

LA1250 Modern Telugu and English Poetry Final Assignment

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What is the nature of Telugu poetry during the colonial times?

During colonial times Telugu poetry mainly focused on social problems in India such as child marriage, dowry, child marriage, widow remarriage, women's education, illiteracy, caste system, superstitions and more along with suppressing colonialism. It was mainly focused on internal cleansing of the nation and social reforms rather than focusing on colonial oppression and independence. Major part of Telugu poetry focused on changing the country from within that is by changing ourselves than fighting with other countrymen and getting freedom. The anti-colonial Telugu poetry was having a minor part in poetry.

There are two kinds of anti-colonial Telugu poetry in colonial period. The first kind which resisted colonialism was inferior towards it and rather mainly focused on developing patriotism and fighting spirit but mostly not about suppression because of colonisation. The second kind was the poetry which mainly focuses on the greatness of motherland, praising it and teaching why you should be grateful to be born in this country. This difference in Telugu poetry raised due to difference in language. Most of the Telugu poets in those times preferred to write in sanskritized Telugu or classical Telugu rather than colloquial (general/daily used) Telugu. Most of the poems which were written on anti-colonial or patriotism were in classical Telugu and was not able to reach masses because most of the people did not understand the meaning of the poem. Even though many poets adopted new literary styles of romanticism, imagery, ballads and even the core ideology of nationalism these poems failed to reach majority of masses as there was lot of illiteracy in those times and most of the women were not allowed to study sanskritized Telugu. This problem was addressed by 1940s, literary figures, such as Gudipati Venkatachalam or Srirangam Srinivasa Rao, by introducing the importance and relevance of writing in colloquial Telugu than classical Telugu. They argued that the regular version of language had more benefits and impact on people and reached majority of them where as classical Telugu was incomprehensible to most of the people. Poets may get name and fame of their works.

Poets and their poetry in colonial times:

Many poets wrote their poems in one of the two kinds mentioned above. Example of the first kind is like "Maakoddu ee thella dorathanamu" by Garimella Satyanarayana which suppressed colonialism with its words and even equated it with white racism. It tells how people suffered without food and how taxes took everything from people he emphasises the situation by saying people are fighting with dogs for food because of colonialism. He addresses the problem introducing of wine and beer in India due to which they are making money and people are dying. He complained about section 144 which suppresses people not to discuss anything about freedom fighting and songs of freedom through his poem. He even addressed on unnecessary fights and killings started by British like jaliyanwala bagh. He does not and want to be shackled by British and suppresses their one-sided ruling. Garimella Satyanarayana also wrote poems like "Dandalu Bharathamatha" which was of second kind

focusing on importance of India. He wrote in colloquial Telugu which helped people to understand they are being used and exploited and rise their voice against colonialism he even went to jail many times due to his writings and poems.

Example of second kind is like “Maa Telugu Thalliki malle poo danda” by Sankarambadi Sundaracharya which focused on praising mother and motherland of Telugu people. In his poem he focuses on landscape and monuments of Andhra Pradesh and Telangana like praising Godavari river Krishna river, Amaravati statues. Thyagaraju voice and Thikkaya’s writings were complimented. Other great things on Telugu land like Mallama’s devotion towards her husband, Rudhramadevi’s power, Krishnadevaraya’s greatness his minister Timmarusa intelligence and were mentioned in this poem and by including all these historical events he emphasises Telugu Thalli’s greatness (Mother of Telugu People).

Rayaprolu Subbarao wrote famous poem of second kind “Ee Desemegina” which has a line like “Whichever country you may go; wherever you may tread; praise your mother land, Bharati; maintain the pride of your nation.” He also wrote a poem “Amaravathi” where he glorifies the culture heritage of Telugus by pointing our historical remnants of Indian legacy, such as praising generosity of kings, maintenance of educational institutes, flourishing trades and so on. Another poem by Rayaprolu “Srilu pongina jeeva gadda” (This is the land where riches just overflow) praises the Vedic culture and heritage. As we can see most of his poems were mainly focused on praising the history of our country and having patriotism and love towards your country and his poem emphasises never to forget the greatness of India.

