CHAPTER - 1

INTRODUCTION AND METHODOLOGY

A. Introduction and Methodology

It is a well established fact that the municipal administration is part and parcel of local government, and it constitutes the basis of self-government. Municipal government not only inculcates the quality of leadership among the local community but also provides a laboratory for democratic experimentations and administrative innovations right from the bottom. Municipal government is not an isolated institution having cut off its relations with the rest of the governmental institutions and branches of government. Just as other administrative units are bound to grow, municipal institutions also grow and are growing. For its effectiveness, municipal government is intimately associated with other public institutions. With the advent of independence the aims and objectives of municipal administration have also been changing to provide for the aspirations of the people, who want to see the municipalities to be more effective. Since we in India are multiplying ourselves by not less than one crore every year, the bulk of the population is migrating towards cities
which are facing new challenges associated with the growing urbanisation and industrialisation. Municipal administration is also facing legal, political, structural, organisational, and institutional problems which deserve to be studied.

After independence the objectives of democratic socialism, decentralisation of power and development planning, and the ideas of welfare state and uplifting the backward classes and the downtrodden people have immensely increased the role of municipal government. Urban authorities in India have been controlled by a number of laws enacted by state legislatures. The fourth five year plan gave more importance to the role of local bodies because of their participation in the execution of national development policies. Therefore there is a need to study municipal institutions on rational grounds and to point out the mistakes in their administration and to strengthen them to shoulder the responsibility of taking up developmental functions more effectively.

With the advent of independence, urbanisation is taking place rapidly. Between 1970-87 the number of people living in urban areas has grown by nearly 42% while the overall population increased by about 32%. India with this growth rate ranks as one of the biggest countries in the world.
In India people who are utterly helpless and poor and with no skills of any kind are attracted towards urban economy. Even educated and skilled people migrate to cities. Local bodies are expected to play a major role in fulfilling the needs of the town. The constitution has recognized that while local governmental institutions come under the state purview, it has made clear that they are also the responsibility of the national government. The subject of local government appears at entry 5 of the state list in the seventh schedule of the constitution of India. Municipalities are the creations of the state governments, whose responsibility is to provide adequate finances to them. The municipalities possess powers and perform functions which are specifically delegated to them by the various acts passed by the state legislatures, and are subjected to statutory control by the state governments. It is the local self-government which provides an opportunity to the people to actively participate in, and associate themselves with, the development process. "Go made the country and man made the town", said Cowper. The local self-government plays a vital role in providing for the participation of the public in the political process. For diffusion of power, greater responsibilities should be devolved on local bodies.

Hence a close study of local institutions is highly desirable. A historical study of municipal government will
serve as the background for such an attempt. With this in mind, the present work was taken up to study the growth of the Jankhandi municipality. The author has tried here to give the structural and functional development, as also to bring forth the political and administrative analysis of the Jankhandi municipality.

Functions of the local government include a wide range of activities which promote human comfort and welfare. Generally they have two types of functions: the obligatory and discretionary functions. The obligatory functions include essential services like water supply, street lighting, public sanitation and health, public conveniences, public safety, etc., which this work tries to study. It is a case study of the Jankhandi municipality for the period 1970-1987. India attained independence in 1947 and under the integration of states plan, Jankhandi which was a princely state was one of the first states to merge into the Indian union in 1948. Hence the year 1948 marks an important phase in the history of the Jankhandi municipality. It entered in this year the mainstream of the national life which had far reaching impact because of the commencement of the new constitution of India.

Upto 1979 octroi served as the main source of revenue for all the municipalities in Karnataka. From that time onwards
uptill the year 1987, this study tries to understand and assess the evolution and growth of Jamkhandi municipality. All the local self-governments in Karnataka are finding it difficult to meet the expenses of their work. In the wake of such a hardship about their financial difficulties, this study tries to bring forth an integrated view of the Jamkhandi municipality.

Why This Study was Undertaken

In such a treatise as this, the first question to be raised is why this particular topic "working of Jamkhandi Municipality" was selected. This needs to be amply justified. There are literally hundreds of municipalities spread over the length and breadth of India. Some of them have made their mark in the political history of India. They have proved themselves as institutions of ideal local self-governments. The ills and virtues of public life are truly reflected in local self-government institutions. As the name suggests, they are on the lower rung of political activities.

Jamkhandi municipality has come to occupy a unique place in the history of municipalities in India. Both areawise and income-wise it is very small. It does not stand in comparison with other municipalities. But there are numerous qualitative
differences. Jamkhandi for one happened to be a princely state and it had its own problems peculiar to such states. The people of these states had two masters - the political agent appointed by the Viceroy to supervise the general administration of the states and the rulers who came to the throne by hereditary rights. However, people in the British India had to contend with only one master. The ideas prevalent in the developed western countries first trickled into the British India and subsequently into the Indian states. It largely depended upon the whims of the rulers. Some states like Cundh enjoyed progressive local self-governments. In some others, municipalities were reduced to non-entities. Considered against this background, Jamkhandi occupies a unique position. It was and still is a confluence of two different cultures, Marathi and Kannada. It is a bilingual city where Marathi speaking people have been living in a wholesome atmosphere with the Kannada speaking people. Narrow parochial spirit has not been able to shake the firm foundation of brotherhood existing here. Moreover, Jamkhandi is having the unique distinction of being one of the first princely state to merge into the Indian union. The then ruler of Jamkhandi thus paved the way for the merger of about six hundred and odd states into the Indian union. In fact, the significance of this selfless act of the chief of Jamkhandi cannot be over emphasized. It is often said that the iron man of Indian freedom struggle, Sardar Vallabhbhai Patel,
who later on became the union home minister, very skilfully handled the integration of states into the union of India. But for the lead given by the ruler of Jamkhandi in the matter, the problem would have been really very tough. The Jamkhandi ruler was one of the first to sign the instrument of accession in the month of August 1947, and the state was merged into the Indian union.

