

Dawn

2006

Thiyahie Charitable Trust



7/800/1055

220/008/1

தொலைநோக்கம்

2006



தியாகி அறக்காடை நிறுவனம்
527, நாவலர் வீதி, நல்லூர்
யாழ்ப்பாணம்.

Contents

	பக்கம்
1. நல்லை திருஞானசம்பந்தர் ஆதீன முதல்வரின் ஆசிச்செய்தி	01
2. தங்கம்மா அப்பாக்குட்டி அவர்களின் வாழ்த்துரை	02
3. Message from the bishop of Jaffna	03
4. Message from the Government Agent - Jaffna District	04
5. Don't let your left hand know, the charity your right hand does	05
6. Thiyahie Charitable Trust Profile	06
7. Thiyahie Charitable Trust Projects and Programmes	09
8. The trail of the Trust	12
9. Social Work to social Development	13
10. Volunteerism	19
11. Markets and fairs in the Jaffna Peninsula	24
12. The Impact of war on Jaffna Economy	30
13. Children! Handle with Care!!	33
14. Towards a peaceful Aging in our culture a Sociological inquiry	37
15. யாழ்ப்பாண மாவட்டத்தின் கல்வித்தரம் வீழ்ச்சி அடைவதற்கான காரணங்கள்	41
16. சமாதானமும் அபிவிருத்தியும்	45
17. Seva (Service)	49
18. Nature's Fury	51
19. A Man with a mission	53
20. Proposed Landmark Projects for 2006.	57
21. அன்புடையார் என்பும் உரியர் பிறர்க்கு	58
22. தியாகி அறக்கொடை நிறுவனமும் சமூகமும்	61
23. Education for children from vulnerable families development support by Thiyahie charitable trust fund : A model	63
24. The Genesis of Thiyahie Charitable Trust	65
25. TCT Childrens' Home	67

நல்லை திருஞானசம்பந்தர் ஆத்ம முதல்வரின் ஆசிச் செய்தி



தியாகி அறக்கொடை நிறுவனம் தனது சமூகப் பணியில் நான்கு ஆண்டுகளைப் பூர்த்தி செய்துள்ளமையை இட்டு இரண்டாவது மலரை வெளியிடுவது எமக்கெல்லாம் பெருமகிழ்ச்சியை அளிக்கிறது.

யாழ்ப்பாணம் நல்லூரைச் சேர்ந்த திரு.வாமதேவா தியாகேந்திரன் அவர்களின் எண்ணத்தில் உருவாகி, அவரின் நிதிப்பங்களிப்போடு கடந்த நான்கு வருட காலமாக காலத்தின் தேவை உணர்ந்து இந்நிறுவனம் பல பணிகளை செய்து வருவது போற்றுகுரியது.

இந்நிறுவனமானது நலிவுற்ற மக்களின் உயர்வுக்காக கல்வி, சுகாதாரம், பொருளாதாரம் போன்ற துறைகளில் பங்காற்றி வருவதுடன், இவ்வாண்டு ஆரம்பத்தில் ஆதரவற்ற சிறுவர்களுக்கு சிறுவர் இல்லம் ஒன்றை ஆரம்பித்து நடாத்தி வருகிறது. அத்துடன் சென்ற வருட ஆரம்பத்திலிருந்து பல் பொருள் வியாபார நிலையம் ஒன்றை ஆரம்பித்து சிறப்பாக நடாத்தி வருகிறார்கள். இதில் கிடைக்கப் பெறும் முழு வருமானத்தையும் மேற்படி தர்ம செயற்பாடுகளுக்காகவே உபயோகப்படுத்துகிறார்கள்.

மேற்படி பணி மேலும் பல ஆண்டுகள் தொடரவும், மென்மேலும் வளரவும், வெளிவர இருக்கின்ற இரண்டாவது மலர் சிறப்பான முறையில் வெளிவரவும் இறைவனைப் பிரார்த்திக்கின்றோம்.

“சேவையில் இறைவனைக் காண்போமாக”.

இரண்டாவது குருமஹா சந்நிதானம்
ஸ்ரீலக்ஷ்மீ சோமசுந்தர தேசிக ஞானசம்பந்த பரமாச்சாரிய சுவாமிகள்.

**தூர்க்காதுரந்தரி, சிவத்தமிழ்ச்செல்வி
கலாநிதி செல்வி தங்கம்மா அம்பாக்குட்டி J.P அவர்களின்
வாழ்த்துரை**

தியாகி அறக்கொடை நிறுவனம் : நாலாம் ஆண்டு நிறைவு



எங்கள் யாழ் மண்ணில் அறச்செயல்களை விரிவுபடுத்துவதற்கு தற்போது குறிப்பிட்ட அன்பர்கள் சிலர் முன்வந்துள்ளனர். நாவலர் வீதியில் அமைந்த அறக்கொடை நிறுவனம் நான்கு ஆண்டுகளை நிறைவு செய்துள்ளது. மதிப்பார்ந்த ஸ்தாபகர் திரு.வாமதேவா தியாகேந்திரன் அவர்களை மனமார வாழ்த்த வேண்டிய கடமைக்கு உட்பட்டிருக்கிறோம். அன்னாரின் உயர்ந்த உள்ளத்தினால் இந் நிறுவனம் உருவாகி வளர்ந்து கொண்டு வருகிறது. இம்மண்ணில் நலிவுற்றவர்களை மக்கள் தங்கள் வாழ்க்கையிலே பேண வேண்டிய கடமைக்கு உட்பட்டிருக்கிறார்கள். இந்தக் கடமையில் தனித்து ஒருவராக நின்று திருவாளர் தியாகேந்திரன் அவர்கள் ஈடுபடுவது அனைவராலும் வரவேற்கத்தக்கது. இதனால் எத்தனையோ நொந்த உள்ளங்கள் திருப்தியடைகின்றன. இந்நாட்டின் வளர்ச்சிக்கும், உயர்ச்சிக்கும் இயன்ற பணிகளை மேலும் மேலும் ஆற்றவேண்டும் என்று தியாகி அறக்கொடை நிறுவனத்தை வாழ்த்தி வணங்கிக் கேட்டுக் கொள்கிறேன்.

வணக்கம்

கலாநிதி தங்கம்மா அம்பாக்குட்டி

சமாதான நீதிபதி,

தலைவர் ஸ்ரீ தூர்க்காதேவி தேவஸ்தானம்

தெல்லிப்பழை, ஸ்ரீலங்கா.

Bishop House,
Jaffna.

Message from the Bishop of Jaffna

Due to the prolonged ethnic war the people in the North have undergone much hardship while facing repeated displacements and aerial bombing.

There are many underprivileged families who need the supporting hand of voluntary social service associations.

Thiyahie Charitable Trust is one of the associations who have been helping to educate the poor children, to provide medical assistance as well as incentives for self help and economic activities.

We wish them every success in their endeavours.

Rt. Rev. Dr. Thomas Savundaranayagam.

Bishop of Jaffna,

MESSAGE FROM THE GOVERNMENT AGENT - JAFFNA DISTRICT.

It is with great pleasure, as Government Agent of the District, I give this message to the Souvenir to be published on the occasion of the 4th Anniversary of the "THIYAHIE CHARITABLE TRUST" Jaffna which has love, Charity and Service as its motto.

The purpose of human beings is not to be just born, live and die but to render purposeful service to humanity.

This Charitable Institution has done an immeasurable and valuable service to the younger generation through its activities such as

- Providing assistance through educational activities,
- Constructing Health Care Centres.
- Self employment activities including loan facilities.
- Conducting Children Homes for orphans etc.

I express my gratitude for the very many charitable services rendered by TCT.

With best wishes.

K.Ganesh

Government Agent,
District Secretariat,
Jaffna .

St. Anne's Church,
Kattimahana,
Dummalasuriya,
Sri Lanka.
2.12.2005.

Don't let your left hand know, the Charity your right hand does!

It is with great pleasure I pen these few lines as a brother partner of the Thiyahie Charitable Trust. It was by accident I came to know my beloved friend, Mr.Thiyahendran. I presume that such kinds of accidents are essential. We hear about many donors, but very few only do it with an open heart. I have that beautiful experience of charity done all over the Island by the members of this movement. So far I have received help for over 300 scholarships for the education of poor children and to uplift the economic status of poor families.

The children and the parents from different parts of the Island, still hold the sweet memories of the "Children's day" organized here at Kattimahana, Dummalasuriya in December 2004. Again and again I thank Mr.Thiyahendran, his relatives and all the members of the T.C.T. who took part in the function.

I wish and pray this organization may flourish and be fruitful abundantly. May this Charitable Institute become a sign of God's kingdom on Earth.

May God Bless you all!

Yours brother in Christ
Fr.Christy Leonard.

THIYAHIE CHARITABLE TRUST PROFILE

1. Organizational Profile

- 1.1 **Name of Organization :** Thiyahie Charitable Trust
District Office Address : Thiyahie Charitable Trust
 527, Navalar Road, Nallur, Jaffna.
Telephone No. : 0212228025
Fax No. : 0212228025
Contact Persons :

1. V.THIAGENDRAN (THIYAHIE)

(FOUNDER)

NO 9 MYTHEN WEG,

8604 VOLKETSWEL

SWITZERLAND

TELE NO. +410449450423

Mobile No. +410764632224

Web: www.tctonline.org

2. MR.C.KAMALANTHAN

SECRETARY

TELE NO 0777222497/0212228025

THIYAHIE CHARITABLE TRUST

1.2 General Information

This organization has been registered under social service voluntary organization regulations section 31 of 1980. Registration Number is N/DS/SS/SS/2004/01 dated - 2004/01/19.

The Thiyahie Charitable Trust main Operational District is Jaffna. However its Educational activities are extended to schools and backward areas in other parts of the country Viz. Batticaloa Dist, Trincomalee Dist, Kurunegala Dist and Hill country.

Our other activities are presently confined to Jaffna District. The founder and the chairman of the Trust Mr. Thiyagendran (Thiyahie) who is residing in Switzerland, solely funds for the activities and administration of this organization.

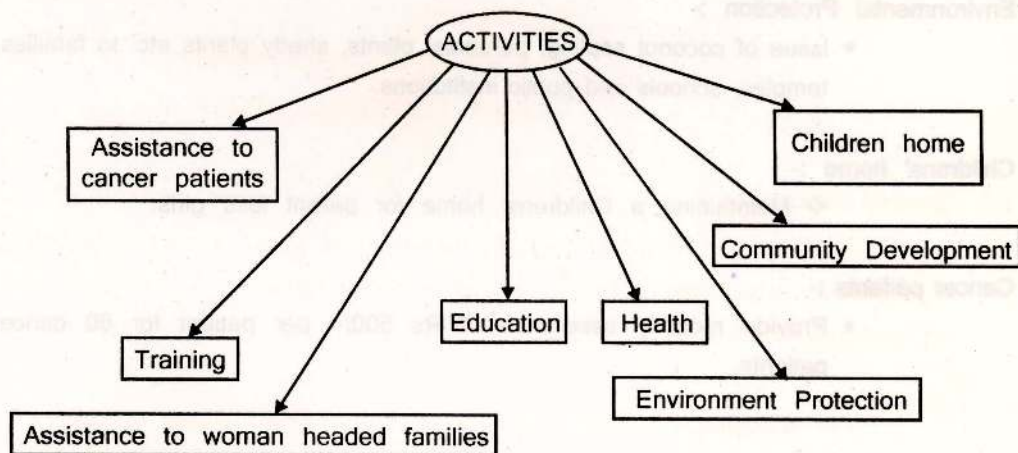
VISION

- ❖ Transformation of underprivileged students to educated citizen.
- ❖ Help women headed families affected by conflict in North-east to lead a normal life.

MISSION

- ❖ Development of under privileged persons in education, health, and income generation activities etc. and raise their standard of living.
- ❖ Building up of the human capital of vulnerable groups by providing necessary training to improve their skills and engage them in viable income generation activities.

Field of Activities



Education :- * Scholarship to under-privileged students

- ❖ Free English classes to students, schools leavers etc
- ❖ Financial assistance to deserving university students
- ❖ Incentive monthly allowance to volunteer teachers.

Health and Sanitation :-

- * conducting medical camps in back ward villages.
- ❖ Provide nutritious food to undernourished children in selected schools.
- ❖ Provide financial assistance to deserving patients (cancer, heart, Kidney)
- ❖ Construction of toilets

Women headed families :-

- * Immediate assistance to Women headed families till they find means of income.
- ❖ Self employment loans.

Training :- * Conducting free sewing training classes to youth from under Privileged families.

Environmental Protection :-

- * Issue of coconut sapling, perennial plants, shady plants etc. to families, temples, schools and public institutions.

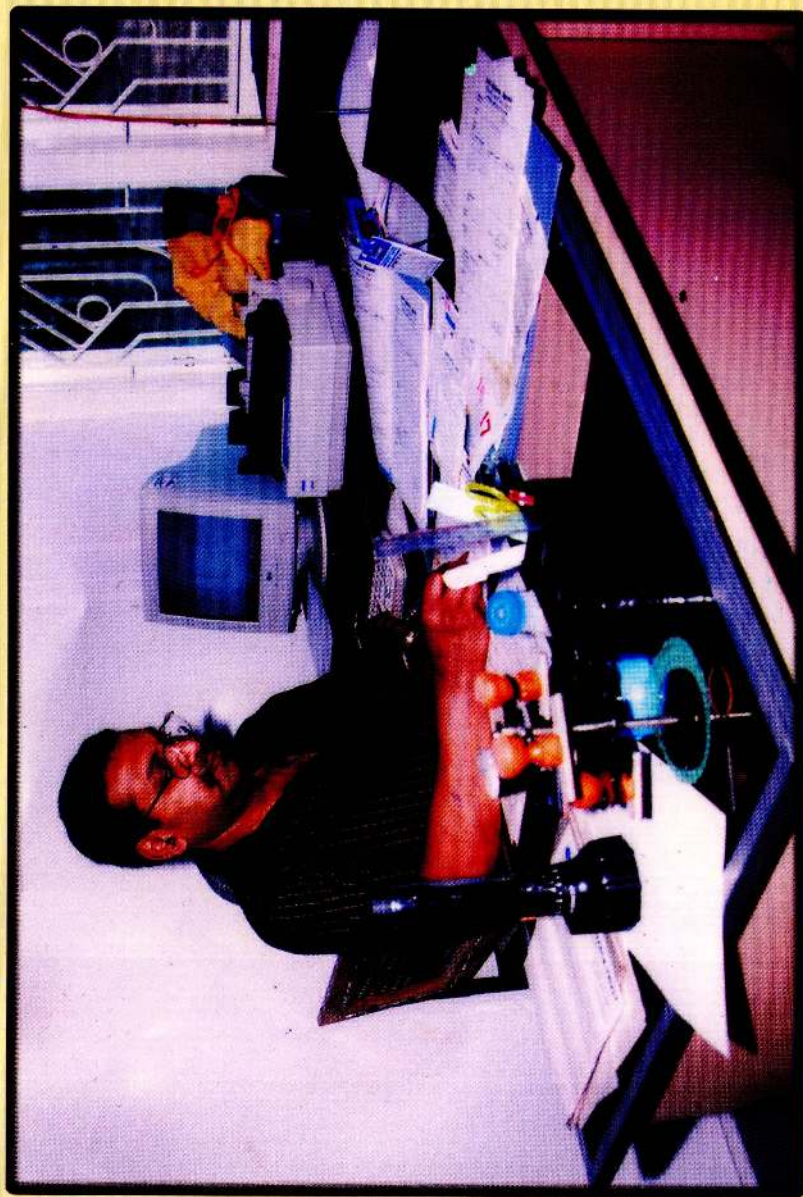
Childrens' home :-

- ❖ Maintaining a Childrens' home for parent less girls.

Cancer patients :-

- * Provide monthly assistance of Rs 500/= per patient for 60 cancer patients.

Mr. V. Thiyahie Founder of Thiyahie Charitable Trust



Mr. V. Thiyagendran
Founder of Thiyahie Charitable Trust in office

Thiyahie charitable Trust Projects and Programmes

A number of broad based programmes for the development of education of pupils in poor circumstances, for the improvement of health of common people and for the economic progress and resurgence of families (particularly those headed by women) living in abject poverty are being implemented by our organization irrespective of communal, religious or language differences.

Education

Scholarship

Through this programme more than thousand five hundred eager and competent students from less fortunate families without basic facilities receive a sum of Rs 150/= or Rs 200/= monthly as appropriate to them. A number of university students belonging to poor families are assisted with a monthly allowance of Rs 500/=.

