



TERANG

SURAT KHABAR ORANG MELAYU SRI LANKA

(Successor to Persatuan Melayu
Kurunegala - Newsletter)

DECEMBER 1996 (Vol.10 - No.4)

SUPPLEMENTARY

CIRCULATION - RESTRICTED

SIMPOSIUM MELAYU SEDUNIYA
(23 - 26 SEPTEMBER 1996)

anjukan
YAYASAN SEKRETARIAT MELAYU ANTARABANGSA

Perasmian oleh
YAB DATO' SERI ANWAR IBRAHIM
TIMBALAN PERDANA MENTERI MALAYSIA

Di Dewan Jubli Perak, Shah Alam
Selangor, Malaysia, Isnin, Jam 8.30 pagi, 23-9-96

OBJEKTIF SIMPOSIUM

- Untuk membina jaringan hubungan dan kerjasama antara individu, kelompok dan organisasi bangsa-bangsa serumpun di dunia.
- Untuk menganalisa dinamika yang sedia ada pada pelbagai kelompok bangsa serumpun dunia supaya dapat saling dimanfaatkan.
- Untuk menerokai dan mendedahkan kepada masyarakat umum akan gejala sosio-budaya bangsa dan masyarakat Melayu di seluruh dunia.

SEKAPUR SIRIH

Saya mengucapkan tahniah kepada Yayasan Sekretariat Melayu Antarabangsa kerana berjaya menganjurkan Simposium Melayu Sedunia ini. Simposium ini mempertemukan cendekiawan di seluruh dunia bagi meluaskan lagi perbincangan tentang jaringan hubungan dan kerjasama antara masyarakat Melayu di dunia terutama di dalam bidang kebudayaan, perdagangan dan keilmuan.

Yayasan Sekretariat Melayu menjadikan kesamaan sejarah dan kebudayaan bagi menjalin hubungan yang lebih erat merentasi sempadan kenegaraan. Usaha ini adalah menepati seruan kepimpinan negara yang berhasrat supaya orang-orang Melayu menjadi

lebih global. Yayasan Sekretariat Melayu Antarabangsa seharusnya menjalin hubungan pendidikan, budaya dan ekonomi dengan badan-badan dan organisasi bukan Melayu bagi mewujudkan persahabatan dan persainan yang sihat ke arah mencapai Kesejahteraan dan keharmonian sejagat.

Akhir sekali saya mengalu-alukan semua perwakilan dan luar negara yang merupakan saudara serumpun kita dan berharap peluang ini dijadikan landasan untuk mengeratkan hubungan silatulahim antara kita.

YAB DATO' SERI ANWAR IBRAHIM
Timbalan Perdana Menteri Malaysia

(PROGRAMME)
 ATURCARA MAJLIS PERASMIAN
 SIMPOSIUM MELAYU SEDUNIA

TARIKH : 23-9-1996 (ISNIN)
 JAM : 8.30 pagi
 TEMPAT : Dewan Jubli Perak Shah Alam Selangor

8.30 pagi : Ketibaan dif-dif dan para jemputan
 8.40 pagi : Ketibaan tokoh-tokoh luar negara
 8.50 pagi : Ketibaan YAB Menteri Besar Selangor
 9.00 pagi : Ketibaan YAB Timbalan Perdana Menteri Malaysia
 9.05 pagi : Bacaan Doa
 Persembahan Pentomen
 9.45 pagi : Ucapan aluan oleh YAB Tan Sri Dato' Hj. Muhammad Hj. Muhd Taib,
 Menteri Besar Selangor merangkap Pengerusi Lembaga Yayasan
 Sekretariat Melayu Antarabangsa
 : Ucapan perasmian oleh YAB Dato' Seri Anwar Ibrahim, Timbalan
 Perdana Menteri Malaysia
 : Pelancaran Direktori Melayu Sedunia
 : Menyaksikan memorandum persefahaman antara RTM, SMA dan GAPENA
 : Lawatan ke Pameran
 : Jamuan Ringan
 : Bersurai

(PANELS)
 ATURCARA PENUH SIMPOSIUM

<u>Tarikh</u>	<u>Masa</u>	<u>Tajuk/Perkara</u>
24 Sep 1996	8.30-10.30 pagi	PLENO III: PENDIDIKAN DAN SUMBER MELAYU SEDUNIA Al Haj Lt. A.K. Doray - Sri Lanka
26 Sep 1996	11.00-1.00 tgh.	BENGKEL 5A: JARINGAN PROFESIONAL MELAYU SEDUNIA Dr Mohamed Sheriff Jaldeen - Sri Lanka
	11.00-1.00 tgh.	BENGKEL 5B: JARINGAN PERNIAGAAN MELAYU M. Yaacob Akbar - Sri Lanka
	2.30-4.30 ptg.	FORUM 2: PERANAN SEKRETARIAT MELAYU ANTARABANGSA T.E. Sagara Amit - Sri Lanka

BIODATA PEMAKALAH DAN AHLI PANEL

Abdul Kudeos Doray

Lahir di Colombo, Sri Lanka pada 5 Sept. 1923. Menerima pendidikan dan Zahira College, Colombo. Pernah berkhidmat sebagai tentera laut Sri Lanka sejak Perang Dunia Kedua. Aktif dalam sukan Rugby dan Bola Sepak. Pernah dilantik sebagai Co-Director of the Malay T.V. Culture Programme "Selamat". Kini memegang jawatan Setiausaha Agung SLUMO (Sri Lanka United Malay Organisation).

