

**Dynamics of Translation as Activism:  
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Research Article

**Dynamics of Translation as Activism:  
A Study on Movement Poetry in Regional Literature**

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**Abstract**

Translation is a bridge between regional language and popular language of past, present contributing to the growth various cultures among the world. In a multicultural country like India, its significance is more influential and also more effective par with the regional language literature. Multiple facets of Indian subcontinent come close from the corner to the corner through translation studies. As result, Writers from different languages and thoughts have started translating their vernacular literature into English and other languages. The voices of anguish, protest, resentment have focused a new dimension located from various folks of the regional literature. The present paper focuses on the movement literature in Translation carried out during Second Phase separate Telangana State Movement of India. Select poetry published during 2000 – 2015 is thrown light and found how effective movement poetry played its role in creating awareness and inspiring the people to take part in the formation of separate Telangana State.

**Keywords:** Regional literature, translation, activism, multi lingual country, voice of protest.

**Introduction**

India is a land of multilingual and multicultural country with various linguistic diversities and varieties of traditions. These pluralities of language contribute to India's richness and intellectual challenges of a kind. The writings in Indian languages exemplify identical traditions of writing and translation is so difficult where to start and determine to what language to be translated in a limited frame work. Debatably, the translation activities of a few languages received higher patronage than others and sometimes translation act as a custodian of tremendous resources of the civilisation and literary heritage of times immemorial. Thus translation means not mere transforming words of one language to another but to transfer or exchange ideas and scent of the soil to the other one.

In a multilingual country like India, everyone is atleast acquainted with more than one language through they are highly educated or illiterate. Generally, it is called as 'Rupantar'

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(change in form) or Anuvad (following) which generally these terms are used commonly to understand what translation is? Sujit Mukherjee in his “Translation as Discovery and Other Essays...(1981) says;

“the notion tht every literary translation is a faithful rendering of the original came to us from the West perhaps in the wake of the Bible and the need felt by Christian missionaries to have it translated into diffent Indian Languages”

Making a statement against the opinion of Western attitude towards translation, G N DEvy in his “the Afterlife of Literature” (1994) argues;

“The implicit idea of translation as a fall from the orgin and the ethical and aesthetic stigma attached to it are foreign to Indian literary culture” (1994:XIII)

### **Review of Literature**

Telugu is the third highest spoken language in India sprawling Andhra Pradesh and Telanagana states. Telugu language shows a clear difference between written and spoken form including number of local dialectical varieties. Arudra in his “Samagra Andhra Sahityam (comprehensive Telugu Literature) (1989) writes;

“borrowing words from other languages and making them our own does not make ours the daughter of that language....therefore, we can proudly claim that Telugu is too an independent language”. (13-14)

On the contrary to it, Campbell (1816) argues that the classification of telugu words as Tatsamamulu (Equivalents), Tadbhavamulu (Derivities) and Desiyamulu (indigenous) by native grammarians clearly indicates that the language of the land has its roots in the ancient Sanskrit”

In the broad meaning, Rachana gives a meaning like create or write not like anuvad because the historians opine that the word anuvad is not existed in those days. Translation of Mahabharata itself is the beginning of Telugu Literature continued by the translation of Ramayana. Thus telugu literature continued as the language of translation upto 1500 AD.

A craving for translation is a congenital impulse in Telugu literature whose history was inaugurated by an era of translation, and there is active re-emergence off the phenomenon in the 19th century under the influence of the West. Most of the translated text from the west are domesticated and relocated with the structures of Telugu culture, language and thought. When Telugu language is close to the languages of the West, there were number of translation for the mutual interpretations of the culture, languages and the religious practices. CP Brown (1884) compiled a Telugu dictionary and also telugu grammar book. His contribution to the language is numerous and he did not just compile a dictionary but codify, comment on, edit and translate and print also. To conclude the review of the literature, Telugu translation has a long history and many writers extended their huge contribution to the growth and development of the language.