Gurajada Apparao another patriotic poet wrote songs praising India and telling to love the country you are born in. His main aim is cleansing and eradicating social evils such as child marriage, dowry, widow immolation, illiteracy, superstitions and so on. One of his poem “Deshamunu Preminchumanna” has a line which tells “Love your country; strive for goodness; stop unnecessary blabber; aim for a greater welfare; nation means people not just mud (land)”. Some of his other literacy works like “Puthadibomma Purnamma,” were on the evil practice of marrying small girl children with old men for money. He addresses this problem through a story in this poem where Purnamma a little girl who got married to old man in her childhood and how she suffered in her life. Gurajada Apparao’s literature works are mainly addressing problems in the society which existed even before colonialism it was rather less focused on anti-colonialism. Kandukuri Veeresalingam Panthulu, another great reformer, focused most of his life on erasing illiteracy, the devadasi system, child marriage, and so on

Nanduri Subbarao and Krishna Sastry were great literacy figures during colonial times were romanticist poets who wrote mostly on themes of love, nature, and beauty. Viswanatha Satyanarayana wrote the poems such as “Andhra Pourusham” and “Andhra Prasasthi” where he glorified the valour and fame of Telugus (in the history). He also wrote a poem titled “Jhansi Rani,” which faintly involved the themes of anti-colonialism and patriotism by Jhansi Rani fighting towards British oppression. But most of the literary works of Viswanatha Sathyanarayana were based on religion.

Example of Telugu Poem in Colonial period:

Poem:

Bharathiya Veerulam (We are Indian Warriors) by Daasaradhi

Bharathiya veerulam – Bharathamatha biddalam

Mathrudesha gauravam – kapade dheerulam

Shanthi korupapalam – Samathi penchubalalam

Memu bhavipaurulam – Thyaganadhula varasulam

Veshabashalevaina – mathacharamedaina

Manam bharahteyulam – Okethalli pillalam

Prapanchana manadeshm – Prathibha nillabetudam

Jathisvecha sapaharichu – Shathruvuni edirinchu

Vijayamsadnichutham – Jayapathakani egiredam

Himashaiyla kiritayi – Samudhra padapeetayi

Ganga Yamuna Godavari – Krishnaveni sahithayi

Villasele bharathamatha – Manathalliki joharu

Bharathiya veerulam – Bharathamatha biddalam

Bharathiya veerulam – Bharathamatha biddalam

Nature and Meaning of the poem:

The above poem is mainly of second kind with some first kind characters. It is written in colloquial Telugu and easily readable and understandable. People can sing the poem to gain confidence and feeling of equality. It emphasises mainly on equality and patriotism and some on anti-colonialism. The above poem is inferior towards colonialism and rather tells us to be proud being an Indian. It tells we should protect the pride of our nation indirectly telling to fight British. In the next line it tells we want peace and everyone in the country is an ally and we need to be one. We are the future and we should remember the sacrifices in the past. Though our dressing and language might be different we are Indians children of our motherland. We should forget about all the differences we had and fight our enemy. We will win and hoist our flag. Our Himalayas, seas, rivers we should feel the power of nature and fight against colonialism. Praise the nation praise the country. We are the warriors and children of our country.

This poem by Dasaradhi does not emphasise more on anti – colonialism but indirectly gives patriotic feeling towards the country and the confidence to fight with the Shatru (enemy). He does not say more about how we are being suppressed and exploited but his poem says to fight as one. He tells even though there are different people with different social status, language, tradition we Indians are all fighters, children of our Mother India and we need to protect the resources and pride of our country.

What are the major differences between Telugu poetry produced during colonial times and the aftermath of it?

The major difference between Telugu poetry in colonial times and Postcolonial Telugu poetry is colonial Telugu poetry deals with the aspects within the period of colonization whereas postcolonial Telugu poetry depicts the aspects or the consequences of colonization and the issues related to the period after the independence of India.

There are two kinds of anti-colonial Telugu poetry in colonial period. The first kind which resisted colonialism but was little inferior on mentioning about exploitation, it is rather mainly focused on developing patriotism but mostly not about fighting colonialism. The second kind was the poetry which mainly focuses on the greatness of motherland, praising it and teaching why you should be grateful to be born in this country. Since poets were severely punished during colonial period, they did not have the confidence to write against Britishers therefore there was inferiority in mentioning about anticolonialism to overcome that fear poets started writing on patriotism in colonial period. Post-colonial Telugu poetry mainly emphasises the consequences of colonisation, after the end of colonialism people started to write by starting with an angry note on exploitation of colonialism. Most of the Telugu poets mentioned how much economically exploited we are but they were not interested mentioning cultural, psychological, social exploitation. Even though poets have acknowledged cultural revival they never saw colonialism having a powerful impact on Telugu culture. After colonialism the social evils and many false practices were eradicated completely since during colonialism most of the poets focused on social reforms and eradicating social evils like dowry, child marriage, illiteracy, widow immolation etc. They did not want the such culture to revive back these loop holes in Telugu culture were removed in the period of colonialism. Poets have knowledge on religious tolerance and secularism so instead of focusing on the cultural exploitation, they more often than not highlighted the pre-colonial glory of the land, which existed in the form of architecture, engineering, music, dance and also moral characteristics, such as fraternity, monogamy, female education, gender equality, eradication of class- or caste-based discrimination, etc.

