



LIFE AND MISSION OF BADDAM YELLA REDDY FOREFRONT LEADER OF TELANGANA ARMED STRUGGLE

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Abstract

This research paper to be discussed about leader Baddam Yella Reddy who was an Indian communist politician and forefront leader of Telangana. He was one of the prominent leaders in the Telangana armed struggle against the Nizam regime. Yella Reddy became influenced by the socialist ideas of Jawaharlal Nehru, he belonged to the more militant sector in the Andhra Maha Sabha, that deplored the non-confrontational policies of the leadership of the organization. This tendency became attracted to communism in the late 1930s. Yella Reddy took part in the 1938 satyagrah, he was amongst those jailed during the protest campaign. In 1939 the Communist Party of India established its organization in the Hyderabad State, Baddam Yella Reddy worked with D. V. Rao and Raavi Narayana Reddy in building grassroots networks of the party in the region. From 1941 Yella Reddy's communist group came to dominate the Andhra Maha Sabha. Yella Reddy became the general secretary of the Andhra Maha Sabha. Under Yella Reddy's leadership the Andhra Maha Sabha moved from being a liberal organization into a militant anti-Nizam united front. This research paper to be discussed about the Role of Baddam Yella Reddy in Leftist Movement in Telangana – A study.

Keywords: Leftist Movement, Armed Struggle, Nizam Era, Bhagela System, Agrarian Relations, Communist Party of India, Forefront leadership.

Introduction

Statement of the Problem

“Changes in society are due chiefly to the development of the internal contradictions in society, that is, the contradiction between the productive forces and the relations of production, the contradiction between classes and the contradiction between the old and the new; it is the development of these contradictions that pushes society forward and gives the impetus for the suppression of the old society by the new.”

---Mao

Yella Reddy became influenced by the socialist ideas of Jawaharlal Nehru, he belonged to the more militant sector in the Andhra Maha Sabha, that deplored the non-confrontational policies of the leadership of the organization. This tendency became increasingly attracted to communism in the late 1930s. Yella Reddy took part in the 1938 satyagrah, he was amongst those jailed during the protest campaign. In 1939 the India established its organization in the Hyderabad State, Baddam Yella Reddy worked closely with D.V. Rao and Raavi Narayana Reddy in building grassroots networks of the party in the region. Baddam Yella Reddy was an Indian communist politician from Telangana. He was one of the prominent leaders in the Telangana armed struggle against the Nizam regime. Yella Reddy became influenced by the socialist ideas of Jawaharlal Nehru, he belonged to the more militant sector in the Andhra Maha Sabha, that deplored the non-confrontational policies of the leadership of the organization. This tendency became attracted to communism in the late 1930s. Yella Reddy took part in the 1938 satyagrah, he was amongst those jailed during the protest campaign. In 1939 the Communist Party of India established its organization in the Hyderabad State, Baddam Yella Reddy worked with D. V. Rao and Raavi Narayana Reddy in building grassroots networks of the party in the region. From 1941 Yella Reddy's communist group came to dominate the Andhra Maha Sabha. Yella Reddy became the general secretary of the Andhra Maha Sabha. Under Yella Reddy's leadership the Andhra Maha Sabha moved from being a liberal organization into a militant anti-Nizam united front.

Social Structure of Telangana

The following agrarian classes may be identified in the rural Telangana. Telangana as well as the same feudal atrocities and agrarian relations to the prevailed in the North Telangana, Karimnagar District. All these features to be understood to be known social equations in Telangana and as well as the leaders including Baddam Yella Reddy came out to the forefront of the Telangana Movement.

These were the most dominant section of the village. These lords were having more land holdings than all others in a village. The big land lords had huge land holdings scattered at different places, but whereas the small landlords had a very few acres of land holdings limited to a particular village. Most of the feudal lords confined to a particular village which was deemed to be his official



headquarters. His residence in that village known as "Ghadi", the nodal point of administration. The big land lords were Jagirdars, Mukthadars, Deshmukhs and small land lords were patels and patwaries. All the people belonged to different castes were to render their services to the, lords with or without nominal wages. The villagers provided all the essentials compulsory to the feudal lords on demand. Most of the land lords illegally occupied lands of the poor and ultimately became owners.

