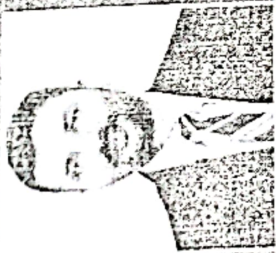


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ANNA BHAU SATHI - A Voice for Voiceless

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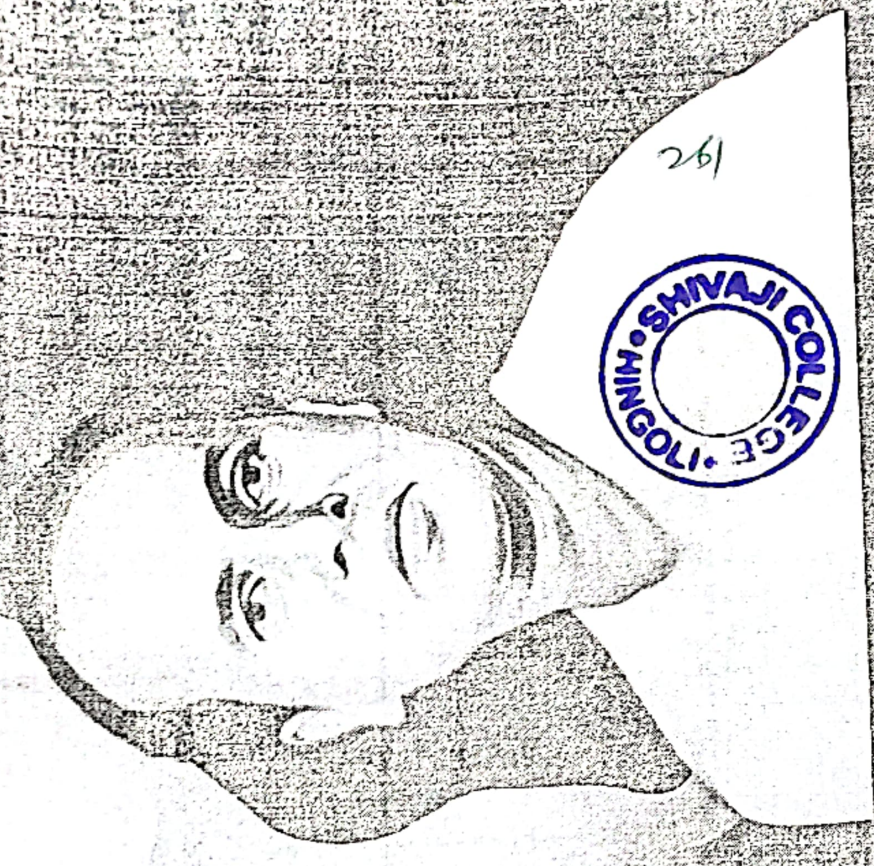


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ANNA BHAU SATHI

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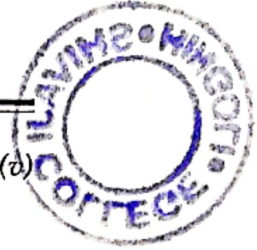


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CHAPTER-3

Anna Bhau Sathe: The Voice of Voiceless

-Dr. Kishor N. Ingole*

Introduction

Tukaram Bhaurao Sathe, popularly known as Annabhau Sathe is one of the master literary figures of all times. His unparalleled literary creativity is evident through his creative writings there are ninety books in which 14 folk dramas, 15 Powadas (Ballad), 13 lyric books, 13 collections of the stories, 7 film stories and 35 Novels were produced by Anna Bhau Sathe. Several editions of his work have been published. His books won many awards. Many films were made on his writings. Several Ph.D dissertations on his literature are being completed. His literature has been translated into 27 languages in India and around the world. Even today, Anna Bhau Sathe's literature is in high demand in the library. The early 20th century was a time of Dalit liberation struggle which was against cultural and religious imperialism in the society. In such a period, Annabhau

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Sathe struggled against injustice and wrote the intimates of the marginalised through his literature and presented the idea of social change. The demand for social justice was raised through Shahiri. He was a social reformer, a fighter against injustice. He taught Dalits self respect. Dalits' intimate, simple, visible tendencies, their emotions as well as their pains are reflected through his skilful pen.