Poets have acknowledged the contribution of Orientalists such as Max Muller or Anne Beasant towards Indian culture and religious practices through their poems. In pre-colonial period poems were mainly praising Mother India and Indian rich heritage, in post-colonial period there was a new trend of praising congress leaders such as Jawaharlal Nehru, Mahatma Gandhi, Vallabhbhai Patel etc. Appreciating freedom fighters through their poems was one of the ways to show gratitude towards late freedom fighters. It is rare to come across names of extreme Nationalists who fought with violence such as Bhagath singh or Subhas Chandra bose, except in leftist literature produced by different schools of Marxism.

Marxism: The political, economic and social theories of Karl Marx, society where it is divided into two classes capitalists and workers where capitalists exploit workers, we should reform such that there are no such classes.

The ideas of Mahatma Gandhi such as satyagraha (righteous anger), ahimsa (nonviolence), santi (peace) were inculcated in poems also similar ideas which came in the constitution of

India such as pacifism (non-violence), fraternity (brotherhood), unity across communities, equality, abhyudayam (progress), etc. were also made as poems by Telugu poets whose core theme was anti-colonialism in both pre-colonial and post-colonial times.

Poets and their poetry after colonial period:

Sri Sri was a self-proclaimed Marxist leader who produced his poetry volumes or cinema songs more on class exploitation than colonial plunder. Sri Sri introduced the Marxist concepts of historical materialism and class exploitation among others into Telugu poetry. Most of his poems promised an ideal world which is socialistic but such world was never materialised. Through writings of Sri Sri, we can understand that he was influenced by Marxist formula that colonialism was an essential phase of any feudal country in order to promote itself to a classless society. Once the country realises how wrong the colonialism is and how the classes in the society make people weak and suffer, they strive for a society without classes as per Karl Marx. So, Sri Sri believed colonialism in a necessary phase in Indian history for occurrence of better socialistic world therefore he never took colonialism or nationalism seriously in his poems. One of his most famous works is “Maha Prasthanam” an anthology of poems where he addressed social injustices.

Devarakonda Bala Gangadhar Tilak was famous for his humanist and rational poetry. He was also a romanticist and his poetry compilation “Amrutham Kurisina Raathri” earned him Sahitya Academy Award posthumously. He did not make explicit critique of colonialism but his work rather talks about the fights with colonialism. His romantic style of writing was acknowledged by people.

The other trend which needs acknowledgement after the colonisation is digambara kavitwam (naked poetry). Six men who called themselves as Cherabanda Raju, Jwalamukhi, Mahaswapna, Nagnamuni, Nikileshwar, Bharaviah produced this volume. Among the six poets that started this trend, only two, namely “Mahaswapna” and “Nagnamuni,” had chosen to stick to this trend for a longer time. They used explicit carnal language and the female body to express their anger toward the society. They claimed that they did this in order to wake up the society and shock it so it could perform its duties better.

After colonial most of the Telugu poets understood to essence of writing in colloquial Telugu and thus their works were also able to reach masses but in pre-colonial period most of the poets were reluctant to write in colloquial Telugu and wrote their works in sankritised Telugu which made it hard to reach majority of people.

After colonial period cinema poets became famous and songs were qualified for poetry for large extent. Since the cinema songs can be easily reached to masses than print literature some vibrant nationalists songs and anti-colonial songs through due to British oppression patriotic songs were not released often later those songs were regularly released.

