

DHARMALACTUS

1995-96



**SHRI DHARMASTHALA
MANJUNATHESHWARA LAW COLLEGE**

MANGALORE - 575 003



**Shree Dharmasthala
Manjunatheshwara Law College
Mangalore - 575 003**

COLLEGE MAGAZINE

1995-96

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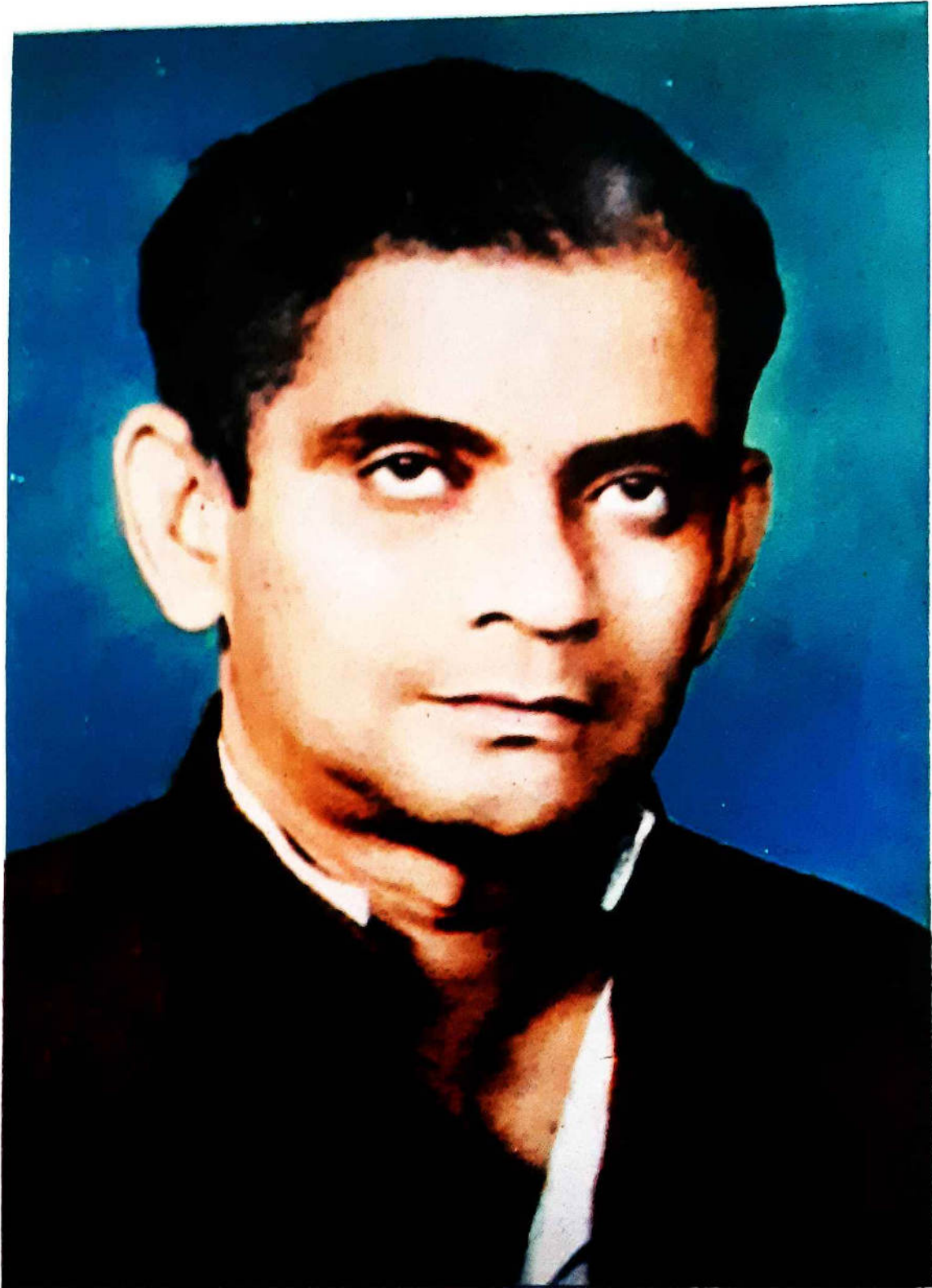
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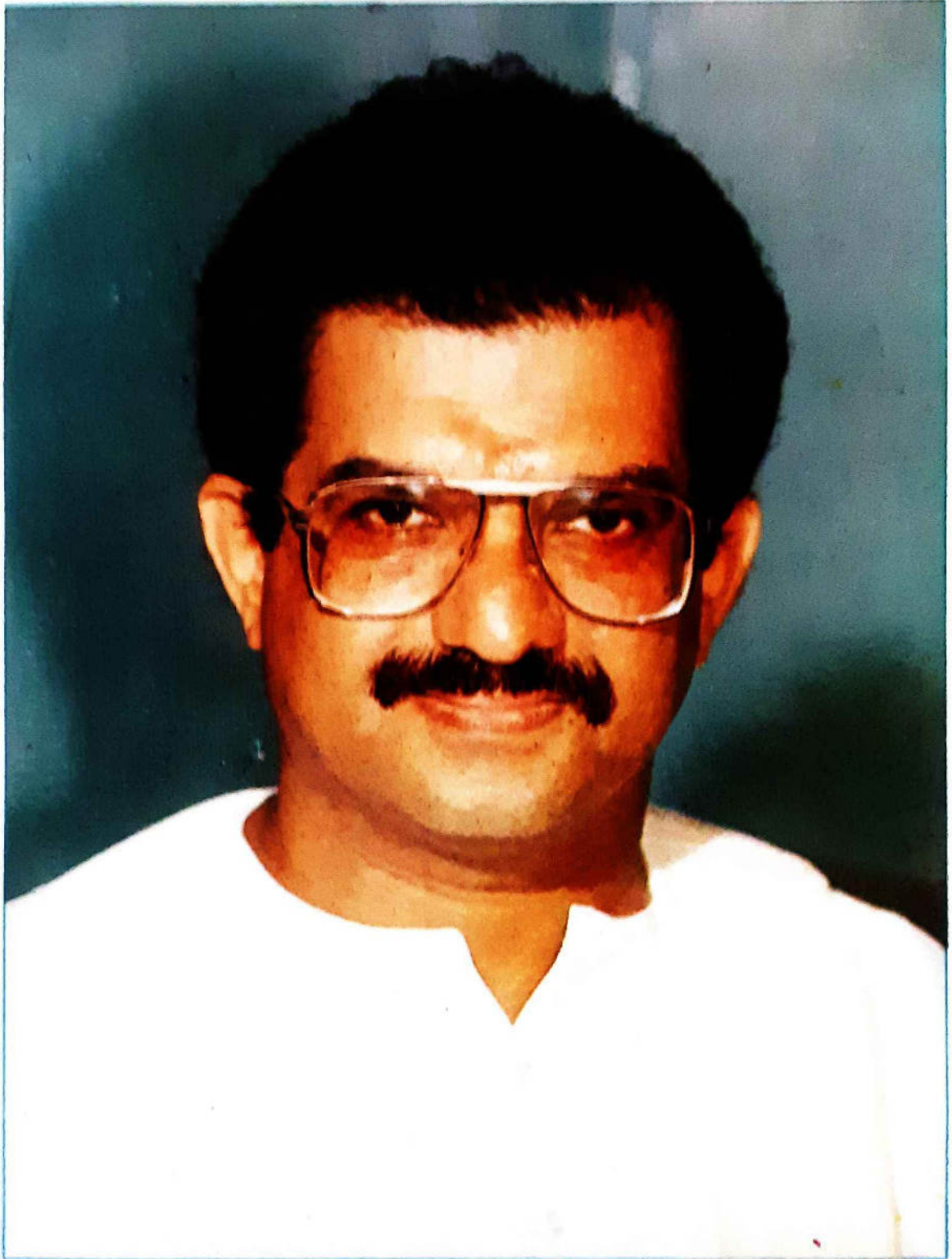
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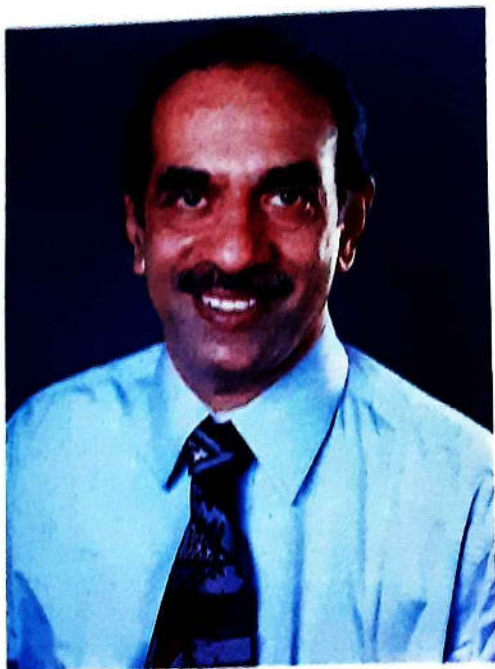
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EDITORIAL



This magazine brings you the memories of our achievements and anxieties. Our College, right from the days of its inception made efforts to make legal education more meaningful. After several years of tireless striving, the College has gathered the unique distinction of providing legal education with professional relevance.

Education in general and professional education in particular demands a lot of hard work from both students and teachers, because it can alter the very approach of a new generation towards contemporary problems. The Management of this College has provided an ideal environment with necessary infrastructure. We are extremely happy about the effective participation of the students, teaching and non-teaching staff in maintaining this climate of learning.

Prof. A. Rajendra Shetty

Principals

Editor-in-chief

A righteous life is not the following of social morality, but the freedom from envy, greed and search for power which all breed enmity.

- J. Krishnamurti

Law is a craft replete with the subtle use of words, concepts and ideas through which social obligations are re-cast as legal truths.

-Rajeev Dhawan.



PROF. N.J. KADAMBA

Prof. N.J. Kadamba was the founder Principal of Sri Dharmasthala Manjunatheswara Law College, Mangalore. He served as the Principal from 1974 to 1995 with remarkable commitment. The growth of the Institution and the identity it acquired is the product of his tireless efforts. His contribution to the field of legal education is recognised by one and all.

HON'BLE MR. HARI NATH TILHARI

JUDGE

High Court of Karnataka

Bangalore - 560 001

Date: 23-2-1996.

Dear Professor Rajendra Shetty,

Today I have received your letter dated 19th February, 1996 along with certain photographs. Thanks for the same. It had been a great pleasure to have been with you and with the members of the staff and the students of the College, on the occasion of College Day Celebrations. I have been pleased to mark the discipline maintained by the students of the college and by the academic atmosphere in the college. Students of law I am sure, under your kind guidance and the guidance of the learned Teachers of the College will be getting enlightenment in the subject of interpretation of the Law and in its application in the pursuit of the goal put ahead of all of us, of justice-Social, Economic and Political, as well as in helping the Nation to attain the goal of National unity and integrity with concept of fraternity and dignity of human being and the love and respect to all and for all those things for which this Nation and National culture has always stood and for which as a symbol of National unity our National Flag does stand.

The atmosphere in the college, the Library building of the college and in particular the discipline, cooperative spirit of all those in the college, including your disciplined students impressed me. No doubt fine buildings, fine pictures, books and everything that is beautiful are indicative of the culture and civilization of the people. But above all, it is the cooperative spirit and spirit of working with cooperation with others for the good of all are the best signs of culture and civilization of the people, the signs of which I did mark during my visit.

I wish your Institution to be successful and to prove what its name 'Shri Dharmasthala Manjunatheshwara Law College' stands for. 'Dharma' indicates the rule of law. Dharma enlightens ourselves towards our duties and rights and makes our life happy by its pursuit to attain the pleasantry that is "Manjusha" of life.

I wish all success for the college as well as for the Magazine of the College you are going to publish. May it carry the message of National integration to the young folks, the younger generation.

Thanks,

Yours,

(HARI NATH TILHARI)

ANNUAL - REPORT

We are glad to present the annual report of our College and its performance which reflects our efforts and aspirations. Shri Dharmasthala Manjunatheshwara Law College was established in 1974 under the management of S.D.M. Educational Society (Regd.) Ujire. This Law College is one amongst the several other esteemed educational Institutions run by this society throughout the State. All these years this College has made an earnest effort in providing meaningful legal education and succeeded in finding a place of pride in this field.

The successful performance of this Institution is due to the blessings of Lord Sri Manjunatheswamy and the untiring efforts of a visionary like Dr. D. Veerendra Heggade who is our President. The continuous guidance given by the Society under the leadership of Dr. D. Veerendra Heggade is a source of inspiration for all of us here. The magnificent new building was inaugurated by the former Chief Justice of India Honourable Sri M.N. Venkatachalaiah in year 1993.

It is very much true that the former founder Principal Prof. N.J. Kadamba spared no efforts to build this Institution with all its excellence and grandeur. We are happy to place on record our gratitude to this great teacher for his contribution to this Institution in particular and professional legal education in general. We also express our gratitude to Sri. P.F. Rodrigues and Sri M. Mahabala Bhat, Senior Advocates, for their valuable service to this Institution for more than two decades.

STAFF MEMBERS:

- | | |
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33.	Sri K. Devaraj		"

RESULTS:

The College records with appreciation the good results secured by our students in April 1995 Examination. The following students have bagged the Ranks shown against their names. Our congratulations for the best performance.

Final LL.B. (5 Years):

I Rank - Mahesh, M. - Passed in I Class

II Rank - Nirmala Nayak - Passed in I Class

B.A. (Law):

I Rank - Shobha Rao - Passed I Class with Distinction

II Rank - Sonia K. Das - Passed in I Class

DETAILED RESULTS

Class	No. of Students appeared.	No. of Students Passed.	Percentage
I LL.B. (3 Years)	80	10	13
II LL.B. "	61	15	25
III LL.B. "	65	27	41
I Year LL.B. (5 Years)	143	69	48
II Yr. LL.B. "	123	80	65
III Yr. LL.B. "	118	73	61
IV Yr. LL.B. "	132	45	34
V Yr. LL.B. "	83	46	55

ACADEMIC PRIZES:

The following prizes are awarded for Academic Excellence. A cash prize was instituted by V year students of the 1988-89 Batch through a deposit of Rs. 2000/- for the students securing highest marks in the Final Year LL.B. Examination of the 5 Year Course.

Mr. Rajan Thomas and family, Canada, instituted the Therukattil Family Endowment Cash Prize by depositing Rs. 5000/-. The prize is to be awarded to students securing highest marks in the Final Year LL.B. Examinations of the 5 Year and 3 Year Law Courses. Mrs. Anitha Shenoy, Advocate donated cash Prize to be awarded to best out going students of Final Year Course. Sri Vittal Bhandarkar Advocate and Hon Faculty member has instituted a Prize to the student who secured highest marks in Hindu Law. Sri K.P. Vasudeva Rao, Advocate and Part Time Lecturer in Law of our College has instituted a Cash prize of Rs. 500/- in memory of his Senior Sri Haradi Ramanath Pai, Advocate to Students who have secured highest marks in the Transfer of Property and Easement Act in the 5 Year and 3 Year Law Course of Mangalore University Law Examinations. Sri Jayarama Padakannaya, Advocate and Part Time Lecturer in Law of our College has instituted cash prize for students who have secured highest marks in Cr. P.C. of IV Year LL.B. of Mangalore University Law Examination.

Sri B.K. Ravindra, Reader in Law of our College has instituted two prizes for

"The Right to Die is a movement in the reverse direction. It will not only create confusion in the right to life movement but may ultimately absolve the State from any kind of obligation to provide the life enhancing conditions". (12)

INTRODUCTION: Right to die (which is otherwise, Right to commit Suicide) as recognised by judgement in Rathinam case (17) is a matter of legal and social debate. Hence the concept of suicide and validity of present law, with reference to earlier decisions and legal attempts and legal debates are discussed in this paper.

In common parlance it is an act or instance of killing oneself intentionally (Oxford Dictionary 3rd Ed. 1992.)

In legal sense suicide is an enigmatic personal act in which exercise of one's freedom excludes one's own right to life. (4)

Hence, looking through the glass of law and in particular constitution reveals us that the approach of a legal system like that of religion and morality towards the problem of suicide involves intricate value preferences, prioritizations and proper understanding and application of interrelationship among several rights and interest.

CAUSES FOR SUICIDE: Intensive psychological research based on survivors case histories and analysis of other relevant factors has proved that suicide is closely associated with psycho-social frustration and pressures. Factors like frustration depression, anger, passion, failure, economic hardships, family tensions, devaluation of self, unresolved inner conflicts and wrong perceptions about life lead over sensitive persons to commit suicide. (20).

Further, study of organization "**Suicide prevent**" based at Bombay headed by - psychiatrist Dr(Mrs.) Dastoor reveals - "Suicide is on the increase especially among the younger generation. A person who attempts suicide normally has a very low self image of himself" separation of families, who immigrate in search of employment is a common cause of suicide. Broken homes, the problems of living in a joint family, job stress, the housing problem, the frustration of having no privacy in a married life, the contradictions of a modern education with a traditional upbringing motivate large numbers of suicides in India today. (15).

STUDIES AND RESEARCH ON "SUICIDE": In twentieth century a number of intellectuals, psychologists, philosophers varying from Freud to Carl Manninger, have spoken on matter, which can be best communicated with the study of Emile Durkheim, that - "Suicide is viewed in the context of relationship prevailing between the individual and society. When this relationship is a disturbed due to various reasons, then it gives birth to deliberate self-harm instinct in the individual. Thus suicide is death resulting directly or indirectly from positive or negative act of the victim himself, which he knows will produce the result. On the basis of causative factors, Durkheim has divided suicide broadly into three categories | **Egoistic Sui-**

cide represents abnormal individualism. It indicates the lack of concern and involvement of individual with the society and slackened control of the society over the individual. **II Altruistic Suicide** is the result of excessive sense of duty to the community. **III Anomic Suicide** items from the society's failure to regulate the behaviour of the individual. (20)

GLOBAL VIEWS AS TO LEGAL POSITION : This can be studied with special reference to **UNITED STATES OF AMERICA** which is a radical country and **UNITED KINGDOM** which is a concervative country. This can be best summarised as follows:-

In England suicide was considered as felony as early as the seventh century because it offended nature, God and the king. Later it was labelled as self murder and suicide seekers were subjected to ignonimous burial or hanging and their properties were forfeited to the king. But many of the suicide seekers and their families escaped punishment on the ground of "out of senses". The legal punishment for suicide was ultimately abolished in 1961.

In the **United States**, although in the beginning suicide seekers were punishable under state laws, in the post-war period almost all the states have decriminalized the acts of suicide and attempted suicide. The legal focus on suicide has shifted from degradation and impriosonment to psychiatric treatment, civil commitment and prevention through by-stander's and state's duty of rescue. It has been widely realised that he suicide seeker's wish to die is counter balanced by a wish to live; that their desire for death is temporary in nature and that suicide is a cry for help. In response to the alarming suicide rate, many of the American states employed their police power and "parens patriae power" and resorted to emergency detention and civil commitment for psychiatric treatment as a means of protecting life. Laws providing for By-stander's suicide duty and law enforcement officer's obligations were enacted in additional to providing extra-legal educational counselling for pro-life motivation amidst the students. In U.S.A. in the context of Euthanasia and Right to Die is considered by the Supreme Court as constitutionally protected liberty interest. The advantage of such an approach is that in the interest of other rights or of the society, larger amount of restrictions, not amounting to cruel and arbitrary can be imposed. In many of the **EUROPEAN** countries and **USSR**, suicide and attempt to commit suicide are decriminalized. (* Summarised from 4 + 5 + 21).

HISTORICAL BACKGROUND : This can be studied by dividing into two parts:

1. **Ancient jurisprudence** and
2. **Contemporary Jurisprudence**

ANCIENT JURISPRUDENCE:

Suicide was condemend as sinful from earliest times in various legal systems.

Ancient Indian jurisprudence prescribed fine for attempt to commit suicide and prohibited spiritual offerings to those who died by suicide. However, both the Hindu and Jaina Shastrik texts permitted the aged, the ailed and the ill to voluntarily embrace death by various means. During the middle ages self-immolations by widows, saints, servants social and religions leaders were eulogised. However, these were exceptions to the general ethos of biophysical culture of India.

Further, Indian historical, philosophical and metaphysical era, propounds, pro-life approach against the act of suicide. Philosophy and Ancient legal thought of one's soil is closely related to the law of the land.

In addition, the rationale for penalizing a person who unsuccessfully tries to end his own life is a legacy of **Anglo Saxon jurisprudence**. (* Summarised from varied books on Indian Legal thought).

CONTEMPORARY JURISPRUDENCE: This can be traced by studying through the following events:-

1. **Penal Code was enacted in 1860** The Liberty of a person to be or not to be is the supreme example of a person's "self-regarding duty" to himself. Even here the balance has to be held between the interest of the individual and that of the society. As a member of the society he has duties towards the society, towards the community, towards neighbours, towards the family and towards his friends. His life is useful not only to himself but to all these others. To that extent these others have a claim on him and they are interested in preventing him from ending his own life. It is to protect their interests and to enforce the duty of the individual to them that Section 309 of the Indian Penal Code was enacted long ago in 1860. Which reads as follows:- "Who ever attempts to commit suicide and does any act towards the commission of such offence, shall be punished with simple imprisonment for a term which may extend to one year or with fine or both".

Law Commission of India in its 42nd report (June 1971) on I.P.C. viewed "The relevant Penal provision is harsh and unjustifiable and it should be repealed". Attempts (in 1975) in introducing a bill as to repeal the provision was failed.

In State Vs. Sanjay Kumar, 1985 Cr. L.J. Page 93. J. Rajindhar Sachar quashed the dilatory proceeding in connection with an offence under section 309 as unreasonable. But without deciding the constitutionality of section 309 he observed - "The continuance of section 309 IPC is an anachronism unworthy of a human society like ours. Medical clinics for such social misfits certainly, but police and prisons never. The very idea is revolting. This concept seeks to meet the challenge of social strains of modern urban and competitive economy by ruthless suppression of mere symptoms - this attempt can only result in failure. Need is for human, civilised and socially oriented outlook and penology".

In Court on its own Motion Vs. Yogesh Sharma registered as Criminal Revision No. 230/85. The decision was rendered by Sachar, C.J. The Court once again pointed out to the futility of creating criminal liability in suicide cases, but instead of striking down the section or declaring it invalid, what the learned Chief Justice did was to quash all the 119 proceedings pending in the trial Courts on the ground that dragging of the prosecution for years when the victims have had enough of misery and the accused also belonged to poorer section which added further insult to the injury would be abuse of the process of the Court.

In Maruthi Shripathi Dubal Vs. State of Maharashtra, 1987, Cr. L.J. Page 743 held section 309 of Penal Code as unconstitutional as it was ultravires being violative of Articles 14 and 21 of Indian Constitution. In Contrast to above in Chenna Jagadeeswar Vs. State of Andhra Pradesh, 1988, Cr. L.J. Page 549. The Andhra Pradesh High Court declined to follow this approach on the ground that every case under section 309 might not lead of punishment since under the probation of Offenders Act the Court has wide discretion either to send such person to psychiatric care or release him with admonition and ensure that no unwarranted harsh treatment or prejudice is meted out. The Supreme Court view adhered to the Andhra Pradesh High Court view and regarded section 309 as not violative of Art 14. According to the Court, the procedural safeguards were adequate to meet the Maneka standard of reasonableness. It is submitted, the need for humanitarian approach was largely satisfied by the application of probation of Offenders Act and right to equality. Section 309 provided a starting point for legal proceeding and the psychiatric treatment was forthcoming under the probation of Offender Act.

(In this connection paras 32, 33 & 34 of the judgement is worth applauding due to limitation of pages it has been summarised as above) quashing sec. 309 deprives even this modest advantage available under the existing law.

IN LATEST : Decision of the honourable Supreme Court in P. Rathinam/ Naghushanpatnaik Vs. Union of India AIR 1994 SC 1844. The division Bench comprising of justice R.M. Sahai And B.L. Harsaria J. held Section 309 as unconstitutional and to be effaced and went one step forward in recognising a fundamental right to die.

REASONS FOR THE JUDGEMENT IN RATHINAM CASE (17)

The following are the reasons as recognised by the Supreme Court, for effacing section 309 from I.P.C. and to recognise the fundamental right to die.

- 1) Section 309 of the Penal Code deserves to be effaced from the statute book to humanise our penal laws.
- 2) It is a cruel and irrational provision, and it may result in punishing a person

again (doubly) who has suffered agony and would be undergoing ignominy because of his failure to commit suicide.

3) Then an act of suicide cannot be said to be against religion, morality or public policy, and an act of attempted suicide has no baneful effect on society.

4) Further, suicide or attempt to commit it cause no harm to others, because of which State's interference with the personal liberty of the concerned persons is not called for.

5) Thus section 309 violates Art 21 and so, it is void. May it be said that such view would advance not only the cause of humanisation, which is a need of the day, but of globalisation also, adverse sociological effects, are caused by the death of the concerned person, and not by one who had tried to commit suicide.