Free English Language Classes

Many individuals including school students, school leavers and Pre-school teachers have benefited by these classes. More and more pupils continue to attend these classes.

Donation of furniture and office equipments

Furniture and office equipment to the value of Rupees one lakh has been distributed to Hindu Ladies Primary, Jaffna, Kalaivaani school, Kaithady and the Pre-school located at Kodikamam Centre. Besides these, partitioned enclosures have been provided to the CCTM school Kondavil.

Nutrition Programme

Nutritious food is being distributed to students in three schools located in very backward areas. This programme would be extended further depending on the progress of the programme.

General

In deference to the request made by certain schools located in backward areas assistance in various forms is being rendered :-

- ❖ Musical instruments related to band music
- ❖ Neck ties for students
- ❖ Shoes and uniforms
- ❖ Monthly incentive allowance for volunteer teachers.

Assistance of similar nature are included in this project.

Note :- A scholarship project for 56 students from Karainagar area was inaugurated on 15.01.2006 under this scheme.

Health Programmes

Free Medical Aid Camps :- With a view to improve the health of people in backward villages lacking medical facilities are selected under this programme and medical camps are conducted under the leadership of Dr.N. Sriskandarajah of the Teaching Hospital, Jaffna with the assistance of a team of Doctors. Many patients have been benefited under this programme.

Financial Aid for Patients :- Many patients suffering from cancer and who lack facilities are given Rs 500/= each every month.

Patients from very poor circumstances who go to Colombo for cardiac operations or for any other major treatment are given monetary aid to cover their traveling expenses.

Mention should be made of the fact that at the beginning the entire cost of surgery for many patients were borne by our founder.

Aid for the physically handicapped :- Physically handicapped persons living in abject poverty were given wheel chairs, crutches and walking sticks.

Toilet Facilities :- As a pilot project 11 families in ooriyan area in Kaithady have been provided with toilet facilities with their participation.

Economic Projects :-

Training in tailoring of embroidery :- Many young women belonging to families which has lagged behind in material welfare are given free training in tailoring and embroidery. As a result of this training these women could either be self employed or get jobs in other tailoring establishments.

Up to date approximately 200 women have completed training in our 3 training centres. Our organization has opened a tailoring centre so as to absorb and provide jobs for at least a portion of these women. This centre has progressed now in making garments.

Assistance in self employments enterprises

- ❖ With a view to encourage women headed families involved in economic enterprises a monthly assistance is given to them to meet their basic needs(Related to education and medical expenses)
- ❖ Financial assistance is granted to number of families to start self employment project. They have started small business, food preparation, poultry and dairy farms and other similar projects. Those families which could take up to tailoring are given sewing machines.
- ❖ Many other families have been given self employment loans for the above-mentioned purposes and the fund is revolved.

Elders and physically Handicapped

Financial assistance on a monthly basic is given to poverty stricken families, destitute and physically Handicapped.

TCT MULTI TRADE CENTRE

This sales centre has been inaugurated to augment the fund necessary for our charity projects and to provide jobs. The income accrued from this centre is entirely utilized for such projects. It is worthy to mention here that the customers of this centre are contributing their mite to such charity with or without their knowledge.

The trail of the Trust

1. Scholarship for under-privileged students
2. Scholarship for needy university students
3. Supply of band music a instruments to schools.
4. Supply of ties, shoes, uniform and school stationery to students.
5. Construction of class rooms for schools
6. Financial assistance to under privileged and destitute families.
7. Assistance to women - headed families for the betterment of their lives.
8. Donation of dowry for marriage to daughters from poor families
9. Financial assistance for funerals of the poor in backward villages.
10. Financial assistance for self employment- to purchase of auto, to start small enterprises, to rear cows, goats etc.
11. Financial aids to poor patients undergoing major operations (kidney, heart,) in Colombo Hospitals.
12. Construction of toilets for families in backward villages.
13. Medical camps in remote and backward villages.
14. Environmental protection programme, Issue of coconut plants, shady plant and perennial plants.
15. Training classes in sewing at centers organized at the village level.
16. Establishment of Garments unit and employment opportunities for youth from poor families.
17. A multi Trade center income from which is channelled to charity.
18. A home for poor and parentless children (girls).

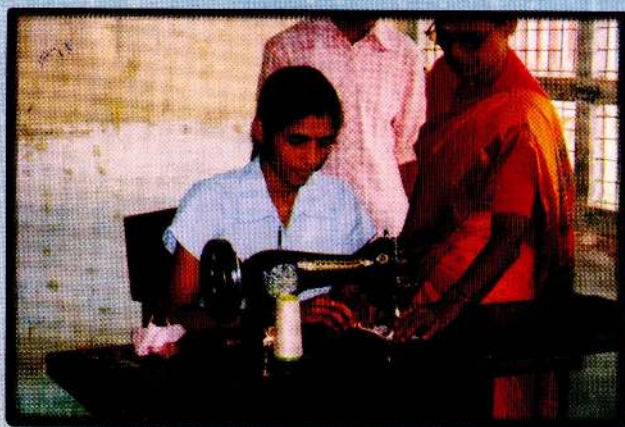
TCT Training Project for Dressmaking



1. Demonstration by
the trainer



2. Attentive young
women



3. Gently guiding a
trainee

Social Work to Social Development

Mr. P. Vigneswaran

Director General, Ootru Organisation

1. Introduction

Social Work is done by Man in the service of Society. It remains restricted when confined to the rearing of a family but becomes unrestricted when extended to Society at large outside the immediate biological group. All such extension is the fruit of an ethical impulse expressing itself as charity and philanthropy.

Problems calling for organized social work, including the active interference of political state are only the product of the special conditions arising out of the modern industrial and technological civilization. Man-made and natural disasters taking place around the world have made the organizational social work at the community level to be very essential.

2. Concepts

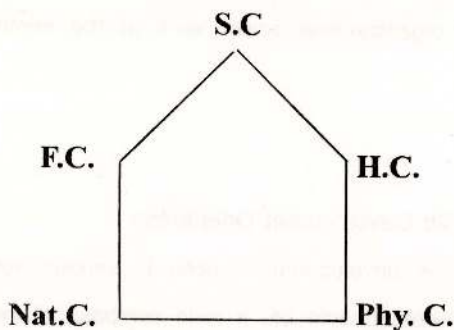
Relief Orientation Vs Development Orientation

The concept of social development is open to various approaches in that it may mean different things to different people i.e. a wide compass of interpretation. The present trend is to view it as a cohesive and balanced process that enhances the viability of the Society to function for the well being of all its members as understood and perceived by the State and which safeguards the right of the individuals to an equitable share in the goods and services of the Society. Such a process envisages self sufficiency and self fulfillment as its necessary components. This redefinition of development is also shared by social workers. The profession of social work with its recent orientation to development in general and to social development in particular has a long background in terms of its goals which has moved from curative to preventive and then to development. The development aspect is here understood in its global context which has in its turn necessitated corresponding broadening of the value base of social work. This broadening of the value base has direct relation to its philosophical

counterpart and multi cultural aspects with their unique approaches to the very understanding of social work and its practice would necessitate the incorporation of various philosophical outlooks. A detailed analysis of the concept of values due to its importance and relevance in cross-cultural situation is necessary in order to understand the varieties of human deprivations (poverty line is not uniform in different countries / regions), disabilities and malfunctions on the one hand and potentialities on the other. A broad perspective cutting across various national, cultural or even disciplines is thus inevitable.

2.1 Five Elements for Community Development

Families and Communities should acquire the following five capitals in order to elevate themselves from their present standard of living to higher standards.



- | | | |
|------------------------|---|----------------------|
| i) Human Capital | } | Social Development |
| ii) Social Capital | | |
| iii) Financial Capital | } | Economic Development |
| iv) Natural Capital | | |
| v) Physical Capital | | |

Human Capital	-	Knowledge, Skill, Healthy body
Social Capacity	-	People, institution + Self help groups
Financial Capacity	-	Assets required for investment

3. Gaps between Concepts and Activities

One of the most commonly acknowledged factors in the twentieth century is that the developing nations seek to be identified as welfare states. Consequently there has been a steady improvement in the Government's efforts to augment human welfare. The willingness of the Government to improve the living conditions of the poor, destitute, illiterate etc. is reflected in their plans. Their activities are largely known as developmental intervention of the Government. These activities are endorsed both at the constitutional and policy level.

Many gaps and shortcomings are observed at the activity level due to the dehumanized machinery implementing the plans. As a result most deserving ones are left out from the assistance schemes due to lack of resources, discriminatory attitude and inefficiency of the officials. In order to fill the gaps and to help the neediest, private voluntary organisations have emerged and are gaining popularity. Earlier many trusts were set up according to our ancient tradition and governed by Trust Ordinance. In the western world similar functions are carried out by NGOs but not on voluntary basis.

4. Fulfillment of Basic Needs

In the modern civilization the following needs are considered to be essential for a normal living.

- a. Food including good water
- b. Clothes
- c. Shelter
- d. Good Environment
- e. Health
- f. Education
- g. Transport
- h. Energy
- i. Communication
- j. Spiritual, Culture & Recreation

In the conflict affected areas of Sri Lanka nearly 50% of the population is unable to meet the above needs as their assets have been destroyed and their income is very low. The rehabilitation programmes implemented by the government and international agencies have failed to improve the standard of living of the ultra poor group which is about 30% of the population. In this situation some organisations such as Thiyahie Charitable Trust are serving the vulnerable groups in various ways. Many such organisations are required to meet the immediate needs of the large number of affected people.

5. Yoga The path of mystics (RISHIS)

A mystic is one who has direct intuitive experience of the ultimate reality, whether it is called God or the Self. In Sanskrit rishi means mystics. Every great religion in this world has produced numerous mystics but all religions have not recognized their greatness.

According to Hinduism direct intuitive experience of the supreme spirit is essential for one's salvation. Salvation means total freedom from sorrow and ignorance. As long as a man has not attained this highest freedom called mukti he has to be born again and again and experience bitter/sweet fruits of life. There are four main paths for the attainment of mukti. These are called yogas

5.1 Yoga- Eastern Concept

Yoga is communion with God.

"Each soul is potentially divine. The goal is to manifest this divinity within by controlling Nature-external and internal. Do this either by work or workshop or psychic control or philosophy by one or more or all of these and be free".

Swami Vivekananda

Karma Yoga -	Perfection through Work
Bhakti Yoga -	Perfection through Love
Raja Yoga -	Perfection through Meditation
Gnana Yoga -	Perfection through Knowledge

5.2 Karma Yoga - Theory, Proposition and Goal of Karma Yoga.

Man is potentially divine. His perfection is disturbed by agitations caused by his setting into motion the wheel of causation. This results in action and reaction which produces karma. Until karma is effaced man cannot be perfect or express his inner perfection. He cannot be free.

There is a law of cause and effect; every karma has a consequence whether you like it or not, whether you anticipate it or not. A good karma produces a good result; a bad one has to produce a bad result. Birth is the result of the karma done before death.

One meaning of karma that is popularly accepted is that it is one's destiny or fate the inescapable "writing" on the brow, which has to work itself out. There is no escaping it. But people forget that it is not written by some other hand. It is all written by one's own hand and the hand that wrote it can also wipe it off.

"A seed will not germinate when it is covered with too much earth. In the same context seeds of wrong behaviour will not germinate and grow into painful events in our life if the seeds are covered deep with loving service to those who are in need of sustenance, courage, love and help. A life time of good deeds will cover a multitude of past sins. Constant work in loving service to others covers the seeds of past sinful and harmful actions, so they die away and do not grow into a new round of misery" Sai Baba

5.3 Nishkamy Karma Selfless service

It uproots the bestiality in Man and confers divinity on him. Selfless service is a more exalted means of spiritual progress than other ways as it aims at good of others. Every person wants himself to be considered an important person by others. He believes that this could be achieved by acquiring wealth, power and fame and develops a strong desire. A person following the path of Niskamy Karma will not have out attachment to the fruits of his action i.e. mental renunciation of possessions and desires. This karma (action) will not bind him.

6. Social Transformation

People especially the rich have to give up gradually their old worldly ways of earning and spending, saving and accumulating with greed, avarice, malice and pride. Their life style need to be rearranged to serve all as brothers and sisters. Service saves you from the agony you get when another suffers, it broadens your vision, widens your awareness, deepens your compassion. All waves are on the same sea, from the same sea, the same sea. Service teaches you to be firm in this knowledge. No other SADHANA can bring you into the incessant contemplation of oneness of all living beings. You feel another's pain as your own. You share another's success as your own. To see everyone else as yourself and yourself in everyone, that is the core of the SADHANA of service.

Sai Baba

Mr. V. Thiyaendran founder of the TCT is a good example for the above transformation and others need to follow his path.

Dedicated and determined service will uplift the suffering society.

"Service to Man is Service to God"

Philosophers have given many different philosophies to the world, but what is important is to bring a change to the world.

Sewing Exhibition and Sale at Kaitady



**Mr. S. Srinivasan the
D.S. Thenmaradchi
opening the Exhibition**

**The Divisional Secretary inspects
the exhibits**



**The distinguished gathering
at the function**



VOLUNTEERISM

Prof. V.K.Ganesalingam, Chairman, Sri Lanka Red Cross Society, Jaffna Branch

Introduction

Our forefathers, mostly farmers and peasants, helped their neighbours, relatives and friends, voluntarily without intension of receiving any remuneration from those who received the help and assistance. Likewise, sharing the materials and resources, knowledge and ideas, and even education have been going on in mankind from the early human settlement. Our teachers at that time, taught us without any payment, instead of "tutors" as at present. Therefore, volunteerism is not new to us. We all adopt volunteerism in our life.

Volunteerism in NGO

Nongovernmental organization is unique in developing volunteerism to its maximum. The members who work in the NGO, without any material or financial gain or by external presume. Their service is free and by the fullest effort of the will to help others when necessity arises. They do not expect any thing from the recipient. But such volunteers are well looked after with regard to their meals, transport, health, dignity and integrity. Particularly, those who make use of them always preserve their dignity.

Volunteers in disaster

Disasters occur in a country quite often. The life on earth is not a life of bed of roses. Any disasters may take place at any time. Tsunami is the most drastic disaster that has happened recently. It is a tidal disaster. Earthquakes take place in some countries and destroy lives and properties including dwelling houses and buildings. There is other several disasters such as war, flood, drought, cyclone, infectious diseases, snakebites etc. The recent disaster is HIV/AIDS, and birds' flu disease and Sars disease. The volunteer are expected to assemble at a common place to combat the disasters. The leaders, who are trained for disaster preparedness, direct the volunteers. The volunteers function accordingly to minimize the effect of the disaster and mitigation there after.

Volunteers are Trained for a specific purpose

The volunteers for a specific purpose are trained for the particular function. He will do well in that field more than any other field because he is well trained in that field. A medical volunteer is not suitable for relief work. Environmental matters are well known to those who are trained in the field. Although First Aid volunteers, hospital volunteers, paramedical volunteers, blood donation recruitment volunteers and psychosocial volunteers, HIV/AIDS prevention volunteers and ambulance volunteers are in the medical field, individual fields require specific function. Such volunteers have to be segregated depending on their ability and skills. There are volunteers in the educational and administrative fields. The volunteer work should be enjoyable. This will make them to continue with their volunteer work. The volunteers have to be given a chance to select his/her field of preference, so that they will shine in the field of specialization. Every volunteer should be given every opportunity to enhance his or her capacity in the field of his choice.

Qualification of volunteers

Although a high educational qualification is not needed, a person of good educational background is an important requirement. The volunteer should have the capacity, ability and sufficient knowledge in the given activities. He/she should be dedicated, devoted and truthful. A volunteer should be absolutely honest in all his dealings in the official and personal capacities. The person who attends training, workshops, seminars and meetings will become an excellent volunteer who will do good job better than any one else. They should have good moral character at all time during their volunteer period.

Duties of the volunteer

The volunteers are able to do whatever they have been assigned. They should do it with great care and methodology. They have to do their volunteer work with highest standard and quality. They have to be obedient to the leaders and should do at once as directed by the superiors. A good volunteer has to do the right thing at the right time to the satisfaction of the organization. He/she should be able to be available in an emergency as agreed,

without giving any excuses. They should be able to safeguard the name of the organization to which they belong. Thus, he/she will be able to bring about good name to the organization to which he/she belongs. Perhaps one volunteer of bad character can bring bad name to the organization. It is imperative that all the volunteers will be dealt with punishment or face dismissal if found guilty.

How does a volunteer give the best for the organization?