Example of Telugu Poetry after colonial period:

Stanza of Poem:

Sainikudi Utharam (Letter from Soldier) by Devarakonda Balagangadhar Tilak

Ikkada nenu kshemam akkada nuvvu kuda

Musali amma pada mancham koodu

Mana chinnabai cheruvulo kongaa

Ipudu rathri ardharatri

Nakem tochadu nalo oka bayam

Tellani dalasari Manchu rathri chekati anchu

Doorangaa pakka deraloo corporal bullets chappudu

Evaroo gadi metti meda nunchi paddatu

Nishabdhamlo nidrichina sainikula guraka

Chachina jeevula meralaa undi

Nature and Meaning of the poem:

This poem is almost written in colloquial Telugu with less rhyming but great meaning. The poem shows the feelings of a soldier camping in a battle field and writing a letter to his family with all his feelings about the battle. This poem starts like letter with a salutation to his family and then he starts to express his feelings. During night in the camp, he does not know what to do and he has a fear in his mind. He can hear the bullets sounds of the other battling soldiers. Everything was silent and he can only hear snoring of other soldiers. This poem shows how a soldier feel in his camp and how his life goes in the Army. Even Though he always fears that he might not return back to his family but with his patriotism towards his country he pools out his courage and faces every challenge and enemy. In later stanzas he expresses how hard army training is and how they work day and night to protect our country. He also expressing how selfishness of people are leading to wars. One of his comrades has died in front of his eyes and they could not able to protect him. He expresses his frustration and tells his wife in Libya, Berlin and other countries life is so hard due to others selfishness.

This poem also uses some English words which clearly shows how Telugu poems got influenced by colonialism. The poems got more expressiveness than rhyming and shows a different point of view to the reader.

In pre-colonial times most of the poems were on praising country and suppressing colonialism but after colonialism ended the Telugu poems were made to remember the sacrifices of many people because of which we obtained this freedom the language was modernised so that people can understand easily.

What is the nature of other post-colonial poetry that we have learnt in the course?

Post-colonial poetry talks a lot about sufferings of people in social, economic physical and mental ways. The exploitation they faced the pain they endured were clearly reflected in the poems of other nations. Rather than praising their nation and developing patriotism other nations poetry mostly focused on how they were exploited and how we all should have a feeling of equality and how to obtain such feeling. When we study African literature, we should remember that colonisation was harshest in Africa. They were highly exploited and savaged by White men and also being subjected to racism. This experience was clearly reflected in the minds of thinking poets and reflected in their poems. The poems were not just language or country or region based they were universally meant. Any country people who read their poems can feel their pain and understand how much they suffered. The English poems discussed in the course were especially shows the feelings of people towards colonialism, how much they were agonised and how they want to be treated equal. Even after independence they reminded the bitterness of subject to despair. The following are the English poems discussed in this course and their meaning, nature and analysis.

English poets and their poetry in post-colonial times:

Poem 1:

"It is not as you suppose, your lands,
your cars, your money, or your cities
I covet...
It is what gores me most,
that in my own house and in my very own home
you should eye me and all that's mine
with that practiced, long-drawn, insulting sneer."

Nature of poem: Exploitation in colonial period

Meaning and analysis:

The above poem was written by Kenya's poet Joseph Kareyaku. He was an African poet, Africa suffered a lot during colonialism. This poem explains how much they suffered in colonial period. People lost their assets like land, car, money and their cities. Author felt bad because everything he had like home, assets were taken away from his with an insulting sneer. The insulting sneer suggests that they were treated with racism. The unforgettable colonial past comes angrily alive in the above poem.

Poem 2: If you want to know me

"This is what I am
empty sockets despairing of possessing of life
a mouth torn open in an anguished wound...
a body tattooed with wounds seen and unseen
from the harsh whip strokes of slavery
tortured and magnificent
proud and mysterious
Africa from head to foot
This is what I am."

Nature of poem: Psychological exploitation and sufferings of people

Meaning and analysis of poem:

The above poem written by Noemia De Sousa from Mozambique in Africa uses beautiful literary device personification. In the poem me represents every African from colonial times and how much they suffered physically and mentally. People during those times felt like empty sockets despairing of living. Their wounds were like opened mouth torn, they were so much physically abused and whip stocked in even unseen areas that their bodies were filled with scars. The torcher they suffered and endured has affected they physically and mentally.

Poem 3: Shapes of fear

"Like an arrested breath
when breathing makes silence imperfect
and the ear cannot differentiate
between the conspiratorial whispers and the winds singing.
... a twig in the courtyard snaps
and report of a gun is understood."

Nature of poem: The conspirations in colonialism and great change of information

Meaning and analysis of poem:

This poem was written nu Richard Nturu from Uganda which was much brutalised dark continent with many conspirators with in the country this poem was written addressing their betrayal and peoples fear because of the situation. The poem shapes of fear mention a clear metaphor and simile of the stage of their country, even though the issue might be small there was many deaths. Even their own allies have turned against the country for

better social status their information was leaked. The situation was so frightening that even sound of a broken twig was like a shooting gun. The despair and fear were frightening and even little sounds were mistaken to be sounds of war.