Annabhau Sathe's Struggle

Whenever the name of Annabhau Sathe is uttered, instead of an image of him standing in front of us, various forms of that personality materialise in front of our eyes. Annabhau was a storyteller, novelist and revolutionary Shaheer who truly believed in the commitment to equality and lived it. Annabhau has enriched the great Shahiri folk tradition with the help of Amarshaikh and D. M. Gavankar. This trinity blew the trumpet of Goa Mukti Andolan and United Maharashtra Movement. The famous lavani '*Majhi Maina Gava Kade Rahili, Majhya Jivachi Hotiya Kahili*' has created history and unknowingly Annabhau has connected with the common man as Shaheer. Married at a young age, this poorly educated young man came to Mumbai in poverty of food and water. He also worked in a mill for some time. He saw folk music in the sound of surroundings. Overwhelmed by the idea of communism, he quit that job and threw himself into the Communist Party. Living in a ten-by-ten hut in Chembur's Chiragnagar hut, this enthusiastic artist who aspires to change the world shines in the light of a smoky chimney. He was writing stories and novels. All that was at hand was a strong sense of confidence and a solid world of experience. Annabhau created a different whole world in that teaching space.

Annabhau Sathe: The Writer of Common Man

Annabhau did not write only for a specific caste but presented the pains of those who are living under injustice

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and oppression to the world through his literature. His literature reflects the literary vision of Marxism and the Ambedkarite movement as a Dalit. Therefore, it is clear that his literature is a vision of the life of the real Dalits, the victims of failure. It is true that Annabhau was a real communist, a Marxist, a progressive thinker. While breaking down on an exploited economy. This Marxist tendency of Annabhau is strongly felt. But while reading his stories and novels, one does not even feel this Marxism in his blood. While writing stories and novels Annabhau has revealed a broader view through his literature. Although he drew inspiration from the stories of Maxim Gorky, the subject of his novels was the Dalit man in the Indian social system. While writing about the oppressed people here, Annabhau says that, "the public appreciates the artist who appreciates the people, I am writing first after learning that. I have firm faith in the people here and their struggle. The truth of life cannot be seen with the artificial eyes of imagination, it has to be found with the heart. The eyes see everything, but it does not appreciate all the writers" (Awchar 04), this kind of thinking was presented by Annabhau in his literature.

His literary language is authentic rural. We can't find the twisted stories like 'Sawala Mang' or 'Raynak Mahar' and 'Thadgyatil Haad' in Gorky's collection. The hero of his novel rises up against injustice. He gives voice to their miseries and thus, makes his reader think of them and their plight as equally important as that of all human beings. While writing his stories, "Annabhau Sathé always placed real life experience above the imagination. He sincerely and honestly tried to uplift the social life with his literary calibre, mixing sympathy and real life experiences." (Savarkar 54) He strives to lead a decent life with progressive thinking. But the prevailing situation does not allow him to live a decent life, so he struggles with the situation. In his literature, on one side is a society that fights valiantly, struggles to

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survive and on occasion sacrifices its life, and on the other side is exploitative, inhumane. It is a cruel and inhumane society that is unjust and oppressive. Their fierce battle continues in the battlefield of social, economic and cultural inequality. On the one hand, there is a poor man who, with the meagre earnings earned by performing the games of handicrafts, prepares a hearth of three stones in the evening and cooks a handful of rice on it, and tries to extinguish the fire of hunger by holding his children to his stomach, while on the other hand, he fills his coffers with the earnings of sin, which he has exploited all day long and the Landlord who is putting his hand on his stomach while burping of milk and ghee who does not turn his hand, is a protector of religion and heterogeneous culture.

The Real Heroes and Heroines of Annabhau Sathe

A man exiled by a heterogeneous culture and social system, a man fed up with daily hunger, unemployment and hardship is the hero of Annabhau Sathe's literature. Annabhau Sathe's world of experience was like this, he entered the world of literature by stepping on the ground of struggle based on reality. In the soil where Fakira, Umaji Naik, Satu Bhosla accomplished their prowess, in the land where the great king Shivaji Maharaja's struggle for independence was fought, on the land where Lahuji Salve's spear, Maratha's guns, Mawle, Ramoshi fought against the British. The sword was smouldering. Annabhau grew up in the valley of Krishna Varana, where the descendants of Ramoshi, Mang, Bhil, Koli, Pardhi, Makadwale, Dhangar, Fasepardhi shed their blood and accomplished their prowess. Annabhau Sathe's heroes and heroines protect this injustice from time to time and they represent all sections of the society.