When the volunteer works hard with dedication, more financial benefits will come to the organization. When the volunteer works with minimum supervision, more financial benefits will come to the organization. The volunteers are able to formulate new innovations and methodology that will improve the work capacity and output of the organization. The volunteers are able to formulate new innovations and methodology that will improve the work capacity and output of the organization. The volunteers develop new modus operandi to make the work easy to save energy and to avoid unnecessary use of the resources. As the volunteers are hard working and active, they have every power and effect on the progress of the organization. The exceptionally good volunteers are able to cause improvement of the organization's future prosperity. In any case, good volunteers are an asset to the organization and bring good name and fame. At the same time, the organization should do any good thing for the volunteers.

Advantages for the volunteer

An organization forms a field of developing the interest of the volunteers in the work they are involved. By this way, the volunteers are able to enhance their activities, power and courage. The volunteers are able to attend workshop, seminars and training regularly and become efficient in their role and functions thus they can develop better livelihood and job orientation. Due to their experience and expertise, they would be recommended for suitable job opportunity. Delivering free service to vulnerable and affected people give them a matter to be proud of. In most of the organizations the best volunteer will be nominated for reward of prizes and medals. The volunteers, by doing volunteer work efficiently will lead for the

possibility of obtaining a permanent and suitable job and may enjoy their life by the job obtained.

Code of conduct

All the volunteers are expected to follow a code of conduct for being noble and excellent. They have to avoid abuse, negligence, misappropriation, theft, slander, violence and physical harm to others. They have to be regular, prompt and sincere in their work. They have to avoid misuse of power, harassment of others and discrimination among others. They have to respect all customs, habits and religious beliefs. They have to recognize diverse people in their work place. They have to understand each of his/her associates to develop friendliness. They have to contribute to remove barriers to gender equity and to remove any habits that are detrimental to the organization. It is necessary to respect and promote the organizational ethics and target. The volunteer cannot do anything against the fundamental rights and prevailing national and international law. If their conduct is against the rules and regulations of the institution, they have to face the disciplinary actions, as directed by the Board of Discipline of the institution.

Volunteerism and legislation

The legislation on volunteerism has to be approached with regard to the social and cultural background of the country. Volunteerism should be promoted within the context of the local fundamental law and international law of rights and freedom. The right to a healthy and safe environment should be extended to cover the volunteer in the work place. The law should address the liability of volunteer for damage or injury that might be related to their function. Labor law should cover their activities and volunteering. Social welfare law and insurance policy should be adopted for the welfare of the volunteers. Even the immigration law should facilitate to the entry of the volunteer to another country for volunteerism and for international cooperation programmers. In short, the existing laws in a country should recognize the value of volunteer contribution for a firm and active volunteerism.

Conclusion

Volunteerism is motivated by the free will of the person volunteering, without material or financial gain, or by external pressure. For an extensive volunteerism, an organization needs a proper volunteering policy, volunteer management cycle, volunteer implementation method, volunteer monitoring and evaluation process.

Planning of a volunteer work involves use of local resource mobilization, delivery service and the use of volunteers to the best of their ability. Volunteer management cycle moves through various stages, playing an integral role for a complete function of the need, especially during emergency and disaster.

In fact, volunteerism is a way of life. Volunteerism not only gives production benefits also provide full mental satisfaction and peace of mind caused by serving the humanity with dignity.

- ❖ He who has faith has all and he who lacks it lacks all.
- ❖ God is in all men, but all men are not in God. That is the reason why they suffer.

Markets and Fairs in the Jaffna Peninsula

Prof.P. Balasundarampillai,

Senior Professor of Geography,

University of Jaffna.

In many developing countries markets and fairs still play a significant role in trade. These institutions are therefore important in the commercial life of many non urbanized industrialized societies and although the periodic market system still exists in some developed countries, it has declined in importance. Markets and fairs play a very important role in the commercial distributive system, particularly in the trade of fish, vegetables and cottage industrial goods in the Jaffna Peninsula.

The periodic and daily market system is fairly well developed in the Jaffna Peninsula. The economic and social structure of the region is conducive to this form of trading. Marketing activities are numerous in the Peninsula, on the mainland marketing activities are restricted to urban centers and a few large villages. Some of these markets such as Jaffna city (Grand bazaar) small bazaar, Chankanai, Eluthumadduval markets existed during the Portuguese period. Some of these markets are mentioned in Philip Baldaeus account of 17th century Srilanka. In addition to the above markets Point Pedro, Valveltithuri, Chunnakam and Chavakachcheri were in existence before the 20th century.

Jaffna Peninsula had a long tradition of trade relations with South India prior to the 1960s. Kayts, Point Pedro, Alupanthi, Valveltithurai and Kanskasanthuri. functioned as important minor ports prior to the 1960s. Columbuthurai and Kachchai minor ports had some significant role in the internal trade between the Peninsula and mainland. These ports and trading activities assisted the growth of a limited number of markets in the early period, but the subsistence nature of the economy and the caste system had encouraged informal

exchange of goods and services. The population growth and the establishment of local authorities helped the growth of markets. The local authorities took a keen interest in developing markets within their areas to help the residents in marketing and to get revenue through tax and rents.

Fairs

There are no fairs comparable with the annual or monthly cattle sales as in African countries or in India. In the Jaffna Peninsula, however, there are many annual temple festivals and church festivals which can be considered similar to fairs. Although the temple festivals are religious ones their social and economic importance is still very great. Their economic importance has declined somewhat in the last decade because of the development of trade and transport and the growth of urban centres. However, local people in rural areas still buy many consumer goods in their village or at the nearest temple festivals. Some of the important temple festivals in the Peninsula are Nallur Kandasamy, Selvasannathi Murugan, Nainativu Nagapoosany Amman, Vallipuram Krishnan Kovil, Panrithalachchi Amman, Manipay Maruthadi Pillaiyar, Tellipallai Durgai Amman and Sinnamadu church. During the festival period, particularly during the last few days, stalls are put up by the traders and welfare societies, to sell cooking utensils, metalware, textiles, framed pictures, dolls, bangles, coconuts and pea nuts. Popular selling items at the festival stalls are bangles, wigs and household items.

During temple festivals people used to bring cattle and poultry. The offerings of cattle to the temple have decreased in recent years due to the socio-economic changes in the society and now people donate money instead. The sale of cattle and poultry is held in many temples on car festival days and on the eight day (eddam madai) after the car festival.

Before 1960s "animal scarifies" to gods and deities-to Kali and Vairavar were common in the Peninsula. They are still held in a few temples, the Konawathai, Kadduvairavar Kovil at

Urumpirai, Kallundai Vairavar, Tellipallai Vairavar being the most famous where over hundred goats and birds are sacrificed on festivals days. The owners of the goats and birds have to give a tax to the temple to sacrifice their goats in the temple premises. After the sacrifice the owner sells the goat at the temple or shares it with his relatives and friends. Thousands of people from all over the Peninsula come to this place to buy the goat meat (velvi panku iracchi) which is regarded as being of the best quality.

Distribution of Markets

There are twenty five markets small and big in the Jaffna Peninsula. Chunnakam Maruthanamadam, Chavakachcheri, Thirunelveli, Kodikamam, Chankanai, Pandatharippu and Atchuveli are the important markets in the Peninsula. The distribution of markets is closely related to the population distribution, density, urban centres and agriculture and fishing activities. The markets in Vadamaradchy, greater Jaffna and the islands are mainly urban, fishing and consumer oriented retail markets. The markets in Valigamam, Thenmaradchy and Pachchilappalli are agricultural producer's markets. In consumer oriented markets, more commodities are brought from outside. The majority of the local authorities auction the markets annually, particularly the smaller ones, to the contractors who run the markets collecting taxes from traders and vendors. The pattern of charges varies from market to market and is dependent on their size and importance. The markets have a different variety and quality of trading premises, ranging from stalls, semi-open roofed blocks to open cemented places and even simple open spaces. The local authorities used to adopt different types of tax system for different goods or trading times.

In the Jaffna Peninsula, five kinds of markets exist based on the frequency of functions. They are

- (1) Daily markets for a few hours.
- (2) Daily markets.
- (3) Thrice weekly markets.

(4) Twice weekly markets.

(5) Weekly markets.

There are sixty small daily markets which function for a few hours usually between 9.00am 12.00pm. These markets are small with a few traders and a limited number of shoppers. The markets supply the day to day needs of fish and some vegetables for the rural settlements and urban neighborhoods. These markets are mainly consumer oriented with petty trade. Trading usually takes place between traders and shoppers rather than between producers and shoppers as occurs. Some functions such as meat stalls operate once or twice a week in the markets and the same butcher visits different markets on different days.

The daily markets are found mainly in the towns and in important commercial centres. There are five markets of this kind found in Jaffna and its suburbs. Except for the suburban market these markets serve not only their settlements but also their hinterlands. The markets are Jaffna, Kayts, Point Pedro, Valvettithurai, Manipay, Chankanai, Pandatharippu and Nelliady. These markets are located in the towns and they are part of the town centre usually referred to as the bazaar. Markets and bus stands are located close to each other and are the main urban features of these places. The markets are housed in permanent buildings or a market square. The fish and meat section is normally separated from the vegetable area.

Chunnakam, Chavakachcheri and Kodikamam markets once played an important role, but due to the ethnic conflict and war their importances has declined. Chunnakam is in the centre of market gardening belt while Chavakachcheri and Kodikamam are in the homestead and coconut cultivation area. All these are commercial agricultural markets where farmers sell their products to traders and are main supply places for vegetables, fruits, roots, country chicken and several cottage industrial goods. These markets functioned on alternative days before the present war. The alternative market day system as set out below has advantages to both traders and producers as they can go to both the markets.

Market days

Markets

Monday	Chunnakam, Kodikamam.
Tuesday	Chavakachcheri.
Wednesday	Chunnakam, Kodikamam.
Thursday	Chavakachcheri.
Friday	Chunnakam, Kodikamam.
Saturday	Chavakachcheri.

Although Chankanai market functions daily, it is essentially a thrice weekly market for on Tuesdays, Thursdays and Saturdays it attracts larger crowds than on the other days. The distance between the markets of Chunnakam and Kodikamam is twenty miles and from Chavakachcheri to Chankanai is eighteen miles. The development of Maruthanamadam market has affected the importance of Chunnakam market. Now the Valigamam farmers go to Maruthanamadamam market to sell their agricultural produce. The Chavakachcheri market which was very badly damaged during the 2000 war, could not regain its position in the internal marketing.

Eluthumadduval was the only weekly market in the study area and functioned on Fridays. It is badly destroyed now, and the people had moved out due to war and the establishment of security zones. The market was not only weekly but also seasonal. Tobacco, Mangoes, Jak and Coconut are the main local produce and fish from Nagarkovil was sold. The market's character was similar to that of Kodikamam and Pallai although smaller.

Another type of activity is roadside marketing which lasts from fifteen minutes to one hour. Fish peddlers and women vegetables sellers gather at junction or on the roadside and the people neighboring the roadside market buy their daily fish and vegetables from them. The fish sellers arrive on bicycles in a group and sell fish. Now the use of the motor bicycle is on the increase.

In Jaffna markets and fairs play an important role in the transaction of goods and services between producers and consumers. In the distribution of vegetables, fruits and cottage industrial goods, the markets do a significant service. Prepared foods are also sold in many markets particularly along the coastal area.

The markets and fairs are affected by the recent changes in the internal trading system and improvement of standard of living. The additional role of the markets should be saved to help the poor farmers, fishermen and artisans and small and poor consumers. The development of markets will help the development of agriculture and small scale industries and will help the consumers to get their needs. The local government authorities in the Jaffna Peninsula have to take initiatives to develop the existing markets and fairs. The establishment of craft markets will help to develop the service-oriented industries. The systematic development of traditional markets and fairs on modern lines will bring many benefits to the local population. This will help to sustain and develop the local cottage industries, small scale farms, homestead agricultures and petty traders.

All the wealth of the world cannot help one little Srilanka village if the people are not taught to help themselves. Our work should be mainly educational both moral and intellectual.

The Impact of War on Jaffna Economy

Until the outbreak of armed conflict a quarter of a century ago, Jaffna remained for a long time the second most important commercial city of Sri Lanka. By and large, the people enjoyed a decent standard of living. But the protracted - and bloody - war, aided by the comprehensive and effective marginalization of the Tamil homeland by the majority polity, has pushed it way down the list.

In virtue of the stipulated size of this article, it will concentrate only on the sectors of agriculture and fisheries, since the profession of 60% of the people is farming, and that of nearly 35% is fishing.

Agriculture

The armed conflict can be said to have started in the early 1980s and kept on escalating until the ceasefire agreement (CFA) in February 2002. The following table shows the downward trend of paddy cultivation (and yield) during this period.

Year	85/86	95/96	2000/01	2002/03
Area: hectares	11,308	6,912	5,469	8,017
Production				
m. tons	15,718	7,810	6,608	19,911

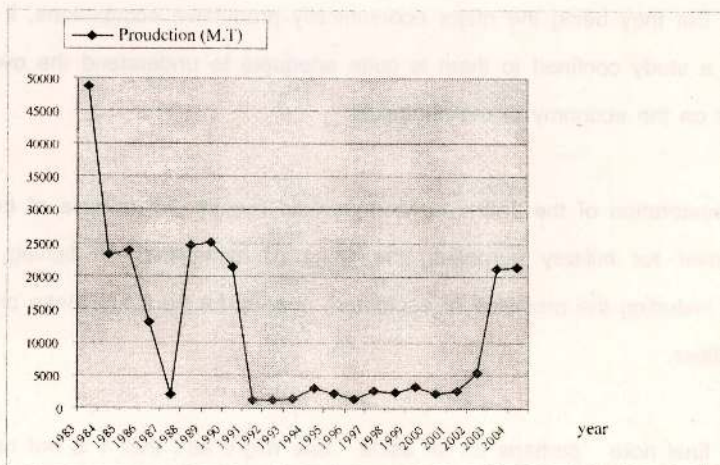
It can be noted that production started picking up again since the CFA. The fall in the production was due to no other factor than the impact of war. The occupation of large tracts of cultivable lands by the security forces for the purpose of setting up military camps and high security zones, and the conversion of agricultural fields into minefields and fallow grounds, led to the reduction of the total area of land utilized for cultivation and of the number of persons actually engaging in farming. (Almost one third of the peninsula has been occupied by the security forces and therefore rendered out of bounds for civilians). A good part of the rich red soil available in the peninsula thus became alienated.

One instance is Valigamam North, an area blessed with such "golden" soil. This was the area where the maximum quantum of agricultural pursuits was undertaken in the 1990s. It is 53.72 square kilometres in extent, and comprises 195 villages divided into 45 gramasevaka divisions. Today it has only 17 such divisions. Out of the 328 hectares of cultivable land, only 268 are now being utilized.

Although people have been gradually returning where permitted to their original habitats (from places of displacement), only 46% have actually returned. Having lost their wherewithal when they were forced to flee from their homes, and still deprived of their farmlands for reasons described above, they remain a much deprived people.

Fisheries

The second major economic sector is fisheries. Before the war, one third of the consumption requirement of the entire country was supplied by the peninsula. But the heavy restrictions imposed on fishing in the early 1980s' and the ceaseless attacks conducted by air, land and sea, caused a sharp drop in the production, as the graph below demonstrates.



People could engage in fishing only within limited hours and boundaries. Deep-sea fishing, and remaining at sea for two or more days (as trawlers would require) were out of the

question. The restrictions imposed on fishermen could not, obviously, be imposed on the fish. (The latter has its own time-table and places to visit). The ensuing mismatch would inevitably result in less catch. The restrictions were extended even to the number of persons that could go fishing on one boat.

Over and above these restrictions, there was another factor - a far more serious one - that discouraged fishermen from going out to sea, namely, killings. Hundreds of fishermen were assaulted, shot dead or hacked to death by the navy. They also became helpless targets of helicopter strafing. Many have had to abandon their boats and nets in the sea to swim ashore for safety. Displacement, as in the case of the farmers, resulted not only in the relinquishing of fishing, but also in the loss of equipment.

Though the CFA has brought in an appreciable degree of relaxation of the restrictions, some impediments do persist, such as the pass system and the times of going out to sea and returning to land.

As stated at the beginning, only the sectors of agriculture and fisheries are assessed in this article. But they being the major economically productive occupations, it can be safely assumed that a study confined to them is quite adequate to understand the overall impact of the ethnic war on the economy of the peninsula.

The restoration of the Jaffna economy would require the release of the houses and lands taken over for military purposes, the lifting of restrictions on fishing, just and fair compensation including the provision of equipment needed for pursuing these professions, and marketing facilities.

As a final note perhaps as an aside one might add that it is not only a matter of livelihood and economy, but also, at a deeper level, of dignity.