6) Indeed, those who fail in their attempts become available to be more or less as useful to the family as they were. So the person to be punished is one who had committed suicide; but, he is beyond the reach of law and cannot be punished.

7) This can provide no reason to punish a person who should not be punished.

8) What is needed to take care of suicide prone persons are soft words and wise counselling (of a psychiatrist), and not stony dealing by a jailor following harsh treatment meted out by a heartless prosecutor.

SC referring to so many positive rights confirmed by the past decisions, the Division Bench Recognised Right to Life to include right not to live a forced life i.e., Right to Die.

CRITICAL ANALYSIS: The critical view of Rathinam case are blended of (20) (12) (7) with seminar presenter's view). The following are the points of critical evaluation in this.

One can hardly disagree with the Supreme Court's view regarding the futility of criminalising attempt to commit suicide as in this sense the Court's ruling is most welcome and timely.

However, it is one thing to welcome the decision for having suggested the rationalisation of the criminal law and attempted selective decriminalisation, but quite another thing to have reservations in accepting a constitutional right to die. This is because the implications of decriminalisation are entirely of a different order than the implications of constitutional recognition of the right to die.

(Technical objection) Under article 145 of the constitution of India says sub-

stantial question of law should be decided by a bench of 5 judges whereas in this case the decision has been given by only two judges. I doubt whether the decision would be same if it was to be decided by larger bench.

Under Article 21 of constitution declares "no person shall be deprived of life or personal liberty except according to the procedure established by the law. Thus an individual has no right even to take his own life except by the just, fair and reasonable procedure, as held in Maneka Gandhi Vs. Union of India.

Further the fundamental rights are inalienable and cannot be waived. Is the attempt to commit suicide not the waiver of fundamental right to life?

(Newly created right criticised) Suicide is a momentary decision. If through legal compulsions a person is made to give a second thought on this decisions. It may bring back to the main stream. Because undoubtedly it is life which is more precious than death. Apart from this it was not obligatory for the Courts to penalize every attempted suicide (with reference to C. Jagadeeswara decision).

Further, this is jurisprudentially problematic right because recognising a right to die. Reasoning from right to and other expansions as viewed by Prof. B.B. Pande. "Advocacy of such life enhancing expansion has special significance for a society like ours in which for a majority even the rudimentary right to life has not been realised. This is because for those whose basic necessities of life are yet to be met the promise of right to life still remains the last hope. That is why it can be said that right to die is a movement in the reverse direction".

SC has referred to so many positive life enhancing rights, on its basis it recognised Right to Die. It will not only create confusion in the right to life movement but may ultimately absolve the State from any kind of obligation to provide the life enhancing conditions.

What was the urgency in recognising the interest in dying, that at best affects only a few? It may be argued that recognising other interests, like basic necessities, requires positive State action, while right to die does not in any way require any kind of positive action on the part of the State.

Supreme Court has viewed from the point of view of mainly those whose richness or fullness of life and the like. But creating a right merely from the perspective of a small section as sensitive souls is neither desirable nor fair particularly for those who attempt suicide in India on account of material deprivations, social isolations, personal rejections and oppressive systems. For them attempt to suicide is hardly a matter of clear and free choice. To them death is a bitter end to continued agony, but rarely welcome.

(Question of Religion & Morality) The argument that act of suicide does not go against religion, morality and ethics seems to be out of place. In a secular State like India, reference to religion for judging the veracity of a sensitive acts does not sound reasonable. On the other hand, expression of opinion about the religious and personal matters may lead to various complications and controversies.

(Question of Effect upon Society) The argument that suicide has no baneful effect on the society is not true. Because suicide is as much other regarding act as is it self-regarding. For ex. - (1) Suicide by a bread winner (2) by a housewife tortured by dowry demands, (3) Suicide threat by a frustrated person (4) self immolation by an agitator in a tension-somelaw-and-order situation cannot be regarded as solely self regarding. They have deep impact upon members of the victim family in particular and the society at large. Further, a suicide seeker who is ready to sacrifice his own life may have only scant respect to the life of others and his potentiality for crime can not be ignored by the society.

The society is a larger family and breathing community. The loss of a man is a limb lost. Thus an individual has no right to take unilateral decision to terminate his life to escape from factual realities. Hence, this right is not in tune with social realities.

In this regard the following views become important KANT regards suicide as an insult to society and a contempt to social norms of facing challenges and frustrations of life. If the life and liberty are valuable, whether the nursing of 'life and liberty' is not equally valuable.

JOHN LOCK - also had regarded right to life as involving duty to live.

H.L.A HART - accepted survival as an over-whelming human urge and value and regarded that "our concern is with social arrangements for continued existence not with those of suicide club".

Hence from above in addition to Indian culture the who be world affirms life continuing ethics. (As discussed earlier).

(Question of Abettors) Another important issue unresolved in the judgement is liability of abettors. If Sec. 309 is ultravires logically Sec. 305 and 306 which punishes for abettors can't stay on the statute book. This would open the doors to the death baiters in general and more and more dowry deaths in particular. Greedy-in-laws would get a licence to induce their daughter-in-laws to kill or burn themselves alive. The judgement may lead to further degeneration in the status of Indian women and expose them barbaric and inhuman pressueres. Also are many other forms of third party intervention situations related with suicide.

Another, is if a sympathetic person saves an individual trying to commit suicide, whether the rescuer can be exposed to litigation for interference in the right to life and personal liberty?

The Division Bench has also left unexplicated another related and important medico-legal issue, i.e., of mercy-killing or euthanasia. Thus in our social context it appears that the judgement is much ahead of its times.

Another moot point regarding the judgement is whether the judiciary can lay down the penal-policy of a nation? Justice V.R. Krishna lyre has rightly observed, "policy is for the parliament and constitutionality is for the Courts".

Further the Supreme Court has invaded into the area of **substantive due process**. It should not have been done.

Because of this judgement countless indirect consequences are to follow to say one - "Coercion" as defined u/S. 15 of Indian Contract Act, is "The committing of or threatening to commit, any act forbidden by the Indian Penal Code". The most effective type of scrapping Section 309 from the Penal Code.

Further the suicide attempt in quite good number of cases merely Ruse & held out as threat with ulterior motive of brining pressure upon the other man and get things done according to one's desire intimidation which is made otherwise punishable of I.P.C. would go unpunished.

Therefore, I will have to suspect the validity of the present judgement.

SUGGESTIONS AND CONCLUSIONS

There is no doubt that in Rathinam case the Court faced the teasing reality of outdated criminal law, slow and intensive law reform procedure and an expectation that the judiciary could do something to resolve the situation.

Firstly the Supreme Court should have refered the matter to a larger bench to decide this substantive question of law.

Secondly the Court could have backed its strong plea for de-criminalisation with a specific recommendation to Parliament to amend the law in terms of the Law Commission recommendation (The Union of India had itself in stated in the couter affidavit to initiate criminal law reform in the matter.

Thirdly the Court could have in the exercise of inherent powers of justice quashed all pending proceedings under Section 309 throughout the country and also made specific recommendations of an expeditious legislative reform.

Fourthly In this context the Court should have followed the Americal Model

i.e., **constitutionally protected liberty interest**. The advantage of such an approach is that in the interest of other rights or of the society, larger amount of restrictions, not amounting to cruel and arbitrary one's, can be imposed.

By this way the Court could have played a meaningful creative role and perhaps given a better chance to many who lead a 'wretched life' to opt for a right to life and not a right to death.

(Last, but not least, it may be concluded that) it is not easy to fully comprehend the meaning, implications and short comings of this judgement. Still, this judgement has changed the legal concept of suicide. It has touched the inner psychological chord. It has conveyed a message to the society that it should not ignore such a grave and sensitive matter it must rise up and take up the responsibility to ensure the over sensitive people that they are needed and cared for by others.

Therefore, if right to die had been treated as merely personal liberty, it could have given a low-key status to suicide and could have enabled suicide prevention and rehabilitation laws. With a right to life status for suicide, the validity of such laws may become suspect.

Hence it is timely to conclude with the words from C. Jagadeeshwar's case that - "In a country like India, where the individual is subjected to tremendous pressures, it is wise to err on the side of the caution. To confer a right to destroy one-self and to take it away from the purview of Courts to inquire into the act would be one step down in the scene of human distress and motivation. It may lead to several incongruities".

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Krishna Murthy K.

V LLB 'A'

Cross - examination is generally considered to be the most difficult branch of the multifarious duties of the advocate. Success in the art as some one has said comes more often to a happy professor than a genius for it. Great lawyers have lamentably failed in it, it requires the greatest ingenuity, a habit of logical thought; clearness of perception in general ; infinite patience and self control ; Power to read mens mind intuitively ; to judge their character by their faces ; to appreciate their motive and to act with precision ; a masterful knowledge of the subject matter itself and extreme caution . Above all this to discover the weak point in witness under examination . In other words to say it is a mental duel between counsel and witness.

Rahmat - ullah in his book " Art of cross-examination says Beginners and sometimes even men of standing in the profession, often find it difficult to employ the art of cross-examination to any useful purpose. It is not always want of capacity and intelligence in the interrogator which creates this difficulty. But it often lies in determining the points to which cross-examination should be directed. The result of inefficiency in this respect not only leads to failure in exposing the falsehood of the testimony but often entails injurious consequences.

It is rightly said by Vide Soonavala who says " A good cross-examiner should know by instinct and by experience how to integrate the purpose with occasion. He must know when to modulate his voice to raise, to lower it, to smile, frown, to mould his face and his manner as occasion demands.

Historical Back Ground : Cross-examination was a recognised feature of common law trials as early as 1670 (Bushnells case, 6 How Sr. Tr 999). According to Prof wigmore the right was finally established in english system of Jurisprudence as most efficacious expedient ever invented for the extraction of truth by the beginning of 1700's. The origin of the right of cross-examination is lost in dim mists of antiquity but that it is of ancient origin there can be no doubt about it.

Analysis :- The right of cross examination is embodied in sec 138 of the Indian evidence act in general and different civil and criminal procedural statutes in particular. Whether a party has a right to cross examine the adverse party's witness or not has to be ascertained from the evidence act which is known to be exhaustive on the subject.

The second paragraph of sec 138 of Indian Evidence Act provides that

(a) Examination and cross-examination must relate to relevant facts.

(b) the cross examination need not be confined to the facts to which the witness testified on his examination in chief.

Sec 138 of the evidence act is mandatory and the right of cross-examination or re-examination cannot be refused.

- (Chandramani Naik Vs Binapani Dei 33 cut LT 787)

The cross-examination is not limited to the matters upon which the witnesses have already been examined in chief but extends to the whole case.

But if cross examination is a powerful engine it is likewise an extremely dangerous one, very apt to recoil even on those who know to use it. A young advocate should reflect that if the transaction to which a witness speaks really occurred. He should be sure to collect every material circumstance by which it was accompanied and the more his memory is probed on the subject the more of these circumstances will come to light thus corroborating instead of shaking his testimony. Hence it is a well known rule that a good cross-examining advocate ought not in general to ask question the answer to which if unfavourable will be conclusive against him.

Vide Best on Evidence 11th edition page 642-43

Now let us try to understand the meaning of different terms i.e.

1) Cross examination

2) Examination

3) Examination-in-Chief

4) Re-Examination

An Interrogation of a person on oath is called **Examination**.

In courts the evidence of a witness is obtained of oral examination called the **examination-in-chief**. He is then examined on behalf of the opposite party in order to diminish the effect of his evidence called the **cross-examination**. Then he is again examined by the party calling him in order to give him an opportunity of explaining or contradicting any false impression produced by the cross-examination called the **re-examination**.

In all the cross examination control should be never lost off the witness. Confine his swears to exact questions. The witness may try to dodge direct answer or if forced to answer directly will attempt to add a qualification or an explanation which will rob his answer of the benefit it might be otherwise.

"Stop with a victory" is one of the maxims of cross examination. If you have

done more than to expose an attempt to deceive on the part of the witness you have gone a long way in discrediting the witness.

Illustration: An advocate Mr. Erskine I wasted a whole day in trying to expose to a Jury the lack of mental balance on the part of witness. A physician who was assisting the advocate told to ask the witness whether he did not believe himself to be Jesus Christ. The advocate with humility and a request for forgiveness for indecency of question asked the same. At once the witness exclaimed "I am Christ" this ended the case [vide well man's art of cross examination]

The advocate should always consider whether he is attacking or defending and should be aware of undertaking the offensive or of assuming the burden of proof unless he is strong enough to do so. Often times the only chance of escape is that the proof against the accused may fall short and all energies of his advocate should be directed to show it does [Best on evidence 11 edition]

Condition necessary: There is no obligation to cross examine and an advocate only does so if the witness

- (a) has said something and later denied
- (b) is known to have information that he has not disclosed.

When an answer that is helpful to the accused has been given during examination-in-chief it is seldom wise to refer to it during cross-examination. An advocate should not make allegations of misconduct by or impropriety to a witness unless he is calling the accused or a witness to substantiate the allegation in the witness to substantiate the allegation in the witness box [B. Fraser Harrison's Advocacy at trials sessions]

The art of cross examination is to put questions to the witness in such a way that you conceal from him the real objective behind your cross examination. As far as possible try to fix the mind of the witness far away from the main topic. If you are desirous of getting any answer to a particular question do not put it directly. A series of questions not one of them indicative but each leading up to the point will accomplish the work. Before beginning cross examination be master of all facts on record and of all facts which are still to come on record. If technical point is involved become a master on that subject.

Start your cross examination by a gentle and a bland manner. Avoid looking fierce as if you are going to pounce upon the witness. Remember that the witness knows you to be on other side. He is prepared to deal with you as an enemy; he

anticipates a badgering . He thinks you are going to trip him if you can

[Wrottesleys on the Examination of witness] Except where the situation make it wholly natural there should be no place in cross examination for indignation, shouting, belligerent hostility.

Important points to be borne in mind in order to cross examine [Prem's book of cross-examination]

- (I) Except in indifferent matters never take your eyes from that of witness.
- (II) Be not regardless, either of the voice of the witness
- (III) Be mild with mild; shrewd with the crafty
- (IV) In criminal cases especially in a capital case so long as your case stands well ask but very few questions and be certain never to ask any answer to which if which is against you may destroy your client unless you know witness perfectly well.
- (V) An equivocal question is almost as much to be avoided and condemned as an equivocal answer and it always leads to or excuses an equivocal answer.
- (VI) If the witness determine to be witty or refractory you better settle the account with him at first.
- (VII) Like a skillful chess player in every move fix your mind upon combination and relation of the game
- (VIII) Never under value an adversary.
- (IX) Be respectful to the court and to the jury kind to your colleague.

Suggestion:

- 1) Don't cross-examine a witness unless it is absolutely necessary. Unnecessary cross-examination often prove harmful to your case.
- 2) When the chief-examination has resulted in clear conclusive and unimpeachable evidence it is better not to cross examine.
- 3) Do not loose your temper and never make exhibition of ill feelings
- 4) Do not make comments on the answers given by the witness during cross examination

- 5) Watch the witness for any slightest change in expression.
- 6) Never question the answer to which may be adverse to your case
- 7) If a point is secured in your favour do not hammer that point further
- 8) Always start with a unnecessary question then come to material question. In order to conceal to real objective of your questioning.
- 9) Be respectful to the court, kind to your college and civil to your antagonist.

Criticism:

In this time law has become an industry and advocates its officers. The advocates today try to stir up litigation's and to get maxmium out of the clients. Thus they use the art of cross-examination in an improper way to decieve the justice to the innocent. As A.A. Hodge rightly points out that without proper etiquette, department and professional ethicis, a counsel is no more than a hired person to abuse his opposing counsel and quarrel in a court of law.

2) Further a lawyer should be respectful to all the judges in the court instead of being aggressive towards them

3) Let not the professional Zeal behyond the limits of sobriety and decorum but should always bear in mind the words of Sir-Edward Coke that "if a river swells behyond its banks, it loses it own channel".

4) Many a times advocate uses this art of cross examination in order to insult, prejudice the witness so that he may find certain result to this client

5) The art of cross examination is often used in a better way for wealthy and influencial clients then the poor and needy.

Karthik Udupa

V LLB 'B'

INTRODUCTION:

Terrorism is more heinous a Crime than any other crime. The intention behind Terrorism is to achieve an illegal object or an antisocial or antinational object by putting the entire society to ransom. If Terrorist Activities are not checked or prevented, eventually crimes and its serious consequences of Victimisation will affect the lives of a number of innocent members of the society.

In India till recently, there was no need to have an anti-terrorism law, but such a need suddenly arrived after the assassination of former Prime Minister, Srimathi Indira Gandhi in 1984. By that time terrorism and its consequences had spread throughout India. In spite of best efforts on the part of the Government, victimisation of number of people in the form of kidnapping and murders are going on unabated. Kidnapping and Terrorising has become a part of the political game. The menace of Kashmir militants, Punjab militants, infiltration of L.T.T.E. cadres, and naxalites, and their menace has grown up and spread to such an extent that even the criminals are forced to be exchanged as if in a Barter Transaction and have the release of all the unfortunate hostages.

ENACTMENT: In the background of escalation of terrorist activities in many parts of the country at that times, the Government of India enacted the "Terrorist and Disruptive Activities (Prevention) Act 1985, in May 1985. It was expected then that it would be possible to control the menace within a period of two years, and therefore, the life of the said act was restricted to a period of two years from the date of its commencement. But on the basis of experience, it was felt that in order to combat and cope with terrorists and disruptive activities effectively, it is not only necessary to continue the said law, but also to strengthen it further. The aforesaid Act of 1985 was due to expire on the 23rd May 1987. Since both houses of parliament were not in session and it was necessary to take immediate action, the President Promulgated Terrorist and Disruptive Activities Ordinance 1987 (2 of 1987) on the 23rd May 1987 which came into force with effect from the **24th May 1987, which later on become the TADA Act 1987.**

CERTAIN PROVISIONS OF TADA ACT

SECTION 1 :- Section 1 provides for the extent, application, commencement and duration of the Act, which says that, it extends to whole of India and was to remain in force initially for a period of two years from May 1987 but has been extended from time to time. The last extension by Act No. 43 of 1993 is for eight years from its commencement.

Section 2 contains definitions of words like "disruptive activities" 'Terrorist act' 'notified area' etc.

Section 3 to 8 relates to 'Punishments' Section 9 to 19 relates to 'Designated Courts', their place of sitting, jurisdiction and power with respect to other offences, apart from the procedure to be followed by the designated courts and certain other matters relating to trial. Section 15 deals with certain confessions made to police officers and the admissibility thereof.

Section 20 to 30 contains miscellaneous provisions.

TADA and Sunjay Dutt's case Bail Petition in the S.C. 1994

FACTS OF THE CASE:-

The Petitioner is one of the several accused persons in case No. 1 of 1993 being tried in the designated TADA Court for greater Bombay in connection with the bomb blasts which took place in Bombay on 12-3-1993. Killing a large number of persons and causing huge destruction of property.

The case of the prosecution against the Petitioner, set out in the charge sheet, is that on 16-1-1993, he "knowingly and intentionally procured from accused Anees Ibrahim Kaskar through others 3 AK 56 rifles, 25 hand grenades one 9mm Pistol and Cartridges for the purpose of committing terrorist acts. By keeping AK 56 rifles, land grenades, pistol cartridges in his possession willingly, accused Sunjay Dutt facilitated these objectives. Some parts of the rifle, the 9 mm pistol and 53 rounds of live cartridges were recovered during the courses of investigation. Accused Yusuf Mohsin Nullwala and three others caused wilful destruction of evidence namely 1 AK 56 rifle, one 9mm pistol and cartridges deliberately removing them from the house of accused Sanjay Dutt, at his instance, with the intention to protect the offender, i.e. Sanjay Dutt, For legal consequences and therefore, they are also guilty of the offence under section 201 IPC.

The charge against the petitioner is of several offences including those under the TADA Act of which Section 5 thereof is one. Section 5 of the TADA Act says "Possession of certain unauthorised ovens etc in specified ovens" a punishable offence. Reliance is placed by the prosecution on the testimony of certain witnesses, some incriminating circumstances and an unretracted confession by the petitioner himself. In the said confession which has remained unretracted, the petitioner admitted receiving three AK-56 rifles on 16-1-1993 along with ammunition from afore-said persons adding that two day later be returned two of them but retained only one for the purpose of self-defence.

The petitiones further stated that, in view of the tense communal situation as

a result of the incident at Ayodhya on 6-12-1992 and the serious threats given to Petitioner's father, Sunil Dutt then a M.P., for his active role in steps taken to restore communal harmony and serious threats to Petitioner's sister also, all of whom were residing together, the Petitioner agreed to obtain and keep one AK 56 rifle with ammunition for protection of his family without the knowledge of his father.

In short, the Petitioner's statement is that, his possession of one AK56 rifle with ammunition was in these circumstances for self-defence on account of these serious threats to the members of his family, unrelated to any terrorist activity and therefore, mere unauthorised possession of the weapons and ammunition by him in these circumstances cannot constitute an offence under Section 5 of TADA Act and has to be dealt with only under the arm Act 1959. The Petitioner claims to be released on bail on this basis. But the designated court has refused bail to the Petitioner.

Therefore, these special leave petitions are filed before the Division Bench consisting of Justice B.P. Jeevan Reddy and J.N.P. Singh against the order of the designated court in substance for grant of bail to the Petitioner. Since, certain questions involved in these special leave petitions arose in respect of a large number of persons accused of offences punishable under the Terrorist and disruptive Activities (Prevention) Act 1987, the Division Bench referred the matter to the constitution Bench.

The questions of law to be decided by the constitution Bench are three namely-

1) The proper construction of Section 5 of the TADA Act indicating the ingredients of the offence punishable there under and the ambit of the defence available to a person accused of that offence.

2) The proper construction of clauses (bb) of Sub-Section (4) of Section 20 of the TADA Act indicating the nature of right of accused to be released on bail there under, on the default to complete investigation within the time allowed therein and;

(3) The proper construction and ambit of sub-section (8) of Section 20 of the TADA Act indicating the scope for bail there under.

While answering above questions supreme court referred several earlier decided cases like Karta Singh Vs State of Punjab 1994 (3) S.C. 569, Hitendra Vishnu Vs State of Maharashtra 1994 (4) JT SC 255, Niranjan Vs Jitendra AIR 1990 S.C. 1962 etc.

The S.C. answered the above three questions as follows:

1) In the prosecution for an offence punishable under Section 5 of the TADA Act, the prosecution is required to prove that the accused was in conscious 'possession', 'unauthorisedly' in a 'notified area' of any arms and ammunitions, or bombs, dynamite or other explosive substances. No further nexus with any terrorist or disruptive activity is required to be proved by the prosecution in view of the statutory presumption. The accused is entitled to prove the non existence of a fact constituting any of these ingredients. As the part of his defence, he can prove by adducing evidence, the non-existence of facts constituting the third ingredient as indicated earlier to rebut the statutory presumption. The accused is entitled to prove by adducing evidence that the purpose of his unauthorised possession any such arms and ammunitions was wholly unrelated to any terrorist or disruptive activity. If the accused succeeds in proving the absence of the said third ingredient, then his more unauthorised possession of any such arms and ammunition etc, is punishable only under the general law by virtue of Section 12 of the TADA Act and not under Section 5 of the TADA Act.

2. In case the prosecution fails to complete the investigation within 180 days, the accused is to be released on bail forth with. If the prosecution requires extension of the said 180 days, Section 20 (4) (bb) of the TADA Act requires a notice to the accused before granting extension beyond the prescribed period of 180 days. The requirement of such notice to the accused before granting extension for completing the investigation is not a written notice to the accused giving reasons therein. Production of the accused at that time in the court informing him that, the question of extension for the period for completing the investigation is being considered is alone sufficient for the purpose.

3. Section 20(8) (b) of the TADA Act does not infringes the principles of Articles 21 of the constitution. Section 20(8) (a) says that, on accused punishable under this Act or any rule made thereunder, shall not be released on bail unless the public prosecutor has been given an opportunity to oppose the application for such release and Section 20 (8) (b) says where the public prosecutor opposes the application, the bail cannot be granted unless the court is satisfied that, there are reasonable grounds for believing that he is not guilty of such offence and that he is not likely to commit any offence while on bail".....

Thus, all the there questions referred to the Constitution Bench was answered and it directed the Division bench to decide the petitioners claim for grant of bail on merits like any other bail matter. But the Division Bench rejected the bail petition on merits. He filed his third bail petition before the TADA Court, which also was rejected. He files another petition in the Supreme Court. He succeeded in it and he was released on bail.

Though, Sunjay Dutt succeeded in obtaining bail order and came out of the custody, in my opinion, he cannot escape sentence under TADA Act, which will be not less than 5 years of imprisonment. Eventhough, he can prove that, he was not involved in the Bombay Blast case, he cannot deny the fact that, he had connection with the other accused persons of the Bombay blast case. Moreover, some parts of the destroyed AK 56 rifles, one 9 mm pistol and cartridges, recovered during the course of investigation supports the material evidence in favour of the prosecution.