Poem 4:

“Open the gates

To East and West

Bring in all

That’s good and best.”

Nature of poem: Trading in post-colonial period and sense of unity

Meaning and analysis of poem:

This poem was written by Linrie Peter to inspire people in friendly trading of goods between states and countries. In the colonial periods all the trading and business was taken care by Britishers but after freedom people have to start trading and trusting partners so this poem served as a motivation to get goods from everywhere the good the best.

Poem 5:

“I was seized by a pity more profound

than my young body could bear, I climbed

with the labouring smoke,

I drowned in labouring breakers of bright cloud,

then uncontrollably I began to weep,

inwardly, without tears, with a serene extinction

of all sense; I felt compelled to kneel,

I wept for nothing and for everything”.

Nature of poem: Child labour in colonial period and his feelings

Meaning and analysis of poem:

This poem was written by Caribbean poet Derek Walcott which gives the feel of a child labour working in industry in colonial period. The child in a pitiful state where with a tender body he pushes his limits and does his labour work in middle of smoke. He weeps realising his current situation without tears and feels compelled, even though he weeps nothing changes but he weeps realising he does not have his freedom in life. This poem expresses the pain of child labour and indirectly urges to stop child labouring.

Additional Poem: I Thank you God

"I thank you God for creating me black.

White is the colour for special occasions

Black the colour for every day

And I have carried the World since the dawn of time

And my laugh over the World, through the night creates The Day.

Nature of poem: Love towards Africa, self-colour and expressing gratitude to God

Meaning and Analysis of poem:

This poem was written by Bernard Dadie attains special significance to the reaction to the self-glorification and the civilizing zeal of the imperial powers of Europe. In Africa, the advent of the white man's civilizing mission displaced scores of native societies from their own cultural roots. The impact of the spread of Christianity combined with material benefits such as classroom education and well-paid jobs forced many Africans abandon their own faith and adapt the religion of the pale-faced aliens. This situation is responsible for the natives to suffer from culture shock. Nevertheless, the native is expected to owe allegiance to his own tribal culture and embrace Christianity for material benefits.

Conclusion on other nations poetry from above analysis:

The response towards end colonialism was different in different regions of Africa. They often reminded the dark past of their society in colonial period. They also showed how people from different sectors felt during colonialism. Some poems were made to make people cheer up and encourage for a new future such as trading. All the poems were involved variety of situations in colonial period and hope for future but they did not involve much people names in poems. The motto is to remember the past and to hope for future.

What are major differences between Telugu and the other colonial and post-colonial poetry?

Differences of Telugu poetry and other poetry in post-colonial times:

Poems of other nations in post – colonial period focuses on economic, social exploitation in colonial times but Telugu poetry mainly focuses economic exploitation. Other nation poems tell how they were physically and mentally abused and also racism was extreme and hence poems were written to be proud of one's colour. In Telugu poetry though racism was involved its contribution was very less the poems were more about patriotism and preaching the greatness of India and Telugu land. The poems written by Telugu poets were more self-reflexive and transparent in colonial critique than the Africans or Caribbeans. The difference may be traced back to the "response" that the colonized people from different nations had chosen.

Telugu people chose different to response with respect to Africans to the aftermath of colonisation. Most of the Telugu poets mentioned how much economically exploited we are but they were not interested mentioning cultural, psychological, social exploitation. Even though poets have acknowledged cultural revival they never saw colonialism having a powerful impact on Telugu culture. After colonialism the social evils and many false practices were eradicated completely since during colonialism most of the poets focused on social reforms and eradicating social evils like dowry, child marriage, illiteracy, widow immolation etc. They did not want the such culture to revive back these loop holes in Telugu culture were removed in the period of colonialism.

Other nations poetry was also not much focused in reviving culture. The poems reflected their sufferings psychologically according to different people point of view of different races and economic conditions. African literature reminds us that colonisation was harshest in Africa. They were highly exploited and savaged and brutally tortured by White men and also being subjected to racism. This experience was clearly reflected in the minds of thinking poets and reflected in their poems. The poems were not just language or country or region based they were universally meant. Any country people who read poems of Africa can feel their pain and understand how much they suffered. The English poems were discussed in the course were especially shows the feelings of people towards colonialism, how much they were agonised and how they want to be treated equal. Even after independence they reminded the bitterness of subject to despair.

