

ISSN-2320-4439
RNI No.MAHAUL03008/13/2012-TC



POWER OF KNOWLEDGE

An International Multilingual Quarterly Peer Review Refereed Research Journal
Volume : II Special Issue Oct.2020

COVID-19

ART'S | COMMERCE | SCIENCE | SOCIAL SCIENCE |
EDUCATION | MANAGEMENT | MEDICAL | ENGINEERING & IT |
LAW | PHARMACY | PHYSICAL EDUCATION | AGRICULTURE |
JOURNALISM | MUSIC | LIBRARY SCIENCE |

Editor: **Dr. Sadashiv H. Sarkate**

E-mail : powerofknowledge3@gmail.com
www.powerofknowledge.co.in

अनुक्रमणिका			
अ.क्र.	प्रकरण	संशोधक	पृष्ठ क्रं.
1	Challenges and transformation in education	Dr. Surekha Sharma	1-2
2	Gandhi, the Proto- feminist: A study with Reference to its validity in Twenty First Century	Prof .Prajakta Raut	3-8
3	Mobile Technology And Its Application For Library Services	Mrs. Deepa Dilip Patil	9-12
4	Time and Narrative: William Faulkner's The sound and the fury	Dr.Kivne Sandipan Tukaram	13-14
5	Histological Studies On Changes In The Basic Protein And Tyrosine Of Digestive Gland Of Lymnea Luteola Infected With Larval Trematodes.	Bhauseheb Shivaji Pagar	15-20
6	Study of Some the Nomedicinal Plants of Osmanabad District used to Cure Diabetes Mellitus.	Ram S. Bajgire	21-24
7	The Effect Of Larval Trematodes On The Glycogen Deposition In The Digestive Gland Of Lymnea Luteola.	Bhauseheb Shivaji Pagar	25-30
8	Women Empowerment Role Of Health & Nutrition	Assist. Prof. Dr. Manisha Pandurang Wanjari	31-34
9	Thestudy ofGender Discrimination in Deborah Ellis'sNovelThe Breadwinner	Kailas BaburaoGiri	35-37
10	Geomorphic Analysis Of A land Facets For Conservation Planningusing Remote Sensing Technique	Dr. Ghodke .J.V.	38-46
11	Innovation Technologies and Library services An Scenario	Sarika Bhagwanrao Rengunthwar	47-50
12	Public Health in India: Issues and Challenges	Geeta K. Toravi	51-55
13	"E- Retailing: Challenges And Opportunities In Global Scenario"	Dr. M. S. Waghmare	56-59
14	"A Critical Analysis of Self Help Group in Marathwada Region"	Surekha Bhimrao Wahule	60-63
15	Dalit Literature: The realistic image of voiceless natives	Dr .S. S.Sasane	64-67
16	The Contribution of Annabhau Sathe to Literature	Mr. ManiyarAbdulkadar Rafik	68-70
17	A Correlation between of Academic Achievement and Aggression in Rural and urban Students	Dr. Sunita Madhavrao Watore	71-77
18	Evaluation of course change detection of Aner River (Godhsagon Gully)	Vaishampayan M. R.	78-85
19	Study Of Self-Esteem And Life Satisfaction Among Employed And Un-Employed Men And Women	Dr. Ajit Baburao Chandanshive	86-92
20	महात्मा फुले - आणि कृषिजीवन	प्रा.डॉ.बाळासाहेब गावडे	93-95
21	चारकरी संप्रदायाची पार्श्वभूमी	प्रा.डॉ.जगतवाड एस.पी.	96-98
22	दुक्श्राव्य माध्यमासाठी लोकसाहित्याचे उपयोजन	प्रा.डॉ.पोपट सिनारे	99-102

The Contribution of Annabhau Sathe to Literature

Mr. Maniyar Abdulkadar Rafik
Balbhim Arts, Science & Commerce College,
Beed.

Tukaram Bhaurao Sathe, known as Annabhau Sathe was born on 1st August 1920 and died on 18th July 1969. He was a social reformer, folk poet, writer and novelist from Maharashtra. He had influence 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 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 to give divine sanction to fatalism. Centuries later, when saint-poets challenged the caste system,