In my Opinion, Sunjay Dutt is guilty of the charges. If we analyse the whole story, one can come to a conclusion that, Sunjay Dutt knew the fact that there would be a series of bomb blasts in Bombay because, he had received the arms and ammunitions from the other co-accused who are actively involved in the Bombay blast incident. He had confessed to have received one AK56 riles on 16-1-1992. His contention that, that was needed for the self-defence and for the safety of his family is baseless. If there was a threat to the life of his family members, he could have taken the State help. I opine that, Sunjay Dutt was rightly booked under TADA Act and he had to face the legal consequences too.

CONCLUSION: The TADA Act 1987 met its natural death. Its term expired on 23rd May 1995. But, there are so many cases pending in different courts which are booked under TADA Act. The question before us is whether the TADA Act has served its purpose for which it was enacted. It was enacted at first in 1985 for a period of two years. The main aim was to curb the terrorist activities in different parts of our country. But, they could not achieve the purpose. Since, both houses of our Parliament were not in session, the president Promulgated Terrorist and Disruptive Activities Ordinance on 23rd May 1995. It was not renewed but repealed.

TADA Act has played a very important role in curbing the terrorist activities in the states of Punjab, Assam, Tamil Nadu, Andra Pradesh, etc. It is a good Law. There were some arguements that it was misused by the Authority. The main reason for not renewing the TADA Act was its misuse. But, if it is the reason, then, most of the Indian Acts should be repealed because, there cannot be any law which are not misused in India. Most of the Indian laws remained paper tigers without claws and teeth, their implimentation has been rather tardy. In my opinion, TADA Act is a good law and it is repealed not because, it is misused but because of the political pressure by one Section of a political party who are acting as if they are the agents of Pakistan. Surrendering to the extremists is not a good development from the point of view of the future of our country.

Nayayana Maniyani S. M.Com.
II year LLB

Indian women has been suffering in silence from long back. Society has been trying to justify the inequal treatment offered to them. Society tied the tongue of women and made them go dumb - by treating them as dolls or as super-human that is by equating them with devine figures or by subjugation and suppression. Thus women had to suffer silence because of helplessness or even sometimes just to respect the celebrated words used for them or the devine posts attributed to them. This resulted in continued degradation of women and non-recognition of them as human resources to the attainment of national goals.

Indian constitution is the fundamental legal document. Power rests in constitution and everyone including the Government is subordinate to it. Any citizen can seek the protection of the constitution by approaching the courts even against the state or its functionaries. Thus constitution of a country becomes very important to study the life of persons living in that country, so it becomes relevant to look to the constitutional status of Indian Women.

Half of the Indian community is the woman hood component. So India's destiny commands the entire capability to be filled by gathering all the women potential. Liberation of women from social bondage, economic dependency and political untouchability was the call and this antifeudal demand of equal role for our mothers, sisters, and daughters, for free womanhood found explicit expression in our constitution, where a class has been suppressed through the ages, using social sanctions, religious cultures, physical, political, rights equality can become viable reality only if dynamic projects designed to overcome the hard, hide-bound handicaps are put into operation with special care, through process of "reverse - discrimination. To catalyse the process of equalisation, to make the 'wrong, 'right' and to give gender justice 'constitution of India' makes special provision for the upliftment of women. Articles 15(1), 15(3), 16,39, 39(c), 42, 51A(e) of the constitution are the important special provisions.

The constitutional strategy for restoring human dignity and gender justice is three fold. These include -

(a) While guaranting equality and equal rights as fundamental rights enforcible against the state through constitutional jurisdiction, Indian constitution provides for "protective discrimination" in favour of women, under which state is enabled to adopt special provisions (including reservations) to improve the status and opportunities of women unequally placed.

(b) Certain principles of State policy fundamental for the governance of the

country have been laid down by the constitution itself under which the State has been directed to secure equal pay for equal work for both men and women, provide maternity relief, as well as justice and free legal aid.

(c) Recognising the fact that gender discrimination is not only the result of state action but also that of individual citizens, the constitution of India has stipulated certain judicially enforceable fundamental duties under which, every citizen is obliged to renounce practices derogatory to the dignity of women and to develop scientific temper and humanism in their social relationship. These indeed are sound steps towards gender justice and an egalitarian social order.

The performance of the legislature, executive, and judiciary both at the central and state levels in discharging the constitutional mandate on gender justice is on accounts unsatisfactory. It may be characterised as "little done vast undone", on the legislature side, during the last four decades the country saw the enactment of a vast variety of pro-women laws. To discuss the judicial approach, there are three apparent approaches.

1. **"Protectionist approach"** in which women are considered as weak and subordinate and are thus in need of protection. Thus in the name of protecting women, this approach often serves to reinforce their subordinate status.

2. **"Sameness approach"** in which women are constructed as the same as men in law.

3. **"Corrective approach"** is the third and most promising approach, in which women are seen to require special treatment as a result of past discrimination. Within this approach, gender difference is often seen as relevant and as requiring recognition in law.

Feminists support the second, the sameness approach, Theoretically I am also the supporter of this approach, since special treatment becomes a 'double-edged' sword for women, that is under the guise of protection, it has been used to discriminate against women. But practically even I feel it essential to give special treatment favouring women - for, existing inequality can be erased only through inequality - that is by making special provisions. Then I propose an approach which is somewhere in between the sameness and corrective approaches. So as to recognise gender difference only where it matters and to the extent to which it has historically been the basis of disadvantage and discrimination.

CRITICAL ANALYSIS OF THE JUDICIAL APPROACH THROUGH VARIOUS CASES:-

Employment and Women:

In Mayadevi VS State of Maharashtra (1986 SC.R. 743)

The requirement that married women must obtain their husband's consent before applying for public employment was challenged as violating Art 14, 15, & 16. Supreme Court very rightly hold this is a matter purely personal between husband and wife. It is unthinkable that in social condition prevailing today, a husband can prevent a wife from being independent economically just for his whim or caprice. Thus court emphasised the economic independence for women and held consent requirement as anachronistic obstacle to woman's equality. I feel the condition worth quashing also for someother additional reasons. The equality enshrined within Indian law, if not realised even in the unit family - that is the basic brick of Indian society. What value can be attached to the constitution of India? And also it is a tragedy that the consent requirement permits subordination of wives by husbands. And this spoils the very preciousness of the most important and unique relationship. This shows that the need and urgency for the total change in the psychological tendency of people.

POLITICAL RIGHTS & WOMEN:

Political justice mean better representation for them in the instrumentalities of the State. 73rd Amendment Act providing for "Panchayat Raj" institutions, reserves 1/3rd seats for women. However this ia far reaching empowerment of women with political power. Hope this will not be missused as the 'Reservation Policy' in our country.

WOMEN AND FAMILY LAW

Constitutional challenges to family laws on the ground of sex discrimination have met with very mixed results.

To deal with the subject of 'Divorce'- Sec. 10 of Indian Divorce Act (1869) which provides that a husband can petition for divorce on the ground of his wife's adultery alone but if the wife wants to file a petition, her husband's adultery must be coupled with grounds such as cruelty or desertion. This has been challenged as violative of Art 14 and 15. Also court held the same in a recent case.

Swapna Ghosh Vs Sadananda Ghosh (A. 1989 Call)

Thanks to the judiciary for recognising it.

WOMEN AND CRIMINAL LAW

Constitutional challenges have been brought to the adultery, maintenance, prostitution, bail provisions of the criminal law, unlike employment cases here it is largely unsuccessful.

Adultery & Women :- Supreme court has considered general challenges to Sec. 497 of IPC.

In **Sowmithri Vishnu Vs Union of India (A 1985 S.C. 1618)**

Sec 497 of IPC was challenged as unconstitutional by a woman. She argued that the Section was discriminatory because it allows only the husband of the 'adulteress' to prosecute the man with whom she committed adultery, but does not allow the wife either to prosecute her adulterous husband or the woman with whom the husband had committed adultery. Also, the section did not take into account situation where the husband had sexual relations with an unmarried woman.

In dismissing the petition, court held - A wife who is involved in such 'relationship' is the victim and not the author of the crime. Since it commonly accepted that man is the seducer and not woman. Though this view is questionable, yet, even within this view, there is no answer for why the wife of the adulterer cannot prosecute him?

Same thing is challenged in - Revathi Vs Union of India (Air 1988 S.C. 835). But in this case also, court upheld Sections 497 and Sec 198 (2) of Cr. P.C. Here the judgement of the court is questionable It says - Adultery is seen as a violation of a husband's property rights over his wife, more specifically, of his wife's sexuality. If so, is it a not also the violation of wife's right!

If some outsider poisons the relationship between the two partners constituting the matrimonial unit and occasions the violation of sanctity of the matrimonial tie by developing an illicit relationship with a married or unmarried woman? Does it not amount to the violation of sanctity of the matrimonial tie? Thus I conclusively say that Sec. 497 which says adultery affects only wife's marital bed - violates Act 14.

BAIL AND WOMEN:

Protectionist approach taken by the court in granting bail in a non-bailable case to a woman, sick, infirm and persons below 16 years of age looks appropriate.

But In **Mt Choki Vs State of Rajasthan** (AIR 1975 Raj 10) court held, for the purpose of bail, women and children are different from men. The assumptions informing the decision is that, women are care takers of the home and thus need to be accommodated so that the home does not suffer. This qualifies women as weak, inferior and also will be suited to kitchen and thus burdens her with household responsibilities. So I feel the reasons given by the honourable court is too narrow and prejudicial.

Concludingly it can be noticed that, the judicial approach in this decade is much better, where as in early 80's decision exposed women to more barbaric situation. Mathura case is the best example. Hope for a much better approach in the future.

It is perhaps at the implementation level the gap between promise and performance is quite pronounced. 'Implementation' is difficult when the attitudes are not supportive. Law does not operate in vacuum. The social process interact with legal processes and limit its reach and efficacy. Law can not lag much behind public opinion, not be far ahead of the mores and practices of a given society. The gap between policy and performance can be possibly reduced by a responsible media, and educated citizenry, an activist judiciary and a dynamic professional organisation.

Thus a progressive outlook is the felt necessity of the time, Abiding faith in the cause and the will to achieve the constitutional goals could produce the best results. It is rightly said that a good mother is an asset to the family and a good woman is an asset to the nation. What she needs to-day is not caress a fulfillment of her constitutional rights and fair play in action. Awareness is the key to this revolutionary requirement. 'We have miles to go and promise to keep'.

Meena Kumari K.

V LL.B. 'A'

TOPIC - MYSTERY

*The twinkling stars and the rising moon,
Speeding comets and burn out meteors,
Opens to me, a world of un-known
Here lies me, on this meadow,
Engulfed by the pale light of night
Embraced by the arms of darkness*

*Thinkst me, upon the eternal question,
Where is my root, my origin ?
Shadow of a cloud, hide my form
As the shadow of the past hide my thoughts
The pain of the search in unbearable,
And I seek thou, the creator with weary eyes.*

*Oh! Foolish men, my brethern,
What have you achieved through the ears?
You speak of Victories in unknown space
You are proud of probing into sub-atomic entities
But the veil of ignorance curtails their vision,
For alas! The kick of imaginary victory is seeping into their minds.*

*There, in the distant depths of deep space,
Where white dwarfs and dark hopes existo,
Lies hidden, the secret of this vast universe
And here, in the unfathomable depths of inner mind,
Where uncherished dreams and undiscovered Talents exists,
Lies the key to the mystery, the mystery of our existence.*

*Plato, Aristotle and even stepher Hawking,
Failed to unravel these enshrouding mysteries,
Religion after religion try to reach there extremes,
But fails miserably as efforts are less and ambitions are more,*

*When will we reach there?
When will we find out about ourselves?*

*And here, in this soft bed of nature,
Through the haze of the slight mist,
Everything in becoming clear to me
As the soft lips of sleep kisses me,
The innards of the deep mind is opened,
And there I discover the creator
Playing with white dwarfs and Black holes.*

Jayamohan C.V. IV LL.B.

It all happened at once. Rising thunder storms and powering rains, frightening baleful whimpers of coyotes drenched in the cold rains, the pitiful mourn of lost mothers hunting for their offsprings and the thunderous flash of lightening above. It was an urie night, a night that devils rejoined . It chilled the heart with fear.

Fortune never stayed long. She was hurrying home, into the enticing love's to be warm by the light of the fire, when disaster struck. A branch came crashing down to earth beside her, numbing her into a stand-still, only a beating heart and pleasent memories thawed her from her frozer stupor and willed her to move. Inspite of the darkness enveloping her, a smile broke out across her face, revealing through matted, rain drenched hair, a set of gleaming teeth, she was soaked to the skin but was oblivions to it all. After all she was going home-home to her beloved, her dear Edward. She began running and skipped easily over fallen brambles and uprooted trees and puddles of water begining to form into tiny streams - for she was going home-away from home.

Parting away overhanging branches, and leaning for a while against a slip-pery tree, she remembered her yester years. She was very naive and very pretty, it was all for her, safe and protected. She had lived in a perfect world where no evil prevailed. She did not understand why parents of her friends got divorced how her neighbour, a young unmarried mother could kill her newborn, how her best friends lover refused to accept her, because in her world, these things did not happen. Parents were the breathing images of angels on earth, or mother was goddess of love and angles never made mistakes.

The arrival of Edward into her life was a furtherance to her belief. A silent young man that he was, loving and caring, Fortune couldn't ask for more thing she remembered was mother wiping away a stream of tears as she slowly disappeared into the night; never looking back. French tears started in Fortune's eyes as she thought of her father. He had been the reason behind this! Oh, how she hated him then, Her natural instincts told her to run away, to her mother and be there. But she couldn't move.

Her father came up slowly behind her. She was shocked to see him like this. He was the living picture of a devil, eyes red with rage and loss hair in loose strands strewn across his face, and suddenly she was scared.

"Save me, Edward" she prayed, and like an arrow shot past her father who made a full attempt to grab her, and was out in a flash. Something overtook her and turning back she yelled "Dad I hate you" and was gone into the storm which had began to speeden up.

The cold night had a soothing effect. She was instantly calm and suddenly very old. This was a night mare. The morning would bring warm rays of sunlight and her loving parents would again worry about her diet. Her mother would ask her about Edward and she would blush and be off to college.

But now she was walking towards home. Home where Edward lived, alone in a stone house, surrounded by lillies and roses, where only warm fire crackled in a hearth, where.....

She broke into a run, and from a clearing in the wood, she saw a pale yellow light. That meant Edward was home. Good God! Home atlast!

Moments later, she was in his arms, too relieved too numbed to say anything. What mattered was her he had led her to believe in him absolutely, unconditionally. Other wise, why would she, at this time of the night, out in the rain, go to him?

She remembered why it was towards evening that day when she had returned home that she heard noises. Putting it away as nervous hysteria about the oncoming storm she crept into her room. But as it began to grow, she decided to investigate. Placing her ears close to the walls she hears loud sobs and sniffles and verbal abuses. Then suddenly another sound, loud and clear rang out from the other room. The voice was clearly distinct from the whimper only a few moments ago. It belonged to her mother-nevertheless, and it carried with it her determined descision. She was leaving Leaving!! was it true? Did Fortune hear right? But mothers never left home, did they? They were always there for you, when you were cold or Tired or hungry. Fortune was cold and hungry and her mother was leaving ? No. No.

It was her blind acceptance of trust that had shut her from monstrous reality. But she had not sun the signs of dejection on her mom's face. For, her mother was a smiling symbol of eternal love and father was the epitoms of wisdom and courage. But now they were talking of divorce!

Maddened and scared she ran to her mom who was quickly packing up, and flung herself on the bed and cried -

"No, you can't go, mom, you can't"

"And why not Fortune?" she asked, sick with anger and heartbreak, which Fortune never understood.

"Becuase" she replied Quickly "..... because mothers don't leave home. And what about me, about us?"

"Hush, baby" her mother said "I have to go. For you, for me, for us....." And was gone.

It happened so fast that the only love for him. Tomorrow mom would be back. But now she was with her Edward. Only the expression in her eyes spelt that she was alive. Oh, her dear angelic Edward had kept her alive.....

She dozed off moments later she woke-up with a start and with shock Edward trying frantically to undress her. It did not make sense. Men never undressed women, not even angels. The pale light in the living room fell upon his face and what she saw sent her heart to a stand still. She had never seen him like that. This was not her Edward. She tried to trust him away, scared, her heart beating wildly in her breasts. And he was totally without any clothing. How absurd. How could anyone, on a cold night like it was present himself to a lady like this. This !!

Her mind ceased to function. All she could do was keep pushing him away but a resounding slap on her face was enough to stop her advances. He began pulling her, pushing her into the layers of warm blankets, trying to get her to him and she was resisting.....

Only the winds outside were the silent witness to a battle between love and lust, wanton and desire, between an angel and a devil.....

A mournful scream pierced the night sky and later dissolved by the barking laughter of a madman satisfied.

The door opened and a pale yellow light fell across the silhouetting a frail figure with torn shreds of clothing, clutching the railing trying to steady itself. Of what was written on its face will never be known but it realized nothing in life was guaranteed. Love only came in tiny packets and devils reigned on earth.

Earth was not a paradise of singing angels. Here mothers left home and lovers deflowered you and threw you into the night, fathers caused you misery and suffering. This was a place for all. Angels masked with evils, and evils in the guise of angels. For now, only the evil night provided her comfort..... protection.....

Rains continued pouring and Fortune sagged into the water logged earth beside a stout tree, protected only by the thick overhanging. Nightly wails continued and the wire night was unending.....

Morning was far away.....

Anjaly Thomas

III LL.B.

*"Love cannot be won by force
but with humility and highmindedness"*

- Henry Fielding

The world over the universal truth is accepted that the pen is mightier than the sword but still there are always a faction of people who try to acquire their supposed rights through the gun. They acquire the label of 'terrorists', 'militants', 'mercenaries', 'antinationalists'. They leave behind them a trail of blood and sorrows.

In India too the story is no different. Terrorism has been an integral part of the political scenario. From the times of Mahabharata which makes mention of the covert acts of the Kauravas to the modern day where every state has a list of its own terrorists. The naxalites in Andhra, the Bodos in Assam, the Khalistanis in Punjab, the JKLF, At Faran etc in Jammu & Kashmir, the names can go on and on.

It was Thomas Fueller who said that "The history of nations is chequered with violence". One can not but agree with him. There are some intellectuals who labelled Subhash Chandra Bose as freedom fighter a radical freedom fighter to be precise but there is another group who say he was terrorist in the guise of a freedom fighter. Today our political leaders and Indians in general call all Punjab militants as "hard core terrorists" but among their own kith & kin and supporters they are martyrs who died for the cause of their liberty.

The people who live in Jammu & Kashmir have been used and abused by the supporters of a free & independent Jammu & Kashmir but still they are not ready to disclose any information about them. To a certain extent it is their fear for life but to a greater extent it is bond of protectiveness that they feel for them, the emotion of unity of cause, unity of identity that they feel for them. In Assam there was a period in the late 80's when a bomb explosion or a bomb induced train accident was a thing of daily occurrence but how many of them have been brought to book? Where is the law and order that is promised by every candidate in each and every election campaign?

The main feature of terrorism not only in India but also the IRA in Britain or KKK in America is the deep rooted belief in their cause. A dynamic leader can make the individual believe in the cause as the most sacred and noblest fact of their life. Their own existence does not count for anything in front of the greater cause and this very ingredient is the secret of success of a terrorist attack. A lone LTTE

member can kill a President or a single Khalsa can take the life of a chief minister while a hundred policemen with the most modern gadgets can not do anything. One cannot forget the line

"A single determined, assassin is enough to kill a high security President"

- **John K. Kennedy**

and true to his words this statesman fell to the bullets of one lone assassin one bright day in Dallas.

The form of terrorism that has emerged in India today was unknown in the earlier times. Even the Great Maratha Shivaji achieved much with his now famous guerilla warfare but during that era there was in addition to belief in their own cause a concern for the innocent bystander but today the real brunt of a terrorist attack is borne by the innocent man on the street. If a conspiracy is hatched to create a sensation by assassinating a world leader along with him the stage is set to kill and maim hundreds of others. Today when one hears the words 'Senseless Killing' it makes full sense because a lot of innocent onlookers are being killed.

The next thing in vogue is to kidnap some people, more often foreign tourists, and make demands. It is like the barter system of the Harappan culture where one cow was exchanged for 10 sacks of rice, the only difference is that today the trade off is between so-called merchants dealing in human lives. The value of life, of living has been degraded to a level where there can be no joy.

The question is what is the government doing? India is the largest democracy in the world. It has a vast population and each has been guaranteed a set of rights with a set of reciprocal duties but still there is mass discontentment, low standards of living, unemployment, illiteracy, under nutrition all together leads to a life of frustration and then comes a leader with a golden voice and misty eyes who gives them a dream of a country where 100% jobs are guaranteed there is no discrimination, where the only noise is the songs of stream, whispering of the winds and bubbling laughter of their children & women folk, all this instils in them the reason to take up arms and to get a better life tomorrow destroy the lives of many today.

It is true that India has no dearth of penal provisions to take action against them. MISA, COFEPOSA, NSA, TADA all formed the links of a chain which endeavoured to fasten the legs and hands of terrorism. But none of them ever worked. Maybe it was due to lack of effective implementation or due lack of integrity of the officials who were supposed to take actions or maybe due to sympathy for the

cause whatever be the reason the truth remains that law lacked tooth to curb terrorism. In one or two instance were it was curbed it was done by the initiative of some daring official such as J.F. Robeiro or Gen. Vaidya or K.P.S. Gill. Special Acts are not even needed if the provisions of Indian Penal Code itself was given efficacy to.

It is an old adage 'better that ten culprits go scot free than one innocent be hanged'. But where the hand of terrorism is there even a hard core militant who has killed ten men may be innocent beacuse he had been brainwashed and psyched up so much that he is no longer a self thinking, rational man but a mere automotive machine unit so it is necessary that the law makers study not only the political aspect but also the economic, social, sociological and psychological aspect of a crime. The schemes like CAT i.e. terrorist spies for the Police are a new step in this direction.

For India to take the world in its stride it has to ensure peace, harmony, a content population where 'the mind is without fear and the head in held high' (Tagore).

