves, their manifestos, speeches, publicity, canvassing, demonstrations and various other inducements count more in driving the voters to the polls than the inspiration of their independent minds filled with sovereign pride.

The displacement of a party in power normally cannot be brought about by the people nor by the electorate on their own. It can be done only by a strong opposition political party by mobilizing public opinion, creating dissatisfaction against the existing government by exposing its shortcomings and follies and organizing strategically superior election campaign to secure the confidence of the people in its capacity to deliver the goods.

Edmund Burke rightly observes that “party is a body of men for promoting by their joint devours the national interest, upon some particular principle to which they are all agreed”³. A party often promotes its own interest under the cover of national

interest and its principles tend to divide it as much as they unite. It does not invariably act in joint endeavor and its members tend to form groups and resort to in-fighting on issues and in branches individually preoccupy themselves with varying local issues. Moreover, the party of Burke is not necessarily a seeker of political power, for its sole objective of promoting national interest can be achieved by being outside the government or independent of governmental assistance. "Party", commented Jonathan Swift with his usual irony, "is the madness of many for the gain of a few"⁴. Benjamin Disraeli described it as "Party is organizes opinion"⁵. But Disraeli knew that party, even a hundred years ago, was more than that. In 1816 Benjamin Constant described it as "a group of men professing the same political doctrine"⁶. Max Weber identified a political party as "an associative type a social relationship, membership in which rests on formally free recruitment.....devoted to secure power within a corporate group for its leaders in order to attain ideal or material advantages for its active members" which " may consist in the realization of certain objective policies or the attainment of personal advantages of both"⁷. Ramsay Muir thinks of it as "organized co-operation is party"⁸. Michaels says " the modern party is a fighting organization"⁹, while Dverger finds it, " a collection of communities, a union of small groups dispersed thought the country (branches caucuses, local associations, etc.) and linked by co-coordinating institutions"¹⁰. In the words of Beard, "A political party is an organization of citizens formed and maintained for the purpose of gaining possession of the government and expressing their will in legislation and administration"¹¹. Written Bone, expressed a different opinion saying that "in terms of American experience, a political party consists of a group of persons banded together to capture control of the government through elective process in order to further a set of interests"¹². According to McKean, a party is, 'an organized group of the electorate that seeks to direct some policies and furnish the personnel of government"¹³. For William Goodman, " A political party is an organization whose members are sufficiently homogenous to band together for the overt purpose of winning elections which entitles them to exercise governmental power in order to enjoy the influence, perquisites, and advantages of authority"¹⁴. "Political parties," observes Raymond Aron, "are.....voluntary groups, some more organized some less, which claim in the name of certain idea of the common interest and of society to assume, alone or in coalition, the functions of government"¹⁵. Neumann defines Political party, "as the articulate organization of society's active political agents, those who are concerned with the control of governmental power and

who compete for popular support with another group of groups holding divergent views. As such it the great intermediately which links social forces and ideologies to official governmental institutions and relates them to political action within the larger political community”¹⁶.

While most of these definitions are applicable to parties of every kind, Neumann introduces an element which provides the essential distinction between the party conceived in democracy and those of the totalitarian order. It contemplates the existence side by side of similar organizations holding diverse views and the actual competition between them for the same ends, both of which are possible only in a democratic set-up. Political party in a democracy is an association of persons contributing to some common objectives and endeavoring to attain political power through free and competitive electoral process, in order that it may implement its policies and promote its interests, using mainly the organs and resources of government. A democratic party comes to power by institutional means, remains in power on the strength of its majority and goes out of power through a constitutional process.

The Oxford Dictionary defines ‘Elite’ as “A group of people considered to be superior in a society or organization”¹⁷.

Democracy or no democracy, leadership has always been something of an indispensable necessity. History tells us the tragic instances of the leaders who led their country to ruin and destruction. But the sentiment of democracy, if it is sufficiently enlightened and alert will at once put a check upon it. And the fact remains that no modern democracy can do without popular, and at the same time, capable leaders. The most effective leaders of today are those who are able to stamp their personality on the people, as also assimilate the mind of the people and give individual expression to it reflecting truly the spirit of the times.

Ever since the issue of the political role of elite’ small minorities who appear to play an exceptionally influential part in political and social affairs was first explicitly raised with relation to liberal societies in the closing decades of the nineteenth century, it has remained a central concern of political science, sociology and political and social thought. For some elites are the decision makers of the society whose power is not subject to control by any other body in the society. For others

elites are the sole source of values in the society or constitute the integrating force in the community without which it may fall apart. Elites have been regarded as the chief threat to the survival of democracy. Their existence has been taken to be the very denial of democracy. Elites which have exceptional access to 'key positions' in the society or which appear to wield control over crucial policies disproportionate to their numbers can understandably seem to be living contradictions of the nation of 'government by the people'. Despite this, other writers have been checking Elites as the bulwarks of democracy, protecting it from the dangers of totalitarianism. It is impossible, therefore to begin a study of the use of the elite concept in political science with a definition of the term. One has to regard as political elites not merely politicians but also the many minority groups, each with its inner group of leaders, which attempt to exert some influence, legitimate or otherwise, over the allocation of values in a society. Theories of Elites produced in the past, such as Plato's portray an elite as the one guarantee of political truth or virtue or success or mere stability¹⁸.

The study of elites was established as part of political science in the late nineteenth and early twentieth centuries as a result of the work of two Italian sociologists, Velfredo Pareto (1848-1923) and Gaetano Mosca (1858-1941). Political theory always reflects upon political practice and in many ways the political circumstances of the time favoured attempts to theorize about the nature of control and the role of leadership in society. The state appeared to be extending its influence into areas of society with which for a long time previously it had shown little concern. Governments were legislating in such matters as the limitations of hours of work, the regulation of working conditions and the provision of pensions and other rudiments of the welfare state¹⁹.

The core of the elitist doctrine is that there may exist in any society a minority of the population which takes the major decisions in the society. Because these decisions are of such wide scope, affecting the most general aspects of the society, they are usually regarded as political decisions even where the minority taking them is not politicians, in the usual sense of members of government or legislative. The elitist thesis does not merely assert that in a society the minority makes decisions and the majority obeys. Its argument is much stronger one. It is that the dominant minority cannot be controlled by the majority, whatever democratic mechanisms are used. No mechanism for ensuring the accountability of the leaders to the public, no ideology

which enshrines the principle of majority will can prevent the elite from imposing its supremacy over the rest of society.

