

SHRI DHARMASTHALA MANJUNATHESHWARA
LAW COLLEGE



MANGALORE

DHARMALAYA

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MANJUNATHESHWARA LAW COLLEGE**

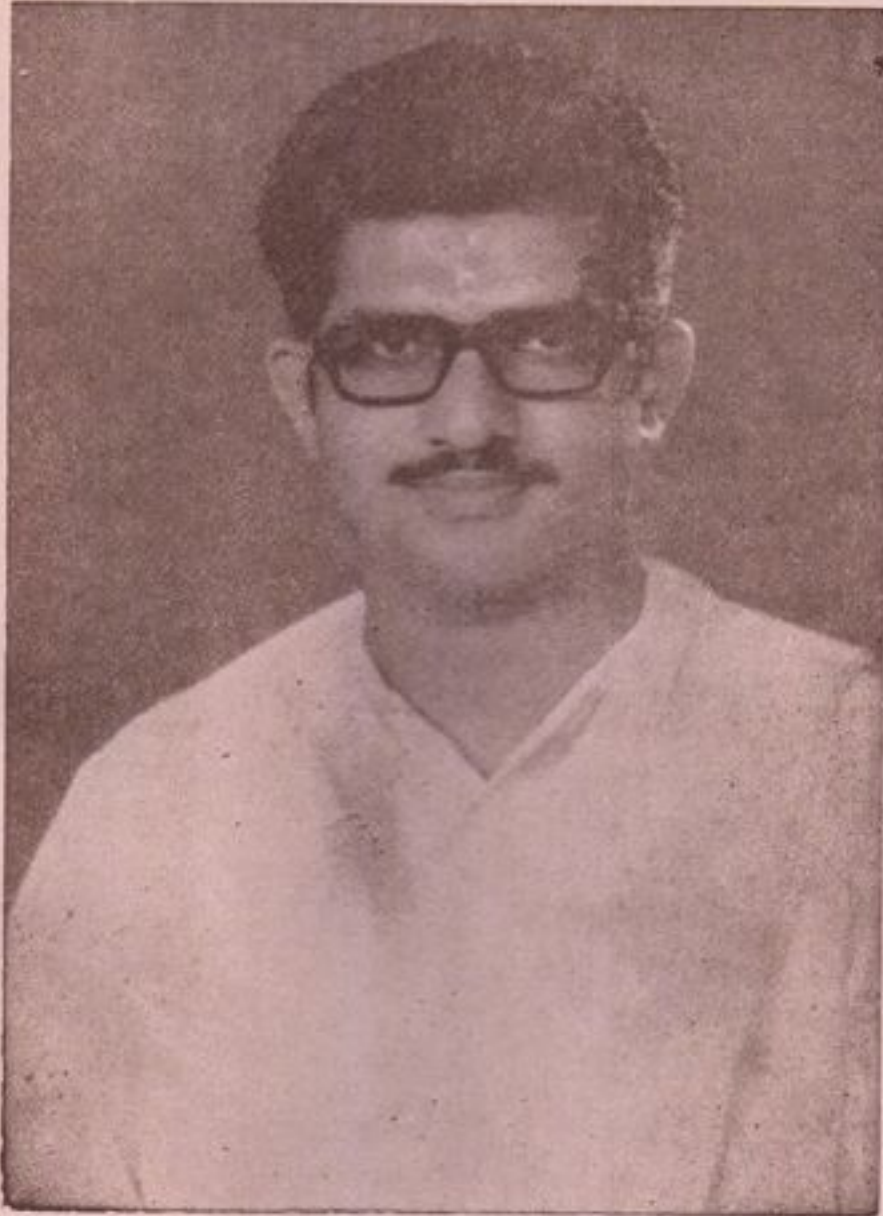
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BRAIN BEHIND THE COLLEGE



SRI D. VEERENDRA HEGGADE

Dharmadhikari Shree Kshetra Dharmasthala.
President of the Sri D. M. Law College Governing Council.

WE SALUTE HIM



Late Sri D. RATHNAVARMA HEGGADE,
THE MAKER OF MODERN DHARMASTHALA
Founder, Sri Dharmasthala Manjunatheshwara
Education Trust, [Regd] UJIRE.



The Principal at Work

Editorial

An institution that imparts legal education is an important link in the administration of Justice, because it performs the essential and basic function of preparing the lawyers and judges of the Country. The quality, efficiency and integrity of the judiciary and legal profession is largely dependent upon the quality and standard of the education that the Law College is able to impart. The judiciary being one of the three branches of the Governmental machinery, the role of the Law College cannot be over-emphasised.

Such education is both curricular as well as extra-curricular

The College Magazine is a part of the extra-curricular activities of the students. We have made a modest but honest attempt to encourage students to write on various topics, for lawyers and judges have to write, and to be good at their work they have to write well. It is not enough for them to learn law. They have to learn everything about man, his life, his nature, his needs and his problems, about human relations and human experience. The problems which clamour for solution in the Courts take in the entirety of human affairs in their Compass. Hence it is that students have written not only on law but on life as well.

We are fully conscious of the defects and imperfections in our work. But that does not in any way diminish our happiness in presenting this magazine which has been got up entirely by student effort.

N. J. KADAMBA
Principal

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Shri Dharmasthala Manjunatheshwara Law College,

MANGALORE—575 003.

COLLEGE REPORT

Hon'ble President, Ladies and Gentlemen,

On behalf of the President, members of the Governing Council, Staff and students, I welcome you all to this function. I extend my hearty welcome to Hon'ble Sri B. V. Acharya, President, Bar Association of Karnataka, Bangalore and also to Mrs. Laxmi V. Acharya for having accepted our invitation and come over here in the midst of his official duties.

The Law College is sponsored, founded in 1974 and run by Sri Dharmasthala Manjunatheshwara Educational Trust, (Regd.) Ujire represented by its President Sri D. Veerendra Heggade, Dharmadhikari, Shri Kshethra Dharmasthala. The Educational Trust was started by Late Sri D. Ratnavarma Heggade with the object of providing higher education. Inspired by him, the present Dharmadhikari Sri D. Veerendra Heggade with his prolific and dynamic personality, has started and is sponsoring many Colleges and the Law College at Mangalore is one of them. During all these years, the College has earned a great reputation as one of the progressive Colleges, affiliated to the Mysore University and the Affiliation Commission has praised the excellent facilities available in the College. From 1980-81 the College is coming under the Mangalore University.

STAFF:

- | | |
|--|--------------------|
| 1. Sri N. J. Kadamba | Principal |
| 2. Sri G. D. Shetty | Full time Lecturer |
| 3. Sri P. Janardhana Rao, <i>Advocate</i> | Part time Lecturer |
| 4. Sri K. Balakrishna Rao, <i>Advocate</i> | " |
| 5. Sri M. Mahabala Bhat, <i>Advocate</i> | " |

6. Sri B. Rajaram Semitha, Advocate	Part time Lecturer
7. Sri B. Rama Adyanthaya, Advocate	"
8. Sri P. F. Rodrigues, Advocate & M. L. A.	"
9. Sri J. Puthabba, Advocate	"
10. Sri M. Srinivas Jain, Advocate	"
11. Sri K. Seetharam Bhat, Advocate	"
12. Sri A. Rajendra Shetty, Advocate	"

NON TEACHING STAFF:

1. Sri P. Krishnadas	Office Manager
2. Sri Raghuvvera Mudya	Librarian
3. Sri Chitharanjan Athikary,	Clerk
4. Sri B. Siddartha Ajri,	Cashier-cum-Typist
5. Sri Dolphy D'Souza	Attender.

STUDENT STRENGTH:

	Boys	Girls	Total
I LL. B.	147	13	160
II LL. B.	124	10	134
III LL. B.	102	12	114
			<u>408</u>

RESULT:

The College records with appreciation the good results secured by our students in the Mysore University in May 80 Examination. We congratulate them.

Vassan, S. S. III LL. B.	V Rank
Narendra, M. III LL. B.	VII Rank
Mukhyapran Konchady, I LL. B.	III Rank
Tharanath I LL. B.	VII Rank

PERCENTAGE OF RESULTS:

	No of students appeared to all papers	No. of Passed	Percentage
Third LL. B.	68	15	22%
Second LL. B.	34	10	30%
First LL. B.	63	8	13%

College Library:

The College is having 4040 (Four thousand forty) volumes of Law Books costing Rs. 1,25,000/-. The books include full set of Halsburys Laws of England and many other foreign Publications. We are subscribing to 16 Law journals from all over India to get first hand knowledge of current topics. Students are making best use of the books and journals. This year we have purchased law books worth Rs 22,000/- We are highly indebted to Prof. Parvathi Prabhu, Principal Besant Evening College, Mangalore for having donated 376 Volumes of very useful law books in memory of Late Sri M. M. Prabhu, Advocate and Late M. N. Prabhu.

Students' Council:

The Students' Council was formed with elected President, Secretary and Jt Secretary and 2 representatives from each of the classes. The Council was Inaugurated on 9-10-1980 by Prof B. Sheik Ali, Vice Chancellor, Mangalore University. Dr. P. K. R Warriar, Professor and Head of Dept. of Surgery, Kasturba Medical College, Manipal presided over the function. Sri D. Veerendra Heggade, President of the College Trust, blessed the students. A brief report of the activities of the Students' Council will be presented by the Secretary.

Sports & Games:

Students of the College have taken active part in different Games in the Karavali Zonal Tournament. We are happy to inform you that Mr. Gunakar Ashly Furtado, Second LL. B has represented the University in Inter University Tennis Tournaments held at Warrangal. He was the captain of the Mysore University Tennis Team which competed in the Karnataka State Inter University Tennis Tournament held in Bangalore recently. The Team got second place.

Old Students' Association:

The old students' Association is functioning well with Mr. M. R. Ballal as president. They have some novel schemes such as giving free legal Aid with the help of the members of the Association and holding seminars etc. This

requires full co-operation, active participation and funds I request the outgoing students to become life members of the association and participate in the constructive works of the Association.

As in previous years they have awarded a prize to the best outgoing student of the College. The prize is awarded to Mr. Vassan, S. S. who got Fifth rank in the University Exam.

I am very much thankful to Sri D. Vinayakumar, Vikas Engineering Company, Baikampady for having donated Rolling Shield to be awarded to a Class which gets highest points in all the curricular and extra curricular activities.

Conclusion:

I thank the members of the Students' Council and the students of the College for their co-operation and sense of dedication in all the activities of the College.

My respects and gratitude to our President, Sri D. Veerendra Heggade for his Guidance and support for the smooth running of the College.

My sincere thanks to the staff members for their unstinted support and participation in all the activities of the College. We pray Lord Manjunatheshwara to bless us to run and bring Glory to the Institution.

Thank you all.

JAI HIND



Report of the Students Council & Other Allied Committees for the year 1980-81.

By Shri Ravindranath K. Ail (*President, Students' Council*)

I deem it a great privilege to present before you the following report of the students, council and other committees during the year 1980-81.

Council's Constitution

The student council started its activities with the election of the office bearers. I have great pleasure to state that the elections were conducted in a calm and peaceful atmosphere in a democratic manner on 12-8-80.

President	— Mr. Ravindranath K. Ail	III LL.B.
Secretary	— Mr. B. G. Acharya	II LL.B.
Jt. Secretary	— Miss Soona Mani	I LL.B.
Lady Representative	— Miss. Nagaveni	III LL.B.

Class Representatives

Mr. B F Pinto	III LL.B.
„ Sathish Acharya	III LL.B.
„ Anandaraya Prabhu	II LL.B.
„ Jayaprakash Rai	III LL.B.
„ Prakashchandra K.	II LL.B.
„ Bojappa A.	II LL.B.
„ Subramanya Bhat	I LL.B.
„ Ravindra B.	I LL.B.
„ Vaman K. P.	I LL.B.
„ Jayantha Pakkala	I LL.B.

Thus constituted, this students, council was inaugurated at a colourful function at our college lawns by Professor Sheik Ali, Vice Chancellor, Mangalore University on Thursday the 9th October 1980. Speaking after the inauguration, referring to the proposal by the students council to permit Post-Graduate courses in aided colleges he said he has an open mind in this regard and assured that no capitation fees would be levied, and enough representation would be given to the poor etc.

Blessing the function Sri D. Veerendra Heggade, Dharmadhikari, Shri Kshethra Dharmasthala and President of S. D. M. Education Trust said efforts would be made to implement the conditions put forth by the Vice Chancellor.

Presiding over the function Dr. P. K. R. Warriar, Professor K. M. C., Manipal stressed the need for implementing the laws of the land without any bias.

The council has been very active throughout the year and is responsible for taking all major decisions in various students activities covering a wide field. It sat on many occasions and under the able guidance of M/s. Mahabala Bhat M, Rajendra Shetty, G. D. Shetty staff members and advisers to the council. The members took great interest in the activities of the students council.

For the effective functioning of the activities of the council we formed different committees, viz.

Editorial and Wall Magazine committee.
Sports committee.
Fine Arts committee.
Debating committee
Dramatic committee.
Social Service committee.
Picnic and tour committee.

In every committee ladies have been given enough representation and the lady members too actively involved in every activity. We are very glad to state that during the year under review we have involved most of our students in one activity or the other so as to facilitate them in learning the art of participation and team work.

Editorial and Wall Magazine Committee:

It is but just our fortune that we have got such an efficient personality as Mr Chandrashekhara Shekhar Final LL.B. as our student Editor. The committee has functioned very nicely during this academic year. The wall magazine was inaugurated at a colourful function for the first time in the history of the Law College by our beloved lecturer Sri Rama Adyanthaya. I have great pleasure in stating that a large number of students have been showing lively interest in the activities of the committee. Under the able guidance of Mr. Mahabala Bhat, staff adviser. I am quite confident that this year the magazine will be a goldmine of knowledge and ideas.

Sports Committee:

To cope with realisation of Inner strength and manifestation of team spirit

much attention has been given to sports and games. Our sports committee has been sportive throughout the year. The Council found an able hand in Jayaprakash Rai of Second LL.B, and whose dedicated service as sports secretary formed various college teams viz. Kabaddi, Volleyball, Tennis, Chess, Cricket, Shuttle Batminton and Athletics.

I can proudly say that our athletes have participated in many of the inter collegiate and other open tournaments like M. G. S. Dasara etc. It is a matter of pride and pleasure to all of us that Mr. Gunakar Ashley Fortado of Second LL.B. has represented our University in Tennis during the year 1980-81. It is true that luck does not favour us. Ours however is a gallant fight in almost all the events in the real spirit of the game and in spite of the fact that the college is badly in need of a pucca playground for constant practice.

In connection with the college day celebrations Inter class matches were conducted in the following events:

Men: Volley ball, Kabaddi, Cricket, Batminton, (both Shuttle and ball) Chess-carrum, Table tennis.

Women: Throw ball, Batminton, carrum, Table tennis.

The annual sports day was colourfully inaugurated by Mr. Rajendra Shetty staff adviser at the St. Aloysius college grounds. We conducted the following track and field events.

Men: 100 M., 200 M., 400 M., 800 M., 1500 M. 4 & 100 M. Relay, 5 K.M. walk
Shot put, High Jump, Long jump, Hop step Jump, Discus & Javeline.

Women: 100 M, 200 M, 400 M, 4 & 100 M. Relay, Shot put Long Jump, Discus.

We are very grateful to our beloved Principal Sri N. J. Kadamba and Sri Rajendra Shetty, Lecturer, who themselves are young and sportive for their encouragement and support in the field of sports and games. We are extremely thankful to the sports committee and the Secretaries Mr. Jayaprakash Rai and Miss. H D. Prema who took real pains in organising various college teams and competitions and the annual sports day:

Debating Committee:

Our Debating committee conducted very lively debating sessions on different sensitive topics. Our staff adviser Sri Rajendra Shetty and Lecturer Sri Rajaram Samitha gave life and spirit to the meetings so that under their able guidance 5 debates were conducted on current topics to keep the students for, skill alive. It is my proud privilege to say that under the able leadership of Mr. Colin Roy Colaco Second LL.B. as secretary of the debating society the committee successfully conducted the Inter collegiate debate competition for the first time in our college. Representatives from all the city colleges participated in this competition. Dear friends, please permit me to say that these meetings and sessions were quite educative and very useful to us and the council is grateful to those who happily associated themselves with us. Report on this aspect shall be incomplete if I do not mention the names of Miss. Sujatha Nayak and Mr. Subraya Karanth who represented our college in the university Elocution competition and other inter collegiate Debate competitions.

We thank our Debating convener Mr. Colin Roy Colaco and his teammates for having successfully discharged, their responsibility.

Drama Committee:

As regards the Drama Committee they have been in the vanguard of the Programme throughout the year. On the Inauguration of the students council, and on the college day they staged dramas in three different languages viz Kannada, Tulu and Malayalam. Under the supervision and able guidance of Sri Mahabala Bhat and Sri Kubunoor Balakrishna Rao the committee organised a Talamaddale on 'KARNAVASANA' on account of Navarathri Festival. Perla Krishna Bhat, Damodhara Mandecha, Chippar Krishnayya Ballal and four students from our college participated. I am particularly happy to tell you that the Drama Committee has entertained us with a "YAKSHAGANA BAYALATA" viz Athikaya Moksha at the college day celebration. I sincerely thank all the members of the Drama Committee for their sense of dedication and service.

Fine Arts:

I am very happy and proud to state that we have got good number of Musicians who actively participated in various inter-collegiate variety entertainments and competitions conducted by different clubs and Associations and colleges and have won prizes.

Picnic and Tour Committee:

Under the auspices of picnic and tour committee students organised a day's picnic to Shri Kshetra Dharmasthala and Someshwar Rock beach. On this occasion we

were even fortunate to have an audience with Dharmadhikari who also blessed us with his timely words of advice. Our sincere thanks go to Sri Harshendra Kumar of Dharmasthala for having arranged for us a fine lunch with sweets.

Social Service League:

As a part of Gandhi Jayanthi celebrations on 2nd October 1980 The committee organised a days Shramadhan in the college campus being assisted by B. B. M. students and old students. It will be wrong on my part if I do not mention the services rendered by the boarders of S. K. D. B. Hostel, Mangalore who had arranged a nice breakfast and tea for the day.

Other Cultural Activities:

A matter of pride and pleasure for all of us that under the auspices of S. D. M. Law college and S. D. M. college of Business Management and District Employment Exchange a symposium on "career guidance and self employment avenues" was held on 2-2-1981. Sri T. Prabhakar, Employment officer Mangalore spoke on employment in Govt. Sector. Sri M. P. Kini Divisional Manager Canara Bank spoke on employment in Banking and self employment. Sri Purushotham Poojary Advocate spoke on Legal Profession. Our hearty thanks go to Miss Shobha Rani and party of Besant Women's College, Mangalore for having entertained us that day with their sweet melody songs.

The council along with the respective committees conducted the following internal competition as a part of college day celebrations.

- 1) Elocution Both in English & Kannada.
- 2) Essay " " "
- 3) Poem Recitation " "

- 4) Music
- 5) Art
- 6) Flower Arrangement.
- 7) Rangoli
- 8) Fancy Dress

We extend our thanks to the judges who came to assess the talents of our students in the above competitions.

Our sincere thanks go to D. Vinayakumar of Vikas Engineering company, New Mangalore for donating inter class over all championship rolling shield.

The college day was celebrated on 28-2-1981. Honourable Sri Belpu Vasudeva Acharya, President of Karnataka State Bar Council presided over the function. Smt. Laxmi V. Acharya distributed the prizes. After the public meeting fine arts club and drama club entertained the audience.

According to me, given the opportunity, our law students inspite of the fact that a number of law students are employed we have succeeded in conducting many programmes.

I am deeply grateful to our Principal for giving us suggestions, advice and guidance from time to time, and Sri Mahabala Bhat, Rajendra Shetty, D. Krishnadas Office Manager and other staff members for taking keen interest in student activities. But for their help and Co-operation our dream would not have come true. I take this opportunity to remember all of them with gratitude.

I once again thank the management, staff, students and also the staff and students of B. B. M. for their Co-operation. I wish every one of you a Bright future.

"JAI HIND"

LAWLESSNESS IN INDIA

By: Chandrarasa Seka K., III Year LL.B.
STUDENT-EDITOR.

We are considered as one of the most religious and Law-abiding citizens in the world. Our crime rate last year was 43 per 10,000 population, by any standard a low and enviable ratio. However there is gradual increase in Crimes in recent days.

'To err is human, to blame it on the other is politics' goes the saying. Lawlessness is a phenomenon introduced by the exploiting classes and some of our existing laws are only to protect that class. The present laws in this country therefore seem to be anti-people, against the poor, the toiling masses, who are much too docile and Law abiding. In such a situation major irregularities of those in authority are ignored while the common man's minor acts of lawlessness get high lighted.

Our legal system is defective. Under this system, the real offenders and culprits many a time go unpunished. The Law stands helpless when juxtaposed with the propertied classes. The only solution to this is to bring about a transformation of Society peacefully or by revolution. Otherwise a day may comewhen one would feel ashamed of being an Indian.

Lawlessness is widely prevalent in all public sector undertakings and Government Departments. Corruption, like cancer, has spread deep and wide. Smuggling, bribery, boot-legging, strikes, rape and black money have become almost accepted norms of life. Day by day the cost of living

is going up, people can afford less and less. A bleak future can be forseen even by the blind.