*"Where law ends
Tyranny Begins"*

- *William Pitt.*

Namita Pràtap

V 'A'



Shri Purushothama Poojary chairing the seminar on Rajan Pillai case



Paper Presentation on Rent Control Act Presided by Shri. K.P. Vasudev Rao, Advocate

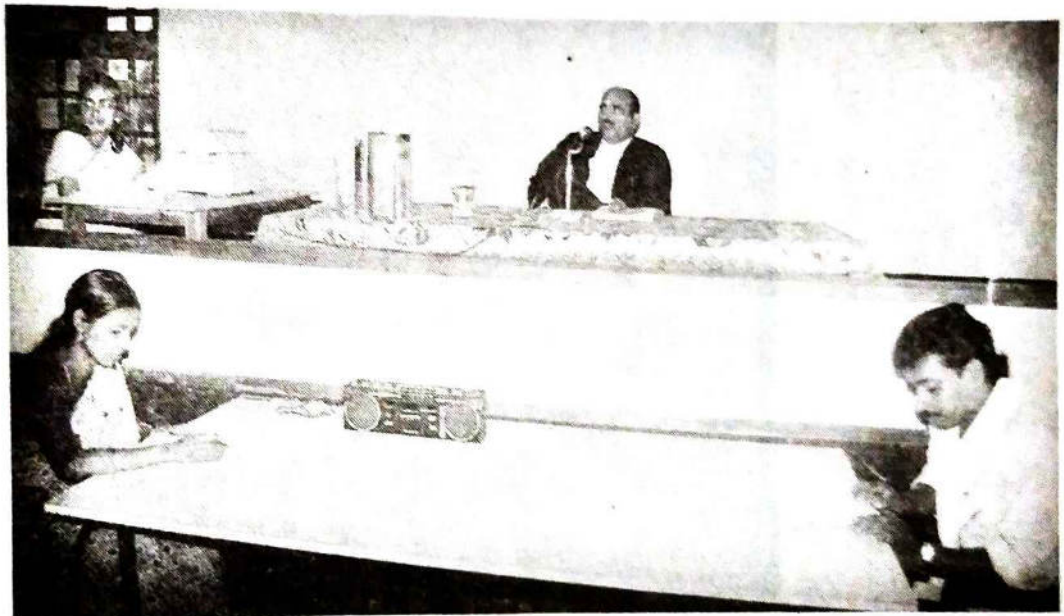


Paper Presentation on TADA Chaired by Sri. Jayaram Padakannaya, Advocate

MOCK TRIAL - CIVIL



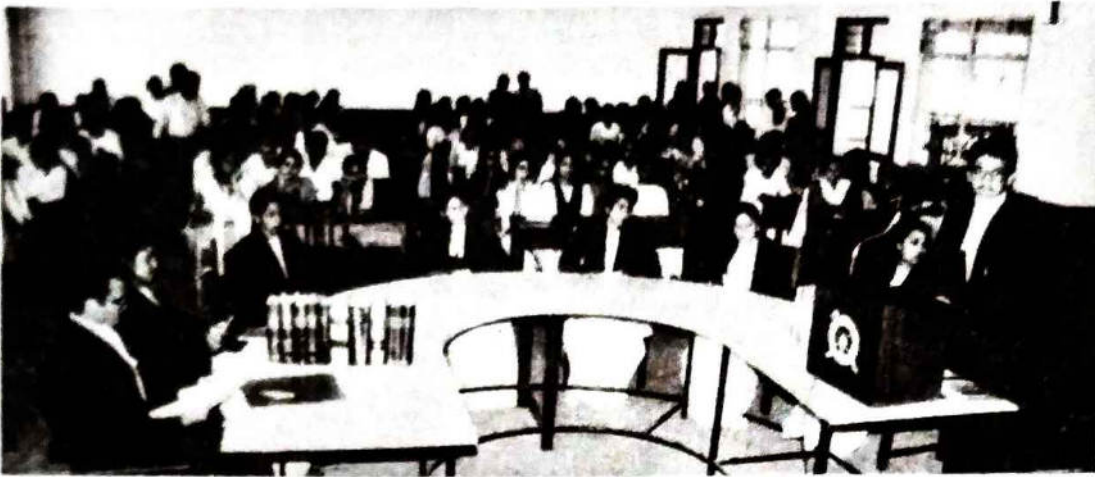
Shri Ram Mohan Rao Advocate, Puttur presiding as the judge



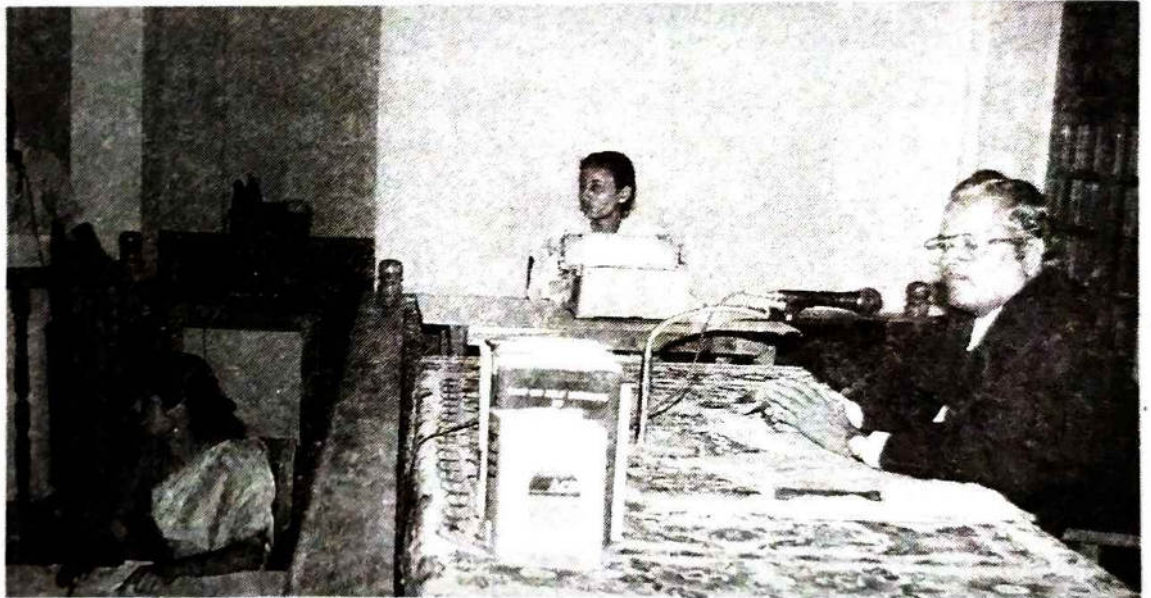
Shri K. Govinda Bhat Advocate, Mangalore Presiding as the judge



Shri K. Narayan Bhat Advocate Mangalore - Presiding as the judge



Criminal Mock trial in progress in the College Court Hall



Shri K. Mahabala Shetty, Advocate - Presiding as the judge



Shri Vittal Bhandarkar, Advocate - Presiding as the judge

ಮೋಡ ಕವಿದ ಆ ಸಂಜೆಯಲಿ
ಪ್ರಕೃತಿಯ ಸೊಬಗೇನು ಸಿರಿಯೇನು?
ಆ ಬಾನಿನ ಸೌಂದರ್ಯಕೆ ಎಲ್ಲಿದೆ
ಸರಿಸಾಟಿ, ಮನದ ಸವಿಯೂಟಕೆ ||

ಆ ಬಾನಿನ ಸೊಗಸಕಂಡೇ ನಾ ಕವಿಯಾದೆ
ಮನದ ಕಹಿ ನೋವನೆಲ್ಲಾ ಕರಗಿಸಿತು
ವೇದನೆಗೆ ಲೇಪ ಹಾಕಿತು ನವ ವಸಂತದ
ಗಾಳಿ ನನ್ನೆದೆಗೆ ತಾರೆತು, ಮುತ್ತಿಟ್ಟಿತು ||

ಓ ಆ ಸಂಜೆಯ ಬಾನು ನೆನೆದೆ ನಾ
ಅಮ್ಮನ ಮಡಿಲಿನ ಆಸರೆಯಲಿ
ಅಂದು ಮೆಲುಗಾನ ಕೇಳುತ್ತಾ
ಮುತ್ತಿಡಲು ಆ ಸಂಜೆಯಲಿ ||

ಬಾಲ್ಯದ ಸವಿನೆನಪ ತಂದ ಮೋಡವೇ
ನೀ ಬಂದಾಗೆಲ್ಲಾ ನೆನಪಿಸುವೆಯಾ?
ಗೆಳೆಯಾ ನಿನಗೆ ನಾನೆಂದೂ ಗೆಳತಿಯೇ,
ಕಳೆದ ದಿನ ಹೊತ್ತು ತರುವ ಇನಿಯನೇ ||

ಅಷ್ಟೇಕೆ ಅಂದಲ್ಲದೇ ನೀ ನನ್ನನು
ನೋಯಿಸಿದ್ದು ಆ ಸಂಜೆಯಲಿ
ಮೋಡವಿರಲು ಗೆಳೆಯನ ಜೊತೆ
ನಲಿದಾಡಲು ಅಮ್ಮನ ಬಿಸಿ ಏಟು ||

ಗೆಳೆಯ ನೀ ನನಗೆ ಹಿತವಾದೆ
ಆದರೆ ನೀ ತರಬೇಡ ಬಿಸಿ
ಏಟಿನ ನೆನಪ, ತರಬೇಕು ನೀನು
ತಂಪಾದ ಗಾಳಿಯ ನನ್ನೆದೆಗೆ ||

ಅಂದು ನೀ ಬಾನಿಗೆ ಮುತ್ತಿಟ್ಟಾಗ
ನಾ ಕರಗಿದೆ ಗೆಳೆಯಾ, ಎಷ್ಟೊಂದು
ಹೊತ್ತುಗಳ ಕಾಲ ಕಳೆದೆ ನೀ ಬಾನಿನಲಿ
ಯಾಕೆ ನೀ ತರಲಿಲ್ಲ ಸಿಹಿಗಾಳಿ ನನ್ನೆದೆಗೆ? ||

ನಿನ್ನ ನೋಡಿದಷ್ಟು ಮನಕೆ ಸಾಲದು
ನಿನ್ನೊಡನೆ ಬಾನು ಆಡುವ ಸರಸಾಟದ
ಮಳೆಗಾಲದಲ್ಲೆಲ್ಲಾ ನಿನ್ನಾಗಮನವಾದಾಗ,
ಆತುರದಿ ಕಾಯುವೆನು ನಾ ನಿನಗೆ ||

ನಿನ್ನ ಸಿರಿಯಕಾಣದೆ ಮನ ಹಸಿರಾಗದು,
ನಿನ್ನ ಚೆಲುವ ನೋಡದೆ ಎದೆ ಸಹಿಸದು.
ಬರಬೇಕು ಗೆಳೆಯಾ ತರಬೇಕು
ನೆನಪ ಮರೆಯದಿರು ಜೋಕೆ! ||

ಇಂದಿನ ಈ ಬದಲಾವಣೆಯಾಗುತ್ತಿರುವ ಸಮಾಜದಲ್ಲಿ ಸ್ತ್ರೀಯ ಪಾತ್ರವೇನೆಂದು ತರ್ಕಿಸುವಾಗ ಮೊದಲಾಗಿ ಪ್ರಾಮುಖ್ಯತೆ ಕೊಡಬೇಕಾದುದು ಆಕೆಯ ಆತ್ಮಗೌರವಕ್ಕೆ ಆತ್ಮಗೌರವ ಎನ್ನುವುದು 'ಸ್ತ್ರೀಯ ಬಾಳಿನಲ್ಲಿ ಅಡುವ ಆಟ' ಎಂದರೂ ತಪ್ಪಾಗಲಾರದು - ಇಂದಿನ ಈ ಅಭಿವೃದ್ಧಿಯುತ ಸಮಾಜದಲ್ಲಿ

ಮಾನ, ಪ್ರಾಣ, ಧನ ಇವೆಲ್ಲವೂ ಮಾನವ ಜೀವನದಲ್ಲಿ ಅತಿ ಮುಖ್ಯ ಎನಿಸುವಂಥವು. ಆದರೆ ಹೊಂದಾಣಿಕೆಯಿಲ್ಲದ ಜರ್ಜರಿತವಾದ ಜಂಜಾಟಗಳಿಂದ ಬೇಸತ್ತು ಈ ಸಮಾಜದಲ್ಲಿ ಮಾನ, ಪ್ರಾಣಕ್ಕೆ ಎಲ್ಲಿದೆ ಬೆಲೆ? ಅದು ಇದ್ದರೂ, ಕೂಡಾ ಧನಿಕರ ಸ್ವತ್ತು 'ಧನವೇ ಧರ್ಮದ ಮೂಲವಯ್ಯಾ!' ಎಂಬಂತಾಗಿದೆ ಇಂದಿನ ಪರಿಸ್ಥಿತಿ ಮನುಷ್ಯ ಕ್ಷಣಿಕ ಸುಖಕ್ಕಾಗಿ ತನ್ನ ಮಾನ, ಪ್ರಾಣವೆಲ್ಲವನ್ನೂ ವ್ಯಯಿಸಿ, ದುಡ್ಡಿಗಾಗಿ ಶ್ರಮಿಸುವುದನ್ನು ಅವಲೋಕಿಸುವಾಗ ಮಾನ, ಪ್ರಾಣದ ಬೆಲೆ ಯಾರಿಗೆ ತಿಳಿಯದು? ಯಾರಿಗೆ ತಿಳಿದಿದೆ ಎಂದು ಅರ್ಥೈಸಿಕೊಳ್ಳಬಹುದು.

"ಯತ್ರ ನಾರ್ಯಸ್ತು ಪೂಜ್ಯತಾ, ರಮಂತಾ, ತತ್ರ ದೇವತೆ:" ಎಂಬ ಸಂಸ್ಕೃತದ ನಾಣ್ಣುಡಿಯಲ್ಲಿ ಇಂದು ಅರ್ಥ ಹುಡುಕಲು ಸಾಧ್ಯವಿಲ್ಲವಾಗಿದೆ, ಈ ಬಡಕಲು ಸಮಾಜದಲ್ಲಿ ಹಾಗಿರುವಾಗ ಸ್ತ್ರೀಯ ಬಗ್ಗೆ, ಆಕೆಯ ಶೋಷಣೆಯ ಬಗ್ಗೆ ಕಾರಣ ಕೊಡಲು ಸಾಧ್ಯವಾಗಲಾರದೇನೋ? ಆದರೂ ಒಂದಂತೂ ನಿಜ. ಮಾತೆಯಾಗಿ, ಹೆಂಡತಿಯಾಗಿ, ಅಕ್ಕ, ತಂಗಿಯಾಗಿ, ಅತ್ತಿಗೆ, ನಾದಿನಿ ಹೀಗೆ ಹಲವಾರು ಪಾತ್ರವಹಿಸಿ ಜೀವನವೆಂಬ ರಂಗದಲ್ಲಿ ಸತತ ಪರಿಶ್ರಮಿಯಾಗಿ ಬಾಳುವ ಈಕೆಯ ಆತ್ಮಗೌರವಕ್ಕೆ ಕುಂದು ತರುವ 'ವರದಕ್ಷಿಣೆ' ಎಂಬ ಐದಕ್ಕರದ ಪಿಡುಗು ಅಂಟಿಕೊಂಡಿದೆ. ಇಂದಿನ ಈ ಜರ್ಜರಿತ ಸಮಾಜದಲ್ಲಿ ಸ್ತ್ರೀಯೆಂಬ ಪದಕ್ಕೆ ಆತ್ಮಗೌರವ ಎನ್ನುವುದನ್ನು ಸೇರಿಸಲು ಸಾಧ್ಯವಾಗದೇ ಹೋಗಿರುವಾಗ ಆಕೆಗಿರುವ ಸ್ವಾತಂತ್ರ್ಯವೆಲ್ಲ, ಹಿಂದೆ ಬ್ರಿಟಿಷರು ಭಾರತೀಯರ ಸ್ವಾತಂತ್ರ್ಯ ಹಿತ್ತುಕೊಂಡಂತೆ ಯಾರೋ, ಯಾಕೋ ಕಿತ್ತುಕೊಂಡಿದ್ದಾರಲ್ಲಾ? ಯಾಕೆ ಹೀಗಾಗಿದೆ ಎಂದು ಯೋಚಿಸಿ ನಿರ್ಧರಿಸಬೇಕಾದ ಪ್ರಸಂಗಗಳೇ ಹೆಚ್ಚು.

ವರದಕ್ಷಿಣೆಯು ಇಂದಿನ ಸಮಾಜಕ್ಕೆ ಅಂಟಿಕೊಂಡಿರುವ ಭೂತ. ಇದನ್ನು ತೊಲಗಿಸಬೇಕಾದರೆ ಆತ್ಮಗೌರವಕ್ಕೆ ಧಕ್ಕೆ ತರಬಾರದು. ಸ್ತ್ರೀಯೆಂದರೆ ದುಡಿತದ ಯಂತ್ರ ಎಂದು ತಿಳಿದುಕೊಂಡಿರುವವರ ವಿರುದ್ಧ ಬಂಡಾಯವೇಳಲೇನು ಸ್ತ್ರೀಯೇ ಬೇಕಾಗಿಲ್ಲ. ಯಾಕೆಂದರೆ ಆಕೆ ಜನ್ಮವಿತ್ತ ನಾವೆಲ್ಲಾ ಪ್ರಜೆಗಳು ಆಕೆಯ ಸೇವೆ ಮಾಡಬೇಕು ಅದು ನಮ್ಮ ಆದ್ಯ ಕರ್ತವ್ಯ. ಅದೆಲ್ಲವನ್ನೂ ಮರೆತು, ಮುಖವಾಡ ಧರಿಸಿಕೊಂಡು, ಅವಳ ಆತ್ಮಗೌರವವನ್ನೇ ಕಿತ್ತುಕೊಳ್ಳುತ್ತಿರುವ ಈ ಸಮಾಜದಲ್ಲಿ ನಾವೂ ಸೇರಿಕೊಂಡಿದ್ದೇವಲ್ಲಾ! ಇದು ಸೋಜಿಗದ ಸಂಗತಿ. ಪುರಾಣ, ಪುಣ್ಯಕತೆ, ಇವೆಲ್ಲವುಗಳಲ್ಲಿ ಸ್ತ್ರೀಯರನ್ನು ಸರ್ವಶಕ್ತಿ, ಅದಿಮಾಯೆ, ಲಕ್ಷ್ಮಿ ಎಂದು ಪೂಜಿಸಿ, ಇಂದು ಅಬಲೆ, ಕುಲತೆ ದೂಷಿಸುವುದು ಸರಿಯೇ? ಅಂದು ಆಕೆಗಿರುವ ಶಕ್ತಿಗೆ, ಬುದ್ಧಿವಂತಿಕೆಗೆ ಇದ್ದ ಪ್ರೋತ್ಸಾಹ, ಇಂದು ಎಲ್ಲಿ ಹೋಗಿದೆ? ಇದಕ್ಕೆಲ್ಲಾ ಸರಿಯಾದ ಉತ್ತರ "ಹೆಣ್ಣು ಸಂದು ನಿಲ್ಲಬಾರದು, ಸಟೆದು ನಿಲ್ಲಬೇಕು". ಅದಿಮಾಯೆ ಹೂಂಕರಿಗೆ, ದೂರ್ವಾಸನ ಕೊಂದಂತೆ ಇಂದು ಹೆಣ್ಣು ತನ್ನನ್ನು ಬಯಸದೆ ತನ್ನ ಗೌರವಕ್ಕೆ ಪೆಟ್ಟು ಕೊಡುತ್ತಿರುವ ಕೆಟ್ಟ ಸಮಾಜದ ವಿರುದ್ಧ ಹೂಂಕಾರವೆತ್ತಿ, ಝಾನ್ಸಿ ರಾಣಿಯ ಹಾಗೆ, ಬೆಳವಡಿ ಮಲ್ಲಮ್ಮನ ಹಾಗೆ ರಣ ಕಳಕಳೆಯನ್ನು ಊದಬೇಕಾಗಿದೆ.

ಪ್ರೀತಿಯಿಂದ ಸಾಕಿ, ಸಲಹೆ, ತನ್ನ ಉದ್ಧಾರವನ್ನು ಬಯಸದೆ, ಅಡಿಗೆ ಮನೆಯಲೆಲ್ಲಾ ಸರಕಾರಿ ನೌಕರಿಯಲ್ಲೋ, ದುಡಿದು ಬೇಸತ್ತು ಮಹಿಳೆಯನ್ನು ವರದಕ್ಷಿಣೆಗಾಗಿ ಪೀಡಿಸಿ 'ವಧು ದಹನ' ಮಾಡುತ್ತಿರುವ ಕ್ರೂರ ಅತ್ತೆ, ಮಾವ, ನಾದಿನಿಯಂದಿರು ಮಹಿಳೆಯ ಆತ್ಮಗೌರವಕ್ಕೆ ಶತ್ರುಗಳು ಸಮಾಜ ಬದಲಾಗುತ್ತಿದೆ ಜನರೂ ಬದಲಾಗುತ್ತಿದ್ದಾರೆ. ಆದರೆ ಸ್ತ್ರೀ ತನ್ನಲ್ಲಿ ಬದಲಾವಣೆ ಮಾಡಿಕೊಳ್ಳುವುದನ್ನು ಮಾತ್ರ ಒಪ್ಪಲಾರರು ನಮ್ಮ ಈ ಜನರು ಸೀಮೆಎಣ್ಣೆ ಸುರಿದೋ, ಗ್ಯಾಸ್ ಸಿಲೆಂಡರಿಗೆ ಬೆಂಕಿ ಹಚ್ಚಿಸಿಯೋ ಕೊಲ್ಲುವಂತರ ನರರಾಕ್ಷಸರೇ ತುಂಬಿರುವಾಗ ಮಹಿಳೆಯ ಆತ್ಮಗೌರವಕ್ಕಿಲ್ಲದೆ ಜಾಗ? ಅದನ್ನು ಎಂದೋ ಓಡಿಸಿಯಾಗಿದೆ ಅದರ ಜಾಗದಲ್ಲಿ ಶೋಷಣೆ ಬೇರೂರಿದೆ. ಅಬಲೆ, ದುರ್ಬಲಳು ಎಂಬ ಪಟ್ಟವನ್ನು ಕೊಟ್ಟು, ಬಿರುದನ್ನೂ ನೀಡಲಾಗಿದೆ.

ಈ ಎಲ್ಲಾ ಶೋಷಣೆಯ ವಿರುದ್ಧ ಹೆಣ್ಣು ಸಿದ್ಧವೇಳಬೇಕು. ತನ್ನ ಒಂದು ನೋಟದಿಂದ ಜಗತ್ತಿನ ಸಕಲ ಸಂಪತ್ತನ್ನೂ

ನಾಶಗೊಳಿಸುವಂತಹ ಶಕ್ತಿ ಇರುವಾಗ ಅದರಲ್ಲಿ ಸ್ವಲ್ಪವನ್ನೂ, ತನಗಾಗಿ ಬಳಸದೆ ಇರುವಂತಹ ಮನೋಭಾವ ಹೊಂದಿರುವ ಮಹಿಳೆಯನ್ನು ಯಾಕೆ ಸಮಾಜ ಬದಿಗೆ ತಳ್ಳುತ್ತಿದೆ? "ಹೆಣ್ಣಿಗೆ ಹೆಣ್ಣೇ ಶತ್ರು" ಇದಕ್ಕೆ ಯಾರು ಕಾರಣರು? ಇದಕ್ಕೆಲ್ಲಾ ನಮ್ಮ ಕಲುಷಿತ ಸಮಾಜ ಹೊಣೆ. "ರೀತಿಗೆ ತಕ್ಕ ನೀತಿ" ಎನ್ನುವ ಸಮಾಜ "ನೀತಿಗೆ ತಕ್ಕ ಭೀತಿಯನ್ನು" ಉತ್ಪಾದಿಸುತ್ತಿದೆ. ಪ್ರೀತಿಯೆಂಬ ಪದಕ್ಕೆ ಮಸಿ ಬಳಿದು, ಆತ್ಮಗೌರವಕ್ಕೆ ಧಕ್ಕೆ ತರುತ್ತಾ ಇದೆ.

ಮಹಿಳೆ ಶೋಷಣೆಯ ವಿರುದ್ಧ ಬಂಡಾಯ ವೇಳಬೇಕು ಆ ಶಕ್ತಿ ಆಕೆಗಿದೆ. ಒಟ್ಟಿನಲ್ಲಿ ಹೊಂದಾಣಿಕೆ ಮಾತ್ರ ಅತ್ಯಗತ್ಯ. ಆದ್ದರಿಂದ ಪ್ರೇಮದ ಕಾರಂಜಿಯಾಗುವ ಬದಲು ರಣಚಂಡಿಯಾದರೆ ಯಾರು ಆಕೆಯನ್ನು ದಹಿಸುವರು? ಬಲಾತ್ಕರಿಸುವರು? "ಹೆಣ್ಣಲ್ಲದೆ ನಮ್ಮನೆಲ್ಲ ಹಡೆದ ತಾಯಿ ಹೆಣ್ಣಲ್ಲವೆ ನಮ್ಮನೆಲ್ಲ ಪೊರೆದವಳು" ಹಾಗಿರುವಾಗ ನಾವು ಅವಳನ್ನು ಪ್ರೀತಿಯಿಂದ ಕಂಡರೆ ನಮ್ಮ ಗಂಟೇನೂ ಹೋಗುವುದಿಲ್ಲ. ಪ್ರೀತಿ, ಪ್ರೇಮಗಳಿಗೆ ಆಗರವಾದ ಮಾತೆ, ಯಾವಾಗಲೂ ಪುನೀತೆ. ಆಕೆ ಅಬಲೆಯಲ್ಲ, ಕುಲಟೆಯಂತೂ ಅಲ್ಲವೇ ಅಲ್ಲ.

ಅಲ್ಪಕಾಲದಲ್ಲೇ ಬದಲಾವಣೆ ಹೊಂದುತ್ತಿರುವ ಈ ಸಮಾಜದಲ್ಲಿ ಸ್ತ್ರೀಯ ಆತ್ಮಗೌರವಕ್ಕೆ ಧಕ್ಕೆ ತರುತ್ತಿರುವುದು ಎಂದು "ವರದಕ್ಷಿಣೆ"ಯೆಂಬ ಮಹಾಮಾರಿ. ಗಂಡನ ಜೊತೆ ಸಂಸಾರ ಮಾಡಲೆಂದು ಹಸೆಮಣಿಯೇರಿ, ತಾಳಿ ಬಿಗಿದುಕೊಂಡು, ಹೊಸಿಲು ದಾಟಿ, ಗಂಡನ ಮನೆ ಬಾಗಿಲ ಮೆಟ್ಟಿ ಬಂದು, ಅವರಿಂದ ದುಡಿಸಿ, ಬಡಿಸಿ, ಹಿಂಸೆ ಮೊದಲಾದುವುಗಳಿಂದ ತನ್ನ ಆತ್ಮಗೌರವವನ್ನೇ ಕಳೆದುಕೊಂಡ ನಂತರ ಕೊಟ್ಟ ವರದಕ್ಷಿಣೆ ಕಡಿಮೆಯಾಯಿತೆಂದೋ, ನಾದಿನಿಯ ಮದುವೆಗೆಂದೋ, ದುಡ್ಡು ತರಲು ತವರಿಗೆ ಬಂದು ಅಲ್ಲಿ ತಂದೆ, ತಾಯಿಯರ ಕಣ್ಣೀರಿಗೆ ಕಾರಣವಾಗುತ್ತಾಳೆ. ಹಣ ತಂದರೆ ಇನ್ನೂ ಹೆಚ್ಚಿನ ಬೇಡಿಕೆ, ತಾರದೆ ಹೋದಲ್ಲಿ ಸೀಮೆಎಣ್ಣೆ ಸುರಿದು ಬೆಂಕಿ ಹಚ್ಚಿ ಜೀವಂತವಾಗಿ ದಹಿಸುತ್ತಾರೆ ಆಕೆಯ ಅತ್ತೆ, ಮಾವ, ಪತಿ ಮೊದಲಾದವರು.