Dr Mohamed Sheriff Jaldeen

Melayu Sri Lanka yang pertama mendapat Ph D dalam undang-undang, ahli penaja Mabola Malay Association, dan Penasihat Undang-undang pada Sri Lanka Malay Confederation.

T.E. Sagara Amit

Marketing Consultant, Pengerusi Youth Affairs, Sri Lanka Malay Association.

M. Yaacob Akbar

Tokoh perniagaan dan pengiat sosial Sri Lanka.

PERHIMPUNAN MELAYU SEDUNIA
WORLD MALAY ASSEMBLY

23-26 September 1996 - SHAH ALAM, SELANGOR, MALAYSIA.

Mr M Yaacob Akbar
Star Trading Co. Ltd.
68 Kynsey Road
Colombo 8

Fax : 03-2924846

I am inviting you to attend the Malay World Assembly which will be held in the city of Shah Alam, Selangor, Malaysia, on 23rd till 26th September 1996. This is a gathering of peoples of Malay origin from all over the world in order to develop a better understanding and networking among them.

You are expected to participate in a panel on Malay Business Networking.

We will provide you accommodation at the Shah Alam Holiday Inn on sharing basis, and all the necessary hospitality during the Conference.

We hope very much that you could accept this invitation. My salam.

Salam.

Sgd/

Tan Sri Datuk Dr Ismail Hussein
Executive Director

International Malay Secretariat Foundation

10th September 1996.

Our Address: P.O. Box 540, Petaling Jaya 46760, Malaysia; Tel/Fax: 03-2442412

SECRETARIAT

INSTITUT PERKEMBANGAN MINDA (INMIND)

No.11A Jalan Aman, Off Jalan Tun Razak, 55000 Kuala Lumpur, Malaysia

Following were the papers presented by our Sri Lankan delegates at the World Malay Assembly held at Shah Alam, Selangor, Malaysia between 23rd and 26th September 1996.

SRI LANKA UNITED MALAY ORGANISATION (SLUMO)
by
Al Haj Lt. A.K. Doray
Hony Secretary-General of SLUMO

BISMILLAHIR-RAHMANIR-RAHEEM.

Assalamu Alaikum.

At the outset, I must sincerely thank the Executive Director of the International Malay Secretariat for extending an invitation to me and making it possible to attend this September assembly and also meet Malay representatives of various countries at this conference held in Shah Alam, the headquarters of the International Malay Secretariat (SMA) which was declared open recently by the Chief Minister of Selangor. Therefore I am privileged and honoured to be present here to address this September Assembly, on behalf of the Sri Lanka United Malay Organisation (SLUMO) and also the rest of the Malays in Sri Lanka and able to express our views and sentiments as to the experience and reflections on the situation of the Malay community in Sri Lanka and our relationship to the greater Malay World which is no doubt a challenge with a vision to the future with the new Sekretariat Melayu Antarabangsa launched recently in Shah Alam as a Network in Dunia Melayu to highlight achievements and the like, both at home and abroad so that the Malays in the rest of the world would be aware of the happenings that would benefit and interest the Malays at large in the world, through the internet working system round the world to be established by SMA in the near future. Insya Allah.

I would now speak briefly on the historical background of the Malays in Sri Lanka so that the rest of the Malays from various other countries in the world would know something of our adopted land of our forefathers came into being in the then Ceylon and make it possible for me to be here in our original homeland, Malaysia of the former Eastern Archipelago. The original Malay ancestors of the present Malay community of Sri Lanka could be traced from the Dutch period of the island's history, that is from 1656 A.D. The Sri Lankan Malays are the descendants of the members of the Royal families, Chieftains and Noblemen together with their families and