Hunger is one of the primary causes for Lawlessness in our country. Lawlessness is rampant throughout the world but India is one of the countries where people are forced to break the Law in their search for food.

A glance at the number of workers on strike, will reveal the psychological impact of the turbulent Socio-Economic conditions of the Trade Unions. Workers commit breach of law by resorting to strikes without notice. Then comes a stage when all that the matters is survival, the means employed is immaterial.

Poverty is rampant here, even then some people do not wish to work when they are given jobs, for they have found easier methods of earning a livelihood. The same trend prevails among the majority of students who do not find education an effective means to earn daily livelihood. For, our educational system is a degree-oriented and not a job-oriented one.

Let us go a step further and peep into the life styles of professionals who are known as the foundation stone of society. Among the professionals in each category one section is involved in third rate activities. Let us come to the particular professions. Oh! Doctors, among them some indulge in malpractices by issu-

ing false certificates, some architects issue fitness certificates to buildings unfit for habitation and enable contractors to collect their quotas; A section of Lawyers indulge in shady activities like conspiring with the Police department to win the case or taking opponents into confidence for their perquisites. Finally a few chartered Accountants certify accounts that are later proved false by Industrial Tribunals. "Success has many fathers, but failure is orphan". Above all the Govt. itself commits fraud when it does not insist that a subsisting award should be binding on both the workers and Management. Instead they ask the employer to terminate the services of workmen when an award directing the company to reinstate them is in force.

We are a Lawless people but certainly not the most Lawless. Lawlessness in our country seems to be institutionalised. It is in built in the very structure, our courts, prisons etc. Lawlessness has been steadily increasing since independence and if this trend is allowed to continue, one day definitely the evil effects will lead to an explosion and it will be sufficient to collapse the social structure and take it to primitive stage once again. It is mainly due to the complicated and complex Laws framed in the pre-independence days and based on conditions prevailing in England, still not being amended to keep abreast of the vast progress made by Industry in this country.

The third degree methods of the Police are one more blatant instance of Lawlessness, and after the Bhagalpur blinding, no Indian can openly say that we are also a law abiding people. This act wrecked the golden principle of Criminal Law in India when the accused is treated as innocent until and unless proved otherwise. Some times some Police officials confuse Indian Criminal Law

with Greek Criminal Law which is contrary to Indian principles.

Hear me, budding lawyers, time is ripe, awake from your slumber, give up your false dignity. If we use our meticulous attention to remove the evils in society, definitely the future generation will be saved. Let the political parties keep off the University campuses, for education is poleuted with political intervention. It is time for political leaders to develop a keen sense of introspection and know the cultural values of this Country

We are having a low percentage of educated people compared with other developed countries of the world. The question here is, who are the Lawless? Educated or uneducated. Uneducated are lawless due to lack of understanding i. e., what is what. But educated are found more lawless for they think that it is a good opportunity to cheat the uneducated in every respect. Many say that they don't want education, for the educated are found more lawless. It is because of two reasons:

- (a) The present educational system is defective; the basic system of education should be changed.
- (b) Only a few have got the opportunity of education. Mass education is needed.

The former can be fulfilled by introducing a selective test in the Primary education level itself. So that each student can have the opportunity to make his choice. And also find it difficult to cheat his compatriots without the co-operation of others.

The latter can be fulfilled by introducing a system of compulsory education up to S. S. L. C. Otherwise it is foolish to provoke the people to revolt against the existing norms. Only by educating the people in the real sense, Society can be revolutionised automatically. □

Humour in Courts

By U. Mohammed Ali, B.A., D.B.M., LL.B. III

The atmosphere of a Court of Law is perhaps the most dull and monotonous. But there are occasions of humorous episodes that cause great amusement and laughter in Law Courts. There are battles of wit between lawyers and judges, lawyers and lawyers, or between lawyer and witnesses.

The Court room is often likened to a stage with the judge, the lawyer and the litigant as the leading lights of the play. Once a leading lawyer had said, "My profession and that of an actor are somewhat akin, except that I have no stage props to help me, and no words are written for me to say. There is no black cloth to increase the illusion and there is no curtain. But out of the vivid living drama of somebody else's life, I have to create an atmosphere—for that is advocacy".

About lawyers, Gladstone used to say! "They are always more ready to get a man into trouble than out of it."

There is an interesting story about a Duke. A poor lawyer died. There were not sufficient funds to give the deceased a decent burial. Some of his well-wishers and colleagues approached the Duke and requested him for some donation. "For what purpose?" the Duke asked. "We want to bury a lawyer" was the prompt reply.

The Duke brooded over the matter for some time and then asked, "How much do

you want?". "Please give us 20 pounds, Sir they said". Instead of 20 pounds the Duke generously gave 40 pounds and said, "Bury two, instead of one".

Well then, stories may discourage young and budding lawyers but they do provide the necessary good humour. The Court rooms are of course, the places which have ample scope for generating humour in massive doses.

Here is a fascinating story of a judge who was not very alert to the arguments made by the lawyer. The judge then suddenly heard a donkey braying outside the Court room. He inquired, "What is this noise?".

Pat replied the lawyer arguing the case, "Sir, this is the echo of the Court."

The witty reply elicited laughter in the Court room. The judge became very attentive thereafter.

Soon he got the better of the lawyer. The donkey started braying again and the judge comically remarked. "Please don't both of you speak at the same time.

An eloquent example of witticism is told of a judge Mr. Justice Maule, was known for his sarcasm and arrogant temper. As a barrister, he had to plead before Judge Tanton, known for his brusqueness by the nickname Bear. "You are talking like a child Mr. Maule", said the impolite Judge Tanton irritatingly. "Just like a child." Looking straight at the Judge, Maule said

with the utmost gravity, "I don't resent being likened to a child, for a child if spared becomes in the process of time a man. But once a 'Bear' My Lord, always a Brute."

Once an eminent advocate of our country was arguing a case before a judge who had risen from the bar. The judge was in the habit of snubbing his erstwhile colleagues. One day while a case was being argued, the lawyer referred to a book of which there was only one copy, which was the one in his hands. The judge asked for it and it was passed on to him. While going through the book, he found a bug. Addressing the lawyer, He said "There is a bug in your book." The latter replied at once, "Sir, it is one of those *ambitious Bugs* which have gone from the bar to the Bench.

Before electric fans came in vogue, *Pankhas* used to be tied to long ropes which were constantly pulled by Coolies. On one sultry day in Madras High Court, the judge went to sleep. The late Mr. Norton, who was arguing the case before him, found himself in an awkward situation. It so happened that the PUNKHA coolie was also enjoying a nap. Mr. Norton felt very annoyed. He thumped the table with his books, as a result of which both the PUNKHA coolie and the judge woke up with a start.

The judge asked the counsel, "What's the matter? Mr. Norton's crushing retort had the telling effect. He replied, "Oh, nothing My Lord It is only the impertinence of the Coolie to think that he can go to sleep in open Court, as if he is also a judge."

An eminent lawyer who had made a significant contribution to Court room humour was an Irish Barrister John Curran, considered to be the high priest of the scintillating repartee. An Irish judge had

trained a small dog to sit beside him in the Court. One day, when Curran was arguing the case, the judge turned his eyes away from him in contemptuous indifference and started foundling the dog. The Barrister stopped, "Go on" said the judge, "I beg your pardon" answered Curran, "I thought your Lordship were in consultation."

Sir Tej Bahadur Sapru, the Legal luminary, is also well known for his delightful humour in the Court rooms. Once he was arguing a case in the Allahabad High Court before a Non I. C. S. Judge, with substantial judicial experience. The judge was visibly annoyed at the way he was explaining the fundamental principles of Civil Law before him. The judge remarked: "Sir, Tej, please remember, I am not a I. C. S. Judge", "I know My Lord, It is a very difficult examination to pass" resorted Sapru.

Mr. Justice Khosla, the former chief justice of Punjab High Court, recounts the story of a Lawyer who was not particular about dress and appearance. One day, unexpectedly, he appeared in the Court meticulously dressed. He was well-groomed, wearing a new turban. The judge slyly sizing him up said, "It seems you got a lottery" He repaid with the same coin at once and retorted, "Sir, How can I be so lucky as you are, you get a lottery on the first day of each month."

Ignorance of the language or the legal procedure has always provided the necessary grist to the professional humourist's mill.

A young English barrister who knew more law than Hindustani was cross examining for the defence on the question of measurements. He asked the plaintiff's witness, How did you come to know their measurements? "by ANDAJ". "by

ANDAJ" said the second, and the rest repeated in the same refrain.

The Barrister addressing the Court said, "My lord, I have very little to say, the Palintiff cannot hope to succeed, because he has omitted to call the most important witness in the case, The Man "ANDAJ" and Andajhas not been called." The Court broke into laughter at the suggestion much to the embarasment of the barrister.

S metimes an affable insolence heard in the Court relieves the tedium of the law.

The story goes of a prisoner who was

an old offender not unknown to the judge who was trying him.

It is time you checked in your career of Crime, said His Lordship, "How many times, have you been convicted of this offence before"? Five was, the man's unruffled reply. "Five", said His Lordship. "Then this time I shall give you the maximum sentence laid down by the law, Maximum? "Maximum"? echoed the prisoner.

"Don't then regular customer get a bit of discount"

Can anyone beat this veritable gem of humour?

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Political Influence in the Field of Judiciary

M. Pran Konchady *Second LL. B.*

The Executive, Legislature and Judiciary are the three organs of the State. Of the three, the Judiciary is the weakest as it has neither the power of the sword, neither money nor influence nor physical machinery to enforce its own decisions. However, by and large the Judiciary has been respected by the people of our country.

Since the dawn of Independence, there has been a growing conflict between the Executive and the Judiciary. This is an unhealthy sign as it is the Constitution that ought to reign supreme. In the famous 'Golaknath' case the Supreme Court ruled that Fundamental Rights could not be amended. The Government reacted by amending A. 368 of the constitution thus enabling all parts of the Constitution to be subject to amendment. In a democracy, 'to ensure fraternity.....and the integrity and unity of the nation' (as stated in the preamble) it is essential that fundamental rights are retained. The importance of the rights enshrined in A. 19, are highlighted by the happenings in Assam.

The decision of the Supreme Court in 'Minerva Mills' case that fundamental rights are not amendable is most welcome. Other significant points clarified in this decision are:

- 1) Parliament sought to overthrow the supremacy of the Constitution (in the 42nd Amendment Act) and this had to be struck down.
- 2) The basic structure of the constitution is not to be amended. Ouster of the

court's jurisdiction destroys the basic structure. The Supreme Court therefore struck down this offending amendment.

The Government of India has adopted the practice of appointing sitting and retired judges as Chairmen of governmental Committees and Commissions. This is highly deplorable, since it tends to make the judges to look forward to Govt. appointments after retirement. Hence impartiality would be a matter of doubt, when the Govt. is one of the parties to a suit. It would be better to pay the judges a handsome pension, instead.

Soon after the decision in 'Kesavananda Bharati's case the Govt. superseded three senior judges of the Supreme Court, and appointed A. N. Ray J as Chief Justice. This led to the charge of favouritism, since A. N. Ray J had passed a dissenting judgment favouring the Govt. in an earlier case. The Govt. then clarified that Seniority is not the only basis for selection of the Chief Justice. The Law Commission's recommendation that such matters should be referred to the entire sitting Bench of Supreme Court, is the procedure that ought to have been followed.

The Indian Constitution provides that judges of one High Court may be transferred to another High Court. Recently the Chief Justice of the Madras High Court was transferred to Kerala High Court. The judge concerned preferred to apply for premature retirement. There is a strong

possibility of political overtones in this affair. According to the Law Commission such transfers should normally be with the concurrence of the judge concerned.

Judges ought not to be committed to political or economic ideology as it would have a bearing on their judicial pronouncements. It was recommended by the Law Commission that judges appointed to the Supreme Court should not have had any political affiliations for 7 years prior to appointment.

The appointment of judges who are not suitable judges due to incompetency, is one of the reasons for the large number of pending cases. It would be incorrect to

assume that the moment the judge dons his judicial robes, he discards all his attachment to political or economic ideologies, and enters into the heavenly aura of the Bench. It would depend essentially on the individual concerned. Nowadays, judges are some times compelled to seek the assistance of lawyers even to obtain a suitable place of residence. Judges should be ensured of basic necessities, so that they could pronounce judgment, without fear or favour.

Our Constitution has provided that the Judiciary shall not enter into politics. It is equally important that political interference in the Judiciary is eliminated.

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been guaranteed by Art. 30. Art. 30 (1) says "All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(2) The State shall not, in granting aid to educational institutions discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

Minority, whether religious or linguistic, has a fundamental right to establish and administer an educational institution of its choice. This right cannot be waived. The rights conferred by Art 29 and 30 are not "privileges" but constitute limitations upon the power of the State and cannot therefore, be surrendered or waived by any member of the minority or any minority institution.

The word "Minority" has not been defined in the Constitution. Art 30 (1) indicates two aspects, namely religion or language on which "minorities" are to be determined, and it need not be both. A community may constitute a minority based on language, even though it may not have a separate script and the only requirement is that it has a separate spoken language. The only test to decide whether a community is a minority or not is to determine whether the community is numerically less than 50% of the population of the state concerned. If it is state law, a minority community of the state would be entitled to the protection of Art 30 (1) even though it may not constitute a minority in relation to the whole of India. Hindus could be construed as minority in the State of Punjab.

Religion is not defined anywhere in the Constitution. A religion, according to

Supreme Court, in *Commissioner HRE, Madras V. Lakshmindra Thirtha Swamiyar*, "Undoubtedly has its basis in a system of belief or doctrines which are regarded as conducive to their spiritual well-being, but it will not be correct to say that religion is nothing else but a doctrine or belief" A religion may not only lay down a core of ethical rules for its rituals and observances, ceremonies and modes of worship, which are regarded as integral part of religion and these forms and observances might extend even to matters of food and dress. Religion is a matter of faith with individuals. It need not necessarily be theistic, as for instance religions like Buddhism and Jainism do not believe in God or in any Intelligent First Cause. There cannot be a 'religion' within a 'religion'. A section of a religion may constitute a religious denomination. A religious denomination cannot be called a minority based on religion.

The meaning of the word "religion" in Art 30 (1) is confined to the well defined religions such as Hinduism, Islam, Sikhism, Jainism, Christianity etc.

India is a multi-linguistic nation. A linguistic minority is one which must at least have a separate spoken language. It is not necessary that language should also have a distinct script for those who speak it to be a linguistic minority. "A linguistic minority is a group of people having mother tongue different from that of the majority in a State."

Art 30 (1) confers two rights on the minorities viz. (1) to establish and (2) to administer, educational institutions of their choice.

The minority will have the right to administer educational institutions of their choice provided they have established them. The Supreme Court, after analysing

the various dictionary meanings, expressed its opinion that the expression "to establish" used in Art 30 (1), means "to bring into existence" and that it cannot be said that the only meaning of the word "establish" is "to found" in the sense in which a charitable institution is founded.

The right is to establish institutions which will effectively serve the needs of the community. There must be evidence of a minority having established the institution. The mere fact that an institution was founded by a person belonging to a particular religion is not at all conclusive on the fact of 'establishing' the institution under Art 30 (1) Vishwanath Aiyar, J in A. M. Patroni Vs. Asst. Educational officer, points out, "For establishment it is not necessary that the school must be constructed by the community. Even if a school previously run by some other organisation is taken over or transferred to the Church and the Church reorganises and manages the school to cater to, and in conformity with the ideals of Roman Catholics it can be safely concluded that the school has been established by the Roman Catholics" It is also wrong to suggest that the protection of Art 30 (1) applies only to institutions established after the commencement of the Constitution.

The right to "administer" an educational institution means the right to 'manage' the institution which implies the right to sufficient freedom to the founders of the institution to manage and mould the institution in accordance with their vision and purpose. In Art 30 (1) the word "administer" needs more emphasis than the word "establish"

The right of a minority to administer educational institutions of their choice is subject to regulatory measures which the state might impose for furthering the

standards of education. The right to the administration of institutions of minority's choice in Art 30 (1) means 'management of the affairs' of the institutions. This right is subject to the regulatory power of the State. "Article 30 (1) is not a charter for maladministration". The right to administer may be said to consist of the following rights.

- i) to chose it managing or governing body.
- ii) to chose its teachers.
- iii) not to be compelled to refuse admission to students.
- iv) to use its properties and assets for the benefit of the institution.
- v) to select its own medium of instruction

The right of a minority to administer its educational institutions is not absolute. It must be subject to reasonable regulations for the benefit of the institution as the vehicle of education for the minority community concerned, such as:

- i) to maintain the educational character and standard of such institution e. g. to lay down qualifications or conditions of service to secure appointment of goodachers.
- ii) to ensure orderly, efficient and sound administration and to prevent maladministration,
- iii) to prevent anti-national activities.
- iv) to enforce the general laws of land, applicable to all persons e. g. taxation, sanitation, morality etc

Such regulations may be made either by legislation or by executive orders. The principle must, as the Hon'ble V. R. Krishna Iyer J says in Gandhi Faize-e-am College Vs. Agra University, "Hands off administration altogether is a tall call to-day; but hand cuff managements into uniformity is also not the correct rule". □

Don't be a Primitive Man, Please

R. K. Unnithan, *Final LL. B.*

Are you a human being? ofcourse you are. Not only you but we are all human beings. No doubt, we are not animals. Can we claim that we are all human beings? Most of us can't. Why? what is the difference between a human being and an animal? We can easily answer that the most distinguished feature that separates us from animals, is the very rational thinking capacity of man. Do we all possess this out-standing feature? Let us examine

The Primitive man when he looked around might have wondered by seeing this universe. Everything in the Universe was well ordered and systematised. There was the earth on which he stood, giving nourishment to men, animals, plants etc. There was the sun in the sky, giving light and heat. There was the moon; there were the stars in the sky. There were also the natural forces like thunder, lightening, rain etc. He not only enjoyed the benefits from them but also witnessed their bad effects. No wonder he exclaimed; he imagined that all those forces were the creation of one Almighty. Due to that very reason he began to adore that Almighty, not by respect but by fear. Days followed, his successors created a number of such Almighty forces from their imaginations and began to worship them in the names of various Gods. They made a number of anecdotes about these gods, the outstanding feature of which was that it allured the people and people became fascinated by it.

Gradually primitive man ceased to be

so. He began to develop physically as well as mentally. The result was that he started to think rationally. At the very outset scientific thought and reasoning developed. It proved that certain beliefs of the primitive men were superstitions which are far from truth; it would be dangerous to the human race if they follow them.

We the people of 20th century out-dated all these superstitions. Do we all? No. Most of us are still persisting in it. When we get deranged, we immediately rush to the local wizard, instead of going to a psychiatrist. When we get some difficulties in our life, we rush to the horoscope reader or the palmist and seek advice from him. We know that these wizards and palmists are taking benefits out of the ignorance of the people in the name of superstitions. Still most of us are doing so. An ordinary man cannot be blamed for this. Since the very nature of human beings is the desire for a better life, they always look upwards and follow the highest personalities in their societies and try to imitate them as they can. Unfortunately, it is seen that most of our high level personalities encourage these superstitions by following themselves. No wonder, they are not wrong. The feelings which shaped such well positioned men are originated from their ancestors and they follow what they got even without thinking about its correctness.

We all know the very fact that the

only way to our success is doing hard work. We are doing anything and everything by ourselves and if it is not possible we seek the help of other human beings and not of any unknown persons. by knowing this why we waste our time and money except in the channel of hard work? Why can't we think rationally and see things properly? Why are we reluctant to work hard and march towards success? Why we

can't be the enemies of our successors? Why can't we give a proper guideline to our followers? Have you ever thought that these superstitions which lead you indirectly to go back and to be a primitive man are the off springs of the ism? If you did, you are the rational man; you are the man of the day and you will be recognised by your followers.

