CHAPTER - IV

Against All Odds: A study
All Dalit writers tried to reveal every kind of exploitation and harassment of deprived class through their writings. They also drove our attention towards women's pathetic and miserable condition in their own caste and the upper class society as well. Laxman Mane, Laxman Gaikwad and Kishor Kale projected the predicament and subjugation of women in Kaikadi, Uchaly and Kolhati community respectively through their narratives such as An Outsider, The Branded and Against All Odds.

4.1 Woman of Artist in Tamasha

Kishor Shantabai Kale wrote the book to reveal the plight of the tamasha dancer of this community in Maharashtra.

(Kale Translator Note)

Kishor Kale's 'Kolhatyache Por' (1994), A Marathi Autobiography translated as 'Against All odds' (2000) by Sandhya Pande from Marathi into English. The memoir narrated the miserable and sorrowful life of tamasha dancer and her illegitimate son in Kolhati community at the hands of their family members and the dominant people in the so called Hindu people. The Kolhati community in Maharashtra was migrated from Rajasthan. Basically, they were acrobats and jugglers. In the course of time this community participated in dancing in Tamasha party. The Tamasha dancer in this community attracted many people by their art of dancing and singing. The traditional performance of tamasha was changed and songs from Hindi films were selected for presentation before the audience. Kolhati women were forced to dance in Tamasha party to attract male attention by their family members.

The young girls were given to men in a ceremony called ‘Chira Utarna’ in Kolhati community. The men demanded Kolhati girl by paying a prefixed price for her virginity. The woman who was adopted by the men in exchange of money was loyal to the man without any doubt and left her parents and dance in Tamasha.
party. Sometimes these women were abandoned by her supposed owner. As a result she had to go through miserable life and rejoined a Tamasha party for the sake of her father and brother. It was obligatory to her to earn money to survive her family. The male of her family were completely dependent on the money earned by these women. The men of Kolhati community supposed any labour below their dignity and status. The women of the Kolhati community struggled throughout day and night for the welfare of their parents. R. S. Jain rightly observed the attitude of Kolhati parents and society towards women of Kolhati as, “Girls born in Kolhati community were treated as a public property for entertainment and sexual appeasement by the male in the society. Their parents looked at them as unfailing source of income.” (Jain 57) The kolhati women were supposed to be as trivial objects not only by their parents but also by the dominant people in the society.

Kolhati family lived on the money collected by the women of their regular practice of dancing and singing in Tamasha party. The men of the community felt low to work. The women were not given any part of her earning in return. The women had not refused the proposal of dance in Tamasha party. Because it was obligatory for these women to perform dance and earn money. To break the order of their parents was declared misbehavior on her part. She was frequently punished severally for her denial of the order of their parents. Yet, the women were lodged to gratify the sexual hunger of the men of dominant class after the performance of a tamasha at night.

The major part of their earning went to the party owner and whatever remained was claimed by their parents. Dr. Ashwin & Ranjalkar rightly bring into our notice the pitiable and helpless condition of Kolhati women in male dominated society in Indian culture. The double slavery on the part of Kolhati women is an inhuman and cruel one.
Hence women from this community are harassed by both the communities, that are Kolhati community for birth as a woman and high class society for a birth in a low caste community and also as a woman.” (Dr Ashwin 25)

These women were victimized in their every sphere of life. Her life was also insecure in her parent’s house. The Kolhati male did not feel ashamed of his act of forcing their sister and daughter to attract male attention and earn money from them. Kishor Kale became restless while observing the critical position of the woman in the hands of their parents. He also felt disgraceful and low on the part of male in Kolhati community. Therefore he was surprised to see the relation between parents and their daughters. Kale reacted against such inhuman relation between parents and daughter as “What kind of relationship was this I wondered? And why, why did nobody oppose it?” (Kale 64)

Birth of a Kolhati girl was supposed as an auspicious occasion in this community. These girls of Kolhati community were recognized as a source of income. On the other hand, the birth of a male child was thought as an inauspicious incident. An unlucky new born male child was ill-treated by their mother as well as the family members. Kishor in the present work is victimized as an illegitimate child and exploited by his parents.

The male member of the family involved in luxurious life on the earning of their daughter and sister. They considered any labour below their dignity. They engaged in drinking, gambling, prostitution and consumption on the income source of their daughters and sisters. There was none of its sanctity for their girls and sisters in Kolhati community. Kishor's Grandfather had six daughters. These daughters were not taken care for their education, marriage and livelihood. Even these girls were forced to indulge in an illicit activities by the Grandfather. The Kolhati women were harassed and exploited by their family members as well as the dominant people in the society. It is said:
For a dalit woman, the double burden of being a woman and also an untouchable creates more disgusting picture of oppression. Violence within families and outside, the patriarchal order of society makes them doubly marginalized.

( Dr Agarwal 66-66 )

These women were treated as a commodity for use and throw. They were considered as an ignorable part of the community. The man who held the girl of Kolhati as a keep can be terminated their association mostly during their pregnancy or oldness. Such a terminated woman had gone through miserable life. These women did not have any hope for better life. The parents also did not accept these women in their house. Because these women engaged with the person were against the willing of their parents. The engagement of women with any person was loss of earning source of parents in Kolhati community. Thus these women lost their youth, beauty and relatives from their life.

A ceremony of ‘Chira Utarna’ was carried out in Kolhati community with all the trappings of a wedding. A man was selected for a girl through auction for her virginity. The person paid maximum amount had the right to perform the ceremony called ‘Chira Utarna’ with a girl. The age differences of the person and the girl were not taken into consideration. The parents of the girl had no objection of such activity. Even they supported their daughter and sister to involve in such illicit relationship with the man. R. S. Jain has observed the corrupt nature of Kolhati parent and attacked as

Height of the entire episode was that parents and others of the family guarded the doors shamelessly and waited for the pair to come out. So that they could extract handsome amount from her paramour. (Jain 58)

It is a disgraceful on the part of Kolhati community. Such misbehavior of the parents towards their daughters and sisters was ridiculous and shameful in Kolhati
community. The parents forced their daughter and sister to involve in such illicit activity in this community is unbelievable and astonishing.

One thing is observed in the present work that the Kolhati wife is prohibited from dancing and singing whereas the daughters and sisters are forced to involve in sexual activities. Such an adverse relationship between parents and daughter is rarely seen in any other culture of Indian society. Actually it is an ugly practice in Kolhati community. Such ill-treatment of Kolhati parents with their daughters and sisters may be a part of their ignorance or bad culture. It is an abominable practice deserving outright condemnation at present.

Shanta is a dominant character narrated in the present work. She is a collective voice of Tamasha dancer in Kolhati community. There were many Tamasha dancers who had gone through miserable and sorrowful life in Kolhati community. Shanta is one of the suppressed voices of a Tamasha dancer. She is the eldest daughter of Kondiba kolhati. He laid a devious plan and instead of Shanta, he managed to marry another daughter Shalan with the groom who was selected for Shanta by her grandfather Krushna kolhati. The reason behind the devious plan of Kondiba was prefixed. Shanta was pretty whereas Shalan was dark and plain. Kondiba thought as a dancer, Shalan could never have attracted men and money the way Shanta would. Such a selfish purpose of a father in Kolhati community was frequently observed.