family retainers who were exiled to the then Ceylon after the Dutch incursion in the Indonesian Archipelago. Others came as craftsmen and servants of the Dutch. Further a large number were brought as soldiers to serve in Dutch Army. The Malays were forced to domiciled in Ceylon (now known as Sri Lanka) from the year 1796 as forced in conscripts of the British Army. After 150 years of Dutch rule in Ceylon, the Dutch surrendered the Island to the British and the East India Company of British took over in February 1886. The Malay families were given the option of repatriation to the Island of Java but some of them preferred to stay and join the British Army in Ceylon than go back to the Dutch rulers in Java once again. Therefore, there were four Malay Regiments formed in Ceylon by the British from May 1802 and February 1811. The Malays were well-trained and disciplined officers and soldiers. They were loyal to the British and confined to the children or relations of reputed and proud Malays with a sound background, so much so that they had to drop titles of high office to accept commissions under the British sovereign. Therefore, to conceal the royal inheritance and avoid recognition they adopted the commonly used title "TUAN" for males and corresponding title "GNEI" for females which explained why many Malays of the older generation have their names prefixed with Tuan and Gnei or Nona. During the Governorship of Robert Browning 1812 to 1817 A.D., 413 men from Surabaya arrived to join the Malay Rifle Regiment in 1818 A.D. by making use of the temporary British occupation in Java from 1811 to 1815 A.D. Subsequently, when a decree in 1848 A.D. releasing armed services, men who had served a minimum period and those who had come from the peninsula opted to go back making use of the free passage granted to them and their families. These Malays returned to Penang and Singapore. Some of the remaining Malays were discharged from the Military. They were absorbed to the Police Force and the Fire Brigade. Others found employment in Railway and plantation Sector. Evidently, no more Malays in Ceylon, now known as Sri Lanka after this period. However, during World War II Malay sailors from the Strait Settlements who were stationed in Colombo contacted marriages with local Malay women in Slave Island, a kampong in Colombo.

Apart from political exiles and soldiers, the early Malay population albeit in a small way as slaves were sent now and then by the Batavian Government. Therefore, it is

apparent how Slave Island got its name. The Malays received large tracts of land as a reward for their services which may probably explain names such as Malay Street, Kampong Siri Penang (Siripina Lane) and Jawatte. A fortnightly Malay language Newspaper was first published in 1869 A.D. by Baba Ounus Saldin in Javi script and was widely read by the Malays then, known as "Alamat Langapuri" copies of which are still available in our Archives. The present situation in Sri Lanka is that there is no form of written Malay or romanised form is practised. Malay is spoken widely in our homes but in a colloquial form influenced mainly by the Moors (Muslim) who profess the same religion as the Malays who practise Islam in Sri Lanka. With the advent of the Government policy of Sinhala and Tamil being the official language, many Malays tend to speak in Sinhala rather than Tamil which the Moors (Muslim) op for now and English being link language at present. However, Malay is included as a subject for the GCE ('O' Level) Examination but unfortunately we have hardly any Malay students offering this subject as at present, due to dearth of teachers and lack of opportunities for our Youths as employment in the Government Sector is on proportional basis as follows : 80% to the Sinhala majority community, 17% to the minority Tamil community, 3% to the Muslim minority community groups of which the Moors (Muslim) are in the majority and the Malays more or less being left out of employment opportunities specially in Government Service. However, most of our Malays find employment in Commercial or Mercantile Sector without any security for the future.

However, some poor Malay families are languishing in the slums of Colombo and living in more or less in poverty at present. Their condition and standard of living needs special care and attention at grassroot level to uplift them from these conditions by those concerned home and abroad in Malaysia to meet their future aspirations in life.

Status of Malays in Sri Lanka

The majority of Sinhala community enjoy a privileged and unique position in terms of ethnic proportion and equal rights on account of their numbers and out of a population of 17 million people in Sri Lanka, 80% are Sinhalese. Next, come the Tamils with 4 million which is about 17% of their population, followed by the Muslims and other communities, 3% out of which 55,000 are Malays and the remaining are Moors and smaller ethnic groups. The Tamils, an ethnic group in the North and

Eastern Provinces integrated with the Moors of this country and the Central Province where the Indian Tamils are thickly populated and dominated by them by virtue of the plantations opened by the Colonial masters by the help of imported cheap labour force from South India and now domiciled as registered citizens in Sri Lanka. They wield a great deal of power and political clout to decide the future Government of Sri Lanka. Their votes were a decisive factor at the last election of the President of Sri Lanka where the Tamil votes tipped the scales in electing the President of Sri Lanka and also the Parliament. There is no doubt that this adds to strengthen their bargaining power and derive many benefits for their community from the Government. The third largest ethnic group are the Moors (Muslims) known to have migrated from the Malabar coast and Arabia. This ethnic group is a little over five lakhs and this community derive a great deal of benefits from the Middle East countries by exploiting their religious belief as Muslims. They too wield a great deal of power, political influence and clout at election time. These Moors are politically split, since they originally joined the two major political parties, the United National Party and the Sri Lanka Freedom Party. Subsequently, the majority of the Moors in the Eastern Province formed the Sri Lanka Muslim Congress with mainly moors but open to all communities. However this political party represents the vested interest of the Moors exclusively with two Ministers in present Cabinet of Ministers, although one is from Sri Lanka Freedom Party. Lastly, the Malays as a distinct ethnic group with a meagre 55,000 in numbers are gradually diminishing by migration to various parts of the world such as Australia, United Kingdom and Canada where our Malays have been accepted under the migration rules. Unfortunately, the doors appear to be closed for our Malays to their original homeland at present. On account of the meagre numbers we cannot make any political impact in the political affairs of the country, nor we can find political representation or elect a member of parliament to draw attention towards our requirements to meet the needs and aspirations of the Malays in Sri Lanka. However, representations have been made to the present Select Committee of Parliament on Constitutional Reforms on the needs of a Malay be appointed or nominated to Parliament as done in the past, SLUMO, the only Malay organisation has taken up this matter with this Committee.

