

SOCIAL REALISM IN THE LITERATURE OF ANNA BHAU SATHE

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Abstract:

The literature of Anna Bhau Sathe does not show the imaginary affairs of human life rather it is the reflection of authentic life. Lives of labourers, peasants, nomadic and dalits have been meticulously observed and represented in terms of his literature. In the given paper I will try to give some of the instances of realism through his literature. The literature of Anna Bahu Sathe asks the questions ‘Who are we?’ ‘what is our place in the Indian society?’ ‘why is our situation so marginalized?’ ‘where are our roots to be found?’

Keywords: realism, struggle, dalit, suppression, Emancipation etc.

The present research paper will make an attempt to bring out the elements of social realism reflected in the literature of Anna Bhau Sathe. It will be an effort of the writer to give some of the instances of life struggle and social realism in terms of his literature, i.e. poetry, novels, short stories, etc.

He was born on 1 August 1920 in a small village, Wategaon which is situated in the Sangli District of Maharashtra.

Anna Bhau Sathe, the legendary writer of Marathi Literature contributed significantly in the genre of Ballad, Novel, Short Stories, Travelogues, Shahiri (a type of poetry) and Loknatya. (a form of folk drama). His unparalleled literary creativity is evident through his creative writings which include 35 novels, 15 short stories, 12 screenplays, 10 ballads and a travelogue.

He said, “I cannot fly in the sky with the wings of imagination. I write whatever I tholed.”¹ In the literature of Anna Bhau Sathe realism is given preference and man is central. In this regard Ramesh Karde says “in those days the writers who would get along in the world of imagination; novels used to be created taking into account the artistic and entertainment aspects only. The readers were kept confused in the value system of ‘Art for art’s sake’ and Art for life’s sake. In such age Anna Bhau depicted the agonies and sufferings of the dalits; dalit heroes, heroines, annoyance against the Verna system, fire of protest,

antagonism to the capitalist views, hatred against superstition, a suppressed man from the rural area tries to get a two times meal on the foot path and slums of Mumbai, are the heroes of his novels.²

Mumbaichi Lavani, is most celebrated song that expresses the feeling of a lover migrated to Mumbai to earn his livelihood and who misses his beloved back home. Anna Bhau tried to bring about the suffering of the downtrodden in his literature. While presenting the agonies of the deprived classes, dalits and the marginalized strata of the society he considered human as a centre and created the humanist literature. In fact during his age the established literature represented only the happy side of human life on the other hand Anna Bhau presented the gloomy side of human beings, so, he is an iconoclast in a real sense. His writing is translated into twenty seven languages: Amongst them are Indian languages like Hindi, Sindhi, Gujrati, Udiya, Begali, Tamil, Malyalam and foreign languages like Russian, English, French and Czech. His fiction provided basis for several films like *Vaijayanta*, *Tila lavte Mi Raktacha*, *Dongarchi Maina*, *Varnecha Waagh* and *Fakira*.

One can find the social realism in the literature of Anna Bhau Sathe by reading his short stories as well as novels. He preferred to present the havoc conditions through which the dalits of Indian have been going for centuries together. “The men of Anna Bhau Sathe are honest and optimistic with the fighting spirit. Though they are criminals but are honest. In the Hindu society his characters were considered good for nothing and criminals and the very men have been brought on the peak of principle by him.³” He was expelled from the textile mill as the thread should not get polluted by the touch of his mouth while cutting the thread by teeth. He saw the life of his people in Mumbai’s Chawals and slums like insects and on the other hand there was one class who was leading a luxurious life in the sky scrapers. This is what his mind ignited to create realistic literature.

In the folk drama, *Dushkalat Terava* Anna represents the authentic life of the folk dancers. The folk dancers lead such a plight life that they cannot even bear the price of tea for the guests who had come for their visit. One is compelled to think what they achieve by serving Art. His inborn qualities and observations of society could spin off a benchmark realistic literature. While answering the accusation on his literature he says, “I write whatever is truth and accordant with my aim. My temperament and my personality have been made by the militant working class of Mumbai. Leaving template I turned towards literature. I saw a massive and immanent struggle of people very closely. I consider myself very fortunate that I could bear in the working class of Mumbai and could fight along with them. Now, writing has become both my duty and religion.”⁴ The age, in which literature used to be created for money and amusement, in that age Anna Bhau writes to present the truth before the public considering writing as his

act and religion. I believe this thing is very significant. Many of the Dalit, Nomadic and Adivasi writers applied the same route for the emancipation of humans. Anna Bhau could become the originator of the emancipating stream of literature. Thus, the very way of realism became the way realism on national level.

The ingot of Anna Bhau had been created out of social movement. He was deeply influenced by listening the stories of Fakira against suppression and global struggle. He became a man of letters of international repute as his literature has been translated into many languages of the world.

He says, “I think we should keep on writing constantly, should keep away old traditions and customs; but decayed progressive traditions should bring forward, we should show the terrible impacts of grudges, animosity and envy; and love, reconciliation should get increased in the Neo- Maharashtra, I write keeping great faith in my mind that common men of Maharashtra should be happy and prosperous, inequality must have destroyed and foresee the rise of socialism.”⁵

Conclusion:

To conclude, the writer should be like Anna Bhau Sathe. He devoted and dedicated his entire life for the upliftment and betterment of the masses of the society. He was an iconoclast in the real sense. We can find the acute realism in the literature of Anna Bhau Sathe.

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