ಪ್ರೀತಿಯ ಅರಗಿಣಿಯಾಗಿ ತವರಿನಲ್ಲಿ ಬೆಳೆದು ರಾಕ್ಷಸ ಹದ್ದಿನಂತಹ ಪತಿಯ ಕೈಯಲ್ಲಿ ನರಳಿ ಕೊನೆಗೆ ತಾನೇ ಆತ್ಮಗೌರವವನ್ನು ಕಳೆದುಕೊಳ್ಳಲೂ, ಅಥವಾ ಅದರ ಜೊತೆಗೆ ಬಾಳಲೂ ಸಾಧ್ಯವಾಗದೆ, ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಳ್ಳುವಂತಹ ಮಹಿಳೆಯರೂ ಇದ್ದಾರೆ" ಇದಕ್ಕೆಲ್ಲಾ ಕಾರಣ ಆಕೆ ತಿಳಿದುಕೊಂಡ ತಪ್ಪು ಗ್ರಹಿಕೆ. ಆಕೆಯೇ ತನ್ನ ಸುತ್ತ ಕಟ್ಟಿಕೊಂಡಿರುವ ಕತ್ತಲೆ ಕೋಟೆ. ಅದರಿಂದ ಹೊರಗೆ ಬಂದಾಗ ಮಾತ್ರ ತಾನು ಏನು? ತನಗಿಲ್ಲಿ ಯಾವ ಗೌರವವಿದೆ ಎಂದು ತಿಳಿದುಕೊಳ್ಳಲು ಸಾಧ್ಯ.

ವಿದ್ಯಾಭ್ಯಾಸದ ಕೊರತೆ, ಅಥವಾ ಕುಂಠಿತ ಮನೋಭಾವನೆಗಳು, ತಂದೆ, ತಾಯಿಯರ ನಿರ್ಲಕ್ಷ್ಯ ದಿಂದಾಗಿ ಹೆಣ್ಣು ಹೀಗೆ ಬಳಲುತ್ತಾಳೆ. ಆದ್ದರಿಂದ ಸರಕಾರ ಇದರ ಬಗ್ಗೆ ಸರಿಯಾಗಿ ಗಮನವಹಿಸಬೇಕಾಗಿದೆ. ಮಹಿಳೆಯ ಉದ್ಧಾರಕ್ಕಾಗಿ ಇರುವ ಮಹಿಳಾ ಸಂಘ, ಮಂಡಳಿಗಳಲ್ಲಿ ಆಕೆ ಪಾಲ್ಗೊಂಡು ತನಗೆ ಸಮಾಜದಲ್ಲಿರುವ ಸಮಾನತೆಯ ಬಗ್ಗೆ ಸಮಾನ ಪಾತ್ರದ ಬಗ್ಗೆ ಆಕೆ ತಿಳಿದುಕೊಳ್ಳಬೇಕು. ಸೂಕ್ತ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಹೊಂದಿ ಇತರ ಮಹಿಳೆಯರ ಆತ್ಮಗೌರವದ ಬಗ್ಗೆ ಆಕೆ ಚಿಂತಿಸಿದಾಗ "ಹೆಣ್ಣಿಗೆ ಹೆಣ್ಣೇ ಶತ್ರು" ಖಂಡಿತಾ ಆಗಲಾರದು. ಆದ್ದರಿಂದಾಗಿ ಅಂಜದೆ, ಅಳುಕದೆ ತನಗೆ ದೊರೆತ ಸೌಲಭ್ಯಗಳನ್ನೆಲ್ಲಾ ಉಪಯೋಗಿಸಿಕೊಂಡು ವರದಕ್ಷಿಣೆಗೆ ವಿರೋಧಿಯಾಗಿ, ತನ್ನ ಆತ್ಮಗೌರವವನ್ನು ಬೆಳೆಸಿಕೊಳ್ಳಲು ಮಹಿಳೆ ಮುಂದಾಗಬೇಕು. ಹಾಗಾದಾಗ ಮಾತ್ರ ಇಂದಿನ ಈ ಬದಲಾಗುತ್ತಿರುವ, ವೇಗದ ಸಮಾಜದಲ್ಲಿ ಯಂತ್ರವಲ್ಲ, ಮಂತ್ರ ಎಂಬ ಉದ್ಧಾರ ಕೇಳಿ ಬಂದೀತು;

ಯತ್ರ ನಾರ್ಯಸ್ತು ಪೂಜ್ಯತೇ ರಮಂತೇ ತತ್ರದೇಮಾ:

Veena M. Bhat
I Year LL.B. 'B'

ಪ್ರಚಲಿತ ಭಾರತದಲ್ಲಿ ವರದಕ್ಷಿಣೆ ಎಂಬುದೊಂದು ಪಿಡುಗಾಗಿ ಪರಿಗಮಿಸಿದೆ. ವರದಕ್ಷಿಣೆ ಎಂದರೆ ವಧುವಿನ ಕಡೆಯವರು ತಮ್ಮ ಮಕ್ಕಳನ್ನು ಅದರಲ್ಲೂ ಹೆಣ್ಣು ಮಕ್ಕಳನ್ನು ವರನಿಗೆ ಕೊಡುವಾಗ ಕೊಡುವ ಉಡುಗೊರೆಯೇ ವರದಕ್ಷಿಣೆ.

ವರದಕ್ಷಿಣೆ ಕೆಲವೊಂದು ಸಂದರ್ಭದಲ್ಲಿ ಹಣದ ರೂಪದಲ್ಲಿ ಇರಬಹುದು ಇನ್ನೊಂದು ಸಂದರ್ಭದಲ್ಲಿ ಬೆಲೆ ಬಾಳುವ ವಸ್ತುವಿನ ರೂಪದಲ್ಲಿ ಇರಬಹುದು.

ಹೆಣ್ಣಿನ ಆತ್ಮಗೌರವವನ್ನು ರಕ್ಷಿಸಿಸಲಿಕ್ಕಾಗಿ ವರದಕ್ಷಿಣೆಯು ಒಂದು ಮದ್ಯಮಯಾಗಿ ಸಮಾಜದಲ್ಲಿ ಆಳವಾಗಿ ಬೇರೂರಿ ಬಿಟ್ಟಿದೆ. ಇಂದಿನ ಸಮಾಜದಲ್ಲಿ ಹೆಣ್ಣಿನ ಆತ್ಮಗೌರವ ಕುಂದುತ್ತಾ ಬಂದಿದೆ. ಹಿಂದಿನ ರಾಮಾಯಣ ಕಾಲದಲ್ಲಿ ಸೀತಾದೇವಿಯು ಎಷ್ಟೇ ಕಷ್ಟ ಬಂದರೂ ಅವಳು ತನ್ನಲ್ಲಿ ಅಡಕವಾಗಿರುವಂತಹ ಆತ್ಮಗೌರವವನ್ನು ಬಿಟ್ಟಿರಲಿಲ್ಲ. ತಾನು ಒಬ್ಬಳು ಪತಿವ್ರತೆ ಎಂಬುದನ್ನು ಆ ಕಾಲದಲ್ಲಿ ಸಮಾಜಕ್ಕೆ ತೋರಿಸಿಕೊಟ್ಟವಳು.

ಹೆಣ್ಣು ತನ್ನ ಆತ್ಮಗೌರವವನ್ನು ತಾನೇ ಅರಿತು ಕೊಳ್ಳಬೇಕಷ್ಟೇ ಹೊರತು ಇತರರಿಂದ ಕೇಳಿ ತಿಳಿದು ಕೊಳ್ಳುವುದು ಒಳ್ಳೆಯದಲ್ಲ.

ವರದಕ್ಷಿಣೆ ಅಧುನಿಕ ಸಮಾಜದಲ್ಲಿ ಕಂಠಕವಾಗಿರುವ ಸನ್ನಿವೇಶದಲ್ಲಿ ಹೆಣ್ಣು ತನ್ನ ಆತ್ಮಗೌರವವನ್ನು ಉಳಿಸಿ ಕೊಳ್ಳುವುದಕ್ಕಾಗಿ ವರದಕ್ಷಿಣೆಯೆಂಬ ಪೆಡಂಬೂತದ ಬಲೆಗೆ ಗುರಿಯಾಗಲೇ ಬೇಕಾಗುತ್ತದೆ.

ಇಂದಿನ ಸಮಾಜದಲ್ಲಿ ವರದಕ್ಷಿಣೆ ರಹಿತ ವಿವಾಹ ಎಂದರೆ ಅದನ್ನು ನಿರ್ಲಕ್ಷ್ಯತನದಿಂದ ಕಾಣುತ್ತಿದ್ದಾರೆ. ಇಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ಹೆಣ್ಣಿನ ಕುಲಕ್ಕೆ ಅಲ್ಲಸಲ್ಲದ ಉಹಾಕೋಹಗಳನ್ನು ಎತ್ತಿಕಟ್ಟಿ ನಿಂದಿಸಲು ಆಣೆಯಾಗುತ್ತಾರೆ. ಯಾರೊಬ್ಬ ವರನು ವರದಕ್ಷಿಣೆಯನ್ನು ಸ್ವೀಕರಿಸುವುದಿಲ್ಲವೋ ಆತನ ಮೇಲೆ ಸಮಾಜ ವಕ್ರದೃಷ್ಟಿಯನ್ನು ಬೀರಲಾರಂಭಿಸಿದೆ. ಈ ವಕ್ರ ದೃಷ್ಟಿಗೆ ಬಲಿಪಶುವಾದ ವ್ಯಕ್ತಿ ಸಮಾಜದಿಂದ ಕಡೆಗಣಿಸಲ್ಪಟ್ಟು, ಜೀವನದುದಕ್ಕೂ ಏಕಾಏಕಿ ಜೀವನ ನಡೆಸುವ ಬಂದೊಡಗುವ ಪ್ರಮೇಯವೂ ಸ್ನಹಿತವಾಗುತ್ತದೆ.

ಹಿಂದಿನ ಕಾಲದಲ್ಲಿ ರಾಜರುಗಳು ತಮ್ಮ ಮಕ್ಕಳ ಮದುವೆಯ ಸಂದರ್ಭದಲ್ಲಿ ಇಡೀ ಸಾಮ್ರಾಜ್ಯವನೇ ವರನಿಗೆ ಬಿಟ್ಟುಕೊಡುವ ಪದ್ಧತಿಯೂ ರೂಢಿಯಲ್ಲಿತ್ತು.

ಆತ್ಮಗೌರವ ಮತ್ತು ವರದಕ್ಷಿಣೆಯೆಂಬುದು ಒಂದಕ್ಕೊಂದು ತೀರಾ ಸಂಬಂಧವಿದ್ದಂತೆ ಕಂಡು ಬರುತ್ತದೆ. ಹೆಣ್ಣು ತನ್ನ ಬಾಳಿನ ಆತ್ಮಗೌರವವನ್ನು ಉಳಿಸಿಕೊಳ್ಳುವುದಕ್ಕಾಗಿ ವರದಕ್ಷಿಣೆಯೆಂಬ ಪೆಡಂಬೂತದ ಕೈಗೆ ಸಿಕ್ಕು ನರ್ತನ ಮಾಡಲೇ ಬೇಕಾಗುತ್ತದೆ. ಒಂದು ಶ್ಲೋಕದ ಹೀಗೆ ಹೇಳು ಯತ್ರ ನಾರ್ಯಸ್ತುಃರಮಂತೆ ತತ್ರನಾರ್ಯಸ್ತು ಪೂಜ್ಯಂತೆ?

ಎಲ್ಲಿ ಹೆಣ್ಣು ಪೂಜಿಸಲ್ಪಡುತ್ತಾಳೋ ಅಲ್ಲಿ ಹೆಣ್ಣು ಹೆಣ್ಣು ಸಮಾಜದಿಂದ ಗೌರವಿಸಲ್ಪಡುತ್ತಾಳೆ ಎಂಬುದು ಶ್ಲೋಕದ ಅಭಿಪ್ರಾಯ.

ವರದಕ್ಷಿಣೆಯಲ್ಲಿ ಗುಣಾವಗುಣಗಳು ಎರಡೂ ಉಂಟು.

ಸಮಾಜದಲ್ಲಿ ತೀರಾ ಕಡು ಬಡವರಾಗಿದ್ದು, ತಮ್ಮ ಗಂಡು ಮಕ್ಕಳ ಮದುವೆಯನ್ನು ನಿರ್ವಹಿಸಲು ಅಸಾಧ್ಯವಾದ ಸ್ಥಿತಿಯಲ್ಲಿ ಇರುವವರೂ ಇದ್ದಾರೆ. ಹೀಗಿರುವಾಗ ಅವರ ಪಾಲಿಗೆ ವರದಕ್ಷಿಣೆ ಸ್ವೀಕಾರವೊಂದೇ ಮಾರ್ಗವಾಗಿರುತ್ತದೆ.

ವರದಕ್ಷಿಣೆಯ ಗುಣಗಳಿಗಿಂತ ಅವಗುಣವೇ ಜಾಸ್ತಿ. ಹೆಣ್ಣಿನ ಮನೆಯವರು ತಮ್ಮ ಮಕ್ಕಳನ್ನು ಮದುವೆ ಮಾಡಿಕೊಡುವಷ್ಟು ಶಕ್ತರಾಗಿರುವುದಿಲ್ಲ. ಇಂತಹ ಅಶಕ್ತಿಯಲ್ಲಿ ಅವರು ಏನಾದರೂ ಬೇರೆ ಮಾರ್ಗವನ್ನು ಅನುಸರಿಸಿ

ಮದುವೆಯನ್ನು ಮಾಡಿ ಬಿಡುತ್ತಾರೆ. ಅವರಿಗೆ ನಂತರ ಅದೊಂದು ತುಂಬಲಾಗದ ಹೊರೆಯಾಗಿ ಅದರ ಪರಿಣಾಮ ಮತ್ತೆ ರೂಪುಗೊಳ್ಳುತ್ತದೆ.

ಗಂಡನ ಕಡೆಯವರು ಹೆಣ್ಣನ್ನು ದೌರ್ಜನ್ಯದಿಂದ ಕಾಣುವುದೂ ರೂಢಿಯಲ್ಲಿದೆ. ಕೆಲವೊಂದು ಸಂದರ್ಭದಲ್ಲಿ ವಧುವಿನ ಕಡೆಯವರು ನಿಗದಿತ ಹಣ ಅಥವಾ ವಸ್ತುವನ್ನು ಕೊಡಲಿಲ್ಲ ಎಂದಾದರೆ ಹೆಣ್ಣನೇ ಹೊರಗೆ ಅಟ್ಟಿ ಬೀದಿಬಿಕ್ಕಾರಿಯಾಗಿ ಕಳುಹಿಸುವ ಪ್ರಮೇಯವೂ ಬಂದೊಡಗುತ್ತದೆ.

ಸುಸಂಸ್ಕೃತ ಸಮಾಜವಾದ ಭಾರತದಲ್ಲಿ ಇಂತಹ ಒಂದು ದುಚ್ಚಟಿ ಹೇಗೆ ಬಂದಿತು ಎಂಬುದು ಮುಖ್ಯವಾದ ಪ್ರಶ್ನೆ ಸಮಾಜವನ್ನು ಪೀಡಿಸುತ್ತಿದೆ. ಈ ಹೇಯ ಕೃತ್ಯವನ್ನು ಖಂಡಿಸುವವರಿಲ್ಲವೆ? ಇದ್ದರೂ ಎಲ್ಲವನ್ನೂ ಅರಿತು ಸುಮ್ಮನೆ ಯಾಕೆ ಕುಳಿತುಕೊಂಡಿದ್ದಾರೆ ಎಂಬುದು ಮತ್ತೊಂದು ಪ್ರಶ್ನೆ.

ಹೆಣ್ಣಿನ ಆತ್ಮಗೌರವದ ಮಾವನವಾದ ವರದಕ್ಷಿಣೆ ಎಂಬ ಪದವನ್ನು ಸಮಾಜದಿಂದ ತೆಗೆದು ಹಾಕಬೇಕೆಂದು ತಿಳಿದು ಭಾರತ ಸರ್ಕಾರ ಅನೇಕ ಕಾನೂನುಗಳನ್ನು ಜಾರಿಗೆ ತಂದಿತು. ಆದರೆ ಅದು ಕೇವಲ ಸರಕಾರದ ಕಡತದಲ್ಲಿ ಉಳಿಯುವಂತೆ ಆಗಿರುವುದು ಒಂದು ವಿಪರ್ಯಾಸದ ಸಂಗತಿ. ಬಡತನ, ಅಜ್ಞಾನ, ಅಂಧಾನುಕರಣೆ, ನಿರಕ್ಷರತೆಯಿಂದ ಕೂಡಿದ ಸುವಿಶಾಲ ಭಾರತದಲ್ಲಿ ವರದಕ್ಷಿಣೆಯನ್ನು ಕೊಡುವುದು ಮತ್ತು ತೆಗೆದುಕೊಳ್ಳುವುದನ್ನು ಅಪರಾಧವೆಂದು ಸರಕಾರ ಪ್ರೋಫಿಸಿದೆ.

ಈ ವರದಕ್ಷಿಣೆಯನ್ನು ತೊಡೆದು ಹಾಕುವುದರಿಂದ ಹೆಣ್ಣಿನ ಆತ್ಮಗೌರವವನ್ನು ರಕ್ಷಿಸಲು ಸಾಧ್ಯವೇ?

ಈ ಪ್ರಶ್ನೆಗೆ ಪರಸ್ಪರ ಎರಡೂ ಕಡೆಯವರೂ ಅಂದರೆ ವಧು-ವರರ ತಮ್ಮೊಳಗೆ ಸಹಕಾರದ ಮನೋಭಾವವನ್ನು ಬೆಳೆಸಿಕೊಳ್ಳುವುದು ಮೂಲಕ ವೃದ್ಧಿಸಿಕೊಳ್ಳಬಹುದು.

ಪ್ರೇಮ ವಿವಾಹ ಆಗುವ ಮೂಲಕ ಎರಡೂ ಕಡೆಯವರು ವರದಕ್ಷಿಣೆಯನ್ನು ತಿರಸ್ಕರಿಸಿದಂತಾಗುತ್ತದೆ. ಆದರೆ ಕೆಲವೊಂದು ಸಂದರ್ಭದಲ್ಲಿ ಪ್ರೇಮ ವಿವಾಹವೇ ಅನಾಹುತಕ್ಕೆ ಕಾರಣವಾಗುವುದನ್ನು ನಾವೆಷ್ಟೋ ಬಾರಿ ಓದುತ್ತಿದ್ದೇನೆ ಮತ್ತು ನೋಡುತ್ತಿದ್ದೇವೆ.

ವರದಕ್ಷಿಣೆ ರಹಿತ ಮದುವೆ ಒಂದು ಸುಲಭ ವಿಧಾನದ ಮದುವೆ. ಈ ರೀತಿಯ ಮದುವೆಯಿಂದಾಗಿ ಹೆಣ್ಣು ತನ್ನ ಆತ್ಮಗೌರವವನ್ನು ಉಳಿಸಿಕೊಳ್ಳಬಹುದು ಮತ್ತು ಬೆಳೆಸಿಕೊಳ್ಳಬಹುದು. ಹೆಣ್ಣಿನ ಆತ್ಮಗೌರವಕ್ಕೆ ಕುಂದು ಬಾರದಂತೆ ನೋಡಿಕೊಳ್ಳುವುದು ಸಮಾಜದ ಆದ್ಯ ಕರ್ತವ್ಯ.

ಆನಂದನಿಗೆ ತುಂಬಾ ಬೇಜಾರಾಗಿತ್ತು. ದುಃಖದಿಂದ ಜರ್ಜರಿತನಾಗಿದ್ದ. ಪಶ್ಚಾತ್ತಾಪದ ಧಗೆಯಿಂದ ಉರಿಯುತ್ತಿದ್ದ. ವರ್ಷಕ್ಕೊಮ್ಮೆ ಇದೇ ದಿನ ಹೀಗೆಯೆ ಆಗುತ್ತಿದ್ದ. ಎಲ್ಲರಿಗೂ ನಿನ್ನೆಯಾಗಿರುವ ಆದಿನ ಅವನಿಗೆ ಇಂದು ಆಗಿತ್ತು. ಆ ಘಟನೆ ನಡೆದು ವರ್ಷಗಳು ಹಲವು ಉರುಳಿದರೂ, ಅದು ಈ ಕ್ಷಣವೇ ಆಗಿತ್ತವನಿಗೆ.

ಇಂದು ಅವನು ಒಬ್ಬ ಸಮಾಜದಲ್ಲಿ ಉನ್ನತ ಸ್ಥಾಯಿಯಲ್ಲಿ ಇರುವವನು. ಬೊಂಬಾಯಿಯಲ್ಲಿ ನೂರಾರು ವಾಣಿಜ್ಯ ಕೇಂದ್ರಗಳು ಅವನ ಹೆಸರಲ್ಲಿ ಇವೆ. ವಿಲೆಪಾರ್ಲೆಯಲ್ಲಿ ಸ್ವಂತ ಬಂಗ್ಲೆ ಇದೆ, ಆದರೂ ಆತ್ಮಶಾಂತಿಯಿಲ್ಲ. ಇಚ್ಛೆಯನ್ನರಿತು ನಡೆವ ಸತಿ ಇದ್ದರೆ ಸ್ವರ್ಗಕ್ಕೆ ಕಿಚ್ಚು ಹಚ್ಚಿದ ಸರ್ವಜ್ಞ ಎಂಬ ಭಾಗ ಅವನಿಲ್ಲವಾಗಿತ್ತು. ಸತಿಯೇನೂ ಅವನಿಚ್ಛೆಯಂತೆ ನಡೆದುಕೊಂಡಿದ್ದರೂ ಅದೇನೂ ನೋವು ಮಗ್ಗುಲ ಮುಳ್ಳಿನಂತೆ ಚುಚ್ಚುತ್ತಿತ್ತು. ಆ ಇಂದು ಮತ್ತೊಮ್ಮೆ ಮರುಕಳಿಸಲಿ ಎಂದು ತುಂಬಿದ ಹೃದಯದಿಂದ ಹಾರೈಸುತ್ತಿದ್ದ. ದಿನವೂ ದೇವರಿಗೆ ಮೊರೆಯಿಡುತ್ತಿದ್ದ.

ಆನಂದ ಹುಟ್ಟಿದ ಊರು ಮಂಗಳೂರಿನ ಬಳಿಯ ಒಂದು ಹಳ್ಳಿಯಾಗಿತ್ತು. ತಂದೆ ರಾಮಣ್ಣ ಮತ್ತು ತಾಯಿ ಸೀತಮ್ಮ ತುಂಬಾ ಬಡತನದಲ್ಲಿದ್ದರೂ ಸತ್ಯವಂತರು. ಇನ್ನೊಬ್ಬರ ತಂಟೆಗೆ ಹೋಗದ ಪುಣ್ಯಜೀವಿಗಳು. ಇಂಥವರ ಮಗನಾದ ಆನಂದನಿಗೆ ಕೆಟ್ಟ ಚಾಳಿಯೇನೂ ಇರಲಿಲ್ಲ. ಆದರೆ ಆಲೋಚಿಸಿದಷ್ಟೂ ಕಣ್ಣೆದುರು ಬರುತ್ತಿದ್ದುದು ಬಡತನದ ಭೀಕರ ಭೂತ. ತುತ್ತು ಅನ್ನಕ್ಕಾಗಿ ನಿರಂತರ ಹೋರಾಟ. ಶಾಲೆಗೆ ಹೋಗುವ ಬದಲು ಸೆಗಣೆ ಹೊರುವ ಕಾಯಕಕ್ಕೆ ಹೋದ. ಸಾಕ್ಷಾರತಾ ಆಂದೋಲನದಲ್ಲಿ ಒಂದಿಷ್ಟು ಕಲಿತು ಅಕ್ಷರ ಜ್ಞಾನ ಸಂಪಾದಿಸಿದ. ಆದರೆ ಪುಸ್ತಕ ಅವನ ಹೊಟ್ಟೆ ಹೊರೆಯಲಿಲ್ಲ. ವಯಸ್ಕರಿಗೆ ಇರುವ ಸಾಕ್ಷರತಾ ಆಂದೋಲನಕ್ಕೆ ಬಾಲಕ ಬಗ್ಗಿ ನಡೆದ. ಗೋಲಿ ಆಡುವ ಕೈಗಳು ಹೆರವರ ಮನೆಯಲ್ಲಿ ನೇಗಿಲು ಹಿಡಿಯಿತು. ಸರಸ್ವತೀ ಸ್ತೋತ್ರ ಕೇಳಬೇಕಾದ ಕಿವಿ ಬೈಗಳನ್ನು ಕೇಳಿತು. ಅದರಿಂದ ಅವನಿಗೆ ಅವನ ಮೇಲೆಯೂ ಹುಟ್ಟಿಸಿದವರ ಮೇಲೆಯೂ ಒಂದು ತರಹದ ಜಿಗುಪ್ಸೆ ಹುಟ್ಟಿತು.