Governments made such appointments from time to time on the whims and fancies to represent the unrepresented ethnic group in Parliament under the National List by the Political Parties depending on the number of votes the parties get at the General Election. However, prior to the last General Election in August 1994, a Malay member of parliament Sdr M. Hamit, appointed by the United National party from their National List was later asked to resign by the former President to make room for an ex-Minister to take his place, thereby a Malay lost his seat as an M.P. After the last General Election the same party left the Malay MP out from the National List having lost the last General Election nor did the ruling party appoint a Malay MP under the National List. Unfortunately, the present Constitution provides for representation from the unrepresented. It does not name such representation to be made on ethnicity by the political parties who appoint their own supporters. We hope that this anomaly would be considered by an amendment by the Select Committee of parliament on representation made by Sri Lanka United Malay Organisation, so that a Malay will be appointed by any party that wins the General Elections for such an appointment in the National List. Further, written submission have been made to the Select Committee of parliament for a Second Chamber or a Senate to seek Malay nomination to either house for consideration by the Select Committee of Parliament - copy of the submissions will be available if needed. Subsequently, the Bi-ennial General Meeting of the Sri Lanka United Malay Organisation^{was} held in May 1996. Resolutions adopted at the BEM unanimously were submitted to Her Excellency, the President of Sri Lanka for her consideration and necessary action by Her Excellency. The Chief Guest of this occasion was Al Haj Al. M. Fowzie, M.P., Minister of Health, Highways & Social Services, who is looking after our interest since the Malays have no M.P. in the Parliament. Copy of the Resolutions adopted at the BMG is annexed and marked A.

Relationship to the Greater Malay World

Although many Sri Lankan Malays have already migrated to other Commonwealth countries like United Kingdom, Australia and Canada due to their migration policy have been an asset to those countries and still have their roots in Sri Lanka. Their adopted homeland, is an example where Malaysia have lost some of our intellectuals and professionals and brain drain to Sri Lanka as well.

Further, the Second Simposium Dunia Melayu in August 1985, the first to be held in a non-Malay country was attended by over 80 foreign delegates. Symposium of this nature no doubt strengthen the ties among all people of Malay descent and also promote research about Malay literature and culture. The Symposium also gave a fillip to the desire of the Malays to preserve their language.

It is regretted that one of the resolutions adopted at the last Symposium held in Colombo requesting the help of the Malaysian Government to develop the Malay language by sending teachers to Sri Lanka but unfortunately failed to materialise. The Malay language has had a severe set back since the Malays in Kinniya and Mutur District in the Eastern Province has lost their mother tongue due to mixed marriage with the Moors and lack of teachers to promote the language and culture accordingly. The same is now happening in Hambantota, Kirinda and Bolana from where distress signals are being sent out to save them from other influence. During a recent visit by SLUMC officials it was evident that they were being neglected and unless some drastic action is taken immediately the same fate may happen to them as in Eastern Province. It is proposed that the SMA through NGOs and the Government of Malaysia should make every endeavour and effort to prevent the Sri Lanka Malays losing their language and even if possible adopt some of the above mentioned places to revive the Malay language and culture before it is too late by sending teachers to Sri Lanka for the above purpose or provide some of our retired Malay teachers a crash course in Bahasa Melayu of about six months. In turn they could be usefully employed to teach the language so that students and youth may benefit and offer Malay as a subject for the GCE (O/Lavel and A/Level) Examinations in the future. Insya Allah, so that we could be proud of our language.

I must also mention that a memorandum which was presented to the Malaysian High Commissioner in Sri Lanka, His Excellency M. Kadir Deen dated 4th September 1993 on the plight of the Malays in Sri Lanka and seeking the help and assistance of the Malaysian Government to meet the needs and aspirations of the Malays in Sri Lanka but none of the issues raised in the Memorandum were implemented or for that matter not even acknowledged by the High Commissioner or the Malaysian Government.

Before I wind up my speech, I invite the kind attention of this September Assembly to a message addressed to the Hon. Secretary General of SLUMO in the recent past dated 30th April 1995 which was a reply to a speech made by Her Excellency, the President of Sri Lanka while addressing the Nation on the National television when Her Excellency left out the Malays as an ethnic group in Sri Lanka. Copy of Her Excellency the President of Sri Lanka's letter is annexed and marked (C). However, there appears still a ray of hope for the Malays who wish to remain in this blessed Island by assurance given by Her Excellency Chandrika Bandaranaike Kumaratunge, President of the Democratic Socialist Republic of Sri Lanka.

