

MARCH 3 - 9, 2024

SUNDAY POST

HERE . NOW



Living Together

Morality vs Modernity



NISHANT MAJITHIA IS VERSATILE. HE IS AN ACTOR, ANCHOR, SCRIPTWRITER, QUIZ MASTER, AND CRICKET COMMENTATOR ALL ROLLED INTO ONE. FOLLOWING HIS SOUL-STIRRING PERFORMANCE IN THE TV SHOW JIBANA SAATHI AND PLAY AHE NILA SHAILA, NISHIT HAS NOW MADE A FORAY INTO THE FILM INDUSTRY WITH ANUPAM PATNAIK'S 3KANYA. IN HIS FREE TIME, HE ENJOYS READING FICTION AND BOOKS ON MYTHOLOGY



With wife



With parents

Food enthusiast

My Sunday starts with a South Indian breakfast, followed by either a Gujarati or an Odia lunch. For evening snacks, I prefer options from Western Odisha, and to round off the day, a North Indian dinner is perfect for me.



Focus on self-care

Madhu, my better half, takes charge of organising my self-care routine, and I happily go along with her plans. I thoroughly savour her pampering.

Family time

In our family, we spend our time engaging in lively conversations about our day and evening activities. Watching movies and dining out make my Sunday.

Literary activities

I enjoy consuming a wide variety of content online, whether it's through web platforms or OTT services. I also derive pleasure from reading fictions and mythological books

Going with the flow

On holidays, I don't follow any set routine. I just go with whatever feels right. Some days, I enjoy sitting around, while on others, I might feel like going out to watch movies, do some self-care, or even party.

MADHUSMITA SAHU, OP

WhatsApp This Week

Only on Sunday POST!

Send in your most interesting WhatsApp messages and memes at: features.orissapost@gmail.com And we will publish the best ones

THE BEST MEMES OF THIS ISSUE

- What do you call a bee that lives in America? A USB.
Finland has just closed its borders... so now nobody can cross the Finnish line.
What do you call a priest that becomes a lawyer? A father in law.
Why can't fishermen be generous? Because their business makes them sell fish!



JATRA MAGIC

Sir, I found the cover story 'Back in Business' on Odia Opera quite interesting and informative. Though ridiculed by the so-called class audience for its loud expressions and ham acting, the largest form of entertainment in Odisha is well ahead of other mediums like films and television in terms of generating revenue. As a resident of Bhubaneswar, I couldn't resist the temptation of watching a show at Khandagiri, where at least a dozen Jatra troupes set up their camps this season. The ambience was to be seen to be believed. The kind of crowd Jatras draw is incredible. As per the performance, the artistes put in so much hard work that they deserve all the attention and appreciation they garner. It's unfortunate that the government has yet to accord industry status to Jatras and bring the actors and other technicians associated with the medium under the social security net.

SOUMYAJIT SAHOO, BHUBANESWAR

LETTERS



A WORD FOR READERS

Sunday POST is serving a platter of delectable fare every week, or so we hope. We want readers to interact with us. Feel free to send in your opinions, queries, comments and contributions to

features.orissapost@gmail.com
B-15, Industrial Estate, Rasulgarh, Bhubaneswar - 751010, Orissa. Phone (0674) 2549982, 2549948

Living Together

Morality vs Modernity

MADHUSMITA SAHU, OP

Though living together is gradually becoming more common, big Indian cities in particular, crimes involving such arrangements are also on the rise.

Taking the issue into consideration, the Uttarakhand government has recently issued a set of guidelines for live-in partnership under the Uniform Civil Code (UCC). The rules, which emphasise individual rights, offer financial protection and inheritance rights to couples in live-in relationships. Besides, couples are required to register their relationship with local authorities in order to benefit from legal safeguards, demonstrating a proactive attitude to recognising and regulating such partnerships.

