MRS Journal of Arts, Humanities and Literature
ISSN *(Online) 3049-1444*
Vol-3, Iss-1 (January-2026)
Journal homepage: https://mrspublisher.com/journals

Ankam Yesuratnam: A Telugu Poet's Reflections on Societal Issues with reference to 'Main Dekh Raha Hoon'

Dr. Govindaiah Godavarthi*

Assistant Professor, Dept. of English, Maulana Azad National Urdu University, Hyderabad, India

Received: 08 / 12 / 2025	Accepted: 14 / 01 / 2026	Published: 29 / 01 / 2026

Abstract: A poet speaks for people. Poets like Ankam Yesuratnam discuss humanitarian issues and carry a global vision. Through his latest poetry collection Main Dekh Raha Hoon! he reflects on contemporary social issues. In this paper, an attempt has been made to analyses Yesuratnam's poetic vision with reference to his collection Main Dekh Raha Hoon! The author has presented a critical analysis of India and the world. His vision encapsulates the consciousness of self and the social responsibility that we have to shoulder. The poet has presented some of the most influential elements of society, comparing Indian and western cultural and moral traditions. His engagement with social and moral issues immensely affects the sensibilities of a reader.

Keywords: *Ankam Yesuratnam, Telugu Poet, Telugu Poetry, Dalit Poetry.*

Cite this article: Godavarthi, G. (2026). Ankam Yesuratnam: A Telugu Poet's Reflections on Societal Issues with reference to 'Main Dekh Raha Hoon'. *MRS Journal of Arts, Humanities and Literature, 3(1),31-33.*

Introduction

Globalization has given birth to societies devoid of moral values, which is pushing us back into the dark ages. In defining Dalit consciousness, Bharti (2017) argues that "Conceptual values like justice, equality and dignity of human beings are integral features of the Dalit schema for individuals to associate, in order to form a political society which enables a life of freedom and dignity to the people inhabiting the same." (34) A true poet or an artist never forgets his responsibility and raises his voice from time to time. Telugu poet Tikkana observed that man was not free from the shackles of poverty, hunger, and exploitation of labour (Rao, 1988). Therefore, we can find that poets from across human languages and civilizations have brought up societal issues in their poetry. One such poet is Ankam Yesuratnam, who talks about social problems through his poetry (Babu, 2023). Though he hails from the Telugu region, his poetry presents a global vision and addresses problems faced by under-privileged classes of Indian society. The present paper critically examines Yersuratnam's poetry collection titled *Main Dekh Raha Hoon!* to bring out social issues addressed by the poet.

Ankam Yesuratnam's Reflects on Societal Issues

Yesuratnam was a Telugu writer and journalist who worked with Eenadu daily newspaper. He served as a school teacher in Guntur district. He also served as district president of Dalita Rachayatala Sangham, a state-level association of Dalit writers in Andhra Pradesh. His writing includes Tamassu (Khanda Kavyam), Preminchi Pedli Chesuko (Nataka), and Nayamanu Charitra (Bible Kavyam).

Yesuratnam's poetry raises his voice in the interest of the common man. He explains the difference between the poor who eat rotten, leftover food with the people who eat Pongal made of cashew nuts in a golden plate. Due to the inclination towards capitalism, education is snatched from the poor and it is quite visible.

In fact, his poems hold up the mirror to rising inflation, corruption, the crooked, disgusting practices of the current politics, administrative glitches, etc. leading to systemic failures. Political immorality, ill-respected democracy, vindictive politics, and disregard towards intellectuals have transcended all the boundaries of perseverance.

In addition, the mutual enmity among the disadvantaged, especially between Mala and Madiga groups in Andhra Pradesh has been presented in a poignant manner. This fight creates a dent on Ambedkar's highly acclaimed justice and fraternity but encourages the policy of the Manuwad political parties.

The poet also touches upon the economic status of our nation. He feels that economic stability is imperative for any society to flourish and evolve into a larger economy but financial instability is crippling societal harmony. Furthermore, he draws a stark difference between blue and white-collar jobs and the social status these jobs offer to people in society.

In the collection 'Main Dekh Raha Hoon', the author has tried to present not only India but also a global vision in an analytical manner. As a reader of his poem, one finds that Yesuratnam's vision is related to global and world consciousness. He reminds about many Telugu poets. On every page of 'Main Dekh Raha Hoon', the poet has tried to present all the elements of the society together in each poem by saying 'I am a poet, I am a witness of action'. His immense life experience is visible in this collection of poems. Elements of not only Indian tradition but also western tradition are visible here. Due to globalization, a special type of society free from moral values is seen emerging in human society. Today, once again, we are seeing the situation of the

Copyright © 2026 The Author(s): This open-access article is distributed under the Creative Commons Attribution–NonCommercial 4.0 International License (CC BY-NC 4.0), permitting non-commercial use, sharing, and reproduction with proper credit to the author(s) and source.

medieval period. But a true poet or artist never forgets his responsibility.

