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## The Contribution of Annabhau Sathe to Literature

Mr. Maniyar Abdulkadar Rafik

Balbhim Arts, Science & Commece College

Tukaram Bhaurao Sathe, known as Annabhau Sathe was born on 1stAugust 1920 and died on 18th July 1969. He was a social reformer, folk poet, writer and novelist from Maharashtra. He hadainfluence of Marxist-Ambedkarite mosaic. He is called founding father of 'Dalit Literature'. Anna Bhau Sathe could not attend school education, but he wrote 35 novels in Marathi. Among these "Fakira" is his masterpiece published in 1959. Besides novels he wrote short stories, a play, a travelogue on Russia, twelve screenplay and ballads. He wrote directly from his own experience in life, and his novels celebrate the fighting spirit in their characters who work against all odds in life. Annabhau Sathe was played a vital role in the Samyukta Maharashtra movement. He used the medium of Powada to great effect in that movement. Annabhau Sathe decided to bring awareness among the masses against Brahmanism which imposed untouchability and virtually compelled the deprived lot to take recourse to criminal and military occupation against the British Government which imposed the criminal tribes Act and subjected his community to harassment and against the forces of feudalism and capitalism which exploited his community and made life unbearable. He used his art and poetic genius in educating the masses.

He wrote many novels and short stories and read Communist literature. He realized that economic development and social development were interdependent. One could not be achieved without the other, especially in a country like India where the institution of caste was deep-rooted and enjoyed religious sanction; where people believed that their condition was their destiny; where the so-called heavenly justice was considered supreme; where a majority of people saw the hand of God behind everything. Indian society was riddled with social and economic inequalities. Some people were considered "high", others "low". Some wallowed in luxury, others suffered in misery. Yet, it was the most unsuitable land for class struggle. The status quoist mentality of the people smothered any attempt at change. Whenever there was a clamor against status quo, religious institutions scrambled to teach fatalism to the masses. Gautam Buddha challenged caste. His aura and his stature sent the reactionary forces into hibernation during his lifetime and even for some years that followed. But as his influence began to wane, brahmanical literature flooded the country. Puranas and Smritis were written began to wane, branmanica in the began to wane, branching were written to give divine sanction to fatalism. Centuries later, when saint-poets challenged the caste system,