Because of their power, their organization, their political skill or their personal qualities, the members of the elite are always potentially capable of exploiting their positions to preserve the elite's domination. An implication of this that the supposed elite constitute as coherent, united and self-conscious group. The lower stratum of the elite is a bridge between the core of decision makers and the rest of society. It mediates between the rulers and the ruled by transmitting information in either direction and by providing explanations and justification for elite policy. It may also be the source from which the higher elite are recruited as well as the level at which outsiders first enter elite circles from below. The cohesion of a society depends on the lower stratum of the elite which produces the leadership material for the society as well as the essential linkage with these who are led. Elite owes its power predominantly to its organizational abilities. The elite's domination has to be explained not as a product of the personal qualities of its members but of the positions they hold in a number of key institutions with the society.

The 'Classic' texts of elitist thought are undoubtedly Pareto's. "The mind and Society (Treatise of General Sociology)", Mosca's "The Ruling Class", and Michels's "Political Parties". To these might be added Burnham's "The Managerial Revolution" and C.Wright Mills's "The Power Elite". Mosca and Michels adopted an organizational approach, Pareto a psychological one, Burnham an economic one and C.Wright Mills an institutional one.

The crucial criticism of elitists has come from Robert A.Dahl and his research associate in the New Haven Project, Nelson. It is that they have failed to define the 'scope' of the influence wielded by members of the elite. To assert that a person has power or influence is meaningless, unless it is specified which realms of activities he is able to influence²⁰. A person may influence agricultural policy but not industrial policy. His influence may thus be confined to single 'issue area' or he may exercise a more general influence over a number of areas. Furthermore, influence in any area should be measured for size and intensity. The members influenced need to be estimated as well as the degree of effort needed to be persuaded from their original intentions. Some persons and groups will be more hostile to moving in new direction

than will others. The person able to move such men may be thought of as more influential than those who can convert the more fickle. Elitists, believing power to be cumulative, have tended to regard all influential as 'generalists' who exercise power in all matters. They speak of elite 'power' as such, giving the impression of monolithic, undifferentiated entity in the hands of the few.

The political leader is the person granted the authority to decide. This does not mean, however, that the political leadership wields absolute power. It is restricted by the competitive nature of democracy. It must draw up policies to gain more support from the electorate than its opponents can obtain. Here Schumpeter stresses the competition between the members of the political elite itself²¹. The chief danger to the existing leadership comes from other ambitious politicians looking for a pretext to state a claim for the foremost position rather than from any movement amongst the electorate itself. Such a movement is only effective when harnessed by one of the leaders to his own or his party's ends.

Elites are not an imperfection in a democracy, but, where they are themselves democratic, are the guarantor of the system, because democracy is as much dependent on the quality of its leaders as any other regime. The real danger for democracy, according to Sartoi, comes from the absence of leadership which could result in the mass being exploited by anti-democratic counter-elites²². The people assume a government role in a democracy only at the time of elections. The object of elections, in fact, is to select leaders. The best form of elections will be that which selects the best qualified leaders. That such leaders might group themselves as elites which consciously attempt to mould public opinion would be, for Sartori, a welcome development. The real participants in public affairs are the members of the political elite in the parties and in public office.

Thus it can be said that democratic elitists, however, show a concern for a range of political values of which central appear to be liberty, stability and legitimacy, the latter to be achieved by means of the electoral system. Where popular influence is very weak, a regime can certainly be termed elitist, where it is strong, a system in which it is impossible for all members to take part in key decisions, may still be called democratic. It may also be said of a society that it has elements of democracy, but that it should be made more democratic by opening up its institutions to greater

participation; or it could be said that a society is sufficiently democratic and should be balanced by an elitist element. Politics is one of those areas of human life where what is at issue is often a matter of degree. But is seldom a matter of mere degree.

Ever since Hobbes produced his 'Leviathan', the concept of power in the realms of national and international politics has become a momentous subject to so much so that now it is regarded as the most significant area of fundamental research. It is so in spite of the fact that the real meaning of this term has been matter of controversy an account of its social economic political, psychological sociological and spiritual ramifications. Recently the idea of power has assumed an importance of its own in the realm of political theory. The reason for this lies in the fact that the meaning of politics has changed from one of being a 'study of state and government', to that of being a 'study of power'. As Curtis says " politics is organized disputes about power and its use, involving choice among competing values, ideas, persons, interest and demands. The study of politics is concerned with the description and analysis of the manner in which power is obtained, exercised, and controlled, the purpose for which it is used, the manner in which decisions are made, the factors which influence the making of those decisions, and the context in which those decision take place"²³. Prof.Tawney emphasis on the identification of power with the 'capacity of an individual, or group of individuals to modify the conduct of others in the manner which one desires'²⁴. While a great political thinker like Hobbes identifies power with 'some future apparent good', a modern psycho analyst like Harold Lass well likens it with 'influence'.

Thus the word 'power' is used in different senses, power is ascribed to different things on different grounds. The term 'power' is derived from Old French *poeir*, from *poeir* to be able, from (assumed) Vulgar Latin *potire*, alteration of Latin *posse*— more at POTENT **a**(1) : ability to act or produce an effect (2) : ability to get extra-base hits (3) : capacity for being acted upon or undergoing an effect **b** : legal or official authority, capacity, or right **2 a** : possession of control, authority, or influence over others **b** : one having such power; *specifically* : a sovereign state **c** : a controlling group : ESTABLISHMENT — often used in the phrase *the powers that be*, **3 a** : physical might **b** : mental or moral efficacy **c** : political control or influence.²⁵. One may therefore, take a generalized view of power as one denoting " the whole spectrum, those external influences that, by being brought to bear upon an individual, can make

him move in required direction.”²⁶ If so, the sense of the term ‘power’ becomes interchangeable with several related themes like control, influence, authority, force, might, persuasion, coercion, domination and the like. Some other writers, however, warn against the insidious tendency of equating power with other kindred concepts. For instance, Max Weber says that power and authority are different things in as much as the latter invariably conveys within in the sense of ‘legitimacy’. Force and power are dissimilar things in view of the former necessarily involving some brutal manifestation which may, or may not, form an integral part of the idea of power. Bertrand Russell takes power as ‘the capacity to influence the actions of others’²⁷.

Thus it can be surmised that power is a social phenomenon par excellence and not merely a political or economic phenomenon. In fine, power “is the ability to determine the behavior of others in accord with one’s own wishes”²⁸. In other words, a man is said to have power to the extent that it “influences the behavior of others in accordance with his own intentions”²⁹. Likewise, we ascribe power to those “who can influence the conduct of others even against their will”³⁰.

Thus it can be said that the elite in the society always plays an important part in shaping and molding the fortunes of the society and country in any given time. The elite who take politics to come to power through political platforms always aim at retaining the power for themselves. Political elites are those microscopic minorities of people who exercise influence on decision making in society, government and politics as leaders of political parties, far disproportionately to their numerical strength, thanks to their extraordinary talents and abilities compared to those of the common people who constitute the majority in a community. In or out of formal position and authority, they continue to wield real political power at any time, in some degree or other.