In conclusion, I must thank the Executive Director, Tan Sri Dato' Prof. Ismail Hussein and his team of officials for having given me the opportunity and privilege of addressing this September Assembly and for providing with all the facilities that goes with it to make our stay a happy and memorable one in Malaysia. Insya Allah.

Terima Kasih banyak.

SRI LANKAN MALAYS: HAVE THEY LOST THEIR CULTURAL HERITAGE?

by

Dr Mohamed Sheriff Jaldeen
Colombo, Sri Lanka.

Bismilla hir Rahman nir Raheem

Chief Guest (name/title etc.) Chairman/
President, Delegates etc.
Assalamu Alaikum.

The topic of my paper for this September Assembly is: "Sri Lankan Malays: Have They Lost Their Cultural Heritage? A historical background of the Sri Lankan Malays would assist in understanding the subject.

The first advent of Malays to Sri Lanka is attributed to the 13th century (1246 to be exact) invasion of the Polonnaruwa kingdom by Chandrabanu of Tambralinga near the isthmus of Kra in the Malay Peninsula. According to the Culavamsa, the historical annals of Sri Lanka, Chandrabanu was defeated and set up his kingdom in Jaffna in the north of Sri Lanka. History also records that after Chandrabanu's death, his son was installed as the ruler of Jaffna.¹

To have crossed the seas, waged war and to have become a ruler, a king could certainly not have been a lone effort. Chandrabanu

could have had a large fleet and a formidable army and they too, undoubtedly from the Malay Peninsula. There is no record that after Chandrabanu's death and thereafter his son being installed as the king, that the personnel who served the latter and before him, his father had left Sri Lanka to return to where they came from.

The second inflow of Malays (by this I mean not merely the Malay Peninsula but the present Indonesian islands as well) was when the Dutch who were then the dominant European power had extensive interests in what they called the East Indies.

"With the decline of the Portuguese and the growth in number and importance of the Dutch possessions in the East, it was the Malays who formed the bulk of the Dutch garrisons in Ceylon. These later levies, which were drawn almost exclusively from the Javanese of Batavia appear to have contributed their quota to the permanent Malay population of Colombo!2

Under the Dutch, the Malay influence in Ceylon came under two heads. The first, were those rebellious kings, princes and chieftains who were banished to Lanka - "disailankan" as the Indonesians would say. Between 1706 and 1767 these noblemen arrived into Sri Lanka with their families, servants and slaves. The first to arrive in this way was Pangeran Adipati Amangurat III referred to in Javanese history as "Susunan Mas". Another was Hooloo Balan-kaya, Minister to the Raja of Gowa and his king Batara Gowa Amas Madina II who was exiled in the year 1723. Yet another was Prince Arya Mangunegara as was Pandan Balie who was later drafted for service with the Dutch.³ Incidentally, Pandan Balie waqfed in 1786 the Wekande Jumma Mosque, one of the oldest Malay mosque at that time.⁴ The Dutch historian Valentyn records that Susuma Mas Kurat, the ex-king of Java was banished to Sri Lanka in 1708 had a household of 10,000 Javanese women. It was not only noblemen and chieftains who were banished by the Dutch and sent to Ceylon. There were also those who were convicted of offences which the Dutch thought deserved banishment, the more dangerous ones being exiled to South Africa as was the case of Sheik Yusuf, brother of the king of Gowa.

The second and the larger number of the organised migration of our Malay ancestors consisted of the soldiers who were in the service of the Dutch. Thus, Reimers states

"In those Dutch schemes of conquest the natives of the Malay Archipelago took no mean part, for hardly twenty years after the establishment of the Dutch "centrum" in Java viz. Batavia, we find they formed part of Admiral Coster's forces at the storming of Galle in 1640. Again at the capture of Colombo in 1656 Two years later a Malay force under their own Captain Raja Talella accompanied Ryclof Van Goens, the elder, on his expedition against the Portuguese settlements on the Malabar coast and it was this force that took part in the capture of Mannar and Jaffna".5

It is also a historical fact that the Kandyan King in the central Ceylon had a Malay Regiment of his own and who formed the personal bodyguard of that King and his palaces. Thus :-

"Another prominent officer of the Malay community of old was the Ja-Muhandiram (or Captain of the Kandyan King's Malay Regiment). He was not only a favourite of the King but also a popular man in the Kandyan Court".6

The defeat of the Dutch and the ascendancy of the British as a world power, did not abate the flow of Malays. The British recognised the fighting spirit and loyalty of the Malays as soldiers. Governor Frederick North (1798-1805) - the British administrator of Ceylon was concerned with the future of the Dutch exiles and appointed a Malay committee to look into their grievances and consequently two ship-loads left Ceylon in 1807 taking back those noblemen and others who desired to return homeland. Nevertheless, the need for men to fight for the British was a priority. As a result, Governor North sent several missions to the Malay peninsula and the East Indies for reinforcements. Still later, Governor Robert Brownrigg (1812-1817) had got down 413 Malay soldiers who were accompanied with their families. Such recruitment continued up to about the middle of the 19th century.