Rev.Fr.A.L.Bernard

*Founder Thiyagendran
meets the Children and Staff of the Nuffield
School for the Deaf and Blind, Kaitady*



Child Abuse.

CHILDREN! HANDLE WITH CARE!!

Rev. Fr. S.J.Rajanayagam

"akavoli"

St.Patricks Road, Jaffna.

Although most parents are loving and nurturing, some cannot and will not take proper care of children. We can call this maltreatment which comprises abuse and neglect. Whether this is perpetrated by parents or others, it is a deliberate and avoidable endangerment of a child. This takes several specific forms. In general, abuse refers to action and neglect to inaction. Abuse is infliction of harm; neglect is failure to meet the basic need of the child. We can classify the process of maltreatment into 5 categories:

Physical abuse : This involves potential injury to the body. eg:- Beating the child till the child has some injuries, or burning the child with heated iron rods or maiming the parts of the body of the child etc.

Physical neglect : The failure to provide the child's basic need such as physical care, food, clothing, medical care, protection and supervision.

Sexual abuse : Any kind of sexual activity involving a child and an older person.

Psychological abuse : Verbal or other non physical action may damage the child's behavioral, cognitive, emotional or physical functioning. This may include rejection, terrorization, isolation, exploitation, degradation or ridicule. This also may be also called emotional abuse.

Psychological neglect : This is due to the failure to provide emotional support, love and affection which are to be given to the children and it is their right to get them.

If one of the above said is done then one or more of the others may accompany it. According to the report of the District Child-protection Centre, Jaffna, the abuses are on the increase every year. In 2005, the reported cases alone go beyond 900. This only emerged on the surface and there may be much more cases beneath.

In our country, Children are considered as property with whom adult members of the family could do anything. If the parents are good then there is no problem. On the contrary when the parents are abusive then the children suffer in their hands. The outsiders cannot interfere in the so called "family business" of others. In this situation the abuse can escalate.

Abused and neglected children are of all ages. However maltreatment rates appear to be rising fastest to school going children. Girls are three times more likely to be abused sexually than boys. But boys are more likely to be neglected or seriously injured. The people more likely to abuse or neglect a child are the child's natural parents. Mothers are more likely to abuse or neglect children than fathers but the perpetrators other than parents are more likely to be male. Sexual abusers have a wide range of personality disorders.

Maltreatment by parents is a symptom of extreme disturbance in child rearing. It usually appears in the context of other family problems, such as poverty, stress, alcoholism or other antisocial behavior. This happens mostly in poor or single parents families which are likely to be under stress and to have trouble in meeting the child's needs. Neglectful parents tend to be apathetic, incompetent, irresponsible and emotionally withdrawn from their spouse and children. Many of these parents have problems in planning their own lives.

These people are not psychotic or do not have criminal background. Many are lonely, unhappy, anxious, depressed, angry or aggressive. They often have health or substance abuse problems that impair their ability to raise children. They also tend to have low self esteem and poor impulse control. The truth about them is that mostly the abusing parents were abused themselves as children.

Unlike the neglectful parents, who simply ignore their children, abusive parents are overtly involved. They hate themselves for what they do, yet they feel powerless to stop. Abusive parents have trouble in reading the emotional signals of the child and may misinterpret their children's needs. When they were children they were deprived of good parenting hence they don't know how to be good parents. They are less effective in resolving problems instead they have more confrontations with their children. Some abusive parents, instead of using their power to gain control over their lives they control their children. There is a likelihood of abuse increasing when parents who think poorly of themselves, had troubled childhoods and have problems in handling the negative emotions. The abuse can make children more aggressive and defiant, perpetuating the cycle.

The Effects : Maltreatment can produce grave consequences in a child's physical, cognitive and psychosocial growth. Abused children often show delayed speech. They poorly perform in cognitive tests and they have discipline problems in school and society. They often have disoriented/disorganized attachments to their parents and have negative distorted self concepts. Due to this they are deprived of positive social interactions and thus have difficulty in making friends. They tend to be aggressive and uncooperative and consequently less liked than other children.

The school-going children may suffer from fear, mental illness, nightmares, school problems and regressive behavior. They may be very aggressive and hyperactive. As adolescents, they may have depression, withdrawn, suicidal tendency or self injurious

behaviors, physical complaints, engaged in illegal acts, running away from home and they may engage themselves in substance abuse.

Consequences of sexual abuse vary with age. Sexually abused children are fearful, anxious, depressed or unhappy and may have low self esteem. They may have problems with behavior and school achievements. The child will be affected much more if the abuser is some one close to the child.

Many of the abused children show remarkable resilience if they have been able to form an attachment to a supportive person. Medical treatment for abuse or neglect needs to be prompt and sensitive to the trauma. The child protection agencies are supposed to investigate allegations of abuse or maltreatment and refer families for help. Young children need to be told that their bodies belong to them and they can say that to anyone who might try to touch them or kiss them against their will. They can also be told that they can tell their parents without fear of punishments. The victims could be given counseling and for smaller children play or art therapy in a therapeutic environment.

- ❖ Whatever we give we have and whatever we have we lose.
- ❖ God moves in a mysterious way his wonders to perform.
- ❖ Nothing happens until something moves.

CHILDREN OF THE HOME OBSERVE CHILDREN'S DAY



A Child garlands the guests
Mrs. Sornambihai,
Mr. Thurai Raja
Mrs. Jegatheesan



Children at Prayer



at Play



Towards a Peaceful Aging in Our Culture

-A Sociological Inquiry -

Prof.N.Shanmugalingam

Professor of Sociology

Head, Dept. of Political Science & Sociology.

University of Jaffna.

Aging was once felt a problem for the developed western world. However, the modernization process with its related changes has overturned the earlier social and family relations, typical of the traditional cultural patterns where the elderly were well integrated and made to feel wanted and loved.

The social expectation in our culture is that elderly persons have to be cared for by their grown-up children, preferably, their sons. It is not surprising that in the absence of other forms of provision for old age security, a high value is placed on having children. Even in the case of childlessness the socio cultural system does provide alternatives, including adoption, polygamy, divorce or remarriage.

With the on-going changes in the society and family structures, the present day welfare policies in many traditional societies are now modeling along the line of the western family structure and demote the traditional kinship values.

Problems of aging faced by our families are ever increasing especially with the on-going war. The important issue is not to consider where the old person lives, and with whom he interacts on a day- to day basis, but rather what the quality of that interaction is , what satisfactions are felt to be; what points of strain and conflict are present for the older person within his family and immediate social environment. To answer these questions, it is important to do a micro study of entire community. It would be a costly venture to embark on an extensive study of their nature. In this context we have done a micro study by selecting two homes for the elders in Jaffna to get the answers.

The methodology adopted in collecting data primarily consisted of field work. In depth interviews were made. A number of key informants were selected by judgement sampling technique, and case histories were recorded. Day to day activities of these homes were observed by participant and non-participant observers.

This note wanted to share a sample of selected case stories and the key findings of this study.

Case A

Male, 75 yrs, unmarried with 7 sisters. Lost parents early in life.

Achieved his ambition by getting all the 7 sisters married. In so doing, he missed his chances of marriage. Feeling unwanted by sisters, he remarked with a long sigh, "before being rejected from my own house, I have sought refuge in this home"

Case B

Female, 63 yrs, widow, 2 sons, lived with second son's family. During the crisis of displacement, the second son was arrested by security forces. The daughter-in-law left her alone and joined her parents. The elder son went abroad during the crisis. She is hopeful that her 2nd son will be released. She said,

"Although I am looked after in this home, I still long for the day, when I can join my grand children."

Case C

Male, 70 yrs., lost his wife in a bomb attack. Two daughters, one is at Vavuniya. He was staying with the daughter in Jaffna. During the displacement, he was left behind by the daughter and others. So far he has not heard any thing from them. Though feeling frustrated, he still hopes to see his children again,

There are many case studies, case stories.... By analyzing these, the plight of the inmates of these institutions and the factors that have pushed them into these institutions can be summarized as follows :-

01. Such institutionalization is the last resort for helpless elders, when family relations and resources became severely strained. Ironically, we find quite a number of inmates who have spent their wealth & life for the betterment of their kins.

02. Non- availability of kins, due to increasing trend of emigration, displacements, disappearance and death due to the conflict and war situation.

03. More than 75% of the inmates is longing to rejoin their own families

In conclusion, institutionalization of these inmates has caused emotional change and painful experience. They were very much affected by the changing attitudes of their children and the loss of community.

Anxiety over 'kollikadan' the last rites by the son/close relative is a notable example observed in these homes. High level of psychological breakdown is the result of all these cultural expectations.

Policy question and suggesting

- ◆ This study re-iterates the present day sociological concern to care for the elders in the family.
- ◆ Also, endorses community based care for elders with state support. As Prof S.T.Hettige says in one of his studies, the answer lies with community based care where their families or relations but the families themselves are supported in some way (health care, financial etc.) by the State.
- ◆ Incorporate Value Education towards elders at school level and community level through media and other modes of communication.
- ◆ Educate elders in the present day changes at family and community levels, with stress on positive values of aging. The middle aged individuals should develop commitment

to an interest outside their job and family. Eg. Voluntary work in organizations, a second career... This represents a greater source of future dividends, a potentially more constructive use of leisure time than seeking refuge in drink and other vices.

Finally, to make available the real fruits of our cultural meaning of family ties, it is essential to put an end to the present day crises and to have a just and lasting political solution, only then can we get back all the children and return to the peaceful life of elders as well as youth.

THANK YOU

The TCT wishes to thank- URS. Berwert Mariya Berwert and Monica Berwert of Zurich, Switzerland who have been very supportive of Mr.V. Thiagendran, founder of the Trust.

யாழ்ப்பாண மாவட்டத்தின் கல்வித் தரம் வீழ்ச்சி அடைவதற்கான காரணங்கள்

கு. சனிமுகநாதன்,
முன்னாள் பிரதிக்கல்விப்பணிப்பாளர்,
வலிகாமம்.

அகில இலங்கை ரீதியான கல்வித்தர மதிப்பீட்டில் யாழ்ப்பாண மாவட்டம் மிகவும் பின்தங்கியுள்ளதைப் பல்வேறு மட்டத்திலான ஆய்வுகள் வெளிப்படுத்தியுள்ளன. சமீபத்தில் கொடும்பு பல்கலைக் கழகத்தினால் நடத்தப்பட்ட நான்காந் தரத்திற்கான கணிதம், வாய்மொழி ஆகிய இரு பாடங்கள் தொடர்பான ஆய்வில் யாழ்ப்பாணம் ஏனைய மாவட்டங்களை விட மாகாண ரீதியில் 8ஆவது இடத்தில் இருப்பது வெளிப்படுத்தப்பட்டுள்ளது.

ஆரம்ப நிலையில் மட்டுமல்லாது, இடைநிலையிலும், க.பொ.த (உயர்தரப்) பரீட்சை முடிவுகளைப் பொறுத்தவரையிலும் யாழ்ப்பாண மாவட்டத்தின் கல்வித்தரம் சரிந்துள்ளமை உறுதிப்படுத்தப்பட்டுள்ளது. இதற்கான காரணிகள் ஆழமாக ஆய்வு செய்யப்பட வேண்டும். இதன் மூலமே இந்தப் பின்னடைவிலிருந்து விடுபட வழிவகைகள் காணப்பட முடியும்.

நீண்ட கால யுத்தத்தின் விளைவால் தொடர்ச்சியாக யாழ்ப்பாண மாவட்டம் பாதிப்படைந்துள்ளது. யுத்தச் சீரழிவால் பாடசாலைகள் பாதிப்படைந்தன. கல்விக்கான அடிப்படை வசதிகள் பற்றாக்குறை நிலவியது. பாடசாலை மாணவர்களின் உளவளம் பாதிக்கப்பட்டது. வாய்ப்பும் வசதியுமுடையவர்கள் புலம் பெயர்ந்து வேற்று நாடுகளுக்குச் சென்றுவிட்டனர். தொடர்ச்சியான இடப்பெயர்வு, அகதிமுகாம் வாழ்க்கை, சமூக பொருளாதார நலிவுகள் என இன்னோரன்ன காரணிகள் இப்பின்னடைவிற்கு காரணமாக உள்ளன. ஆனால் இவைவனைத்தையும் விட சமூகவியல் ரீதியாகக் கூர்ந்து அவதானிக் கப்படத்தக்க வலுவான வேறுபட்ட காரணிகளும் கல்வித் தர வீழ்ச்சிக்கு அடிப்படையாக உள்ளதை நாம் கூர்ந்து நோக்கவேண்டும்.

இலங்கையின் ஏனைய மாகாணங் களில் கல்வி பற்றிய விழிப்புணர்வு வலுப்பெற முன்பு, கல்வித் தரத்தில் யாழ்ப்பாண மாவட்டமே முதன்மை பெற்றிருந்தது. அக்காலத்தில் ஏனைய மாகாணங்களில் காணப்படாத கல்வி வாய்ப்புக்கள் இங்கு அதிகரித்திருந்தன. வளமான பாடசாலைக் கல்வி வழங்கும் பகுதியாக யாழ்ப்பாண மாவட்டமே முதன்மை பெற்றிருந்தது. தென்னிலங்கையில் பிரபல்யம் பெற்ற அரசியல்வாதிகள் இக்கல்வி வாய்ப்பை நாடி யாழ்ப்பாண மாவட்டத்தில் கற்றதை நாம் இங்கு குறிப்பிடலாம். இலங்கை சுதந்திர மடைந்ததின் பின் சிங்கள மக்களிடையே தோற்றுவிக்கப்பட்ட தேசிய விழிப்புணர்ச்சியின் விளைவாக தென்னிலங்கை வளமான கல்விக்கான சூழல்கள் திட்டமிடப்பட்டு விரிவுபடுத்தப்பட்டன. அதன் விளைவாக ஏற்பட்ட கல்வி விழிப்புணர்ச்சியின் முழுப் பயனை

இன்று அப்பிரதேசங்கள் அறுவடைசெய்ய ஆரம்பித்துவிட்டன. கல்வி விழிப்புணர்ச்சிக்கு தூய்மையும் வகையிலேயே தரப்படுத்தல் முறையும் அறிமுகம் செய்யப்பட்டது.

ஆனால் தரப்படுத்தலின் பாதிப்பி னால் உருவான கூறாவளிச் சூழல் அச்சூழலின் உக்கிரத்தால் ஏற்பட்ட உள்நாட்டு யுத்தச் சூழ்நிலை அவற்றின் கடுமையான பாதிப்பால் எமது கல்விச் சூழல் சிதைவடைந்ததெனலாம். கல்வி மனித இனத்தின் அடிப்படைத் தேவை என்றுண ரப்பட்ட நிலை மாறி பல்கலைக் கழகக் கல்வியைக் குறியாகக் கொண்ட கல்வி மனப்பாங்கே எமது கல்வித்தர வீழ்ச்சிக் கான அடித்தளமாக அமைந்தது. உயர் கல்வி வாய்ப்பை நூற்று வீதமாக எல்லோரும் பெற்றுக் கொள்ள எண்ணுவது எந்த வகையிலும் சாத்தியமான கருமமாகாது. பாடசாலைக்குச் சென்றோரில் 3% மானவர்களே பல்கலைக் கழக அனுமதியை பெறுவது எமது நாட்டின் இன்றைய நிலை. ஆகவே பாடசாலைக்குச் செல்லும் சிறுவர்களை முற்றிலும் பல்கலைக்கழகக் கல்வியை குறியாகக் கொண்டு வழிநடாத்தச் செய்யும் முயற்சியும் இன்றைய கல்வித் தர வீழ்ச்சிக்கு அடிப்படைக் காரணமாக அமைகிறது. ஏனெனில் உயர்கல்வி வாய்ப்பின் எதிர்பார்ப்பினால் மனமுறிவுக்காளாகும் மாணவர்கள் தொகையே இந்நாட்டின் இளைஞர் சீரழிவிற்குக் காரணமென ஆய்வுகள் துலாம்பரமாகக் காட்டுகின்றன.