**Methodology**

As regards the methods and techniques employed in this research, the author has been assisted greatly by the fact that he has been a resident of the Jamkhandi town for a long time as he has been employed in a local college. Serving in this capacity in the town, it has been possible for him to collect information and conduct observation of the local events and developments. The author has also been participating in the various events and developments around the town and in the working of the municipality. In this sense, a very important method employed in this study is that of observation and participant observation. The second most helpful method that has been employed is the historical method. The old Jamkhandi town has never been short of documents and written materials of various types which are in the possession of various institutions and important personalities of the town. The town has a public library and the colleges have their own libraries. The princely
The rulers of the Jamkhandi, the princely family, have left behind numerous records and they have been accessible to researcher like me. Citizens of the town have been generous enough to give their records or papers having a bearing on this research. In most cases documents or papers were photocopied for use for this research and the originals were returned to the owners. These various documents and written materials have been a rich source of information specially on the historical side of the Jamkhandi municipality.

(The next set of methods used were those of personal discussion and questionnaire. A questionnaire was administered to some of the councillors and some select citizens of Jamkhandi.) The questionnaire and discussions have brought forth considerable data regarding the working of the municipality in the town. (The author, in most cases, turned out to be a junior person in these interview or discussion situations. So the interviewees at times tended to be paternalistic. But, nonetheless, they were helpful. They provided answers to the questions and clarifications and explanations. When possible, they parted with their letters, papers, books or reports etc. for this research work. The questionnaire administration or discussions took place at the residence of the respondents. Field notes were made of the discussions and the additional information provided in respect of the questionnaire.) Some members of the
royal family were approached for interview and they were glad to spare their valuable time.

( Some of the documents or reports studied for this research were already published. But the others were unpublished. The private letters or papers were of course not published.)

As suggested elsewhere, the case study method has been used in studying the Jamkhandi municipality. In a sense, it is a case study inasmuch as the whole case of the Jamkhandi municipality is taken up for study and in this case study, the other methods and techniques are employed.

The first chapter has two parts — 'A' and 'B'. Part A deals with introduction with particular reference to the functions of municipalities in general in pre- and post-independence period. It discusses in brief the various methods employed in this research, e.g., method of observation and participant observation, historical and case study method and interview with different persons with a questionnaire. Published and unpublished materials have also been used.

The part B deals with the historical background of the city right from the olden times to the present and how the city
has developed, the contributions made by different rulers to its development, etc. The ex-rulers of Jamkhandi were benevolent and were lovers of education and sports. They contributed considerably to the eradication of dreaded diseases. Thus they ruled Jamkhandi in a benevolent way. They encouraged the re-marriage of widows and started democratic institutions like Rajapratinidhi Sabha, etc. Part B also narrates the various phases of development through which Jamkhandi municipality has gone.

The second chapter dwells upon the statutory and discretionary functions of the municipality like public health, public works, public safety and public utility services etc.

The third chapter deals with the municipal income and expenditure itemwise during the period 1970-87. It throws light on the financial aspects of the municipality.

The fourth chapter discusses the state government-municipal relations, i.e., statutory and administrative control, audit control and judicial decisions.

The fifth chapter throws light on the municipal administration, municipal efficiency, honesty in municipal administration, service conditions of the municipal employees
etc. thus presenting a total picture of the municipal administration.

The sixth chapter deals with leadership of the Jamkhandi municipality and studies the views of some leaders and citizens on the problems and improvements of the municipal administration.

The last chapter deals with the conclusions arrived at and suggestions made.
B. Historical Background of Jamkhandi

A Brief History of Jamkhandi Town

This area formerly was adjacent to Dandakaranya, which is mentioned in Vedas.* This Dandakaranya was lying between the south of Godavari and north of river Krishna. The route to south from north was passing through a pass which was infested with jackals (Jambooks). Therefore the area acquired the name Jambookkhindi i.e. Jamkhandi. A very ancient temple of Jambukshevar still exists at the base of a hillock to the west of Jamkhandi town.

The second version about the nomenclature of Jamkhandi is that a place around the present Jamkhandi town was encompassed by a forest of Jambool trees and the area was known by the popular name Jambool Nadi. In this area also a very old temple of Jambukeshwar existed. A village which grew around the said temple came to be known as Jamkhandi. From the earliest times, there was a dense forest and there was no

The ancient temple of Lord Jambukeshwara. The city derives its name Jambukhindi from this deity.
human settlement around this area. Any army which was to move from north to south had to pass through this Khaum (pass). As such this area was strategically very important one.

Because of this, the Chalukyas appear to have formed a sort of garrison in this area, where, in course of time, some sort of human settlement was formed. Subsequently this area came under the Rashtrakutas and Yadawas. The old stone inscriptions of Yadawas' time are found in two places, i.e., at Savalgi and Kajibilagi. After Yadawas, the kings of Vijayanagar ruled over this area. Thereafter the area passed into the hands of the Bahamani rulers. During their rule two battles were fought in the Jamkhandi area. The fort of Jamkhandi was famous for its stronghold. Thereafter the area came exclusively under the rule of Adilshahis of Bijapur. After sometime, this area was brought under the control of Marathas. Due to frequent change in rulers the people forming the Jamkhandi garrison were also frequently changed. This is how several bands of robbers locally known as Bedas, and Palegars (small chieftains) came into existence. Konkur Desai was one such Palegar. He gave shelter to these robbers who robbed and looted people around this area and rebelled against the government. The Seshwas, the then rulers of Jamkhandi, became angry and they sent one of their generals to suppress the activities of these Bedas. This general was
successful in suppressing this rebellion, and establishing his firm rule as the representative of the Peshwas.