Kondiba pulled Shanta out of school when she passed the seventh class and sent her off to learn dancing. Thus Shanta was sent off to Chandrakalabai's Tamasha party to learn dancing and singing. The tamasha group used to travel to villages and town putting up shows. They had not a roof to sleep under. The Tamasha dancers were humiliated by the young men wherever they went: “Look at her, what a lovely, fair body she was. How much do you think she will charge?” (Kale 11) The tragedy occurred with the Tamasha dancers though they were loyal
to their family and owner. The dominant village people looked at them as an object of sexual pleasure. The women were sexually harassed by corrupt people of the village.

Shanta was not a good dancer, but she sang beautifully. Most of the time she sang a song to delight spectators. Sometimes she had to take her part in dancing in the absence of other dancer. At this occasion she provoked the audience to shout. Those who saw Sahnta's dance did not appreciate but they preferred to look at her and hear her song. Many times she was harassed by the spectators by squeezing her hand and touching her. The women of marginalized community are frequently molested. The account of humiliation with these women can be noticed with the following statement.

Dalit, Adivasis etc. face double exploitation, double inequality and double injustice. Theirs is a double jeopardy. They face degradation and even dehumanization. Gender is at the base of their marginality. (Waghamare 23)

Shanta was working in the dance party of Chandrakalabai. Suddenly the dance party broke up and she returned home. Kondiba, father of Shanta became unhappy to see her in home. She explained her troubles and miseries to his father so that he can understand her sorrows and sufferings. She begged him to allow her to go back to school. But he thought her daughter only as a source of earning money. Her father did not understand her feelings, desires and dreams. Instead he managed to marry Shanta with Namdeorao Jagtap who was the MLA from Karmala district. Kondiba's selfish purpose behind keeping Shanta at his home in bargain with Namdeorao Jagtap is clear. He knew that once a man is tired of his mistress, he would ill-treat her or abandon her, beside, if the girl stayed home, the money would pour into her father's pockets. Thus Shanta was given to Namdeorao Jagtap with all the ceremony of 'Chira Utarna', the Kolhati ritual of selling a
A few months later Shanta got pregnant. Jagtap wanted to take her away to Karmala from Nerla. Jagtap and Shanta belonged to Karmala and Nerla respectively. He asked Shanta to live with him at Karmala. But Kondiba refused the proposal of Jagtap. He remembered that the men who kept Kolhati women as mistresses were usually rich and their family members did not like money being spent on these women either. The supposed mistresses did not claim the property of dead rich fellow. These women were killed or sold off to other men to avoid any claimant to the property of these dominant rich people. So Kondiba was not willing to send Shanta with Jagtap at Karmala.

Shanta was pregnant with the contact of Namdeorao Jagtap. Kondiba wanted to abort the child from her womb. He did not want to grow the child in Shanta’s womb. He knew that a dancer with a baby did get less importance. The corrupt nature of Kondiba is frequently observed in the case of her own daughter. He no more thought of her daughter as a human being rather treated her brutally. Shanta had to dance even in her pregnancy. Thus a struggle of Shanta is narrated by Kishor,

So, Shanta continued to dance through her pregnancy. She toiled all night and traveled from place to place in bumpy bullock carts until she was eight months pregnant, when her ninth month began, she returned to Nerla, where I was born. (Kale 17)

Tamasha dancer had no time to look after their children. Shanta was singing and dancing on stage throughout the night. She had no time to feed her own children. A Tamasha dancer had to struggle a lot with her small child in Kolhati community. Tamasha dancers were often ill-treated by the villagers, drunken spectators. They frequently hurled and abused. Once at Dhebegaon, a
drunken man humiliated Shanta by pulling her down to him. These women were threatened and molested wherever they went. Sometime they were hidden in fear of molestation and humiliation by the dominant people of the village. It is noted:

People, who enjoy high-caste privileges, authority sanctioned by religion and inherited property, have exploited the Dalit of this land. The patil in every village have made whores of the wives of Dalit farm labourers. A poor Dalit girl on attaining puberty has invariably been a victim of their lust. There is a whole breed born to adulterous Patil. (Limbale 38)

Shanta was disgusted with the performances in Tamasha party. So she begged Kondiba to allow her to enter their house instead of going back to Tamasha party. Kondiba ignored the request of Shanta and beat her. Yet he decided that his younger daughter Susheela should also be trained to dance in tamasha. Once again Shanta and Susheela, an aunt of Kishor were forced to join Andharya's Jalsa Party. They reached Dharur and Shanta met Dharurkar. Dharurkar proposed Shanta by offering her much money. As a result Shanta accepted the proposal of Dharurkar and returned home. Dharurkar used to meet Shanta once in a week at Nerla and provided all the money to Kondiba to run his household. Shanta bore a son named Deepak from Dharurkar. Unfortunately Dharurkar died soon and once again Shantabai was left alone. The harassment of women in Kolhati community was a common thing observed in the present memoir.

Shanta and Susheela had to leave Nerla and joined Neelabai's group for dancing and singing. It was regular with tamasha dancer to join tamasha party after their discontinuation of love affair with their previous owner. They danced first time in a proper theatre at Selu. Due to theatre Jalsa party the women no longer had to travel from place to place. There were contracts between Tamasha party and the theatre owner to perform there for six month or a year. The Tamasha dancers were exploited by the different groups in the society. Theatre owner had to
be given half the money earned from the performances by the dancers. The helpless condition of the tamasha dancer can be observed as “Half the money earned from these sessions had to be given to the theatre owner. Baithaks went on till early morning, often winding up only at dawn. It was a trying life. The dancers danced all night, with a smile firmly in place even when they were exhausted and sleepy.” (Kale 23)

Kondiba as the irresponsible father never thought her daughter to be happy and prosperous. He used her daughter for his bread and butter and luxurious life. He never thought of the settled life for her daughter. Susheela, the next daughter of Kondiba was stable and happy. She lived a dignified life with Sopanrao Golegaonkar. Her settled life was also disturbed. Both Shanta and Susheela lost every hope for settled and secure life. Actually there were no any options before them to break the dancing. They were popular due to their devotion in Tamasha party. There were many offers to them.

Shanta was always loyal to the person whom she supposed as a husband. But she had got bad experiences with the every new person. The accepted person as a husband used to visit Shanta for a few days and later she was discarded like a worn-out piece of clothing. Shanta was disgusted with the persons who claimed of her security. So she believed again in regular practice of dancing and singing in Tamasha party: “Come here if you appreciate my art's, she said to all of them. But if you want to stop me from singing and dancing, then please stay away.’’(29)

The Tamasha dancers were subjugated and victimized by their parents as well as the dominant people of the society. The women of Kolhati were treated brutally in the hands of their father and brother. The parents never bothered about the future of their daughter and sister. The present work narrated the helpless and pathetic condition of Tamasha dancer in Kolhati community. These women never thought of their peaceful and settled life with their husbands. They were far away
from their happy and prosperous life in the Kolhati community. These women were earning for their parents prosperity and happiness. Sometimes these women were offered money and gold by the dominant people and engaged with them. In the course of time these women were abandoned with various reasons. One of the daily visitors to the show at Parali was Krushnarao Wadkar. He was from Sonpeth. He begged for Shanta and promised to treat her very well. The dancer replied:

We have our problems, too. Dancers like us are not here out of choice, but from necessity. We would much rather have husbands and our own homes to live in. But, this is the only way our fathers and brothers and their families can survive. Men like you come to us and persuade us with your charming talk and money to give up dancing, but after a while you tired of us, and then we are left to get along as best as we can. Like a flower that has lost its fragrance, we are thrown out. We lose everything our youth, our families and our dreams.” (30)

Here the Tamasha dancers were misused not only by their parents but also the dominant rich people. The rich people satisfied their sexual hunger with these dancers by persuading with the charming talk and left them in worst condition. These people were equally responsible for the tragedy of Tamasha dancers. It is rightly stated:

In many cases, these Dalit women had to satisfy the lust of several landlords in their life-time and therefore they could not name the real fathers of their children. They had no economic security and led miserable. Ironically, the society looked down upon them as prostitutes. (Kumar 186)

Krushnarao Wadkar was continuously persisting on Shanta. He even threatened to poison himself if she didn't agree to live with him. Meanwhile, the life of Shanta had been made miserable by Kondiba who was her father. At last Shanta believed in Krushnarao Wadkar and handed over her life to him. Shanta was twice abandoned by her respective owners Namdeorao Jagtap and Dharurkar
previously. She was frequently victimized by her owners and also her father Kondiba. Now she was firm to live with Krushnarao Wadkar as a loyal wife. The tamasha dancers were always loyal to her proposed husbands. Once they were engaged with somebody as a wife then they never looked at others. Shanta as a tamasha dancer accepted Krushnarao Wadkar as husband with love and devotion. She was now a wife and intended to remain completely loyal to her man. Apart from Kolhati women, a devotional wife would be rarely found in other cultured society.

Shanta began her new life with Krushnarao Wadkar joyfully. She did not allow Kishor with her at Sonpeth. Yet, she was taken away from her own son. Here the son and the mother are separated from each other. Shanta lived her life full of miseries and sorrows. She lost her every kind of happiness. She didn't want to exploit her life here after. So she preferred to live with Krushnarao Wadkar as a wife at any cost. She realized her miserable life in Tamasha party. Now she did not want to exploit her life. Susheela Maushi came to know the condition of Kishor and Deepak, the son of Shanta at Nerla. As a mother she could not bear the sorrow of Deepak and Kishor who were taken away from Shanta. She commented on the miserable and helpless condition of Kolhati dancer without their children: “Has a woman no right to her own life? Is the only aim of our lives to provide a livelihood for our fathers and brothers? It is a sin to be born a beautiful woman in a Kolhati family', she decided.” (Kale 43-44) The tamasha dancer reacted against the crucial practice of Kolhati community. She also attacked the corrupt nature of dominant and rich people. To be born beautiful in Kolhati community was worst on the part of women. These women were gone through unjust and unlawful life.

The life of Tamasha dancer was in critical condition in their every sphere of life. Nili was a friend of Baby, an aunt of Kishor. She was madly in love with the young college boy named Mukesh. But Nili's aunt did not allow them to meet because Mukesh had no money. Nili's aunt forced her to accept her Chira Malik
who was rich. He was about forty-five years old. Nili was pretty and young and only seventeen. Now Nili refused to talk to Mukesh, but he still used to come to see her. At last Nili wrote a letter and made him to accept a good girl who would be a care taker of him. These kolhati dancers had no right to choose their own life partners and settle their life with them. Nili as a Tamasha dancer stated her own feeling against the society which had created barrier in her life: "We are dancing girls, she wrote, we belong to everybody. We have no right to fall in love with any one man. If we do, then we must kill that love, otherwise our society won't let us live." (Kale 57)

The community people purposefully made the plan against Kolhati dancer. The women were income source for their parents. They didn't want to stop the regular practice of dancing in Tamasha party. They didn't want to settle the life of their daughter and sister. If these women were allowed to their settlement, the family member had to go through starvation. The family members were completely dependent on the earning of their daughter and sister.

Kusum was a beautiful girl and the best dancer in Kolhati community. Her dance was very popular and she made a lot of money. Bombay's film producers were so impressed with her dance that they offered her roles in their movies. Suddenly, Kusum broke away from her family and eloped with Kamble. Her family became furious on her elopement with a Mahar male, the lowest of the castes. As a result, Kusum was abandoned by her community. Yet the family members also warned Kusum not to enter their door. For a Kolhati woman to marry with a Mahar or a Muslim was considered a crime, but they had no scruples when it comes to accept money from Muslim or Mahar men at dance shows. The fact is observed that the Muslims and Mahars are normally poor in that area. They cannot pay for upkeep of a dancer's family. So Kolhatis did not encourage developing the relationship with Muslims and Mahars. Caste within cast is rightly observed in the case of lower class as:
Most disturbing was the awareness that there is a hierarchy within Dalit, within the last lowest rung of the caste system, ladder. One obvious example is that of Dalit women. Others, like Dr. Kishor Shantabai Kale, were out of the caste system because they were not legally recognized as legitimate children. Their autobiographies, in a way, deconstructed the very authenticity of revolt in Dalit literature.” (Phadke 57)

The Kolhati community always possessed professional view against any proposal. Sanjay was a son of Kusum. He was separated from her mother. Separating a child from her mother had been a good deed as far as the Kolhati’s were concerned. The Kolhati community had judged any matter on the basis of their benefits. They never thought about happy life of their daughter and sister. Instead they were happy in their luxurious life on the dancing business of their women.

Shanta started her settled life with Krushnarao Wadkar in a very critical situation. She was completely disappointed with the dream shown by her partner. The owner was habituated with Jalsa party and spent his days and nights there. Shanta felt uncertain and insecure and afraid that she would be abandoned. Krushnarao Wadkar was beating every member in the family without any reason. He was fully indulged in illicit activities. Shanta was humiliated by Krushnarao Wadkar on various reasons. But she was quite silent. Actually he promised Shanta and begged her to leave the Jalsa party and come and live with him. Every time Shanta was harassed by the different people. She wanted to live a peaceful life but she never got such atmosphere with anybody. Shanta argued with her partner in her painful condition:

You first ensure that I have a place and an income to live on before you go off to other women. You begged me to leave the Jalsa party and come and live with you here, I did not chase you. You love to taste different flesh every day but I am not that kind of person. You settle me properly and then go where you like. You
promised to buy me fields when you brought me here, but it is twelve years now and you have still not kept your word. I have lived in this horrible tin shed, worm old and torn saris. You have wheedled all my gold jewelry from me and gambled it away. You have taken everything and now you want me to go? Where do you think I can go? How will I look after my children? Give me an income that will support me and a proper roof over our heads and you can keep as many women as you like?” (Kale 131)

The objection of Shanta against Krushnarao Wadkar revealed her a painful and miserable life. She is disappointed and misused by her proposed husband. She is frustrated in her life with Wadkar. The argument of Shanta brought in our notice the critical condition of a Tamasha dancer in Kolhati community. The women were insecure at their parent’s house as well as their owner’s house. It is written about the condition of Kolhati dancer.

