



ANNABHAU SATHE AND HIS PHILOSOPHY

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ATTESTED
M. Bhawali
Assistant Professor
Department of English
Shivaji College, Hingoli (M S)

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Editor
Datta Kasbe

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Impact of Dr. Ambedkar's thoughts on Anna Bhau Sathe

Dr. Kishor N. Ingole

Assistant Professor of English, Shivaji College, Hingoli, e-mail:- ingolekishora75@gmail.com



On 01 August 1920, Anna Bhau Sathe was born in the village of Wategaon in Walwa Taluka of Sangali District. He was born as a Dalit in the Mang or Matang community which was considered to be one of the marginalized and underprivileged communities in India. His father's name was Bhaurao Siddhoji Sathe and mother's name was Walubai. His original name was Tukaram similar to Saint Tukaram and became a great artist in the literary field. Anna Bhau Sathe has written 35 Novels, 14 short story collections, 24 loknatyas, or people's plays, 12 screenplays, two proscenium plays, one travelogue, and innumerable songs and poems. Literary work is the paramount and paragon, which reflects social, political, cultural, economic and ethical life of rural area, particularly Maharashtra. Verily, his creative creations is the cream which croons the rural ethos like self-pride, rebellious nature, a will to freedom, exploitation, love, honesty, caste-system, customs, traditions, courage, confidence, chastity, egoistical behavior etc. It means that Anna Bhau Sathe's work presents various rural facets. Though many a scholar have written about Anna Bhau Sathe's literary works, the aim of the research paper is to point out exact focus on the impact of Dr. Ambedkar's thoughts on Anna Bhau Sathe.

Unlike his predecessors and contemporaries, Anna Bhau Sathe did not write about the superfluous sensibilities of urbanized fictional men and women.

Rather, he turned towards his own life experiences.

and wrote about the characters he had seen. Therefore, his protagonists are generally the rustic village youth infused with spirit of rebellion. Marginalized groups like rural, dalits, women and poor did not get representation in literature until Anna Bhau Sathe took on to write his literary texts. This is the reason he is not only differentiated from the rest of Marathi authors but also placed on the top in the list of writers with social purpose.

Mahatma Jyotiba Phule, who tried to voice the problems of dalits and women in his own ways but Dr. Ambedkar's attempts to free dalits from the vampire like clutches of the Hindu caste-system are the most prominent ones in the 20th century. His attempt to remove the yokes of the caste-system on the necks of the dalits was at number of levels i.e. social, political, cultural, economic, religious and constitutional. The seeds of Dalit literature were sown by the struggles and activities of Dr. Ambedkar. Therefore, he could be father of Dalit literature. It was his inspiration that set dalits to work with determination and vigour to record their miseries which they were going through for centuries at the hands of Hindu caste-system. Dr. Ambedkar's struggles to free the dalits from the languishing state and the bondages of four-fold classification of the Indian social system had acted as epoch-making milestones. The cultural struggle which took place in Maharashtra through the teachings and philosophy of Dr. Ambedkar for the freedom of dalits gave birth to Dalit literature.

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Annabhai

Annabhai Sathe & His Philosophy Vol-1 Assistant Professor

Department of English
Shivaji College, Hingoli (M S)

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Therefore, including Anna Bhau sathe a number of writers came forward and started ventilating the pains and pangs of the ostracized class of the Hindu society who were denied the basic rights by the Indian social hierarchy, through the various forms of literature.

All the ordinary, Anna Bhau Sathe popularly known as first significant and capable Dalit writer did a lamp work for the next generations of Dalit writers. For the first time, he wrote a very honest and capable writings for the Dalit people and opened the brand of new writings in Marathi literature. Anna Bhau Sathe is the storm winds in literature, has been presented the exploited worker's sadness in front of the world. His literature is the real-life literature. He has created the real world of misery and suffering of Bahujan community through the experience of his life-career. Anna Bhau Sathe's movement was related to the life of workers, laborers, prostitutes, beggars, ruffians, robbers etc.

How the Dalit class destroys its life in the ignorance and tradition? Due to hunger and poverty, men who have been vulnerable, bring their young girls to Mumbai and sell them for the piece of bread. They are involved in prostitution. While looking closely all these things, he has presented their suffering through his Shahiri. What can a man do for his hunger? He becomes lie, thief and robber. Anna Bhau Sathe has presented this real picture to the world in his stories and novels. Literature is the mirror of the society but the ill-fated mirror appears to be a reflection of the society. The revolution in the history of Western countries is the power of author's writings. Martin Luther, Copernicus, William Shakespeare, these literary persons have been overthrown imperialism.

feudalism and religious system through their writings. In India, this great philosopher has described dysfunction description of society's life, the question of their bread and describing the injustice of atrocities, he has created all the benefits for establishing social equality. Anna Bhau Sathe has depicted the life of neglected and poor community. He has never created the literature of distribution and defeat.