**Patwardhan Rulers**

A poor Brahmin by name Harbhat Balmbhat Patwardhan, a resident of Kotwade village in Ratnagiri district of Maharashtra is said to be the founding father of the Patwardhan family. He took the job of the family priest with Shri Narayan Mahadev Joshi, landlord at Ichalakaranji. Two sons of Harbhat - Govind and Ramachandra - entered the services of the Peshwas as soldiers and gained prominence due to their bravery and heroism. Son of Ramachandra, Parashuram Bhau, rose to the position of a General under the Peshwas. This Parashuram Bhau with the active help and cooperation of Britishers and the Peshwas is said to be instrumental in defeating Haider Ali and Tippu Sultan. Thereafter the Jahagir of Jamkhandi came under his jurisdiction which was divided among his sons. One of his sons, Ramachandra Pant Appa, became the first established ruler of Jamkhandi under the Peshwas. The revenue of this area was ₹4,54,160/- in the year 1611. Appasaheb Patwardhan built his palace outside the Jamkhandi town, sometime in the first decade of the last century. The first palace of the chief of Jamkhandi was built opposite the Hanuman temple now in the centre of the town. The first palace now houses the Shakuntala Girls' School.
Shrimant Ramachandra Rao Appasaheb Patwardhan, the ruler of the Jamkhandi state. He was jailed for a while for his alleged part in the 1857 war of independence. He was a moderniser of the state.
near the vegetable market. This palace was far away in the north of the town. Between the town and the palace, there was a thick forest, where there was a temple known as Kada Siddeshwar temple.

Soon, one of the chiefs of Jamkhandi constructed a new palace near the present Hameshwar temple and the township started growing towards north and west. Previously this area was also covered by forests.

During his regime Appasaheb Patwardhan was suspected of having participated in the Sepoy Mutiny of 1857 and that he was hand in glove with Bahasaheb of Bargund. And so he was taken as a prisoner by the Britishers. When after due inquiry he was found to be innocent, he was released. Not wishing to be face to face with the public, he constructed a palace at Ramtirth, about two kilometres away from Jamkhandi and stayed there. During the regime of his son, Bhavasaheb, a true sport, constructed a building for the Viceroy popularly known as Rama Nivas (the present Inspection Bungalow) and the Governor's Bungalow, where at present the Arts, Science and Commerce College being run by the B.I.D.E. Association, Bijapur, is housed. Then he also built a Darbar Hall and a polo ground as also a club building known as Sir Ramachandra Rao Appasaheb.
The Darbar hall. This was used by the Jamkhandi rulers to hold royal court. The barren ground used to be once covered with greenery. At present the hall is used as part of the Arts and Science College of Jamkhandi.
The shrine of Chattu Singh. Chattu Singh was an officer in the British army on deputation to the princely state of Jamkhandi. In the 1857 war of independence Chattu Singh laid down his life to save the life of then king Ramachandra Rao Appasaheb Patwardhan.
The Parashuram Bhae high school at Jamkhandi. The high school has produced several illustrious students who have made a mark in the life of the princely state as well as the country.
Club (R.A Club) with the sole purpose of providing recreation as well as sports attitude among government servants and the then leaders of the society. During his regime Bhavusahab sorts of encouraged all/sports, Indian and foreign. Sports events were being conducted on the polo ground until the merger of the state into the Indian union. Sportsmen, singers, vocalists, instrumentalists, were encouraged by the state.

The chiefs of Jamkhandi were benevolent rulers. They were having compassionate outlook towards their subjects for their all-round development. They provided schools and community halls in every village and bigger villages were provided with good roads. Trees on either side of the road were also grown. The state had also provided clean drinking water to villagers.

When Ramachandra Rao was set free he started an English medium high school at Jamkhandi. Education at this school was free. Sufficient good food was provided to the deserving poor students.

Ramachandra Rao also started a library known as Ramabai Vachanalaya which is now maintained by the Karnataka Government through the Department of Public Libraries.
When "Sati" or "Sahagaman" system was prevalent all over India, Ramachandrarao not only stopped the system but also encouraged and permitted re-marriage of widows.

The Parashuram Bhavu High School started by him had earned a very good name in this part of the area. It had maintained a very high standard of education and attracted students from different quarters. Quite a few prominent persons, who gained eminence in public life in their later life, were educated in this school. The following are a few notable names.

1. Karmaveer Vithal Ramaji Sinhe, who later became a Dalit leader did his B.A. from the London University. He has written a book entitled *Eradication of Untouchability.*

2. Kashinath Raghunath Damle (B.Sc., London), became a district judge at Etawa, Madhya Pradesh.


4. Ramachandra Pattatraya Ranade (popularly known as Guru Dev Ranade) stood first to the then Bombay Presidency at the Matriculation examination and also secured the Sanskrit scholarship sponsored by Jagannath Shankarseth, which was a
The Ramachandra Prasad, a marble palace, three kms. away from Jamkhandi.
The Ramabaisahab Vachanalaya. The library was established by the rulers of the princely state. Now the library is run by the Karnataka State Department of Public Libraries.
coveted scholarship in those days. Gurudev Ranade did his M.A., T.Litt., and later on became Vice-Chancellor of the Allahabad University. Dr. S. Radhakrishnan, the then President of the Indian union, was his disciple. Gurudev Ranade has written many scholarly books among which *Constructive Survey of Upanishadic Philosophy, Creative Period, Hermasitue* may be mentioned.

5. Janardhan Sakharam Karandikar became the editor of *Kesari*, a prominent nationalist Marathi biweekly from Poona after the demise of Lokamanya Tilak founder editor, whom the Britishers called "Father of Indian Unrest." He later on wrote a number of books on Astrology.

6. Vinayak Mahadev Bhusakute wrote books on Karl Marx and Lenin and translated the works of Tolstoy and also translated the Russian novel *Crime and Punishment* by Dostoevsky and other Russian works.


8. O.K. Gokhale wrote books on Mathematics viz., (1) Solution of Right Angle Triangles and (2) Calculus, which were quite significant.
9. Professor K.V. Gajendragadkar has written a book on Upanishadic philosophy.

