

ISBN : 978-93-83672-73-8



Satyashodhak Anna Bhau Sathe :
A Humanist Philosopher

Editor

Dr. Vishnu Patil
Dr. Mahesh Waghmare
Dr. Vasant Gaikwad

Co-ordinator
IOAC

Shri Guru Bodhiwami Mahavidyalaya
Purna (Jr) Dist. Parbhani - 4315 (M.S.)



PRINCIPAL
Shri Guru Bodhiwami Mahavidyalaya
Purna (Jr) Dist. Parbhani

ISBN: 978-93-83672-73-8

ISBN : 978-93-83672-73-8

Editor

Dr. Vishnu W. Patil, Dr. Mahesh R. Waghmare, Dr. Vasant B. Gaikwad

Publication

Shaurya Publication

Khadgao Road, Kapil Nagar, Latur-413512

www.rjournals.co.in, Email-hitechresearch11@gmail.com

Mob. No. 8149668999

Printing

R.R.Graphics, MIDC, Latur

First Edition- 1st October 2018


Copyright

Mrs. Anuprita Ramesh Landge

Jai Sadan, Shikshak Colony, Pimpargavan Road, Bhakti Construction, Beed

Note :-Views, idea and materials published in this ISBN Book are intellectual properties of author (s). Author(s) is/ are solely responsible for their publication and not the Editors, Principal or publisher.

© All right are reserved. No part of this publication may be reproduced, stored, retrieved or transmitted in any form, by any means, without the written permission from Mrs. Anuprita Ramesh Landge


Co-ordinator
IQAC

Shri Guru Buddhiswami Mahavidyalaya
Purna (Jn) Dist. Parbhani - 431511 (M.S.)



PRINCIPAL
Shri Guru Buddhiswami Mahavidyalaya
Purna (Jn) Dist. Parbhani

Anna Bhanu Sathe: The Voice of Subaltern: A Review

Dr. Bhargav Prakash B.

Asstt. Prof. Dept. of English

Shri Guru Buddhiswami Mahavidyalaya, Purna (Jn.) Dist. Parbhani, 431511

Introduction:

sically the caste system in Hindu religion in India is based on birth and the vest section out of four Varnas is 'Shudras' -untouchables, commonly known as 'Dalits' in recent times. They are kept undeveloped systematically on social, cultural, political and economical grounds by the upper strata of society. They are dejected and rejected by all human values and treated inhumanly. Their sorrows and grieves were not been taken under consideration and they have been exploited by the upper caste people. The groups that are excluded in a society's established institutions and thus denied the means by which people have a voice in their society are called subaltern. There was no space and place for their suppressed feelings in main stream writer's writings. There was any platform where their feelings to be expressed. As a result, a new crew of literary artists, belonging to the backward, victimized community, came out and tried to reflect the real, factual life of their people. Thus began the ceaseless movement of literary assertion by Dalits, who went on to write powerful stories out their lives. Poems, stories, novels, biographies, autobiographies authored by Dalits established a new body of literature in which, for the first time, the downrodden took centre stage. Notable Dalit writers writing in Marathi include Baburao Bagul, Nandev Dhasal, Arun Kamble, Shantabai Ambli

jia Dhale, Daya Pawar and Anna Bhanu Sathe.

he present article attempts to flash on the versatile personality of Anna Bhanu Sathe in general and his unique writings in particular. Anna Bhanu Sathe left his permanent mark in each and every walks of life. He was a crusader who fights through his writings as well as on field which acknowledges inhumanity and justice especially in life of the poor and working class.

the Voice of Subaltern:

Anna Bhanu Sathe, a dominant literary figure in Dalit Literature in Maharashtra, printed his mark on socio-political, cultural and world literature and stood as a social reformer and a noteworthy writer in Marathi. It is his uniqueness that he created his own unique literary world without any formal education. It is rare in the rarest in Marathi literature in which someone, unlettered, has

handled all forms of literature crucially. He penned down many magnificent novels and plays in Marathi literature. He is known as a founder and master figure of the most powerful Dalit novels and short stories in Dalit literature. Unfortunately, he is unexplored by the mainstream literary readers and critics. Though born in marginalized community, his work appears as a phenomenon that offers new perspectives on various issues. His writings created a new consciousness that proved to be a significant factor in framing the contemporary socio-political and cultural movement in Maharashtra. His sincere desire for upliftment of downrodden is the recurrent theme of his writings. He depicted the lives of people in rural areas, slums, exploited, advasi and criminal strata of society. He gave voice to the voiceless, mute people and made them protagonists of his literature. He sacrificed his entire life for society in general and workers in particular. Only within twenty six or seven years (1943-69) of literary life span, Anna Bhanu Sathe may be the only one who has handled efficiently and effectively almost all genres of Marathi literature in India. These are: short stories, novels, poetry, shahiri, drama, Tamash or folk drama, travelogue, columnist, scripts for films and a critic etc. Thus, his literary work remains a source of inspiration for humankind.

Despite lacking the formal schooling, he wrote 32 novels, 11 short stories, 15 ballads and 1 travelogue that reflects experiential world of depressed common people. Fourteen folk dramas; Vamecha Waagh, Vijayanta, Fakira, Chitra were the famous novels from amongst the total number of thirty two novels and twenty two short story collections. His fiction provided basis for many films like Valjyanta, Tila lavte Mi raktaacha, Dongarchi Maina, Vamecha Waagh and Fakira. His famous 'Loknaryas' are: Aklechi Gosht, Kalantri, Bekeydeshtir, Shetjiche Election, Pudhari Milala, Mook Miravnook, Deshbhakta Chorale and Lokmanryacha Daura. He wrote a travelogue based on his visit, Maza the Best Novel in 1961. His writing is translated into 27 national as well as international languages. Amongst them are Indian languages like Hindi, Sindhi, Gujarati, Urdi, Bengali, Tamil, Malayalam and foreign languages like Russian, English, French and Czech. His literature may be compared with Premchand, a well-known Hindi novelist, in India, and Maxim Gorky, an international writer, in the world. Not only used his pen just to entertain the readers but to explore the genuine problems of poor people. His literature doesn't deal with 'art for art's sake' but 'art for life sake'. He was a keen observer of Indian as well as International social structure. He never imitated traditional writing style. Despite the fabricated stories, he explored gruesome reality of society. It is his first attempt in Marathi literature to initialize the bold but oppressed characters

Co-ordinator
IOAC

Shri Guru Buddhiswami Mahavidyalaya
Purna (Jn.) Dist. Parbhani - 431511 (M.S.)



Shri Guru Buddhiswami Mahavidyalaya
Purna (Jn.) Dist. Parbhani