The dancer women of the Kolhati community adorn the bed of men. These rich upper caste Hindu men disrobe the women who perform nautanki: The women dance to please patrons in order to survive. (Limbale 21)

The women were dishonored in her every sphere of life. Yet she was frequently beaten and humiliated cruelly by their owner’s. Shanta had been completely faithful to Wadkar though he had treated her so cruelly. She had abandoned her son, her family for the sake of Wadkar. She did everything to make him happy. After all that, Krushnarao Wadkar had so easily told her to simply walk out of his life: "Go and find another man, you are free to go now. Obviously, I have not satisfied you." (Kale 131)

The women in Kolhati community were dishonored and tortured in their every sphere of life. Actually she contributed in the welfare of every partner. She gave every support to the men who came into her life. Shanta was one of the representatives of Tamasha dancers who faced every kind of challenges. There
were several Kolhati women exploited and subjugated wherever they went. Shanta came to the decision to jump into the river to end her life in her state of trouble and despair.

Kishor was in XII class in Ambajogai. Ramba was an aunt of Kishor who came to Ambejogai with her Jalsa party. Kishor did not want to reveal his relation with Ramba. He felt low to identify his relation with Ramba whenever he interacted with her. Kishor was humiliated and blamed because of his relation with Tamasha dancer. He was disgusted with the treatment given by his friend due to his low caste and relationship with Kolhati dancer. In the threat of any more insult he asked her aunt Rambha to leave Ambejogai. Rambha Mausi replied Kishor thoughtfully:

Then you can imagine how much trouble it causes us! No, you are not wrong, child. After all this education, you are bound to feel ashamed of your mother and sisters, besides, when you are of the same caste as a tamasha dancer, you will feel insulted! Arey, before a tamasha dancer knows why her chest must be covered by the pallu, somebody has filled her breasts with milk under the guise of Chira. Isn't that an insult? For two rupees we are expected to sit on man’s slap –isn’t that an insult? Don't forget the few rupees we get for allowing a man to hold and press our hand is what pays for the food in our house. Only a rare one like you gets educated. And even you feel ashamed of us. Isn't that an insult to us?” (Kale 152)

Rambha, an aunt of Kishor revealed number of problem on the behalf of Kolhati Tamasha dancers. Actually the Kolhati parents were responsible for her every trouble. They looked upon their daughter and sister. They assumed their daughter and sister as a major source of income. Every misery fell upon the Tamasha dancer in Kolhati community due to their parents and brothers. Kishor mutely accepted every argument of her Rambha Maushi. Yet she attacked the tendency of modern man. She advocated that Kolhati dancer were devotional to their art. She was completely loyal to her duty. But these Tamasha dancers who
followed their traditional art of dancing in the form of Jalsa party were severely blamed and humiliated. It is also criticized on the profession of dancing which is ultimately converted into the practice of prostitution. They danced only for their bread and butter. On the other hand the heroines in modern theatre exposed their body were awarded and praised. Such contrast in situation is observed in the discussion of Rambha Maushi with Kishor as:

Kisrya, kolhati women only dance and dancing is our business and our art. But these days all kinds of women indulge in blatant prostitution under the guise of dancing. If our pallu slips even a few inches off our chest, it causes a commotion. But heroines in movies dance with bodies exposed, with a different hero each time and it is called art. They go to Delhi and win award for it. It is all a joke played on us by shameless people. (Kale 152)

Every woman presented in the memoir was exploited in one way or the other. The aunts of Kishor were subjugated in their every sphere of life in Kolhati community and out of their community too. The approach of Kolhati people towards their daughter and sister felt low and below their dignity. Nowhere Tamasha dancer lived a dignified life. What they received in their life was full of harassment and exploitation. Every daughter and sister of Kondiba had gone through unsettled and insecure life. Susheela Mausi had waited for Ramesh Kaka who was her owner, but he didn't return. Ramesh Patil had been a part of Susheela maushi’s life for almost ten long years and suddenly one day he left her alone. Susheela Maushi was thirty three years old at that time. She was also abandoned by Golegaonkar of Selu. Thus there was no settlement of life in Tamasha dancer in Kolhati community can be observed with the women presented in this memoir.

Baby Maushi was also caught in critical condition. She waited for Pawar Saheb who was her owner. He had compelled her to give up dancing and used to visit her at Nerla. But as soon as she had a son, he abandoned her. It was the second time Baby maushi was abandoned by her owner. So she was in a state of
despair and sorrow. Suffering was essential part of tamasha dancer in one way or the other. The conditions narrated in the present work of the tamasha dancer were more helpless and meaningless.

Once, Susheela Mausi had come into contact with Nana Patil. She had accepted Nana Patil in her critical condition. Already she was disgusted with tamasha party and unsettled life. Once in the bus Susheela maushi confessed her inner feeling to Kishor and intended to live with Nana Patil

Kishor, I have decided to live with him forever now. I don't care if he gives me just dry bhakri to eat, but I don't want to dance any more. This tamasha business is no longer what it used to be. Now there are all kinds of people in this business and there is no place for traditional dancers like us. I would rather clean dirty vessels at people's house or do anything else”. (Kale 167)

Susheela Mausi revealed a cruel life of women in tamasha party. The Tamasha dancer lost her every hope and settlement of life in the profession of Tamasha party. Susheela Maushi had finally realised that her brothers and fathers were only interested in the money she earned, not in her welfare. Now she was inclined to live like her elder sister Shanta who was living with Krushnarao Wadkar as a loyal wife. She expressed her feeling to Kishor: "I don't want anything; I just want to live like your mother" (168)

Once Baby, an aunt of Kishor was in the state of deep distress because her son was ill with high fever. But it was time for the show to begin, so she tied her ghungroos round her ankle and went on to the stage. The party had forty five minutes to put up their show and for every minute of the time, Baby ran up and down the stage collecting money. She was giddy, her ghungroos bit into her skin as the pad of cloth under them had slipped and made it bleed, but she danced as if possessed. She danced in such critical condition to take her son to the hospital. Hambirrao Patil helped Baby Maushi to take her child to hospital. She was
impressed with Hambirrao Patil and intended to live with him. By the way she was fed up with tamasha and dancing. She also preferred to live a dignified life as a wife of Hambirrao Patil. So she said,"Even if I go hungry I don't mind, but I want to live a life of some dignity" (171)

Thus every woman in the present work prefers to live married and settled life with their children and husband. They also want to live dignified life with new partner. But it was illusion for them. They had to go through torture and humiliation with their new partner who was their proposed husband.

Shobha, another aunt of Kishor, was a beautiful dancer in Kolhati community. She was participated in tamasha party at Parali. She was self-asserted and independent minded. She interacted with the person she liked, whether he paid or not. She also refused to send money to her parents regularly. The parents were furious with her nature and scolded her many times. Shobha fell in love with a person whom she liked very much. She didn't bother whether her lover paid her or not. The narrator presented the helpless condition of Kolhati women as “To fall in love is the worst crime a kolhati woman can commit because falling in love means breaking bonds with the parents, taking an independent course of action. Kolhati parents cannot allow their earning daughter leave them for any other man. Because she is their source of income.” (Kale 172-73)

Shobha caused miserable and helpless life for herself by breaking the rule of Kolhati community. The person whom she loved too much left her in the middle. Thus Shobha had to live a lonely life. Yet she was battered verbally and physically by her parents. She tried to join tamasha party in her old age but nobody liked her. Actually to fall in love was the worst in Kolhati community. It was supposed as a dishonor on the part of Kolhati parents, if their daughters were managed to love with someone without their permission. The parents of Kolhati women did not allow their women to live with any other men. It was loss of
money in the departure of their women. Thus the women of this community were misused purposefully.