Since Shri Ramachandra Appasaheb had no issues he sought the permission of the British Government and took in adoption a boy from Chinchankar family of Chinchani. The boy was named as Shri Shrimant Parasbhum Bhausahab. He was a lover of sports. He was well-versed not only in polo, horse riding and rowing in flooded rivers, but was very much fond of indoor and outdoor games. He was a person of calm temperament. Consequently during his rule his subjects also enjoyed peace and prosperity. He had participated in World War I and had been to France. In recognition of his services in the war, he was knighted and was awarded the rank of (K.C.I.E.) and was given the rank of Honorary Captain in the army. He was also given the entitlement of nine gun salute. After the World War I, he was associated with the Red Cross Society and had worked with Major Nadan who was associated with a commission on Red Cross activities. In recognition of these services, Shri Bhausahab was made an Honorary A.D.C. to the Governor of Bombay. Shri Bhausahab had put in strenuous efforts to lead Jamkhandi state towards all-round progress but unfortunately in the year 1924 he was killed by his pet elephant.

After his death for about 2 years, the state was ruled by a regent i.e. Dowager Queen, the widow of Bhausahab.
Shri Ramachandra Rao Appasaheb Club. The club is situated on the polo ground and provides facilities for indoor and outdoor activities.
The late Shrimant Parashurambhau Patwardhan. The last chief of the state who signed the instrument of the merger of the state into the Indian union in August 1947. After stepping down as a prince, he accepted for a brief period the post of Controller in the bus transport corporation of the Maharashtra government at Poona.
The ruler of Jamkhandi and the young prince, together with the members of the royal family and officers of the state.
In the year 1926 Shrimant Shankarrao Appasaheb, son of late Shri Bhavusaheb, took over the administration of the Jamkhandi state. He gave a donation of Rs.2 lakhs to the new Poona College at Pune and got the college renamed as Sir Parashuram Bhavu College (S.P.College). He also made arrangements that 50 students from Jamkhandi should get free education in this college. At Kundagol he converted the Shri Harbhat A.V. School into a fullfledged school. He also established a high school at Banabatti. He spent nearly Rs.7 lakhs for Sanal water works and thus permanently solved the problem of drinking water for Jamkhandi town. He also established a power house to ensure constant supply of electricity to Jamkhandi town and also to Ramtirth palace complex. He also established a cotton market at Jamkhandi and also at Savalgi. He was also mainly instrumental in implementing the town extension plan. At the very young age of 22 years he was elected as a member of Narendra Mandal (organisation of princess of south India). He was the first to be given the title of Rajasaheb of Jamkhandi. Before that they were known as Chiefs of Jamkhandi. Among other welfare activities started by him, the following deserve to be mentioned.

1. Establishment of a maternity ward at the Government

hospital at Jamkhandi which by then was known as the Prince of Wales Hospital.

2. Establishment of a high court for Jamkhandi state. Formerly there was only a small cause court at Jamkhandi.

3. In the year 1935 he established a Representative Law Committee (*Pratinidhi Kavada Nandal*) with 16 elected representatives. The duty of this committee was to make laws and to discuss the annual financial statement of the state, etc. The British government used to give the state an amount of Rs. 46,600/- towards the compensation of excise in lieu of the excise amount collected by it. Handloom weaving was also a big cottage industry in the state. Jowar, wheat and oil seeds and milk products like *Rudhars* were sent outside the state and earned an income of Rs. 9 lakhs. It was Shri Shankarrao Parasuram, alias Appasaheb Patwardhan, K B E, Rajasaheb of Jamkhandi state, who signed the instrument of accession allowing his state to merge into the Indian union in August 1947.
Early Historical Background of Jamkhandi Municipality

There were six municipalities in the state of Jamkhandi. Jamkhandi town came into the limelight during the Patwardhan rule. In the year 1811 Jamkhandi area came under the jurisdiction of Ramachandra Pant Appa who established himself as a separate ruler of Jamkhandi under the Peshwas. These Patwardhans made Jamkhandi their capital city. The chiefs of Jamkhandi were benevolent rulers. They were having compassionate outlook towards their subjects, for their all-round welfare and development. They provided schools and community halls in almost all big villages. They also provided good roads. Trees on either side of the road were grown. The state had also provided clean drinking water to the villagers. Before the establishment of the municipality at Jamkhandi the town was administered by the chiefs of Jamkhandi. Shri Ramachandra Rao Appasaheb, being a man with compassionate outlook towards his subjects, well read, highly cultured and having contact with Britishers, thought it wise to have a civic body to look after the thickly populated areas like Jamkhandi, Nasibadi and Kundgol.
This idea of Shri Ramachandra* prompted Ilia to establish municipalities as provided in the Bombay District Municipalities Act. The Jamkhandi municipality was established in 1872. In the beginning the members were nominated by the ruler of the state, and acted as his representatives. The members of the municipality were generally those inclined to render social service or learned men. The members knew the mind of the ruler. They also knew the problems of the city and accordingly the development of modern Jamkhandi was modelled. Since Jamkhandi was a small state, the rulers were liberal in their outlook and did not allow any serious rift between themselves and their subjects. The chiefs of Jamkhandi slowly introduced representative institutions in the state anticipating well in advance the emerging democratic trend in princely India. Already some of the progressive states like Travancore, Mysore, Cundh and Baroda had established representative institutions in their states.* The chiefs of Jamkhandi took a leaf from these progressive states, and took necessary steps at appropriate time. Because of this, the struggle for responsible government did not take any intensive form as it did in some other states. The original functions assigned to the Jamkhandi municipality were that, it was required to provide

drinking water, to keep the streets clean, collect and
dispose of the local refuse, maintain sewage and sanitation
services, provide street lights, develop public libraries,
parks etc. The main sources of income to the municipality at
the time of its establishment were levying of house tax,
levying of water tax, and also state grants which enabled the
body to carry out its functions in a better way. Moreover,
in respect of all the major activities of development, the
state used to finance them direct. Therefore the municipality
functioned almost as one of the branches of the state
administration. Under such circumstances the municipality in
Jamkhandi was established in 1872 as per the provisions of the
Bombay District Municipalities Act.