He raises his voice from time to time. Referring to this, the poet writes:

I am looking

Aarti by making wounds

butcher knives that kill by burning

inspiration by writing songs

To the colorful pens that awaken

Like Tikkanna, who used to say that until man is not free from poverty, hunger, and exploitation of labour, Yesuratnam's poetry is attempting to champion the interest of the common man. He has tried to explain the difference between human beings in this society by comparing the poor who eat rotten, leftover food with the people who eat Pongal made of cashew nuts in a golden plate. Due to capitalist civilization, the gap between the poor and the rich has increased in many areas including in education. The pathetic condition of government schools is a prime example of this gap: often the poor who go to the government schools are lacking in quality education compared to rich children. Referring to this the poet writes:

I am looking

expensive studies

the children of the procuring rich

from official studies

underprivileged very poor children

In fact, in the poems of Yesuratnam, the outline of the present society is visible as it is. Scenes of rising inflation, corruption of politicians, etc. are also found in his poems. Due to political corruption, the entire system has collapsed. The economy is going through a directionless situation. Citing this example, the poet writes:

I am looking

Born in poverty

To the leaders who get rich

Born rich

People's leaders who are poor

Not only this, every letter or every sentence of his poems reminds us of time and social responsibility. In his poems, he has clarified the crooked, disgusting practices of the current politics. In this context, the poet writes:

I am looking

Respect criminals

Appreciating today's revenge politics

Insulting the meritorious

To the ugly politics of humiliation

The lack of morality in present-day politics is apparent. Democracy is not respected. The policy of revenge and incidents of attack or disregard of intellectuals have increased today. Being a politician, the poet also expresses regret for such political incidents. Along with the political discussion, the mutual enmity between Mala and Madigas in Andhra Pradesh has been presented in a very poignant manner. This fight, which hurts Ambedkarism, is going on even today. The poet has explained the way Dalits fight with each other due to political interests. The poet writes:

I am looking

Saying Jai Ambedkar

To the chamars who get irritated on hearing the name of Mala

Saying Jai Jagjivan

To the Mahars who get angry on hearing Madiga's name

This is the real policy of the Manuwadi parties

The need for economic stability is always imperative for any society or individual. Finance is the root cause of all facilities. That is why it is called ‘Dhanam MoolamItham Jagat’. In this view, people always remain migrants for earning money. The region or work of migration is defined by their respective economic potential. But why do only those doing white-collar jobs get respect in this society? Why don't Dalit or low-labour people get respect when they migrate for work? This concern is put across sarcastically by the poet:

I am looking

Desperate for dollars

To the laborers of expensive studies going to migrate

With hunger pangs

To the poor migrant laborers

Yesuratnam not only discusses economic, and political relations but also mentions religious or atheistic-theist topics at the global level. Along with mentioning the dignity of Indian Puranas, he has also mentioned Christian, Zoroastrian, and Jewish religious traditions. The vision of the poet on western philosophy is visible in many poems of this poetry collection. Therefore, it is clear that this poetic compilation of Ankam Yesuratnam refers to contemporary social, economic, and political conditions as well as historical and spiritual conditions.

Further, the poet discusses marital issues and inter-caste marriage. He says that some people are dying because their parents are not willing for the inter-caste marriages. Some lovers are able to break the shackles of the system. The poet feels sad about the honour killings. He mentions Claudius and addresses the parents who are against the love marriage. Like Claudius, today's parents hate those who love and go to the extent of killing their own children. The poet is appreciating people who support love marriage. Through his poems, he offers a vivid picture of human attitudes and psyche. He reveals that some people are in a relationship just to satisfy their carnal pleasure and later on deceive their partner. He expresses his anguish towards the act of infidelity.

Conclusion

Telugu poet Ankam Yesuratnam draws our attention towards quintessential aspects of society like atheistic-theist challenges, historical and spiritual elements, and contemporary social, economic, and political circumstances in his collection Main Dekh Raha Hun! His perspectives on western philosophical

tradition, and the juxtaposition with Indian culture and tradition are noteworthy.

References

1. Bharti, Moggallan. "Understanding the Dalit Self: Politics and World View." Social Scientist, vol. 45, no. 1/2, 2017, pp. 33–47. JSTOR, http://www.jstor.org/stable/26380328.
2. Dugaje Manohar. Re-mapping Colonial Violence: A Postcolonial Study of Coetzee's Life and Times of Michael K. *MRS Journal of Arts, Humanities and Literature*. Issue-12 Volume-2 2025. https://doi.org/10.5281/zenodo.17879881
3. Ghurve, G.S. *Caste and Class in India*. Popular Book Depot; Bombay; 1957.
4. Guha, Ranjit. *Subaltern Studies: Writings in South Asian History and Society*"; Oxford University Press. New Delhi, 1982.
5. Prasad, Amar Nath. *Dalit Literature: A Critical Exploration*. Sarup and Sons, New York, 2007.
6. R, B., J S, C. R., & S, M. B. (2023). Editorial: Indian Literature: Past, Present and Future. Studies in Media and Communication, 11(2), 1. https://doi.org/10.11114/smc.v11i2.5932.
7. Spivak, Gayatri Chakravorty; *Can the Subaltern Speak?: Marxism and the Interpretation of Culture.* Illinois University Press, Chicago, 1988.
8. Suryanarayana, Jasti. "A study of Telugu compounds: with special reference to the Mahābhārata of Tikkana." Sri Venkateshwara University, 1966.
9. Yesuratnam, Ankam. Main Dekh Raha Hun! Translated by Dodda Seshu Babu. Kindle, 2023.