Jiji was also the woman of Kolhati community. She was exploited by her brother from beginning to end. Once, Kishor came to know almost the critical condition of Jiji Nerla. So he visited at Nerla to take Jiji to admit her in a Bombay hospital. But Jiji refused to go with Kishor. She was completely influenced by the thoughts of her brother. Kishor narrated the helpless condition of every Tamasha dancers who was influenced by their brother and father. They were not ready to come out from their state of slavery lodged by their parents. Kishor Kale realized the mentality of Tamsha dancer and tried to awake them from their world of frustration and sorrow. He also commented on the state of mind of these women as “I was furious, not just with Jiji but with every Tamasha dancer who is bound to her father and brother. They are like birds in a cage who have forgotten what life outside the cage is like. They cannot survive outside because their fear kills them.”(191)

The helpless, pitiable and pathetic condition of a Tamasha dancer in kolhati community can be one of the major discussions of the present autobiography. These women are purposefully drawn to the Tamasha party by their parents to earn money. Sometimes these women are sold to the dominant people with a fixed amount. The women of lower classes are forced to indulge in illiterate relationship with other person. At last, these women were treated as a commodity and concubines. It is rightly observed a miserable life of these women below.

It is a well acknowledged fact that the women belonging to depressed classes and having poor economic status often adopt this profession of prostitution and once involved in it, could never come out of this nexus. (Dr Agarwal 66)
4.2 Woman Artist and Her Progeny

It is the story of an illegitimate son of a tamasha
dancer from the Kolhati community, set against the
harsh and apparently hopeless life of its women! (Kale v)

Against All odds is written by Kishor Shantabai Kale to confess an
unknown world of Kolhati dancer and her illegitimate child. He has narrated the
first hand experiences of Kolhati dancer and her child. He has projected the life of
a Tamasha dancer and her illegitimate child with full of sorrow and exploitation.
The parents of Kolhati community never thought the welfare of Tamasha dancer
and her son. They were treated brutally for shellfish purpose to earn money. Thus
the parents of Kolhati community made the life of Kolhati dancer and her son
miserable and critical. The parents had completely depended on the earnings of
their daughter and sister. They forced them to join in the Tamasha party. The
parents boldly separated the son from her mother to achieve their material goal in
Kolhati community. Kishor Kale was separated from her mother Shanta to get
more benefit. The Tamasha dancer with her son got less value in tamasha party. So
the parents in Kolhati community purposefully stopped their girls to marry.

Kishor and Deepak were illegitimate children of Shanta, a kolhati woman.
Shanta's father deliberately made an effort to separate Kishor from Shanta. Kishor
could not get her mother's love. He was always lagging in her mother’s love.
Shanta took a decision to live with Krushnarao Wadkar who was her owner. She
was fed up with the trouble of her father and to dance in Tamasha party. She was
sure that her brother and father would treat her more brutally once her beauty is
lost.

Shanta was also not interested to keep Kishor with her at Sonpeth where
she lived with her owner. Krushnarao Wadkar did not permit Shanta to allow
Kishor at Sonpeth. Kishor's grandparents strictly warned Shanta not to take Kishor
with her at Sonpeth. They thought if Kishor would live with Shanta then they
would not receive fixed money from her. There was harassment of Kishor by his
grandparents. Kishor was helpful to his grandparents at Nerla. They lodged burden
of works on kind hearted Kishor. He mutely accepted every work at his
grandparent’s house at Nerla. He was treated as the most unwanted child in his
family. He was offered leftover stale food without any taste and nutritious
contents. He was given the task of tending the cattle and the hens in the little farm.
He had to take food to old Jiji stayed in the farm. A single mistake on the behalf of
Kishor received severe punishment at Nerla where he lived with his grandparents.
Starvation, humiliation and exploitation became the essential part of Kishor from
his innocent childhood.

Once he was sent to farm with tiffin for Jiji in the night. Suddenly he felt
that he was surrounded by the witches on the way to the field. He was so much
threatened that he became restless and wandered unconsciously here and there. He
tried to escape from the haunting of witches but fell in the ditches. Luckily
Kishore’s friend's father appeared on the road. He helped Kishor who was
paralyzed with fear. Kishor told him that he was carrying Jiji’s dinner. The person
was surprised to see the critical condition of Kishor and stated as “Have the
Kolhati men no heart, no shame, sending off a little child to the field at night!
Those pimps! Living off their mothers and sisters has made them useless, the
good-for-nothing.” (Kale 81) Nobody showed sympathy to Kishor with his terrible
incident. There were many illegitimate sons of Kolhati dancers who suffered a lot
for love and affection in Kolhati community. He was usually thrashed by everyone
in the family even for a minor mistake.

One day Kishor was asked to bring lunch for Popat Mama and his worker at
their farm. So Kishor started off with lunch box on his head. He was attacked by
the dog on his way. He felt the teeth sink hard into the flesh of his thigh. He fell on
the ground crying. A passerby took Kishor to the doctor where the wound was
bandaged and a course of anti-rabies injections started. After that big injury, Kishor did not reduce his daily burden of chores at Nerla. Many times Kishor was blamed by his Kondiba Ajoba on minor issues.

Kishor was always conscious about his continuation of study in critical situation. He always went to his school by avoiding many obstacles. He was asked to do many works on the behalf of family member. But sometime he refused their order and continued his study. He denied the work in the house and tried to study. He did not care the trouble in his study. In the course of time he was encouraged by Gawali Guruji who was Shanta's classmate. Here Kishor, an illegitimate small child lost innocent life and worked hard for their parents. He was frequently beaten and harassed on trivial issues in the family. But he never stopped his hard work and study. He hoped for better life and studied in a critical condition. It was his continuous attempt to liberate himself from the clutches of their parent’s slavery.

Once, Kishor was sent to the flourmill with a small bin of grain. Actually he had come straight from school and was hungry. Nobody was there to take care of Kishor. There was a big crowd at the mill and Kishor was late for home with the flour with him. So he walked with the bin of flour on his head as fast as he could. As he passed the gutter, he heard pigs snoring and fighting in the dark. In the dark, he stepped into a pothole and fell hard on the ground. He was injured on his knees in his fall. Nobody bothered of Kishor for injuries and fall. He had to serve in house during dinner time. While supplying food in the house, he fell with the filled plates and food scattered all around. On this occasion Popat Mama started beating Kishor for his mistake of dropping plates. Thus there were many occasions in Kishor's life when he received beating and humiliation on trivial issues in his grandparent’s house.
Once Kishor bought new books and notebooks with the money had given by Ramesh uncle and his Susheela aunt. Incidentally just then twenty rupees were found missing from his grandfather's pocket. He suspected Kishor and started beating and accusing him for having stolen his money to buy the books. He did not wait to know the real fact. At last it was found that Popat uncle had stolen money from his father's pocket. There was neither remorse nor apology from the grown-ups after the incident occurred with Kishor. He was frequently beaten unnecessarily without any reason. The only mistake with Kishor was being an illegitimate child of a Tamasha dancer. The condition of an illegitimate child in Kolhati community was pathetic and helpless. He was orphaned on every side. Neither was he treated properly by his mother nor his grandparents. His condition was like a stray dog. Jain rightly describes the helpless condition of an illegitimate child of a Tamasha dancer as "Kishor was like a beast in the herd of cattle, a proverbial mad dog to be kicked from all direction." (Kale 11)

There was robbery in the house of Kishor's grandparents at Nerla. The thieves stole a number of valuable things. One and all the members of the family were beaten and injured. All the relatives came to visit the patients and consoled them. Kishor seriously hoped that his mother Shanta would also come to inquire of the health of their parents. But Shanta did not come to visit Nerla. Kishor was quite disappointed. Jiji and his uncle visited Shanta at Sonpeth with an intention to bring her to Nerla. Kishor went to the temple of Shiva with a special prayer for her mother’s return. But Shanta did not incline to come with Jiji. Kishor was frustrated so much that he gave up all his hopes to see his mother in his life. Actually it was the age of nourishment and affection for Kishor. There was no love and attachment in the life of an illegitimate child in Kolhati community.