This shift in perception is indicative of changing societal attitudes towards personal autonomy, choice, and partnership dynamics. However, despite this evolving acceptance, societal stigmas and cultural barriers still persist, particularly in conservative cultures.

Guidelines issued by the Uttarakhand government extend financial protection and inheritance rights to couples in live-in relationships, addressing the concerns of those into it

While the debate is not likely to end anytime soon, a few stakeholders shared with Sunday POST their thoughts on the issue.

Excerpts:

'Let us accept modern form of companionship'

Arpit Kanungo

(name changed on request), who is currently living with his partner in Kolkata, sharing first the challenges, says, "My partner and I have been together for nearly six years, residing as a couple for two years in Kolkata. In the bustling environment of a metropolitan city, where privacy is prized, navigating our status as a live-in couple presented challenges. Despite working in corporate environments, securing suitable housing proved difficult; many landlords insisted on marriage before renting to us."

Thankfully, a compassionate couple understood their difficulties and leased them a 2-bedroom flat.

Delving into other aspects, he continues: "Our experience of living together outside the bounds of traditional marriage has been both empowering and demanding. It has afforded us the opportunity to strengthen our connection and forge a shared life free from societal pressures."

Asked about his take on Uttarakhand government's move on the issue, he states, "I believe that the introduction of guidelines for such arrangements is a positive step towards

recognising and regulating this increasingly common aspect of modern relationships. These guidelines offer clarity and legal protection to couples choosing to cohabit without formal marriage, addressing issues such as property rights, financial responsibilities, and dispute resolution. By establishing a framework for live-in relationships, it fosters a more inclusive and progressive approach to partnerships, acknowledging the diverse ways in which individuals choose to structure their lives and relationships."

He goes on to add, "Furthermore, these guidelines may encourage a shift in societal attitudes towards cohabitation, reducing stigma and discrimination against couples who opt for it. It could also provide a sense of security and stability for couples, knowing that their rights and obligations are legally

recognised and protected."

Kanungo also pointed out about the possibility of such an arrangement in ancient India.

"In the Vedic period, the Gandharva marriage, one of the eight types of Hindu marriages, has similarity to a live-in relationship. In this type of marriage, the couple lived together out of love

and consent. According to Manu, premarital relationships existed in the Vedic period and afterwards but were rare. However, premarital relationships are depicted and acknowledged in Hindu scriptures," he adds.

Kanungo says though societal norms evolve and embrace more Westernised values, there remains a segment resistant to the idea of live-in relationships. So, he advocates for a shift in their perspective, urging people to reconsider and perhaps accept this modern form of companionship.

'For me living together is about testing waters before taking the marital plunge'

Talking about her live-in experience, Sneha Sudha (name changed on request) says, "My partner (now husband) and I knew each other from our college days. Opting for living together was a mutual thing. We were very similar to each other, and we tried our best to get to know each other more."

Shedding light on reason/s behind their decision, she adds, "Choosing to enter into a live-in relationship before marriage can stem from various reasons, but for me, it was about testing the waters before taking the marital plunge. It allowed us to truly understand each other's habits, quirks, and dynamics on a day-to-day basis, providing invaluable insights into whether we were compatible for the long haul."





She further shares, "Over time, our relationship evolved significantly. Initially, the excitement of cohabitation was palpable as we navigated the novelty of sharing a space and merging our lives. We learned to compromise, communicate effectively, and respect each other's limitations. Through the mundane routines and shared responsibilities, our bond deepened, fostering a sense of partnership and companionship that laid a solid foundation for our future together."

However, it wasn't without challenges. The two encountered conflicts and disagreements, but each hurdle served as an opportunity for growth and understanding for them. Through patience, empathy, and a willingness to work through differences, they emerged stronger as a couple.

"Transitioning from a live-in relationship to marriage offers a unique perspective on the interplay between family and societal expectations. In our journey, these expectations have been both influential and burdensome. Family expectations often stem from traditions, cultural norms, and generational beliefs. These can exert pressure to formalise the relationship through marriage, as it aligns with their values of stability and legitimacy."