ಇಂಥವನ ಬಾಳಿನಲ್ಲಿ ಆ ಇಂದು ಬಂತೊಂದು ದಿನ, ಕೆಲಸಕ್ಕೆಂದು ಹೋಗುತ್ತಿದ್ದ ಮಾರ್ಗದಲ್ಲಿ. ಅದು ಮುಖ್ಯ ರಸ್ತೆ ಅವನ ಎದುರಿಗೆ/ಘಟಿಸಿತೊಂದು ಭೀಕರ ಅಘಾತ. ಎದುರಿನಿಂದ ಬರುತ್ತಿದ್ದ ಕಾರೊಂದು ಸ್ಕಿಡ್ ಆಗಿ ಪ್ರಪಾತಕ್ಕೆ ಉರುಳಿತು, ಚೀರಾಟ ಕೇಳತೊಡಗಿತು. ಅಲ್ಲಿಗೆ ಆನಂದ ಧಾವಿಸಿದ. ನಡುವಯಸ್ಸಿನ ದಂಪತಿಗಳು ಅಪಘಾತಕ್ಕೆ ಸಿಲುಕಿದ್ದರು. ಪತಿಯ ದೇಹ ಕಾರಿನಲ್ಲಿ ಸಿಲುಕಿಕೊಂಡು ಕಾಲು ಹೊರಚಾಚಿತ್ತು. ಬಹುಶಃ ಪ್ರಾಣ ಹೋಗಿರಬಹುದು. ಆದರೆ ಆ ಹೆಂಗಸು ಕಾರಿನಿಂದ ಹೊರಬಿದ್ದು ಭೀಕರ ಯಾತನೆ ಪಡುತ್ತಿದ್ದಳು. ಕಾಲು ಮುರಿದು ಜೋತಾಡುತ್ತಿತ್ತು. ಆದರೆ ಆನಂದನಿಗೆ ಅದರಲ್ಲಿ ಲಕ್ಷ್ಯವೇ ಇರಲಿಲ್ಲ. ಅವನ ಗಮನ ಸೆಳೆದದ್ದು ಛಿಫ್‌ಕೇಸ್ ಒಂದು ಕ್ಷಣ ದ್ವಂದ್ವಕ್ಕೆ ಸಿಲುಕಿದ ಆನಂದ, ಒಂದೆಡೆ ಬಡತನದ ಅಸಹಾಯಕ ನೋಟದ ಭೀಕರ ದೃಶ್ಯ. ಅದೇನೋ ನಿರ್ಧರಿಸಿದಂತೆ ಆನಂದ ಕೇಸ್ ಕೈಯಲ್ಲಿ ಹಿಡಿದು ಪಲಾಯನ ಮಾಡತೊಡಗಿದ. ಒಂದು ಕ್ಷಣ ಹಿಂತಿರುಗಿ ನೋಡಿದ ಆನಂದ, ಅಪಾರ ನೋವಿನಲ್ಲೂ, ವೇದನೆಯ ನಡುವೆಯೂ, ಆ ಹೆಂಗಸಿನ ಕಣ್ಣಿನಲ್ಲಿ ಮೂಡಿದ ಆ ಭೀಕರ ಜಿಗುಪ್ಸೆಯನ್ನು ಮರೆಯದಾದ. ಇಂದಿಗೂ ಆ ಮುಖ ಅವನಿಗೆ ಸ್ಪಷ್ಟವಾಗಿ ಕಾಣುತ್ತಿದೆ. ಅಲ್ಲಿಂದ ಬೊಂಬಾಯಿಗೆ ಬಂದು ದೊಡ್ಡ ವ್ಯಾಪಾರಿಯಾದ. ಇವನ ದುರ್ನಡತೆಯನ್ನು ಅರಿತ ತಂದೆ ಇವನ ಸಂಬಂಧ ಕಡಿದುಕೊಂಡ. ಇವನಿಂದ ಕಿಲುಬು ಕಾಸನ್ನು ಪಡೆಯಲಿಲ್ಲ ಆ ಪುಣ್ಯಾತ್ಮ. ಅವನು ಸಾಯುವಾಗಲೂ ಇವನನ್ನು ಬರಬಾರದು, ಅವರ ಕರ್ಮ ಮಾಡಬಾರದು ಎಂದಿದ್ದನಂತೆ.

ಇಂತಹ ಆನಂದ, ಇಂದು ಆನಂದ ರಾಯ. ಅವನಿಗೆ ಇಂದು ಷಷ್ಠ್ಯಬ್ಬ ಪೂರ್ತಿ ಸಮಾರಂಭ. ಅವನ ಹೊಗಳಿಕೆ ನಡೆಯುತ್ತಿದೆ. ದಾನ ಧರ್ಮಗಳ ಬಗ್ಗೆ, ದೇವಾಲಯಗಳ ಏಳಿಗೆಗಾಗಿ ಶ್ರಮಿಸಿದ ಬಗ್ಗೆ ಭಾಷಣವಾಗುತ್ತಿದೆ. ಅವನು ಇತ್ತೀಚೆಗೆ ಮಗಳಿಗೆ 50 ಲಕ್ಷ ವರದಕ್ಷಿಣೆ ತೆತ್ತು ಮದುವೆ ಮಾಡಿದ್ದ. ಅಂದೂ ಆ ಬ್ರೀಫ್‌ಕೇಸ್‌ನಲ್ಲಿ ಇದ್ದದ್ದು ವರದಕ್ಷಿಣೆ ಹಣವೇ. ಆದರೆ ಆಗ ಆನಂದ ಅದರಿಂದೆಲ್ಲಾ ನಿರ್ಲಿಪ್ತ. ಬೊಂಬಾಯಿಗೆ ಬಂದು ಇಂತೆಲ್ಲಾ ದೊಡ್ಡವನಾದ ಮೇಲೆ ಅವರನ್ನು ಹುಡುಕಲು ಮಾಡಿದ ಪ್ರಯತ್ನ ಹುಲ್ಲಿನ ಬಣವೆಯಲ್ಲಿ ಸೂಜಿ ಹುಡುಕಿದಂತೆ ವ್ಯರ್ಥವಾಗಿತ್ತು. ಊರಿಗೊಮ್ಮೆ ಹೋದಾಗ ಆ ದಿನದ ಅಪಘಾತದ ಬಗ್ಗೆ ವಿಚಾರಿಸಿದ್ದ, ಪುಣ್ಯಾತ್ಮಶಾತ್ ಇಬ್ಬರೂ ಬದುಕಿದ್ದರು. ಅವರೊಮ್ಮೆ ಸಿಕ್ಕಿದಲ್ಲಿ ಹಣವನ್ನು ಬಡ್ಡಿಸಮೇತ ಹಿಂತಿರುಗಿಸಿ ಕಾಲಿಗೆ ಬಿದ್ದು ಕ್ಷಮೆ ಯಾಚಿಸಬೇಕೆಂದಿದ್ದ, ಆದರೆ ಎಲ್ಲಾದರು ಸಿಗಲು ಜೀವನ ಸಿನೆಮಾ ಅಲ್ಲಾ ತಾನೆ? ಆದರೆ ಆನಂದ ಕಾಯುತ್ತಿದ್ದ ಆ ಇಂದು ಇನ್ನೊಮ್ಮೆ ಮರುಕಳಿಸುವುದೆ?

ಶಿವಪ್ರಕಾಶ್

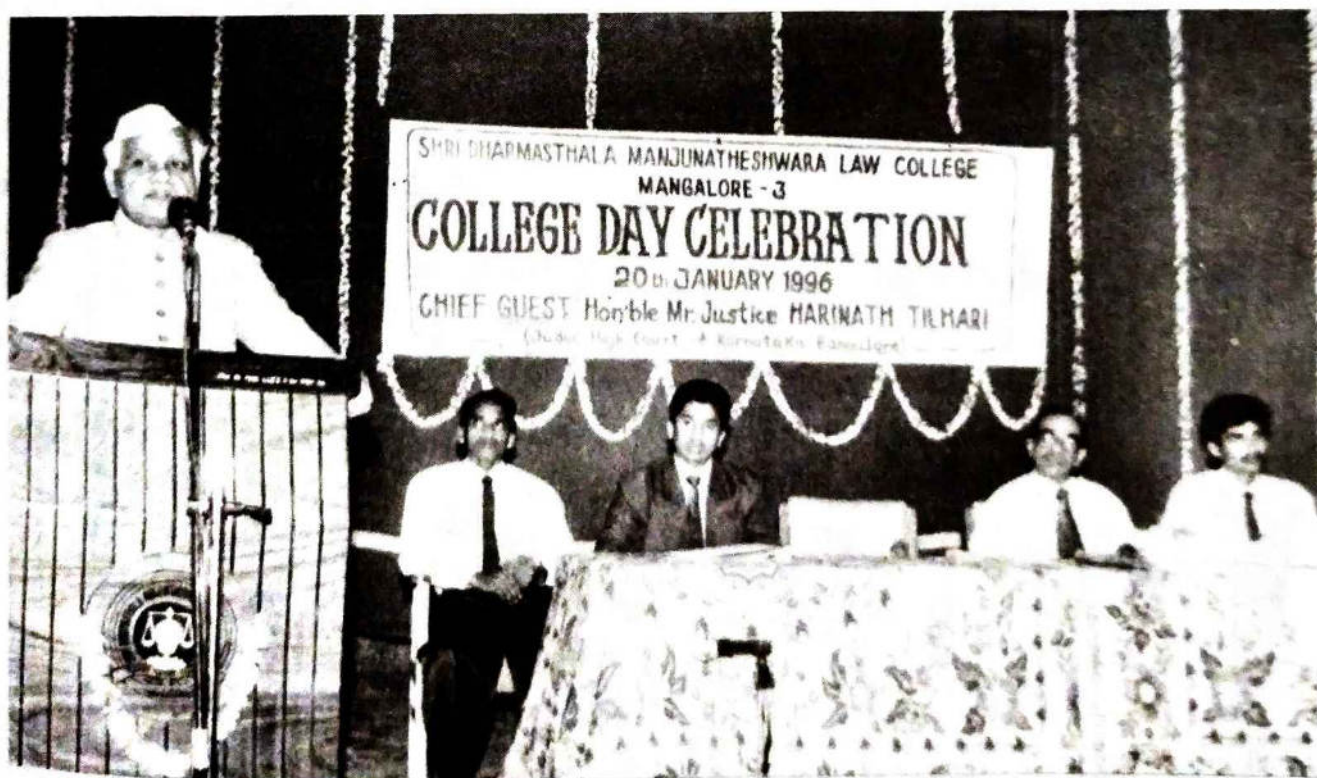
III Yr. LL.B. 'B' ವಿಭಾಗ

INAUGURATION OF STUDENTS COUNCIL



Inauguration By Sri Bharathlal Meena, Dy. Commissioner, D.K. and Presided over by Sri Chandra Shekara IPS. DIG of Police, Western Range

COLLEGE DAY CELEBRATION



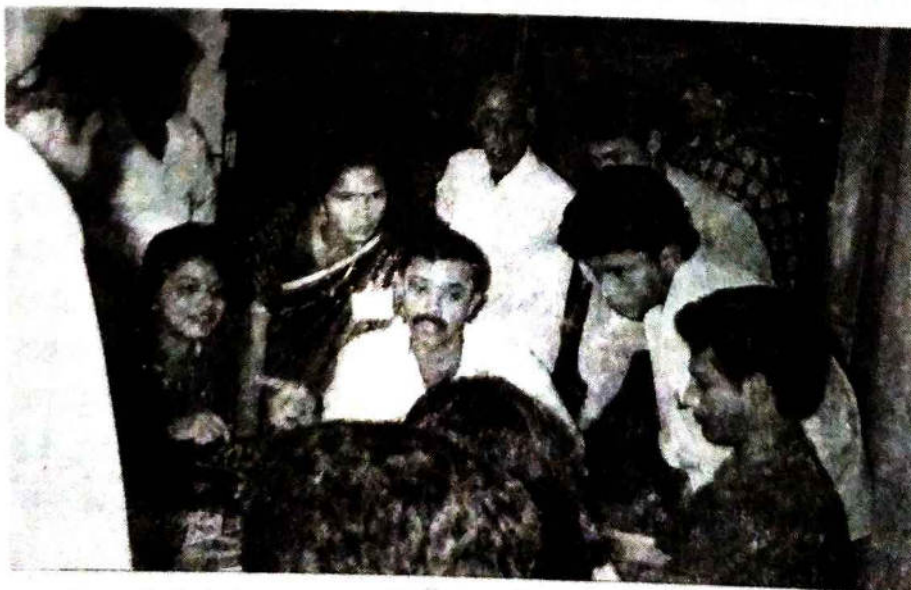
Justice Mr. Harinath Tilhari Judge, High Court of Karnataka addressing the gathering on College Day



Shri Arali Nagaraj Dist and Session judge D.K. Inaugurating the Legal Aid Camp



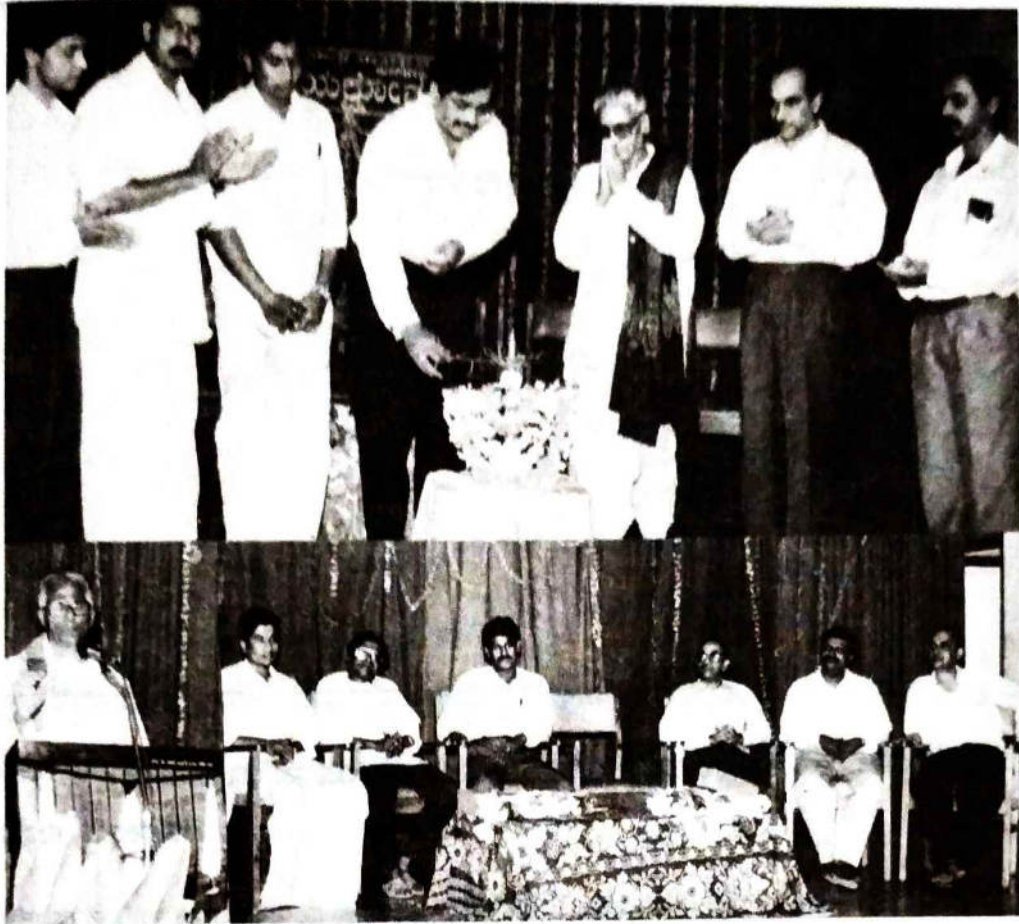
Legal Aid Camp in Progress



Legal Advises sought by the people

YAKSHOTHSAVA

Inauguration of Yakshothsava



Closing Ceremony of Yakshothsava



- ಉದ್ಘಾಟನೆ : ಶ್ರೀ ಡಿ. ಹರ್ಷೇಂದ್ರ ಕುಮಾರ, ಕಾರ್ಯದರ್ಶಿ, ಶ್ರೀ ಧ.ಮ. ವಿದ್ಯಾಸಂಸ್ಥೆ, ಉಜಿರೆ.
- ಸಮಾರಂಭದ ಅಧ್ಯಕ್ಷರು : ಮೇಲ್ವಿ ಶ್ರೀರಾಮದಾಸ ಸಾಮಗ
- ಸಮಾರೋಪ ಸಮಾರಂಭದ ಅಧ್ಯಕ್ಷರು : ಶ್ರೀ ವರ್ಯ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಆಳ್ವ
- ಮುಖ್ಯ ಅತಿಥಿ : ಶ್ರೀ ಭಾಸ್ಕರ ರೈ ಕುಕ್ಕುವಳ್ಳಿ
- ತೀರ್ಪುಗಾರರು : ಶೇಣಿ ಶಂಕರ ಭಟ್, ಉಪ್ಪಳ ಕೃಷ್ಣ ಮಾಸ್ತರ್
ತೋನ್ನೆ ಪುಷ್ಪಳ ಕುಮಾರ್

ಯಕ್ಷೋತ್ಸವ ಸ್ವಾರಸ್ಯ - "ಯಕ್ಷೋತ್ಸವ"ದಲ್ಲಿ ಕೇಳಿದ್ದು....

ಯಕ್ಷ 'ಗಾನ'ವೋ ಯಕ್ಷ 'ನೃತ್ಯ'ವೋ? ಒಟ್ಟಿನಲ್ಲಿ ಅದೊಂದು ವಿಶಿಷ್ಟ ವಿಚಿತ್ರ ವ್ಯವಹಾರ. -ಮೇಲ್ವಿ ರಾಮದಾಸ ಸಾಮಗ
ನ್ಯಾಯಾಲಯದಲ್ಲಿ ಒಬ್ಬ ನ್ಯಾಯಧೀಶನಿರುತ್ತಾನೆ, ಆದರೆ 'ಯಕ್ಷಸಭೆ'ಯಲ್ಲಿ ಎಲ್ಲರೂ ನ್ಯಾಯಧೀಶರು
- ಡಿ. ಹರ್ಷೇಂದ್ರ ಕುಮಾರ್

ಇಂಡೋನೇಶ್ಯಾದಲ್ಲಿ ಗಂಗೆ ಯಮುನೆಯ ಜತೆಗೆ ನೇತ್ರಾವತಿಯ ಹೆಸರನ್ನು ಹೇಳುತ್ತಾರೆ. ಪ್ರಾಯಶಃ ಇಲ್ಲಿನ ಯಕ್ಷಗಾನ
ಕಲಾವಿದ 'ನೇತ್ರಾವತಿ ಮಹಾತ್ಮೆ'ಯನ್ನು ಅವರಿಗೆ ತಿಳಿಸಿರಬೇಕು. - ವರ್ಯ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಆಳ್ವ

ಟೀವಿ, ಸಿನಿಮಾ ಯುಗದಿಂದ ಯಕ್ಷಗಾನ ತನ್ನತನ ಕಳೆದು ಕೊಳ್ಳುತ್ತಿರುವಾಗ ಇಂಥಾ ಪ್ರಯೋಗಗಳು ಪುನರುಜ್ಜೀವನ
ಕಾರ್ಯಮಾಡುತ್ತದೆ. ವಕಾಲತ್ತು ಕಲಿಯುವವರು ಸರಿಯಾದ ಕಾರ್ಯ ಮಾಡಿದ್ದಾರೆ.
- ಶಾಸಕ ಕುಂಚ್ಚಿ ಸುಂದರ್‌ರಾವ್.

'ಯಕ್ಷಗಾನ' ಒಂದು ಹುಚ್ಚು, ಆದರೆ ಎಲ್ಲರಿಂದಲೂ ಗೌರವಿಸಲ್ಪಡುವ ಪ್ರಿಯ ಹುಚ್ಚು. ಎಲ್ಲೋ ತಪ್ಪಿಯಾದರೂ ಒಂದು
ಬಾರಿ ಪಾತ್ರವಹಿಸಿದವ ಮುಂದೆಂದೂ ಅದರ ಸಂಪರ್ಕ ಕಡಿದುಕೊಳ್ಳಲಾರ. - ಭಾಸ್ಕರ ರೈ ಕುಕ್ಕುವಳ್ಳಿ

ಯಕ್ಷಗಾನದಲ್ಲಿ ಮಾತು ಕಡಿಮೆಯಾಗಬೇಕು, ಮಾತಿನ ಗುಣ ಹೆಚ್ಚಬೇಕು. - ಎಂ. ಪ್ರಭಾಕರ ಜೋಶಿ.

'ಯಕ್ಷೋತ್ಸವ' ವಿಚಾರದಲ್ಲಿ ನಾವು ಅಡಳಿತ ವರ್ಗ ಮನಸ್ಸು ಮಾಡಿದರೆ ಆಯಿತು. ಕೆಲಸ ಮಾಡುವುದಕ್ಕೆ ಬೇಕಾದಷ್ಟು
ಕಾರ್ಯಕರ್ತರಿದ್ದಾರೆ. - ಪ್ರೊ. ಎ. ರಾಜೇಂದ್ರ ಶೆಟ್ಟಿ

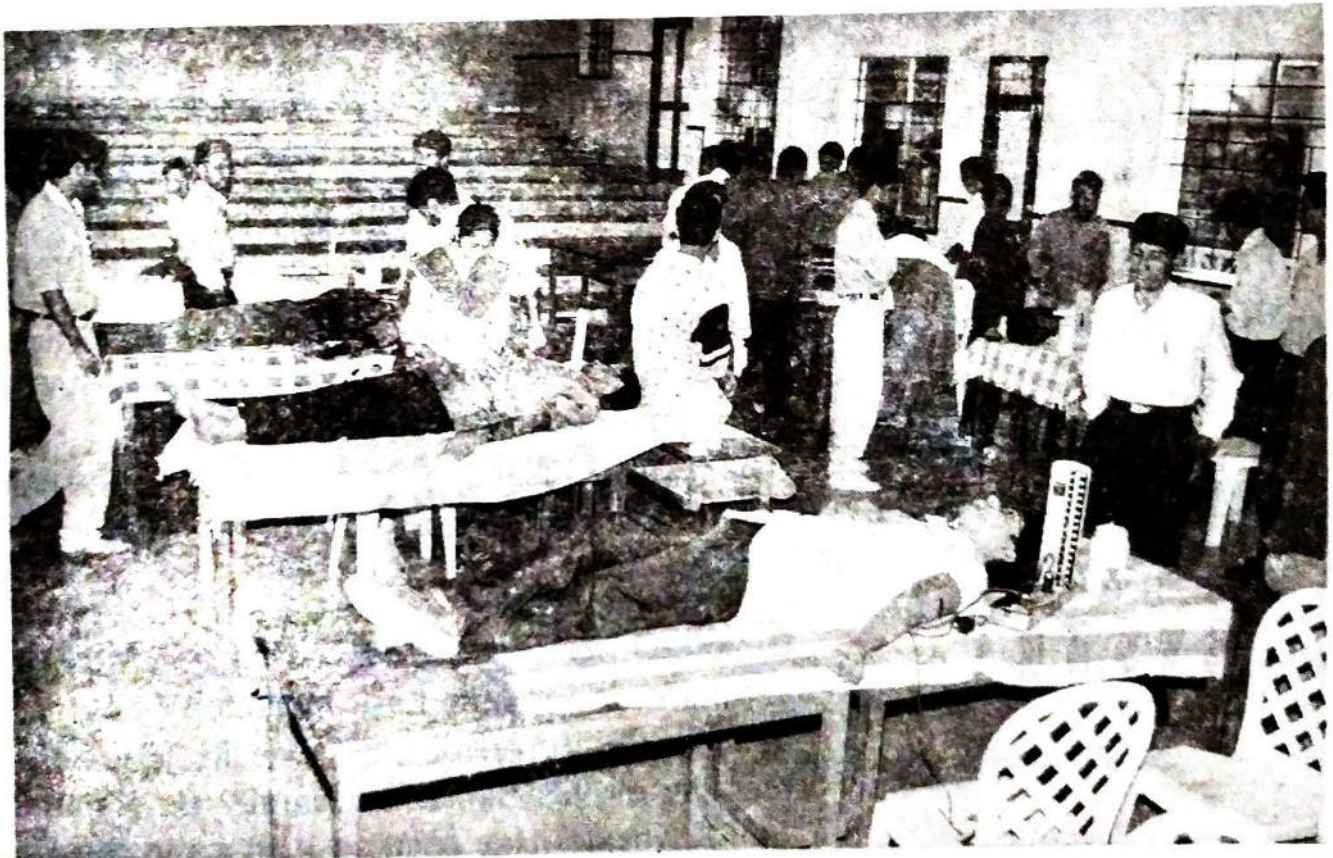
ನಾನು ದೊಡ್ಡ ಯಕ್ಷಗಾನ ಕಲಾವಿದನೇನೂ ಅಲ್ಲ, ಒಬ್ಬ ಹಳೆಯ ರೋಗಿ ಅಷ್ಟೆ!. - ಉಪ್ಪಳ ಕೃಷ್ಣ ಮಾಸ್ತರ್.

