CONCLUSION
The foregoing study has revealed that Sri Kalluru Subba Rao has made definite contribution to Indian political life and these services were many-sided. He entered politics at a crucial period of the history of our freedom struggle, when the political situation in India changed from that of mere petition and prayer to a more vigorous plan of action. Indian aspirations were crystallised into a definite reference of self-Government. The modern generation perhaps has hardly any conception of the significance of Subba Rao's contribution to the region's all-round progress during his five decades of unceasing activity in almost every sphere of life.

Certain leadership patterns are visible in the study of Subba Rao's political career. In his boyhood he was strongly influenced by a number of persons including Swami Abodananda, Arundale, Besant and Tilak. He was deeply rooted in the heritage of India as is seen from the inspiration which he drew from the great Epics and the Gita. As he matured into manhood, Gandhiji and his teachings had an irresistible appeal to him. It cannot be said that there were mere emotional attachments to wear away after a time. On the other hand they formed the basis of his own philosophy of life and public career. They were the bedrock on which his dedication and devotion to the country and its people were built.
The period in which he began to participate in the political life of the country too was momentous. It was a transition from a 'period of political mediocrity to the preveniently ordained raj, 'into a period of self-determination and swaraj as a birth right'. Definitely Subba Rao was deeply influenced by the national upsurge in India. The great patriots of the day also Tilak, Bipin Chandar Pal and Aurobindo and above all Gandhiji had an indelible impression on him. They were like the magic mantras casting a spell on his young and restless mind. He was convinced that the country needed discipline and supreme sacrifice. No wonder he responded so spontaneously to the call of the mahatmas to serve the cause of the nation. Family bonds meant nothing to him. He courted imprisonment voluntarily and spent several years in the prisons of the British Raj.

Subba Rao's functioning and style of leadership was typical of his character. He had many God-given talents like a powerful gift of oratory, story-telling, command over many languages, mimicry and writing in a language which the common man understood. He had the magnetism to attract the masses of Rayalaseema, especially the youth. He was a great organiser at the grass roots level. His simplicity, selflessness and dedication attracted many talented young men to rally under his banner when he personally shaped into top
class leader. He belongs to a rare class of workers and leaders. His patriotism was infectious and his leadership was dynamic. He was a noble leader but at the same time a humble worker for a cause.

Subba Rao's contribution to the public life of the country, particularly to the land of his birth Rayalaseema, is praise-worthy. The cause of his own people was dearest to his heart. The title which he bore as the 'Rayalaseema Bhishma' or the 'Rayalaseema Pitamah' was not a high sounding nothing. It was pregnant with meaning - a symbol and recognition of his services to his Janma Shreni. It was he who roused the masses of Rayalaseema to be awakened and participate in the great 'Yajna' of Swaraj. Unmindful of personal disabilities and financial constraints he walked miles and miles to tell the people the message of freedom and sacrifice.

His activities were not one-sided. No single individual in modern Rayalaseema has done so much as he. He was a social reformer, educationist, liberator of women and the depressed classes, cultural ambassador and an economist. It was his dream to convert the semi-desert of Rayalaseema into a land of Amritha. He was a friend of the poor and the marginalized. He never betrayed another Indian brother of his for the momentary gains from the rulers. The Harijans of Rayalaseema looked up to him as a tower of
strength and defender of their rights. But for his foresight and personal interest many of the precious and priceless art possessions of Rayalaseema would have fallen victims to vandalism and the ravages of nature. He took pride in being an Andhra. He was a patron of poets and men of letters. Despite his own poverty, and limited resources, he never said 'no' to any writer or poet when his help was sought for. His proposals for the economic development of Rayalaseema was a practical agenda for progress and prosperity.

Was there any enduring impact of his political leadership. The answer is obviously positive. It was due to his political maturity that to-day the Anantapur district particularly is free from political radicalism and power politics. There is lot of sobriety and communal harmony. But for Subba Rao's constructive programmes of the economic and social order the district would have come under the communist influence to a larger degree. There is a mutual give and take among the various communities in the district and political disturbances here are few and far between. Anantapur is one of the quietest among the Andhra districts in matters of political and social. It has made rapid strides in educational and cultural spheres, thanks to the initiative taken by Subba Rao. Being a man of vision it was his foresight that had been responsible for the various developmental and irrigational projects, the College of Engineering and the
Institute of Oil Technology and Research. Subba Rao's idea of the Seva Mandir, the Kesava Vidyalaya and the Lalitha Kala Parishad are standing monuments to his cultural and social leadership.

Another notable contribution of Subba Rao's political leadership was his work in terms of creating a new generation of leaders of the region who have even attained national eminence. Politics to him was not demagoguery, thumping or schreitctling by any means. He was a creative genius and a political guru of many leaders from all segments of society. His self-effacing example and idealism is a well spring of inspiration even to-day.

In terms of political career can Subba Rao be condemned as a idealist. His Neo-Gandhism remained a dream. He took life as an adventure which was the motivating force of his ideals. He was not interested in power. Many feel that justice was not done to him. But he never aspired for higher positions. Many of the honours which he filled so eminently came to him of their own. He never ran after position. He was perhaps ignorant of the game of subtle politics. He was too open, too selfless and too good for party politics. Perhaps he believed in the doctrine of 'Mahatmya Dharma', the vital message of the Gita. Like
his Guru Gandhiji, Subba Rao also believed that India has still to attain social, moral and economic independence and towards this end, he dedicated his life. He was a patriot pure and simple.