These were the farmers having more agricultural lands and income. They work along with palerus (servant to look after the farming) and agricultural labourers in their fields. Due to the involvement of rich peasant in the fields they made the labourers to work hard in their fields. They used to lend their surplus grain on Nagulu and even the cash for interest to the poor and the needy. Thus, they increased their income and purchased lands and they became rich. But they led a simple life. They were not accustomed to tea or coffee or any such drinks. Except the traditional dishes prepared on festive occasions they had simple food habits. They used to wear the cotton handloom, course clothes, many of them did not wear the shirts. They were also exploited by the feudal lords with their power. Feudal lords created many hurdless for them, while they were purchasing the agricultural lands and mortgaging the lands of the debtors. They were compelled to par (provide Nazaranas as) Mamullu (Habta) and even sometimes share in their agricultural product. Sometimes they spent some amount out of their incomes for favour of the feudal lords. Though they internally hesitated and opposed the lords but never openly revolted any time against them. They always compromised with the lords for their existence. The feudal lords were inaccessible for all but whereas the rich peasants maintained cordial relationships with all the farmers, agricultural labourers and even with every villager.

Among certain castes of the rich peasants all most all women worked in agricultural fields and in some cases stayed in their houses to look after domestic works and other economic operations like dairy, poultry farms and lending business to raise the families income. Certain rich farmers who were having both wet and dry lands, reared cattle and harvested chilli, tobacco and other commercial crops etc., Generally these people stationed in their own fields' day and nights during the days of the farming their lunch was brought by their ladies from their houses called "Saddimuta" some people constructed pucca houses or thatched huts in their fields and stayed for ever with their families there only. A group of such few houses of the rich farmers is called Glidem (Hamlet). These farmers having black soils and irrigation facilities used to go to the fields at dawn and return to house at dusk, after finishing the farm work of that day.

Peasants and Tenants in Telangana: The entire family members were hard workers. They worked day and night in their agricultural fields. They were unable to educate their children, hence all the children and other dependents were compelled to work in the agricultural fields. Instead of engaging agricultural labourers on wages his entire family members usually did all the works pertaining to their own fields except at the times of the transplantation. But they engaged a child labourer for grazing their cattle for a period of one year by providing food for them. The frequent droughts, prolonged sickness, less agricultural output, exploitation by fetidal lords, patels, patwaries and made them overburden with loans, which made them bankrupt and deprived of their lands, and became tenants. Joint family system was more useful to middle peasants. They cultivate the commercial crops and maintained cattle even though they had marginal land. Some of the middle peasants became rich when they had good crops for three or four years continuously. Most of the middle peasants were degraded to the status of poor farmers due to uneconomic landholdings.

The farmers having very small land holdings which is in fact not sufficient for their livelihood, compelled to do agricultural works in other fields on wages were called poor peasants. In addition to farming of their own lands, they undertook the farming of other agricultural holdings as tenants to get more income. They were also exploited and harassed by the feudal lords and by other rich peasants taking advantage of their financial needs. Due to lack of investment they left out their agricultural fields barren and worked in other fields on daily wages. They were forced to work in the agricultural fields of feudal lords and other high caste people of the village with top priority in preference to their own agricultural works. As a result, the ripen crops of the poor peasants were neither protected nor cut off at the appropriate time, putting them in financial doldrums. The output of the agricultural production, especially of the food grains were insufficient to eat hence they took the grains on Nagulu and money at high interest rate and became defaulters and lost their lands lost their cattle etc. Lack of irrigation facilities fields, lack of cattle, lack of fertilizers, lack of quality seeds and lack of investment made them poorer and poorer. The aggravated economical conditions turned them to be tenants or labourers throughout, and some left for towns like Hyderabad or Vijayawada or Madras. or Bombay (Mumbai) some others to Singareni coal mines and other to potential areas in guest of employment.