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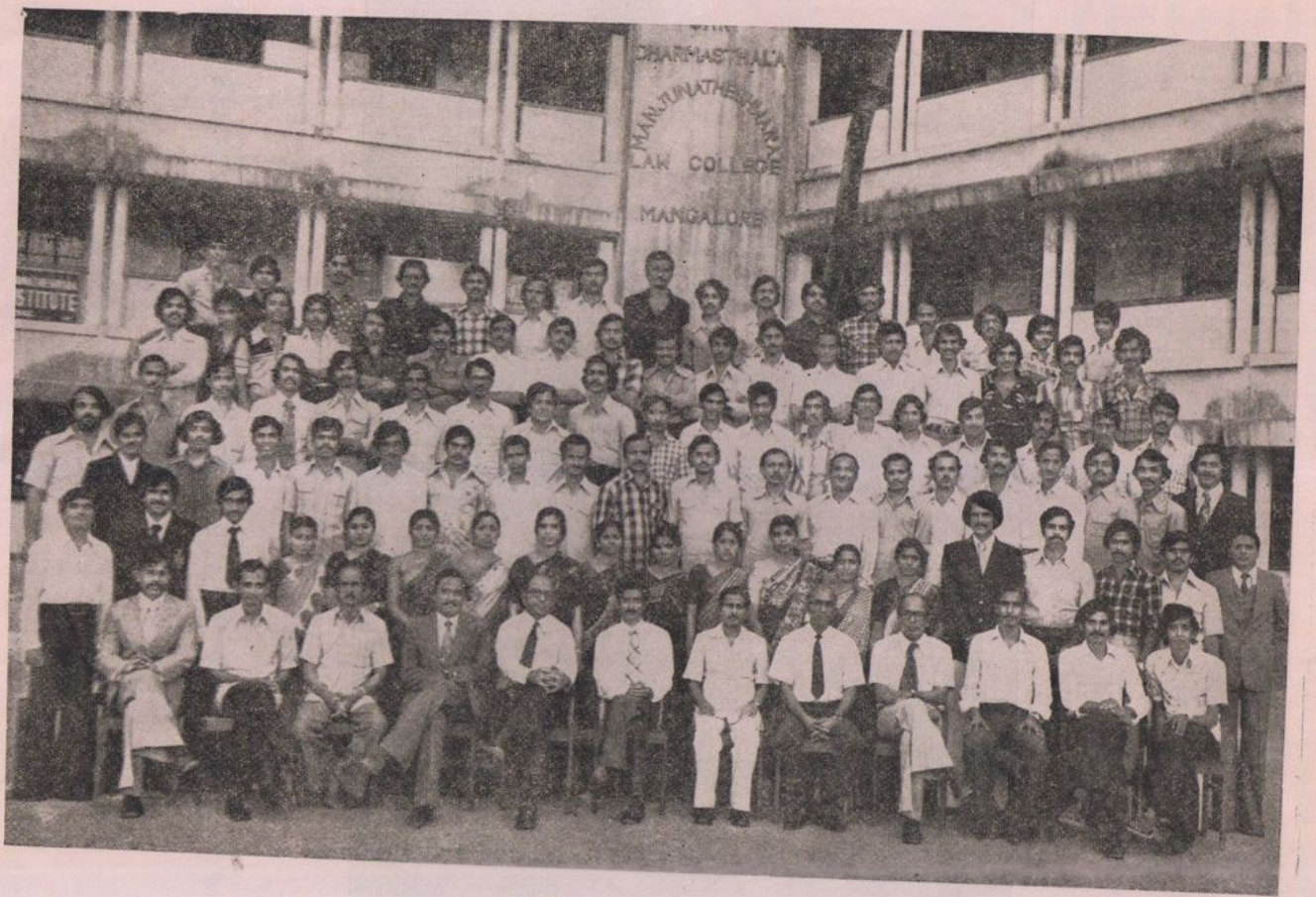
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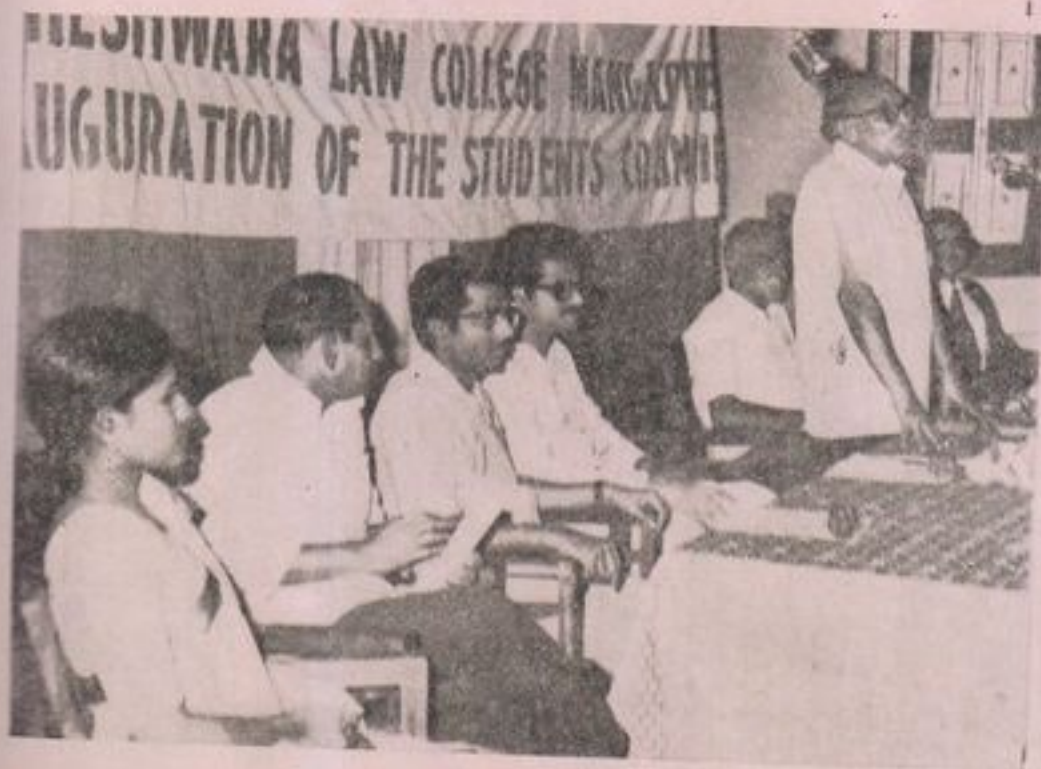


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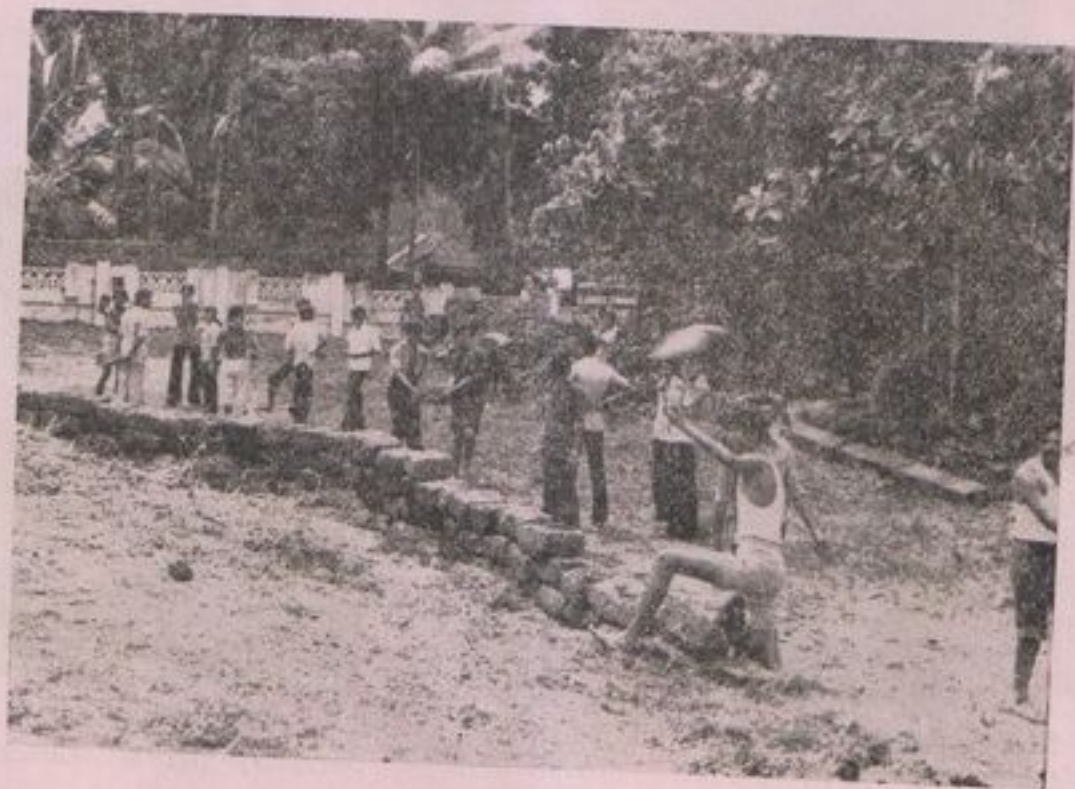
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Yakshagana Bayalata

HONOUR THY FLAG

Janardhan Shetty, *Final LL. B.*,

The first Indian Flag symbolizing the Indian people's aspiration to nationhood was hoisted in Paris in the early 1900s by Madame Bhikaji Cama and her group of exiled revolutionaries.

Nine years later, during the Home Rule Movement, Dr. Annie Besant and Lokmanya Tilak presented yet another flag; but the rising tide of nationalism quickly made the flag unacceptable. A call for new leadership brought Mohandas Karamchand Gandhi to the forefront, and it was through Gandhi that India was to get her first tricolour. On July 22, 1947, three weeks before Indian Independence, the Constituent Assembly adopted the tricolour as India's National Flag.

Today, 34 years after Independence, the flag continues to stir profound feelings of nationalism in most Indians. To guard this symbol of Liberty against desecration by the few, Parliament in 1950 included a section on the National Flag in the Emblems and Names Act, forbidding its use in any trade mark or design unless permitted by the Central Government. Later in 1971 it passed the Prevention of Offences to National Honour Act, stipulating 3 years' imprisonment or fine, or both for anyone who, in public view, mutilates, defaces, defiles, disfigures, destroys, tramples on or otherwise brings the National Flag into contempt.

Not just a piece of bright material, but the symbol of a great nation, the tricolour must be displayed correctly,

reverently, and according to very specific rules:

(1) The dimensions of the National Flag should be in the ratio of 3:2 and the Ashoka Chakra should have 24 spokes,

(2) The National Flag should be hoisted at sunrise and lowered at sunset. It may be displayed after sunset only on very special occasions

(3) The Flag should be raised briskly and lowered slowly and ceremoniously.

(4) It should not be allowed to touch the ground or trail in water. It should flutter freely.

(5) No flowers, garlands or emblems may be placed on the flagmast, nor any other flag flown on the same pole.

(6) No other flag or bunting should fly above the tricolour and none beside it, except for the U N. flag and other national flags which may be hung to the left.

(7) The Flag may be flown daily only from important public buildings such as the Lok Sabha, the Rajya Sabha and the Supreme Court, at border posts and on the official residences of the President and Vice President, Governors and Lieutenant-Governors.

(8) The public may hoist the tricolour only on special days.

(9) The privilege of flying the Flag on motor cars is generally reserved for selected dignitaries: the President and Vice President, Governors and Lieutenant-governors, the Prime Minister and other

ministers, Speakers, Chief Justices and heads of Indian missions abroad.

(10) The Flag should not be dipped in salute to any person, no matter how exalted; or to any edifice or object, no matter how sacred.

(11) The tricolour may not be used or displayed as a festoon, rosette, bunting, curtain, table cloth or drapery and pieces of coloured cloth should not be arranged so as to look like it.

(12) It should not be used as part of Costume or uniform, embroidered on cushions and handkerchiefs, or printed on napkins and boxes. Lettering of any kind is not allowed on the Flag. Its use in

advertisements is prohibited except when allowed by the government.

(13) On the death of a notable, whether Indian or foreign, the Flag is flown at half mast only.

(14) When the Flag is worn out or faded, it should not be displayed. Once torn, it should not be mended and used again. A damaged Flag must be burnt or otherwise destroyed in a manner befitting its dignity.

Our Flag, like a child, was born out of love—love of country—and has become dearer for many and great sacrifices were made for it Long may it Wave!

* * * *

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THE NEGLECTED AND THE DAMNED

By: SHASHIKALA SHETTY, I LL.B. (A Section)

A well dressed boy caught while stealing the bride's jewels. His modus operandi-pretending to be one of the marriage party.

A child, found lying alone on a railway platform. Another one, apprehended for ticketless travel in a train.

Cases like this fall under Section 4 (f), 4 (n) and 4 (O) of the Mysore Children's Act 1964 which defines the terms 'Juvenile Delinquent' and 'Neglected Child'. In practice, the distinction between a juvenile delinquent and a neglected child is hard to maintain. The child found on a railway platform would be termed "neglected" though he may have also travelled ticketless. A child caught without a ticket on a train is called a juvenile offender.

Officially, juvenile delinquency consists of misbehaviour by children and adolescents that leads to reference to the juvenile courts. Juvenile delinquency ranges from murder, burglary and rape to trivial offences like petty thefts, house-break, causing obstruction etc., Juvenile delinquents are generally products of slum areas, with a premature consciousness of the economic struggle. This coupled with inadequate schooling facilities and the detrimental effects of the local "goonda cult" often lead them to a life of crime. Also family maladjustments, disharmony and emotional disturbances are the largest contributing factors of juvenile crimes.

Juvenile offenders and neglected children are normally rounded up by the police. when a young person gets entangled with law, the police charge sheet him, as they would any other criminal, but instead of being sent to jail, he or she is forwarded to a Remand Home pending trial by a juvenile court.

A remand Home is only a transitory accommodation for children awaiting trial. One big minus point in these homes is that the chronic offenders, residuates, first offenders, destitutes, uncontrollables, all are mixed together indiscriminately. This has deleterious effect on many of the young and relatively innocent minds and leads to a circumstance wherein children leave the Home more proficient delinquents, than they were before.

Even in Mangalore, there is a Remand Home at Bejai. A majority of the cases sent to Remand Home are for thefts, house-breaking etc. In addition to this, neglected and uncontrollable children also find their way there. Tracing a neglected child's people is quite a hurdle. Often the children are too small to give a coherent address and sometimes they are practically from nowhere and have no address to give.

Besides the Remand Home, there is a special school for the mentally retarded and delinquent children at St. Agnes and also a Family Service Agency at Roshini Nilaya, which have helped individuals, families and

communities. The main services under their "Reaching out to Individuals" are categorised as child Guidance, the physically Handicapped, the aged, the unemployed and vocational guidance. The main services under their "Reaching out to families" are sponsorship, foster care, family helper project and counselling. And the main services under "Reaching out to communities" are Balbhavan, Balahar. Distribution of clothes etc, The agency staff has collaborated with the Mangalore Municipality in initiating the Bal Bhavan—a recreation centre for the children in Valencia area. Balahar which is then nutrition Programme for children is also done in collaboration with the Municipality.

Children who are committed to certified schools at the discretion of the Juvenile Court on the basis of evidence given by witnesses and home enquiries are sent to certified schools.

According to Section 25 of the Children's Act, "every neglected child or juvenile offender" sent to a certified school shall be provided with not only accommo-

dation and maintenance but also some educational facilities to develop his character and abilities" The children in these schools are given vocational training in weaving, printing, tailoring, carpentry and banking. Sometimes, their handicrafts are sold in exhibitions and they print programmes, pamphlets for institutions like the Bal Bhavan.

When one considers the nature of the "education and reformation" imparted in these institutions it is not surprising that on leaving, quite a few of them suffer a lapse. All of them do not return to their old environments.

It appears therefore, that to check and prevent juvenile delinquency it calls for a new level of involvement with a corresponding emphasis on contemporary application of existing knowledge with an eye to future trends. There is a great need for the public to become more aware of the problems that could foster delinquency among children and their participation in the form of voluntary organisations for rehabilitation and reform is essential. □



Why Criminal Cases Fail in Court?

— K. Prabhakar Achar, *II LL.B. 'A'*

Punishment to the guilty is the end of criminal prosecution. But many criminal cases end in failure of the prosecution. Failure of criminal prosecutions will resultantly increase the crime rate as the criminals gain confidence in escaping the clutches of law.

So many factors are there, which are the causes for the state's failure in bringing home the guilt of accused persons. Adopting improper methods by the investigating agency (normally the police) in collecting the material evidence during investigation into a crime in an unbiased manner is one such aspect that is responsible for the failure of criminal prosecution. The members of society also owe a duty to assist the police by co-operating with them in bringing the offenders to justice. The purpose of our penal system is to afford safety to the society, more than inflicting punishment to the crime doers. Therefore it is for the society in its own interest to see that the offenders are brought to justice. However, police are there to maintain law and order by preventing crime and by taking steps to punish the criminals. The present day tendency of the individuals in the society is to mind their own affairs. Men do not come forward to furnish the information with them to the police. Even at a time when grave crime is committed, people skulk away from the scene, in order to avoid their complicity in the administration of justice. Resultantly, the police are deprived of placing the valuable materials before Court. Therefore, they shape the investigation in their own style.

In many cases the recovery of weapon or any incriminating articles are shown to have made "on the information of the accused" (vide section 27 of the Indian Evidence Act). We can also come across number of cases, where the accused are shown to have made a confession statement. Evidence of this nature is viewed with great care and caution by the courts. Consequently, it is not possible to convince the courts by withholding the true state of affairs.

The first information report (FIR) is a very vital piece of evidence in a criminal case. Courts attach very great importance to this document, since the entire prosecution is based on the FIR i.e., the report under section 154 of the Criminal Procedure Code. Due to the attitude of the members of the society, in avoiding their complicity in a criminal trial, many a time FIR is not being lodged promptly. In AIR 1973 S.C. 501 (Thuliakali-vs- State of Tamil Nadu) our Supreme Court has held that:

"The object of insisting upon the prompt lodging of the report to the police in respect of commission of an offence is to obtain early information regarding the circumstances in which the crime was committed, the names of the actual culprits and the part played by them as well as the names of the eye witnesses present at the scene of occurrence.

Delay in lodging the first information report quite often results in embellishment which is a creature of after thought. On account of delay the report not only gets

bereft of the advantage of spontaneity, danger creeps in of the introduction of coloured version, exaggerated account or concocted story as a result of deliberation and consultation.

It is therefore essential that the delay in lodging of the first information report should satisfactorily be explained."

This decision of our Supreme Court and various other decisions speak much on the prompt lodging of information to the police. Therefore, by our ignorance and disinterestedness in taking part for the safety of society, we are responsible for the failure of criminal prosecution. Of course police too, for their own reasons, despite lodging the FIR promptly, delay its registration and remittance to the nearest Magistrate. This can be due to pressure of work, directions from the superiors or the like reasons.

Some times during investigation, people take active part in co-operating with police. But later they lose interest and refuse to support the prosecution in Court. Statements recorded by the police under section 161 of the Criminal Procedure Code have no evidentiary value till the witness deposes to that effect in Court. Further section 162 of the Criminal Procedure Code provides that signature of the person making the statement shall not be obtained. Therefore there is no compulsion to a person that he has to depose in Court in the same tone as his statement before the police was. Witnesses can easily deny their statement before police. With some apprehension in mind, people though have actively participated in the investigation, do not support the prosecution in Court. The possibility of police recording the statement to suit the case without questioning the witnesses also cannot be ruled out.

Besides the above factors, wider protection of law has been given to accused persons. The axiom of criminal law is that hundred guilty persons should escape than that an innocent person should suffer. Golden rule of criminal jurisprudence is that an accused is presumed to be innocent till he is proved to be guilty. Except when an accused relies on the general exceptions of the Indian Penal Code as his defence or any other circumstances enumerated under section 105 of the Indian Evidence Act, the burden of proving the guilt beyond reasonable doubt rests on the prosecution. It is enough for the accused to simply deny the accusation against him. The law takes its stand by the side of the accused with a view to protect his liberties, rendering the task of the state in bringing home the guilt of the accused a difficult one. It cannot be denied that an individual's liberty is paramount, nor there can be a discrimination between an accused and other persons. With all the above factors operating, coupled with a number of infirmities in the investigation, if the case is handled by an eminent and intelligent lawyer, the case of the prosecution is bound to fail.

Due to the operation of the above mentioned factors among many other factors, most of the cases fail in a Court of law. However during pendency of criminal prosecution, a person suffers both financially as well as psychologically. The fear of being put behind bars is always there in the mind of a person accused of an offence. This sort of mental agony and tension is the greater punishment than anything else. However without disturbing the protection given to an accused under law, if it is possible to set right the other drawbacks in a criminal prosecution, no doubt it will help in bringing the crimes under control.

REFLECTIONS ON A LONELY EVENING

By: A. R. PRABHU, II LL. B.,

I distinctly remember the day we first met,
The first smiles exchanged, first words spoken
the colour of your attire and of flowers,
in the beautiful garden wherein we walked,
and the witness—the Sun, his rays,
reflected in your inviting eyes,
Do you, my love, remember too?

Each moment hence we moved together,
on sandy beaches or public parks,
or Picture houses or in each other's arms
is recorded forever in my heart
But I am not really so certain
when exactly it turned into love
All eternal or so I thought.

Of course I remember the day you left me
to greener pastures never to come back,
lacking true conviction to attain
the very thing that you once seek.
Now you haunt me in my thoughts
each waking moment and in my dreams,
Each sleeping night.

Like legendary Cisyphus, deemed eternal,
I carry the burden memory on my back,
throughout my journey and yet I'm captive
in a dark corner of a house your heart,
which was mine but no longer so
Will you ever have mercy and open the door
and allow me to escape free and out?