Under the British, a Malay Regiment was formed and it is on record that this Regiment was awarded the King's colours, the only Asian regiment awarded the King's colours, and the only Asian regiment to be so honoured. When the Regiment was disbanded in 1873, some of the Malays left the shores of the island. But those who stayed behind and their descendants now form a minute population of about 55,000 in a total population of 19 million Sri Lankans. During this period, which some say extends to only about 300 years is really

misleading. What about the Malays that arrived since the 13th century with as was stated before, King Chandrabanu. However, it must be emphasized that by the end of the 19th century the migration of Malays to Ceylon had trickled down.

What was the cultural heritage of the forefathers of the Sri Lankan Malays? Has that heritage dwindled? Or completely lost? My considered opinion is that there certainly has been an erosion and a decline of the cultural heritage handed over by our ancestors. There surely has been no deliberate effort to undermine such a heritage. On the other hand, there has been indifference and neglect on our part. One important reason is the ceaseless effort to fall into the mainstream of Sri Lankan life and times. The effort to gain education (which during the second half of this century entailed the learning of Sinhala, the national language of Sri Lanka), employment and the vagaries of everyday life are other reasons.

Nevertheless, certain aspects of one's ethnic identity has been preserved and continued. Compared with the Malays of the Cape Town, Sri Lankan Malays have many plus factors to show that they do and have continued with the rich cultural heritage of their ancestors. This is best studied by enumerating some of the cultural aspects under different headings :-

The Family

The original Malays were a close knit group. Intermarriages with other communities are rare. The fact that Malays lived wherever they had to work or was employed, did so with his family, which illustrates the sporadic settlements of Malay families in a particular area, as in Slave Island (in Colombo where the Kaffirs were stationed and later the Malay soldiers, particularly the Malay Regiment was stationed), Hambantota (where Malay sampans are supposed to have arrived in the days goneby - sampan meaning boats and tota meaning port and the Sinhalized version reading Hambantota) or in Batticaloa. Even if they were isolated, yet they became part of the Sri Lanka scenario. Hence, we get the name Java Lane, or Jawatte (Ja being the reference to our Javanese origin). Or better still, Siripina Lane (Seri Penang Lane). Present day Malays still continue to be close knit families.

The Language

The early Sri Lankan Malays were so very

conscious of their language so much so, Sri Lanka held the unique distinction of having published two Malay newspapers - *Alamat Lankapuri* and *Wadjah Sailon* which were in the Djawi script - known locally as *Gundul* which is in fact unvowelized Arabic script. These newspapers were not only read and circulated locally but also in Malaya, Malacca, Penang, Singapore, Sumatra, Batavia and Thailand. The pioneering efforts of this venture is attributed to *Baba Ounus Saldin* (1823-1906).

But all is not lost. Malay in its spoken form has continued and is spoken even now. However "..... Sri Lanka Malay is but a corrupted form of Standard Malay. It has lost its purity and not much can be said of its grammar should therefore be replaced by Standard Malay".⁷ and elsewhere: "A typical remark from a speaker of Standard Malay upon hearing Sri Lankan Malay is that although he can understand most words, the meaning and sentences do not come across."⁸.

A Singaporean writer, *Dewan Budaya* writing in the *Straits Times* said this under the title "Identity Retained":

"Three hundred years after their forefathers were brought into the country as mercenaries, the lifestyles of the Sri Lankan Malays still reflects much of their heritage and they speak a language which they say is the Malay language. However, a Malay from Malaysia or Singapore would have difficulty understanding this language, which has borrowed extensively from other communities in Sri Lanka".

Nevertheless, it is a fact that Malay is spoken by the Sri Lankan Malays.

Dress, life styles etc.

Up to about the early 1950s Sri Lankan Malays did wear the traditional Malay costume (of an outer sarong over the pants and head covered with a songkoko or stanghan, a batik cloth appropriately folded as a cap) and especially worn at weddings and other functions. With the passing of time and cultural assimilation with modern lifestyles, such dress has gone out of vogue. But the use of the stanghan has not been abandoned.

It must be placed on record that one of the National Heroes of Sri Lanka, an educationist, politician, legislator and statesman, *Dr T.B. Jayah* (1896-1960) always wore the stanghan at all public functions.⁹ Amongst the women folk, although many wear the frock or saree, many also wear the long sleeved

jacket and the long cloth with a slendan (the badju kurung and kebaya). Many ladies sport this costume at functions both private and official.

Pantuns sung at weddings and other functions is now outmoded and not in use. There are a few older exponents of this art form.

The mode of saluting, welcoming and paying respects (*sumbahsalam*) in the traditional Malay form (both palms clasped together chest high) which is the same when asking forgiveness (*mahap*). At weddings the bride and bridegroom are left seated on a throne (*bersanding*).