ஒரு நாட்டில் வழங்கப்படும் கல்வி அந்த நாட்டின் மனிதவள விருத்தியை அடிப்படையாகக் கொண்டு திட்டமிடப்பட வேண்டும். நாட்டிற்குத் தேவையான தொழில்நுட்பவியலாளர், பொறியியலாளர்கள், மருத்துவர்கள், கல்வியியலாளர்கள் என்ற வகையில் திட்டமிடப்பட வேண்டும். எல்லாவற்றிற்கும் மேலாக அடிப்படைக் கல்வி என்ற எழுத்தறிவின்மையை அகற்று வதும், ஒழுக்கநலன் வாய்ந்த ஒரு சமூக மனிதனை, ஒரு நாட்டின் நெறிமுறையான பிரஜையை உருவாக்குவதையும் கருதியே கல்வி திட்டமிடப்பட வேண்டும். இந்த நாட்டில் தீர்க்க முடியாத பிரச்சனையாக இனப் பிரச்சனை பூதாகாரமாக வளர்ந்துள்ள தெனில் அது கல்வித் திட்டமிடலிலுள்ள குறைபாடேயெனலாம். இவ்வகையில் இந்நாட்டில் வழங்கப்படும் கல்வி எத்தகைய முறையிலமையினும், அடிப்படை அறிவை வளர்க்கும் மனிதக் குணநலன்களை வளர்க்கும் வகையில் கல்வியைக் கையாளுவது எமது பிரதேச கல்வியாளர்களது சிந்தனையிலேயே தங்கியுள்ளது.

80% வீதத்திற்கும் அதிகமாக ஆரம்பக் கல்வியை வழங்கும் வளர்ச்சி கண்டநாடு எமது நாடு. ஆனால் தாய் மொழி, கணிதம் ஆகிய அடைவடிபட்டில் 24% வீதமே தேர்ச்சி பெற்றுள்ளனர் என்ற நிலையில் யாழ்ப்பாண மாவட்டத்தின் பின்னடைவிற்கான பொறுப்பை எமது பிரதேசக் கல்வித்துறையினரே ஏற்றுக் கொள்ள வேண்டும். 2003ம் ஆண்டில் கல்வியமைச்சின் சுற்றறிக்கை ஆலோ சனை வழங்கலையும் வழிகாட்டலையும் சகல பாடசாலைகளிலும் அமுல் நடாத்த வேண்டிய அவசியத்தை வலியுறுத்தி நிற்கிறது. ஆனால் அதன் அமுலாக்கத் திற்கும்

கல்வியமைச்சையே எதிர்பார்த்து நிற்கும் செயலற்றவர்களாக நமது பிரதேசக் கல்வித் துறையினர் இருப்பது கண்டிக்கத் தக்கது. எமது பிரதேச மக்களை கல்வியின் பால் நெறிமுறையாக திசைப்படுத்தும் சிந்தனையும் செயற்றிறனும் எம்மவர்களிடையே இல்லாத நிலை இத்தகைய பின்னடைவிற்கு அடிப்படைக் காரணமாகும்.

ஐந்தாந்தரப் புலமைப் பரீட்சையின் அடைவில் யாழ்ப்பாணப் பிரதேசப் பாடசாலைகள் அதிக ஈடுபாடு காட்டுகின்றன. ஆனால் 20 வீதமான மாணவர்களே தாய்மொழியில் சாதாரண தேர்ச்சி மட்டத்தை எய்துகின்றனர் எனப் புள்ளி விபரங்கள் காட்டுகின்றன. ஆகவே ஐந்தாந்தரத்தில் கற்கும் மாணவர்களது அடிப்படைத் தேர்ச்சி நிலையை முழுமைப் படுத்துவதில் கவனம் செலுத்தாது சிறப்பாக புலமைப்பரிசில் சித்தி என்ற குறிக்கோளை நோக்கிய சிரத்தை ஆரம்பக் கல்வியில் பாரிய பின்னடைவை ஏற்படுத்துகின்றது என்பதை யாரும் உணர்வதாகத் தெரிய வில்லை.

இதற்கு அடிப்படைக் காரணம் பெற்றோர்கள் பாடசாலையிடமே தமது முழுப்பொறுப்பையும் ஒப்படைத்து ஒதுங்கி நிற்கிறார்கள் என்று கூறப்படுகிறது. தமது பிள்ளைகளுக்கு எத்தகைய கல்வி வழங்கப்படவேண்டும், பாடசாலையில் முழுமையான செயற்பாட்டின் வெற்றிக்கு தாங்கள் எத்தகைய பங்களிப்பு ஆற்ற வேண்டும் என்பதில் பெற்றோர்கள் விழிப்புணர்வைப் பெறுவதற்கான ஒரு நிறுவன வடிவமைப்பை தோற்றுவிக்க வேண்டும்.

யாழ்ப்பாணப் பிராந்தியம் கல்வி நிலையில் முதன்மை பெற்றிருந்த காலத்தில் கல்விச் செயற்பாட்டின் பெரும் உந்து சக்தியாகப் பெற்றோர்கள் விளங்கினர். கிறிஸ்தவ பாடசாலைகளின் ஆதிக்கப் பிடியிலிருந்து சைவக் கல்வி மரபைக் காக்க வேண்டுமென்ற நாவலரது கல்விப் பணிக்கு பெற்றோரும் சமூகமும் பெரும் உந்து சக்தியாக விளங்கின வன்பதை வரலாற்றிலிருந்து நாம் ஒரு பாடமாகக் கற்றுக் கொள்ளலாம். அத்தகைய ஒரு செயற்பாட்டினை, கிராமந்தோறும் முன்னெடுத்தவர்கள் சமூகத்தினரே. ஆகவே இன்று யாழ்ப்பாணப் பிராந்தியத்தின் பின்னடைவை நீக்க வேண்டுமென்ற கல்விச் செயற்பாடு ஒரு சமூக இயக்கமாக முன்னெடுக்கப்படவேண்டும்.

கல்வியில் வேண்டாத குறுக்கீடுகள் இருக்கக் கூடாது. கல்வி ஒரு சுதந்திரச் செயற்பாடாக அமையவேண்டும். நகர்ப்புறப் பாடசாலைகளின் நாட்டமும் எமது கல்வியில் பின்னடைவிற்கு மூலகாரணமென்பதை இங்கு குறிப்பிட வேண்டும். ஒரு காலத்தில் ஒவ்வொரு பாடசாலையும் அப்பகுதி மக்களுக்கு முழுமையான கல்வியை வழங்கும் செயற்பாட்டில் தன்னிறைவுடன் விளங்கியது. பிரபல்ய பாடசாலைகளின் (popular Schools) உருவாக்கம் பிரதேச பாடசாலைகளின் தனித்துவத்தை சிதைத்துவிட்டது. நகர்ப்புறப் பாடசாலை களினை நாடும் தவறான மனப்பாங்கும் கல்விப் பின்னடைவை ஏற்படுத்திய காரணங்களில் முதன்மையானது என்பதை கல்விபுலகம் உணரவேண்டும். மீண்டும் பாடசாலைகளின் தனித்துவம் பேணப்பட வேண்டும். பிரபல்ய பாடசாலை முறை நீக்கப்பட வேண்டும். இது

பெற்றோரின் மனப்பாங்கில் ஏற்படும் மாற்றத்தினாலேயே சாத்தியமாகும். இத்தகைய விடங்களில் ஏற்படும் விழிப்புணர்வே யாழ்ப்பாணப் பிரதேசக்கல்வி வளர்ச்சிக்கு இட்டுச் செல்ல முடியும்.

தனியார் பாடசாலைகள் மீது சமூகம் காட்டிய அதீத அக்கறை, பாடசாலை மீதான அவநம்பிக்கையாக மாறியுள்ளது. ஆனால் பாடசாலைகள் வழங்கும் கல்வியின் முழுமையான தன்மையை ஒரு போதும் தனியார் கல்வி நிலையங்களால் வழங்க முடியாது. பரீட்சைமையமான கெட்டித்தனமானவர்களின் வளர்ச்சிக்கான மாகவே தனியார் கல்வி நிலையங்கள் செயற்பட முடியும் என்ற சாதாரண உண்மையை யாரும் புரிவதாகத் தெரியவில்லை. ஆகவே பாடசாலைக் கல்வியின் உண்மையான தன்மையை கல்வியுலகம் புரிந்து கொண்டு பாடசாலைகளை உயிர்ப்புடையதாக மாற்ற வழிகாணவேண்டும்.

யுனெஸ்கோ நிறுவனம் இன்று யாழ்ப்பாண மாவட்டத்தில் செயற்படுத்த விழையும் பிள்ளைநேயப் பாடசாலைச் செயற்றிட்டத்தில் (Child Friendly School System) சமூகம் கால் புதித்து செயற்பட விழையுமானால், யாழ்ப்பாணப் பிரதேசம் இழந்த கல்வி முதன்மை நிலையை மீட்டும் நிலைநாட்ட முடியுமென்பது உறுதி.

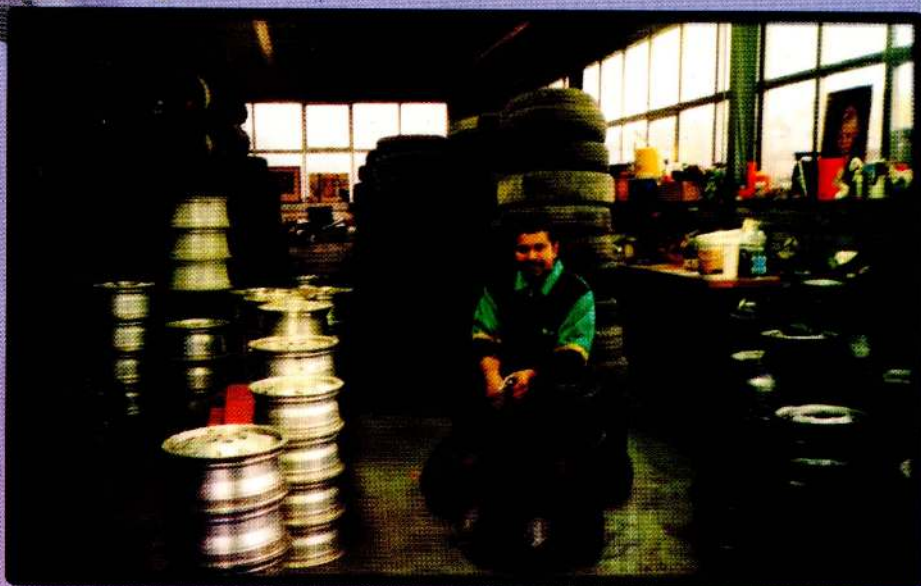
S.K Trading Zurich Proprietor: Mr.S.K. Nathan

An Establishment that allocates a substantial sum of its income for the needs of the community.

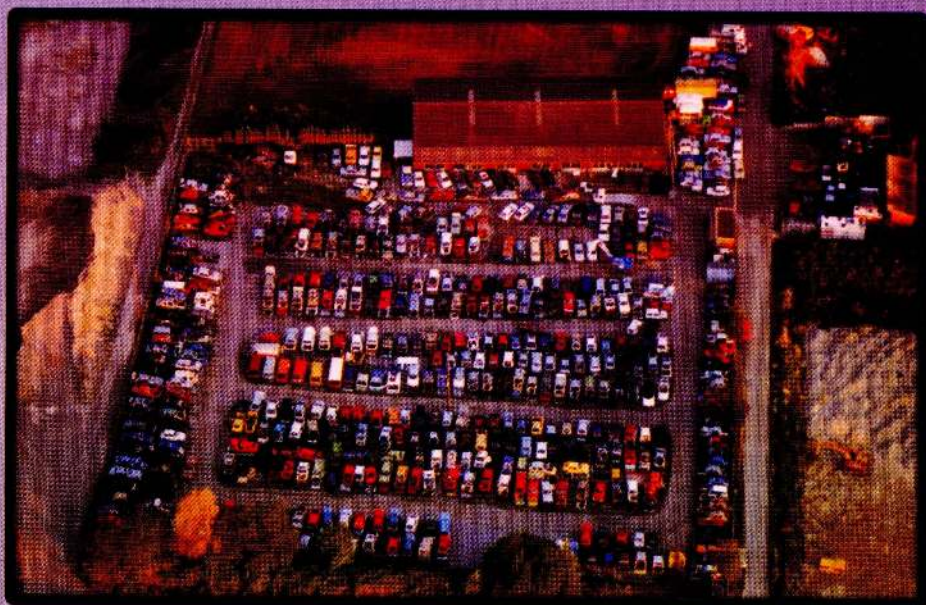
An Establishment that serves the community without making much ado, publicity of propaganda. Our best wishes go to it.

We wish to befriend S.K.Trading and incorporate its services in our march towards progress and prosperity.

Mr. V. Thiyagendran at his work place



Sitting amidst spares



The dumping yard

சமாதானமும் அபிவிருத்தியும்

நிருமதி. நவாந்தம் கெகதீசன்

தலைவர், யாழ் சமூக அபிவிருத்தி மன்றம்

சமாதானம் என்றால் என்ன? சமாதானம் என்பது அமைதியான தன்னல மற்ற, தளம்பலற்ற இயல்பான ஒரு நிலை யாகும். எனினும் இதற்குத் தெளிவான ஒரு வரைவிலக்கணத்தைக் கொடுப்பது கஷ்டமானதாகும். ஏனெனில் இது பல்வேறு பொருள்களைத் தருவது மட்டுமன்றி கையாளும் சந்தர்ப்பங்களுக்கு ஏற்ப நோக்கப்பட வேண்டிய தொன்றுமாகும். எனினும் சமாதானம் என்பதன் பொருளை நாம் யுத்தகூழல் அமைதியற்ற, நிம்மதியற்ற பிணக்குகள் நிறைந்த கூழல்களுக்கு எதிரான நிலைகளை நோக்குவதன் மூலம் விளங்கிக் கொள்ளக்கூடியதாக இருக்கும். சமாதானமென்ற பேச்சு ஆரம்பமானதும் தமிழ் மக்களுக்கு விடிவைக்காட்ட பல்வேறு பட்ட நிறுவனங்கள் வெள்ளைக் கொடி கட்டிய வாக்கணங்களுடன் யாழ் மண்ணில் கால் பதித்தன, அரசு அதிபர், பிரதேசசெயலர், கிராம சேவையாளர் ஓடி ஓடிக் கூட்டங்கள் கூட்டிப் பலவித அபிவிருத்திப் பணிகளில் நீயோ நானோ என்ற போட்டியுடன் செயல்பட்டார்கள். எப்பணிகளைச் செய்தும் மனிதன் மனதிலே சமாதானம் ஏற்பட்டதா? அதுதான் இல்லை நம் நாட்டில் இன்று அதைத் தொலைத்துவிட்டோம்.

அபிவிருத்தியை நோக்கிப் பின்வரும் திட்டங்கள் அதாவது வீட்டுத்திட்டம், மலசலகை அமைப்பு, சனசமூக நிலையத்திருத்தம், கிணறுகள் புனரமைப்பு, சுயதொழில் ஊக்குவிப்பு, இளைஞர் வேலைவாய்ப்பு, அதற்கான பயிற்சி, குடிசைக் கைத்தொழில், கால் நடைவளர்ப்பு, பால் சேகரிப்பு, கோழிப்பண்ணை இப்படி எத்தனையோ திட்டங்கள் நடைமுறைக்கு வந்தன. கிராமங்கள் தெரிவு செய்யப்பட்டு குடும்ப விபரங்கள் திரட்டப்பட்டு வீடமைப்பு நடைபெற்றது. ஆனால் பிரச்சனைகளை எதிர்கொள்ள வேண்டிய பல சந்தர்ப்பங்கள் ஏற்பட்டு அமைதி குலைந்து சமாதானமின்றி ஏனோதானோ என்ற நிலையில் திட்டங்கள் நிறைவேற்றப்பட அபிவிருத்தி குறைந்தது.

இவைகளை அவதானித்த கொழும்பு மனிதநேய அமைப்புக்களின் ஒன்றியம் சமாதானமும் அபிவிருத்தியும் என்ற கருப்பொருளுடன் ஒரு செயற்திட்டத்தை ஆரம்பித்தது. பல் இனமக்கள் மதகுருமார்கள், அரசுசார்பற்ற நிறுவனங்கள், பாடசாலை, சனசமூக நிலையங்கள், மகளிர் அமைப்புக்கள், மேலும் பல நிறுவனங்கள் மக்களிடையே சமாதானத் திற்குப் பல நடைமுறைகளை மேற்கொண்டனர். உதாரணமாக நாடகம், பட்டிமன்றம், கவிதைகள், கட்டுரைகள், பாடல்கள், பத்திரிகைகள், வானொலிகள், தொலைக்காட்சிகள் என்பவற்றின் மூலம் விழிப்புணர்வை ஏற்படுத்தினர். இன்னும் இது நடந்து கொண்டதான் இருக்கின்றது, எதிர்காலத்திலும் நடைபெற வேண்டும். கணனிமய உலகிலே சமுதாயத்திற்கு நாடு அபிவிருத்தி அடைய சமாதானம் முக்கியம் என்பது மனித மனத்திலே பதிய வேண்டும். மக்கள் அனைவரும் சமாதானம் என்றால் என்ன என்பதில் விழிப்புணர்வு பெற வேண்டும். எமது இலங்கை ஒரு சிறிய நாடு அது

சமாதானமும் அபிவிருத்தியுமின்றி இன்று காணப்படுகின்றது. இது மன வேதனை தரும் விடயம். சமாதானமும் அபிவிருத்தியும் இரு கண்களாகும். சமாதானத்தை நாம் எல்லோரும் பாதுகாக்க வேண்டும்.