Carrying on, Sneha says, "While this can foster a sense of belonging and acceptance, it can also create tension if our choices diverge from their ideals. Societal expectations add another layer, magnifying the significance of marital status. There's a prevailing notion that marriage signifies commitment and success in relationships, influencing how we're perceived by others. While it can offer certain privileges and recognition, it can also perpetuate stereotypes and judgements, especially towards those who choose alternative lifestyles. Our decision to marry was driven by our own readiness and desire rather than external pressures. Ultimately, family and societal expectations should serve as guiding influences rather than dictators of our choices, allowing us to forge a path that authentically reflects our values and aspirations."

Signing off, she adds, "Ultimately, our journey from living together to marriage was a natural progression fueled by love, mutual respect, and a shared vision for the future. It allowed us to enter into matrimony with confidence, knowing that we had already weathered life's

ups and downs together and were ready to commit to a lifetime of companionship and support."

'Non-committal arrangements weaken the fabric of society'

Sanjogini Hota, a firm believer in tradition, is against the idea of live-in. She says, "I firmly oppose the idea of live-in relationships. Such arrangements undermine the sanctity of marriage and family, which have long been the cornerstones of society. Firstly, live-in relationships promote a casual approach to commitment and intimacy, eroding the significance of marriage vows. In the past, couples would solemnise their union through marriage, signifying a lifelong commitment to one another. By contrast, live-in relationships lack the solemnity and permanence that marriage provides, leading to instability and uncertainty."

Listing the flaws, she continues: "Moreover, living together outside of wedlock sets a poor example for future generations, blurring the lines between morality and ethical conduct. Traditional values emphasise the importance of marital fidelity and the establishment of a stable family unit for the well-being of children. In a live-in arrangement, these values are often compromised, potentially causing confusion and instability for any offspring involved. Additionally, from a societal

perspective, live-in relationships can contribute to the erosion of social cohesion and community values."

Strong families are the building blocks of a healthy society, providing emotional support, stability, and a sense of belonging. So, when individuals opt for transient, non-committal arrangements, it weakens the fabric of society, leading to fragmentation and isolation, concludes Hota.

'Requirement for couples to register their cohabitation is a positive development'

Sidharth Mishra, a family counsellor based in Bhubaneswar, says living within the relationship guidelines of Uttarakhand will not only affect the state but the entire nation.

Elaborating more he adds, "The decision to engage in a live-in relationship is subjective and varies based on the preferences of the individuals involved. While there are advantages and disadvantages associated with this choice, it's worth noting that in India, there is a growing fascination with Western culture, leading some to embrace its practices, including cohabitation. However, it's essential for couples to recognise its potential impact on society as a whole. Uttarakhand has taken steps to regulate live-in relationships due to concerns about societal repercussions. Elsewhere in India, the requirement for couples to register their cohabitation is seen as a positive development, especially for those transitioning from platonic friendships to romantic partnerships."

According to Mishra, "Couples in cohabitation encounter numerous obstacles, such as a lack of mutual respect and boundary violations, initially met with appreciation but occasionally overwhelming. When partners are deeply connected, challenges diminish, paving the way for a seamless transition into marriage."

Winding off, he has a suggestion for the live-in partners. "I've developed a wonderful approach that I recommend to couples called 'HUG', standing for 'Humanity, Understanding, and Gratitude'. It emphasises humility within the relationship, encouraging individuals to stay connected and empathise with each other's behaviours. It's essential to appreciate each other for the companionship and support shared," Mishra says.



The son of an English immigrant couple, William Poole, popularly known as 'Bill the Butcher', first ruled the underworld and then went on to lead the nativist Americans in the mid-nineteenth century fighting the resettlement of Irish Catholics in New York

Bill the Butcher

From notoriety to martyrdom



Daniel Day-Lewis playing 'Bill the Butcher' in 2002 film *Gangs of New York*, directed by Martin Scorsese

OP DESK

William Poole, once a knife-wielding gang leader, is now considered a martyr in America.