Tenants: The tenants were mostly poor farmers and the yieldings were very less. But they continued on the same field for a long time and they worked day in and day out to increase the output. But due to lack of irrigation facilities their efforts were not yielding expected returns. Even though the crops failed they had to pay the full rent to the landlord. The rate of tenancy varied from place to place on the basis of fertility of the land. It was 50 to 100 rupees per acre for wet land and 5 to 10 rupees or little more for dry lands. For short period tenancy amount is more than the tenancy amount period in the form of Mukta of 4 to 8 bags of paddy per acre. Sometimes the expenditure incurred for cultivation was borne equally by both the tenant and the owner inturn the owner would get 50



percent of the produce of the harvest. for the lands irrigated under wells one part of the produce was to the owner as tenancy and the two parts to the tenant. But the entire expenditure of the cultivation was born by the farmer alone. After harvesting the trend of prices of the agricultural products were generally very low in the market. Some of the land owners exploited their tenants by all ways for example Gummadavally was a village near by a Jangaon of Erstwhile Nalgonda district. In this village about 75 percent of the land holdings belonged to the feudal lords and other village officers and 25 percent to the poor peasants. The land owners who leased their lands never pay the land revenue from their pocket. The official of the Tahasil office instead of collecting the revenue from the owners, they collected the amount from the tenants. Whenever tenants failed to pay the revenue, their cattles were forcibly taken away by the revenue officials. Tenants were exploited by the owners with their influence and power.

Exploitations by Feudal Landlords

All the Doras led a luxurious life. The expenditure incurred not only to celebrate the marriages, festivals and other functions held on auspicious days and funeral expenses were also borne by the people. Whenever the Dora wanted to build houses, the construction materials like, stones, bricks, lime, wood etc., were supplied freely by the villagers. The doras never used to pay the charges to the cartpullers, who brought the materials. The wages of the masons, carpenter the other skilled persons engaged in the construction work were borne by the villagers. But the unskilled labourers had to work either free or for meager wages.

Some of the landlords were also engaged in money lending business and exploited the villagers by charging exorbitant interests. The rate of interest ranged from 0.50 paise to 0.95 paise per hundred rupees per annum depending on the size of the amount borrowed by business people and the other such people. But the rate of interest for the poor borrower ranged between Re.1/- and Rs.5/-. The women of harem were also engaged in money lending business. All the Doras recruited rowdies whose main duty was to collect money by hook or crook from the villagers. The number of rowdies of the Doras varied according to the status of the Dora. Generally, one or two or even scores were employed and paid some share out of their collections. These persons were very helpful, faithful to their masters but they were Ghosts in the eyes of the public.

The Doras patronized goondas in the villages. They were also known to maintain dacoit gangs, like pindaries to rob the travelling public, with the support of village officers. The dacoit gangs used to handover the looted amount to the landlords. Doras used to give a part of the looted property to dacoit gangs as their remuneration. The Deshmukhs and landlords exploited the public in many ways like tenant exploitation, Nagu jhutti and gadem etc. The normal rate of interest charged was Rs.5/-per hundred. Taking the undue advantage of the illiteracy of the villagers, the money lenders manipulated the promissory notes by writing more amounts than actually borrowed in the promissory notes. The interest was calculated annually and the interest was added to the principal amount and a fresh promissory note used to be taken from the borrower. As most of the borrowers were small farmers or labourers they used to pay the loan in the form of agriculture produce. Even at that time also, the money lender tried to exploit the borrower by fixing his own price for the produce. Usually, the money lenders never returned the promissory notes to the borrowers even after the complete repayment of the loan. If any borrower revolted. against the money lender, these promissory notes were shown to threaten him.