In the culinary arts, traditional dishes introduced by their ancestors are even now prepared in Sri Lankan Malay homes. *Nasi kooning*, *nasi goreng*, *nasi lechek* or *nasi lumbek* and *nasi tumis* are eaten. So is *laxsa*, *puttu*, *ape*, *pillose*, *bole*, *dhosi*, *do-dhol*, *choochur*, *kokis*, *wajik*, *kordial*, *tuppun manis*, *agar-agar*, *firni*, *cheena kuwe*, *beebi kuwe*, *kuwe dada* and *sri kaya*. The essential ingredients to prepare these foods or sweetmeats are *berras*, *tuppun*, *kelapa*, *gula aring*, or *gula pasir* and *rampah-rampah*. We also eat meat (beef especially) as *daging masak*, *daging goreng*, *daging chuka*, *deng-deng* and *satay*. The Malay custom of eating the entrails of animals is in fact practised by us Sri Lankan Malays as well. Thus, we eat *babath*, *puruth*, *ten teng*, *janthong*, *tombong*, *otak*, *ekor* and *sonsong*. And the same applies to sea food such as *tullor pingho*, *kakka*, *matti*, *platock*, *mirsen* (rock snails) and *udang*.

Achievements

The Malays of Sri Lanka are a separate ethnic group numbering as at today a mere 55,000. But they have merged with the majority communities and have become a part and parcel of the Sri Lankan nation. They are in occupations ranging from high government officials to the lowest office boy. There are manual workers including fishermen to scientists, artists and musicians. The Malay Directory published by the Sri Lankan Malay Association and compiled by *Tony P. Miskin* is indicative of the spectrum of occupations that Malays are engaged in.

Mention must be made of two outstanding Sri Lankan Malays contributions, in the opinion of the author, could be considered as colossal. Firstly, the late *Dr T.B. Jayah* (1896-1960) primarily an educationist who took over a mere school; *Madrasathuz Zahira* and turned over a span of nearly three decades into the premier Muslim

College of our country, Zahira College, the radiating centre of Muslim learning and culture. Subsequently, he entered the Legislative Council in 1924 and continued as a Councillor in the State Council when Ceylon was still under the British and after independence in 1948 became a politician and later a Cabinet Minister - that of Minister of Labour and Social Services in the first Parliament of Sri Lanka. Dr Jayah thereafter became the first Ambassador of Ceylon to Pakistan.¹⁰

Secondly, Barrister, King's Counsel M.T. Akbar, the first Malay (first Muslim as well) who rose to the high office of Ceylon's Solicitor General and later a Judge of the Supreme Court. Nevertheless, let us consider what must be done so that Sri Lanka Malays shall become an integral partner in the Malay World.

In spite of several hundred years of existence in a country which is not that of their forefathers (by this I do not mean to belittle my homeland Sri Lanka), the life-style of the Sri Lanka Malays has much of the heritage of their ancestors. They continue to speak a language which they call the Malay language. "Whatever be our dialect we are proud that we have a language of our own which is one of the vital components contributive to projecting the ethnicity and cultural identity of our community as Malays".

11. It is a historical fact that the soldiers of the Roman Empire used 'vulgar' Latin, and : "It was influenced by native languages in the conquered lands and, so modified, grew into the Romance Languages." as presently spoken by the Italians, French, Spanish, Portuguese and Rumanians".¹²

References:

1. Professor KM De Silva - History of Sri Lanka - Oxford University Press (1981) p.67; see also WM Sirisena - Sri Lanka and South East Asia: Political, Religious and Cultural Relations from AD 1000 to 1500 Leiden (1978).
2. E. Reimers: Government Archives in an article titled "The Malays of Colombo" - Jubilee Book of the Colombo Malay Cricket Club (1924).
3. Culled from an article titled "The Impact of Malays in the East" by Major Bagaf Sheriffodeen and Farook Thaliph in Terang, a quarterly journal for Malays - Vol9, No.4 Oct/Dec 1995. Mr Thaliph is the Editor of the Terang.

4. The author who is the Legal Adviser of this Mosque has been able to annex a copy hereto of the relevant deed in the Dutch language and its English translation. The author is thankful to the Board of Trustees of this Mosque for allowing me to make it available with this paper.
5. op.cit. E. Reimers - Government Archivist.
6. F.E. Gooneratne Mohotti Mudaliyar of the Atapattu of Galle in an article titled The History of the Malays of Ceylon - The Jubilee Book of the Colombo Malay Cricket Club (1924); see also Colvin R. de Silva: Ceylon Under British Occupation - 1785/1833 (Vol.I) Colombo Apothecaries Co. Ltd.(1953)p70.
7. Anne Bichsel-Stettler: Aspects of the Sri Lankan Malay Community and its Language (1989) Unpublished thesis - University of Berne - cited in a recent book by a Sri Lankan Malay B.D.K.Saldin: The Sri Lankan Malays and Their Language - Orang Melayu Sri Lanka dan Bahasanya (1996) Sridevi Printers p36.
8. op.cit. p55.
9. of 2nd May 1991 reproduced in Terang ed. Farook Thaliph Vol5. No.3 - July-Sept.1991
10. op.cit. T.B. Jayah: A National Hero of Sri Lanka.
11. Farook Thaliph: Jangan lah Mati Kang Bahasa Melayu: Bahasa Kalau Mati Bangsa boleh Hilang, Terang quarterly - April/June 1994 p2.
12. New Standard Encyclopedia, Vol.168.

