Riots and Martial Law in Ceylon (1915)



P. Ramanathan

Riots And Martial Law In Ceylon 1915

P. Irāmanātan

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Riots and Martial Law in Ceylon, 1915 P. Irāmanātan, 2003 Presents The Simhalese View On The Events Riots and Martial Law in Ceylon, 1915 P. Irāmanātan, 1916 Riots and Martial Law in Ceylon, 1915. [With Illustrations.]. Ponnambalam RĀMANĀTHAN (Sir),1916 Riots and Martial Law in Ceylon, 1915, 2020 **Riots and Martial Law in** Cevlon,. Pi Irāmanātan, 1916 Riots and Martial Law in Ceylon, 1915. By P. Rámanáthan Ronnambalam Rámanáthan (1851).191? **Riots and Martial Law in Ceylon, 1915** P. Ramanathan, 1915 Martial Law in India, Pakistan and Cevlon Joseph Minattur, 2012-12-06 i What is Martial Law It is difficult to define martial law especially because of the haze of uncertainty which envelops it 1 The expression is used to denote a variety of forms of government or law such as military law governing soldiers in the service of the State military govern ment in occupied areas any kind of arbitrary government in which the military arm plays a dominant role and the emergency ad ministration which obtains in a domestic community when the military authority carries on the government or at least some of its functions 2 It is in the sense indicated last that martial law is discussed in the following pages In this sense it is the extension of military government to domestic areas and civil persons in case of invasion or rebellion it is a suspension of normal civil government in order to restore it and has civilians for its subjects and civil areas for its loci of operation 3 Thus martial law has to be clearly distinguished from military law and military government though 4 all these have common roots in history and logic The term martial law was originally applied to the law ad ministered by the court of the Marshal and the Constable of England There are two theories about the source of the word martial in the expression One theory is that the term martial 1 C Fairman The Law of Martial Religious Offences in Common Law Asia Li-ann Thio, Jaclyn L Neo, 2021-02-25 This book Rule page 19 2 idem page 30 provides in depth comparative analysis of how religious penal clauses have been developed and employed within Asian common law states and the impact of such developments on constitutional rights By examining the theoretical and conceptual underpinnings of religious offences as well as interrogating the nature and impact of religious penal clauses within the region it contributes to the broader dialogue in relation to religious penal clauses globally whether in countries which practise forms of secular or religious constitutionalism Asian practice is significant in this respect given the centrality of religion to social life and indeed in some jurisdictions to constitutional or national identity Providing rigorous studies of common law jurisdictions that have adopted similar provisions in their penal code the contributors provide an original examination and analysis of the use and development of these religious clauses in their respective jurisdictions They draw upon their insights into the background sociopolitical and constitutional contexts to consider how the inter relationship of religion and state may determine the rationale and scope of religious offences. These country by country chapters inform the conceptual examination of religious views and sentiments as a basis for criminality and the forms of harm that attract legal safeguards Several chapters examine these questions from a historical and comparative perspective considering the

underlying bases and scope as well as evolving objectives of these provisions Through these examinations the book critically interrogates the legacy of colonialism on the criminal law and constitutional practice of various Asian states Hundred

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