ஒருவர் சமாதானமாக வாழ்கிறார் என்று சொல்லும் போது, அவர் உடல் உள தேவைகளில் பூர்த்தி செய்து வாழ்கிறாரா? பிணக்குகள் அற்ற அமைதியான சூழலில் வாழ்கிறாரா? இயற்கையோடு இணைந்து மன அமைதியோடு வாழ்கிறாரா? என்பதனை நாம் ஆராய்ந்து பார்க்கும் போது சமாதானத்தின் மகிமையை அறிபலாம்.

சமாதானம் என்பது உள்ளக சமா தானம், சமூக சமாதானம், இயற்கை சூழலுடனான சமாதானம் என மூவகைப்படும்.

உள்ளக சமாதானம் என்பது

1. மன அமைதி
2. தான் தன்னோடு ஒத்துச் செல்லல்
3. உடல் உளத் தேவை விருத்தி
4. ஒழுக்க நடத்தை
5. தொழிற் திருப்தி
6. உளச்சுகம்
7. உளச்செழுமை
8. சுகமான ஆன்மீக எண்ணக்கரு
9. சுமுகமான குடும்ப உறவு
10. தாம்பத்திய/இல்லற உறவு

இவற்றின் ஊடாக ஒரு நபரின் பிழையற்ற தெளிவான வாழ்க்கையின் ஊடாக சமாதானம் பிறக்கிறது. சமூக சமாதானம் என்பதை நாம் நோக்கின் சமூகத்தோடு ஒத்துப்போதல், பரஸ்பர ஒற்றுமை நட்புறவு நிலைமை, மனித உரிமைகளை உத்தரவாதப்படுத்தும் அமைப்புக்கள், சுகாதாரம், சுதந்திரமான தொழில் தெரிவும், கல்வி வசதியும், சரியான அரசியல் முறைகளும் அடங்கும். இயற்கைச் சூழலுடனான சமாதானத்தைப் பார்ப்போமானால் ஆன்மீக உணர்வோடு இயற்கைச் சூழலை மதித்தல் வேண்டும். மன அமைதியை ஏற்படுத்தக்கூடிய சுற்றாடலை ஏற்படுத்தல், பூங்காக்கள், சரணாலயங்கள், இயற்கை வனப்புக் களைக் கொண்ட இடங்களைப் பாதுகாத்தல், இயற்கை தாங்கக் கூடியளவினதான அளவான சனத்தொகை அடர்த்தியைப் பேணுதல்.

அபிவிருத்தி என்றால் பல்வேறு இலக்கணங்கள் காலத்திற்குக் காலம் கொடுக்கப்பட்டு வருகின்றன. ஒரு நிலையில் இருந்து முன்னேற்றகரமான இன்னொரு நிலைக்கு ஏற்படும் மாற்றம் கட்டமைப்பு மாற்றம் (Structural change) என்பதே அபிவிருத்தி நிலையாகும். இதனையும் நாம் உள்ளக சமூக இயற்கை யுடனான அபிவிருத்திகளுடன் இணைந்தே கணிப்பிட வேண்டும். உதாரணமாக ஒருவர் அபிவிருத்தி அடைந்துள்ளார் என்பதை, அவரது பொருளாதார வசதியை மட்டும் வைத்துக்கொண்டு கூறமுடியாது. அவரது உடல் உள ஆரோக்கியம், நிம்மதியான வாழ்வு, தொழில் திருப்தி, பரஸ்பர உறவு நிலை என ஒட்டுமொத்தமாக அவரது நிலையில் ஏற்பட்டுள்ள முன்னேற்றகரமான திருப்தி நிலையே அபிவிருத்தி எனலாம்.

இதேபோல் ஒரு நாட்டின் அபிவிருத்தி எனும் பொழுது தனி ஒரு காரணியில் ஏற்பட்டுள்ள வளர்ச்சி நிலையை மட்டும் அடிப்படையாகக் கொண்டு கூறமுடியாது.

1. மக்களின் வருமான நிலை
2. ஆரோக்கிய நிலை
3. சமூகமான பிணக்குகள் அற்ற வாழ்க்கை
4. சுகாதாரம்
5. கல்வித்தரம்
6. வேலை வாய்ப்புக்கள்
7. அளவான சனத்தொகை

எனப் பல காரணிகளிலும் ஏற்பட்டுள்ள ஒட்டு மொத்தமான முன்னேற்றகரமான மாற்றத்தையே அபிவிருத்தி எனக் குறிப்பிடலாம்.

எனவே ஒரு நாட்டின் அபிவிருத்தி என்பதில் கணிசமான பங்கு வகிப்பது சமாதானமே. சமாதானம் அபிவிருத்திக்கும் அபிவிருத்தி சமாதானத்திற்கும் ஒன்றுக் கொன்று காரணமாக அமைவதை மேற்கூறிய விடயங்களில் இருந்தும், தற்போது நமது நாடு எதிர் கொண்டிருக்கும் சவால்களில் இருந்தும், தெளிவாக விளங்கிக் கொள்ளமுடியும். இன்றைய நூற்றாண்டில் உலகமயமாக்கல் என்ற சொல் நெறிக்குள் மூழ்கிக் கொண்டிருக்கும் நாடுகளிடையே பேசப்படும் முக்கிய பதங்களுள் சமாதானமும் அபிவிருத்திக்குத் தூண்டு கோலாக இருந்தாலும், இவற்றில் சமாதானம் என்பது முக்கிய பங்கு வகிக்கின்றது சமாதானம் மூலம் அபிவிருத்தி காண்பதா அல்லது அபிவிருத்தி மூலம் சமாதானம் காண்பதா? என்ற சர்ச்சை காணப்படுகிறது. இங்கு சமாதானம் மூலந்தான் அபிவிருத்தி அடைய முடியும்.

“சமாதானம் இன்றி அபிவிருத்தி இல்லை” என்ற கருத்து அபிவிருத்தி தொடர்பாகப் பேசும் அறிஞர்களால் முன்வைக்கப்படுகின்றது. சமாதானம் மூலம் நிலைத்து நிற்கும் அபிவிருத்தியை அடைவதற்கு யாவரும் ஒன்று சேர்ந்து உழைத்தல் வேண்டும். மேலும் உலக நாடுகளின் பங்களிப்பை அதிகரிக்கச் செய்து அபிவிருத்தி அடைய முயற்சித்தல் வேண்டும்.

எல்லாவற்றுக்கும் மேலாக சமாதானம் எம்மைத் தேடி வராது நாம் தான் சமாதானத்தைத் தேட வேண்டும். நமது வீட்டில் சமாதானம் என்ற பதம் விளங்க நாம் வாழ்வோமாக! சமாதானமின்றேல் எதுவும் பூர்த்தியாக முடியாது. இவ்விடயத்தில் முக்கியமாக மகளிர் விழிப்புணர்வுடன் செயற்பட வேண்டும். மகளிரால் தான் குடும்பங்களில் சமாதானம், கல்வி, தொழில், விவசாய வளர்ச்சி, சேமிப்பு, சிக்கனம், சுகாதாரம், ஒற்றுமை, விட்டுக்கொடுக்கும் மனப்பான்மை, அன்பு, ஆதரவு, அனைத் தையும் இல்லத்தில் நடைமுறைப்படுத்த முடியும். எனவே குடும்பங்கள் அமைதி பெற அவர்களின் வாழ்க்கை முன்னேற்றத் திற்காக மகளிர் வீறு நடை போட்டு உழைத்தல் அவசியமாகும். ஒவ்வொரு குடும்பமும், சமாதானமும், அபிவிருத்தியும் அடைந்து முன்னேற நாடு முன்னேறி நாமும் முன்னேறி வழி பிறக்கும். அன்று ஒளவையார் கூறியது போல்

“வரப்புர நீர் உயரும்

நீர் உயர நெல் உயரும்

நெல் உயர சூடி உயரும்

சூடி உயரக் கோன் உயர்வான்”

எனவே நாம் படிப்படியாக நிமிர்ந்து நின்று எல்லாத் துறையிலும் உயர்ந்து மக்களும் நாடும் அபிவிருத்தி அடைய சமாதானம் என்ற அரும்பெரும் கோட்பாட்டுக்கமைய வாழ்வோமாக!!!

“ஒன்று பட்டால் உண்டு வாழ்”

❖ The good you do today people will often forget tomorrow; Do good any way.

❖ Gratitude is the memory of the heart.

Giving a Hearing



Mr. V.Thiyagendran met four year old Nivethika of Chunnakam in Dec 2002 at the Maharagama Hospital where he was being treated for Cancer. Since then the child is being given a monthly stipend

SEVA (SERVICE)

R.Vasanthasenan,

Attorney-At-Law.J.P.U.M

Manipal.

We do not understand the true meaning of the word "Service". Man is born to render selfless service. Selfless service alone can achieve unity and harmony. Only through unity humanity can we attain Divinity. Service is very essential to understand unity in diversity. People are under the impression that Service is something rendered to others. Infact you are doing it for yourself because the same principle of atma, the same principle of love exists in all.

Service to mankind is service to the Lord. Service done selflessly sheds light within and confers bliss. It leads to the understanding that one is not serving another but rather the living God who resides within oneself as much as He resides in the person being served.

Service transforms Man. It brings out all that is great in Man. It broadens the heart and widens one's vision. It enriches and uplifts. It reveals the purpose for which life has been given.

Service must be offered as a sacrifice and with love. It is for the sake of love and with love we should serve. The need of the recipient and the motive of the person who serves are all important. God will not ask when and where we did service. But He will, ask with what motive did we do it? What was the intention that prompted you to do it?

The first lesson in Service has to be learnt in the family circle itself. In the limited and well knit family group of father, mother, brothers and sisters one must engage in loving service and prepare for a wider seva that awaits one outside the home. The character of

each individual member determines the peace and prosperity of the family. The character of each family is the basic factor that determines the welfare and the happiness of the community. And a Nation's progress is based on the strength and happiness of communities which are its components. So for the welfare of the country and the entire world, the spirit of service, great enthusiasm, pure motivation and unselfish alertness are urgently needed.

Take Hanuman as our example for seva. He served Rama, the prince of righteousness, regardless of obstacles of all type. Though he was strong and virtuous he had no trace of pride. When asked who he was by the Rakshasas of Lanka, he described himself with all humility as the servant of Rama. This is the fine example of humility which seva brings about. No one with an inflated ego can engage in Service.

We need those who take delight in selfless service but such men are rare indeed. You who belong to any service organization must become a helper-eager to help the poor and the needy. When the helper becomes the leader the world will prosper.

So my advice to you is to utilize every moment of your lives in the most beneficial manner, to serve your fellowmen to the best of your capacity, to cultivate love towards all mankind; to give up hate and malice. Believe that your God, the form that you revere is in every one and sanctifies every act as worship of that form.

WARM WISHES

Thiyahie charitable Trust
Wishes its beneficiaries,
children and well wishers
Peace and Prosperity throughout the year.

THE MULTI TRADE CENTRE



Poised at Navalar Road Jaffna in a quiet atmosphere.



At the opening



The Sales in Progress

(Proceeds from the Trade Centre are utilized entirely for
TCT'S community Projects)

Nature's Fury

Miss.G.Pavithrah,

Vembady Girls' High School,

Jaffna.

God created living and non-living things on this earth to live together happily. Man, animals, birds, reptiles, insects, amphibians and plants belong to living things. Land, water, air and the elements belong to non-living things. Living and non-living things are natural resources. In ancient times man lived in harmony with others. But after certain years he used his advanced knowledge and developed him self step by step. When he became civilized, he didn't care about the environment. He only thought about himself and spoiled the environment. Because of his actions the environmental balance is disturbed. The results of these activities are revealed through natural disasters.

The horrible experiences of disasters had awakened Man. At last he has realized the importance of the environment. Environment is being polluted by the irresponsible actions of unscrupulous people.

Of all the disasters, Tsunami was most horrifying and dangerous. It attacked South and Southeast Asian countries on 26th December 2004. Srilanka, Indonesia, India, Maldives and Thailand were affected by the tidal Tsunami waves. The coastal area people were severely affected. Most of the coastal area people, animals and trees were drawn into the sea by the waves. Helpers were unable to reach the affected people. Some of them ran away from those places, when the huge waves arrived, to protect their lives. They stayed in schools and camps. Trees were up-rooted and the buildings were damaged.

Generous people rushed to help the victims. They brought essential things such as food, clothes, medicines etc. The survivors were very sad because they had lost their family

members, relations and valuable things. All of us helped these people in different ways because we considered them as our relatives. They were in a pathetic situation. We consoled them with kind words to ease their minds. The government and non-governmental organizations helped to relieve them from their miseries. India, America, France, Japan, Italy and many other countries rendered immediate assistance. They cared for the affected people for they gave large sums of money and things.

The government provided tents and huts. Health officers sprayed insecticides. People replanted saplings because huge trees had been up-rooted. Foreign medical teams visited the places and organized free medical camps to treat victims. Organizations gave tools and implements to the workers. Local and foreign people helped children to receive education. The government supported the workers in obtaining employment. The government also issued ration cards to the affected.

Some people are still staying in camps and experiencing severe hardships. Many people are mentally or physically affected and are unable to do their daily work.

Their distresses remind us that we are never safe. The hardships we undergo are the harvest of the harm we did to our environment. So we must protect our environment and live in harmony with Nature

HELPING TSUNAMI VICTIMS



TCT Staff and Volunteers went to action on 26.12.2004
to organize relief for the Tsunami Victims

A MAN WITH A MISSION

When I walked into the TCT office that morning, I was surprised to see, at the desk, a fair, middle-aged man in sarong and T-shirt. We had never met before. He was busy attending to the needy.



Many a time had I passed the TCT complex down Navalar Road, Nallur but I never cared to step in even out of curiosity. Then it happened. Mr.Thiyagendran had come on a holiday and was available. I chose to meet him.

Meeting this charming, unassuming man was an experience. Extremely modest and reluctant to talk about himself, I had to drag him into conversation.

Q : Tell me about your background your childhood and education.

A : My father Vamadeva was a P.W.D overseer. I am the second among the five children. My father was a tennis player. I played football and hockey. I captained our college hockey team (1969 - 1970). When I moved to Ja-ela, I continued to take an active part in sports. I played football for Western province. I was also wrestling champion. (W.P)

Q : When did you go abroad?

A : That's a long story. I went to India in 1976. From there I traveled overland to Iran. I spent four years there.

Q : What did you do?

A : I was a Store- Keeper in a British firm. Then I went to Greece. I worked for four years in a Greek ship.

Q : You liked this job?

A : Well, the experience was worth it. I have always been a rolling stone. So I moved to Switzerland in 1985. I started off doing odd

jobs. Then I joined the present firm as a mechanic. We dispose used cars. We recondition vehicles and sell them to agents.

Q : What do they do with them?

A : They export them to Bulgaria, Poland, Czechoslovakia and ...

Q : Tell me about your family.

A : I am married. I have two daughters and a son. My daughters are doing Medicine and the boy is doing Business Management.

Q : In Switzerland?

A : Of course. They were the first Sri Lankan students to enter the Medical College there.

Q : How proficient are they in German?

A : They have had their secondary education in German. In fact my daughters are proficient in three languages.

As translators their services are sought on a regular basis.

Q : Ok. How were you motivated to embark on your Charitable Trust?

A : I always remember my humble beginnings. Things were not served on a platter for me. I had to work hard. Still, I work hard. I can work for more than 12 hours at a stretch. Perhaps I owe this to sport... What did you ask me?

Q : About the Trust. About going all out to help the needy.

A : The purpose of our life is to do good. You don't need any prompting. Your impulse will guide you. I happened to be in Sri Lanka when the Tsunami struck. I thought I must do my part. I organized the Childrens Home. On a visit to Maharagama Cancer Hospital I saw for myself the plight the patients who knew they were dying. A good number of them were in financial difficulties..... we identified sixty such cases. They are now paid a monthly allowance of Rs 500/= Now the Trust is working in collaboration with the doctors at the Jaffna Teaching Hospital. They recommend those who need help.