One of the characteristics of the marginalized characters in Anna Bhau Sathe's fiction is that although they are marginalized, they do not meekly accept their lot or do not meekly submit to the forces of marginalization. On the contrary, they fight out the constricting circumstances around them. Their motto seems to be "change the world with stroke" which is the first line of Anna Bhau's verse, composition on Dr. Ambedkar's life and mission. He felt that although majority of the human beings in India was marginalized, these marginalized groups, in fact played a very crucial role in the maintenance and the existence of this earth. That was why he had said at a point that "this earth does not rest on the hood of a legendary serpent Shesha, but on the palms/shoulders of dalit and workers." (Korde: 2001, p.84)

Anna Bhau Sathe wanted to protect the scattered contemporary humanity; he was interested to unite social sections. His song *Jag Badal Ghalumi Ghav Sangun Gele Maj Bhimrao* highlights his association and respect for Dr. Babasaheb Ambedkar's thoughts. For thousands of years the lower class was not aware 'self-respect', they were treated worse than animals and develop a habit to tolerate everything in mute manner. Anna Bhau Sathe's pen was working to boost their confidence,

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creating an awareness of rights, and realization of self respect in this section. He says default social structure is the source of human grief and his pen is searching for a solution. We can find through his literature that caste system exists because of caste based system and how these upper caste people do injustice to other castes. Anna Bhau Sathe's heroes and heroines protect this injustice from time to time and they represent all the sections of the society.

Like Mahatma Phule and Dr. Ambedkar social change is the motto of Anna Bhau Sathe. His pen was resisting ignorance, inequality, religion, injustice and slavery. He preserves and supports the human values like knowledge, equality, freedom and justice. It's a fact that we can see a mixture of both Marx and Dr. Ambedkar. Marx was expecting a class less society which Dr. Ambedkar was looking for a society which was without 'Chatur Varna'. His life journey, his sufferings in literature and thinking process are really hard. In this journey Karl Marx met him first, later Mahatma Phule and Dr. Babasaheb Ambedkar in the end. All these three thinkers are lightening spirit in his thought provoking journey.

"Upkarachi Fed" (Playing Back Favours) shows how even among the depressed classes the notions of superiority and inferiority were prevalent some time back. In Indian social structure, untouchability was a great infectious disease percolating from the higher castes to lowest of the low. This story also like, *Sapala*, shows the impact of Dr. Ambedkar's movement against the oppression of the depressed classes and of Dr. Ambedkar's attempts of boosting the confidence of these classes.

"Walan" (Deep-Seated Habit) is one more story dealing with various facets of the effects of Dr. Ambedkar's movement for the eradication of social injustice done to the dalits. Dr. Ambedkar's movement was against the deep-seated evil practices.

and prejudices in the minds and behavior of non-dalits as well as among the dalits. His movement was an attempt to make all the concerned to part with all that was evil, unpleasant, unhygienic, inhuman and a 'basis' for apartheid in India. In consonance with this Dr. Ambedkar had appealed to all the dalits to give up unhygienic and unpleasant habits like eating carrion which was one of the deep-seated habits, due to economic/social compulsions, among most of the dalits of Dr. Ambedkar's times. "Walan" shows how all the Mahars of a village decide to give up eating carrion in response to Dr. Ambedkar's appeal and how one, almost seventy-year-old lady namely China from the erstwhile Mahar community, finds it difficult to quit the deeply ingrained habit of eating the flesh of buffalo.

As the influence of Dr. Babasaheb Ambedkar, his poem "Take a hammer to change the world" here the hammer is none other than Dr. Ambedkar.

Take a hammer to change the world....

So saying went Bhimrao

Why the elephant is struck sitting

In the mud of slavery?

Shake your body and come out,

Take a leap to the forefront!

The rich have exploited us without end

The priests have tortured us

As if had eaten jewels

And thieves had become great

Sitting on the chariot of unity

Let us go forward

To break the chains of class and caste

Hold to the name of Bhim (Patchala: 2016, p.4)

Anna Bhau Sathe, portrays Dr. Ambedkar as hammer to change this world with ups and downs, and to liberate ourselves, let revolt from our under

privilege stage, saying the name Bhim means Dr. Ambedkar. He had a great influence and respect for Dr. Babasaheb Ambedkar; he even dedicated his masterpiece *Fakira* to the revolutionary writings of Dr. Babasaheb Ambedkar, because he got inspired by Dr. Ambedkar's ideology as like any other Dalit writer.

Anna Bhau Sathe was inspired and influenced by the thoughts of Dr. Babasaheb Ambedkar. He was the man who advocated change and new ideology, Dr. Janardhan Waghmare rightly points out,

"Anna Bhau Sathe made an appeal to the masses to break the shackles of injustice in his writings. He loved Marxism and rebellious thoughts of Dr. Ambedkar gave energy to his struggle. Thus there was a fine blending of these two personalities in his thoughts. So he severely attacked the people in established society, who exploited downtrodden, poor and people from low strata of the society. His works inspired union workers and inculcated the feeling of fraternity amongst them." (Jawalkar: 2008, p.318)

Anna Bhau Sathe, who is overwhelmed with views of Dr. Babasaheb Ambedkar and developed the idea of Babasaheb in his literary works, the light path of Dr. Babasaheb Ambedkar will be the path of change that Anna Bhau Sathe has shown to the world through his literature and Shahiri.

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M. Bhawali
Assistant Professor
Department of English
Shivaji College, Hingoli (M S)



SHRAMAN
Reg. No. MAH/948/04 F-12065

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M. Bhasali
Assistant Professor
Department of English
Shivaji College, Hingoli (M S)

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