The First Phase of Jamkhandi Municipality
(From 1872 to 1926)

The municipality in Jamkhandi was established as stated
earlier, at the initiative of the chief of Jamkhandi as per
the Bombay District Municipalities Act. This Act was adopted
in toto. This Act provided for the collection of house tax
from all residents irrespective of their caste, creed and
profession etc. Formerly, however, the Jahagirdars, Inamdars,
Brahmins, were exempted from paying house tax. But the above
Act made it compulsory for all the residents of the town to
pay the house tax. Brahmins, Jahagirdars, Traders opposed
this Act but the government did not respond. The entire administration of Jamkhandi municipality was carried on in accordance with the provisions of this Act.

The area of the municipality is 3.9 square miles. The population of the municipal area was 38,542 according to 1981 census. There have been no changes in the jurisdiction of the municipality. The present municipal area is divided into six wards (territorial divisions). There are about 4,700 houses and 640 vacant places. In the year 1970-71, 25 meetings were held out of which 2 meetings were of the General Body, Thirteen Special General Body meetings and 8 adjourned meetings. The attendance of members in these meetings was 77% as against 81.2% for the previous year. Out of the adjourned meetings one was for want of quorum and 4 were for want of time, etc. Of the 211 resolutions tabled, 196 resolutions were carried.

The Second Phase of Jamkhandi Municipality (1956 to 1979)

During this period the membership of the TMC came down from 25 to 19 under the Karnataka Municipal Act 1964. This membership of 19 cannot change up to the year 2000 A.D. in view of the amendment of the Representation of Peoples Act. It may be stated here that gradually the attitude of members changed.
from one of commitment to serve to seize power with the help of political parties. In the process, the quality of service rendered to the public suffered greatly. The employees also started agitating about their rights and always raised their voice about their salaries, increments, D.A.s etc. etc.

The main source of income was the collection from octroi. Other sources like house tax, sanitation cess etc. were minor heads of income. Octroi brought the bulk of income.

During this period the municipality did really render some valuable service to the citizens of Jamkhandi town. On the eastern outskirts of Jamkhandi town on Mudhol side a road was constructed for heavy vehicles like trucks, etc. As a result, pressure on interior roads in the town greatly diminished. The second was near and adjoining A.G. Desai circle on Kudchi road. Land was obtained on lease for 99 years from the S.R.A. Club, Jamkhandi. A park named as Parashuram public park was developed on this land. Third, the A.G. Desai circle referred to above was also developed during this period in the name of Shrimant Adishappa Gurusiddappa Desai of Konmur. A circle on the Bijapur Mudhol diversion road was also developed.
On the southern side of Jamkhandi town there is a hillock and a road from Mudhol town runs through Jamkhandi town on the slopes of the said hillock. There is also a diversion road which runs along the eastern periphery of Jamkhandi and reaches Jamkhandi bus stand. On either side of this diversion road the municipality has acquired sites for two new colonies, namely, Sadanand Colony and Asad Nagar Colony, which have been since established. The Jamkhandi municipality has put in great efforts to develop these colonies by providing housing sites at nominal price and also interest free loan of ₹4,000/- recoverable in 10 annual instalments to the poor and houseless families. In these colonies the municipality has provided the basic amenities such as roads, water and electricity. Presently the construction of 11 K.V. electric grid station has been completed. Further the department of fisheries has established fish breeding and processing plant. In this way, the area is humming with industrial activities. In recent past the Hindu community people had to go to river Krishna which is 8 kms away from Jamkhandi for performing the last rites of the dead. To minimise the hardship experienced in covering the long distance, the municipality purchased a vast plot of land in the vicinity of this area for the purpose of performing the last rites of the dead for both Hindu and Muslim communities. These funeral
and burial grounds have been improved by planting of trees, provision of water supply, sheds and fencing, etc.

During the same period at the initiative of Shri T.M. Deshpande, a Municipal Councillor, a primary school by name Nutan Vidyalay was built by the municipality in the vicinity of Shri Jambukeswar temple. At this time widening of the main roads was also undertaken. On the main road opposite Suvarna Chitramandir an Ashok Pillar was erected. A circle named after Dr. Ambedkar was also developed. At the same time mutton market on the northern outskirts of the town was also constructed.

During this period, Hokkal well ground was named after the illustrious political leader and martyr Hutatma Anantraoji Sabade. The late Anantraoji Sabade believed in simple living and high thinking. He was one of the very competent lawyers and defended only such cases wherein there was an element of truth. He was instrumental in awakening the public response in social, political, cultural and other spheres. He was an unquestioned leader. During his life time he created such awakening in the public which left no other alternative to the chief but to merge the erstwhile princely state into the Indian Union. It may also be said that because of Shri Sabade’s painstaking efforts Praja Parishad, "People’s Forum", upholding
the democratic rights of the people came to be established. Moreover at the request of Shri Sabade, great persons like Balasaheb Kher, the Chief Minister of the undivided Bombay province, G.V. Mavalankar, the first Speaker of the Lok Sabha, Miranepa Dodumeti and a host of others, all in the mainstream of freedom struggle, visited Jamkhandi, and infused in the people the spirit of struggle for freedom. Shri Sabade was also the editor of "Samasthini Swaraj" a bilingual (Kannada and Marathi) weekly. The editorials in the weekly brought on him the wrath of the ruling prince Shrimant Shankarrao Appasahed Patwardhan and also of the British rulers. In spite of this in the 1942 Quit India movement, he arranged for accommodation for underground leaders of those days, and in particular for R.R. Diwakar, Wamanrao Bidari, Venkaramdi Hoeli, Annu Guruji, and a host of others.

As ill-luck would have it, the light of this illuminating and bright star was extinguished in his brutal murder some six months prior to independence of India on 15th August 1947. Shri Sabade was also instrumental in shaping the political career of Shri B.D. Jatti (The former Acting President and Vice-President of India). Shri B.D. Jatti has on more than one occasion whole-heartedly admitted this fact in his many public speeches.
The present municipal building was originally a Dharmashala. It was altered and improved to meet the needs of the IMC. The two new wings on either side of the middle building were added to accommodate the staff and office. During this period work on underground drainage system (UGD) was commenced at an estimated cost of about ₹56 lakhs. This amount was borrowed from the L.I.C. of India. The UGD scheme was got executed through the government agency. Some residential quarters for the members of the municipal staff were also constructed during this period.