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ಹಾಲು, ನೀರು ಮತ್ತು ಕಲಬೆರಕೆ

ನುಹಾಬಲ ಶೆಟ್ಟಿ, ಕೆ. ಅಂತಿಮ ಯಲ್. ಯಲ್. ಬಿ.,

ಕಲಬೆರಕೆಯೆಂಬುದು ಇಂದು ಹೆಚ್ಚಾಗಿ ಪ್ರಚಲಿತವಾದ ಒಂದು ವ್ಯಾಪಕ ಪದ; ಪತ್ರಿಕೆಗಳಲ್ಲಿ ದಿನನಿತ್ಯ ಈ ವಿಚಾರ ಓದುಗರ ಗಮನವನ್ನು ಸೆಳೆಯುತ್ತಿದೆ. ಒಂದು ಸಾಮಾನ್ಯವು ಕನ್ನ ಮೂಲ ರೂಪವನ್ನು ಕಳೆದುಕೊಂಡು ಇನ್ನಿತರ ಗುಣವ್ಯತ್ಯಾಸವುಳ್ಳ ದ್ರವ್ಯಗಳೊಂದಿಗೆ ಸಮ್ಮಿಶ್ರಣವಾಗುವುದು ಹೊಸ ರೂಪ, ಹೊಸ ಗುಣಗಳನ್ನು ಪಡೆದುಕೊಂಡು, ಪರಿಣಾಮದಲ್ಲಿ ಮಾರಕವಾದ ಫಲಿತಾಂಶಗಳನ್ನು ನೀಡುವುದೇ ಕಲಬೆರಕೆಯ ವೈಶಿಷ್ಟ್ಯವಾಗಿದೆ. ಮೃತವಿನ ಮೂಲರೂಪಕ್ಕೆ ವ್ಯತ್ಯಾಸವಾದ ಪ್ರಕ್ರಿಯೆಗಳನ್ನು ತೋರಿಸುವುದು ಜನಸಾಮಾನ್ಯರ ಆರೋಗ್ಯಕ್ಕೆ ಹಾನಿಕಾರಕ ಕಂಟಕಗಳನ್ನು ಉಂಟುಮಾಡುವುದರಿಂದ, ಕಲಬೆರಕೆಯ ವಿಚಾರದಲ್ಲಿ ವಿಶೇಷ ಆಸಕ್ತಿ ತೋರುವುದೇಕೆಂದ ಪ್ರಮೇಯ ಇಂದು ತಲೆದೋರಿದೆ. ಆಹಾರ ಪದಾರ್ಥಗಳಲ್ಲಿ ಕಲಬೆರಕೆಮಾಡಿ, ಲಾಭಾಂಶವನ್ನು ಮುಚ್ಚಿಟ್ಟವಾಗಿ ಪಡೆದು, ಜನರಿಗೆ ದ್ರೋಹ ಬಗೆದ ಪದಾರ್ಥವಿದ್ರೋಹಿ ರಕ್ತಿಗಳಿಗೆ ಸರಿಯಾದ ಶಾಸ್ತ್ರೀಯ ಆಗವಿಕೆಯನ್ನು ಅನಿವಾರ್ಯ. ಆಹಾರ ಪದಾರ್ಥಗಳಲ್ಲಿ ಕಲಬೆರಕೆಮಾಡಿದ ಅಪರಾಧವು ಸಾಬೀತಾದರೆ, ನಿರ್ದಾಕ್ಷಿಣ್ಯವಾಗಿ ಅಂತಹ ವ್ಯಕ್ತಿಯನ್ನು ಕಾನೂನಿನ ಜೊತೆ ಸೇರಿಸಿ ಶಿಕ್ಷಿಸುವುದರಿಂದ ಸಮಾಜಕ್ಕೆ ಒಳಿತಾಗಬಹುದು. ಆದರೆ ಕಲಬೆರಕೆಯ ವ್ಯಾಪ್ತಿಯೊಳಗೆ ಬರುವಂತಹ ಸಾಮಗ್ರಿ ಅಥವಾ ಸಾಧನಗಳನ್ನು ಮಾತ್ರವೇ ಬಳಸುವುದೇಕೆಂದರೆ ಇತರ ವಿಚಾರಗಳನ್ನು ತಿಳಿಯದರೆ, ಅದು ಒಂದು ರೀತಿಯಿಂದ ತ್ರೀ ಸಾಮಾನ್ಯನಿಗೆ ದ್ರೋಹವೇ ಆಗಿ ಸಂಭವಿಸಬಹುದಾದ ಭೀತಿಯಿದೆ.

ಮಾನವನ ನಿತ್ಯೋಪಯೋಗಕ್ಕೆ ಬೇಕಾದ ಹಾಲು ಮಾರಾಟವನ್ನೂ ಕೂಡಾ ಇಂದು ಕಲಬೆರಕೆಯ ವ್ಯಾಪ್ತಿಗೆ ಒಳಪಡಿಸಲಾಗಿದೆ. ಹಾಲಿಗೆ ನೀರು ಬೆರೆಸಿ ಮಾರಾಟಮಾಡಿದ ಅಪರಾಧಕ್ಕೆ ಬಹಳ ಸಮಯದ ಹಿಂದೆ ಕೇವಲ ದಂಡಪಾವತಿಯಷ್ಟಕ್ಕೆ ಸೀಮಿತಗೊಳಿಸಲಾಗಿತ್ತು. ಆದರೆ ಇಂದು ಅಂತಹ ಅಪರಾಧಗಳ ಸ್ವರೂಪವನ್ನೇ ಬದಲಾಯಿಸಿ, ಅಪರಾಧಿಗೆ ಉಗ್ರದಂಡವನ್ನೇ ವಿಧಿಸಲಾಗುತ್ತಿದೆ. ಅಪರಾಧವು ನ್ಯಾಯಾಲಯಗಳಲ್ಲಿ ಸಾಬೀತಾದರೆ ಆರು ತಿಂಗಳ ಶಿಕ್ಷೆ ಅಥವಾ ಒಂದು ಸಾವಿರ ರೂಪಾಯಿಗಳ ದಂಡ ಅಥವಾ ಶಿಕ್ಷೆ ಸಮೇತ ದಂಡವನ್ನು ವಿಧಿಸುವಂತಹ ಕಾನೂನು ಇಂದು ಪ್ರಚಲಿತವಿದ್ದು ಶಾಸನ ಸಭೆಗಳು ಇಂತಹ ಉಗ್ರ ಶಿಕ್ಷೆಗೆ ಹಾಲು ವ್ಯಾಪಾರಿಯನ್ನು ಒಳಪಡಿಸಲು ತಮ್ಮ ಅಂಕಿತವನ್ನು ಈಗಾಗಲೇ ನೀಡಿರುತ್ತವೆ ಸ್ವಾರಸ್ಯವೆಂದರೆ, ಹಾಲಿಗೆ ನೀರು ಬೆರೆಸಿ ಮಾರಿದುದಕ್ಕಾಗಿ ಈ ಉಗ್ರ ಶಿಕ್ಷೆ; ಪರೋಕ್ಷವಾಗಿ ಕಲಬೆರಕೆಯ ಇತರ ಅಪರಾಧಗಳಿಗಿಂತಲೂ ನೀರು ಬೆರೆಸಿದ ಹಾಲು ಅಗ್ರ ಸಂಕ್ರಿಯೆಯನ್ನು ಪಡೆಯುತ್ತದೆ.

ಹಾಲಿಗೆ ನೀರು ಬೆರೆಸಿದಾಗ ಹಾಲಿನ ಮೂಲ ಗುಣದಲ್ಲಿ ಸಾಕಷ್ಟು ವ್ಯತ್ಯಾಸವಾಗುವ ಸಂಭವವಿದ್ದರೂ, ಅದು ಆರೋಗ್ಯಕ್ಕೆ ಹಾನಿಕಾರಕವಾದೀತೆ? ಎಂಬುದು ಗಮನಿಸಬೇಕಾದ ಅಂಶ. ನೀರು ಆರೋಗ್ಯಕ್ಕೆ ಹಾನಿಯನ್ನು ಯಾವ ಸಂದರ್ಭದಲ್ಲೂ ತರುವ ಸಾಧ್ಯತೆಯೇ ಇಲ್ಲ. ಇಲ್ಲಿ ಗಮನಿಸಬೇಕಾದ ಅಂಶವೆಂದರೆ ಮಾರಾಟದ ಹಾಲಿನಲ್ಲಿ ಹಾಲಿನ ಅಂಶ ಕಡಿಮೆಯಾದುದು. ಹಾಲಿನ ವ್ಯಾಪಾರಕ್ಕೆ ಪರವಾನಿಗೆ ಸಿಕ್ಕಿದ ಬಳಿಕ, ವ್ಯಾಪಾರಿಯೊಬ್ಬ ಹಾಲನ್ನು ಕೆಚ್ಚಲಿಂದ ಇಳಿದ ಶುದ್ಧ ಸ್ವರೂಪದಲ್ಲಿ ಗಿರಾಕಿಗೆ ಕೊಡಬೇಕೆಂಬ ವಾದ ಕಲ್ಪನೆಗೂ ಮೀರಿದ್ದು. ಆರೋಗ್ಯಕ್ಕೆ ಹಾನಿಕಟ್ಟುವುದಿಲ್ಲವೆಂದಾದರೆ, ಅದು 'ಕಲಬೆರಕೆ'ಯಾಗಲು ಎಂಥ ಸಾಧ್ಯ? ಕಲಬೆರಕೆಗೆ ಮೊಸಲಿಟ್ಟ ಅಪರಾಧವು ಇದಕ್ಕೆ ಹೇಗೆ ಅನ್ವಯಿಸಲಾಗುವುದೆನ್ನುವುದು ಅರ್ಥವಾಗದ ವಿಚಾರ. ಕೇವಲ ನೀರು ಸೇರಿಸಿದಷ್ಟಕ್ಕೆ ಅಪರಾಧವೆಂದು ತೀರ್ಮಾನ ಕೊಟ್ಟರೆ ಹೋಟೆಲುಗಳಲ್ಲಿ ಗಿರಾಕಿಗಳಿಗೆ ಕೊಡುವ ಪಾನೀಯಗಳಲ್ಲಿ ಮೂಲ ದ್ರವ್ಯಗಳಿಗಿಂತ ನೀರಿನ ಅಧಿಕವೆಂದು ಒಪ್ಪಬೇಕಾದ ಪರಿಸ್ಥಿತಿ ಬಂದೇ ಬರುತ್ತದೆ. ಈ ವಿಚಾರಗಳನ್ನು ಗಣನೆಗೆ ತೆಗೆದುಕೊಂಡರೆ ಹಾಲು

ವ್ಯಾಪಾರಿಗೆ ಕೊಡುವ ಉಗ್ರ ಶಿಕ್ಷೆ ಸಾಧುವಾದೀತೆ?
'ಕಲಬೆರಕೆ' ಪದವ್ಯಾಪ್ತಿಗೆ ನೀರು ಮಿಶ್ರಿತ ಹಾಲು ಎಂತು
ಮತ್ತು ಹೇಗೆ ಸೇರಲು ಸಾಧ್ಯ? ಇದು ಗುಬ್ಬಿಯ
ಮೇಲೆ ಬಿಟ್ಟು ಬ್ರಹ್ಮಾಸ್ತ್ರವಾಗಲಾರದೆ? ಎಂಬುದನ್ನು
ವಿಚಾರಶೀಲರೆಲ್ಲಾ ಮಂಥನ ಮಾಡಬೇಕಾಗಿದೆ
ಕಾನೂನು ತಜ್ಞರು ಈ ಕುರಿತು ಪುನರ್ವಿಮರ್ಶಿಸಬೇ

ಕಾದ ಕಾಲವು ಇದೀಗ ಸಕ್ರಮವಾಗಿದೆ. ಆ ಕುರಿತು
ಶಾಸನಗಳನ್ನು ರೂಪಿಸುವ ಶಾಸನ ಸಭೆಗಳಿಗೆ ಸರಿಯಾದ
ಮಾಹಿತಿಗಳನ್ನು ಒದಗಿಸಬೇಕಾದುದು ಕಾನೂನು
ಕ್ಷೇತ್ರದಲ್ಲಿ ಪದಾರ್ಪಣೆ ಗೈದ ಪ್ರತಿಯೊಬ್ಬ ಪ್ರಜ್ಞಾ
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Oral

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ವರದಕ್ಷಿಣೆ ಸಮಾಜಕ್ಕೊಂದು ಶಾಪವೇ?

ವರದಕ್ಷಿಣೆಯೆಂಬ ಸಾಂಕ್ರಾಮಿಕ ರೋಗವು ಈ ಸಮಾಜದಲ್ಲಿ ಅತಿ ವೇಗದಲ್ಲಿ ಹರಡುತ್ತಿರುವ ಒಂದು ಗುಣಪಡಿಸಲಾಗದ ರೋಗ. ನಾಗರಿಕತೆಯ ಸೋಪಾನವಿರುತ್ತಿರುವ ಈ ಸಮಾಜಕ್ಕೊಂದು ಬಿಡಿಸಲಾಗದ ಜಟಿಲ ಸಮಸ್ಯೆ. ಶ್ರೀಮಂತರಲ್ಲಿ ನೋಡಲು ಪ್ರೀತಿಯ ದ್ಯೋತಕವಾಗಿ ಕಾಣಿಕೆ ಪುರಸ್ಕಾರ ರೂಪದಲ್ಲಿ, ಬದಲೀ ವ್ಯಾಪಾರದಲ್ಲಿ ಪ್ರಾರಂಭವಾಗಿ ಈಗಿನ ಈ ವೆಡಂಭೂತವಾಗಿದೆ. ಈ ರೋಗ ಈಗ ಜಾತಿ ಮತವೆನ್ನದೆ ಎಲ್ಲಾ ವರ್ಗದಲ್ಲಿಯೂ ಅದರಲ್ಲಿಯೂ, ನಮ್ಮ ಇಲ್ಲಿಯ ಬಂಟಿ ಸಮಾಜದಲ್ಲಿ ವಿಶೇಷವಾಗಿದೆ ಉಬ್ಬಣಾವಸ್ಥೆಯ ಕ್ಯಾನ್ಸರ್‌ನಂತಿದೆ. ಇದು ಹೆಣ್ಣು ಹೆತ್ತ ತಂದೆ ತಾಯಿಗಳ ರಕ್ತವನ್ನೇ ಹೀರುವ ಬ್ರಹ್ಮಕಪಾಲದಂತಿದೆ. ಹೆಣ್ಣು ಹೆತ್ತವರಿಗೆ ಇದರ ಕಷ್ಟ ಸುಖ ತಿಳಿದೇ ಇರುತ್ತದೆ. ಹೆಣ್ಣು ಹೆತ್ತು ಹೊತ್ತು ವಿದ್ಯಾಭ್ಯಾಸ ಕಲಿಸಿ ಸಾಕಿ ಮದುವೆ ಮಾಡಿಸುವ ಕೆಲಸ ಬಡ ನಿರ್ಭಾಗ್ಯ ತಂದೆ ತಾಯಿಗಳಿಗೆ ಒಂದು ಯುಗ ಕಳೆದಂತೆ. ನಾಲ್ಕು ಹೆಣ್ಣು ಮಕ್ಕಳಿದ್ದರೆ ಅವರಿಗೆ ನಾಲ್ಕು ಯುಗವೂ ಅವರೊಂದಿಗೆ ನರಕ ಲೋಕವೂ ಇದೇ ಆಗುತ್ತದೆ. ಅಂದರೆ ಹಿಂದಿನ ಕಾಲದಲ್ಲಿ ಪುಂಜದಲ್ಲಿ ಪಾಪಿಯಾದವನಿಗೆ ಠಾರವ ನರಕ, ಉದಾತ್ತ ವ್ಯಕ್ತಿಗೆ ಸ್ವರ್ಗ ಸೋಪಾನ ಎಂಬ ಪ್ರತೀತಿ. ಈಗಿನ ಈ ಕಠಿಣ್ಯಗಳಲ್ಲಿ ಪಾಪಿಗೆ 4-3-8 ಹೆಣ್ಣು ಮಕ್ಕಳು ಅದೇ ತಿಕ್ಕೆ. ಒಳ್ಳೆಯವರಿಗೆ ಗಂಡು ಮಕ್ಕಳು ಎಂಬ ತೀರ್ಮಾನ ನಮ್ಮ ಸಮಾಜದಲ್ಲಿ.

ವರದಕ್ಷಿಣೆಯೆಂಬುದು ಯಾವುದೇ ಸಾಮಾಜಿಕ ಹಿನ್ನೆಲೆಯಿಲ್ಲದ ಕಟ್ಟಲೆಯಲ್ಲ. ಇದಕ್ಕೆ ಇಂತಹದೇ ನಿಯಮ, ಶಾಸನ, ಕಾನೂನುಗಳಿಲ್ಲ. ಶ್ರೀಮಂತರಿಗೆ ಇದೊಂದು ವೋಚನ ಅಟವಾದರೆ ಅನುಕರಣೆಯನ್ನೇ ತಂಬಿರುವ ಈ ಸಮಾಜದಲ್ಲಿ ಬಡವರಿಗೆ ಬೆಕ್ಕಿಗೆ ಅಟ ಇಲಿಗೆ ಪ್ರಾಣ ಸಂಕಟ ಎಂಬಂತಾಗಿದೆ. ವರದಕ್ಷಿಣೆಯಿಂದ ಸಮಾಜಕ್ಕೆ ಹಾನಿಯೇ ಹೊರತು ಲಾಭವೇನಿಲ್ಲ. ಕೆಲವೊಂದು ಸಂದರ್ಭದಲ್ಲಿ ಈ ದಕ್ಷಿಣೆ ಪ್ರದಕ್ಷಿಣೆ

ಬರುತ್ತಾ ಇದೆ. ಅಣ್ಣ ವರದಕ್ಷಿಣೆ ಪಡೆಕೊಂಡು ತಂಗಿಗೆ ಅದನ್ನೇ ತಿರುಗಿಸಿ ಕೊಟ್ಟ ಕೆಲವು ಸಂದರ್ಭ ಹೀಗೆ ನಡೆಯುತ್ತದೆ. ಚಿಕ್ಕ ಸಂಸಾರ ಚೊಕ್ಕ ಸಂಸಾರ ಎನ್ನುವ ಈ ಕಾಲದಲ್ಲಿ ಗಂಡು ಹೆಣ್ಣು ಮದುವೆಯಾಗುವಾಗಲೇ ಗಂಡು ಬೇರೆ ಮನೆ ಹುಡುಕಿ ಮತ್ತೆ ಮದುವೆಯಾಗಬೇಕಾದ ಪ್ರಸಂಗಗಳೇ ಹೆಚ್ಚು. ಈಗಿನ ಕಾಲದ ಅತ್ತೆ ಜೋರೋ ಅಥವಾ ಸೋಸೆ ಜೋರೋ ಅದು ಗೊತ್ತಿಲ್ಲ. ಅಂತು ಮನೆ ಬೇರೆ ಬೇಕೇ ಬೇಕು. ವೊದಲಾದರೆ ಅಣ್ಣ ತಂಗಿ ಒಂದು ಮನೆಯಲ್ಲಿ ಮದುವೆಯಾಗುವವರೆದ್ದರೆ ಇನ್ನೊಂದು ಮನೆಯಲ್ಲಿ ಅಂತಹದೇ ಅಣ್ಣ ತಂಗಿ ಇದ್ದರೆ ವರದಕ್ಷಿಣೆಯಿಲ್ಲದೆ ಅದಲಿ ಬದಲಿ ಸಂಬಂಧ ನಡೆಸುತ್ತಿದ್ದರು. ಆದರೆ ತಾಳ್ಮೆ ಇಲ್ಲದ ಈ ಸಮಾಜ ಮತ್ತು ಈ ಜನ ಅದನ್ನು ಮೆಚ್ಚುವುದಿಲ್ಲ. ಬರ ಬರುತ್ತಾ ವರದಕ್ಷಿಣೆಯೊಂದು ನಾಗರಿಕತೆಯ ಅಂಗ ಎಂಬುದಾಗಿ ಭಾವಿಸುತ್ತಾರೆ. ದೂರದ ಬೆಟ್ಟ ನುಣ್ಣಿಗೆ ಎಂಬ ಹಾಗೆ ಮೋಸ ಹೋಗಿ ಬಾಂಬೆ ಕಲ್ಕತ್ತ ಡಿಲ್ಲಿಯಲ್ಲಿ ಅಂತಹ ಕೆಲಸ ಇಂತಹ ಕೆಲಸ ಎಂದು ಹೇಳಿ 30-40 ಸಾವಿರ ವರದಕ್ಷಿಣೆ ಪಡೆದು ಭರ್ಜರಿಯಾಗಿ ಮದುವೆಯಾಗಿ ಹೆಣ್ಣನ್ನು ಅನಾಥಳಂತೆ ಊರಲ್ಲಿ ಬಿಟ್ಟು ಮತ್ತೆ 3-4 ವರ್ಷ ಮುಖದರ್ಶನ ಮಾಡದ ಗಂಡುಗಳು ಇರುತ್ತಾರೆ.