The political scene in Nellore district during the freedom movement and after independence presents a large number of distinguished personalities who influenced the course of political events many a time. The present study focuses on the important political elites of Communist movement, their political careers and their services to the people of Nellore district.

“History is but the biography of Great men”, as Carlyle contended, all those men and women who have contributed in their own way, unmindful of reward and

recognition, their might for the general welfare of all deserve to be remembered in history.

1.Sri.Puchchalapalli Sundaraiah ³¹

Sundarayya was born on 1 May 1913 in Alaganipadu (in the present Vidavalur Mandal of Kovur Constituency) in Nellore district of Andhra Pradesh, India. He was the child of a feudal family and, when Sundarayya was six, his father died. He completed primary education and entered a college where he studied at entry level until he left in 1930, at the age of 17, to join Gandhiji's Civil Disobedience Movement. He was arrested and spent time in a Borstal school in Rajahmundry where he became acquainted with various communists. When released, he organized agricultural workers in his village to protest against bonded labour.

He was mentored by Amir Hyder Khan who prompted him to become a member of the Communist Party of India, which was condemned and banned by the British government during the Second World War. During this period many prominent communist leaders, like Dinkar Mehta, Sajjad Zaheer, E.M.S. Namboodiripad and Soli Batliwala, became members of the national executive of the Congress Socialist Party. While a member, Sundarayya rose to the position of the Secretary of the Congress Socialist Party.

After the arrest of Amir Hyder Khan, following the directions of the Central Committee, the task of building the Party in South India fell on his shoulders. During this period, he motivated transition of prominent communist leaders of Kerala like E.M.S. Namboodiripad and P. Krishna Pillai to join the Communist Party of India from the Congress Socialist Party. In 1936, Sundarayya became a member of the Central Committee of the Communist Party of India. During the same year, he became one of the founders of the All India Kisan Sabha and was elected as its joint secretary. When the Party was banned, he went underground between 1939 and 1942.

When the ban on the Party was lifted in 1943, the first Party Congress was held at Bombay and he was again elected to the Central Committee in the second party Congress held at Calcutta. In that Congress, the Communist Party of India adopted a line advocating armed struggle that came to be known as 'Calcutta thesis'. It was closely identified with its main proponent, the then General

Secretary B.T. Ranadive. As a result, insurgencies took place in Tripura, Telangana, (then Hyderabad State under Nizam administration) West Bengal and Tiruvancore state.

The most important rebellion took place in Telangana, (Hyderabad State) against the Nizam of Hyderabad state. Sundarayya, was one of its leaders. He went underground between 1948 and 1952. He was re-elected to the Central Committee in 1952 when a special party conference was held. He was also elected to the Politburo, the highest forum within the Party. He was then re-elected to Central Committee and the Politburo in the third party congress in Vijayawada and again in the fourth congress held at Palakkad.

He was elected to the Central Executive and the Central Secretariat of the Party at the fifth Party Congress at Amritsar. At this time the internal conflict within the Communist Party of India had heightened. The Party leadership under S.A. Dange were in favour of supporting the Indian Government headed by the Indian National Congress at the time of the Sino-Indian War. Also, following the Sino-Soviet differences of International Communist Movement, the Party leadership under Dange was pursuing the USSR line, which the pro-Chinese leadership within the Party called revisionist. The group under Dange was referred to as the "Rightists", and the other group, "Leftists". Sundarayya was a prominent leader of the leftist group and he resigned his positions conferred upon him during the Amritsar congress of the Party, protesting against the policies of the dominant leadership of the Party. He was arrested and imprisoned during November 1962 at the time of India-China border war.

The split came out in open and the leftists organized the Seventh Party Congress in October–November 1964 and forming a new Party called the Communist Party of India (Marxist). Sundarayya was elected as its General Secretary. However, immediately after this conference, Sundarayya and several Party leaders were arrested because of a ruling produced by the Congress government, and they were detained until May 1966. Again, he went underground to evade arrest during the period of the then Indian Prime Minister, Indira Gandhi, who evoked Emergency provisions of the Indian, between 1975–1977, to suspend Constitutionally guaranteed 'fundamental rights'. Sundarayya remained the Party's General Secretary until 1976. In that year, he

decided to resign from his post as the Party's General Secretary and gave up his Politburo membership, for what he called the "revisionist habits" acquired by the Party.

In December 1972, the Communist Party of India (Marxist) published a comprehensive report prepared by Sundarayya, the then General Secretary, called *Telangana People's Struggle and Lessons*. Apart from narrating the socio-economic background of the Telangana Rebellion, Sundarayya went on to enunciate the Party's line on the question of partisan struggles.

In 1952, he was elected to the Upper House of the Indian Parliament, the Rajya Sabha from the Madras Assembly constituency and became the leader of the Communist group in Parliament. He was elected to the State assembly of Andhra Pradesh and remained a member of that House until 1967. After a long gap he contested again and got elected to the State assembly of Andhra Pradesh in 1978, he continued this up to 1983. Sundarayya held the party's state Secretary post in Andhra Pradesh and was a member of the Central Committee of the Party from this period to his death on the 19 May 1985.

2. Sri.N. V. Krishnaiah³²

Also known as NVK, was a communist politician from Andhra Pradesh, India. He was a municipal councillor in Nellore, member of the Andhra Pradesh legislature, president of the Indian Federation of Trade Unions and a central leader in the Communist Party of India (Marxist-Leninist).

N.V.Krishnaiah was born in 1930 in Yataluru village, Venkatagiri mandal, of Nellore district. He completed high school in Venkatagiri and then moved to Nellore to join V .R. College. At V.R. College he joined the students' movement and later became a member of the Communist Party in 1952.

He then returned to Venkatagiri and began to work in the peasant front of the party. In 1957 he shifted his activities to Nellore and became a trade union organizer amongst motor workers. In both cases he led militant campaigns and came into conflicts with landlords and private bus company owners.

When the Communist Party of India was divided, N.V.Krishnaiah sided with the leftist tendency. He became the secretary of the Nellore town committee and a

member of the Nellore district committee of the new party, the Communist Party of India (Marxist). In 1964 he was elected to the Municipal Corporation of Nellore.