Feudal Practices

During the period of Depression (1930-33) the lands of the poor village farmers were grabbed by feudal lords illegally. During plantation period, land lords, Deshmukhs etc. lent money to poor farmers on higher rates of interest. Failure of rains, damaged the crops rendering the farmers penny less. Taking undue advantage of their economic helplessness, the landlords took away the lands forcibly rendering them landless. The landlords who leased their lands to tenants, used to get many nazaranas in many ways from them. They never provided ploughs and other farming facilities to the farmers but frequently enhanced the land rent indiscriminately and the farmers who could not remit the land rent, were replaced.

The Sikhams lands and vast waste lands (Banjar lands), the lands under water tanks, lower lands and ponds were occupied illegally by feudal lords of the village. When the tanks and ponds became dry, they used to lease them out to Telaga caste people for growing Bengalgram and misappropriated the collected land rents. They never remitted the actually collected land revenue to the Government and embezzled some of the amount. The water tanks and ponds were leased to Telaga people for fishing. The income coming out of it went into the pockets of Deshmukhs. The trees, fruit bearing trees etc. growing in Government lands, kuntas, tanks and also in the fields and houses belonging to villagers were the sole property of Deshmukhs. The villagers had no right to fell them or to pick the fruits without their permission. If any villager violated these unofficial rules, he was punished not only with a fine but also put to physical torture. There used to be pens in every village where the cattles which entered other's fields were put in. The owner of the cattle had to pay fine of two to three rupees to the feudal lords for release of their cattle. The income got from the pens was never remitted to the Government account. Every Deshmukh and feudal lord of a village continued his dominance and maintained law and order by adopting various crooked methods through his agents. The agents were of four categories. There are 1. Goondas, 2. Police Stations, 3. Advocates, 4. Government officials.



There are innumerable instances of atrocities and exploitation on the have nots and downtrodden by the haves and high caste people. The poor man never were good "Dhothi". The women folk never combed their hair properly and the Scheduled castes took out the chappals from their feet and carried them in their hands whenever they passed by the house of high caste people of the village. In villages, the lords were the uncrowned kings. The rules, self-framed by them were not found anywhere in the constitution. The head of a particular caste had control over entire people of his caste and his life was full of pomp and vanity. The land lords never tolerated other persons. The sight of big houses built by other people of the village, people wearing good and neat dresses, people passing by in front of their homes with open umbrella's made their hearts burn with anger.

Revolutionary Activism

All the above Telangana geographical atmosphere and various gross root's structure agrarian relations has been influenced to emergence as a Communist to Baddam Yella Reddy. He one of the key leaders of the Telangana armed struggle. As the Nizam declared Hyderabad as an independent state in September 1947 Baddam Yella Reddy was one of the signatories of a joint declaration of the Communist Party, Andhra Maha Sabha and the All Hyderabad Trade Union Congress calling for armed struggle against the Nizam's rule and for the integration of Hyderabad in the Indian Union; the Telangana rebellion was one of the largest armed peasant uprisings in modern India, which lasted until 1951. Yella Reddy served as secretary of the Telangana Provincial Committee of the Communist Party of India and was a member of the secretariat of the Vishalandhra Provincial Committee of the CPI. In the first parliamentary elections in independent India Yella Reddy was elected to the Lok Sabha in 1951 from Karimnagar as a People's Democratic Front candidate, defeating the Indian National Congress candidate P. V. Narasimha Rao. In 1956 he became a Central Committee member of CPI. In 1958 he won a by-election to the Andhra Pradesh Legislative Assembly in the Buggaram constituency.

As CPI went through a major split in 1964, Baddam Yella Reddy joined the dissident Communist Party of India. He was the sole prominent CPI leader in Karimnagar district to do so. However, he only stayed in the CPI for three months before returning to CPI. In 1972 he won the Indurthi seat in the Andhra Pradesh Legislative Assembly elections.