"Goodbye boys, I die a true American," he reportedly said in his dying words, which reverberate in the ears of millions even today after 170 years of his death.

Poole, also known as Bill the Butcher (because of his family trade), commanded the nativist street gang Bowery Boys, ruled the underworld, and subsequently entered politics.

This week, Sunday POST examines his transformation from a butcher to a charismatic figure with a cult following.

Early Life

Poole was born in New Jersey July 24, 1821, to an English immigrant couple. The family relocated to New York in 1831 and opened a meat outlet to support themselves.

Poole eventually joined the family business and became known as Bill the Butcher. He also went by the nickname because he was a bare-knuckle boxer who relished battering his opponents until they looked like gory chunks of meat.

Bill's experience as a butcher honed his knife-wielding skills. These abilities, combined with his boxing background, helped him become one of the country's most respected street fighters.

Emergence of the Bowery Boys

Bill eventually became the leader of the street gang, which was anti-Irish and anti-Catholic. Like other street gangs, the Bowery Boys were more than just a criminal group.

Their members were from impoverished, neglected communities, and street gangs filled the void left by a lack of social services. These gangs offered their members jobs like firefighting and enhanced their social status.

In the 1840s, Bill became a firefighter and joined Howard Fire Engine Company #34. The Dead Rabbits, the largest rival gang with Irish members, also operated fire departments.

Nativists vs immigrants

In the first part of the 19th century, Europeans immigrated

to the United States in droves. Many nativist Americans, including second- and third-generation immigrants, opposed this wave of immigration for ethnic and economic reasons.

They feared that these new immigrants would take their employment and economic chances, forcing them to leave the United States. Furthermore, most immigrants were Catholics, but many nativists were Anglo-Saxon Protestants. This created religious strife in the country.

By the 1850s, Irish Catholics constituted more than half of the population in New York City. Tammany Hall, a political outfit that provided Irish membership, used the influx of immigrants to dominate city politics.

The Dead Rabbits and other Irish Catholic street gangs maintained strong ties and voted for their leaders in exchange for

food and money.

Growth of the Know-Nothing Party

The rise of Tammany Hall in 1849 inspired nativist Americans to join the Know-Nothing Party in New York City.

The party received its moniker because when outsiders questioned its members, they would reply, 'I know nothing.'

The party expanded its presence throughout the United States, and by 1855, it had 43 Congress members. Bill was one of the party's first leaders and was essential in persuading its supporters to vote against the Irish Catholics.

Bill vs John

Bill's arch-rival was John Morrissey, an Irish immigrant who worked in Tammany Hall. In exchange for their votes, he assisted new immigrants in obtaining citizenship and finding employment.

Furthermore, like Bill, he was a shoulder-hitter on

election day, protecting individuals from intimidation and violence so they could vote quietly.

In the 1854 mayoral race, Bill and John faced off, defending their respective voters against each other's meddling. The Tammany Hall candidate won this election.

In the same year, Bill and John faced off in a much anticipated boxing match. Bill poured strikes on John, winning the match. However, John's supporters claimed that several of Bill's supporters had assaulted him throughout the contest. Nonetheless, the loss prompted John to begin plotting his revenge.

Untimed death

Within a year of the boxing match, John collaborated with fellow Dead Rabbits members to murder Bill.

Bill and John met February 25, 1855, at a New York City pub named Stanwix Hall. They insulted each other and eventually came to blows. When the authorities arrived, they transported the two to several police stations but released them without filing any charges.