### **Movement Literature in Telugu**

Telugu is a land of revolutions and also movements. Right before from the first war of Indian Independence, continued by the people armed struggle to the last fight of formation of separate state from the combined Andhra Pradesh, Telugu literature mirrored the heart and soul of the people through poetry and fiction. A Close observation of four decades of the Telugu literature reveals a firm commitment to human dignity, individual freedom and civil liberties. It also exposes the voices of voiceless people for mutual coexistence through the revolutionary mode. All such literary utterances express their intense struggle for change in socio economic structures of the Telugu society. Of course, Movement literature never limited to only a large

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collection of dealing with Dalit, Feminist and Minority issues, philosophical humanist concerns, and liberation aesthetics, they also contributed remembering great personalities and movements celebrating their contribution to socio economic change in society, in politics and even in the struggles of common man for food, shelter and cloth. Social awareness and sympathy for the revolutionary thoughts of the movements have always given a significant place in Telugu literature. The present study is limited to the three translated works brought forth during the times of separate Telangana movement in 2000. They are the *Pride of Place*(2011), the *Scent of the Soil* (2012) and *Ode to Frontline Formations* (2013). K. Damodarrao, from Kakatiya University edited these translated works besides his other translated works include *Fire Spart* (1998), *Crossfire* (1999), *Ceasefire* (2000), *Brilliance-Jewelled Swan* (2001) and *Blissful Abode* (2009).

The first anthology of translation, “*Pride of Place*” (2011) is a tribute to and celebration telugu poetry written during 1981 to 2000. When a translator becomes the compiler and editor, the scope for the subjectivity becomes wider and gives enough freedom to express comprehensive and representative ideas. In the foreword, Damodar Rao says;

“It boils down how the three in one figures of translator, compiler and editor makes use of the enormous space that he creates. If taste and correctness are hallmarks of translation, appropriateness is the bench mark of compiling, and discretion that of editing. Simple as it may appear, it is indeed onerous, daunting, time-consuming, and the task requires huge reservoirs of the energy, patience and perseverance” (2011:ii).

There are a few poems that focus on different stages of human life with various interpretations, struggle of freedom and land, striving for the better life by sacrificing their lives for the next generation, migration of youth to other states and countries because of the professional and other working opportunities. Death of formers due to untimely decisions made by the government, fight against the exploitation, demanding for wages, increasing the rates of essential commodities and violence in the name of the religion. Such themes added to the contemporary situations to make the people ready to sacrifice every thing for the protection of their human rights and the right to live. In the poem, “*Sword Greeting*” ( Tr. of ‘*khadga chaalanam*’) the poet, Srinivas, exhorts the people to fight against exploitation by taking arms into the hands and rebel against the people who suppress them because of their poverty.

Each one should shake hands  
Drawing his own sword  
His own streak of blood (9)

The poem suggests the reader to do atleast one or two adventures like this in the life which would change the entire world. In another poem, ‘*Broken Plough*’, the poet exposes the problems of the cotton farmers and traced the tears in their life. the poet uses the images of pesticides which expects to kill the pests are killing of the farmers who dedicated their entire time for the cultivation of the land and struggle for the life.

Vultures find no fault with  
The pesticides that killed farmers  
Instead of insects (16)

The poet blames the rulers of the country who pledged the wealth of the nation at the feet of 'intercontinental transactions' by saying 'facts will be buried in mouldy files'. As the poem reaches its climax, the voice of the agony is turned into a voice of protest and curse;

I question the dark money and its watch-dogs  
That will earn the wrath of the corpses (32)

While making translations, the translators have taken all the proper steps to transfer the idea of the poet into the other language systematically. When the reader observed the translation of the poem "Mobility" 'kadalika' by Dr. C. Narayana Reddy, it is observed that the multiple layers of the relationships between words, meaning, and the contextual placement which contributed to the effectiveness and the power of words. The poem concludes by advocating one cannot stop at any place of struggle and movement, one has to continue his movement without any stop in a suffocating country mobility is a movement.