Shanta came to Nerla from Karmala with her son Deepak after a long gap of seven years. Everybody in the house felt happy to see Shanta. She had brought new clothes for Kishor. She dressed him and oiled and combed his hair. Kishor
was extremely happy to meet her mother Shanta. He was always craving for Shanta’s love at Nerla. Kishor tried to sit with hir mother and talk. He did not want to live apart from his mother. When his mother asked him go and play outside, he was disappointed and felt lonely. The state of mind of Kishor is narrated as “Sadly, I went off into the Veranda. I sat in a corner, and tears ran down my cheeks. I was seeing my mother after such a long time and I could not even sit near her, it seems there.”(Kale 81)

No doubt Shanta loved Kishor but she was afraid of such attachment. She thought that Kishor would get too attached to her, or she to Kishor. It was her limitation to live with certain distance from Kishor. She was strictly warned not to bring Kishor at Sonpeth by Krushnarao Wadkar. Here nobody cared the feeling of mother and an illegitimate son. The owner of Kolhati women had no attachment with an illegitimate son. The grandparents also showed their disinterest towards such an illegitimate child.

The departure scene of Shanta from Kishor is the climax of love between mother and son. Krushnarao Wadkar came from Sonpeth to take back Shanta. It was the day of departure of Shanta from Nerala. Kishor was burning with fever. She held him close and her eyes filled with tears. Kishor was moaning with pain. So Shanta came and sat next to him and lifted his head on her lap. She spent the whole night sitting with her back against the wall. It was too much trouble for Shanta to leave Kishor in such a terrible situation of illness. She had bathed, dressed and packed and was ready to go. She had Deepak in one arm and her purse in the other. But her feet were leaden and she could hardly step out of the house. As soon as she crossed the front door, Kishor started wailing loudly. She immediately put the purse round her neck and ran back to Kishor. She hugged and kissed him. The temperature of Kishor was still quite high.
Kishor was not permitted to go with her mother to Sonpeth. He had to live at Nerla without her mother. Krushnarao Wadkar was hurrying to leave Nerla with Shanta. So Shanta held Kishor's hands, got up and took him outside with her. The whole family had come out to see her off to the bullock cart. Kishor was still wailing and clinging to her mother Shanta. Jiji and Aji pulled his hand away from Shanta so she could climb into the cart. Kishor was desperate because Shanta was going away from him again. Kishor tried to run after her mother but Jiji’s grasp was impossible to break. Thus Kishor threw himself on the ground and rolled in the dust. Shanta looked back at him with tears running down. The departure episode between Shanta and her son Kishor sharpened our feeling of love between mother and son. There were inumerable children in Kolhati community deprived of love and affection of their mothers. The narrator has honestly tried to reveal the heart touching experiences in the present memoir.

Kishor did not gain any joy with his flying colours result of class third. He was continuously in memory of his mother. He expressed his feeling of nervousness as "I was ill for nearly a week after Bai left. Even after the boil on my finger healed and my fever came down to normal, I remained sick at heart. I missed Bai all the time. My class three results were declared and I topped the class, but I felt no joy. My heart only yearned for my mother." (Kale 87) Kishor had deprived of every kind of love and affection wherever he went. He felt isolated and lonely in his every sphere of life.

He was always curious and conscious of his own education in such a terrible condition. He came to know that his destiny would not change without his education. So he was continuously struggling for his completion of education. He did not bother about the obstacles which came in his path while getting education. He had not sufficient books and notebooks in his schooling. Everybody refused to give him money to buy books and pencils at his grandparent’s house at Nerla. Kishor did not lose his confidence in his every hurdles and controversies. He
studied day and night and appeared for primary board exam at Salsa. The life of an illegitimate child in Kolhati community was full of exploitation and harassment. The narrator Kishor Kale was one of the illegitimate sons who portrayed his miserable and painful life with realistic accounts through the present narrative.

Kishor faced all sorts of physical attack, torture, humiliations and unqualified deprivations at Nerla in his grandfather's house. All the members of the family except Jiji expected him to die or go back to his mother or disappear in the multitudinous mob. Life at Nerla became worse for Kishor when Jiji was driven to the farm forever. Everybody in the house wanted Kishor to do their commands obediently without the slightest thought for his childhood sensibilities. He was beaten badly if money was missing from the house, even if cattle did not return on time. Apart from Susheela and Jiji nobody cared for Kishor. Both of them understood Kishor's pain and treated him with love and compassion. Being an illegitimate child, Kishor was ill-treated by his grandparents at Nerla. He felt isolated and sorrowful many times in his life. His state of mind can be observed through his dialogue as "What kind of life is this?" I thought 'why my mother did give birth to me? My life is like that of a stray dog – any passerby can kick me or shoo me away, and I have to run.(Kale 99) Such feeling of tender hearted Kishor made us realize the miserable condition of illegitimate child in Kolhati community.

Kishor passed fourth class and intended to visit Sonpeth to meet his mother. But Ajoba of Kishor did not let him go and meet her mother at Sonpeth. Ajoba was afraid of the income source of money which was being sent regularly by Shanta for Kishor. If Kishor left, the money orders would stop coming and he would not be able to keep himself as well stocked as he liked. Beside, Ajoba was worrying about the chores around the house in the absence of Kishor. Thus Kishor was purposefully opposed to send to Sonpeth to meet her mother Shanta by his Ajoba. Even the letters from Shanta were not shown to Kishor for inviting him at
Sonpeth. But once, Shanta's letter inviting him to Sonpeth reached him accidentally. Instead of waiting even for a moment he borrowed some money from Jiji and left for his mother at Sonpeth where Shanta was living with her owner Krushnarao Wadkar.

Kishor was very much delighted to meet his mother Shanta at Sonpeth. He spent ten days in happily with his mother. He was interested to live with his mother at Sonpeth forever. But nobody tried to stop Kishor from going back to Nerla. It was Shanta's problem to stop Kishor from going to Nerla. The reason was that Krushnarao Wadkar was not interested in Kishor with them at Sonpeth. Kishor went back to Nerla after ten days. He always insisted to live with his mother. But nobody granted the proposal of Kishor to stay with his mother Shanta. It was also Shanta’s problem to be with Kishor. Shanta’s owner Krushnarao Wadkar opposed Kishor to be with them at Sonpeth. Thus the parents of Kolhati community and dominant people of the mainstream society exploited the tamasha dancer and an illegitimate child in one way or the other.

