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Satyashodhak Anna Bhau Sathe : A Humanist Philosopher

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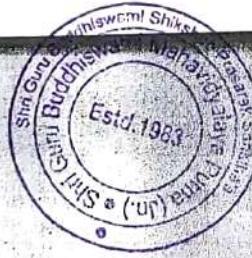
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sically the caste system in Hindu religion in India is based on birth and the west section out of four *Varnas* is 'Shudras' –untouchables , commonly known as 'Dalits' in recent times. They are kept undeveloped systematically on social, cultural, political and economical grounds by the upper strata of society. They are dejected and rejected by all human values and treated inhumanly. Their sorrows and grievances 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 ice 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 produced by Dalits established a new body of literature in which, for the first time, the downtrodden took centrestage. Notable Dalit writers writing in Marathi include Baburao Bagul, Namdev Dhasal, Arun Kamble, Shantabai Ambi, Dija Dhale, Daya Pawar and Anna Bhau Sathe.

he present article attempts to flash on the versatile personality of Anna Bhau Sathe in general and his unique writings in particular. Anna Bhau 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.

he Voice of Subaltern:

Anna Bhau Sathe, a dominant literary figure in Dalit Literature in Maharashtra, imprinted 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 at 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.

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 downtrodden is the recurrent theme of his writings. He depicted the lives of people in rural areas, slums, exploited, adivasi and criminal strata of society. He gave voice to the voiceless, mute people and made them protagonist 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 Bhau 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, Varnecha 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 Vajayanta, Tila lavte Mi raktacha, Dongarchi Maina, Varnecha Waagh and *Fakira*. His famous 'Loknayatas' are : Aklechi Gosht, Kalantri, Bekaydeshir, Lokmantryacha Daura. he wrote a travelogue based on his visit, Maza Russiacha Pravaas. He is bestowed with a State award for his novel *Fakira* as the Best Novel in 1961.His writing is translated into 27 national as well as international languages. Amongst them are Indian languages like Hindi, Sindh, Gujrati, Udiya, 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

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