N.V.Krishnaiah contested the 1967 Andhra Pradesh Legislative Assembly election as a CPI (M) candidate in the Nellore constituency. He came second with 11,951 votes. He was defeated by the Jan Sangh candidate Annadata Madhava Rao. At the same time, the CPI (M) in Andhra Pradesh faced another split. Large sections of the regional party cadres began to condemn the CPI (M) leadership as 'neo-revisionist'. Led by Tarimela Nagireddy Reddy, the radical elements rallied around the Andhra Pradesh Coordination Committee of Communist Revolutionaries. NVK joined the APCCCR, and as a consequence he later resigned from his position as a municipal councillor. N.V.Krishnaiah was one of the accused in the Hyderabad Conspiracy Case. During the period of 1968-1978, he was frequently jailed, and spent over five years in imprisonment. When the APCCCR was divided in 1971, N.V.Krishnaiah sided with the Chandra Pulla Reddy-led faction. This grouping merged into the Communist Party of India (Marxist-Leninist). After being released from jail in 1978, he became involved in trade union activities. He became the president of the Indian Federation of Trade Unions. In 1980 he sided with C.P. Reddy, who broke away and formed his own CPI (ML).

In the 1989 Andhra Pradesh Legislative Assembly election, N.V.Krishnaiah contested the Sircilla seat as an independent. He won with 26430 votes. During his legislative tenure, he raised over 2500 questions in the assembly. One of the issues he highlighted was the need for irrigation in the Karimnagar area. Following the 1994 Legislative Assembly election, CPI(ML) Janashakti was divided. N.V.Krishnaiah became the leader of a break-away group, the Communist Party of India (Marxist-Leninist) Janashakti COC. Later, CPI(ML) Janashakti COC would merge with the Communist Party of India (Marxist-Leninist) New Initiative of Arvind Sinha and form the Communist Party of India (Marxist-Leninist) Unity Initiative. CPI(ML) Unity Initiative then merged with the Communist Organisation of India (Marxist-Leninist) of Kanu Sanyal to form the Communist Party of India (Marxist-Leninist). In January 2005, the Flag merged into the CPI(ML) led by Sanyal, at a conference in Vijayawada. N.V.Krishnaiah became a Central Committee member of the unified CPI(ML). N.V.Krishnaiah died on September 13, 2006.

3. SRI. GANGA CHINA KONDAIAH³³

Sri.Ganga China Kondaiah, popularly known as 'G.C.', was an intellectual par-excellence among the Nellore district political elites. He was born in a small village, Vasili, in the Atmakur taluk of Nellore district. He had elementary education in the local primary school and by sheer dint of assiduity and firm resolve learnt Telugu and English. He was a voracious reader and a prolific writer. He was in the habit of purchasing books and not borrowing them from others. A rare quality indeed. He was a veteran journalist. He authored not less than thirty books on various subjects in Telugu language.

'G.C' tasted different shades of life. He stayed for some time in Burma wherein he pulled rickshaw to earn his livelihood. Then he returned to India and became a revolutionary. He had intimate relations with communists and for a long period he was underground to escape arrest.

He made his mark in 1952. In that year he was elected as an Independent candidate from Atmakur constituency to the Madras legislative Assembly. But in the mid-term polls conducted to the Andhra Legislative Assembly, Sri.G.C.Kondaiah faced defeat in the Atmakur Constituency in the hands of Sri. Bezawada Gopala Reddy, a Congress candidate. Then he joined Congress, contested in the General elections of 1962 from the Nellore constituency, was successful in getting the support of the congress party big wigs and cadre, and defeated the Communist candidate, Sri. Ramakotaiah. This was the last success faced by Sri. G.C.Kondaiah in the Assembly elections. Many politicians very often criticized him for his change of loyalties and opportunist policies. Yet, all unanimously hailed him as great intellectual.

4. Sri.Puchchalapalli Venkata Ramachandra Reddy (Dr.Ram)³⁴

Puchchalapalli Venkata Ramachandra Reddy, popularly known as Dr.Ram, the founder of Peoples Poly Clinic in Nellore town was with a distinguished record of purity and self respect had the distinction of shaking the very foundations of the most powerful politicians in Nellore district. More than monetary power, what is needed for the success of nay individual in public life is a stout heart with self-confidence. Dr.Ram proved this with letter and spirit.He was brother of Sri.Puchchalapalli Sundaraih, a great communist exponent in Andhra.Dr.Ram was born in a rich family on January 21st of 1915 in Alaganipadu village of Kovur Taluk.

He had his early education in Tiruvallur and Madras in Tamilnadu. He joined in Madras Medical College as student of M.B.B.S. During his stay at medical college he proved his mettle and stood first in the examinations. As a student of medical college he founded Madras Students Organisation. On 12th of August 1936 All India Students Federation took birth in Madras, incidentally it was the first students organization with leftist ideology in India. Dr. Ram who was attracted to Communist philosophy readily merged Madras Students Organization into All India Students Organisation and became one of the founder members of the AISF in Madras. Being an active member of the organization he was in forefront in the movements of students and used to attend the issues related to students. He married his class mate Suguna, a Tamil Brahmin lady in 1938.

He started 'peoples poly clinic' in Barracks (Barakas in local parlance) and started practice. As he was a man of zeal and enthusiasm coupled with communist ideology started serving the people. He became very dear and near to poor people of the district. But due to some personal reasons he had to part with his wife Suguna who joined army as Doctor during second world war. During this period he moved to Madras and joined in Stanley Hospital and rendered his services to the people. He remarried again Rajyalakshmi in 1949. After his second marriage he moved again to Nellore and revived his peoples Clinic and restarted his practice. While practicing as doctor he started training young doctors in his clinic. He became a whole time Communist party member and extensively toured the district and mobilized the people against the atrocities of the land lords. He was the man behind starting of trade unions of different organizations and supported their struggles. He inspired some likeminded young men in the district and encouraged them to start an educational institution for poor people in the backward region. The result is founding of 'Visvodaya' College in Kavali town. His contribution to the society as a doctor, and communist ideologist was invaluable. It is said that Sri. Gujjula Yellamanda Reddy, Sri. Tarimela Nagireddy, Sri. Jatti Seshareddy, and Jakka Venkaiah did attend the classes conducted by Dr. Ram and learnt the basics of Communism and the theories in Marxism. He was an eloquent speaker and analyst which helped him to apply Marxism to the ground situations. He was elected to Nellore Municipality on behalf of the communist party in 1957 and did what all he could to develop the ward. Due to diabetes he died on 17th

April 1967. The Nellore district lost a kind hearted doctor and a committed party ideologue.

5. Sri. Basvareddy Sankaraiah.³⁵

Basvareddy Sankaraiah was born in Indupur of Kovur taluk of Nellore district. Right from his childhood he was very active and was attracted towards freedom movement. Gogulapalli centre of Salt satyagraha was very near to his village where salt satya graha was at its peak in response to the clarion call given by Mahatma Gandhi. As the elders of Indupur supported Justice Party and away from Salt Satyagraha Sankaraiah as a youth secretly joined the movement. At Allur he picketed toddy shops and was arrested. By 1935 he became an ardent believer of Communism. He was much influenced by Sri. Ravi Audisheshaiah, and Chundi Jaganadham, who undergone imprisonment for their participation in conspiracy cases and were released from prison. Influenced by their speeches he turned into a staunch follower of Communist ideology. He removed the suffix 'Reddy' to his name true to communist ideology. As an ardent supporter of Chundi Jaganadham he toured Kovur Taluk extensively and organized communist cells in almost all villages and mobilized youth and downtrodden for their rights.