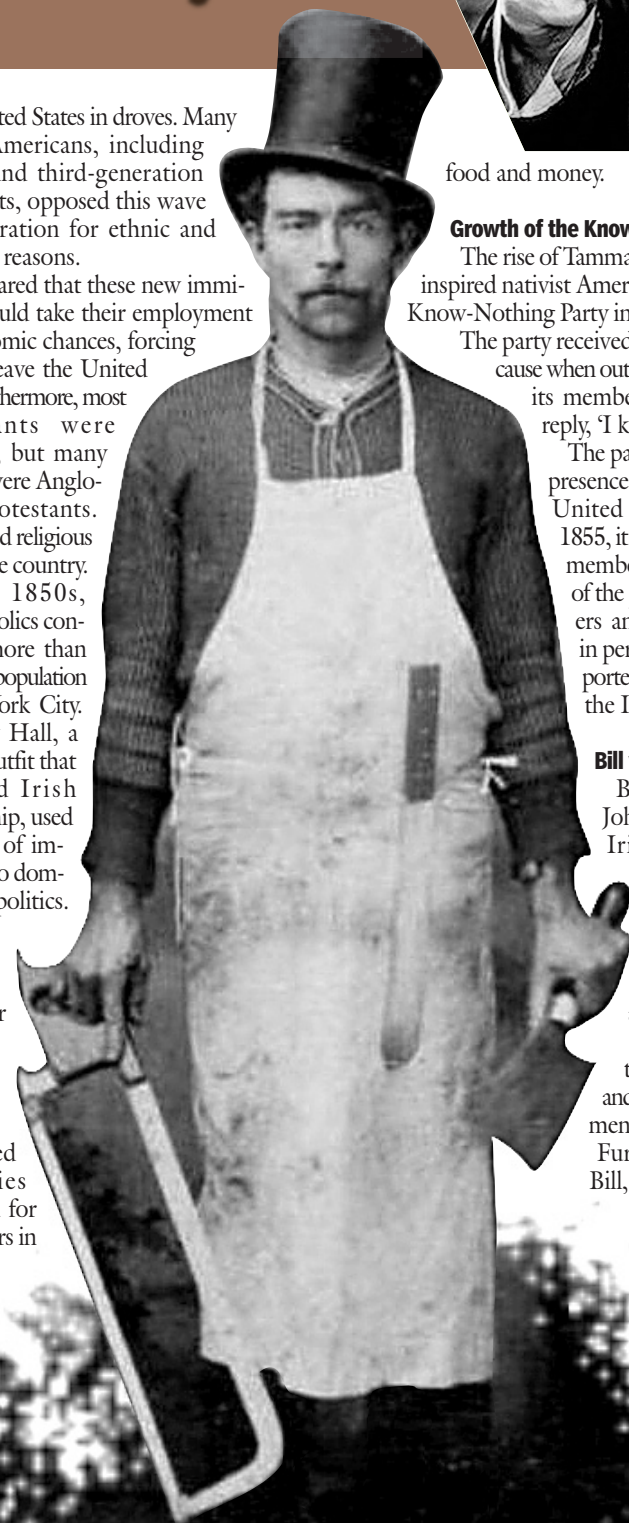
Later, Bill returned to the bar and ran into Tammany Hall colleagues Jim Turner and Lewis Baker. Another struggle broke out, and Baker shot Bill in the chest, while Turner shot him in the leg.

The gunshot lodged in his heart's protective sac, and Bill died 11 days later, March 8, 1855. Bill supposedly screamed those iconic comments before dying to his injuries.

His death at the hands of Irish Catholic immigrants fueled nativist sentiment. He died as a martyr for the cause. Bill was interred at Brooklyn's Green-Wood Cemetery March 11, 1855. Thousands of his supporters turned out to bid him farewell and take part in his funeral procession.

In popular culture

Bill's larger-than-life presence was immortalised by actor Daniel Day-Lewis' fictionalised portrayal of him as William 'Bill the Butcher' Cutting in the 2002 film *Gangs of New York*, directed by Martin Scorsese.



Zareen's interest in Odia movies

Hindi film actress Zareen Khan was recently in Bhubaneswar during the launch of Club Shine X and Lounge at Bhawani Mall in the city.

