



1196, Sadashiv Peth, Limayewadi Road, pune - 411030.  
contact- 020-29526979/ 9699644930 E-Mail- [ssf@ssfoffice.co.in](mailto:ssf@ssfoffice.co.in)

# Father of Folk drama ‘Shahir Anna Bhau Sathe’

Literature is a tool that is a subtle analytical study of the states of many emotions like birth, death, happiness, sorrow, behaviour, thought, action, culture. Every writer has contributed to the world of literature. Annabhau Sathe is one such extraordinary personality in Marathi literature. However, Annabhau Sathe, who had no educational or ideological legacy, produced scholarly literature. Anna's brilliant writings attacked all the evil tendencies prevailing in society. Anna's literature covers socialism, social justice, feminism, and rights.

Although the term "social commitment" has recently been used interchangeably, it is difficult to say what it means accurately. A strong desire to work beneficially and helpfully for that society's progress to express our gratitude and trust towards the community in which we were born and brought up can be termed social commitment.



Shahir Anna Sathe is an example whose life and literature can be seen to prove the validity of this interpretation. Tukaram Bhaurao, alias Shivshahir Annabhau Sathe was born on 1 August 1920 in a small village named Wategaon in Walwa Taluka of Sangli District. He was

born in a Scheduled Caste (Mang) family. He experienced poverty at an early age, endured society's neglect, faced inhuman exploitation in forced labour, witnessed the plight of mill workers very closely, and endured exploitation. We cannot see foul language in Annabhau's literature, for whom he suffered a lot, and not for those who did injustice to him. There are always two types of reactions from the side of those who misbehave by society. Opposing injustice, one of the responses is to respond to those who have wronged. The second reaction is anger at injustice, even a resolve to fight it. But there is a longing to find the causes of that injustice and to remove it.

Instead of being angry with those who have been wronged, empathy, trust, and intimacy are more intense about them. There is abundant compassion and desire for the welfare of all humanity. The seeds of creation are found in the works, sayings, and literature of those who have compassion flowing from the eyes of Lord Buddha, Dnyaneshwar, and a deep desire for humanity, not destruction. This is what we can see in the literature of Anna Bhau.

The Dalits, the oppressed, and the victims should be educated, cultured, organized, and empowered to oppose the injustice done to them; this genuine desire of Annabhau can be seen in his literature. In his speech (March 2, 1958) at the Sahitya Sammelan inaugurated by the Maharashtra Dalit Sahitya Sangh, Annabhau says,

"We want pure literature like the Ganges. We want goodness. We are proud of the great tradition of Marathi literature. Because Our life struggles have destroyed the beginnings of Marathi literature. When the shadow of Dalits was unbearable, eminent writers revolted, thinking that knowledge should be given to all, that knowledge is salvation. They are our literature. By saying that a person should live like a human being, the one who gave Dnyaneshwari to Maharashtra in the language of Dalits was the first literature that roamed around with the lost Mahar's child that Saint Eknath; he is our literary. Let us make our literature by convincing our class that it will not be subjugated. Let us keep in mind how the life of this Dalit will be happy and prosperous; let us try our best to take this Dalit and his life to a higher level through our art."

Annabhau strongly desired that his Dalit- Life of the oppressed society should be a journey of upliftment, constantly reflected in his poems, songs, folk plays, and even stories, plays, and novels. In 1942, when there was a severe famine across Bengal, and millions of people were starving, communist-influenced artists from Mumbai set up an organization called 'IPTA' to raise funds and plan to present a series for the famine victims Come along. For this event, Annabhau needed to compose and present a poem on the Bengal disaster, revealing the 'elite Shahir' within him.

Reading Annabhau's literature, mainly poetry, it is known that Annabhau has always been a victim of violence and atrocities. Keeping in view the communal riots in Punjab and Delhi in the backdrop of Partition, he says,

**‘माणुसकी पळाली पार होऊनी बेजार पंजाबातून सुडाची निशा चढूना**

**लोक पशुहून बनले हैवान |’**

Saddened by this killing off humanity, Annabhau says with compassion,

**द्या फेकून जातीयतेला । कस बंद रक्तपाताला । आवरोनि हात आपुला ।**

**भारतीयांनो इभ्रत तुमची ईर्षेला पडली । काढा बाहेर नौका देशाची वादळात शिरली ॥**

**धरा सावरून एकजुटीने दुभंगली दिल्ली। काढा बाहेर राष्ट्रनौका ही वादळात गेली ॥**

Annabhau says, throw away the caste. Stop the nosebleed. Take care of your hands The honor of the people of India fell in jealousy. Get out the country boats that are in storm. Unite fast, take care of Delhi. Get out the country boats that are in storm.

Lastly, appeal to Indians that,

**तू उठ आता सत्वर । हे तुडवून दंगेखोर । म्हणे अण्णा साठे शाहीर । सावरून धर । तुझी तू शांतिध्वजा सत्वर ॥**

At the end of this song 'Shahiranno (Shahirs)', Anna says,

**सुखशांतीचा पोवाडा, गांजत्यांना ऐकवा । जाऊ द्या ती खोल खाली दामिनीसम शाहिरी ॥**

Through his lively and heart-warming dialogues, he made the audience aware of the problems of the farmers, workers, and the sufferings of the oppressed. Annabhau was criticized for using folk art to propagate communism, which limited his writing ability. 'He rode on time, but partisan passions left behind his folk plays. P. T. Patankar (Annabhau Sathe reference book) has said.

Another remarkable thing about Annabhau is that his academic career was of only one day. Anna has written extensively in all literary genres. He has a vast supply of quality literature like 14 plays, ten poems, two travelogues, three plays, 37 novels, 122 collections of short stories, 12 picture stories, and 13 songbooks. Anna's literature is an accurate picture of the social life of that time. Optimism, compassion, morality, pride in culture, patriotism, and love of mother tongue were numerous in his literature. In 1958, Anna had a deep love for the working class. In his presidential speech at the Dalit Sahitya Sammelan on the working class, Anna said, " "the old belief that the Earth rests on the head of Sheshnag is untrue. It finds its balance on the palms of toiling Dalits and workers." "

Annabhau Sathe created historical, priceless literature that, without any education, awakened contemporary substantial but far-reaching ideas and gave strength to fight against injustice.

Annabhauji narrated the character of Chhatrapati Shivaji Maharaj in the form of poetry (povada). Later it was translated into Russian, and he was also honoured by the President.

Ankita Khane ([ankita.khane@ssfoffice.in](mailto:ankita.khane@ssfoffice.in))

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