It must be unhesitatingly stated here that most of the developments and improvements during this period were due to the tireless and indefatigable efforts of Shri Pursahottam, the Chief Officer of IMC, Jamkhandi, for many years. He had a great sense of proportion and was endowed with knowledge about the developmental activities of the city. He had the tact and knack of convincing the contending parties about any issue on hand. It may be mentioned here without an iota of doubt that the IMC Jamkhandi was singularly lucky in having Shri Pursahottam as its Chief Officer whose commitment to work made possible the many developments that were completed during his tenure of office.

* Town Municipal Council.
Third Phase of Jamkhandi Municipality
(From 1979 to 1987)

During this third and last period from 1979 up to 1987 while no appreciable development and improvement activities of the town were taken up by the IMC, Jamkhandi, private individuals and societies, came forward and took measures to develop the area towards the west of the town for residential purposes. As a result, the State Bank Colony, Professors’ Colony, Rameshwar Colony, the Posts and Telegraph Colony, the Satyapramodtirth Colony and many other similar colonies in Rantirth area about one kilometre from Jamkhandi city have come into being. These colonies are mostly inhabited by white collared community. These colonies are some of the best areas in and around the town. In this respect, credit must go to the societies and individuals and not to the IMC, Jamkhandi.

In the beginning of 1989, the term of office of the municipal councillors having expired, the Government of Karnataka appointed the Assistant Commissioner, Jamkhandi, as the administrator of the IMC, Jamkhandi. After taking over charge, the Administrator improved and beautified Jamkhandi town in quite an appreciable way. He removed the Khoka shops (way-side shops), cluttering up the whole township with
unbearable nuisance. Due to these shops not only the roads got congested making free movement of the people quite difficult but they also gave rise to anti-social activities like eve-teasing and harassment of innocent and law-abiding people.

The Administrator also took steps to widen the existing roads and providing footpaths on both sides of these roads. He also arranged for more number of sodium vapour street lights which supply more and brighter light. He took measures for improving the condition of the interior roads in the town. He acquired the area, popularly known as 'Hirchi Bazar', which was in possession of private individuals, and has plans to develop this area into a place most useful to the public. The Administrator has also plans to develop public gardens in different parts of the town as also the colonies. But actual work in this direction is yet to be started.

In spite of all these measures, many of the roads in the interior of the town need to be improved. Also the vegetable market needs to be divided into two or three separate units in convenient places of the town.

The TMC elections are pending and are likely to take place by the end of April 1990. Now that the Assistant Commissioner/
Administrator of the TMC, Jamkhadi having set up guidelines for a model and beautiful town, the councillors to assume office should follow these guidelines of the Administrator for improvement and development of Jamkhadi town.

In the opinion of the experienced ex-councillors like Sarvashri Nanasaheb Phadke, R.B.Ambali, T.M.Deshpande and others, there is always scope for a proper approach and proper implementation of the schemes of the town development and in this both public and government certainly extend their cooperation and assistance. To achieve this, they say, the councillors have to be selfless and need to have knowledge about improvement and development. It is possible that experienced staff who come from different places put forth their own ideas regarding development of the city. For this, it is necessary that the councillors themselves should gain knowledge and secure information from the public and also from other municipalities. If the knowledge and ideas of the staff and councillors are pooled together and discussed across the table, with the sole intention of introducing improvements and development, there is no doubt at all that TMC, Jamkhadi would be a healthy and beautiful place to live in.
Composition of Jamkhani Municipality (1970-87)

Municipal administration at present in India has become synonymous with mal-administration, mis-governance, etc. The urban areas embody socio-political factors on the one hand and managerial and administrative factors on the other. Its membership is least attractive to people of ability. It may not be surprising that the country is not getting the full value in terms of human happiness for the time spent and the increasing expenditure that is going to be incurred each year by the urban bodies.

Urban areas are generally a mass of heterogeneous social types. They will serve as a base for the national problems, viz., poverty, disease, unemployment, communal tension, etc. Yet people from rural areas continue to look towards cities for both economic prosperity and for leading a life of luxury. For it is in the urban centre that the excitement and the drama of life and values of life are found. "Urban centre is a magnet for people who need face to face contacts, writers, artists, craftsmen, and for businessmen which require close and constant communication, high finance, management and advertising."

Hence the main responsibility of municipal administration depends upon "the generality of councillors who are involved in the process of deciding what should be done, how it should be done and checking whether it has been done."

The efficiency of municipal work hence depends to a large extent on the ability and background of its members, their occupations, political leanings, castes, etc. An examination of these aspects will reflect the quality of their work, outlook, efficiency, representativeness and general character. Hence in this chapter an attempt is made to analyse the composition of the Jamkhandi municipality from 1970-87 with essential data. In this direction, an examination is made of class and caste distribution, the educational qualifications of the councillors, sex distribution of members, their occupational status, their political affiliations, and the attendance of the municipal councillors at the various meetings. Tables have been prepared which indicate the details of these facts.

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Table 1: Composition of Municipal Councillors with Reference to Class (1970-87). (Compiled from Municipal Records)

<table>
<thead>
<tr>
<th>Year of Election</th>
<th>Total No. of Members</th>
<th>Advanced Classes</th>
<th>Intermediate Classes</th>
<th>Backward Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1966</td>
<td>19</td>
<td>6</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>1972</td>
<td>19</td>
<td>5</td>
<td>12</td>
<td>2</td>
</tr>
<tr>
<td>1979</td>
<td>19</td>
<td>7</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>1983</td>
<td>19</td>
<td>8</td>
<td>9</td>
<td>2</td>
</tr>
</tbody>
</table>

In the context of this study, the advanced classes referred to mean the classes of Brahmins, Jains, Marwaris, Lingayats, etc. The intermediate group includes, Marathas, Rajputs, Muslims, etc. The backward class group consists of the backward castes.