ವರದಕ್ಷಿಣೆಯೆಂಬುದು ಗಂಡು ಹೆತ್ತ ತಾಯಿ ತಂದೆಯವರ ಪಾಲಿಗೆ ಲಕ್ಷ ಬಂಪರಿನಂತಹ ಒಂದು ವರವಾದರೆ ಹೆಣ್ಣು ಹೆತ್ತ ನಡವೃಷ್ಟಿ ಮಾತಾಪಿತೃಗಳ ಪಾಲಿಗೆಂದು ಶಾಪವೇ ಸರಿ. ಆದರೆ ಹೆಣ್ಣು ಹಡೆದವರು ತಮ್ಮನ್ನು ತಾವೇ ಹಳಿದುಕೊಂಡು ಕೊನೆಗೆ ಸುಮ್ಮನಾಗುತ್ತಾರೆ. ಅವರ ಮೂಕ ವೇದನೆಯೂ ಯಾರಿಗೂ ಅರ್ಥವಾಗುವುದಿಲ್ಲ. ಆದರೆ ಕೆಲವೊಂದು ಸಂದರ್ಭದಲ್ಲಿ ವರದಕ್ಷಿಣೆ ಪಡೆಕೊಳ್ಳುವ ವರನಿಗಿಂತ ವರದಕ್ಷಿಣೆ ಕೊಡುವವರಿಗೆ ಹೆಚ್ಚು ಅತುರ ಪೈಪೋಟಿ ಕಾಣಬಹುದು. ಒಳ್ಳೆ ಉದ್ಯೋಗದ ಬ್ಯಾಂಕ್ ಅಫೀ

ಸರ್ ಡಾಕ್ಟರೋ, ಇಂಜಿನಿಯರೋ, ವಕೀಲರೋ ಇವರಿಗೆ ತಮ್ಮ ಮಗಳನ್ನು ಒಮ್ಮೆ ಹೇಗೂ ಸಾಲ ಮೂಲ ಮಾಡಿ ಕೊಟ್ಟು ಬಿಟ್ಟರೆ ಅವಳ ಪಾಲಿಗೆ ನಿರಖು ಠೇವಣಿ ಇಟ್ಟಂತೆ ಎಂಬುದು ಅದರ ಅಭಿಪ್ರಾಯ, ಹುಡುಗಿಯರೂ ಅಂತೆಯೇ ಗಂಡನಾದವ ವ.ಹಡಿ ಕಟ್ಟಡದಲ್ಲಿ ವಿದ್ಯುತ್ ಬೀಸಣಿಗೆಯ ಅಡಿಯಲ್ಲಿದ್ದು ತಿಂಗಳ ಸಂಬಳ ತೆಗೆದು ಕೊಳ್ಳುವ ಪೆಟಿ ಜೀವನವನ್ನು ಹಿಡಿದು ಸಿನೇಮಾಗಿನೇಮು ಇವುಗಳ ಸುಂದರ ಕನಸನ್ನು ಕಾಣುತ್ತಾರೆ. ವರದಕ್ಷಿಣೆ ಕೊಟ್ಟವರೂ ಬಣ್ಣದ ಬದುಕನ್ನು ಬಯಸುತ್ತಾರೆ. ಒಮ್ಮೆಮ್ಮೆ ಈ ಅಭಿಪ್ರಾಯಗಳೆಲ್ಲಾ ತಲೆಕೆಳಗಾಗ ವ ಸಂಭವವೂ ಇದೆ ಸಂಭಾವಿತರೆಂದು ಹೇಳಿಕೊಳ್ಳುವ ಅಷ್ಟು ಮಂದಿ ವಿಸಯ ಲಂಸಟರಾಗಿರುತ್ತಾರೆ! ಒಳ್ಳೆ ಪ್ಯಾಂಟ್ ರಿಟರ್ ಹಾಕಿಕೊಂಡು ಪೌಡರ್ ಹಾಕಿಕೊಂಡು ಸಂಜೆ ಬೀರು ಬಾರ್ಗಳ ಕೋಣೆಯಲ್ಲಿ ಅವನ ಕಾಯಿಬಾರ. ತಿಂಗಳ ಪ್ರಾರಂಭದಲ್ಲಿ, ಕ್ಯಾಪಿಟಲಿಸ್ಟ್ ಮತ್ತೆ ಸೋಶಲಿಸ್ಟ್ ಕಮ್ಯೂನಿಸ್ಟ್ ಎಲ್ಲಾ ಆಗುತ್ತಾರೆ. ತಿಂಗಳ ಕೊನೆಗೆ ಹೆಂಡತಿಗೆ ಮಾವನಿಗೆ ಕಿರುಕುಳ ಟಿಲಿಗ್ರಾಂ ಪ್ಯಾಕೆಟ್ ಎಷ್ಟು "ಪ್ಲೀಸ್ ಸೆಂಡ್ ಟು ಫಿಫ್ಫಿ" ಹೀಗೆ ಕೈ ಸುಟ್ಟುಕೊಳ್ಳುವವರೂ ಅದೆಷ್ಟೋ ಮಂದಿ. ಮಾವ ಹೆಣ್ಣು ಹೊನ್ನು ಎಲ್ಲಾ ಕೊಡು ದೇವ. ಅವರ ಪಾಲಿಗೆ ಕೊಟ್ಟ ವರದಕ್ಷಿಣೆ ಯಾವಾಗಲೋ ಬೀರು ಬಾರ್, ಟೂರ್, ಹನಿಮೂನ್ ಹೀಗೆ ಲಕ್ಷ್ಯ ಲಕ್ಷ್ಯವಿಲ್ಲದೆಯೇ ಖರ್ಚಾಗಿರುತ್ತದೆ ಧರ್ಮಕ್ಕೆ ಸಿಕ್ಕಿದ್ದು ದಾನಕ್ಕೆ ಹೋಗುವಂತೆ.

ಕೆಲವೊಮ್ಮೆ ವರದಕ್ಷಿಣೆ ಪಡೆದುಕೊಳ್ಳದ ವ್ಯಕ್ತಿಯು ಸಮಾಜದ ನಿಂದೆಗೂ ಗುರಿಯಾಗುತ್ತಾನೆ. ವರದಕ್ಷಿಣೆ ಪಡೆದುಕೊಳ್ಳುವುದಿಲ್ಲ ಎಂದು ಮುಂದಾದವರು ಎದುರಿಸಬೇಕಾದದ್ದು ಸಮಾಜದ ಛೇದನ. ಅದು ಅವನ ಉದಾತ್ತತೆಯನ್ನು ಸೂಚಿಸುವುದಿಲ್ಲ. 1 ಕ್ಕೆ ಲಕ್ಷದ ಬಂಗ್ಲೆ, ಕಾರು, ವರದಕ್ಷಿಣೆಯೆಂದರೆ ಕೊಡುವವರ ಪಡೆಯವವರ ಹಾಗೂ ಕೇಳುವವರ ಕಿವಿ ಇಂಪಾಗಿರುತ್ತದೆ, ಹೃದಯಕ್ಕೆ ತೃಪ್ತಿಯಿರುತ್ತದೆ. ಅದೇ ಹುಡುಗ ಅದೇ ಹುಡುಗಿಯನ್ನು ವರದಕ್ಷಿಣೆಯಿಲ್ಲದೆ ಮದುವೆಯಾದರೆ ಸಮಾಜ ಅವರಿಗೆ ಬೆರಳು ತೋರಿಸಿ ಅವರೊಳಗೆ ನೋದಲೇ ಲವ್ ಇತ್ತು ಅಥವಾ ಹುಡುಗಿ ಗರ್ಭಿಣಿ ಹಾಗೆ ಹೀಗೆ, ಹುಡುಗ ಅವಳ ಗುಲಾಮ ಅನ್ನುತ್ತಾರೆ.

ಹೆಣ್ಣುಗಳೇ ಹೆಚ್ಚಾಗಿರುವ ಈ ಕಾಲದಲ್ಲಿ ಮದುವೆಯಾದ ಗಂಡುಗಳು ಹಣದ ತಾಪತ್ರಯವಾದರೆ

ಒಮ್ಮೊಗೆ ಲಾಟರಿ ಬಂಪರಿನಂತೆ ಮದುವೆಯಾಗಿ ವರದಕ್ಷಿಣೆ ಪಡೆದೊಂದರಾಯಿತು ಎಂಬ ತೀರ್ಪಾನಕ್ಕೆ ಬರುತ್ತಾರೆ. ಹೀಗಾಗದೆ ಹೆಂಡತಿಗೆ ಗಂಡನಾದವನು ಹೇಗೆ ದೇವರೋ ಹಾಗೇ ತನ್ನ ಅತ್ತೆ ಮಾವಂದಿಗೂ ದೇವನಾಗಿ ನಿಮ್ಮ ಹುಡುಗಿಯನ್ನು ವರದಕ್ಷಿಣೆಯಿಲ್ಲದೆ ಮದುವೆಯಾಗುತ್ತೇನೆ ಎಂಬ ವರ ಕೊಟ್ಟು ತನ್ನ ಶ್ರೇಷ್ಠ ತನವನ್ನು ಉಳಿಸಿಕೊಳ್ಳುವ ದೇವನಾಗಬೇಕು ತನ್ನನ್ನು ತಾನು ಮಾರಿಕೊಳ್ಳುವ ಹವ್ಯಾಸಕ್ಕೆ ಎಂಜಲು ಕಾಸಿಗೆ ಕೈಯೊಡ್ಡುವ ದರಿದ್ರನಾರಾಯಣನಾಗಬಾರದು. ಭಿಕ್ಷು ಕನಾಗಬಾರದು. ಗಂಡು ಹಣದ ಮೂಲವನ್ನು ಅಮೂಲಕವಾಗಿ ಆರಿಸಿಕೊಂಡು ಹೋಗಬಾರದು. ಹಣದುಬ್ಬರದ ಈ ಕಾಲದಲ್ಲಿ ಶ್ರೀಮಂತರು ತನಗಿಂತ ಶ್ರೀಮಂತರ ಸಂಬಂಧವನ್ನೇ ಬಯಸುತ್ತಾರೆ ನದಿ ಸಾಗರದ ಕಡೆ ಹೋಗುವಂತೆ. ಹಣಕ್ಕೆ ಹಣದೊಂದಿಗೆ ಮೈತ್ರಿ. ಆದರೆ ಹೆಚ್ಚಿನ ಸಂದರ್ಭದಲ್ಲಿ ಹಣವಿರುವವರಲ್ಲಿ ಗುಣವಿರುವುದಿಲ್ಲ ಗುಣವಿರುವವರಲ್ಲಿ ಹಣವಿರುವುದಿಲ್ಲ. ಇದು ಲೋಕ ರೂಢಿ. ಸುಖ ಸಂತೋಷ. ಸಂಸಾರದಲ್ಲಿ ಇಲ್ಲದಿದ್ದಲ್ಲಿ ಹಣ ಇದ್ದರೆಷ್ಟು ಬಿಟ್ಟರೆಷ್ಟು ವಧುವಿನ ವಿದ್ಯೆ ಸಂಪತ್ತು ನೌಕರಿ ಸಂಪಾದನೆ ನೋಡಿ ಮದುವೆಯಾಗುವುದಕ್ಕೆ ಒಪ್ಪುವುದು ತಪ್ಪು. ಹೆಣ್ಣಿನ ಕುಲ ನಡತೆ ತೀಲಗಳನ್ನು ಮುಖ್ಯವಾಗಿರಿಸಿಕೊಂಡು ಹಣ ರೂಪ ನೌಕರಿ ಇವನ್ನು ಗೌಣವೆಂದು ಭಾವಿಸಿ ಯುವಕರು ಮದುವೆಗೆ ತಯಾರಾಗಬೇಕು. ಹಣಕ್ಕಿಂತ ಗುಣವೇ ಮೇಲು ಎಂಬುದನ್ನು ತೋರಿಸಿ ಕೊಡಬೇಕು. ವರದಕ್ಷಿಣೆ ಸ್ವೀಕರಿಸುವವರ ತನ್ನ ಸ್ವಾಭಿಮಾನದ ಬಗ್ಯೆ ಸದಾ ಎಚ್ಚರದಿಂದಿರಬೇಕು ಎಂಜಲು ಕಾಸಿಗೆ ಕೈಯೊಡ್ಡುವ ಹುಚ್ಚನಾಗಿರದ ಅಭಿಮಾನ ಧನನಾಗಿ ಎಲ್ಲರಿದುರು ವಿಸೇಯ ಮೇಲೆ ಕೈ ಹಾಕಿಕೊಳ್ಳಬೇಕು ವಿಸೇಯಿದ್ದು ಮುಸುಕು ಹೊದೆಯವ ಹೆಂಗಸಾಗಬಾರದು. ಗಂಡ ಗಂಡನಾಗಿಯೇ ಇರಬೇಕು. ಅವನು ದಂಡನಾಗಿರಬಾರದು. ಪಂಡನಾಗಿರಬಾರದು. ಅವನು ಸತ್ತು ಬದುಕಬಾರದು.

ವರದಕ್ಷಿಣೆ ಹಾಗೇ ಯಾವ ದಕ್ಷಿಣೆಯೂ ಧರ್ಮಕ್ಕೆ ಕೊಡುವುದಿದ್ದರೆ ಸ್ವೀಕರಿಸುವವರಿಗೇನೂ ಕಡಿಮೆಯಿಲ್ಲ. ವರ ದಕ್ಷಿಣೆ ಪಡೆಯುವವರ ಕಾಶರದಿಂದ ಕೊಡುವವರ ಅತುರ ಕಡಿಮೆಯಾಗಬೇಕು. ಹೆಣ್ಣಿನ ಕಡೆಯವರು ಗಂಡಿನ ಶ್ರೀಮಂತಿಕೆ ವಿದ್ಯೆ ನೌಕರಿ ಇದನ್ನೇ ಮೂಲ ಉದ್ದೇಶವಾಗಿರಿಸಿಕೊಳ್ಳದೆ ಒಳ್ಳೆ ಗುಣ ನಡತೆಯ ಉತ್ತಮ ಕುಲದ ಗಂಡನ್ನು ಆರಿಸಬೇಕು.

ಹೆಂಪತಿಯೊಂದು ಕಾಮದ ಗೊಂಬಿಯಲ್ಲ ಅವಳು ಜೀವ
ನದ ಕಷ್ಟ ಸುಖಗಳಲ್ಲಿ ಸಹಭಾಗಿಯಾಗುವ ಸಾಕಾರ
ಮೂರ್ತಿ, ಧರ್ಮ, ಅರ್ಥ, ಕಾಮ, ವೋಕ್ಷ ಇದರಲ್ಲಿ
ಯಾವ ರೀತಿಯಲ್ಲೂ ತೊಂದರೆಯಾಗದಂತೆ ಅವಳನ್ನು
ನೋಡಿಕೊಳ್ಳಬೇಕು ಎಂಬ ತನ್ನತನವನ್ನು ಸರಿಯಾಗಿ
ಅರಿತ ಬಡವ ದುಡಿದು ತಿನ್ನುವ ವ್ಯಕ್ತಿಯನ್ನು ವರನಾಗಿ
ಅರಿಸಬೇಕು ಅವನು ಹಣಕ್ಕಾಗಿ ಎಲ್ಲವನ್ನು ಮರೆಯು
ವ ಲೋಭಿಯಾಗಿರುವುದಿಲ್ಲ. ಈಗಿನ ವಿದ್ಯಾವಂತ
ಯುವತಿಯರು ಗುಣಕ್ಕೆ ಮತ್ತರವಿಲ್ಲ ಎಂಬ ಮಾತನ್ನು
ಸಹ್ಯ ಮಾಡಿಕೊಡಬೇಕು. ಹಣಕ್ಕೆ ಮಾನ್ಯತೆ ಕೊಡದೆ
ಗುಣವನ್ನು ಪುರಸ್ಕರಿಸಬೇಕು. ಸುಖ ಸಂತೋಷದಿಂದ
ತನ್ನ ಸಂಸಾರವನ್ನು ನಿಷ್ಕೆಯಿಂದ ಪಾಲಿಸುವ ಬಡವನೇ
ನಮ್ಮ ಪಾಲಿನ ಭಾಗ್ಯ ಅನ್ನುವುದಕ್ಕೆ ತಯಾರಾ ಬೇಕು.
ಹೆಣ್ಣು ತನ್ನ ಮದುವೆಯ ತೀರ್ಮಾನದ ಹಕ್ಕು
ಬೇಕು. ಹೆಣ್ಣು ಮತ್ತು ಹೆಣ್ಣಿನ ತಂದೆ ತಾಯಂದಿರು ವರ
ದಕ್ಷಿಣೆಯ ಕಟ್ಟಿ ವಿರೋಧಿಗಳಾಗಬೇಕು. ನೌಕರಿಯಲ್ಲಿ
ರುವ ಯುವತಿಯರೂ ಆದಷ್ಟು ಮಂದಿ ನೌಕರಿಯವ
ನನ್ನು ಅಥವಾ ವರದಕ್ಷಿಣೆ ಬೇಡ ಅನ್ನುವ ವಿಕಾಲ
ಮನೋಭಾವನೆಯ ಸೌಜನ್ಯತೆಯು ವ್ಯಕ್ತಿಯನ್ನು
ಮದುವೆಯಾಗುವುದಕ್ಕೆ ಮುಂದಾಗಬೇಕು.

ಪ್ರೀತಿ ಮದುವೆ ಇದಕ್ಕೆ ತಕ್ಕ ಉಪಾಯವಾಗಬ
ಕುದೇ? ಲರ್ ಮ್ಯಾರೇಜ್ ಹಿಂದಿನ ಕಾಲದ "ಸ್ವಯಂವರ
ಮತೆ" ಗೆಂತು ಹೆಣ್ಣು ಒಬ್ಬರನ್ನೊಬ್ಬರು ಚೆನ್ನಾಗಿ ಅರ್ಥ
ಮಾಡಿಕೊಂಡು ಮದುವೆಯಾಗಬೇಕು. ಹಿಂದಿನ ಮುಂ
ದಿನ ಎಲ್ಲಾ ಯೋಚನೆಯನ್ನು ಯೋಚಿಸಿ ತಮ್ಮ ಕುಲ
ಗುಣ ನಡತೆ ಅಂತಸ್ತು ಗೌರವ ಎಲ್ಲವನ್ನು ತಿಳಿದುಕೊಂ
ದು ವಿನೂ ಕಷ್ಟ ಬಂದರೂ ಪ್ರವಾಹದ ನಡುವಿನ ಬಂದೆ
ಮುಂತೆ ಅಚಲವಾದ ಹೃದಯವಿರುವ ಯುವಕ ಯುವ
ತಿಯರು ಇದಕ್ಕೆ ತಯಾರಾಗಬಹುದು. ಹೆಣ್ಣು ಮಾತ್ರ
ಮದ್ದಿನ ಮಡಕೆ ಗಾಜಿನ ಪಾತ್ರೆಯಂತೆ ಒಡೆದರೆ ಮತ್ತೆ
ಮಾವತ್ತೂ ಸರಿಯಾಗದು ಎಂಬುದನ್ನು ತಿಳಿದು ಕಾರ್ಯ
ಕ್ರಮವತ್ತರಾಗಬೇಕು. ಈ ಕ್ರಮದಲ್ಲಿ ತೀರ್ಮಾನದ
ಹಕ್ಕು ಹೆಣ್ಣು ಗಂಡಿಗೇ ಇರುತ್ತದೆ. ಮುಂದೆ ಯಾರನ್ನು
ಮದುವೆಯಂತೆಯೂ ಇಲ್ಲ.