During Second World War i.e. in 1940-41 he along Alluru Rangaiah were house arrested and later arrested and sent to Vellore jail where he was kept as a political detainee. He was released at the end of 1941 due to political changes happened in the party. After his release from prison, he actively took up the cause of landless labour and the cause of marginal peasants. He led countless agitations and movements. He was in forefront to fight for the cause of poor and unorganized sector workers. He was instrumental in getting the land distributed in Nellore and Kovur taluks. After independence, he stood for the communist ideology and people in need.

In 1952 general elections he contested from Kovur Assembly constituency and won in the elections with convincing majority. In 1955 elections, the Buchchireddypalem was a dual member constituency. For general seat Basvareddy Sankaraiah and for reserved seat Swarna Vemaiah contested on behalf of Communist party and won the elections with good majority. During 1962 general elections to Andhra Pradesh Legislative Assembly Kovur was delimited into Kovur (general) and Allur (reserved) constituencies. Basvareddy Sankaraiah contested from Kovur and

Swarna Vemaiah from Allur on behalf of Communist Party. However Basvreddy Sankaraiah was defeated with in a margin of 250 votes by congress candidate and Swarna Vemaiah won the elections with more than 4000 votes. After the division in the Communist Party of India in 1964 Basvareddy Sankariah did not continue in any wing of the party but maintained good relations with both the parties. On October 26th of 1998 he passed away peacefully. He was born fighter for the cause of downtrodden. He was a man of principles.

6. Sri.Jonna Kotayya.³⁶

Sri Jonna Kotayya was born in Talamanchi village of Kovur Taluk of Nellore district. His political career started in 1933. In 1937 he entered into direct politics by opposing Justice Party in composite state of Madras. In the general elections held in the same year for state legislature he supported Sri. Bezawada Gopalareddy and toured the district in support of him. He joined in peasants association of Talamanchi and was attracted towards Communism. At the instance of Sri. Basvareddy Sankaraiah he joined in the party as a full time worker and started Talamanchi branch of Communist party. His comrades were Sarvasri. Chidambaram, Jonna Venkata Setty, and Jonna Narsaiah in the village who actively took the ideology of the party to surrounding villages and strengthened the party. He participated in Quit India movement, damaged railway property by burning a railway bridge at Talamanchi, and went underground for few months to avoid police arrest. He attended All India Peasants conference held at Vijayawada in 1944 and implemented all the programmes that were resolved were implemented in Nellore district. He founded a co-operative society for the welfare of royts in Talamanchi, which is still working and functioning well. He encouraged weavers to form into co-operative societies and utilize the services of the co-operative bodies.

Inspired by the call given by Mahatma Gandhi he personally supervised the harijana entry into temples of Talamanchi. Tanguturi Prakasam pantulu's ministry took a decision to form food security committees throughout the state. Jonna Kotaiah formed such committee in Talamanchi and made success its functioning. He was in forefront in organizing district committee meetings of the Communist Party of India. He organized district committee meeting at Gudur in which Sri.P.Sundaraiah and M.Basavapurnaiah participated. He was arrested several times for participating in

movements and agitations. When the Government banned the activities of the Communist Party of India in 1949 he was arrested and sent to Kadalur Jail where he spent two years as detenué. Before the general elections in 1952 all the communists were released, he came out and supported Basvareddy Sankariah's candidature in the general elections from Buchchireddypalem constituency. He was Panchayat President of Talamanchi from 1954-59 during which period he took up many a developmental work and praised by all. After the division in the party, he joined the Communist party of India (M) and later he sided the Naxalite movement for some time. He died on March 26th 2012 in Nellore at the advanced age of 93 years.

7. Sri.Jakka Venkaiah.³⁷

Sri.Jakka Venkaiah was born in a land lord family on November 3rd of 1930 in Damaramadugu village of Kovur taluk. He did his elementary education in his native village, Damaramadugu. He had his High School education at Buchchireddypalem, Kovur, and Nellore. After completing his Secondary School Leaving Certificate examination (SSLC) he took the responsibility of his family and agriculture as was desired by his father. He did not pursue higher education. However in his students days he was attracted to the communist ideology and attended the political classes conducted by Dr.Ram in his poly clinic. He was much influenced by the Communist ideology and joined in Communist Party of India along with Dr.Jatti Seshareddy. When the Congress government headed by Prakasam Pantulu banned the activities of the Communist Party of India through an ordinance he was arrested and kept in Kovur Sub Jail, though he was not a primary member of the party. However he was released later. In the same year he became an ardent supporter and follower of Basvareddy Sankaraiah who taught him the Marxism and the techniques of organizing party meetings and mobilizing people.

Communist Party office was opened at the instance of Sri.Jakka Venkaiah in 1952 and became its founding secretary. Many like minded people became members of the Communist Party of India. Mean while in the general elections held in 1952 Sri Basvareddy Sankaraiah, Sri. Khandavalli Krishna Rao was elected from Buchchireddy Palem Constituency. From Atmakur Constituency Sri.G.C.Kondaiah who contested as an independent won the seat with the support of Communist Party of India. Sri.Swarna Vemaiah, who contested in the same election as Communist Party

Candidate, came out successfully from Nellore Reserved Constituency. In this election campaign Sri. Jakka Venkaiah toured the district and mobilized the people to vote for the candidates contested on behalf of the Communist Party of India. This success of Communist Party candidates in the Nellore district elevated and enhanced the position of the party in the District political scenario.

However after the Chinese aggression the Communist Party of India was divided into two in 1963 and Jakka Venkaiah sided the Communist Party of India (Marxist) and rebuild the party organization in the district with help of Chitteti Ramana Reddy and Arlappa, and Bhimavarapu Seshayya. He organized district meeting of Communist Party of India (M) with 34 delegates and resolved to spread the party ideology in the district. His workmanship, strategy, dedication and commitment made him an important person in the district organization of the party. Under his stewardship, Communist Party of India (M) spread into almost all villages in the district. However he was arrested during the emergency in 1975 and was imprisoned in Nellore central jail. After lifting of the emergency he was released. In 1977 general elections the Communist Party of India (M) selected Sri. T.P. Bhanuraju as its candidate from Nellore. In that election he secured 1,34,000 votes which proves the hard work of Jakka Venkaiah.