ಯಕ್ಷಗಾನದ ಉದ್ಘಾರ ಕುತ್ತಿಗೆಯ ಮೇಲಿನ ಮಾತಾಗಬಾರದು, ಅದು ಹೃದಯದಿಂದ ಬರಬೇಕು. - ಶೇಣಿ ಶಂಕರ ಭಟ್

ಫಿಲ್ಮಿ ಡ್ಯಾನ್ಸ್, ಬ್ಯೂಟಿ ಕಂಟೆಸ್ಟ್‌ಗಳಲ್ಲಿ ಆಸಕ್ತರಾದ ಕಾಲೇಜು ಹುಡುಗರು 'ಯಕ್ಷೋತ್ಸವ' ಆಚರಿಸುತ್ತಾರೆಂದರೆ ಅದ್ಭುತ;
- ತೋನ್ನೆ ಪುಷ್ಪಳ ಕುಮಾರ್



Oath taking by our students in Connection with Annual Athletic Meet



NSS Blood Donation in Progress

PRIZE LIST

In connection with College Day Celebration 95-96

1. **Kennetha Counte, V.K.** III LL.B. (3 Yrs.) 1994-95 Batch)
Proficiency Prizes Secured I place in the University Examination
And got highest marks in Law of Evidence-Prize
instituted by Sri J. Puthabba Advocate & Faculty
member.
Cash Prize Donated by Mr. M.P. Shenoy, Advocate Mangalore
Donated by the Final Year students of 3 years
1994-95 Batch.
2. **Shashikantha** (III LL.B. (3 Yrs.) 1994-95 Batch)
Proficiency Prize Secured II place in the University Examination
held in the month of April. 95.
3. **Irene Fernandes** (III LL.B. (3 Yrs.) 1994-95 Batch)
Proficiency Prize Secured III Place in the University Exam held in
the month of April 1995.
4. **Anitha B. Shetty** (III LL.B. (3 Yrs.))
Proficiency Prize Gets the Prize awarded for having secured high-
est marks in Hindu Law - Instituted by Sri Vittal
Bhandarkar, Faculty member and Advocate.
Has secured I Place in the University Exam held
in the month of April 95.
5. **Prashanth R.** (III LL.B. (3 Yrs.))
Proficiency Prize Gets the Prize awarded for having secured high-
est marks in Hindu Law - Instituted by Sri Vittal
Bhandarkar, Faculty member & Advocate.
Has secured I place in the University Exam held
in the month of April. 95.
6. **Nagesh Kumar B.** (III LL.B. (3 Yrs.))
Proficiency Prize Gets the Prize awarded for having secured high-
est marks in Property Law- Instituted by Sri K.P.
Vasudeva Rao, Advocate & Faculty member in
memory of his Senior Sri Harady Sri Ramanth
Pai, Advocate. Has secured II Place in the Uni-
versity Exam held in the month of April 1995.

7. **Caroline Maria Pais** III LL.B. (3 Yrs.)
 Proficiency Prize Secured III place in the university Exam held in the month of April 1995.
 Literary Give me the Clue - II Place
8. **Raghavendra Pai** II LL.B. (3 Yrs.)
 Proficiency Prize Secured I Place in the University Exam held in the month of April 95
9. **Anil Kumar, M.** II LL.B. (3 Yrs.)
 Proficiency Prize Secured II Place in the University Exam
- 10(a) **Narayana Maniyani** II LL.B. (3 Yrs.)
 Proficiency Prize Secured III Place in the University Exam held in the month of April 95
- 10(b) **Prashanth D. Mallya** II LL.B. (3 Yrs.)
 Proficiency Prize Secured III Place in the University Exam
- 10(c) **Kalpna Gupta** II LL.B. (3 Yrs.)
 Proficiency Prize Secured III Place in the University Exam held in the month of April 95
11. **Mahesh, M.** Vth Year LL.B. of 1994-95 Batch
 Proficiency Prize Secured I Rank in the University Exam held in April 1995
 Cash Prize
 1. Donated by the Final year students of 5 year 1988-89 Batch.
 2. Donated by Mr. Rajan Thomas, Canada instituted in the name of Therekattil Family
 3. Donated by Mrs. Anitha Shenoy, Advocate, Manglore
 4. Donated by Sri K.M. Nataraj, Advocate, Bangalore.
12. **Nirmala Nayak, U.** Vth year LL.B. of 1994-95 Batch
 Proficiency Prize Got II Rank in the April 95 University Exam.
 1. Donated by the Final year students of 5 year 1988-89 Batch.
 2. Donated by Mr. Rajan Thomas, Canada instituted in the name of Therekattil Family
 3. Donated by Mrs. Anitha Shenoy, Advocate Mangalore.
 4. Donated by Sri K.M. Nataraja, Advocate, Bangalore.

13. **Mohan Mahabaleshwar Bhat**
Proficiency Prize
Vth year LL.B. of 1994-95 Batch
III Place in the University Exam held in the month of April 95
14. **Namitha Prathap**
Proficiency Prize
Vth year LL.B.
1. Got highest marks in Criminal Procedure code Instituted by Sri P. Jayarama Padakannya Advocate & Faculty member.
2. Got highest marks in Administrative Law Prize instituted by Sri B.K. Ravindra Reader, in Law.
3. I Place in the University Exam held in the month of April 95
4. English Essay I Place
5. Pot Purries II Place
6. What is the Good Word - I Place
Literary
- 14(a) **Kishore, A.R.**
Got highest marks in Property Law Prize instituted by Sri K.P. Vasudeva Rao in memory of his Senior Sri Harady Ramanath Pai, Advocate.
15. **Rajesh Shetty**
Proficiency Prize
Vth Year LL.B.
Gets the Prize instituted by Sri B.K. Ravindra Reader in Law - for having scored highest marks in Administrative Law
Gets the Prize for having secured highest marks in Property law - Prize instituted by Sri K.P. Vasudeva Rao in memory of his Senior Sri Harady Ramanath Pai, Advocate.
Games
Chess I Place
And represented the Mangalore University Chess Tournament.
16. **Guruprasad**
Proficiency Prize
Vth Year LL.B.
Secured III Place in the University Exam held in the month of April 1995.
Literary
Tom Dick & Harry - I Place
17. **Ravithilaka**
Proficiency Prize
Vth year LL.B.
Gets the Prize for having scord highest marks in the Administrative Law- Instituted by Sri B.K. Ravindra, Reader in Law.
Literary
Pot Purries - I Place.

- 18(a) **Shobha Rao, P.**
Proficiency Prize
IV Year LL.B.
Secured I Rank in the April 95 University Exam
- 18(b) **Renuka, P.D.**
Proficiency Prize
IV Year LL.B.
Secured I Place in the Univesity Exam held in the month of April 95.
19. **Sonia K. Das**
Proficiency Prize
IV Year LL.B.
Secured II Rank in the University Exam
20. **Dhananjaya Rao**
Proficiency Prize
IV Year LL.B.
Secured II Place in the University Exam
Literary
English Debate I Place
Kannada Debate II Place
Kannada Extempore II Place
Tulu Extempore - II Place
Rangoli Traditional II Place
Fine Arts
Rangoli Traditional II Place
Games
Ball Badminton (Fives) I Place
21. **Preethi Ramani**
Proficiency
IV Yr. LL.B.
Secured III Place in the University Exam April 95 Exam
Literary
Pot Purries I Place
Give me the Clue I Place
What is the Good Word II Place
English Extempore II Place
Dumb Charades I Place
22. **Sangeetha Sahadevan**
Proficiency
IV Yr. LL.B.
Secured highest marks in constitutional Law Prize instituted by Sri B.K. Ravindra, Reader in Law.
23. **ApranaK. Sudhir**
Proficiency
III Yr. LL.B.
Secured I Place in the University Exam held in April 95
24. **Paliavi, B.R.**
Proficiency
III Yr. LL.B.
Secured II Place in the University Exam held in April 95.
25. **Sindhu K. Baby**
Proficiency
III Yr. LL.B.
Secured III Place in the University Exam held in April 95

26. **Bindhu, M.K.**
 Proficiency
 Literary
 II Yr. LL.B.
 Secure I Place in the University Exam held in the month of April 95
 English Debate II Place
27. **Mangala Shenoy**
 Proficiency
 Cash Prize
 II Yr. LL.B.
 Secured II Place in the University Exam held in April 95
 Secured highest marks in English -I, in the University Exam held in April 95 Prize donated by Sri Gopalan Nair, Vice Principal, Canara Junior College.
- 28(a) **Praveen Karanth**
 Proficiency
 II Yr. LL.B. 'B'
 Secured III Place in the University Exam held in the month of April 95
- 28(b) **Ramesh Gopal, N.V.**
 Proficiency
 II Yr. LL.B.
 Secured III Place in the University Exam held in the month of April 95
33. **Naveen, N.D.**
 Fine Arts
 Sport
 Games
 IV Yr. LL.B.
 Folk Dance Group I Place
 Singing Eastern Group I Place
 Best M.C. I Place
 Shot Put I Place
 Carrom (Doubles) II Place
34. **Jayamohan C.**
 Literary
 IV Year LL.B.
 Quiz I Place
 English Poetry I Place
 What is the Good Word II Place
35. **Badrinatha Sampigethaya**
 Literary
 IV Yr. 'A'
 Quiz I Place
36. **Usha Sai**
 Literary
 Vth Year LL.B.
 What is the Good Word I Place
 Pot Purries II Place
 Dumb Charedes III Place
37. **Vijayalakshmi, M.D.**
 Literary
 Fine Arts
 IV year LL.B.
 Quiz I Place
 Dry Flower Arrangements I Place

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|-----|---|---|
| | Games | Tenniocit Singles I Place
Tennicoit Doubles I Place |
| 38. | Rekha, N.K.
Literary

Fine Arts | IV Year LL.B. 'A'
Dumb Charades I Place
Give me the Clue I Place
Pot Purries I Place
Flower arrangement II Place
(Dry) |
| 39. | Girish Mallya
Literary

Fine Arts | Vth Year LL.B. 'B'
Tom Dick and Harry I Place

Best M.C. II Place
Rangoli (Non Traditional) I Place |
| 40. | Jayashankar, G.
Literary | V. Year B.
Tom Dick & Harry I Place
Malayalam Extempore II Place |
| 41. | Suvavanamayee Vishwanatha
Literary | I Year LL.B. 'B'
Tom Dick & Harry II Place |
| 42. | Jishu Chakrapani
Literary | I year LL.B. 'B'
Tom Dick & Harry II Place |
| 43. | Krishnananda
Literary | I Year LL.B. 'B'
Tom Dick & Harry II Place |
| 44. | Rajeshwari Nair, B.
Literary | I Year LL.B. 'A' Section
Quiz II Place
Dumb Charades II Place |
| 45. | Rohith Rao
Literary | I Year LL.B. 'A'
Quiz II Place
Dumb Charades II Place |
| 46. | Reshma Gonsalves,
Literary | I Year LL.B. 'A'
Dumb Charades II Place |
| 47. | Oruville Jameson D'Souza
Literary | I Year LL.B. 'A'
Quiz II Place |
| 48. | Nilesh D. Singala
Literary | III LL.B. 'A' (3 Yrs.)
English Extempore I Place
Give me the Clue II Place |

49. **Suraj, B.S.**
Literary
III LL.B. 'A' (3 Yrs.)
Give me the Clue II Place
50. **Jain Issac**
Literary
IV Year LL.B. 'A'
Malayalam Extempore I Place
51. **Shivaprakash**
Literary
III Year 'B'
Kannada Story Writting I Place
52. **Krishnaprasad**
Literary
III LL.B. 'A' (3 Yrs.)
Kannada Extempore I Place
Tulu Extempore I Place
Fine Arts
Variety Entertainment Individual I Place
Variety (Group) II Place
53. **Ramashree Kamath**
Literary
IV Yr. LL.B. 'A'
Dumb charade I Place
Give me the Clue I Place
Pot Purries I Place
54. **Rashmi Shetty**
Literary
V Yr. LL.B. 'A'
Pot Purries II Place
55. **Ashamani Shetty**
Literary
Games
I Yr. LL.B. 'A'
Kannada Story Writting II Place
Shuttle (Doubles) I Place
56. **Ambika, S.**
Literary
Vth Year LL.B. 'A'
Kannada Story Writting II Place
57. **Sundara, M.**
Literary
V Year LL.B. 'A'
Kannada Essary I Place
58. **Veena, M. Bhat**
Literary
Sports
I Year LL.B. 'B'
Kannada Essay I Place
High Jump I Place
59. **George Joseph, N.J.**
Literary
Sports
II Year LL.B. 'B'
Kannada Essary II Place
800 Mts. II Place
60. **Thulasi, B.K.**
Literary
I Year LL.B. 'A'
Kannada Poem I Place

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| 61. Devanandini Marla | IV Yr. LL.B. 'A' |
| Literary | Kannada Poem writing II Place |
| Games | Tennicoit (Doubles) I Place |
| | Tennicoit (Singles) II Place |
| 62. Sini, G. | III Yr. LL.B. 'B' |
| Fine Arts | Singing (Classical Song) I Place |
| 63. Nisha, T.P. | II Year LL.B. 'A' |
| Fine Arts | Singing (Classical Solo) II Place |
| 64. Ramesh, K.G. | IV Yr. LL.B. (B) |
| Literary | Kannada Debate I Place |
| Fine Arts | Folk Solo I Place |
| | Best Skit on Anti Drug Addiction I Place |
| | Variety Individual II Place |
| Sports | 1500 Mtrs. I Place |
| Games | Ball Badminton (Group) I Place |
| 65. Subramanya B. | Vth Year LL.B. 'B' |
| Fine Arts | Singing Folk Solo II Place |
| 66. Saju, K. | III Year LL.B. 'B' |
| Fine Arts | Singing Eastern Solo I Place |
| 66(a) Ismail S. | IV Yr. LLB 'A' |
| Games | Chess II Place |
| 67. Shyny Narayanan | IV LL.B. 'B' |
| Fine Arts | Singing competition : Eastern Solo: II Place |
| 68. Rashmi Kamath & Party | III Yr. LL.B. 'B' (5yrs) |
| Fine Arts | Singing competition: Eastern group: II Place |
| 69. Simi P.G. | III Yr LLB 'A' (5yrs) |
| Fine Arts | Dance Competition: Classical Solo: I Place |
| | Folk Solo: II Place |
| Games | Chess I Place |
| 70. SrividyaVarma | II Yr. LLB (A) (5yrs.) |
| Fine Arts | Dance Competition: Classical Solo: II Place |

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| 71. | Arathi Appayya
Fine Arts | lyr. LLB 'B' (5yrs).
Dance Competition: Folk Solo: I Place |
| 72. | Shammy & Party
Fine Arts | II Yr. LLB 'A' (5Yrs.)
Dance Competition: Folk group: II Place |
| 73. | Kiran Kumar
Fine Arts | III Yr. LLB 'A' (5yrs.)
Fancy Dress: Solo: I Place |
| 74. | Suresh Shetty
Fine Arts | V LLB 'B'
Fancy Dress: Solo: II Place |
| 75. | Suresh Shetty & party
Fine Arts | III LLB 'B' of (3 Yrs.)
Fancy Dress: Group : II Place |
| 76. | Mahesh Kumar & party
Fine Arts
Games | IV Yr. LLB 'B'
Fancy Dress: Group I Place
Carrom Doubles : II Place
Ball Badminton (Group) I Place |
| 77. | Umesh Gowda & party
Fine Arts | V LLB 'B'
Variety entertainment : Group: I Place |
| 78. | Seema
Fine Arts | III LLB 'A' (5Yrs.)
Flower Arrangements: Fresh: I Place |
| 79. | Laxmi Pai
Fine Arts | lyr. LLB 'A' (5yrs.)
Flower Arrangements: Fresh: II Place |
| 80. | Sudhir & Rajesh
Fine Arts | II LLB 'B' (5Yrs.)
Flower arrangements: Dry: II Place |
| 81. | Veena Karanth
Fine Arts | V LLB 'A'
Rangoli (Traditional): I Place |
| 82. | Durgaprasad
Fine Arts | IV LLB 'B'
Rangoli (Traditional) : II Place |
| 83. | Rajani Pai
Fine Arts | V LLB 'B'
Rangoli (non Traditional): I Place |
| 84. | Farzana Iqbal & Revathi Kotecha
Fine Arts | V LLB 'B'
Rangoli (Non Traditional): II Place |
| 85. | Munaf Shakeel & Seema Tabhasum
Fine Arts | V LLB 'B'
Antakshari I Place |

86. **Praveen Kumar** III LLB 'B'
 Fine Arts Antakshari II Place
 Fancy Dress (Group): II Place
87. **Anjali Thomas** II Yr LLB 'B'
 Literary competitions English Story Writing : I Place
 English Essay Writing : II Place
88. **Sapna R. Nath** IV LLB 'B'
 Literary Competitions English poetry : II Place
 English story writing: II Place
- 88(a) **Rahim**
 Games Kabbadi II Place
89. **Sudheer** V of II LLB 'B' (3yrs.)
 Sports 100 Mts. I Place
90. **Naveen Kumar** III LLB 'A' (3yrs.)
 Sports 100 Mtrs. II place
 200 Mtrs. I place
91. **Ismail G.I.** IV LLB 'B'
 Sports 400 Mtrs. II place
 Games Ball Badminton I Place
92. **Abdul Rahim** III Yr. LLB 'B' (5yrs.)
 Sports 200 Mtrs. II Place
93. **Chandrashekar** II LLB 'A' (3 yrs.)
 sports 400 mtrs. I Place
 800 mtrs. I place
 Sport Individual Champion Mens section
94. **Harsha** IV LLB 'B'
 Sports 1500 mtrs II place
 Games Carrom singles II place
 Ball Badminton (Group) I place
95. **Devaprashanth** I LLB (3yrs.) B
 Sports Javelin Throw: I Place
 Discus throw : I place
96. **Raju** I LLB (3yrs.) B
 Sports Javelin throw : II Place

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| 97. | Vasudeva Nayak
Sports | III LLB 'A' (3yrs.)
Discuss throw: II Place |
| 98. | Prabhakar, S.N.
Sports | III LLB 'A' (3yrs.)
Long jump: I place |
| 99. | Ashok, M.K
Sports | II LLB 'B' (3yrs.)
Long Jump: II Place
Tripple jump : II Place |
| 100. | Bipin Prasad
Sports | IV LLB 'A'
Shot Put: II Place |
| 101. | Kumar, N.J.
Sports | II LLB 'B' (5 yrs.)
High Jump: II Place |
| 102. | Lekoona Kitopia David
Sports | III Yr. LLB 'B' (5yrs.)
Tripple jump: I Place
High jump : I place |
| 103. | Mynavathi Shetty
Sports | II yr. LLB 'B' (5yrs.)
100 mtrs. I place
200 mtrs. I place |
| 104. | Jacqueline Muumbo
Sports | IV LLB 'A'
Discus throw: II place
Long jump: II place |
| 105. | Sumana
Sports

Games | V LLB 'B' (5yrs.)
200 mtrs. II place
400 mtrs. I place
Cricket ball throw: II place
Throw Ball I place
Tennicoit (doubles) II place
Sports Individual Champion women |
| 106. | Bharathi
Sports | I yr. LLB 'A' (5yrs.)
800 mtrs. I place
1500 mtrs. II place
High jump II place |
| 107. | Flossy Periera
Sports | II yr. LLB 'A' (5yrs.)
100 mtrs. II place
400 mtrs. II place |

108.	Sapna George	V LLB 'A'
	Sports	Shot Put : II place
109.	Vani Rai	V LLB 'B'
	Sports	Shot Put : I place Discuss throw: I place
	Games	Tennicoit (doubles) II place
110.	Shahistha	III LLB 'B' of 3 years
	Sports	800 mtrs. II place 1500 mtrs. I place
	Fine Arts	Anthakshari II place
111.	Manju mathew	I LLB 'A' (5yrs.)
	Sports	Long Jump : I place
112.	Anitha D'Souza	V LLB 'B' (5yrs.)
	Sports	Cricket ball throw: I place
113.		IV yr. LLB 'B'
	Sports	4x100 mtrs. Relay : I place
114.		III LLB 'A' (3yrs.)
	Sports	4x100 mtrs. Relay II place
115.	Anchan Vasanth & party	III LLB 'B' of (3yrs.)
	Games	Kabbadi : I place
116.	Sarila	I yr. LLB 'A'
	Games	Carrom (doubles) II place
117.	Prashanth & party	III LLB 'A' (3yrs.)
	Games	Volley ball : I place
118.	Praveen & party	II LLB 'A' (3 yrs.)
	Games	Volley ball - II place
119.	Rakesh Hegde & party	III LLB (3yrs.) 'B' Section
	Games	Cricket : I place Shuttle (doubles) : II place
120.	Hithesh, B.U.	II yr. LLB 'B' (5yrs.)
	Games	Cricket : II place

- | | | |
|------|-----------------------------|---|
| 121. | Abhijeeth | II LLB 'A' (3yrs.) |
| | Games | Shuttles (Singles) I place |
| 122. | Vikas | I yr. LLB 'B' (5yrs.) |
| | Games | Shuttle (Singles) II place |
| 123. | Anil | I yr. LLB 'B' (5yrs.) |
| | Games | Shuttle (doubles) I place |
| 124. | Niranjan, P.C. | III LLB 'B' (3yrs.) |
| | Games | Shuttle (doubles) II place
Carrom (doubles) I place |
| 125. | Abdul shukkoor | V LLB 'B' |
| | Games | Carrom (Singles) I place |
| 126. | Poornima & party | III yr. LLB 'B' (5yrs.) |
| | Games | Throw ball : II palce |
| 127. | Vanitha & party | IV yr. LLB 'A' |
| | Games | Ball Badminton I place
Carrom (singles) II place
Carrom (doubles) I place
Chess II place |
| 128. | Sushma | V LLB 'A' |
| | Fine Arts | Rangoli (traditional) I place |
| | Games | Ball Badminton II place |
| 129. | Diviya Rai | I yr. LLB 'A' (5yrs.) |
| | Games | Shuttle (Singles) I palce
Shuttle (doubles) I place |
| 130. | Vasudha, N.R. | I yr. LLB 'B' (5yrs.) |
| | Games | Shuttle (Singles) II place
(doubles) II place |
| 131. | Mamatha | I yr. LLB 'A' (5yrs.) |
| | Games | Carrom (doubles) II place |
| 132. | Swetha | I yr. LLB 'B' (5yrs.) |
| | Games | Shuttle (doubles) II place |

133. **Shree Gowri, M.C** II yr. LLB 'A' (5yrs.)
Games Carrom (Singles) I place
134. **Dimple Ajila** IV Year LL.B.
Games Carrom (Doubles) I place
- 135A Overall Championship in Variety Entertainment
IV year LLB 'B' I place
- 135B - do - V year LLB 'B' - II place
136. **Vinaya Sai Alva** II LLB (3 years)
Represented Mangalore University in the
Inter University Kabbadi Tournament.
- 136(a) **Suraj Rai** I LL.B. (3 years)
Represented Mangalore University in the
Inter University Kabbadi Tournament.
137. **Overall Championship:**
IV year LL.B. 'B' - Winners
V year LL.B. 'B' - Runners
138. **Brijesh Rai & Party,** I LL.B. (3 Years) :
Games Ball Badminton (Fives) - II place
- 139(i) Tug of war: **Yashwanth & part** IV yr. 'B' I place
140. Tug of war : **Dinesh & party** III LL.B. 'A' II place

133. **Shree Gowri, M.C** II yr. LLB 'A' (5yrs.)
Games Carrom (Singles) I place
134. **Dimple Ajila** IV Year LL.B.
Games Carrom (Doubles) I place
- 135A Overall Championship in Variety Entertainment
IV year LLB 'B' I place
- 135B - do - V year LLB 'B' - II place
136. **Vinaya Sai Alva** II LLB (3 years)
Represented Mangalore University in the
Inter University Kabbadi Tournament.
- 136(a) **Suraj Rai** I LL.B. (3 years)
Represented Mangalore University in the
Inter University Kabbadi Tournament.
137. **Overall Championship:**
IV year LL.B. 'B' - Winners
V year LL.B. 'B' - Runners
138. **Brijesh Rai & Party,** I LL.B. (3 Years) :
Games Ball Badminton (Fives) - II place
- 139(i) Tug of war: **Yashwanth & part** IV yr. 'B' I place
140. Tug of war : **Dinesh & party** III LL.B. 'A' II place