During the period 1968-87 elections to the municipality were held four times. During all these elections it was clear that the intermediate class appeared to be gaining dominance. As against this, the advanced class group in all the municipal elections never exceeded 20% of the total members elected. This may indicate that these people were/of their inability to
influence the municipal affairs. They seemed to be apathetic towards the municipal elections and were concerned more with their jobs and professions.

It appears to be clear from the above mentioned figures that the intermediate class had consistently secured more than 65% of the total seats in the municipality during the period 1968-87.

It may be said that the advanced classes were not very keen on increasing their representation in the municipal elections because they were not able to influence the civic politics of the city. The intermediate class, however, always played a predominant role in the politics of the city. Among the advanced classes only Konkanastha Brahmins exercised a predominant role in the politics of the city. They were the landlords, Inamdars, Jahagirdars, Sardars, etc. and they had a direct link with the ruler of the princely state. A number of presidents of the municipal council from 1948 onwards were from this community. In spite of this, there was no chance of total dominance of any particular caste. But it may be said that Lingayats and non-Konkanastha Brahmins together exercised total influence on the happenings in the municipal affairs.
During the freedom struggle, the people in this area came to know about their civic rights and duties, and after independence and more particularly during the period 1948-56 they wanted to translate them into action. Under the erstwhile rulers of Jamkhandi people were expected to obey and follow the orders of the rulers. Later on people began to think in terms of social service and started to work in that way. Moreover Jamkhandi was pushed from one regime to another. First, when it was merged into the Indian Union it was made temporarily a part of Sangli district in the then Bombay province upto 1.11.1956. But after the reorganisation of states on linguistic basis in 1956 Jamkhandi being purely a Kannada speaking area, was merged into the newly formed Mysore state (presently Karnataka). This was a moment of jubilation on the part of the politically conscious people of this region. But for the common man the change of administration did not bring in any real benefits.

During this period the Town Municipal Council (TMC) of Jamkhandi had good quality of membership. There were 19 members with reservations for scheduled castes and scheduled tribes people and also women. In spite of the struggle to seize power, the members were imbued with a sense of social service and the employees were obedient and felt content with whatever income they got by way of salary. The TMC used to utilise its
On the whole, it may be said that the TMC of Jamkhani discharged its functions well during this period.

Table 2: Classification of Councillors with Reference to Educational Achievements

<table>
<thead>
<tr>
<th>Year of Election</th>
<th>Total No. of Municipal Councillors</th>
<th>Below SSC</th>
<th>SSLC and Above</th>
<th>Graduates and Professionals: Doctors/Engineers/Diploma Holders</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>19</td>
<td>9</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>1972</td>
<td>19</td>
<td>9</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>1979</td>
<td>19</td>
<td>12</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>1983</td>
<td>19</td>
<td>11</td>
<td>4</td>
<td>4</td>
</tr>
</tbody>
</table>

Source: Compiled and computed by the author from the municipal records.

For the purpose of authenticity of information coupled with in-depth knowledge the councillors were classified as per their educational qualifications. The councillors falling in the class of graduates, professionals, advocates, doctors, and engineers were in small numbers. Normally citizens coming in this category did not opt to file nominations for municipal
elections. During the period under review, it is found that only one or two pleaders have been elected and worked as municipal councillors.

It is very strange to notice that the educational attainment of a majority of the councillors was below 8th. But from the year 1972 and onwards there has been an increase in the educated people in this city. A majority of the graduates have remained unemployed and these unemployed graduates have exercised a great impact on the election of the municipality. One more fact is that the educated job holders were interested only in their own jobs and showed little or no interest in the happenings of the city.

Table 3: Names of Members of the Janakhandi Municipality Who Were Successively Elected

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of the Municipal Councillor</th>
<th>Ward No.</th>
<th>No. of Years He Served as Councillor</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>R.S. Awati</td>
<td>6</td>
<td>30</td>
</tr>
<tr>
<td>2.</td>
<td>B.S. Munihi</td>
<td>1</td>
<td>26</td>
</tr>
<tr>
<td>3.</td>
<td>I.B. Pandhari</td>
<td>1</td>
<td>24</td>
</tr>
<tr>
<td>4.</td>
<td>B.S. Bantamur</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>5.</td>
<td>R.M. Jaluti</td>
<td>5</td>
<td>12</td>
</tr>
</tbody>
</table>
The above table indicates that some of the persons got elected for three or more times. This shows the preference of the electorate for these candidates who had rich experience in
municipal affairs. This also shows that the electorate valued the experience of the councillors.

During the initial stages of the municipality when members were nominated or elected, the Brahmins, and after them the Lingayats, dominated and influenced municipal affairs. Then came a general awakening in the electorate and considering the dominance of a particular community in a particular locality, the persons from other communities were either encouraged/supported by their particular community or on their own, started contesting the elections. Thus, members from Mohammedan community, Maratha community, scheduled castes and tribes, and other communities contested the elections and became members of the municipality. There are pockets of Mohammedan community in every ward of the municipality. They may be taken to be quite a conscious electorate, as they know how to take advantage of the differences amongst the Hindu community. The Hindus are always inclined to favour the persons against their own adversaries (Hindus) instead of helping them by forgetting their differences.

The reason why educated people, especially professionals like doctors, lawyers, etc. do not contest in municipal elections is that, day-by-day the expenses on the elections are mounting. And spending huge sums on elections has become
a way of life with the contenders of elections. A person intending to contest in an election for the avowed purpose of rendering service to the community on grounds of principles, cannot convince the electorate, about the importance of service and principles, nor can he afford to spend as much as other contenders in the fray.

There are persons who are brilliant and leading a dedicated way of life. But the electorate seems to be more caste conscious, rather than merit conscious and as such a dedicated person hesitates before taking steps towards election. He is usually discouraged by people surrounding him.