Emergency as a Revolutionary

Baddam Yella Reddy was, of course, a passionate thinker. He was equally a leader of revolution. In fact, history will place him among the great makers of our national revolution. He tried hard and even up to the last years of his life to make the CPI ally with the Congress while retaining its identity. And its critical approach to such policies and actions of the Congress which it considered wrong. He wanted the CPI to boldly experiment and function as a pathfinder as it had done in the 1920 and then again in the mid-1930s. He wanted it, of course, to avoid the wrong understanding of internationalism which led it to oppose the 1942 August Revolution. But he was proud of the fact that it was in this period that the CPI, under the dynamic leadership of P.C. Joshi, became a nationwide organisation. It was in those years that the CPI published journals in all the Indian languages in which serious political, economic and natural scientific topics were discussed, internal developments were featured and analysed. Literature, too, was brought out in all these languages. The basic works of Marx Engles, Lenin and Stalin were translated in all major Indian languages. Prominent cultural personalities, including scientists, either joined the CPI or became its friends. P.C. Joshi corresponded with Mahatma Gandhi in which he termed him the "nation's father" while the latter, even while disagreeing with the CPI's 'people's war' strategy, expressed his admiration for the Party. Sarojini Naidu, C. Rajagopalachary, B.C. Roy were among those who had affection and love for the Communists despite their errors. Baddam Yella Reddy's life was a glorious tragedy. He lived his ideals and he lived for his ideals. Neither the ideals let down the man nor the man the ideals. He accomplished much. He left a rich heritage of ideas and deeds. Yet he could have done much more. He was let down by companions he never forsook but who found him and his fame inconvenient in his last four decades.

This is one of the reasons why what can best be described as fragments of an autobiography should be carefully read and made known what stands out about Baddam Yella Reddy's consistency and adhering to the truth as he saw it. It began with the start that he made. Personally, there was no reason for him to give up the life of cultured ease that his birth entitled him to. Within the life of comfort, he could also have done political work and made his contribution to the political activity of the Hyderabad State.

As a Warrior and Patriot of Telangana

There were two reasons which made him do otherwise. One was his passion for the freedom of India. The other was his passion for justice and equality. It was the contribution of these two passions that drew him to being a leader of the Congress in the erstwhile State of Hyderabad with Gandhiji as his chief inspiration. It was the further pressure of the same two passions that brought him into the communist movement and Communist Party. Baddam Yella Reddy stressed that the austere lives, simplicity, dedication and high intellectual qualities of the Communists impressed everybody except the diehard anti-Communists. Moreover, despite all the differences there was the common bond of battle against the British colonialists. He never forgot to remind persons that it was during this period when the supposedly "anti-struggle" P.C. Joshi was the General Secretary of the CPI, that some of the most powerful militant mass actions were headed by the CPI, including the Telangana armed struggle. But these were not struggles for the sake of



struggle. Nor were they struggles which broke out at the command of the Party. They were struggles of the masses themselves in which the Party played a leading and organising role. Least of all were these struggles intended to expose the so-called "treachery" of the Congress or to turn the masses against the Congress especially at a time when the British colonial rule was the chief obstacle to Indian's progress. At the same time such struggles were intended to and did increase the power and organisation of the toiling people as well as their weight and influence in the general national struggle. The approach was of regarding the national struggle itself as the conglomerate of class struggles.

Another distinctive feature of Baddam Yellareddy's outlook was expressed in his approach to production and productivity after India became free. To increase national production and national productivity was a continuation of the national anti-imperialist struggle in the new conditions. In this sphere, too, the Communist Party should be in the forefront of the effort to increase national production and productivity as well as in the forefront of the struggle to ensure that the gains from production and productivity were used for the benefit of the nation and to improve the conditions of living and enhance the opportunities of the working people and the downtrodden. He was one of those Communist leaders who wholeheartedly supported the Nehruvian strategy of the 1950s and thereafter. What he strongly emphasised was that this strategy's success required the unity of all nationalist and Left parties, forces and persons. In concrete terms this, above all, meant the unity of the Congress and the Communists.