ಇನ್ನೂ ಹೆಚ್ಚು ಹೆಣ್ಣುಗಳಿಗೆ ಉತ್ತಮ ವಿದ್ಯಾ
ವ್ಯಾಪಕ ಕೊಡಿಸಿ ಅವರನ್ನು ವರ ದಕ್ಷಿಣೆ ವಿರೋಧಿ ಶಿಸ್ತಿನ
ಸಿಪಾಯಿಗಳನ್ನಾಗಿ ಮಾಡಬೇಕು. ಯುವತಿಯರಿಗೆ ಈ
ಮಾಜದಲ್ಲಿ ತಲೆ ಎತ್ತಿ ಅಭಿಮಾನದಿಂದ ತಿರುಗಾಡು

ವಂತೆ ಅವರಿಗೆ ಹೆಚ್ಚು ಉದ್ಯೋಗ ಅವಕಾಶ ದೊರೆ
ಯಬೇಕು. ಮತ್ತು ಹೆಣ್ಣು ಹೆತ್ತ ತಂದೆ ತಾಯಂದಿರ
ಮತ್ತು ಯುವತಿಯರ ಅಭಿಪ್ರಾಯ ಒಂದೇ ಆಗಬೇಕು.
ವಿದ್ಯಾವಂತ ಯುವತಿಯರು ಈ ವರ ದಕ್ಷಿಣೆಯೆಂಬ
ಮಾರಿಯನ್ನು ಓಡಿಸುವ ಸಿಪಾಯಿಗಳಾಗಬೇಕು. ಇದ
ನ್ನು ತೀವ್ರವಾಗಿ ವಿರೋಧಿಸಿ ಇತರರಿಗೆ ದಾರಿ ದೀಪವಾಗ
ಬೇಕು. ಸಾವಿರಾರು ನಿರ್ಭಾಗ್ಯ ಯುವತಿಯರ ಕಣ್ಣಿರೆಸು
ವ ಅದರೊಂದಿಗೆ ಕಣ್ಣಿರೆಸುವ ಉದಾರಿಗಳಾಗಬೇಕು
ಹೆಣ್ಣು ತನಗಿಂತ ದೊಡ್ಡ ಸ್ವೀಕರಣೆನ್ನು ಕಾಣುವ ಚಪಲಕ್ಕೆ
ಒಲಿಯಾಗಬಾರದು. ಯುವತಿಯರೆಲ್ಲ ಬಹಳ ಶಿಸ್ತಿನ
ಸಿಪಾಯಿಗಳಾಗಿ ಒಂದಾಗಿ ಈ ಚಳುವಳಿ ಪ್ರಾರಂಭಿಸಿದರೆ
ಯುವಕರು ದಾಗಿ ಬಗುವ ಕಮಂವೂ ಒರಬಹುದು
ವರ ದಕ್ಷಿಣೆಯೆಂಬ ಈ ಭೂತದೃಶ್ಯಕ್ಕೆ ಸಿಕ್ಕಿ ನರಳುತ್ತಿರುವ
ನಿರ್ಭಾಗ್ಯ ಯುವತಿಯರ ಬಾಳು ಬೆಳಕಾಗಬಹುದು

ವರ ದಕ್ಷಿಣೆ ಸಂಪೂರ್ಣ ನಿರ್ಮೂಲನವೆಂಬುದು
ಯಾವುದೇ ವರ ದಕ್ಷಿಣಾ ವಿರೋಧಿ ಕಾನೂನಿನಿಂದ
ಸಾಧ್ಯವಾದದ್ದಲ್ಲ. ಯಾಕೆಂದರೆ ಈ ಕೊಳು ಕೊಡುವ
ವ್ಯಾಪಾರ ಬಹಳ ಗುಪ್ತವಾದುದು; ಬಯಲಾದರೆ ಎರಡೂ
ಕಡೆಗೂ ತೊಂದರೆ ಕೊಡುವುದು ಸ್ವೀಕರಿಸುವುದು ಎರ
ಡೂ ತಪ್ಪು ಎಂಬುದು ತಿಳಿದೇ ಇರುವ ವಿಚಾರ ಮಗಳ
ಅಭ್ಯುದಯವೇ ಧೈಯವಾಗಿರುವ ತಂದೆ ಅದಕ್ಕೆ
ಪ್ರೋತ್ಸಾಹಕನಾಗಿಯೇ ಇರುತ್ತಾನೆ. ಮತ್ತೆ ವರ
ದಕ್ಷಿಣೆ ವಿರೋಧಿಸುವ ಸಂಘ ಸಂಸ್ಥೆಗಳ ಜನರು ನುಡಿ
ದಂತೆ ನಡೆಯುವವರಲ್ಲ ಭಾಷಣ ವ್ಯಾಖ್ಯಾನ ಎಲ್ಲವೂ
ಇತರರಿಗೆ ಅನ್ವಯಿಸುವುದು ಎಂಬುದನ್ನು ಸಮಾಜದಲ್ಲಿ
ತೋರಿಸಿಕೊಡುತ್ತಾರೆ. ದೃಢವಾದ ಒಂದು ನಿರ್ಧಾರಕ್ಕೆ
ಬರಲಾರದ ತನ್ನ ಆಸೆಯನ್ನು ಅದುಮಿಡಲಾಗದ ಯು
ವಕ ಯುವತಿಯರು ಹಿರಿಯರು ಈ ಸಂಘ ಸಂಸ್ಥೆಗಳಲ್ಲಿ
ಇರುವುದು ಒಳ್ಳೆಯದಲ್ಲ. ಈಗಿನ ಯುವಕ ಯುವತಿಯ
ರು ಅಭಿಮಾನಧನರಾಗಿ ಕೈಗೆ ಕೈಕೊಟ್ಟು ಹೆಗಲಿಗೆ
ಹೆಗಲು ಕೊಟ್ಟು ಈ ರಂಗದಲ್ಲಿ ಮನಸ್ಸಿಟ್ಟು ದುಡಿಯ
ಬೇಕು. ಕಾನೂನು ಬರುವ ಮೊದಲೇ ಅದಕ್ಕೆ ಮದ್ದು
ಹುಡುಕುವುದರಲ್ಲಿ ನಮ್ಮ ಜನ ನಿಸ್ಸೀಮರು. ಹಿರಿಯರು
ಗಳು ವರನ ವಧುವಿನ ತಂದೆ ತಾಯಿಗಳೂ ಈ ಸಮಸ್ಯೆ
ಯನ್ನು ಪರಸ್ಪರ ಒಪ್ಪಂದ ಮೂಲಕ ಬಗೆಹರಿಸಿಕೊಳ್ಳ
ಬೇಕು. ಒಟ್ಟಿನಲ್ಲಿ ಹೆಣ್ಣು ಗಂಡುಗಳು ಸಮಾಜವೆಂಬ
ರಥದ ಎರಡು ಗಾಲಿಗಳು. ಹೆಣ್ಣು ಗಂಡುಗಳ ತಂದೆ
ತಾಯಂದಿರು ರಥ ಹೊಡೆಯುವವರು. ಎಲ್ಲರೂ ಒಂದೇ

ಮನಸ್ಸಿ ಎಲ್ಲೋ ಸಾಗುವ ರಥವನ್ನು ಒಂದು ನಿರ್ದಿಷ್ಟ ಸುಗಮ ದಾರಿಗೆ ಸಾಗಿಸಬೇಕು. ರಥದ ಸಾಗಾಟಕ್ಕೆ ಅಡ್ಡಿಯಾದ ಈ ವರದಕ್ಷಿಣೆಯೆಂಬ ಕೊರಕಲು ವಿರುದ್ಧ ರಿನ್ ಮಾರ್ಗವನ್ನು ಬಿಟ್ಟು ಸುಗಮವಾದ ನಯವಾದ ಸಲೀಸಾದ ಮಾರ್ಗ ಹಿಡಿದು ಸಾಗಿ ಬೇಗನೆ ಗುರಿ ಮುಟ್ಟಬೇಕು. ಎಲ್ಲರೂ ಸೇರಿ ಊರಿನ ಈ ಮಾರಿಯನ್ನು

ಈ ಸಮಾಜದಿಂದ ದೂರ ಹಿಡಿಸಬೇಕು. ಇಂದಿ ಪ್ರವೃತ್ತಿ ರಾಗಬೇಕು ಆಗದು ಎಂದು ಕೈಕಟ್ಟಿ ಕುಳಿತುಕೊಳ್ಳಬಾರದು. ಸಮಾಜದ ಈ ಕೊರತೆ ಕತ್ತಲೆ ನವ ಯುವಕ ಯುವತಿಯರ ಹಿರಿಯ ಚೇತನದ ಅಭಿಮಾನದ ಉತ್ಸಾಹದ ಬೆಳಕಿನಲ್ಲಿ ಮಾಯವಾಗಲಿ. ಸಮಾಜದ ಈ ಶಾಸನಿಮೂಲನ ದಿರೋದಾತ್ತರಾದ ನಮ್ಮಿಂದ ಆಗಲಿ.

ಬಿ. ವಿಶಲ ರೈ, ಎನ್ ಎ. ಕೊನೆಯ ಯಲ್. ಯಲ್. ಬಿ.

ಮತ್ತು

ಎ. ದಿನಾಕರ ನ್ಯಾಕ್ ಬಿ. ಕಾಂ.

ಪ್ರಥಮ ಯಲ್. ಯಲ್. ಬಿ.

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ವಿಷಯ— ಚಳವಳಿಯ ಕವಿಮುಖ್ಯಿಯಲ್ಲಿ ದೇಶ.

ನಾರಾಯಣ ಜೋಶಿ.

ಒಂದು ವರ್ಗದ ಯಾ ಸಮುದಾಯದ ನೋವನ್ನು ಕ್ರಾಂತಿಪಡಿಸುವ ಅಂತಿಮ ಕ್ರಿಯೆಯೇ ಚಳವಳಿ. ಶ್ರಮಾ ಕ್ರಮ ಮತ್ತು ಅಸ್ತಿತ್ವದಲ್ಲಿರುವ ಎಲ್ಲಾ ದೇಶಗಳಲ್ಲಿಯೂ ಚಳವಳಿಯ ಮೂಲಕ ತಮ್ಮ ಆಶೋತ್ತರಗಳನ್ನು ಈಡೇರಿಸಿಕೊಳ್ಳುವ ಹಕ್ಕು ಪ್ರತಿಯೊಂದು ಸಮುದಾಯಕ್ಕೂ ಸಂವಿಧಾನ ಬಗ್ಗುವಾಗ ದತ್ತವಾಗಿದೆ. ಚಳವಳಿಯನ್ನು ಕವಿಮುಖ್ಯಿಯೆಂದೇನೂ ಪರಿಗಣಿಸಬೇಕಾಗಿಲ್ಲ. ಆದರೆ ಪಾರಶದಲ್ಲಿ ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ಚಳವಳಿಯ ವಿಧಾನ ಮಾತ್ರ ದೇಶದ ಪ್ರಗತಿಗೆ ಮಾರಕವಾಗಿದೆ. ಚಳವಳಿ ವಿರತವಾದ ವರ್ಗ ಯಾ ಸಮುದಾಯದ ಸಮಸ್ಯೆಗಳ ತೀವ್ರತೆ ಮತ್ತು ಅದರಲ್ಲಿ ಒಳಗೊಂಡಿರುವ ವ್ಯಕ್ತಿಗಳ ಸಂಖ್ಯೆ ಇವುಗಳನ್ನು ಹೊಂದಿಕೊಂಡು ಚಳವಳಿಯ ತೀವ್ರತೆ ನಿರೀಯುತ್ತದೆ.

ಸಮಾಜದ ಪಾತ್ರ.

ಸಮಾಜ ಎಂದರೆ ಇಲ್ಲಿ ಚಳವಳಿನಿರತ ವರ್ಗ ಮತ್ತು ಇತರ ಮುಗ್ಧ ಜನತೆ. ಪ್ರತಿಯೊಂದು ವರ್ಗವೂ ತನ್ನದೇ ಆದ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಹೋರಾಟ ನಡೆಸುತ್ತದೆ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಆ ವರ್ಗ ತಾನು ಒಂದು ಬೆರೆಯೇ ಆದ ವರ್ಗ ಎಂದು ಭಾವಿಸಿದಷ್ಟೂ ಚಳವಳಿ ಇತರ ಜನರ ಒಲವನ್ನು ಗಳಿಸುವುದರಲ್ಲಿ ಯಶಸ್ವಿಯಾಗುವುದು ಕಷ್ಟವಾಗುತ್ತದೆ. ಈ ರೀತಿ ಸಮಾಜವು ವರ್ಗ ವರ್ಗಗಳಾಗಿ ವಿಡಿದು ದೇಶದ ಏಕತೆಗೆ ಭಂಗವುಂಟಾಗುವ ಸಂದರ್ಭವಿದೆ ವ್ಯವಸ್ಥೆ ಹಿಂದುಮುಂದಾಗುತ್ತದೆ ಉದ್ಯೋಗದ ತುಂಟೋಣದಿಂದಾಗಿ (division of labour or Service) ಇಡೀ ಸಮಾಜದ ಅವಶ್ಯಕತೆಗಳನ್ನು ಸಾಂಗವಾಗಿ ಪೂರೈಸುವುದು ದುಸ್ತರವಾಗುತ್ತದೆ. ಉದಾ:-ಹಾಲು ಪೂರೈಕೆ, ರೈಲ್ವೆ ಸಹಕಾರ ಇತ್ಯಾದಿ ಯಾವ ರೀತಿಯಲ್ಲಿ ದೇಶದ ಯಾವೊಂದು ಅಂಗವು ವ್ಯಾಧಿ ಪೀಡಿತವಾದರೂ ಅದರ ಪರಿಣಾಮ ಇಡೀ ದೇಶದ ವೇಲೆ ಆಗುವುದೋ, ತದ್ರೀತಿಯಲ್ಲಿ ಮುಗ್ಧ ಜನತೆ ಚಳವಳಿಯ ಫಲವನ್ನು ಉಣ್ಣಲೇ ಬೇಕು.

ನಮ್ಮಲ್ಲಿ ಚಳವಳಿಯು ತನ್ನ ವರ್ತುವನು ವಿಷಮವನ್ನಾಗಿಸುವುದಕ್ಕೆ ಸಾಕ್ಷ್ಯ ಕಾರಣಗಳಿವೆ. ಮೊದಲನೆಯದಾಗಿ ಸಂಘಟನೆಯ ಕೊರತೆ. ಯಾವುದೋ ರಾಜಕೀಯ ವ್ಯಕ್ತಿಗಳ 'ಜೀಲಾ'ಗಳು ಚಳವಳಿಯ ಮುಂದಾಸ್ತನ ವಹಿಸಿಕೊಂಡು; ತಮ್ಮ ಸ್ವಂತ ಹಿತಾಸಕ್ತಿಗಳಿಗಾಗಿ ಜನಶಕ್ತಿಯ ದುರುಪಯೋಗ ಮಾಡಿಕೊಂಡು ಸಮಸ್ಯೆಗಳನ್ನು ನಿರ್ವಿಸುವುದು. ನಾಯಕರಿಗೆ ಸಮಸ್ಯೆ ಸಮಗ್ರ ತಿಳಿವಳಿಕೆ ಇಲ್ಲದೆ, ಪರಿಹಾರವನ್ನಾದರೂ ಹೇಗೆ ತಾನೇ ಮಾಡುವುದು ಸಾಧ್ಯ? ಈ ಮಧ್ಯೆ ಅಸಂಘಟಿತ ಕಾರ್ಮಿಕರ ವರ್ಗ, ಮತ್ತು ಅವರನ್ನು ಹೊಂದಿಕೊಂಡಿರುವ ಇವರ ಪೋಷಕ ವರ್ಗಗಳು ಅನುಭವಿಸುವ ಸಂಕಟ ಅಪಾರ. ಸಂಘಟಿತರಲ್ಲಿಯೇ ಇರುವ ಭಿನ್ನಮತಕ್ಕೆ ಕಾರ್ಮಿಕರ ವರ್ಗದ ಹಿತಕ್ಕೆ ಧಕ್ಕೆಯನ್ನೊಡ್ಡುತ್ತದೆ. ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ಚಳವಳಿಗೆ ಹಿಂಸಾರೂಪ ಬಂದ ಮೇಲೆಯೇ ಅದು ಒಂದು ಹಂತಕ್ಕೆ ತಲುಪಿತು ಎಂಬ ನಿರ್ಧಾರಕ್ಕೆ ಬಂತೆಂದೂ ಸರ್ಕಾರಕ್ಕೆ ಮನವರಿಕೆಯಾಗುವುದರಿಂದಾಗಿ ವಿಷಯಕ್ಕೆ ನೇರವಾಗಿ ಸಂಬಂಧ ಪಡದ ವರ್ಗವೂ ಸಂಕಟಕ್ಕೆ ಗುರಿಯಾಗುತ್ತದೆ. ಗಂಡಹೆಂಡಿರ ಜಗಳದಲ್ಲಿ ಕೂಸು ಬಡವಾದಂತೆ ಮುಗ್ಧ ಜನತೆ ಚಳವಳಿಯ ಕಹಿಯನ್ನು ಅನುಭವಿಸಬೇಕಾಗುತ್ತದೆ. ಉದಾ:-ತಮ್ಮ ಯಾವುದೋ ಬೇಡಿಕೆಯನ್ನು ಮುಂದಿಟ್ಟುಕೊಂಡು ವೈದ್ಯರು ಶಸ್ತ್ರ ಸಂನ್ಯಾಸ ಮಾಡುತ್ತಾರೆ ತತ್ಪರಿಣಾಮ ಅಸಂಖ್ಯಾತ ರೋಗಿಗಳ ನರಳುವಿಕೆ. ನೌಕರರ 'Pen down' ಮುಷ್ಕರ-ಫೈಲು ವಿಲೇವಾರಿಯಲ್ಲಿ ವಿಳಂಬ, ಜನಸಾಮಾನ್ಯರ ಚಡಪಡಿಕೆ; ವಕೀಲರ ಮುಷ್ಕರ-ಜನಕೋಟಿಗೆ ವಿಳಂಬಿತ ನ್ಯಾಯ.

ಈ ಎಲ್ಲ ಸಮಸ್ಯೆಗಳು ಬರದಂತೆ ಮುಷ್ಕರ, ಚಳವಳಿಯನ್ನು ಎಂದಿನ ವರೆಗೆ ನಮ್ಮ ಜನತೆ ಕೈಗೆತ್ತಿಕೊಳ್ಳುವುದಿಲ್ಲವೋ ಅಂದಿನ ವರೆಗೆ ಚಳವಳಿ ಕವಿಮುಖ್ಯಿಯೇ ಹೌದು. ಅದಲ್ಲದೆ, ಒಂದೆಡೆ ನಿರುದ್ಯೋಗಿ ಜನರ ಉಪವಾಸದ ಗೋಳಾದರೆ, ಇನ್ನೊಂದೆಡೆ ಉದ್ಯೋಗಸ್ತ

ಜನರು ಅಧಿಕ ಸವಲತ್ತುಗಳಿಗಾಗಿ ನಡೆಸುವ ಬೊಬ್ಬೆ ಮತ್ತು ಸಂಘಟಿತರಾಗಿದ್ದಾರೆ ಎಂಬ ಒಂದೇ ಒಂದು ಕಾರಣಕ್ಕಾಗಿ ಅವರ ಶೋಕಿ ಬೇಡಿಕೆಗಳ ಪೂರೈಕೆ, ಅಸಂಘಟಿತ ಜನರ ಸಮಸ್ಯೆಗಳ ತೀವ್ರತೆ ಎಷ್ಟೇ ಇದ್ದರೂ ಸೂಕ್ತ ವೇದಿಕೆಯಿಲ್ಲದೆ ಅದರ ಅವಗಣನೆ. ಉದಾ:- ಅಸಂಖ್ಯಾತ ಅಸಂಘಟಿತ ಅವಿದ್ಯಾವಂತ ರೈತರ ಸಮಸ್ಯೆಗಳು; ಅಧಿಕ ಸಂಖ್ಯೆಯಲ್ಲಿರುವ Unskilled labourers, (ತಾಂತ್ರಿಕ ಜ್ಞಾನವಿಲ್ಲದ) ಇವರಿಗೆಲ್ಲಾ ನ್ಯಾಯಕ್ಕಾಗಿ ಹೋರಾಡುವ ವೇದಿಕೆಯಿಲ್ಲದೇ ಇವರಿಂತು ತಮ್ಮ ಸಮಸ್ಯೆಗಳ ಬಗ್ಗೆ ಈ ಚಳವಳಿಯಲ್ಲಿ ಗಮನ ಸೆಳೆದಾರು?

ಸರ್ಕಾರದ ಪಾತ್ರ:-

ಚಳವಳಿ ಪ್ರಾರಂಭವಾಗಿ ಹಿಂಸಾರೂಪಕ್ಕೆ ಇಳಿಯುವ ವರೆಗೂ ಸರ್ಕಾರ ನಿರ್ಲಿಪ್ತ, ಇದಕ್ಕಿರುವ ಮುಖ್ಯ ಕಾರಣವೆಂದರೆ ಜನ-ಜನನಾಯಕರ ನಡುವೆ ತಾವೇ ನಿರ್ಮಿಸಿಕೊಂಡಿರುವ ಅಧಿಕಾರದ ಕಂದರ. ಒಮ್ಮೆ ಚುನಾಯಿತರಾದ ಜನ ಸಾಮಾನ್ಯ ಜನತೆಯಿಂದ ತಾವಾಗಿ ಸಿಡಿದು ದೂರ ನಿಲ್ಲುತ್ತಾರೆ. ಮುಂದಿನ ಐದು ವರ್ಷ ಕಾಲ ತಮ್ಮ ಪೀಠವನ್ನು ಏನೇನೇ ಪ್ರಕಾರೇಣ ಉಳಿಸಿಕೊಳ್ಳುವುದೇ ಅವರ ಗುರಿಯಾಗುತ್ತದೆ. ಸಮಾಜದ ನೋವು ನಲಿವುಗಳನ್ನು ಎಳೆದಾಡಿ ಅರಿಯದ ಅನನುಭವಿ ಕೈಯೆತ್ತುವ ಕೈಗೊಂಬೆಗಳು ಮಾತ್ರ ಅಧಿಕಾರವನ್ನು

ಉಳಿಸಿಕೊಳ್ಳುತ್ತಾರೆ ಸಮಾಜದ ಮಿಡಿತವನ್ನು ಪ್ರತಿಬಿಂಬಿಸುವ ಕರ್ತವ್ಯವನ್ನೂ ಯಾವೊಬ್ಬ ರಾಜಕಾರಣಿಯೂ ಮಾಡುತ್ತಿಲ್ಲ. ನ್ಯಾಯೋಚಿತವಾದ ಚಳವಳಿಯನ್ನು ಸರ್ಕಾರ ತನ್ನ ಪ್ರಚೋದನೆಗಳಿಂದ ತಪ್ಪುಹಾದಿಗೆ ದೂಡುತ್ತದೆ. ಮುಗ್ಧ ಜನತೆಯ ಮೇಲೆ ದೌರ್ಜನ್ಯ ನಡೆಸುತ್ತದೆ. ವರ್ಗ ವರ್ಗಗಳನ್ನು ಎತ್ತಿ ಕಟ್ಟಿ ಸಮಸ್ಯೆಯನ್ನು ಇನ್ನಷ್ಟು ಜಟಿಲವಾಗಿಸಿ ಏನೋ ಘನವಾದ್ದು ಸಾಧಿಸಿದೆವು ಎಂಬ ಹೆಮ್ಮೆಯಿಂದ ಪರಿಹಾರವಾಗಿ ಸಮಾಜದ ಒಂದು ಕಣ್ಣಿಗೆ ಸುಣ್ಣ ಮತ್ತೊಂದಕ್ಕೆ ಬೆಣ್ಣೆ ಎಂಬ ನೀತಿಯನ್ನು ಅನುಸರಿಸುತ್ತವೆ. ಸರ್ಕಾರ ಕೈಗೊಳ್ಳುವ ಪ್ರತಿಯೊಂದು ಪರಿಹಾರವೂ ಸಮಗ್ರ ಸಮಾಜದ ಅಭಿವೃದ್ಧಿಗೆ ಪ್ರಕಟವಾಗಬೇಕೆಂಬುದನ್ನು ಸಂಪೂರ್ಣ ಮರೆತ ಅಭಿನಯ ನಡೆಯುತ್ತದೆ. ಯಾವೊಂದು ಕ್ರಿಯೆಗೂ ಅಷ್ಟೇ ಸಮನಾದ ಮತ್ತು ವಿರುದ್ಧವಾದ ಪ್ರತಿಕ್ರಿಯೆ ಇದೆ. ಇದು ಭೌತಿಕ ನಿಯಮವಾದರೂ ಅದು ಸಮಾಜಕ್ಕೂ ಅಕ್ಷರಶಃ ಅನ್ವಯಿಸುತ್ತದೆ ಇಂದಿನ ನೋವುಂಡ ಜನ ಮುಂದೆ ಒಂದು ದಿನ ಜ್ವಾಲಾಮುಖಿಯಾಗುವುದರಲ್ಲಿ ಅನುಮಾನವಿಲ್ಲ ಉದಾ:- ಅಸ್ಸಾಂ ಚಳವಳಿ, ಮತ್ತು ಇತ್ತೀಚೆಗೆ ನಡೆಯುತ್ತಿರುವ ರೈತ ಚಳವಳಿಗಳು ವಾಮ ಮಾರ್ಗಗಳಿಂದ ಸಮಸ್ಯೆಗಳನ್ನು ಬಗೆಹರಿಸುವುದರ ಬದಲಾಗಿ ಯಥಾವತ್ತಾಗಿ ಪರಿಹಾರ ಎಂದಿನ ವರೆಗೆ ಜನತೆಗೆ ದೊರೆಯುವುದಿಲ್ಲವೋ ಅಂದಿನ ವರೆಗೆ ಚಳವಳಿ ಕಪಿಮುಷ್ಟಿಯಾಗಿಯೇ ಉಳಿಯುತ್ತದೆ.