Q : What other projects have you undertaken?

A : As you know, the War has played havoc in the lives of our people. There are an unprecedented number of widows in the

community. We help 102 women - headed families on a regular basis. We have also identified 67 families that are very poor. We pay them Rs 300/= per month.

Q : Don't you think that such assistance keeps them in a state of dependence? As the saying goes, rather than giving someone fish daily, it is better to teach him fishing.

A : I am mindful of that. Our training center is offering vocational training for young women.

Q : What do they train for?

A : Sewing. Dressmaking. We have already trained three batches. Now, the fourth batch (of 35) is being trained.

Q : Who are these trainees? How do you select them?

A : We go to the somewhat backward areas. There are young people who need some guidance.... some help. We train them. They can go back and fend for themselves. They motivate other youth.

Q : How do they make a start in life?

A : We help them to get bank loans. In fact we stand surety for them. Gradually they become self reliant. We have ourselves absorbed ten girls into our garment unit.

Q : I am aware that you are helping needy students in a big way. Could you give me details please.

A : Yes. The Trust pays stipends to about 1500 students from the rural schools. It is channeled through the principals. Each child opens a savings account with the bank. We pay Rs 150/= to 200/= monthly. The child can withdraw money only with the permission of the principal. The Trust has also helped some schools with desks, chairs, cupboards etc.

Q : How about the health sector?

A : With the help of some volunteer doctors we organize medical camps in backward areas.

Q : How do you reach the community?

A : Through leaders- through community centers. Without their participation it is impossible.

Q : Any other project you have mooted with community participation?

A : I will mention one. Kaitady is a fairly backward area. We have built 25 toilets there. We supply the building materials. The community provides the labour.

Q : Excellent. Isn't environmental protection your concern too?

A : Why not? A lot of our palms have been destroyed during the War. We issued 3500 coconut seedlings. We have also issued perennial plant seedlings to temple, schools and other public institutions.

Mr. Thiyagendran's social consciousness is amazing. There are people waiting to see him to seek assistance. I see hope in their faces. They are sure the TCT will help them. I leave impressed and inspired.

S.Pathmanathan.

CHARITY

Invitation to be partners in our charitable service

Philanthropists and well-wishers who wish to be partners in our charitable activities are welcome to send in their contributions to the under mentioned accounts.

Thiyahie Charitable Trust
Hatton National Bank Ltd.
Jaffna
A/c No: 86548019

TCT Childrens' Home
Hatton National Bank Ltd
Jaffna.
A/c No : 14465011



Hon. P. Chandrasekaran M.P. wearing a shawl to Mr. Thiyagendran as a token of gratitude for his generous assistance to the hill - Country Tamils in the field of Education and Economic Development

PROPOSED LANDMARK PROJECTS FOR 2006

FUNERAL SERVICE

In our social set up conducting a funeral has become a burden - financially. The worst - affected are the poor who pawn / sell their jewellery or raise loans on ruinous terms to give a decent funeral to the departed. The Trust is drawing up a plan to help the very needy to do the last rites to their beloved.

STIPEND TO NEEDY STUDENTS

It is proposed to give a monthly stipend of Rs 750/= each to needy students of the Medical Faculty, Jaffna University. The beneficiaries will be identified in consultation with the Dean, Medicine and the Medical Students Union.

THANK YOU

The TCT wishes to thank Mr.Sellathurai Laxman proprietor, Subarani Jewellers 185 ¼ Sea Street, Colombo-11 for his unstinted support to our endeavours.

“அன்புடையார் என்பும் உரியர் பிறர்க்கு” - வள்ளுவம்

பேயாகிராஜன்

யாழ்ப்பாணத்து நல்லூர் என்றால், நம் நலங்காக்கும் கந்தன் அருள் ஆலயமும், தமிழுக்கும் சைவத்துக்கும் வாழ்வும் வளமும் வழங்கிய நாவலர் பெருமானின் நினைவும் நம் மனத்தகத்தே தோன்றும். அத்தோடு இன்று ஏழைகளுக்கு ஈத்துவக்கும் இன்பம் பெறும் “தியாகி அறக்கொடை” நிறுவனமும் எம் இனிய நினைவுக்கும் வருகிறது.

நல்லூரிலே நாவலர் பெருமான் அவதரித்த இல்லத்துக்கு அருகிலே, பிறர் நலம் பேணும் இந்தப் பெருமைமிகு தர்மஸ்தாபனம் தர்மசிந்தனைச் செயற்பாடுகளோடு மிக்க மலர்ச்சியுடன் தலைநிமிர்ந்து நிற்பதைக் காணுன்ற போது, உண்மையிலே என் உள்ளமெல்லாம் பூரிப்படைகிறது, பெருமிதம் கொள்கிறது, நெஞ்சார வாழ்த்துகிறது.

வாழ்க்கையில் அல்லல்களும், தொல்லைகளும் எல்லை இல்லாதன, ஆழி அலைகளைப் போல ஓய்வில்லாதன, அதுவும், அறச்செயற்பாடுகள் நலிந்து மறச்செயற்பாடுகள் மலிந்தும் காணப்படுகின்ற இந்த இடர் மிகுந்த வேளையிலே துன்பங்களும் துயர்களும் எண்ணிலடங்காதனவாக, சொல்லொணாதனவாக உள்ளன.

மனிதநேயம் என்ற மாளிகையின் அத்திவாரமும், கொடு முடியும், எல்லாமே அன்பும், பரிவும், கருணையுமே தான். “வாடிய பயிரைக் கண்டபோதெல்லாம் வாடிய வள்ளாலாரைப் போலவும், சொந்தச்சோதூரர்கள் துன்பத்தில் மாய்தல் கண்டு சிந்தை இரங்கிய மகாகவி பாரதியைப் போலவும், பிறர் துன்பங்களைக் கண்டு சிந்தை இரங்கிய மகாகவி பாரதியைப் போலவும், பிறர் துன்பங்களைக் கண்டு பரிவும், வேதனையும் கொண்டு, துயர் துடைக்கும் உதவுகரங்களை உடனடியாக நீட்டவேண்டிய மனிதநேயம் முற்றாக மாய்ந்து போகவில்லை என்ற மன ஆறுதல் இந்த அறக்கொடை நிறுவனத்தைப் பார்க்கின்ற போது ஏற்படுகின்றது.

ஸ்ரீமான் தியாகியும், அவரது சிறப்பு வாய்ந்த “தியாகி அறக்கொடை நிறுவனமும் இருப்பதனால் யாழ் மண்ணில் நல்ல வண்ணம் வாழலாம், யாதுமோர் குறைவில்லை என்று எண்ணத் தோன்றுகிறது. மனிதநேயம் மிகந்த, ஆயிரத்தில் ஓர் அரிய தமிழ் மகனாய், ஓளவை மூதாட்டியின் “அறஞ்செய விரும்பு”, “செல்வர்க்குழகு செழுங்கிளை தாக்குதல்”, வள்ளுவப் பெருந்தகையின் “அன்றறிவாம் என்னாது அறஞ் செய்க” என்ற

அமுதமொழிகளைக் கசடறக் கற்றுணர்ந்தவராய், அதற்குத் தக நின்று ஏழைகளுக்கும், இன்னலடைந்தோர்க்கும், கல்விக் கண்களை இழந்தோர்க்கும் நோயினால் துன்புறவோர்க்கும், பிரியமான பெற்றோர்களை இழந்து தவிக்கப் பிள்ளைச் செல்வங்களுக்கும் தன்னாலான, கைமாறு கருதாத சேவையினை நிறுவன ரீதியாக வழங்க வந்திருப்பது மிகப்பெரிய செயலென்றே தோன்றுகின்றது.

பொருட்செல்வம் பெற்றவர்கள் எல்லோரும் அன்போடும், தயையோடும் தர்மத்தோடும், சத்தியத்தோடும், ஆத்மசுத்தியோடும், பணியோடும் பணிகளைச் செய்வார்கள் என்று எண்ணமுடியாது. அதற்கு அருட்செல்வமும், சமூக உணர்வும், உள்ளத்திலே உத்தமமான குணநலன்களும் வேண்டும்.

“உள்ளொளியுடையவராய், உயர்வான குணநலன்கள் நிறைந்த நெஞ்சினராய், அறஞ்செய விரும்பும் செழுங்கிளை தாங்கும் செல்வராய், செம்மலாய் ஸ்ரீமான் வாமதேவன் தியாகேந்திரன் விளங்குகின்றார். தந்தையாரிட்ட இயற்பெருக்கேற்ப தகுந்த உண்மையான தியாகியாக, அறக்கொடை நிறுவனத்தை யாழ் மண்ணிலே நிறுவிப்பெறுபது மிக்க மகிழ்ச்சியைத் தருகிறது. தந்தையார் இன்றிருந்தால் தனையனின் இத்தர்ம கைங்கரியத்தைக் கண்டு இறம்பூது எய்திருப்பார். “இவன் தந்தை எந்நோற்றான் கொல்” என்று எண்ணுகின்ற வகையில் தியாகியின் செயற்பாடுகள் அமைந்திருக்கின்றன.

“எல்லோரும் இன்புற்றிருக்க” விரும்பும் உயர்ந்த எண்ணங்களும் செயற்பாடுகளும், தியாகியின் பிறவிப் பெருமையையும், பயனையும் எடுத்துக் காட்டுகின்றன. வான்புகழ் வள்ளுவப் பெருமையையும், பயனையும் எடுத்துக் காட்டுகின்றன. வான்புகழ் வள்ளுவப் பெருந்தகை கூறுவதைப் போன்று, இவரும், இவரது இனிய நிறுவனமும் பிறர்க்குதவும் உயர் நடுவேயுள்ள நன்னீருற்றும், நல்ல பழமரமும் என்றால் அது மிகையாகாது.

“பூமியிலே வாழக்கிடைக்கப் பெற்ற வரப்பிரசாதத்திற்கு நாம் வழங்கும் வாடகை சேவையே” என்ற ஒப்பற்ற வாசகத்தினைத் தாரக மந்திரமாகக் கொண்டு இறைசெய்நன்றி உணர்வோடு மக்கள் சேவையை மகேசன் சேவையாகச் செய்துவரும் இந்நிறுவனம் எதிர்காலத்தில் இன்னும் தன் உதவிக்கரங்களை அகல விரித்து செயற்படும், செயற்பட வேண்டும் என் நினைக்கிறேன்.

வருத்தப்படுகின்றவர்களுக்கு அளிக்கப்படும் இதமான ஆறுதல் வார்த்தைகள் பெரியவைதாம் அதைவிட பலமடங்கு தர்மசெயற்பாடுகள் மேலானவை. இன்னல்கள் ஏதுமற்ற இனியதொரு மேம்பட்ட சமுதாயத்தைக் காணவிரையும் இந்நிறுவனத்தாரின் இலட்சியக் கனவுகள் நிச்சயம் நிறைவேறும்.

போர்ச்சுகுலாலும், இயற்கை அனர்த்தங்கள் போன்றவற்றாலும் சமுதாயத்தின் பல பகுதியினர், பல்வேறுபட்ட விதங்களில் பாதிக்கப்பட்டு பாழடைந்துள்ளனர். வேதனைகள் விஞ்சியுள்ளன. வேதனையே வாழ்க்கையாக உள்ளது. இந்த வேதனைகளிலிருந்து விடுபட்டு, வளமான சமுதாயத்தைக் காணப்பாதிக்கப்பட்ட சமுதாயப் பகுதியினரையும் துறைகளையும் இனங்கண்டு, உண்மையிலே உதவி தேவைப்படுபவர்களையும் இனங்கண்டு இந்நிறுவனம் செயற்படுகிறது.

அடிப்படை வசதிகள் ஏதுமற்ற பகுதியினர், கல்வி வறுமையில் வாடி தம் வாழ்க்கையை இழந்து கொண்டிருக்கும் இளைஞர் பகுதியினர், உடல், உள, ஆராக்கியத்தை இழந்து பரிதவிக்கும் பகுதியினர், தம் இனிய பெற்றோர்களை இழந்து அதனால் வாழ்வில் எல்லாவற்றையும் இழந்து வாடி வதங்கி பரிதவிக்கும் பிள்ளைப் பிஞ்சுகள், பொருளாதாரக் கஷ்டங்களால் துயருறும் பகுதியினர் என்றெல்லாம் இனங்கண்டு இந்நிறுவனத்தின் செயற்பாடுகள் அமைந்திருக்கின்றன. இந்நிறுவனம் ஆரம்பிப்பதற்கு முன்னதாகவே தியாகி அவர்கள் உதிரியாகப் பல்வேறு உதவிகளைச் செய்து வந்தார் என அறிகிறேன். இன்று நிறுவனமாக, இன்னும் நடைமுறைச் சாத்தியமான, ஆக்க பூர்வமான செயற்பாடுகளைத் திட்டமிட்டுச் செயற்படுத்துவதற்கு ஆற்றல் வாய்ந்த அணியினர் அவருக்கு உதவியாக இருப்பதைக் கண்டு மிக்க மகிழ்ச்சி.

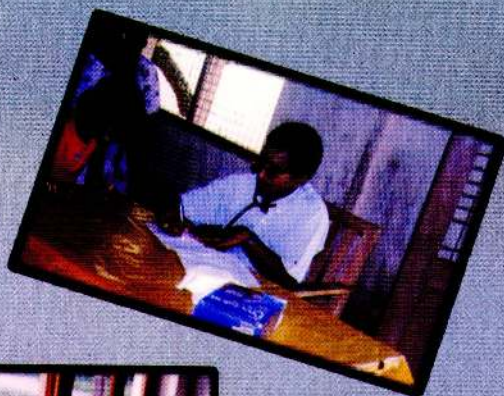
வெறுங்கை முழுமிடாது, இந்தப் பழமொழி பொருளாதாரத்தின் முக்கியத்துவத்தைக் காட்டுகின்றது. மனமிரந்தும் தர்மச் செயற்பாடுகளுக்கு மூலதனம் வேண்டும். இதற்கான மூலதனத்தை நிறுவனருடைய பெருநிதியோடும், பல்வேறு நிதியைப் பெறுகின்றது. தொழில் முயற்சிகளிலே வேலையற்ற, பொருளாதார நிலையில் நலிந்துள்ளோர்க்கு வேலை வாய்ப்புக்களை வழங்கி அவர்களின் வாழ்க்கைத் தரத்தை உயர்த்தியும், அதேவேளை நிறுவனத்தின் பரோபகாரத் தொண்டிலே அவர்களையும் பங்களாளர்களாகச் செயற்படச் செய்யும் திறனம் என் மனத்தைக் கவர்ந்துள்ளன.

தொண்டுகளிலே கல்விக்கும், புற்று நோயாளருக்கும் வழங்கும் உதவிகளும் என் மனத்தை மேலும் கவர்ந்துள்ளது. ஆயிரமாயிரம் ஆலயங்கள், அன்னசத்திரங்கள் அமைப்பதைவிட ஆங்கோர் ஏழைக்கு கல்வி புகட்டும் மிக உயர்ந்த தர்மம். மேலும் ஆங்கிலக் கல்வி போன்றவற்றுக்கும் முக்கியத்துவம் கொடுத்திருப்பது இன்றைய கல்வித்தேவைகளைப் பூரணப்படுத்தும் என் நினைக்கிறேன்.

இந்த இனிய நிறுவனத்தின் தொண்டுகள் வற்றாது பேராறாகப் பெருகி, நம் சமூகத்தை வாழ்விற்கும், வளம் பெறச்செய்யும் என்று நம்புகின்றேன். நல்ல இக்கதைக்கரியத்திற்கு உற்ற துணையாக உறுதுணையாக ஞான வைரவப் பெருமானின் அருள் கிடைக்க வேண்டுகின்றேன்.

ஓம் சாந்தி! சாந்தி!! சாந்தி!!!

TCT's COMMUNITY HEALTH PROJECT



Doctors examining patients at Medical Camps



Dispensing medicine
to patients

Patients waiting for
their turns



தியாகி அறக்கொடை நிறுவனமும் சமூகமும்

ச. தர்மவிங்கம்

அதிபர்,

யா/இடைக்குறிச்சி ஸ்ரீ சுப்பிரமணிய வித்தியாலயம்,

வரணி.

“தக்கார் தகவிலர் என்பது அவரவர் எச்சத்தால் காணப்படும்” என்னும் வள்ளுவன் வாக்கிற்கு இணங்க தக்கவர் என சமூகத்தால் போற்றக் கூடியவராய், பல நற்கருமாங்களை ஆற்றிவரும் தியாகி நிறுவனத்தின் இயக்குநர்க்கு ஆசி கூறுவதில் நான் மட்டற்ற மகிழ்ச்சியடைகின்றேன்.