In Telugu poetry the language used was especially difficult in colonial times sanskritised Telugu was used which was incomprehensible by most of the women and illiterate people since they were not allowed to learn Sanskrit. Whereas Other nations poems were especially easily readable and understandable. The poems were written in such a way that they can be understandable by any person and can get the feel of it. The poets of other nation did not long for awards and fame but they wanted their poems to reach masses.

Example stanzas of Telugu and other Nation poems and their difference:

Poem on Mahatma Gandhi: Telugu Poetry

"Evaru evaru nuvu Bhanisa bathukulaku charama geetham paadinavu
Nidristhunna desanni jaagrutham chesavu Bharatha jaathi pitha ga maarinavu!
Kaali nadaka tho desanni chuttesavu Ahimsanu jathi ki varamga icchinavu
Santhi maargam lo payaninchavu Sathyagraham ane spurthi nimpinavu !
Sandhu gondhulalo nee vigrahalu Currency notla meedha nee prathimalu
Anni karyalayalalo nee chitralu Jaathi mottham nee nama smaranalu!
Margadarshi nuvu Spurthi pradatha nuvvu Santhidhutha nuvu
Sahanaseeli nuvu Vandhanam Mahatma !!"

Nature of poem: Remembering the greatness of Gandhi and showing gratitude

Meaning and analysis of the poem:

This poem was written to remind the hard work and efforts of Mahatma Gandhi who played an important role to obtain Indian Freedom. He brought us a new life by fighting against past slavery life as father of the nation. He associated and formed ally with all the states and made different people with different caste and religion fight together. He did "padayatra" (walking for a cause) to enlighten the concept of freedom in every part of the country. He said not to violence and chose the path of peace and fought with righteous anger. To show gratitude for his efforts we have placed his statues in the streets of India and his Image on currency note. In government buildings there are Gandhi pictures and every one reminds him. He is the path finder, build the confidence and courage to fight against Britishers in a peaceful way. We all should be grateful towards him.

Poem on Freedom Fighting: English poetry

Was it yesterday I left my native land?
I'd come to taste of freedom with the exile band.
Freedom to live Freedom to learn Freedom to speak
Was it yesterday I left my native land?
I'd come to taste of fighting with the exile band.
Fighting for life Fighting for truth Fighting for speech.
Was it yesterday I left my native land?
I've not tasted of freedom fighting with the exile band

Learning to live Living to speak

Speaking for freedom.

Nature of poem: Point of view of freedom fighter

Meaning of poem:

This poem is commonly addressed to all the freedom fighters and gives the reader to feel the feelings of freedom fighters who left their country for freedom. A freedom fighter fights for freedom to live, learn and speak. He wants to fight for life and obtain truth. He fights for right to speak. Once he obtains freedom he wants to learn speaking and living and talk about freedom.

Differences of Telugu and English poetry in post-colonial times by analysing above poems:

In Telugu poetry the poems are written to encourage the ideas of freedom fighters and develop patriotic feelings towards India. The struggles of freedom fighters are highly appreciated in Telugu poems. Their efforts were quantified and praised and poem indirectly tells the audience to be inspired from them. The poems were modernised during colonialism. In colonial period most of the Telugu poems were written in classical Telugu but after colonialism the poets realised and started writing in colloquial Telugu to reach masses and they also started to write some common English words in their poems. The point of views of particular sector of people is not much involved all the poems in Telugu poems are written in general point of view but includes with a message for a social cause

In English poetry different point of views of people of different sectors like child labour, women, freedom fighter, farmer with different kind of struggles are studied and their struggles and sufferings were reflected in the poem. Other nation poems mostly do not mention the names of freedom fighters and their deeds in their poem. The generalise the person and the struggle of person in colonial times is mentioned in various ways. In English poetry personification was especially used and comparisons of their sufferings with a happy life were often made to realise how much pain the people of colonial period have endured. The racism and slavery a major topic in English poetry but poems on such topics were less in Telugu poetry.

The other nations poems were rather broad and many poems were applied and appreciated by even other countries. In Telugu poetry most of the poems were region based and the struggles of people of Telugu region. Since English is a global language other nations preferred poems in English rather than in local language thus making them worldwide popular whereas Telugu poems even though with great meaning and beauty they became famous in Telugu region but not much famous outside.

Finally, the post-colonial poetry of Telugu and English both were very heart touching and beautiful. Even though there are difference they both showed how people struggled physically, mentally, socially and economically in colonial times in their own ways and how they obtained freedom. They showed gratitude towards the people who participated in freedom, God and their country in their own way.