Baddam Yella Reddy was born in the landlords family. Naturally, he too was brought up under the influence and atmosphere of the same. But when he grew up to be a young man, he diverted himself from the common flow of life, since he witnessed the socio-economic, political and cultural oppression of the people at the hands of cruel rules. At the same time, he had an opportunity to read Gandhian and Marxist literature, books on forced labour which shaped his mind and determined his attitudes to different political events. Under Gandhian influence he became a social worker. Right from his school days he exhibited a skilled capacity for leadership. When the principal of Chadarghat School refused to declare a holiday for a Hindu festival, he organized a boycott of all the classes and could obtain a holiday.

The socio-economic and political conditions prevailing in the Nizam State were very much conducive to radical thinking among youth like Baddam Yella Reddy to come to the conclusion that only through organizing the poor farmers and landless agricultural labourers, the then existing feudal and jagirdar system could successfully be overthrown through violent peasant armed struggles.

Baddam Yella Reddy – A School of Thought

Right from his student life, Baddam Yella Reddy was against oppression of landlords and social evils of the society. These unbearable elements of the feudals and miserable conditions of the downtrodden people left their deep impression on his mind and thus, Reddy organized depressed classes with the intention of changing the society. Since no political organization was allowed to function in Hyderabad State. Baddam Yella Reddy took shelter under the Andhra Mahasabha. When the Andhra Maha Sabha could not fulfil his ambitions, he preferred organizing Hyderabad State Congress. His motive political career started with his participation in the satyagraha movement led by congress against the Nizam Government. At a time when to make a public protest against Nizam, none was coming forward, lest one may face persecution and torture by the Nizam Government, he was the first person who was bold enough to participate in Congress Satyagraha movement inspite of many odds. This clearly reveals the fact that he was carried out by his convictions. At a time when the National Movement was at the lowest web in Hyderabad State by boldly participating in Congress led satyagraha Baddam Yella Reddy gave a stimulus to the masses so that they could take cue from his actions and jump into anti-Nizam struggles when the situation so demanded. But when congress satyagraha was suspended by its leadership, Baddam Yella Reddy was disgusted with that decision and decided to plunge into agitational politics. Precisely for the same he took a more active part in the Andhra Maha Sabha with a view to radicalize its programmes and activities. As Gandhian methods failed to deliver the goods, he turned to the other alternative – Marxism. It was only after the Andhra Maha Sabha came under the leadership of Baddam Yella Reddy that the organization became both and militant in agitating for the demands of those sections which it represented. But for Narayana Reddy, Andhra Maha Sabha would not have become radical and militant as he successfully driven away the moderate elements from that organization which till that time only followed moderate methods such as prayer and petitions. By this time, he came to the conclusion that unless the organization was made radical it would be futile to continue the agitation for the realization of any demands. He also saw that side-by-side Communists of Telangana were brought under the Andhra Maha Sabha as all political activities were banned by the Nizam. In the absence of these great efforts put in the Baddam Yella Reddy Communist movement in Telangana would not have gained any consolidation. He was one of the founder members of the communist Party in Hyderabad State.

When everything is said and done one has to admit that the major contribution of Baddam Yella Reddy was to convert the Andhra Maha Sabha into a militant organization and providing the readymade infrastructure in the form of active cadre to the Communist Party Unit of Telangana to launch on all-out assault on the feudal Jagirdari and oppressive regime of the Nizam. But for the efforts of Baddam Yella Reddy Communist Party could not have launched so successfully and vigorously the peasant movement



in Telangana that reminds even today one of the golden chapters of the Indian Communist movement. Once the CPI decided to launch peasant struggle against the feudal regime of Nizam Baddam Yella Reddy played a leading part. In fact, he was the key figure in organizing the struggle against the Nizam as well as the feudal system. He was one of them who gave a call for peasant armed struggle in Telangana.

His Practices After September 17th 1948...