— ೦೦೦೦ —

ನ್ಯಾಯದ ತಕ್ಕಡಿಯಲ್ಲಿ—ಕಾಸರಗೋಡು

ಕಲ್ಕಿಗೆ ತಾರನಾಥ ಶೆಟ್ಟಿ, ಬಿ. ಎಸ್. ಡಬ್ಲ್ಯೂ. (ದ್ವಿತೀಯ ಯಲ್. ಯಲ್. ಬಿ.)

ಅಂದು ಕಾಸರಗೋಡಿನ ಕನ್ನಡಿಗರ ಪಾಲಿಗೆ ಮರ್ದಿನ ಕಣ್ಣೀರ ಕೋಡಿ ಹರಿಯಿತು. ಕನ್ನಡಿಗರ ರೋದನ ನೋಡುವವರ ಕಲ್ಲೆದೆಯನ್ನು ಕರಗಿಸುವಂತಿತ್ತು. ಕತ್ತಲಡದ ಕಾಸರಗೋಡಿನಲ್ಲಿ ವೀರ ಕನ್ನಡಿಗರು ದಿಕ್ಕಿಟ್ಟರು ಬಡಪಾಯಿ ಫಜ್ ಆಲಿ ಅಯೋಗ ಕನ್ನಡಿಗರ ಹೃದಯದ ಬೇನೆಯನ್ನೂರಿಯದೆ ಹೋಯ್ತು. ಅಯೋಗದಿಂದ ಕೇರಳ ಸರ್ಕಾರದ ಸರವಾಗಿ ನೀಡಿದ ಸಲಹೆ ಕನ್ನಡಿಗರ ಪಾಲಿಗೆ ಒಪ್ಪವಾಯ್ತು. ಫಜ್ ಆಲಿ ಅಯೋಗದ ಕನ್ನಡನಾಡು ಕಾಸರಗೋಡು ಕೇರಳಕ್ಕೆ ಸೇರತಕ್ಕದ್ದು ಎಂಬ ಸಲಹೆ ಕಾಸರಗೋಡು ಕನ್ನಡಿಗರ ಮುಂದಿನ ಭವಿಷ್ಯವನ್ನೇ ಡೋಲಾಯಮಾನ ಗೋಳಿಸಿತು.

ಪ್ರಕೃತಿಯ ಗೈಜ ಸೊಬಗಿನಲ್ಲಿ ಓಲಾಡುತ್ತಾ ಪಾಯನಾಗಿ ಪವಡಿಸಿ ಸೌಂದರ್ಯದ ತವರೂ ಈ ನಮ್ಮ ಕನ್ನಡ ನಾಡು "ಕಾಸರಗೋಡು" ಪಯಸ್ವಿನಿ ಹಾಗೂ ದಕ್ಷಿಣ ಕನ್ನಡದ ನಡುವೆ ಪಶ್ಚಿಮ ಘಟ್ಟಗಳ ಸಾಲು ಇಳಿಜಾರಾಗಿ ಚಾಚುವ ಸುಮಾರು 287 ಚದರ ಮೈಲುಗಳ ನಾಡೇ ಕಾಸರಗೋಡು. ಕಲೆ, ಸಾಹಿತ್ಯ, ಭಾಷೆ, ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ತನ್ನದೆಯಾದ ಮೈತಿಪ್ಪತೆಯನ್ನು, ಕನ್ನಡ ತವನನ್ನೂ, ಆಳವಾಗಿ ಮೈ ಗೂಡಿಸಿಕೊಂಡಿರುವ ನಾಡು ಕನ್ನಡ ಭಾಷೆ; ಸಾಹಿತ್ಯ ಹಾಗೂ ಸಂಸ್ಕೃತಿಗಳ ಬಗೆಗೆ ಜೀವಂತ ಆಸಕ್ತಿಯನ್ನು ಹೊಂದಿ, ಅವುಗಳನ್ನು ತಮ್ಮ ತೆಣ್ಣು ಗೊಂದೆ ಎಂಬಂತೆ ಕಾಯ್ದುಕೊಂಡು ಬಂದ ನಾಡು ಕಾಸರಗೋಡು. ಯಕ್ಷಗಾನ ಲೋಕದ ಕಿಂತರ ವುರುಸ ಪಾರ್ಥಿಸುಟ್ಟು, ಕಾಸರಗೋಡಿನ ಕುಂಬಳೆಯವ-ರಾಷ್ಟ್ರಕವಿ ಹೊಸ ಗನ್ನಡ ಕಾವ್ಯ ಜಗತ್ತಿನ ಜನಕ ಗೋವಿಂದ ಸೈ ಕಾಸರಗೋಡಿನ ಮಂಜೇಶ್ವರದವರು. ಎಲ್ಲಾ ರಂಗದಲ್ಲೂ ಕನ್ನಡತನವೇ ಎದ್ದು ತೋರುವ ಈ ನಮ್ಮ ಕಾಸರಗೋಡು ಪಾಪ ಸರ್ದಾರ ಫಣಿಕ್ಕರ್ ಕಾನೂಲಿ ಕಣ್ಣಿಂದ ಕಾಸರಗೋಡು ಪ್ರಶ್ನೆಯನ್ನು ಕಂಡದ್ದು ಅವರ ಮೂರ್ಖತನದ ಸರಮಾವಧಿ ಕಾಸರ

ಗೋಡನ್ನು ಬಲಾತ್ಕಾರವಾಗಿ ಕೇರಳಕ್ಕೆ ಸೇರಿಸಲಾಯ್ತು. ಕನ್ನಡಿಗರ ಕಣ್ಣೀರ ತರ್ಪಣ ಫಣಿಕ್ಕರ್‌ಗೆ ಕಾಣಿಕೆಯಾಯ್ತು. ಕನ್ನಡ ನಾಡಿನ ಏಕೀಕರಣವಾದಾಗ ತಪ್ಪಿ ಲಿಯಾದ ಪ್ರದೇಶಗಳಲ್ಲಿ ಒಂದಾದ ಕಾಸರಗೋಡು, ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆಯ ಅಪ್ಪಟ ಕನ್ನಡ ಪ್ರದೇಶ ರಾಜ್ಯ ಪುನರ್ವಿಂಗಡಣ ಅಯೋಗದ ಮೂರ್ಖ ಸಲಹೆಯಿಂದ ಕೇರಳಕ್ಕೆ ಅನ್ಯಾಯವಾಗಿ ಸೇರಿಸಲ್ಪಟ್ಟಿತು.

ಕನ್ನಡಿಗರ ರೋದನ ಅರಣ್ಯರೋದನವಾಯ್ತು. ಕಾಸರಗೋಡಿನ ಕನ್ನಡಿಗ ನ್ಯಾಯಕ್ಕಾಗಿ ಹೋರಾಟ ಪ್ರಾರಂಭಿಸಿದ. ಕಾಸರಗೋಡು ನ್ಯಾಯದ ದೃಷ್ಟಿಯಲ್ಲಿ ಖಂಡಿತವಾಗಿಯೂ ಕನ್ನಡನಾಡು ಎಂಬ ಕುಟು ಸತ್ಯವನ್ನು ಕೇರಳದ ಮಾಜಿ ಮುಖ್ಯ ಮಂತ್ರಿಗಳಾದ ನಂಬೂದಿರಿ ಪಾಡ್ ಹಾಗೂ ಅಚ್ಯುತ ಮೆನನ್ ಒಪ್ಪಿಕೊಂಡಿದ್ದರೂ ನತದೃಷ್ಟ ಕನ್ನಡಿಗರಿಗೆ ನ್ಯಾಯ ದೊರಕಲಿಲ್ಲ ಕನ್ನಡಿಗನ ಹೋರಾಟ ತನ್ನ ನ್ಯಾಯ ಸಮ್ಮತ ಹಕ್ಕಿಗಾಗಿ. ಇಲ್ಲಿ ನಿರ್ಧಾರವಾಗೆ ಬೇಕಾಬ್ಬು ಬರೇ ಗಡಿ ಪ್ರಶ್ನೆಯಲ್ಲ ಬದಲಾಗಿ ನ್ಯಾಯದ, ಕಾನೂನಿನ ಭವಿಷ್ಯ ಅದರೆ ನ್ಯಾಯದ ಕಾನೂನಿನ ಕೊಲೆಯಾಯ್ತು. ಅಡಳಿತದ ಅನುಕೂಲಕ್ಕಾಗಿ ಎಂಬ ಕುಟು ನೆಸದಿಂದ ಕನ್ನಡ ನಾಡು ಕಾಸರಗೋಡನ್ನು ಬಲಾತ್ಕಾರವಾಗಿ ದಕ್ಷಿಣ ಕನ್ನಡದಿಂದ ಕಿತ್ತು ಕೇರಳಕ್ಕೆ ಸೇರಿಸಲಾಯ್ತು. ಕನ್ನಡಿಗರಿಗೆ ಫೋರ ಅನ್ಯಾಯವಾಗಿದೆ. ನ್ಯಾಯಕ್ಕೆ ಹೊಡೆತ ಬಿದ್ದಿದೆ. ಕಾಸರಗೋಡು ಕನ್ನಡ ನೆಲವೆಂದು ರುಚುವಾತು ಗೊಂಡರೂ ಕನ್ನಡಿಗರಿಗೆ ನ್ಯಾಯ ದೊರಕದೆ ಹೋಯ್ತು. ಬಡಪಾಯಿ ಕನ್ನಡಿಗರಿಗೆ ಕಾನೂನಿನ ರಕ್ಷಣೆ ಇಲ್ಲವಾಯ್ತು. ಕಾರಣ ರಾಜಕೀಯದಾಟ. ಇದರ ಮುಂದೆ ನ್ಯಾಯ ಹಾಗೂ ಕಾನೂನುಗಳು ತಲೆ ತಗ್ಗಿಸುವಂತಾಯ್ತು! ಖಂಡಿತವಾಗಿಯೂ ಇಲ್ಲಿ ಅವಮಾನ ನ್ಯಾಯಕ್ಕೆ ಹಾಗೂ ಕಾನೂನಿಗೆ-ಕಾನೂನಿನ ಕಗ್ಗೊಲೆಯಾಯ್ತು. ಇದು ನಿರಂತರವಾಗಿ ಕಾಸರಗೋಡಿನಲ್ಲಿ ನಡೆಯುತ್ತಲೇ ಇದೆ. ಇಲ್ಲಿ ಕಾನೂನಿನ

ದಮನವಾಗಿದೆ. ಕರ್ನಾಟಕ-ಕೇರಳ ಗಡಿ ವಿವಾದ ಇತ್ಯರ್ಥವಾಗದೆ, ಕಾಸರಗೋಡು ವಿವಾದಾತ್ಮಕ ಪ್ರದೇಶವಾಗಿ ಉಳಿಯುವವರೆಗೆ ಅಲ್ಲಿನ ಕನ್ನಡಿಗರ ಮೇಲೆ 1969ರ ಅಧಿಕೃತ ಭಾಷಾ ನಿಯಮವನ್ನು ಹೇರು ವಂತಿಲ್ಲ ಅದರ ಕೇರಳ ಸರ್ಕಾರ ಕಾನೂನಿನೊಂದಿಗೆ ಅಟವಾಡುತ್ತಿದೆ. ಅದನ್ನು ಮೆಟ್ಟಿ ನಿಂತಿದೆ ಕೇರಳ ಸರ ಕಾರ ಸ್ವಂತವಾಗಿ ಜಾರಿಗೊಳಿಸಿದ ಕೆಲವು ಭಾಷಾ ಕಾನೂನುಗಳ ಉದ್ದೇಶ ಸೂಕ್ಷ್ಮವಾಗಿ ಅಲ್ಪ ಸಂಖ್ಯಾ ತರ ದಮನ. ಇಂತಹ ಸ್ಥಿತಿಯಲ್ಲಿ ಕಾನೂನಿಗೆ ರಕ್ಷಣೆ ಯಿಲ್ಲವೇ? ಮಾತ್ರವಲ್ಲದೆ ನಮ್ಮ ಸಂವಿಧಾನದ ಕೆಂಗೊಲೆ ಯಾಗಿದೆ, ಕೇರಳ ಸರ್ಕಾರದಿಂದ. ಸಂವಿಧಾನದ ಗುರುತರ ಅಂಶಗಳನ್ನೂ, ಕೇರಳ ಸರ್ಕಾರ ತಿರಸ್ಕರಿಸ ಹೊರಟಿದೆ. ಸಂವಿಧಾನ ಹೇಳುತ್ತದೆ ಜಾತಿ, ಭಾಷೆ, ಮತ ಸಮುದಾಯಗಳ ಮಟ್ಟದಲ್ಲಿ ಭೇದ ತೋರಿಸಬಾರದು. ಎಲ್ಲಾ ಸಂಗಡದವರೂ ಕಾನೂನಿನ ಮುಂದೆ ಸರಿಸಮಾನರು. ಈ ನೀತಿಗೆ ಎದುರಾದವರು ಕಾನೂನಿನ ದೃಷ್ಟಿಯಲ್ಲಿ ಅಸರಾಧಿಗಳು ಅದರ ಕಾಸರಗೋಡು ವಿಷಯದಲ್ಲಿ ಕೇರಳ ಸರ್ಕಾರ ಸಂವಿಧಾನಕ್ಕೆ ಬಿಲೆಕೊಟ್ಟಿಲ್ಲ. ಅಲ್ಲಿ ಅಲ್ಪ ಸಂಖ್ಯಾತ ಕನ್ನಡಿಗರ ನಿರಂತರ ದವನ ನಡೆಯು ತ್ತಲೂ ಇದೆ. ಇದು ಸಂವಿಧಾನದ ಹಾಗೂ ಕಾನೂನಿನ ದೃಷ್ಟಿಯಲ್ಲಿ ಗುರುತರ ಅಸರಾಧಿವೇ ಸರಿ. ಅದರ ಬದ ಸಾಯಿ ಕನ್ನಡಿಗನಿಗೆ ಎಲ್ಲದೆ ಸಂವಿಧಾನದ ರಕ್ಷಣೆ. ಅವನನ್ನೂ ಕೊಳೆಯುತ್ತಿದ್ದಾನೆ. ಅಲ್ಪ ಸಂಖ್ಯಾತ ಕನ್ನ ಡಿಗ ರಾಜ್ಯ ಸರ್ಕಾರಿ ನೌಕರ, 1974ರ ಕೇರಳ ಸರ ಕಾರದ ಕಾನೂನಿನಂತೆ ಕಡ್ಡಾಯವಾಗಿ ಮಲೆಯಾಳ ಕಲಿಯಲೇ ಬೇಕು. ಇಲ್ಲದಿದ್ದರೆ ಹಿಂಬಡ್ಡಿ, ಅಥವಾ ನೌಕರಿ ಖಾಯಂ ಆಗುವುದಿಲ್ಲ. ಇದು ಸಂಪೂರ್ಣವಾಗಿ ಸಂವಿಧಾನದ ತತ್ವಕ್ಕೆ ವಿರುದ್ಧವಾದುದು. ಅದರ ಇದಕ್ಕೆ ಶಿಕ್ಷೆಯಾಗಲಿಲ್ಲ. ನ್ಯಾಯ ದೊರಕದ ಕನ್ನಡಿಗ ಹೋರಾ ಡುತ್ತಿದ್ದಾನೆ.

ಸಂವಿಧಾನದಲ್ಲಿ ಕೊಡಮಾಡಲಾಗಿರುವ ತ್ರಿ ಭಾಷಾ ಸೂತ್ರದಂತೆ ವಿವಾದಾತ್ಮಕ ಪ್ರದೇಶವಾದ ಕಾಸರಗೋಡಿನ ಸರ್ಕಾರಿ ನೌಕರರು ಮಲೆಯಾಳ ಕಲಿಯಬೇಕೆಂಬುದು ಕನ್ನಡಿಗರ ವ್ಯಕ್ತಿ ಸ್ವಾತಂತ್ರ್ಯ ವನ್ನು ದಮನ ಮಾಡಿದಂತೆ. ಸಂವಿಧಾನದಡಿಯಲ್ಲಿ ಅವನಿಗೆ ನ್ಯಾಯ ದೊರಕಲೇ ಬೇಕು. ಅದರ ಅವನು ವಂಚಿತನಾಗಿದ್ದಾನೆ. ಕಾನೂನು ಪ್ರಕಾರ ವ್ಯಕ್ತಿ ಸ್ವಾತಂತ್ರ್ಯ ಅವನ ಜನ್ಮ ಸಿದ್ಧ ಹಕ್ಕು. ಇದನ್ನು ಪಡೆ

ಯಲು ಎಲ್ಲಾ ಭಾರತೀಯರೂ ಅರ್ಹರು ಅದರ ಕಾಸರಗೋಡಿನ ಕನ್ನಡಿಗನ ಈ ಹಕ್ಕನ್ನು ಕೇರಳ ಸರ ಕಾರ ಕಸಿದುಕೊಂಡಿದೆ. ಕೇರಳ ಸರ್ಕಾರದ ರಾಜಕೀಯ ವಾದದ ಮುಂದೆ ಕಾನೂನು ಹಾಗೂ ಸಂವಿಧಾನವೇ ತಲೆ ತಗ್ಗಿಸುವಂತಾಯ್ತು? 1969ರ ಅಧಿಕೃತ ಭಾಷಾ ನಿಯಮ ಅಲ್ಪ ಸಂಖ್ಯಾತರನ್ನು ಹಂತ ಹಂತವಾಗಿ ಕೊಲ್ಲುತ್ತಿದೆ. ಎಲ್ಲಾ ಸರ್ಕಾರದ ನೋಟೀಸು, ದಾಖಲೆ ಅರ್ಜಿ ಪತ್ರಗಳು ಮಲೆಯಾಳದಲ್ಲಿಯೇ ಇರಬೇಕೆಂಬ ಕೇರಳ ಸರ್ಕಾರದ ಧೋರಣೆ ಸಂವಿಧಾನದ ದೃಷ್ಟಿಯಲ್ಲಿ ಅಲ್ಪ ಸಂಖ್ಯಾತರಿಗೆ ಮಾಡಿದ ಘೋರ ಅಪರಾಧ. ಅದರ ಶಿಕ್ಷೆ ಮಾತ್ರ ನಿರಸರಾಧಿ ಕನ್ನಡಿಗನಿಗೆ. ಕಾನೂನಿನ ರಕ್ಷಣೆ ಕಾಸರಗೋಡು ಕನ್ನಡಿಗನಿಗೆ ದೊರೆಯದೆ ಹೋ ಯ್ತು. ಸಂವಿಧಾನದ ಛಾಗಿಲು ಅವನ ಪಾಲಿಗೆ ಶಾಕ್ತಕ ವಾಗಿ ಮುಚ್ಚಿಕೊಂಡಂತೆ ಕಾಣುತ್ತದೆ.