The *Veer* actress first congratulated the promoters for their initiative to entertain the city's youth with music, food, and beverages.

Sharing her Odisha experience, Zareen said, "I came to this lovely state in the past also and had some wonderful experiences here. I love

Dahibara-aloodam, a lip-smacking snack from Cuttack."

Asked if she has interest in Odia films, the actress added, "I would love to be part of an Odia movie if offered an interesting story."

Earlier, Zareen had a discussion with Odia film producer Ramesh Barik over the issue.

About her long absence from the screens, the actress shared that she took a break from movies due to her mother's ill health and will make a comeback soon.

For the uninitiated, Zareen made her debut in the Hindi film industry with the Salman Khan-starrer *Veer* in 2010 and followed it up with movies like *Ready*, *Housefull 2*, and *Hate Story 3* in subsequent years.

Her last movie was *Hum Bhi Akele, Tum Bhi Akele*, in 2021.

PNN

Actors need to follow their instincts: Triptii

Triptii Dimri, who became an overnight star with Ranbir Kapoor starrer *Animal*, had found her at the receiving end of criticism following her portrayal of Zoya Riaz involved in a honeytrap subplot in the Sandeep Reddy Vanga directorial.

Despite the backlash, Triptii remained unperturbed as she has received praise for her performance

so far.

She recently addressed the criticism surrounding her decision to take on the role since people questioned why an actor who has outperformed her roles in films like *Bulbbul* and *Qala* needed to drop her clothes in a men-and guns movie to get ahead.

Responding to this, Triptii told *Vogue India* that she knows her reasons for doing the film. She mentioned that the director had clearly told her that it was going to be a small role but Triptii found the character of Zoya interesting. She then added actors can't succumb to audience expectations, stating that actors need to follow their instincts to do what they have to do.

"I want to choose roles that push me out of my comfort zone. There's a lot of advice on offer and I listen to it all, but it comes down to instinct. I might make mistakes along the way, but I'm allowed to," Triptii said.

AGENCIES



INTERNATIONAL WOMEN'S DAY – MARCH 8

Three women-centric movies to hit screens

International Women's Day (IWD) is that day of the year when women are recognised for their achievements, irrespective of divisions—national, ethnic, linguistic, cultural, economic, or political. Back home, filmmakers this year have decided to commemorate the day differently—by releasing three women-centric movies in theatres.

To begin with, Anupam Patnaik-directorial *Trikanya* comprises three unique narratives, each portraying a different facet of women's lives. These stories explore themes of companionship, motherhood, and the complexities of marital relationships.

An Amiya Patnaik Production presentation, the movie features Barsha Patnaik, Sradha Panigrahi, Partha Sarathi Ray, Nishanth Majithia, Sukant Rath, Nivy Aman, Sijan Mohapatra and Manoj Mishra in key roles.

Releasing the film this Women's Day is a good way to showcase the story of the different women's characters and their journey, said Barsha.

The next in the list is Bhoomika Dash and Shreyan starrer *Operation 12/17*. Directed by Sudhanshu Mohan Sahoo, the movie is presented by Sai Lumbini Productions. The



film's story is based on the life of an Indian Army officer and his family.

The movie showcases the fight of a woman who takes on the system to prove that her husband is alive.

Bhoomika said, "This movie will inspire many women to take a stand for themselves, raise a voice wherever required for a change



for the better."

Produced by Subhra Pattnaik and written by Dwipayam Pattnaik, the movie has its cinematography done by *The Kerala Story* famed DoP Prashtunu hapatra.

Varsha Priyadarshini's new movie *Boss* is the third movie to be released a day before the IWD. In the film, Varsha plays



Mayra Patnaik, an independent business-woman, who fights evil people with toughness. The movie is directed by Tripati Sahu, while Varsha has written the story and screenplay in addition to being the creative head. Ramesh Barik is the producer of the movie, and Abhijit Majumdar has scored the music.