Until the Nizam had surrendered, Baddam Yella Reddy played a very crucial role for the successful conducting of the struggle against the Nizam as well as the Razakars by maintaining mass contacts and expanding the Communist organization. But once Nizam had acceded to Indian Union his role became more critical as well as controversial. Much against the attitude of a section of his party, he has bold enough to present his draft for the withdrawal of the armed struggle against the Union Government. Whether the reasons given by him were ideologically appropriate or not, the fact was that ultimately the CPI officially declared the withdrawal of the armed struggle sufficiently vindicated his stand. He was so courageous that he did not hesitate even to risk his life and carry out his campaign for the withdrawal of the struggle. This reveals his firm convictions. The various arguments forcefully put forward by Baddam Yella Reddy for the withdrawal of the struggle indicate the facts that he knows the Telangana situation so thoroughly as well as what was happening outside the Hyderabad State. His pragmatism was very much in evidence when he pursued various interpretations given to the Telangana Armed Struggle by the subsequent Communist factions in India. While Baddam Yella Reddy was more convinced of the futility of carrying out the struggle against the Union Government, the other faction were only made use of the situation in Hyderabad state to indulge in more ideological policies.

Baddam Yella Reddy believed in the policy of 'Unity and Struggle' with Congress Government. He proposed that the Communist Party should support Congress Government for the implementation of leftist programmes and struggle against the Government if the Government ignored them. Neither he wanted Russian model revolution nor Chinese specifically. He wanted to apply Marxism in India to suit the Indian conditions in general and Telangana in particular.

As a Role Model Politician

Once the C.P.I. decided to give up agitational politics and embrace parliamentary line, his contribution as a member of Lok Sabha as well as State Assembly was no less significant. A careful analysis of his legislative as well as parliamentary proceedings indicate his abiding interest as well as concern for not merely the interests of Andhra Pradesh, but also the entire country. He ably projected public grievances as well as offered suggestions and effectively made use of the legislative forums to project not only his own image but that of party as well.

During the Parliamentary career of ten years, Baddam Yella Reddy had a distinction of playing a leading role, participating in the debates on matters of national importance, such as states Reorganisation bills, Agrarian reforms and the cause of Visalandhra etc., The wide-ranging interests of Baddam Yella Reddy can be seen in his questioning of various Ministers on such varied issues like the state of economy, of Railways, Education, and on the working conditions of employees. He equally displayed his understanding of the dynamics of foreign policy by way of raising questions on various issues. Having been elected to the State Assembly in 1957, Baddam Yella Reddy took a keen interest in the Assembly proceedings and displayed his legislative skills in providing solutions to the problems of the people. His participation in the various debates ranging from land reforms to law and order, closure of mills to decaying political values, reveal his multi-dimensional understanding of various situations. He was also a Deputy Leader of the C.P.I. in the Assembly. As Chairman of Public Accounts Committee, he distinguished himself by unearthing a number of scandals involving crores of rupees.

Summing up

Baddam Yella Reddy was not merely concerned with political activities only. He also took a keen interest in the upliftment of weaker sections of the society. He organized Harijan Sevak Sangh as well as several other forums to work for improvement in the living conditions of the Harijans and other weaker sections of Hyderabad State. He campaigned vigorously against child marriages, dowry system and forced labour, etc., which clearly indicate his progressive thinking. He stood for Hindu-Muslim unity. Although Baddam Yella Reddy belonged to C.P.I. his Marxist Orientation did not make his dogmatist. In fact, he was a nationalist pragmatist, as well as a Marxist. This is indicated by the fact that he wanted his party to work in alliance with the Indian National Congress for transforming India into a socialistic society through peaceful and democratic process. His pragmatism is also revealed from his appeal for the unifications of all the Communist factions in India, not on the basis of convenience but by conviction. By all means, Baddam Yella Reddy was a Moderate among Communists in the sense that he knew when to agitate militantly and when to apply peaceful and constitutional means. That was the reason why he advised the Naxal groups to give up their militant and terrorist activities and join the mainstream of parliamentary democracy. He believes that democracy should not be confined to politics only but should extend to every sphere of the society including the thinking process as well. This clearly indicates that as age advances Narayan Reddy's ideas are becoming not only more and more progressive but also humanistic.



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