You look out for me, wait for me,  
I will emerge again, come to see you once again  
From the song that was hanged  
From the waterfall that was imprisoned  
From the oath that was wounded

The poet, Siva Sagar, pays tribute to the martyrs of the revolutionary cause mentioning that the hero has no death as such and he will emerge again as new sunrise. An ideal situation for the translator is a balanced and intermediate posture where he is faithful at linguistic, syntactic, semantic and structural level to create a framework of the references and connections for proper appreciation of the original text. The analysis of such Post colonial dynamics of translation could shed light on the mutual relations of mutual sustenance and nourishment of the languages. A common credo of all these translation is that they are all anti authoritarian, anti-hegemonic, celebrating values of freedom, dignity, democracy, equality and humanism.

Another collection of translations, "Scent of the Soil" reflects the regional movement of Telangana which is associated with liberation movement. If it was in the struggle for independence in the first few decades of 20<sup>th</sup> century, it was treated as communist agrarian uprising which is also named as 'Telangana Armed struggle' in 1945 and 1950. Both the struggles which fought against the suppression and liberation has many dimensions. If one observe the first movement, it is treated as nationalist movement and anti-hegemonic and the later in 1950, it is treated as anti feudal and anti oppressive in nature. One important features of these liberation movements that they have been spearheaded by by privileged caste or class individuals. The Telangana armed struggle was completely against landlords and bourgeoisie.

"between a dead body and  
A spiritless living body  
Here, life is a desire to define (The weapon; 6)

The poet exhorts to liberate themselves from the clutches of landlords by making individual bones as weapons and their blood as the fuel to their fight. There are many poems in the collection on suicides of young people in the region. The poet's expression of empathy, solidarity with the martyrs while at the same time urging the youth to resist from self inflicted violence. Sitaram expresses in his poem his awe at the ultimate sacrifices of people who makes their cherished goals true;

They don't have tongues  
That could be manipulated by lies, cheatings

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They dare death to die  
They demand it to gie them Telangana.  
(Teh broken Marigold Garland: 86)

The long struggle of liberation movement is marked not merely by aspirations for separate state but it is marked at resistance against political and cultural dimension. It is a kind of an attempt at preserving their ethods, cultural practices, and self-rule.

The third collection of translations, “Ode to Frontline Formations” is an anthology of Telangana movement poetry 2000-2011. The need for separate identity need not be a separatist identity. Telangana never reconciled to the merged of British-administered Andhra region with its own land in 1956 parts of which were ruled by Nizams. It cannot be said they were comfortable with each other even in the first decade. The new rulers failed to appropriate Telangana resources and protect their rights of merging the state. during the formative years of the Telangana identity movement, literature underwent a renaissance. The literary movement has inspired much research by young scholars. The commpatability between the two part of the state is missing right from the time of the merger of the former Nizam region and part of Madras Presidency into the state of Andhra Pradesh in 1956. Shiv Kumar’s poem “Foul Play” exposes the lies made during the merger.

All mergers are not unions

For the meeting point of two opposites poles  
There is no fusion-measure  
In the irroncilabel juxtaposition  
Word will not have value  
Greetings will not last long. ( A Foul Play: 86)

The failure of gentle men agreement in spirit and promises of the merger leaders were all broken in the last few decades. As result, Telangana suffered a lot for not allocation of funds and development of resources. At last, Telangana movement like National movement unified all kinds of people. The larger identity absorbed and subsumed all other identities with all categories of people partiakking in the movement, irespective of class, community, age, gender and vocation with an urge to be part of movement.

Let us open our eye-lid doors and march  
Into the wonder-vision moving before our eyes.  
Holding fast onto the faith  
We shall step in the direction of our dreams!  
(The Soil of the Damp Dreams: 124)

To conclude, the result of discrimination and suffering at the hands of successive government in the combined state neglected all the benefits of the state and also suppressed them from their legal rights. So the people of Telangana irrespective of their ideology, activities, are involved in forefront of the movement and lead the agitation for separate state hood. In this connection, literature produced during the times played a critical role and also translations made from mother tongue to English focused the objective of the movement at global level. As result it caught the attention of the world and people of telangana living in various countries across the world expressed their solidarity to the movement. Thus the translation of the movement poetry turned the entire movement which was being carried decades together.

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