He was elected to the Assembly from Allur constituency in 1985 and 1995 as party candidate. During his stint as MLA he used his good offices and his strategies to uplift the downtrodden and marginal peasants. He ensured the supply of water to tail end lands. He organized agitations and movements for the distribution of bazar lands to the landless poor. He is a born fighter and well informed man who is still active in politics and will be in forefront whenever his services were required by the party and people in need.

8. Sri Khandavalli Krishna Rao.³⁸

Sri Khandavalli Krishna Rao came to Nellore district from East Godavari district as Secretary to Nellore District co-operative Central Bank. While in service he was attracted to the Communist ideology and became an active member. He motivated the people in rural areas of Nellore district to start co-operative societies for their welfare. It can be said he mobilized the rural peasantry to form into co-operative bodies. It was his work and motivation that bore fruits in the co-operative sector in

rural areas of the district. Being influenced by the communist ideology he participated in peasant movements and studied their problems from closed quarters which helped him to understand the problems in the field level. He resigned to his post and became a full time dedicated worker of the Communist Party of India. In 1952 he contested from Nellore general constituency (then a dual constituency) by defeating Sri.A.C.Subba reddy of the Indian National Congress with a convincing majority.

9. Sri. Vennelakanti Raghavaiah³⁹

Sri Vennelakanti Raghavaiah, ever since his student days, devoted himself to the service of mother-land and to the spread of nationalist patriotic feelings. He was related to late Sri.V.V.Giri, former President of India. Intimately associated with Lokamanya Balagangadhar Tilak, Sri.Raghavaiah participated in every freedom struggle movement conducted from Potlapudi village.

Vennelakanti Raghavaiah was a Lawyer by profession. He championed the cause of the Scheduled Tribe people in general and that of the Yanadi community in particular throughout his life. In fact, his public life became inseparable from the welfare and progress of the Scheduled Tribes, notwithstanding his Brahmin background. Having taken active part in every nationalist movement since 1920, he courted imprisonment a number of times. Till he breathed his last, Raghavaiah tirelessly worked for the welfare of the tribals.

Sri Vennelakanti Raghavaiah, was a gifted orator. He challenged the concept of national education and asserted that education should be 'universal' and not national. While he held that the English form of government was the best, he recorded his protest against the system of taxation and pointed out that tax should depend not upon income.

Vennelakanti Raghavaiah was closely associated with the 'Sadachar' movement in South India and with the Bharat Sevak Samaj for a long period. He organized a series of labour strikes during 1927-1940. He was initiated into the national movement in 1917 through his association with the revolutionary movement in Pondicherry. Mastermind like Sarva Sri.Aurobindo, Subrahmanya Bharati and V.V.Subrahmanya Ayyar, who were in exile in Pondicherry, exerted a strong influence on Raghavaiah. He smuggled rifles and seditious pamphlets from Pondicherry into Andhra. He took part in the Swadeshi movement and lent enthusiastic support to the

V.C.Chidambaram Pillai's struggle against the monopoly of the British Steam Navigation Company.

Vennelakanti Raghavaiah worked for Hindu-Muslim unity and played a notable part in reducing communal tensions in Nellore district. He was modern in his outlook on social and religious questions and an ardent revolutionary in political issues.

Sri Vennelakanti Raghavaiah was elected in 1946 as member of Madras legislative Assembly. He joined the Prakasam pantulu Ministry as Parliamentary Secretary. Vennelakanti Raghavaiah was not only a follower of Sri. Bezawada Gopala Reddy but a staunch supporter and thereby became a political enemy of Sri A.C. Subba Reddy the strong man of Nellore. In the 1962 General Elections, A.C. Subba Reddy supported Annadata Madhava Rao, A Jana Sangh party candidate, against Raghavaiah and thereby the prime cause of his defeat. Besides, Raghavaiah got the least number of votes and was ultimately relegated to the fourth place in the voting rank. That was influence of A.C. Subba Reddy and that was the intensity of the factional fight in the Congress ranks in the district of Nellore.

10. Dr. Jetti Sessa Reddy⁴⁰

Jetti Sessa Reddy was a doctor by profession but by passion he was a staunch follower of Karl Marx. He was born in 1930 in Kovur town and was related to Puchchalapalli Sundariah and Jakka Venkaiah. He had his elementary education and High school education in Kovur and Nellore respectively. While he was student at Nellore he was attracted to socialism and its ideology. He joined in Madras Medical College, Madras. While he was in the Medical College in Madras Sri. Potti Sriramulu started fast unto death for separate Andhra state. Seshareddy organized a rally of students in support of Sri. Potti Sriramulu and mobilized the student community for a mammoth rally. There he exhibited his leadership qualities. Though he was attracted towards the Communist ideology he did not enroll himself as a member of the party. However in 1948 he joined the Communist Party of India as a primary member and later became a full-fledged member of the Party. After completion of his medical course in Madras he joined as an apprentice doctor in Dr. P. Ramachandra Reddy's Peoples Poly Clinic (Praja Vaidya Sala) in Nellore and became its trust board member within no time.

While rendering service as doctor in the clinic he participated in all the movements organized by the party in Nellore town. Between 1962-64 he became member of the town committee of the Communist Party of India. He was more interested in spreading dialectical materialism of Karl Marx. In 1988 February he attended a meeting in Vijayawada wherein he moved a proposal to start a forum of intellectuals to apply science to human life. The result is the birth of '*Jana Vignana Vedika*' which is spreading science and logical thinking among the people. He was for some time worked as President for Indian Medical Association. Still he is actively involved in spreading health awareness among the poor. His services to the poor and downtrodden are invaluable.

11. Sri. Darsi Chenchaiiah⁴¹

Darsi Chenchaiiah belongs to the galaxy of revolutionary freedom fighters who joined the Ghadar movement before the First World war. He belonged to the hard core of Ghadar terrorists who tried to smuggle arms from abroad to fight the British white army during the war. He is remembered as the earliest detune from Andhra, who had contributed to the struggle against British imperialists before mass movement of Gandhian Non-Cooperation. During his student life at the high school in Ongole, Chenchaiiah came into contact with patriotic youngsters who were inspired by the speeches of Bepin Chandra Pal and Aurobindo Ghosh. After the Bengal partition, the Swadeshi movement swept through the Andhra towns. The conviction of Gadicherla Harisarvothamarao for three years rigorous imprisonment in the Ashe murder case in Trichinopoly, the imprisonment of Tilak, Chidambaram Pillai and Lala Lajpat Roy and the repression in Bengal had encouraged patriotic young men to think along revolutionary lines. The martyrdom of Bose, and Dingra, the daring activities of Sarvarkar had also inspired young men to follow in their footsteps. Young men wanted to go to abroad for studies as well as international contacts. Among them Chenchaiiah was a sensitive young man, who was born in Kanigiri (then in Nellore district) in a merchant's family. He borrowed money to an American University for studies in Agricultural science. He joined in Sanfrancisco for his higher studies. It was here he met number of patriotic sikh youths. In the wake of the repression in Bengal, Maharashtra, and Punjab the two sikh youths, Hardayal and Sohan Singh Bakna started a weekly news paper called Ghadr, which means revolution. Hardayal was a brilliant student of history and politics. He was one of the earliest Indians to write