Repeatedly Kishor had to face various problems at Nerla after returning from Sonpeth. He is forced to involve in routine work around the house of Ajoba. Once he was asked to take the buffaloes to the field to graze. He was terribly caught in raining and lightening while grazing buffaloes. Kishor narrates the incident as:

Huge drops of rain began to fall and within a few minutes turned into an enormous down pour. Lightening cracked setting the sky ablaze and there was a huge roll of thunder. I screamed in fear, but there was no one to hear me for miles around. I was sure I would be struck and killed by the lightening- there was no place where I could shelter. Sobbing, I called out for Jiji. But she was far, far away. I reached the road leading to the village. The rain grew heavier and turned into a hailstorm. I abandoned the buffaloes who refused to hurry and ran ahead looking for some kind of shelter. (Kale 107)

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Somehow he could escape from the heavy rain and lightning and reached the house. There were several incidents in his tiny age where he had gone through suffering and harassment by the elderly people in the house. He bore sorrow and pain in his childhood. The only mistake on his part was being born an illegitimate child.

He had been always caught in the problems one after another. At one evening he had been sent to flourmill it was nearly 7.30 p.m. in the evening, but no one had bothered about Kishor’s going to the flourmill. Recently, Kishor was somehow managed to come out from high fever recently. In addition he was insisted to bring flour and Ajoba put the three kilos of jowar on his head and two kilos of wheat on his shoulder. The weight was more than he could easily carry. It was nearly 8.30 p.m. to return from flourmill with the box of the wheat flour. He came across Rokadi, a mad woman. She picked up a stone and threw it at him with all her strength. It hit Kishore’s leg and caused bleeding. The mad woman threw another stone and it hit on his forehead just above the eyes. There were many critical situations in the childhood of Kishor at Nerla. Nobody bothered about the problem of kind hearted Kishor at his grandparent’s house. They looked down upon him at every incident. Thus he was blamed on various accounts and exploited by his grandparents at Nerla.

Kishor was in class five. The work of household chores was increased. He had very little time to study. He had chores in the house, the farm and the fields. He had to take the cattle out to graze on holidays. Sometimes, he used to miss school and follow the order to carry the cattle. He had been often scolded and beaten in his grazing of cows and buffaloes when they wandered off and destroyed the crops in a neighboring field. At the time of harvesting his chores increased and he was compelled to give them priority rather than his study. In this worst situation Kishor managed to appear for examination and the summer holidays started.
Apart from daily chores, Kishor was forced to join Jalsa party in his holiday. The work at Jalsa party was even harder than the work at Nerla. The works at Jalsa party were not defined and organized. He had to run errands not only for the women, but also for all the men who visited the women. Kishor had to follow the order of various people continuously such as:

'Kisrya, hook up my blouse for me'

'Kisrya, get the flowers for my hair'

'Kisrya, have you got my sari pressed?'

'Kisrya, have you collected the money from that man?'

'Ay you monkey, the tea hasn't come yet, just go and see, and get it with you'

'Kisrya, have you washed the clothes?

Otherwise, I'll be in trouble.' (Kale 113)

The works at Jalsa party were whole night for Kishor. The stay at jalsa party was troublesome for Kishor. He did get little time to take rest on his traveling of Jalsa party. He was harassed at every moment during his childhood. The works had been carried out in Jalsa party was low and disgraceful. Such shameful work in the small age of Kishor oppressed his tender feeling. The painful experiences of Kishor were the representative of the entire illegitimate children in Kolhati community narrated in the present work.

Kishor used to save enough money from his tour on Jalsa party to buy the books and keep the remaining money safe in his school bag at Barshi. For that he had done all kinds of chores and back breaking works in Jalsa party. Once Kishor did not find the money that he kept in his school bag. So he blamed his grandfather for that incident. But Kishor was abused by his grandfather for blaming him as "I will beat you till you die, you vermin. How dare you insult me?"
Your mother has not left a pot of money here for you. You eat our food and dare to insult us. Get out of here.” (Kale 118) Yet grandfather hit Kishor with his stick. Actually the grandparents lived on the earning of his mother. It was their responsibility to take care of Kishor. But they treated him like an animal. He worked from morning to night. They send him off to the field at all hours of the day and night continuously. Kishor was so much upset with the incident occurred to him and missed his mother a lot.

He wished to meet her mother. But he realized that it was no use going to her mother at Sonpeth. He was not allowed to stay for a long time with her mother at Sonpeth. Kishor expressed his feeling through his argument: “Why didn’t my mother let me live with her? Was I not her son? Did she not love me? A million tormenting questions raced through my mind and I thought I would go mad.” (119) The argument of Kishor raised number of question in our mind. Kishor was lagging for the love of her mother again and again. But nobody was there to understand the tender feeling of Kishor, an illegitimate child in Kolhati community. Those who are deprived of mother’s love could understand the significance of mother in their life. The same thing is happened with Kishor who was always deprived of mother’s love.

Kishor appeared for sixth standard examination and passed. Then he was admitted in the seventh class. He had to live at Nerla for one more year. The school at Nerla was till seventh class. At this moment grandfather was not interested in Kishor's education. He used to tell Kishor to work in the fields or join the jalsa party instead of schooling. This thought of Ajoba made Kishor sleepless with anxiety and despair. He also argued with himself whenever he was alone. He frequently felt uncertain in his life. He thought that every parent wished that her child should learn and achieve respectable place in society. On the other hand Kishor's position was something different. Nobody wanted that Kishor should study and settle well in his family. Even her mother also did not care about
Kishor's future. So he reacted against her mother with a number of questions as “Why doesn't my mother worry about this? Does she never think of what is happening in my life, what is happening to me.”? (Kale 121) The argument is a self realisation of Kishor as an illegitimate child in Kolhati community. The statement of Kishor created a number of questions in our mind.

No mother wants to live apart from her children. Shanta was also not satisfied to live apart from Kishor. It was her weakness that she was unable to keep Kishor with her at Sonpeth. Her owner Krushnarao Wadkar refused to accept Kishor as his son. He supposed that if he accepts Kishor as his son then it would be unbelievable to the people. Kishor was not so small to be accepted as his son. In such a critical situation, Kishor was nowhere treated properly. At last he decided to live with her mother at Sonpeth. The troubles at Nerla were unbearable to Kishor. So he went to Sonpeth and started to live with her mother. Kishor helped Shanta and Krushnarao Wadkar in their daily work. Beside, he used to prepare delicious and tasty food. Every member of the family at Sonpeth was pleased with Kishor and his work. At last Krushnarao Wadkar and Shanta decided that he should stay at Sonpeth with them and continue his study there. Kishor knew no bound of joy with the decision taken by Shanta and her supposed owner.

Kishor was admitted for class VII at Sonpeth. So he was grateful and happy. The work of Kishor at Sonpeth was not easier than the work he did at Nerla. Mostly it was troublesome for Kishor at Sonpeth. Here Kishor had to go through physical as well as mental harassment. Krushnarao Wadkar used to play cards and to dabble in Matka. He poured all the anger and frustration on the family members in his loss of money at club. Kishor was beaten up out of sheer anger and frustration by Krushnarao Wadkar. Thus the harassment and exploitation of Kishor was continued at Sonpeth too. The innocent Kishor suffered a lot in his childhood. He wanted to get free of burden and miserable life, but he suffered all kinds of sorrows and despairs. He lived completely an isolated and lonely life in
his childhood. He was used as a worker wherever he went. Nobody was found compassionate towards him at his childhood. He was victimized in her every sphere of life in his family. The only worst on his part was that he was born an illegitimate child. He was frequently accused on false charges and oppressed.