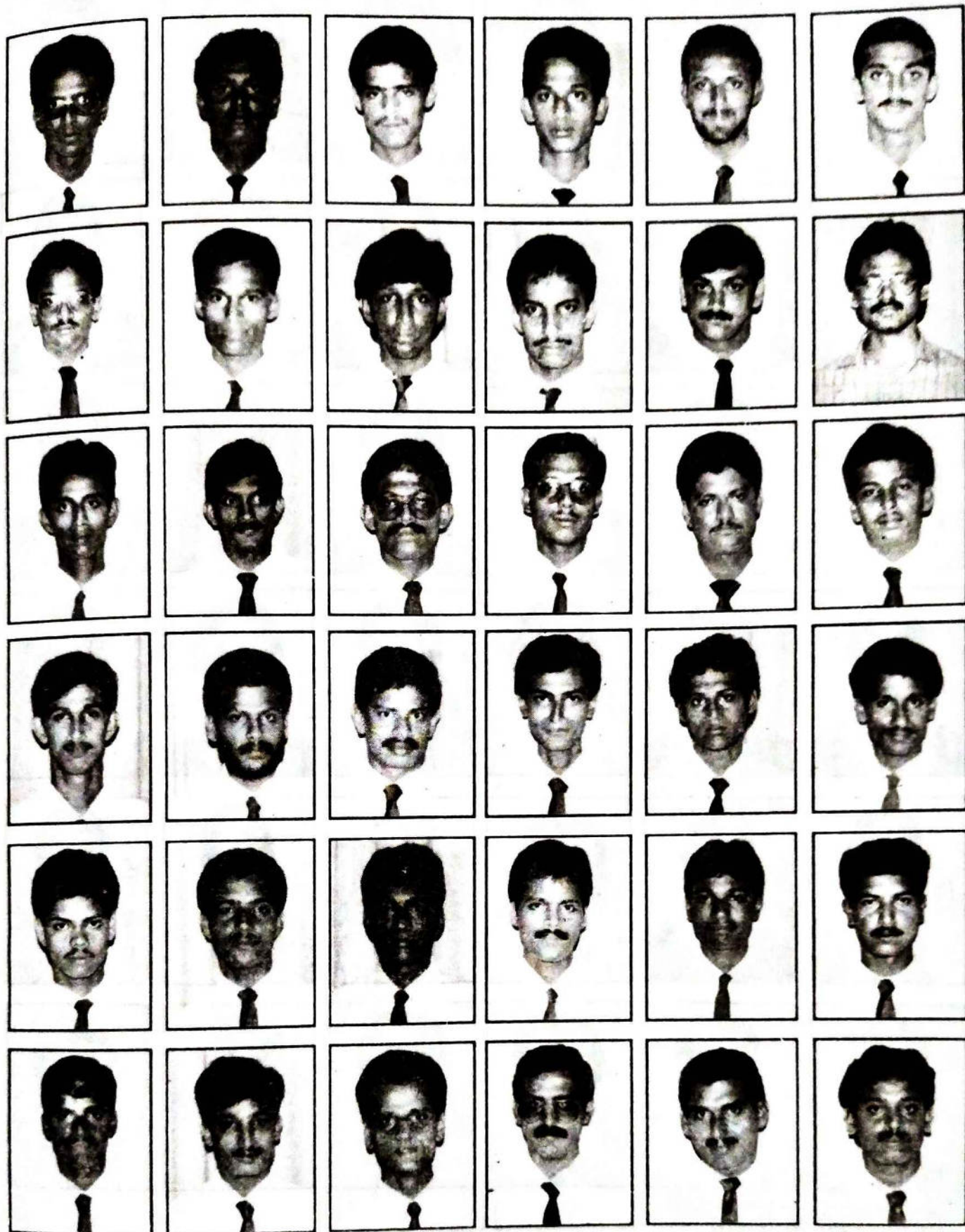


President of the Student's Council Shri Mohan Kumar giving a memento on behalf of V LL.B. to the College Principal - Prof. A. Rajendra Shetty



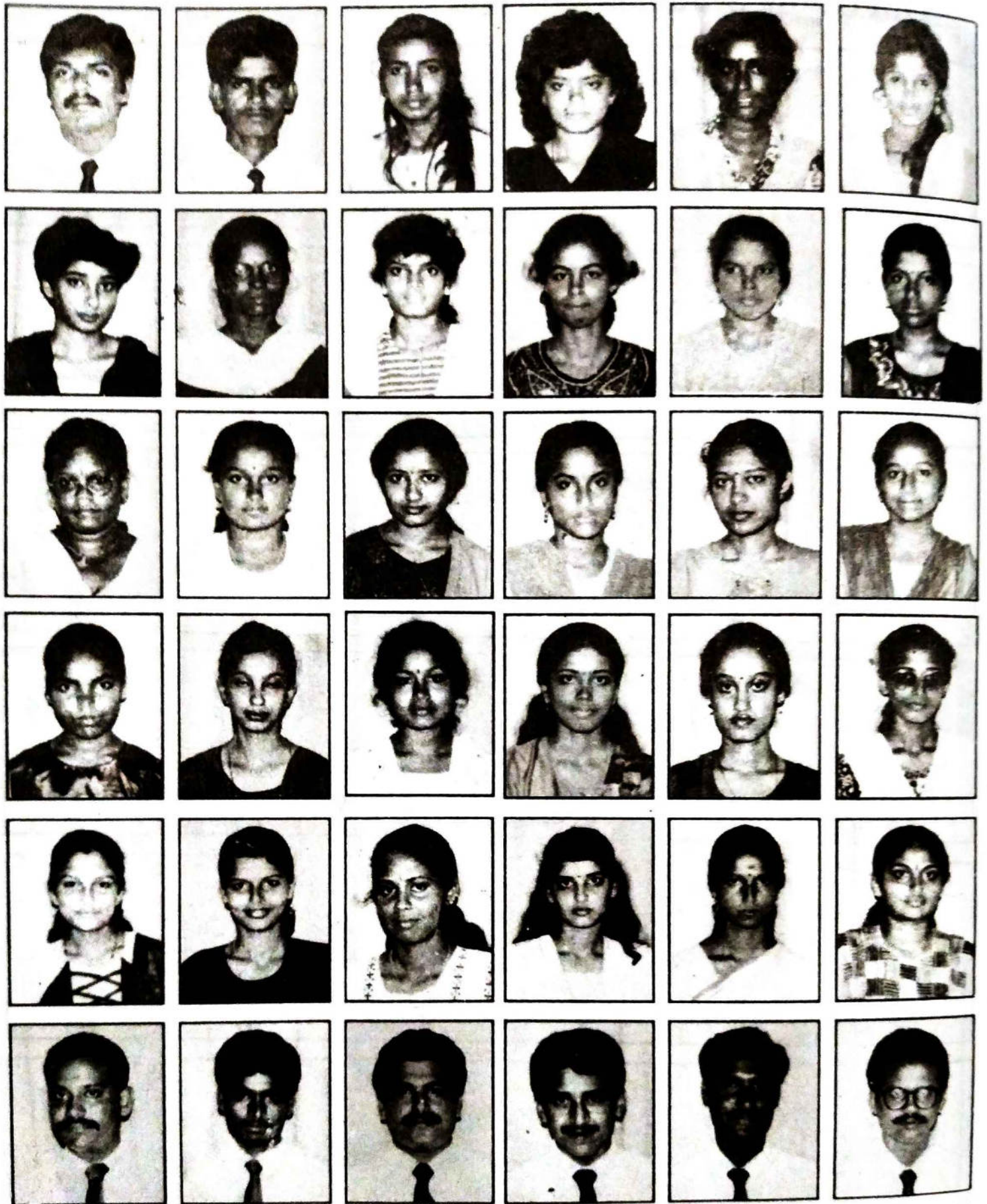
The students of V A & V B presenting a wall Clock to the college.

Out Going Students Vth Year L.L.B. (5 Years Course)



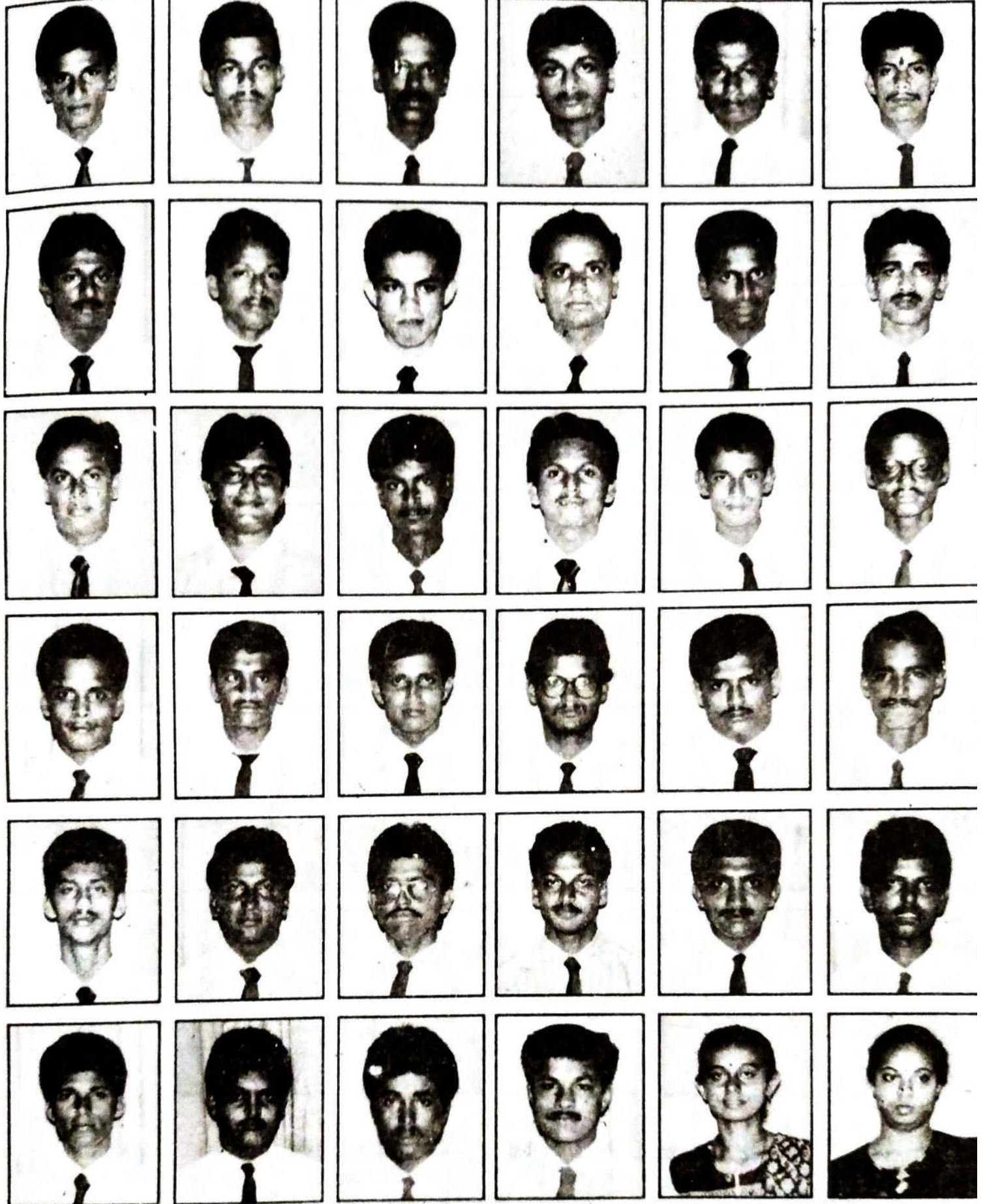
From: Left to Right

Dileep Kumar,A.	Dinesh Kumar K. Rao.	Ganesh Prasad, P.	Girish, M.S.	Jose Thomas.	Kishore, A.R.
Krishnamoorthy, K.	Laxman Kunder.	Maheshchandra.	Manoj Shenoy.	Mohammad Mukthar.	Muralidharan, D.S.
Nikesh, K.	Pradeep Kumar.	Prakyath Rai. Y.B.	Pratheep, P.	Pramod Kumar Shetty,	Rajesh, K.S.
Ravtilaka, B.P.	Rojo Joseph.	SaiJo Mathews	Srinivas Bhat, B.	Subbiah, I.K.	Sundar Poojary
Suresh Adapa, B.	Sunil George.	Suni Kumar Hegde. P	Vinodhara Poojary.	Yatheesha.	Ashoka, T.
Jinendra, B.	Karunakara, P.	Madhu, C.	Rajesh, K.G.	Sasi Kumar, T.K.	Basheer, A.



From: Left to Right

- | | | | | | |
|-------------------|--------------------|------------------|---------------------|---------------------|----------------|
| Jithesh, A.C. | Naveen Kumar, M.G. | Ambika, S. | Anitha Kumari, P.K. | Bharathi, A. | Jahnvi. |
| Namitha Pratap. | Nayana Kumari, N. | Rashmi Shetty. | Sandhya, K. | Shobhalatha. | Smitha, K. |
| Soosy, V. | Sumangala, N. | Sumitha, H.C. | Swapna George. | Usha Kadri. | Usha Sai, S. |
| Vishalakshi, T. | Beena Joshua. | Blossom Mathew. | Geethalakshmi. | Manjula, U. | Nisha V.V. |
| Sandhya Kumari. | Sushma. | Supriya, B.K. | Veena Karanth. | Vijaya Kumari Amma. | Yeshaswini. |
| Antony P. Cyriac. | Babu, J. | Girish Mally, C. | Guruprasad. | Jaiprakash, K. | Jaishankar, G. |



From: Left to Right

Jijo Thomas.
 Pramod Kumar, B.
 Sajid, K.P.
 Suresh, N.
 Yusuf Kamal.
 Munaf Shakil.

Karunakara Shetty, P.S.
 Rajesh, A.V.
 Sajith, C.R.
 Suresh Shetty.
 Abdul Shukkor.
 Ravi Krishna, A.

Mahesh, K.
 Rajesh Shetty.
 Sandeep Rao, B.
 Umesh Gowda, H.M.
 Anil Kumar, K.
 Prakash Bangerar

Manjunath, G.K.
 Ranjith Hegde.
 Santhosh Kumar, P.M.
 Vinod, V.
 Bipin, G.R.
 Sathish Gowda.

Mohan Kumar, B.
 Ravi.
 Sadath Anvar, P.M.
 Vishweshwar, G.N.
 Karthik Udupa.
 Anitha Jacintha D'Souza.

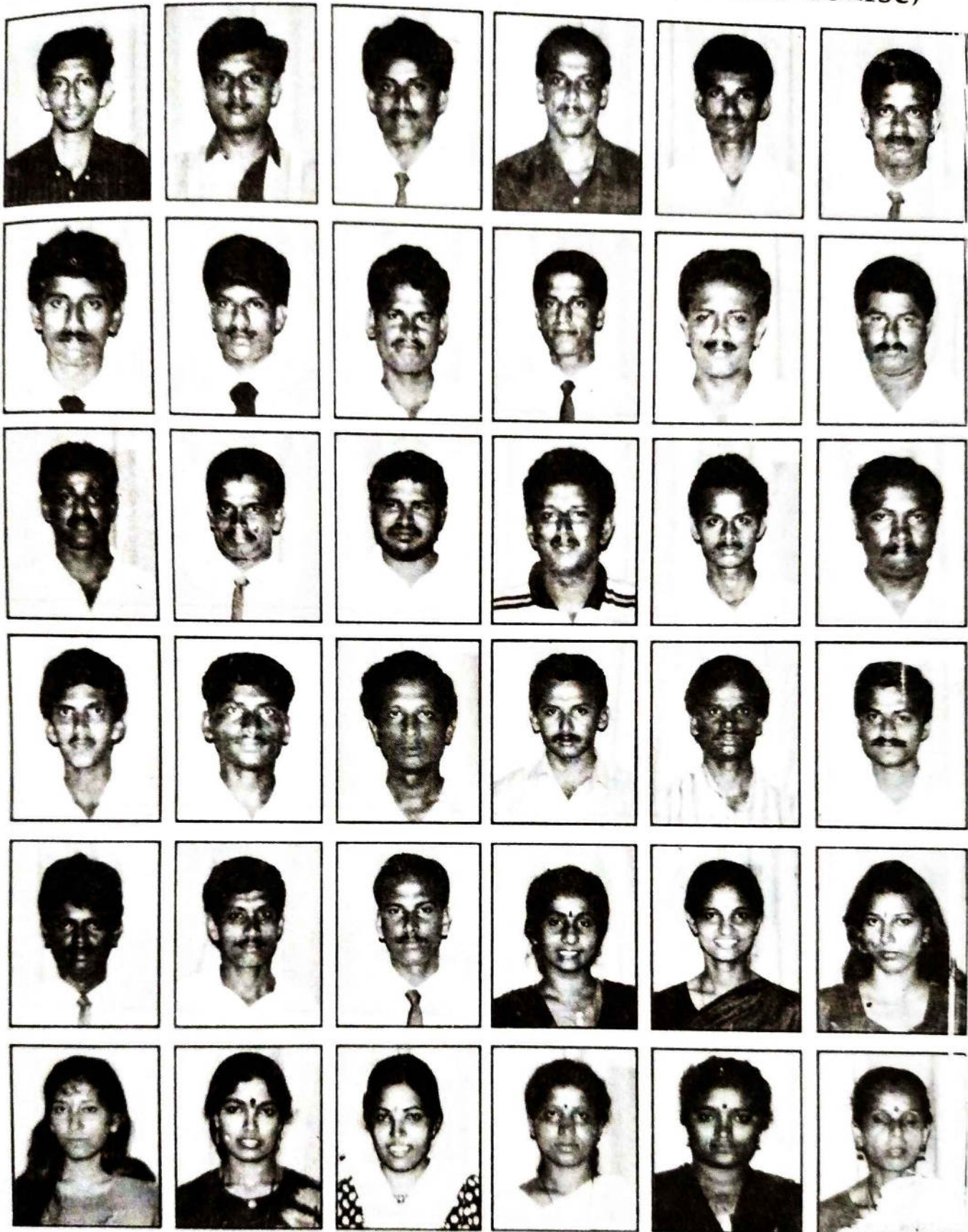
Muralinaran, P.
 Sachindra, U.
 Subrahmanya, B.
 Vittala Shetty.
 Raviraj, N.
 Ashalatha Nagvekar



From: Left to Right

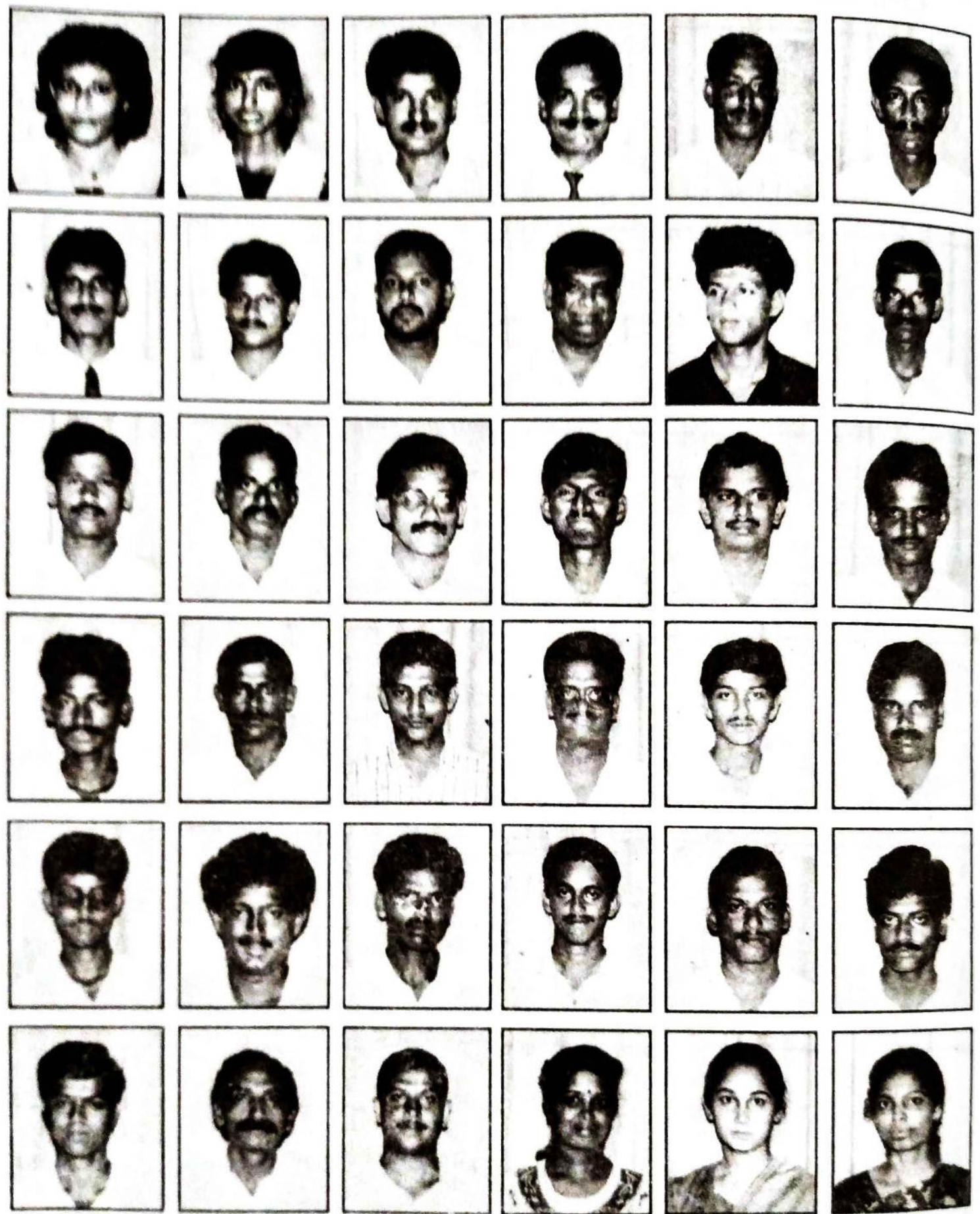
- | | | | | | |
|----------------------|--------------------|---------------------------|----------------|--------------------|-------------------|
| Chethana, P. | Divya Mary Mathew. | Farzana Iqbal. | Kumari Bilasi. | Lekha Jayaraj. | Madhulika. |
| Molly Nancy D'Mello. | Omi Santhosh | Rajani, K. | Reeja George. | Seema Tabasum | Seena Sara Jacob. |
| Shreelatha, M. | Silja V.Monon. | Sophia Mwango Matabo. | Sukanya. | Sumana. | Swarnalatha. |
| Vanitha, K.D. | Vani Rai, K. | Vidya. | Vidhya H, Rao. | Bindu, A. | Jalajakshi, M. |
| Shashiprabha. | Smitha, M.C. | Umamaheshwari Krishna, U. | Yasmin Banu. | Renuka Gowda, K.T. | |

Out Going Students IIIrd Year L.L.B. (3 Years Course)



From: Left to Right

- | | | | | | |
|---------------------|-------------------------|--------------------|------------------|---------------------|------------------------|
| Adarsh, M. | Ahamedd Muneer, V.M. | Dinesh Hegde. | Francis, K.M. | Keshava. | Krishna Prasad, |
| Lohithakshan, E. | Mani Kochivalappil. | Mohana Prabhu. | Nagaraj Bhat, K. | Nilesh, D. Singala. | Narayana, M. |
| Prabhakara, S.N. | Raju Devadiga. | Ramachandran, K. | Ramesh, K. | Ramkishore, N. | Shaji, T.V. |
| Shivananda, B. | Sudarshan Kumar, U. K. | Sudheer, N. | Suraj, B.S. | Sureshan, P. | Udaya Kumar, P. |
| Umanath, K.R. | Vidyananda, G. Kanchan. | Vivek, P.R. | Ambika K. Menon. | Anitha B. Shetty. | Irene Anthonny Fernand |
| Lidwin Julia Pinto. | Malini, R. | Poorneshwari, A.S. | Prashantha, B.P. | Preetha, C.V. | Sabitri Bai, F |



From: Left to Right

- | | | | | | |
|---------------------------|-----------------------|---------------------|----------------------|------------------------|-----------------|
| Saritha, R. | Vanamala Kulal, M.K. | Abdul Kareem, M. | Anchan Vasantha. | Assinar, P.P. | Babu, K.S. |
| Bharathraj S.S. Bhandary. | Dinesh Kumar. | Ejas Ahmad. | George I.K. D'Souza. | Haridarshan. | Jagadeesha, M. |
| Krishnapura Prakash. | Mani Cyriac. | Mohanan, V. | Mohammad Ismail, G. | Mohammad Shefeek, P.A. | NaveenKumar, B. |
| Praveen Kumar, A. | Rajmohan Nambiar, M. | Rajesh Bhandary, M. | Rajesh Kumar. | Rajesh Vittal Kini. | Ranjith, R.N. |
| Rakesh, K. | Rakesh Hegde. | Sachidananda Shetty | Sadananda Bhat, | Sudheendran, M.V. | Sudhir, M. |
| Suresh, B. | Vagheer Anjalitoppil. | Venkatesh Bhat, M. | Ambika Chakrapani. | Amitha Nayak. | Gowri, M. |



From: Left to Right

Indira Shailaja. Prafulla Kumari.

Rathnamani.

Sahana Kavitha Prabhu. Sujatha.

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