PNN



Moeraki-boulders



Ninety Mile beach

New Zealand's coastal gems

Known for its breathtaking landscapes and stunning natural splendour, the island nation boasts some of the world's most enchanting beaches

From pristine golden sands to rugged cliffs and crystal-clear waters, the New Zealand's shores offer a diverse range of experiences for both beach lovers and adventurers alike.

Embark on a journey to discover the five best beaches in New Zealand, ranging from golden sands to black sands, and every vista promises a moment of awe and wonder. Whether you seek adventure, relaxation, or simply a respite from the mundane, these coastal gems beckon with their beauty and charm, inviting you to explore the splendour of Aotearoa's shores.

If you're planning a trip to New Zealand, be sure to include these five must-visit alluring beaches to your itinerary.

Piha Beach

Nestled on the rugged west coast of the North Island, Piha Beach is a surfer's paradise renowned for its powerful waves and dramatic scenery. The iconic Lion Rock, a towering volcanic monolith, dominates the landscape, providing a stunning backdrop for beachgoers.

Whether you're an experienced surfer or a novice, Piha offers excellent conditions for catching waves or simply strolling along its black-sand shores. Be sure to explore nearby attractions such as Kitekite Falls and Waitakere Ranges Regional Park for an unforgettable coastal adventure.

Hot Water Beach

Naturally warmed mineral water rises from deep within the earth, bubbling up through the golden sands of Hot Water Beach. To locate the thermal springs, head towards the rocks at the beach's southern end, where you can create your own spa pool by digging into the sand. One can plan their visit either two hours before or after low tide, when the hot water area is exposed beneath the sand.

Beyond the hot water area, the expansive sandy beach extends northward and curves eastward around a headland. This area offers tranquil and secluded spots perfect for peaceful sunbathing. Nearby, you will also discover charming cafes and galleries to explore.

Abel Tasman National Park

Renowned for its golden beaches, turquoise waters, and lush coastal forests, Abel Tasman National Park offers some of the most stunning coastal scenery in New Zealand. With its mild climate and calm waters, the park is perfect for kayaking, snorkelling, and exploring secluded coves and pristine beaches.

Anchorage Beach and Bark Bay are popular destinations within the park, offering idyllic spots for picnics, swimming, and sunbathing. For the ultimate experience, embark on the Abel Tasman Coast Track, a multi-day hiking



Piha Beach

Abel Tasman National Park

trail that winds along the coastline, offering panoramic views of the Tasman Sea and surrounding islands.

Moeraki Boulders, Waitaki

Moeraki has gained its greatest renown due to its boulders: enigmatic spherical stones strewn along its beach. Weighing several tonnes each and reaching heights of up to two meters, these boulders are interpreted by scientists as calcite concretions formed approximately 65 million years ago. You'll find these boulders hanging out on Koekohe Beach, nestled right between Moeraki and Hampden. Getting there is a breeze, the drive is a real treat on State Highway 1, especially if you're into scenic routes. Moeraki is also often visited by seals and dolphins – especially Hector's dolphins.

Ninety Mile Beach

Stretching along the western coast of Northland, Ninety Mile Beach is one of New Zealand's most iconic and expansive beaches. Despite its name, the beach spans approximately



55 miles (88 kilometers) of pristine coastline, offering endless stretches of golden sand and rolling surf. Visitors can take a thrilling sand boarding adventure down towering dunes, explore ancient Maori pa sites, and witness breathtaking sunsets over the Tasman Sea. Fishing, horseback riding, and beachcombing are popular activities along the shoreline, making Ninety Mile Beach a must-visit destination for outdoor enthusiasts and nature lovers.



Hot Water Beach



ANKITA



WANT TO BECOME A MODEL?

Send us your photographs at
features.orissapost@gmail.com

PHOTO: KUMAR SHARAT, OP