about Karl Marx in Modern Review as early as 1912. The members of the Ghadr trained themselves through rigorous exercises and learned the art of using modern weapons and making bombs. Chenchaiyah was one among them. He was elected to the decision making body of the Ghadar group. The object of the group was to smuggle a shipload of arms to India and with the help of Indian revolutionaries and soldiers, they wanted to overthrow the British Government. At that time a German Indian committee promised to extend its help in this venture. Chenchaiyah was sent to Burma along with Balwant Singh to co-ordinate in this venture. He met Sun Yat Sen, the great Chinese revolutionary leader who inspired him to overthrow the British imperialism in India. On his way he was arrested and detained in Singapore. He was then handed over to Indian Government which imprisoned him in Alipore, Delhi, Coimbatore and Kanpur prisons. He was detained for four and half years before he was released in 1919.

The Ghadar rebellion was suppressed and the Sikh patriots suffered death, transportation for life in Andamans under severe repression. The Ghadar phase of the revolutionary terrorism was never interested in individual annihilation of white officers, but in overthrowing the white army in armed struggle with international support. After release from imprisonment Chenchaiyah was active in social reform work like encouraging cross-section marriages, widow re marriages and reform of prostitutes. He joined the freedom movement and suffered imprisonment. The old revolutionary in him could not compromise with this Gandhian passive resistance. He was drawn to the Congress socialism and later worked in Trade Union Movement. He led Simpson workers strike in Madras as a Communist organizer. However he later resigned from the Communist Party of India and took the educational and social reform work. Chenchaiyah wrote a book on agriculture in Telugu. His wife Subhadramma was a well known social worker in Madras. He died in 1964. As a pioneer of revolutionary terrorism and a sincere friend of workers Chenchaiyah deserves to be remembered for his sacrifices, socialism, internationalism and unselfish service to his fellowmen.

12. Sri.Kakumanu Venkateswarlu.⁴²

Kakumanu Venkateswarlu, a revolutionary who fought against zamindari system and supported the peasants was born in Pedirlapadu village of Kanigiri Taluk of Nellore district in 1920 in a middle class family and had elementary education in

his village. He was attracted to Communism and studied its literature and started understanding the problems. He participated in the freedom movement which was in its peak. Some of the villages located in Kanigiri taluk were in Venkatagiri zamindari. At the same time the movement against zamindari was picked up in Nellore district. Between 1945-47 a prolonged agitation by 'ryotu *dandu*' an organization of peasants was going on against unjustified taxes on lands, pullari, and vetti, by zamindari officials, in these villages under the leadership of Communist Party of India. At Nerudupalli meeting of 'ryotu *dandu*' meeting Sri.Y.V. Krishnarao, Sri. G.C.Kondaiah attended and addressed the meeting. He was in forefront of this agitation. He stood on behalf of poor people and labourers and led agitation against zamindari system. When the Government banned the Communist Party of India in 1948. Kakumanu Venkateswarlu along with Gujjula Yellamanda Reddy and Chagam Narasimha Reddy were charged for the murder of village munisiff of Potaram village. Kakumanu Venkateswarlu went underground for sometime but was arrested in Jangalapalli of Udayagiri Taluk in 1950. It is alleged that when he tried to escape at the time of taking him to Kanigiri court, he was shot dead by the police.

13. Sri.Gujjula Yellamanda Reddy⁴³

Sri.Gujjula Yellamanda Reddy a doyen of the Communist Party of India from Kanigiri taluk. He was born in 1923. From 1929 to 32 he had his elementary education in Ongole ABM high school. He then joined in V.R.College for higher education. He joined in Communist Party of India in 1943 and participated in Quit India movement. He became an active member of the group which led agitation for the abolition of Zamindari system in Nellore district.He took part in 'ryot yatra' held in Madras for the abolition of Zamindari system. In 1948 when government imposed ban on Communist Party of India he went into underground for four years and avoided arrest. After lifting the ban on the party in 1951 he surfaced but was arrested.However he filed his nomination for Kanigiri constituency from prison itself.He was elected to Madras Legislative Assembly with convincing majority. As a member he argued for separate Andhra and Nagarjunasagar project. During the mid-term elections to the Assembly he was reelected from Kanigiri as a Communist Party of India candidate with good majority. In 1962 General elections to the Parliament, he contested from Markapuram constituency on behalf of Communist Party of India and

won the seat with thumping majority. He was arrested by the government in 1963 and was detained in Hyderabad and Rajahmundry up to 1964. He resigned to his membership to the parliament as a mark of protest for the oppressive policies of the government. He was member of the state organizing committee of the Communist Party of India and was president for a long time to All India Agriculture Labour Union (BKMU). He was secretary of the Communist Party of India of Nellore district branch. He died at his 74th year in 1997 at Hyderabad.

14. Sri.Kotapati Guruswami Reddy⁴⁴

Sri.Kotapati Guruswami Reddy alias Communist Kotapati is a well known personality not only in the party circles but also in the general public for his simplicity and sincerity. He was born in Hanumantunipadu in Kanigiri taluk in 1922. His father was a marginal farmer. He had his primary and highschool education in Kanigiri where he completed S.S.L.C. As student influenced by the clarion call given by Mahatma Gandhi he participated in Quit India movement and was imprisoned. During his detention in jail he came into contact with some of the communist leaders who were also detained. There he was attracted towards communist ideology and Marxism. He was one of the five founding members of the Communist Party of India in Kanigiri. He was elected as president of youth and student wing of the Communist Party of India for Nellore district in 1947. He took part in the agitation against Venkatagiri Zamindari along with Gujjula Yellamanda Reddy and Chaganti Narasimhareddy. To educate the public land mobilize them to take part in the agitation he toured nearly 200 villages. During this agitation he was arrested. During the ban period on Communist Party of India i.e. between 1948-51 he was in underground along with Kakumanu Venkateswarlu, Chagamareddy Narsimhareddy and Gujjula Yellamanda reddy. After the ban period he contested from Udayagiri constituency to the Madras Legislative Assembly in 1955 as a Communist Party of India candidate but was defeated. However he contested on behalf of Communist party candidate and was elected from Kanigiri constituency in 1962. After the division in the Communist Party he was with CPI and was secretary for North Nellore region and rebuilt the party organization. He died in 2011 in Kanigiri.