“கொள்ளிக்கும் பட்ட கடனுக்கும் என்னைக் குறித்தல்லால் துள்ளித்திரியும் பருவத்திலே எந்துடுக்கடக்கி பள்ளிக்கு வைத்திலனே” என்று சிறுவன் பள்ளிப் பருவத்தில் தான் கல்வி கற்கத் தனது தந்தை ஊக்கம் எடுக்கவில்லை என ஆதங்கப்படுவதாகப் படித்திருக்கிறோம். அடிப்படிப்பட்ட நல்ல பணியை தந்தையை விட ஒரு படி மேலான இடத்தில் நின்று ஏழைச் சிறுவர்க்கு மாதம் தோறும் ரூபா 200/= காகிதாதி, எழுதுபொருட்கள் கொடுப்பனவாகவும், போசாக்கு உணவுப் பொருட்கள் கொடுப்பனவாகவும், போசாக்கு உணவுப் பொருட்களாகவும் வழங்கி அவர்களைப் பள்ளிக்குச் சென்று கல்வி கற்பதற்கு ஊக்குவித்து வருவது பலராலும் பாராட்டப்படவேண்டிய ஒன்றாகும்.

மேலும் பாணையில் இருந்தால் தான் அகப்பையில் வரும் என்பதற்கிணங்க குடும்பம் செழிப்பாக இருந்தால் தான் மாணவர் பெற்றோரால் கல்வி கற்க அனுப்பி வைக்கப்படுவர். இல்லையேல் அவர்கள் சிறுவதிலேயே உணவுக்காக வேலையில் ஈடுபடுத்தப்படுவார்கள். இதனால் சிறுவர் துஷ்பிரயோகம் என்னும் செயலை பெற்றோர் செய்ய வேண்டி வருகின்றது. இதனால் வறிய குடும்பங்களிற்கு குடும்ப நிலைக்கு ஏற்ப வறுமை நிவாரணமாக மாதமாதம் ரூபா 500/= ந்கு குறையாத தொகையும் வழங்கப்படுகின்றது. இதுவும் பாராட்டப்பட வேண்டிய விடயமாகும்.

தியாகி அறக்கொடை நிறுவனம் கணவரை இழந்த கைம்பெண்கள் தமது வாழ்க்கையைத் தொடர்வதற்காக சிறு கைத்தொழில் முயற்சிக்கு கடன் உதவியாக ரூபா 5000/= இல் இருந்து 15000/= ரூபா வரையான தொகையைக் கடனாக வழங்கி அவர்களையும் வாழ்க்கையில் முன்னேற வழி செய்வதை பெண்கள் சமுதாயம் நிச்சயமாக பாராட்டாது இருக்க முடியாது.

படித்த பெண்கள் வீட்டில் அடைபட்டு இருக்காது பெண் அடிமை என்ற கொடுமையில் இருந்து விடுபடவேண்டும் என்ற நல்லெண்ணத்தினால் படித்த வறிய பெண்களுக்கு தையல் பயிற்சியை இலவசமாக வழங்கி அவர்களுக்கு வேலைவாய்ப்பினையும் வழங்கி வருகின்றது.

யாழ்ப்பாணத்தைப் பொறுத்தமட்டில் இன்று ஆங்கிலக்கல்வி ஏட்டுச் சுரைக்காயாக இருப்பதை அறிந்து மாணவர்களிடையே ஆங்கில அறிவை வளர்க்கும் பொருட்டு ஆங்கில ஆசிரியர்கள் இல்லாத பாடசாலைகளில் ஆங்கில ஆசிரியர்களுக்கு ஊக்குவிப்புத் தொகை வழங்கி மாணவர்களுக்கு ஆங்கிலக் கல்வியையும் புகட்டி வருகின்றது. அத்துடன் தாய் தந்தையை இழந்த குழந்தைகளைத் தத்து எடுத்து வளர்த்து அவர்கட்கு உடை, உணவு, கல்வி என்பனவற்றை வழங்கி அவர்களுக்கு தாய், தந்தையாகவும் இந்த நிறுவனம் செயற்பட்டு வருகின்றது.

மேலும் உணவம் உற்றவர்கட்கு முச்சக்கரவண்டியை வழங்கி அவர்கட்கு வாழ்வில் மறுமலர்ச்சியை தேடிக்கொடுத்து வருகின்றனர். அத்துடன் உள்நாட்டுடன் தமது பணியை நிறைவு செய்யது பாரத தேசத்திலும் ஏழைச் சிறார்கள் கல்வியில் உயர்ந்திட பலவழிகளிலும் பணிகளை ஆற்றி வருகின்றனர்.

இவ்வாற அளப்பரிய சேவையாற்றி வரும் தியாகி அறக்கொடை நிறுவனத்தின் பணி மென்மேலும் வளர்ச்சி பெறவேண்டுமென யாழ் / இடைக்குறிச்சி ஸ்ரீசுப்பிரமணிய வித்தியாலய பெற்றோர், மாணவர், ஆசிரியர் சார்பாக வாழ்த்து தெரிவிப்பதில் பெருமையடைகின்றேன்.

- ❖ Education is the ability to meet life's situation.
- ❖ The great aim of education is not knowledge but action.

Gr - 5 SCHOLARS

*The following Thiyahie scholars have
been successful at the Gr5 scholarship Exam (all island level)*



Nadaraja Gobika

Vaddu Hindu College



Balasuntharam Kawsana

Idaikurichi Sri Subramania Vidyalayam.

Education for children from vulnerable families development support by thiyahie charitable trust fund : A model

Mrs. P.Rajeswaran

Director,

INS-GD Moolai Chulipuram,

Srilanka.

Scholarships were offered to 52 children from poor families identified from all the (30) schools in Chankanai D.S.division in the year 2004. The children were selected by teachers and principals of the respective schools.

Thiyahie Trust Fund provided Rs 200/= per month to each child as support for its education. In all 59 children are benefited. Every month the parents of the children meet at the INS-GD training centre. Representative from Thiyahie Charitable Trust and micro finance officer from INS-GD meet the parents and handover the grant to them personally.

The Assistant Director of Education Chankanai D.S.division called the meeting of all the school principals and briefed them about this arrangement.

Children are encouraged in their education and their progress monitored by their respective class teachers and principals. In 2004 Vaddu Thirunavakkarasu school student Paramanathan Sunthara Nadarajah got through the 5th Std scholarship exam. In 2005 Vadu Hindu college students Kobika Nadarajah got 130 marks and passed the same Exam.

Parents are mobilized for regular saving habit (small amount) and motivated to start / improve Income Generation Activities supported by INS-GD. Five parents received loans of Rs.60000/= from the microfinance project of the INS-GD for poultry and cattle rearing four parents got revolving loans of Rs.40000/= each for Income Generation.

Children from vulnerable groups got an opportunity to come up in thier life by the Thiyahie Trust Fund. The parents of these children got and opportunity to learn the savings habit.

Start self employment to increase their income level.

This experience can be shared with others and extended to other locations. Thus education becomes the entry point for development.

- ❖ Education is the key for all success
- ❖ A Successful man is he who can lay a firm foundation with bricks that others throw at him
- ❖ When you talk, you can say something you know when you listen, you may learn what someone else know

THE GENESIS OF THIYAHIE CHARITABLE TRUST

S. Thurairajah,

19, Pandarakulam Lane,

Jaffna.

'Nallur' literally means 'The Good Country' of hallowed traditions, the abode of Lord Murugan, a temple of mistic fervour and the birth place of Hindu Revivalist and Savant. Srila Sri Arumuka Navalar. The attributes of Nallur are numbers and it is a wonder of wonders in close proximity to the birth place of the savant has risen a charitable institution of startling munificence, breath taking in scope, dedicated to serve the needs of the poor, the poorest among the poorer to wipe out their tears, to succour the widows and orphans, to feed, clothe and educate the darlings of chill penury and supply the basic wants of the incurables the forgotten children of God!. It is a fantastic venture of an inspired individual whose God given bounty is spent on the poor as that alone is always retained here and hereafter.

The originator of this grand project unaided by any, unseen and divinely inspired, is blessed by the Deas in High Heaven reminiscent of "KHAMA DHENU"the ever yielding heavenly cow of the milk of human kindness and the "KATPAKATHARU" the wish fulfilling heavenly tree, that our ancient lore had proclaimed in trumpet tones.

This rara-avis, the prime source of this project, divinely inspired with a vision, mission and a mandate with a heart of gold, of intimate variety shuns the lime - light revelling in all his actions and disbursing his gifts so much so that his right hand is unaware of what the left hand does!

His ideal is "Charity to all and malice to none : ever do good : at all the times, here and now, to the lost and forlorn for tomorrow may be late"

This great humanist, lover of the fallen and the weak is not bound by man made barriers and discriminations and follows the dictum of **Saint Valluvar** and **Poetess Auvvalyar** remaining far from the maddening crowd ignoble strife with his sober wishes hidden from the public glare! That indeed is the high water mark of this munificent person one in a million.

He is the gifted son of Late Mr.Vamadevan and he rightly bears the name of THIAGENDRAN-Like GOD INDRA, a symbol of self sacrifice. If his father had been alive today, he would have rejoiced at the humanitarian activities of his dear son! After all, who is the father who would not have rejoiced at the humanitarian activities of his dear son. After all, who is the father would not have prized such a son.!

The existence of the THIYAHIE CHARITABLE TRUST at Nallur at the present time is a boon to hundreds of families displaced. Jobless, with their breadwinners old or sickly or dead. Verily verily, Mr.Thiagendran's munificence at a time as the present time in our part of the country in the life of the poor in the midst of many trials and tribulations is a great boon. His broad - based innovative enterprises contribute to the success of his noble mission ably assisted by like minded personnel who form backbone of his organization.

Anyone would be touched by Mr.Thiagendran's grand design to rejuvenate society, to serve the poor, the depressed, the suppressed and the oppressed by vicious circumstances that are a stumbling block for the regeneration of a vibrant society.

May this compassionate servant of society flourish and prosper and be blessed by the three and thirty Angels of the universal Lord for his noble task to continue unhindered like the ever flowing river in all this plenitude showering on him and his Trust the SUMMER'S AEUNDANCE and Winter's supply for the glory of mankind

OM SHANTHI! SHANTHI! SHANTHI!

***The TCT supplied shoes to 34 deserving Students of Suthumalai Chinmaya
Bharathi Vidyalayam***



TCT CHILDRENS' HOME

It's no exaggeration to assert that children are the most valuable asset of a nation. Further it is today's children who are to become tomorrow's citizens and leaders. It is therefore imperative on the part of individuals, Society and the state to provide the maximum facilities and safety to children particularly during the formative infant and adolescent stages.

Nevertheless during the last three decades in a country like Sri Lanka where ethnic violence and continuous war has become the order of the day, where real peace is honoured more in the breach than in the observance particularly in the North - East province children have become the most vulnerable sector of the population. The civil war in Sri Lanka has rendered thousands of children homeless, limbless and destitutes. The position has been further aggravated by the natural catastrophe of tidal waves which took place on the 26th of December, 2004. Roughly 30 to 40 thousand people lost their lives on this terrible day for no fault of theirs and equal number of persons have lost their homes, their dear and near ones and all their worldly possessions.

On the fateful day when tsunami caused havoc in the northern and eastern parts of Sri Lanka our founder happened to visit Pt. Pedro the northernmost point of Jaffna to provide charity and make donations to the needy. He was unaware just like any one else as to what has in store in a minute two. Within the twinkling of an eyelid he witnessed with his own eyes the great deluge that engulfed the coastal belt of the Jaffna peninsula. The rest is part of history which the whole world is aware of.

This personal firsthand experience moved him to tears and left a deep impression in his mind. By nature a man of altruism and overflowing philanthropic disposition he was determined and took a firm decision to provide a children's Home to the destitute children.

The outcome of his decision is the childrens' Home that is located at No 595, Navalar Road, Nallur, Jaffna, which was founded in January, 2005. This establishment initially

provided refuge to the children who were well and truly affected by the Tsunami in Point pedro. They were chapersoned personally by the founder on 26.12.2004, to the new home where they were to live thereafter. Today the number of children in the home has risen to eight and many more are viceing with each other and knocking at the door to get admission.

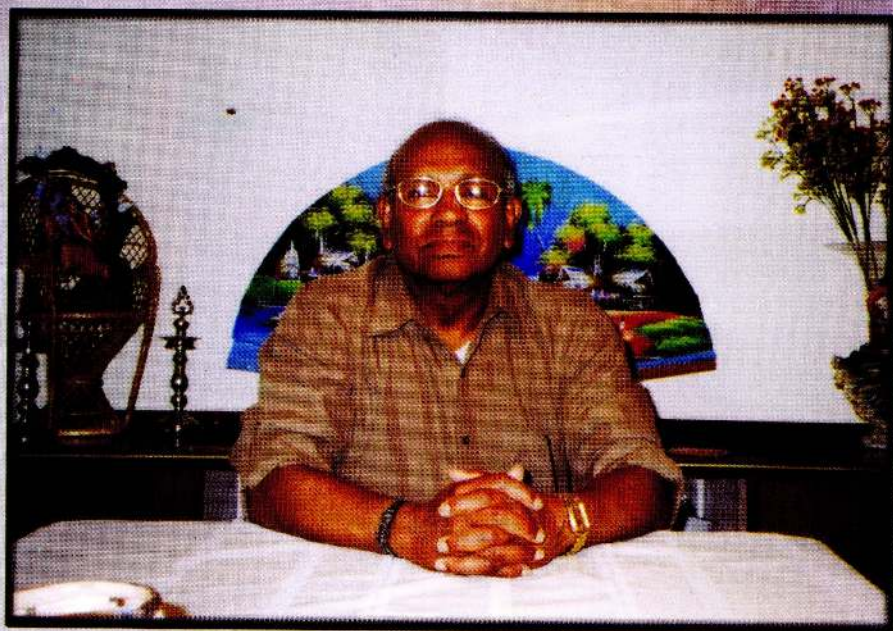
A combination of reasons and factors has prevented the administration to promptly provide shelter to every child who seeks it. The state rules and regulations on admission to childrens' home have a restrictive impact in the in take of children to the children's home.

Domiciled in the playground of Europe namely Switzerland for several years our founder is well aware of the high regard in which children Home are held in that country and is deeply concerned that in his homeland where such Homes are most needed there is much to be desired. He is deeply conscious that every child has three aspects namely body, mind and spirit and that an education which caters to the development of all these aspects should be imparted to that children. Besides the provision of food, clothing and shelter they need love, care and attention most.

Many well - wishers and like mined persons assisted the founder in this endeavour. Special mention should be made of Mr. Varendran, chartered Accountant and his family who provided the building to house this Home, Mrs.Gnanabikai who donated children's toys and play things such as merry go round, pyramid, Sea shore, slide and swings to the value Rs. 110000/=. Our grateful thanks are due to them.

The Internationals childrens' day on 1/10/2005 was celebrated by us on a grand note by conducting competitions and contests staging plays with active participation of the children in the neighbourhood. Gifts were awarded to the Children. On the completion of the first year of existence of this home may we pray to the almighty that this name should go from strength to strength serve as a becon to the entire Jaffna peninsula in the years to come.

**Mr and Mrs. Varendran of Nallur who have generously given
their house on a rent - free basis for running the T.C.T
Childrens' Home**



Expression of Thanks Contributions from U.S.A

We profusely thank the following generous hearted Ladies and Gentlemen for their contributions towards the welfare of Children of the Children's Home.

Thelma T. Fernandez. M.D	\$ 100
Reginala Sampson U.S.A	\$ 100
Sierra Gastroenterology U.S.A	\$ 250
Burkey Cox Evans U.S.A	\$ 150
Verne Thangavel U.S.A	\$ 151
Mrs. Anusha Nair U.S.A	\$ 100
Dr. Hong U.S.A	\$ 300
Mr. Krishnan U.S.A	\$ 30
Rita U.S.A	\$ 20
Dr. Mrs. Selva gna U.S.A	\$ 200
Mrs. Saro	\$ 25
Mr.Mrs. Parameswaran U.S.A	\$ 600
Mrs.P.Gnany- Play items for Children's home	Rs 110000/=

இன்று சமூகத்துக்குத்
தேவையானது சொல்
அல்ல செயலே



We wish to express our deep gratitude to:

- ▷ the contributors of the articles etc.
- ▷ Mr. T. Sanathanan, Lecturer who designed the cover
- ▷ Mr. S. Pathmanathan who edited the Dawn

Thiyahie Charitable Trust
Jaffna.