Annabhau Sathe saw with open eyes the injustice and oppression of the Feudal Lords, Zamindars, Watandars, Shethjis, Bhatjis, Patils, Dharmamartandas on the poor.

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Experience the living history of their struggle up close. From that he saw his Fakira, Satu, Savala Mang, Vishnu, Bala, Sakharam, Mukul Mulanani and Barbadya Kanjari. Sakharam Barmate, Turchicha Taty, Kallu Jain, Mallya Baird and ghosts of Chiragnagar met him in person. Annabhau Sathe did not write only about men. He was deeply moved by the plight and sufferings of women. He is probably the only author who created women characters of such great strength. His novels like Chitra, Mangala, Vaijyanta, Aavadi are named after their respective female protagonists. The struggle of these women as depicted by him is heart melting as well as velour inspiring. He has created many such women characters they are surely influenced by the real characters he had seen. He himself says, "The people I write about are my people. I have to write with due respect to them. (Patil 131) Heroes and Heroines are fighting for survival, burning against the black deeds of exploiters, feudalism, capitalists here challenges were raised to fight against this system by standing up and struggling. Annabhau experienced it very closely and hence the inspiration for his literature was like the parched sun, like the smoke of battle, lit in the war, like the towering flames that touch the sky, like the trumpets of war.

An Influence of Dr. Ambedkar on Annabhau Sathe

Dr. Babasaheb Ambedkar's ideological inspiration inspired Dalit literature to take up the cause of rebellion, and sparks rained in Marathi literature. Just like that, the grassroots man along with Annabhau Sathe woke up rudely and raised his hands and became an agitator. There is a close connection between Annabhau Sathe's literary ideology and Dr. Ambedkar's revolutionary movement. In 1935, Annabhau was a 25 years old youth and was influenced by the agitation of the labour movement. At the same time, Dr. Ambedkar was fighting the movement for social equality and Annabhau Sathe was watching his

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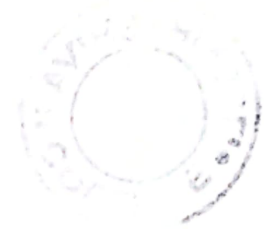
movement very closely. He was congratulating the great man who fought for the salvation of the poor and the Dalits.

When Dr. Ambedkar was fighting on the actual social battlefield, we feel that his impact was manifested in Annabhau's literature. Just as Annabhau's struggle in literature is against the capitalist feudalism here, it is also against the heterogeneous ideology here. By conceptualising the newly created state of Dalits and labourers, Annabhau presents hints of bloodshed and armed revolution through his characters and revolutionary literature. Annabhau Sathé realises the fact that the majority of the mass remains neglected in the literary world. Therefore, he accepts the challenge of representing them through his writings and he does it with flawless technique. "His literature is the literature of the oppressed groups of people." (Bade 60) With a bare bum carrying a gleaming Axe on his shoulder and a pale chest his brave characters moving through the society are reminiscent of soldiers in battle.

The children of Mang-Ramoshi walking around with loaded guns on their shoulders bring the history of the struggle against feudalism before our eyes. He has sown the revolution of all the Bahujan people who have been exiled by this culture due to casteism and discrimination and those who are living the life of shameless, those who are fighting for survival, those who have planted this earth in their hands and those who are living themselves and awakening others with their hard work. The heroes of his novels live fearlessly like sorrows in our life. They don't cling, but one day they live and die like a lion.

Conclusion

Thus Annabhau is seen as rejecting the mindset created by Manu in the heterogeneous social system, the social, cultural and culture that has emerged from it and the culture that puts life at the door of death. That is why the people in Annabhau Sathé's literature are found accepting



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Book Name

the thoughts of Lord Buddha, Sant Kabir, Mahatma Phule, Chhatrapati Shahu Maharaj and Dr. Ambedkar.



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