ಯಾರದನ್ನು ಯಾರಿಗೋ ಕೊಟ್ಟು ರಾಜ್ಯ ಪುನ ರ್ಭಟನೆ ಆಯೋಗ ಕಾಸರಗೋಡಿನ ಬಗ್ಗೆ ತುಂಬಲಾರ ದ ನಷ್ಟವನ್ನುಂಟು ಮಾಡಿತು. ಕೇರಳದ ಗುಡೇನರನ್ನು ತಮಿಳುನಾಡಿಗೆ ಕೊಟ್ಟು ಕಾಮರಾಜರನ್ನು ಸಮಾಧಾನ ಪಡಿಸಿದ ಮಾಧವ ಭಣಿಕ್ಕರ್ ಕಾಸರಗೋಡನ್ನು ಕೇರ ಳಕ್ಕೆ ಕೊಟ್ಟು ಕರ್ನಾಟಕವನ್ನು ಉಳಿಸಿಕೊಟ್ಟ ಕನ್ನಡಿಗ ರ ಮನಸ್ಸಿಗೆ ಬರೆ ಎಳೆದೇ ಬಿಟ್ಟರು ಇದು ನ್ಯಾಯವೇ? ಬೆಂಕಿ ಹತ್ತಿದೆ (ಕನ್ನಡಿಗಂ) ಮನೆಗೆ ಎಂದ ಕವಿ ಕಯ್ಯಾ ರರು ಕನ್ನಡಿಗರ ಬೇನೆಯನ್ನು ತೋಡಿಕೊಂಡರು. ತಮ್ಮ ಅಸಂತೋಷವನ್ನು ಕನ್ನಡಿಗರು ಎಲ್ಲಾ ತರದ ಪ್ರಜಾ ಸತ್ತಾತ್ಮಕ ವಿಧಾನಗಳ ಮೂಲಕ ತೋರಿಸಿ ಕೊಟ್ಟಿದ್ದಾರೆ. ಕಾಸರಗೋಡಿನ ಕುಂಬಳೆ, ಉಪ್ಪಳ, ಮಂಜೇಶ್ವರಗಳ ಬಗ್ಗೆ ಕನ್ನಡಿಗರ ಹಕ್ಕುದಾರಿಕೆಗೆ ಕೇರಳೀಯರು ಒಪ್ಪು ತ್ತಾರೆ. ಅದರ ಕನ್ನಡಿಗನು ನ್ಯಾಯದಿಂದ ವಂಚಿತನಾಗಿ ದ್ದಾನೆ ನ್ಯಾಯ ಅವನ ಮುಂದೆ ಕಣ್ಣು ಮುಚ್ಚಾಲೆ ಯಾಡುತ್ತಿದೆ. ಅನ್ಯಾಯ ರುಜುವಾತಾದರೂ ನ್ಯಾಯ ದೊರಕದು.

ಮುಳುಗುವವನಿಗೆ ಹುಲ್ಲುಕಡ್ಡಿಯ ಆಸರೆಯಂತೆ ಮಹಾಜನ ಆಯೋಗ ಕನ್ನಡಿಗನ ಪಾಲಿನ ಆಶಾದೀಪ ವಾಯ್ತು. ಚಂದ್ರಗಿರಿ ನದಿಯ ಉತ್ತರ ಭಾಗ ಕರ್ನಾಟ ಕಕ್ಕೆ ಸೇರಬೇಕೆಂಬ ಮಹಾಜನ ಶಿಫಾರಸು ಕನ್ನಡಿಗನಿಗೆ ನೆಮ್ಮದಿ ಕೊಟ್ಟಿತು ಅದರ ಆ ನೆಮ್ಮದಿ ಕ್ಷಣಿಕ. ಮಹಾ ಜನ ವರದಿ ಮಾತ್ರ ಜಾರಿಯಾಗಲೇ ಇಲ್ಲ.

ಕಂಗಿಟ್ಟ ಕನ್ನಡಿಗನ ಹೋರಾಟ ಅನವರತವಾಗಿ

ನಡೆದುಕೊಂಡೇ ಬಂದಿದೆ. ಪಾಪ, ಅವನಿಗಿನ್ನೂ ಕನ್ನಡ ಮ್ಮನ ದರ್ಶನವಾಗಿಲ್ಲ. ಅವನ ಮೇಲೆ ಕ್ರೂರ ದಮನ ನಡೆಯುತ್ತಲೇ ಇದೆ. ಪಯಸ್ವಿನಿ, ಚಂದ್ರಗಿರಿ ನದಿಯಲ್ಲಿ ಶೋಷಣೆಗೆ ಸಿಕ್ಕ ಅವನ ಕಣ್ಣೀರು ಹರಿಯುತ್ತಿದೆ. ಆದರೆ ಕನ್ನಡಿಗ ಬಲು ಶಾಂತಿ ಪ್ರಿಯ. ತನಗಾದ ಕ್ರೂರ ಅನ್ಯಾಯವನ್ನು ಸೌಮ್ಯವಾಗಿ ಪ್ರತಿಭಟಿಸುತ್ತಲೇ ಇದ್ದಾನೆ. ಕನ್ನಡ ಸಮ್ಮೇಳನ, ಬಹಿರಂಗ ಅಧಿವೇಶನಗಳ ಮೂಲಕ ಕನ್ನಡಮ್ಮನ ಸೇವೆ ಅನವರತವಾಗಿ ನಡೆಯುತ್ತಲೇ ಬಂದು ಕೇರಳಕ್ಕೆ ತಮ್ಮ ತೋಳ ಬಲವನ್ನು ತೋರಿಸುತ್ತಲೇ ಇದ್ದಾನೆ. ಕಾಸರಗೋಡಿನ ಕನ್ನಡಿಗ ನ್ಯಾಯ, ನೀತಿ, ಸತ್ಯ ಧರ್ಮಗಳಿಗೆ ಅಂಜುವುದು ಮಾತ್ರವೇ ವಿನಹ ಪರರ ಗೊಡ್ಡು ಬೆದರಿಕೆಗಲ್ಲ. ಕನ್ನಡಿಗರು ನೀತಿ ವಂತರು, ಸತ್ಯವಂತರು, ನ್ಯಾಯವಾದಿಗಳು ಹಾಗೂ ಪರಮತ ಸಹಿಷ್ಣುರು. ತಮ್ಮನ್ನು ತಾವೇ ಹಾಳುಮಾಡಿ ಕೊಂಡಾದರೂ ಪರರನ್ನು ಉದ್ಧಾರ ಮಾಡುವ ಉದಾರಿಗಳು. ಇದಕ್ಕೆ ಸಾಕ್ಷಿ ಕನ್ನಡ ನೆಲದಲ್ಲಿ ತ್ರಿಮಂತಿಕೆಯ ಜೀವನ ಸಾಗಿಸುತ್ತಿರುವರು ತಮಿಳರು, ಮಲೆಯಾಳಿಗಳು, ಗುಜರಾತಿ, ಸಿಂಧಿ, ತೆಲುಗು ಜನರು. ಆದರೆ ಈ ನೀತಿಯನ್ನು ಕೇರಳದ ಮಲೆಯಾಳಿಗಳು ಕಾಸರಗೋಡಿನ ಮಟ್ಟಿಗೆ ಮರೆತಿದ್ದಾರೆ.

ಈ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾಸರಗೋಡಿನ ಕನ್ನಡಿಗರನ್ನು ತುಂಬು ಮನಸ್ಸಿನಿಂದ ಬಾ ಬಂಧು ಎಂದು ತಬ್ಬಿ ಕೊಳ್ಳಬೇಕು. ಅಲ್ಲವಾದರೆ ಕಾಸರಗೋಡಿನ ಕನ್ನಡಿಗರಿಗೆ ದೇರೆ ಯಾವ ಅಸರಿಯೂ ದೊರೆಯದು. ತನ್ನವರನ್ನು ತನ್ನವರೆಂದು ತಬ್ಬಿಕೊಳ್ಳದಿದ್ದರೆ ಕನ್ನಡಿಗರಿಗೆ ಮರ್ಯಾದೆಯೂ ಇಲ್ಲ ಕಾಸರಗೋಡಿನ ಕನ್ನಡಿಗರಿಗೆ ಆದ ಅವಮಾನ ಸಹಜವಾಗಿ ಕರ್ನಾಟಕಕ್ಕೆ ಆದ ಅವಮಾನವೇ ಸರಿ.

ಕಾಸರಗೋಡಿನಲ್ಲಿ ಕನ್ನಡಮ್ಮನ ದೀಪವಿನ್ನೂ ಕಾರಿಯತೊಡಗಿಲ್ಲ. ಹೆತ್ತತಾಯಿಯ ಮಡಿಲಿಗೊರಗುವ ಅಸೆ ಅವನಿಗಿನ್ನೂ ದೊರಕಿಲ್ಲ. ಆದರೆ ಕಾಲ ಇದೀಗ

ಪಕ್ವವಾಗುತ್ತಿದೆ. ಕನ್ನಡಿಗನ ದೀರ್ಘಕಾಲದ ಹೋರಾಟಕ್ಕೆ ಯೋಗ್ಯ ಪುರಸ್ಕಾರ ಸಿಗುತ್ತಿದೆ ಎಂಬ ಕಹಳೆ ಇದೀಗ ಮೊಳಗುತ್ತಿದೆ. ನೆರೆಯ ಕರ್ನಾಟಕ ಎಚ್ಚೆತ್ತು ಕೊಂಡಿದೆ. ತಮ್ಮ ಕರ್ತವ್ಯದ ಅರಿವಾಗಿದೆ ಸಹೋದರ ಕನ್ನಡಿಗರ ರಕ್ಷಣೆಗೆ ಹೊರಟಿದ್ದಾರೆ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಕರ್ನಾಟಕ ಮುಖ್ಯ ಮಂತ್ರಿಗಳ ಸಾಧನೆ ಬಲು ಹಿರಿದು. ಕಾಸರಗೋಡು ಕನ್ನಡಿಗರ ಸಮ್ಮೇಳನದಲ್ಲಿ ಎಂದೆಂದಿಗೂ ಕಾಸರಗೋಡು ಕನ್ನಡನಾಡು ಇದಕ್ಕಾಗಿ ಹೋರಾಡುವ ನೆಂದು ದೃಢ ನಿರ್ಧಾರದಿಂದ ಹೇಳಿದ್ದಾರೆ. ಅವರ ನಿರ್ಧಾರ ಕನ್ನಡಿಗರ ಕಣ್ಣೀರನ್ನು ಪನ್ನೀರು ಮಾಡಿದೆ. ಅರ್ಥಿಕ ನೆರವಿನಿಂದ ಹಿಡಿದು ಕಾಸರಗೋಡಿಗಾಗಿ ಗಂಭೀರ ನಿಲುವು ತಳೆದು ನ್ಯಾಯಕ್ಕಾಗಿ ಸುಪ್ರೀಂ ಕೋರ್ಟಿಗೂ ಹೋಗಲು ಸಿದ್ಧ ಎಂದು ಒಕ್ಕೊರಲಿನಿಂದ ಹೇಳಿದ ಧೀರ ನಾಯಕರಿವರು. ಅವರ ಅಭಯ ಹಸ್ತದಡಿ ಕಾಸರಗೋಡಿನ ಕನ್ನಡಿಗನ ಬಂಧ ವಿಮೋಚನೆಯಾಗುವ ಹಸಿರು ನಿಶಾನೆ ಕಾಣಿಸುತ್ತಿದೆ.

ಕಾಸರಗೋಡಿನ ಫಲವಾದಿ ಕನ್ನಡಿಗ ಹಿಡಿದ ಕೆಲಸವನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ದಡ ಮುಟ್ಟಿಸಿಯೇ ತೀರುವ ಹೆಜ್ಜೆ ತೊಟ್ಟಿವ. ಅವನೆಂದೂ ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಹಿಂಜರಿಯಲಾರ. ಇದಕ್ಕಾಗಿ ಯಾವ ತ್ಯಾಗಕ್ಕೂ ಅವ ಸದಾ ಸಿದ್ಧ. ಅವನ ಹೋರಾಟ ನ್ಯಾಯಕ್ಕಾಗಿ ಹಾಗೂ ತನ್ನ ಕಳೆದು ಹೋದ ಹಕ್ಕಿಗಾಗಿ. ನ್ಯಾಯದ ತಕ್ಕಡಿ ಅವನತ್ತ ಸಂಯಲೇ ಬೀಕು. ಇದಕ್ಕಾಗಿ ತಾಳ್ಮೆಯೆಂಬುದೇ ಅವನ ಬತ್ತಳಕೆಯ ಅಸ್ತ್ರ. ಅಲ್ಪ ಸಂಖ್ಯಾತರಿಗೆ ನಮ್ಮ ಸಂವಿಧಾನ ಕೊಟ್ಟ ಹಕ್ಕು ಅವನಿಗೆ ನ್ಯಾಯ ಸಮ್ಮತವಾಗಿ ಸಿಗಲೇಬೇಕು. ಅವ ಆದರ ನ್ಯಾಯ ಸಮ್ಮತ ಹಕ್ಕು ದಾರ. ನ್ಯಾಯ ಹಾಗೂ ಕಾನೂನಿನ ರಕ್ಷಣೆಯಡಿಯಲ್ಲಿ ನತದೃಷ್ಟ ಬಡಪಾಯಿ ಕಾಸರಗೋಡಿನ ಕನ್ನಡಿಗ ನ್ಯಾಯದ ತಕ್ಕಡಿಯನ್ನೂ ಅಳವಾಗಿ ಹಾಗೂ ಭಾರವಾಗಿ ತನ್ನಡೆಗೆ ಸೆಳೆಯುವಲ್ಲಿ ಯಶಸ್ವಿಯಾಗಲಾರಂಭಿಸಿದ್ದಾನೆ. ತನ್ನ ಕಳೆದು ಹೋದ ನ್ಯಾಯ ಸಮ್ಮತ ಹಕ್ಕು ಅವನಿಗೆ ದೊರಕುವುದು ಶತಸಿದ್ಧ.

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ಕ್ರಾಂತಿ

ಕೆ. ಶ್ರೀಕಲಾ ಉಡುಪ್, ದ್ವಿತೀಯ, ಕಾನೂನು ವಿದ್ಯಾರ್ಥಿನಿ.

ತೂರಿ ಬಂತೊಂದು ಕಲ್ಲು
ಬಿರುಕು ಬಿಟ್ಟ ಗಾಜು
ಒಡೆದ ಟ್ಯೂಬ್‌ಲೈಟ್
ವಿಧಿಸಿದ ಕರ್ಪೂ... ಇದು
ನಮ್ಮ ಕ್ರಾಂತಿಯ ಅವತರಣ ಚಿಹ್ನೆ !

ಸೀರಿಯ ಸೆಳೆಯ ಬೇಡೆಂದಳಾ ಬಾಲೆ
ಈ ಪ್ರೋಲೀ... ಪ್ರೋಲೀಸು ಬಿಡುವನೇ?
ರುದ್ರ ಸ್ಮಶಾನದಲ್ಲಿಯೂ ಲೂಟಿ, ಕೊಲೆ, ಸುಲಿಗೆ
ದಿನವಹಿ ನಡೆಯುವುದೀ ಕಾರುಭಾರು
ಮನುಷ್ಯತ್ವ ವಿಶ್ವಾಸಗಳ ಗೋರಿ ಕಟ್ಟುತ್ತಲಿಹರು

ಪಲಾಯನವಾದದೊಳಗೊಂದು ಪಲಾಯನವಾದ
ಪೂಜಾರಿಯನೇ ಒಲಿಸಿ ಕೊಂಬಲ್ಲಿ ಸುಸ್ತೋಸುಸ್ತು
ಮುಂದಿಟ್ಟ ಹೆಜ್ಜೆ ಅದುರುತ್ತಲಿಹುದು
ನಿಂತ ಅಡಿ ಅಳಕ್ಕಿಳಿಯುತ್ತಲಿರುವಾಗ
ಜಿಗಿದಾಟ... ಹಾರಾಟ... ಕೂಗಾಟ
ಗೆದ್ದವನು ಗೆದ್ದ.... ಸೋತವನು ಬಿದ್ದ

ರುದ್ರ ಗಂಧೀರ ಮೌನ
ಒಡೆದ ಟ್ಯೂಬ್‌ಲೈಟಿನ ದಿಟ್ಟ ಸುತ್ತಾನೆ
ನಮ್ಮ ಬಡ ವಿದ್ಯಾರ್ಥಿ
ಬೇಡೆಂದರೂ ಘೋಷಾ ತೊಡುವ ದೀಕ್ಷೆ
ಅಲನೆ ಹೊತ್ತಿಳಿವಾಗ ಗೂಡು ಸೇರಲೇ ಬೇಕು.

ಎಣ್ಣೆ ಕಾಣದ ಗಡ್ಡ ಅದೊಂದಿಗೆ ಗುರು ಪಟು
ಉದ್ದವಾದ ಚೀಲ... ಇವ ನಮ್ಮ ಸಾಹಿತಿ
ಚೀಲದೊಳಗಿನ ಆ ಸರಕುಗಳ
ಮಾರಾಟದ ಸಂತೆಯೊಳಗೆ ಇವನೊಬ್ಬ
ಬಲಿ ಪತು !

ಅಂಗವಿಕಲರ ವರ್ಷವಿದೆಂದರು
ಮಹಿಳಾ ವರ್ಷ, ಮಕ್ಕಳ ವರ್ಷ ಕಳೆಯತಿದೋ
ಅತ್ಯಾಚಾರ, ಶಿಶು ಕಗ್ಗೊಲೆಗಿದು ನಾಂದಿಯಾಯಿತೋ
ಅಂಗವಿಕಲರ ವರ್ಷ ಸ್ಫೂರ್ತಿ ಎಂತಿಹುದೂ
ಶರಧಿಯೊಳಗಿನ ಒಡಕು ತೇಲು ಶೆಪ್ಪದ ಪಯಣ

ಅದೋ ಸೈರನ್ ಕೂಗುತ್ತಲಿದೆ
ನಮ್ಮ ಕ್ರಾಂತಿಯ ಕುರುಹೆಂದ, ಹಿಪ್ಪೀ ಯುವಕ
ಟೀಪ್ಪಿಯಡಿಯ ತಲೆ ಬಿಸಿಯಾದಾಗ
ಬಾಂಬು, ಲಾಠಿಗಳ ಪ್ರಹಾರ
ಕುಂಟು ನಾಯಿಗೊಂದು ಏಟು ಬಿದ್ದಾಗ
ಕ್ರಾಂತಿ ಕರ್‌... ಅರಚುತ್ತಲಿತ್ತು.

ಹೊಸ ಹೊಸ ವರ್ಷಗಳೆಂದುದುರುವ
ಹೊಸ ನಿಯಮಗಳು
ಈ ತುರ್ತು ಪರಿಸ್ಥಿತಿಯ ಕಳೆಯಲು ನಿಜ
ಕ್ರಾಂತಿಯ ವರ್ಷ ಓಡೋಡಿ ಬರಬಹುದಲ್ಲವೇ?

ಬಿಸಿಲು - ಮಳೆ

[ಬದುಕು-ಸಾವು]

—ವಾಮನ ಕೆ. ಪಿ. I L L. B.

ನಿಂತ ನೀರು ಕೊಳೆತು
ಗಟ್ಟು ವಾಸನೆ ಬೀರಿ
ಮೂಗು ಮುಚ್ಚಿ ಉಸಿ-
—ರು ಗಟ್ಟುವ ಮೊದ-
—ಲೊಮ್ಮೆ ಉರಿಯು-
—ವ ಧಗೆಯಲ್ಲಿ ರಕ್ತ
ಆವಿಯಾಗಿ ಒಣಗುತ್ತಾ
ಅಸ್ಪಷ್ಟ ತೊಳಲಾಟದ-
—ಲ್ಲಿ ಸವೆಯುವರ-
—ಸೈ ಬಾಯ್ತೆರೆಯುವ
ಮೊದಲೊಮ್ಮೆ ಮಳೆ
ಬಂದಿದ್ದರೆ-ಎಂದೆಲ್ಲಾ
ಗುಣಾಕಾರ ಭಾಗಕಾರ
ಹಾಕುತ್ತಾ ನಿರೀಕ್ಷಿತ-
—ನಾಗಿದ್ದೆ.
ಆದರೆ ಆಕಾಶ ಪದರ
ಪದರ ವಾಗಿ ಉಬ್ಬಿ
ರಸೈ ಅಸ್ತಿ ಪಂಜರದಂತಾಗಿ
ನಾರುತ್ತಾ ಕೊಳೆಯುತ್ತಿರು-
—ವಾಗಲೇ ಸೂರು ನೀರು
ಕಾರ ತೊಡಗಿದಾಗ ಸತ್ತ
ಬಿಸಿಲಿನ ಭೂತ ನರ್ತಿಸು-
—ತ್ತಿದ್ದಂತೆ ಕನಸು ಕಾಣುತ್ತಾ
ಹೊದಿಕೆಯಡಿಯಲ್ಲಿ
ಚಿಪ್ಪು ಹುಳುವಾಗಿ
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ನಮ್ಮಲ್ಲಿ ವಿಚಾರಿಸಿರಿ

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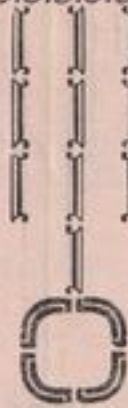
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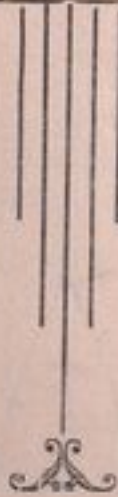
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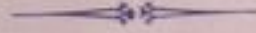
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