There is another class of electorate who can be ideal as members in the municipality but they have been quite above the very low level local politics and as such they are not attracted towards municipal elections. Such persons are approached by the elected members for advice and guidance.

Formerly, before 1970 great luminaries like Nathal Amantarao Vasudev Sabade, M.P.Mhadikar, Dr. D.R.Hulyalkar, a medical practitioner, Shri Sathe, a great pleader, and great freedom fighters like, Shrinisailappa Athani, Ex-MLA, and such other persons administered the Janakhandi municipality.
Women have had very negligible influence on the composition of Jamkhandi municipality. The representation of women members was sometimes due to the reserved seats for them.

Though the right to vote and right to contest the election were equally enjoyed by both men and women with no distinction between them, it appears on the whole that women candidates did not contest the elections in large numbers and had contested only in their reserved constituencies. This may be due to the following reasons:

1. In the first place most of the women lacked independent financial resources to draw upon for the municipal elections.

2. The few educated and employed women did not show any keenness in elections but they were deeply interested in their own careers, jobs or professions.

3. They being dependent on their family members were always at the mercy of the family.

4. The voting percentage of women in the municipal elections had also been low in comparison with the voting percentage
of men. It shows the non-active participation of women in the municipal elections.

5. There is a strong feeling among the women that politics is not the proper field for them as it requires not only large sums of money and man power, but hard and dedicated work and public contacts, for which they were incapable and the required encouragement from the society was not forthcoming.

There has been no case in the history of Jamkhandi municipality when a woman candidate had contested from a general constituency. These are the reasons as to why women's participation is very negligible.

After the municipality was established the nominations were made by the Rajasahib of Jamkhandi for the entire body. This practice continued for a good number of years.

Elections were held to this body only after the Bombay Municipal Act was adopted. The number of members nominated by the state then was restricted to only 15, and these members were not chosen to represent particular areas or wards in Jamkhandi. But when the Bombay Municipal Act was implemented, the town was divided into 6 divisions and 25 members instead of 15, were to be elected by the electorate.
After the commencement of Karnataka Municipal Act 1964, the six divisions remained the same but the membership decreased from 25 to 19 and it shall remain so until the year 2000 A.D. as decided by the Government.
<table>
<thead>
<tr>
<th>Year of Election</th>
<th>Total No. of Members Elected</th>
<th>Group 1 Professionals, Pleaders, Engineers, Doctors etc.</th>
<th>Group 2 Big Farmers, Inamders, Landlords, Money Lenders</th>
<th>Group 3 Merchants, Traders, Contractors</th>
<th>Group 4 Petty Traders, and Shop Keepers etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>19</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>1972</td>
<td>19</td>
<td>3</td>
<td>2</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>1979</td>
<td>19</td>
<td>2</td>
<td>4</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>1983</td>
<td>19</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>3</td>
</tr>
</tbody>
</table>

Source: Compiled from the municipal records.
The above figures show that group 3 consisting of big farmers, Inamdaars, landlords and money lenders constituted a fairly large majority in comparison to other groups because of the fact that elections being a costly affair, roughly 15 to 25 thousand rupees are required for getting elected in the municipal election. The big farmers, Inamdaars, landlords, money lenders could afford to spend the required amount for getting themselves elected. Moreover, they were also in constant touch with the people in one or the other way.

These people have the money, manpower, time and the required propaganda machinery at their disposal which was fully exploited for the purpose. Therefore their percentage has never gone down.

Group 1 which consisted largely of pleaders, engineers, doctors, etc. were financially better off and could afford to spend a few thousands for elections. Due to their professions (nature of jobs), they could establish contact with the voters by various ways and means. They had an opportunity, to be in the limelight in the city affairs. Due to their educational qualifications, professions, writings and active participation in the civic life, their election to the municipal council had also helped them to consolidate their practice in their locality. These factors naturally help each other also.
Group 2 could secure 4 to 3 seats out of 19 elected seats. Clearly shows that, most of the merchants, traders, and contractors were directly connected with the day to day city life. Due to their business and trade, they could get elected to the municipal council. As the merchants have to pay a number of taxes (local) to the municipality they were well-acquainted with the municipal affairs. This may also have helped them to get elected. Contractors due to their nature of work always remained in touch with the city life and could establish better contacts with the public and also with the municipality through their work of construction and repairs of roads, bridges, buildings, public conveniences, etc. etc. This direct contact with the municipal activities roused a greater interest among these classes.

Group 3 consisting of merchants, traders and contractors is also a sizeable one because of its wide contacts with the general public and outsiders and also because of the fact that they can control the business to some extent.

Group 4 consists of petty traders and shop keepers. The percentage of this group is also a sizeable one. In addition to these groups, another category is that of housewives and unemployed persons who have figured as a small group. The number
of such groups is increasing day by day. However, the election politics of Jamkhandi municipality has always gone in favour of caste and class. During the initial stages of the municipality, when members were nominated, the Brahmins, after them the Lingayats, dominated and influenced the municipality. Then came the awakening in the electorate and considering the dominance of a particular community in a particular locality, the persons from other communities supported by their particular community started contesting the elections on their own, and got due share in membership.

The Neglected People

When the municipality was established in 1872 the population of Jamkhandi was less than 14,000. Now the population of Jamkhandi town is a little over 35,700 and there is approximately 15 to 20 thousand floating population in a month, who come by day and depart by night. Because of this increase in population, naturally there has been an increase in petty traders like tea and snack bars, panna hide shops and tiffin stalls, etc. These petty traders being very poor, erect their own Phokes (5' x 8'), to start their business on either side of the road which is already a congested one. This naturally affects the traffic in and through the town. The concerned authorities like the municipality, Government,
Public Works Department and the police are constrained to take steps to remove the said Khokas of petty traders and thereby bring in unpleasantness. Such traders whom we may call as petty traders community, who carry on their business for their livelihood, are being harassed. This is a real problem and everybody concerned avoids to confront one another.