The struggle of Kishor in his childhood is one of the major aspects of this narrative. He had to live an undignified life while getting education. Kishor felt nervous when his mother Shanta discriminates between Deepak and him. He got secondary position in each and every activity in the family. Once, Kishor was caught while eating fruits all alone. As a result result he was scolded by Krushnarao Wadkar. He asked Kishor for the the account of household and yelled for not providing records: “You will be true to your caste, what can you be put thieves. Nothing and nobody can turn you into anything else.” (Kale 139) It was routine for Kishor to bear beating and abusing words in his childhood in the family.

Kishor worked with tamasha dancer at Jalsa party. A lot of work was lodged on Kishor at jalsa party. The customers at Jalsa party used to send him off to buy bottles of liquor or cigarettes. Some used to ask him to massage their bodies. Kishor had to work all night when the dances were performed throughout night. During the day, Kishor ran errands for the women. He bought them pin and flowers for their hair, snow or kumkum from the market. Some dancer wanted him to press legs or was to help in plaiting her hair or even buttoning her blouses. He was disgusted with the work in dance party. Nowhere had he got dignified life. He was exploited everywhere he went. He had got crucial experience at Nerla, Sonpeth and at Jalsa party in his childhood. He had also worked in a whorehouse, where he was beaten and chased away.

The strong desire of Kishor always inspired him to learn. He realized that nobody would change his life. So he did not stop his study in such critical
situations. He strongly believed that only education would transform his destiny. Subsequently Kishor passed 10th class exam at Sonpeth and was admitted to the Yogeshwari College at Ambajogai. He was humiliated by the classmates in the college due to his lower Kolhati caste. He had to change his room frequently. He did not want to disclose his own caste. He was afraid of his humiliation and exploitation due to his lower caste. He avoided coming into contact with his Baby aunt whenever he confronted her at Ambajogai. If somebody came to know his relation with tamasha dancer, he had to go through humiliation and dishonor. So he was frequently denied to show his relation with her aunt Baby. He used to meet his aunt Baby secretly at Ambajogai. Thus Kishor suffered and was oppressed due to his lower caste.

He was also insulted due to his relation with Rambha Mausi at Ambajogai. Kishor asked Rambha Mausi to leave Ambajogai for his goodness and unbearable insult. At this juncture Rambha Mausi angrily reacted with Kishor and said, “Have you forgotten that you, too, are the son of a tamasha dancer? If your mother were still dancing, would you have been ashamed of her, too?”(Kale 151) The question raised by Rambha is thought provoking and considerate. It is reaction against the tendency of common man. It also makes us realize the common nature of human behavior.

One can observe immaturity of Kishor while behaving with her aunt. If the age of Kishor is taken into consideration, we should have no right to blame him. At the same time, we cannot ignore the real fact of these tamasha dancers in Kolhati community. There were no joys at all behind the dancing of these women. They were compelled to dance by their own parents. These women regretted that even educated people were also unable to understand the miseries and pathos of tamasha dancer. Rambha argued with Kishor for their predicament and made him thoughtful:
Do you think we choose to be dancers? She cried, 'Do you think we enjoy coming here and dancing all night before all kinds of men? Do we wish to be insulted by your kind of people? People who are educated and yet do not understand the compulsions of our life? (Kale 152)

The questions are asked by the tamasha dancer make to think over the problem of these women. It is also cleared that the women of Kolhati are victimized against their will by their parents and so called dominant people of the main stream society. The argument also reveals the pathos and agonies of Tamasha dancer in Kolhati community.

Twelfth class was a crucial year for Kishor. He studied hard despite his innumerable difficulties. He surpassed every kind of obstacles came in front of him while studying in twelfth class. He was supported by Nagin Mausi from Parbhani who was a wife of MP. He did not receive any help from Krushnaraao Wadkar in twelfth class. His hard work helped him to get admission in Grant Medical College for MBBS. But it was once again difficult for Kishor to complete the course of MBBS. The days he surpassed during his education of MBBS were crucial and terrifying. He received every kind of harassment and exploitation in those days. He was helpless during his medical education from all the sides. Kishor took immense efforts to adjust in medical college and its hostel.

Kishor’s life in the hostel was made difficult by the other students. They teased him constantly and played practical jokes on him. Hostel mates looked down upon Kishor due to his birth in lower community. He was ill-treated constantly at hostel. He had not received dignified life during his education at medical college. Life at the medical college in Mumbai was dogged by the persistent worry about how to finance his education. He had to work at the clinic while learning in Medical College. Sometimes he bought shirts and fabrics from
Mumbai and sold them in Ambejogai and Parali to complete his need of money. He received regular scholarship which was not enough to fulfill his need.

Financial problem was a major problem for Kishor during his medical education. In this course of time he got the financial support from his friend and managed to complete his education. He was shocked by knowing the critical condition of Jiji who only supported Kishor at his childhood at Nerla. He came to visit Jiji and wanted to cure her from her disease but the family member from Nerla did not allow Kishor to take Jiji for treatment to Mumbai. They were fearful of the property of Jiji. So they were not pleased to send Jiji with Kishor for Mumbai. Thus women in Kolhati community were harassed up to the end of their life. The women were supposed to be a source of income for their parents.

Kishor had gone through a number of problems while completing education of MBBS. He also supported her mother in her illness by providing money which was received in the form of scholarship. Beside he helped Deepak to complete his fees of twelfth class in critical condition. At this position financial condition of Kishor was too weak to get two time meals. He had to take up several part time jobs during his education. The burden of work and study made Kishore weak and thin. He was in full of frustration and despair during his education of MBBS due to his weak financial condition. Subsequently, he tried to take sleeping pills in his sorrow and despair. Fortunately his friend Prasad interfered and saved him. Thus the life of Kishor was full of troubles and hard work.

Kishor did not forget Jiji who was his caretaker in his childhood. He was indebted of Jiji in his childhood in different ways. So he intended to cure her from her disease at Mumbai J. J. Hospital. But Jiji was so influenced by Ajoba that she could stay with Kishor for treatment. Kishor tried to cure Jiji at his level best but Jiji did not want to live with Kishor. Jiji was a supporter for Kishor for his every need and obstacles during his childhood. Therefore Kishor wanted to refund the
service given by Jiji. After all Jiji was not convinced by Kishor and rejected to take treatment in J. J. Hospital at Mumbai and wanted to leave the hospital for Nerla. She wanted to die in Nerla where her brother will light her pyre. Kishor was helpless to serve her Jiji who showered every kind of love and affection on him during his childhood. He projected the pathetic and pitiable condition of Tamasha dancer as:

I was furious, not just with Jiji but with every tamasha dancer who is bound to her father and brothers. They are like birds in a cage who have forgotten what life outside the cage is like. They cannot survive outside because their fear kills them. (Kale 191)

It had been a very long and very tough journey for Kishor to live dignified and successful life. He came across every hurdles and pitfalls in his way of life. There were times when he seemed to be going backward rather than forward. Kishor Kale faced hardship and humiliation on the way, but he received unexpected help and approached to his goal of becoming Doctor Kishor Shantabai Kale.
Works Cited


