

## REFLECTION OF WOMAN IN ANNA BHOU SATHE'S WRITINGS

**Deepmala Marotrao Patode**

*Asst. Prof. Department of English,  
S. S. Suryabhanji Pawar College Purna.*

Anna Bhau Sathe , the versatile genius, is well known for his novels, short-stories, dramas and powadas. He used all genres to reflect the pain and sufferings of the downtrodden people in Indian society. Anna Bhau Sathe depicted the discrimination, sufferings and struggle for existence in the life of Dalit women through his novels and short-stories. Women in Anna Bhau's writings are from lower class of society, they are poor, untouchables but they have special qualities that of courage, self-respect, and longing for happiness. They walk on the path of righteousness and ready to fight and remove all the odds that come in their way to live a honorable life.

Anna Bhau's well known writings include 35 novels, 15 collections of short-stories, a travelogue on Russia, 12 screen plays and 10 ballads/powade. His novels Fakira, Warnecha Wagh, Kurup, Chitra, Vair, Aag, Aaghat are most popular and well read.

While studying Anna Bhau's women characters, it becomes necessary to know the pitiable condition of women in Hindu religion. Hinduism denies independent existence of women. She is made a slave. She is expected to serve the whole family and being dalit she has to serve the whole society. Thus, life of dalit woman is double binded. Position of woman is explained in Manusmriti as follows-

Pita Rakshati Kaumare

Bharta rakshati Yauvane

Rakshanti Sthavire Putra N Stri Swatarya Aharti

The father guards her during virginity, the husband guards her in youth, the son guards her in old age; the woman is never fit for independence. Gautam Boudha was the first who challenged this social system. Further Mahatma Jyotiba Phule opposed this slavery and propounded his Satyashodhak Dharm based on equality. His disciple Dr. Babasaheb Ambedkar brings an end to this manism and made woman a human being giving her all the rights and equal status in society. Annabhau Sathe's writing reflects the same spirit of woman's independent existence. Annabhau opposes slavery, discrimination and inferior status of woman. His writings can be called the agenda of woman's liberation.

According to Hinduism woman is cunning, she cannot be reliable. She cannot be pure, no one is sinner than her. Woman cannot acquire education, she does not have any rights. Means she is not a human being, woman should end her life after the death of her husband. Anna Bhau's novels and short-stories erases this picture of woman and portrays a woman having her own views and entity.

Anna Bhau's woman character 'Mangal' chooses herself her life-partner. Annabhau gives gun in the hands of woman who is expected to rear children and stay at home. This is a revolutionary idea. Another woman character 'Awadi' leaves her husband who has deceived her and accepts Dhanaji Ramoshi as her husband denying the Hindu tradition of considering husband as God. 'Nili' the daughter of Barbadya doesn't follow the ritual of cutting hairs after the death of her husband, instead living life as widow she goes away with another man Hyderya. Anna Bhau's woman character doesn't goes 'Sati' after the death of her husband following Hindu tradition, on the other hand she denies this cruel tradition and has spirit of living a life with confidence and honour. Woman in Anna Bhau's writings struggles to protect her chastity. When time comes she is ready to bring an end to the life of those who assault on her character.

Women in Anna Bhau's writings live in huts, work in fields, they are considerate towards other's sufferings, loves fellow human beings, nature, trees, leaves, flowers and animals. They take care of their character and even accepts death while protecting their chastity. These women belongs to Patil, Mang, Ramoshi, Bhatke, Dombari, Robbers, Kanjari, Kolhati families. His women protagonist are not immoral, they do not run after wealth, but they are not passive. They are bold and beautiful having strength and self-esteem.

Anna Bhau's respect for woman is reflected through his writings. He looks at woman with Buddha's perspective. He hails woman great. Anna Bhau's women characters are independent. They are not weak but has great courage to face challenges in life. His women characters oppose old Hindu rules and traditions and accept new thoughts, new dreams and new life. They discard the old Hindu rituals and embrace new thoughts. They are ready to fight and sacrifice for that. These women deny the religion that considers them impure and inferior.

Anna Bhau portrays the problems and sufferings in the life of woman through his novels such as- *Chitra*, *Vaijayanta*, *Chikhalatil Kamal*, *Sangharsh*, *Ranganga*, *Alaguj etc.* His short-stories – *Gangu*, *Radha*, *Bilwari*, *Nili*, *Manki*, *Haushi* reflects struggle in the life of woman.

'Mangal' has passion for India's Independence. She considers love for country greater than her love for Hambirrao. She helps the revolutionary Habirrao in 'Warnechya Khoryat' and ends her life.

Vaijanta is another character, who is a dancer in Tamasha but she protects her chastity. She faces bravely Chandulal who tries to rape her. She is courageous. She opposes Chandulal and marries with her lover 'Uma'. Vaijayanta takes revenge of her mother's insult, struggle for it and finally won.

Aawadi is the beloved daughter of Tatyaba Chaugule and sister of Nagu Chaugule. She is deceived in marriage. She is married off to a man who used to have strokes. After coming to know this Aawadi gets angry. She gets ready to cut off the ropes of traditions and leaves the house to marry Dhanaji Ramoshi. Thus Aawadi took revolutionary decision to leave her husband and accept another man as her life partner. Anna Bhau has portrayed here a revolutionary woman who challenges and denies tradition.

Chandan is a widow who lives in a hut with her children. She has to struggle hard for the upbringing of her two sons. She has to face humiliation. She is attacked with the intention of rape by many people but she faces it bravely. She throws acid on Dayaram who assaults her with the intention of rape. Chandan fights bravely to save herself. Thus Anna Bhau shows brave woman fighting to save her own honour.

Seeta in Chikhalatil Kamal is a Murali who is left to the God Khandoba. According to Hinduism a 'Murali' has to live her life while serving to God. She cannot marry and have her family. Such girl is exploited by those so called protectors of religion. But here Murali denies this tradition and marries with 'Bali'.

'Sona' is another character who is deceived by her own uncle. She has to become a prostitute. But she saves her sister Chitra from being a prostitute. Chitra herself also struggles to save her life. She ran away from the place and saves herself. Finally she marries with Jaya.

Thus women characters in Anna Bhau's writings are brave, proud, having love for country. They face difficulties in life, take revenge of insults and protect their honour. They oppose the old traditions and accept new thoughts. Thus Anna Bhau's women character try to live a respectable life. He doesn't portray his woman characters as ugly. His woman characters are from poor family background, they work in fields, wear tornout clothes, used to dance in tamasha but they have self esteem and are filled with the spirit of independence. Anna Bhau's views are important even today. In present day woman is facing many problems. Everyday newspaper is filled with the news of humiliation, abuse of women. Anna Bhau's women character are really a guiding star for contemporary woman.

## References:

- Korde Bajrang. Makers of Indian Literature: Annabhau Sathe, Sahitya Akademi, New Delhi, 1999.
- Sahitya Ratna Lokshahir Annabhau Sathe Nivdak Wangmay Kadambari Khand. Sahitya Ratna Lokshahir Charitra Sadhane Prakashan Samiti, Govt. of Maharashtra 2017.
- Guha Ranjit. Ed. A Subaltern Study Reader. Delhi Oxford University Press, 2000.
- Machindra Sakte. Annabhau Sakte- Ek Satyashodhak, Pradnya Prakashan Kolhapur. 2005.
- Gurav, Baburao. Anna Bhau Sathe: Samajvichar aani Sahityavivechan, Bombay Lokvangmaya Girha, 1991.
- Kumbhar Nagorao(ed). Shahir Anna Bhau Sathe, Prabodhan Prakashan, Latur.1993.