15. Sri.Chagamreddy Narasimha Reddy⁴⁵

Sri.Chagamreddy Narasimha Reddy was born on February 21st of 1921 in a land lord's family in Neredupalli of Kanigiri taluk. He had his elementary education at Neredupalli and joined in middle school at Ramagovindapuram.Sri.Gujjula Yellamanda reddy, Sri.Chagamreddy Malakondareddy of Tenali, Shaik Kasim were his batch mates in the same school. He and Sri.Gujjula Yellamanda Reddy joined in Ongole for high school education but could not complete his S.S.L.C. He then joined as apprentice to learn Aurveda medicine from Sri.Baina Kamayya at Jarakasipalem near Buchchireddypalem of Kovur taluk. He successfully completed a certificate course ' *siromani*' in Aurveda and returned to his native village he started rendering service to the poor and needy.

16. Sri.Singarju Ramakrishnaiah⁴⁶

Sri.Singaraju Ramakrishnaiah was a teacher and freedom fighter who participated in Quit India movement in 1942 while serving as teacher in Potakamur of Darsi taluk. He was a nationalist and influenced by Gandhi's ideology. Born in Talakondapadu village of Kanigiri taluk and spent his child hood up to 9 years in his native village. As his mother died he moved to Sri Kalahasti where his mother's sister supported his education. He passed S.S.L.C. in 1930 with good percentage and in 1932 he completed teachers training and was appointed as teacher in Modugulapalem of Sri Kalahasti taluk. He left that job and joined as Higher grade teacher in Pamur Board Elementary school in 1934 and was elevated to the post of Secondary grade teacher on transfer to Potakamur, his native village, of Darsi taluk. Vakulabharanam Appalacharyulu, a staunch follower of Karl Marx impressed him through his teachings of Marxism.He was attracted towards Marxism. Even though he liked Communism he became an admirer of Tanguturi Prakasam Pantulu, the first Chief Minister of Andhra State. He worked relentlessly for better working conditions of the teaching fraternity .He along with Chennupati Lakshmaiah revived the Andhra Rashtira Pradhama Vupadhyaya Federation in 1947 and was successful in organising teacher's union. For 18 years he was member of Legislative Council from teachers constituency and strived hard for the welfare of the teaching community. In 1955 mid-term elections to the Legislative Assembly he contested as Communist Party of India

candidate from Darsi constituency but was defeated by the Congress candidate with a margin of 1800 votes. When the Communist Party was divided he supported the CPI (M) and continued its ideology until his death in 2002 at the age of 92 years in Nellore.

17. Sri.Vakulabharanam Venkatacharyulu⁴⁷

Sri.Vakulabharanam Venkatacharyulu was born in 1904 in Potakamur village of Darsi taluk which was under Venkatagiri zamindari. He had his primary education in his native village but could not continue higher education since no facility was available then in the village. However he encouraged his younger brother Appalacharyulu and sent him to Kandukur for higher education. He passed his S.S.L.C. He led agitations against zamindari atrocities in the villages. He opposed the levying of high taxes on lands and collection of Pullari by zamindari officials. Ravipati Mahanandi was his colleague and stood by him during this phase. They invited Acharya Ranga, Nellore Venkatramanaidu (Zaminryot paper founder) and held meetings of peasants against Venkatagiri zamindari atrocities. He joined the Communist Party of India when differences cropped up between Congress Socialist Party and Communists in 1939. He shifted his family to Pakala near Singarayakonda for providing good education to his children. He started Communist Party of India's branch in the village to spread communist ideology. After 1955 mid-term general elections along with Dr.Y.V.Kotareddy he conducted successfully Nellore district political training school. He spread the communism in the surrounding villages. He died on January 24 of 1998 at Kavali. He was a staunch nationalist and freedom fighter.

18. Sri.Sanikommu Kasireddy⁴⁸

Born in a land lord family in 1923 in Nagampalli of Podali taluk, Sri.Sanikommu Kasi Reddy was by nature a low profiled gentleman. He had his primary and high school education at Kanigiri and did his F.A. in A.C. College, Guntur in 1942. There he was attracted to left ideology and joined in Student Federation. Slowly he moved towards Communist Party of India and participated in Quit India movement. He participated and mobilised people against Venkatagiri

zamindar's atrocities and levying of high taxes on land and Pullari which gained momentum during that period in Kanigiri, Darsi, Podali and adjoining areas. During 1952 general elections he was elected to Legislative Assembly from Darsi constituency and in 1957 from Podali Constituency. During his tenure of office as Member of Legislative Assembly he strived hard for providing basic needs of the upland area and upliftment of the poor. After Prakasam district was formed in 1970 he was elected unanimously as secretary to the Communist Party of India of Prakasam district and visited USSR twice. He died in 2008 in a old age home at Hyderabad.

19. Sri.Chundi Jagannadham⁴⁹

One of the elites from Nellore district was Chundi Jagannadham. During Salt Satyagraha he was arrested and was imprisoned in Rajhamundry central jail where he came into contact with great communist and socialist leaders like Jayadev Kapur, Siva varma, and Vijayakumar sarma who impressed him and enlightened him regarding communism. When he was arrested in the national movement he was again arrested and sent to central jail, Ballary. He organized agriculture labour union and worked for their rights and wages. He was arrested several times by the police on the pretext that he was distributing pamphlets and inciting people to wage war against the government. He along with Ravi Audisheshaiah, Mutta Rajagopalarao, Pusapati Narasimharaju, and Govindamma toured villages and created awakening among the agricultural labourers against exploitation. Afterwards he participated Sarvodaya movement and '*bhudana vudyamam*' of Vinobha Bhave. He published regularly for some years a tabloid '*chakram*' to spread the message of Sarvodaya Movement and authored many a article on national and international importance.

20. Sri.Badam Veerareddy⁵⁰

Sri.Badam Veerareddy a trusted lieutenant of Puchchalapalli Sundariah the architect of Communism in South India, was born in Kunchepalli village of Podali taluk in 1930. After his school education he started his career as an agriculturist but with the influence of Medagam Rama Subbareddy, Sri.Veerareddy became a full time Communist Party of India worker and was arrested during 1962-63. He became a para-medical assistant after undergoing full-fledged para medical training course in

Peoples Poly Clinic and rendered medical assistance to the poor and needy in and around his native village. He died in 1994.

The Communist Party of India as political party and its managers i.e. elite of Communist movement in Nellore district played a vital role in creating political awareness among the masses during pre-independence era. They succeeded in their task. After attaining of independence in 1947 they took keen interest in shaping the fortunes of their political organizations and their political careers. Since the formation of separate Andhra state separating it from composite Madras state, the political elite of Nellore district always took forefront in national and provincial political power game as well as interests of the district in promoting socio economic welfare of the people. Nellore district played very crucial role in getting abolition of 'zamindari' and feudal systems in the country.

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