BUSINESS NETWORK IN SRI LANKA

by

M. Yaacob Akbar
(Sri Lanka)

Bismillah hir Rahman nir Rahim
As-salaam-mu-alaikum
Wa-Rahamatulla-hi-wa-Bara-Kathu

Chair-person, dignitaries and friends
of "Dunia Melayu"

Preamble

On behalf of the Sri Lankan Malays and the oldest premiere Malay organisation in Sri Lanka, the Sri Lanka Malay Association, which was inaugurated 75 years ago and as their representative, I take this opportunity to express my profound gratitude to Tan Sri Dato' Dr

Ismail Hussein, Executive Director, International Malay Secretariat Foundation, Dato Prof. Madya Abdul Latiff Abu Bakar, Deputy President, "GAPENA" and Officials of Secretariat Melayu Antarabangsa for affording me the privilege of participating at this "Symposium".

Demography

Sri Lanka which was formerly known as Ceylon is an island at the tip of the Indian sub-continent. The population is 19 million people of which 72% are Sinhalese, the majority race, 18% Tamil, 8% Muslim. The Malays in Sri Lanka according to the latest census statistics is around 60,000 people which is 0.3% of the population, a microscopic minority classified as Muslims. I shall not dwell on the history of the Malays as other delegates have highlighted this aspect. The State religion is Buddhism without hindrance to other religions like Islam, Christianity or Hinduism. The official languages are Sinhalese and Tamil. The link language is English.

Malay is a domestic language spoken in most Malay homes mainly amongst those who are not the elite of the community. In short it is an inherent dialect from their ancestors which has survived the trials and tribulation of time for over 300 years.

The climatic condition in Sri Lanka is similar to the tropical climate with two monsoonal seasons - the North-East and South-West monsoons. The hottest month is April. Here again, around 1981 there was a switch in the weather pattern, due to mass deforestation to implement the macro "Mahaweli" Project for the Hydro Electricity Scheme. Now the rainfall is not consistent and there is a longer drought period.

Economic Policy

Subsequent government has followed an open economic policy or free enterprise economy. In order to achieve the objective the legal frameworks were specially revamped. For example, the Company's Act was restructured to accommodate these policies. During the earlier decades from the time she gained Independence in 1948 till about 1965 the economy was mainly based on agriculture. The major crops were Tea, which was known as the best around the world, rubber, spices and coconut. The main foreign exchange earner was Tea. Due to growing financial constraints the policy was changed to industrial development. Thereafter, various enactments

had to be implemented within the legal framework for the change in policy.

The liberalised economy brought about many changes within the business community in Sri Lanka. In terms of this policy to promote foreign investment Sri Lanka entered into several bi-lateral treaties which were coupled with the Enactment of the Greater Colombo Economic Commission (GCEC) which is now referred to as the Board of Investment (BOI) of Sri Lanka. The Banking Laws were relaxed and foreign banks were allowed to operate in the country. Furthermore, in their quest to attract foreign exchange the BOI granted extensive incentives in the form of tax holidays, duty rebates and free refund of capital investments and dividends. Besides, they formulated various schemes for different projects in the form of "Flag-ship", "pioneer" and Joint-venture projects. As a result, the economy moved headlong although the North-East crisis was an impediment to continued growth.

Whilst on the topic of the North-East crisis of Terrorism it has to be emphasised in no uncertain terms that this issue in Sri Lanka did not prevent foreign investment. Whilst on the same topic, today the main foreign exchange earners are manpower or human resources development, the garment industry and tourism besides other resourceful industries. The main reasons to attract foreign investors are the high standard of literacy and cheap labour. These are the basic factors attracting foreign investment. In addition free trade zones was established in order to promote labour intensive and high investment projects. Manpower resources and garment industry are now the major foreign exchange earners in Sri Lanka.

Now, what is the position of the Sri Lankan Malays in relation to this situation? The answer to this question lies in the examination of the demographic, economic and business pattern of Sri Lanka. Being a miniscule community in Sri Lanka, can the Sri Lankan Malays survive the rigours of the prevalent situations. My answer is a positive and very firm - Yes. Sri Lankan Malays comparatively may be small in number but they are rich in skills, ability and are energetic. 90% of the Sri Lankan Malays are literate and their entrepreneurial ability is not lacking. More importantly the younger

generation is directed in the correct manner in the professional cadre. There are many lawyers, doctors, engineers, marketers, business management graduates, company secretaries, hoteliers, architects and sales personnel. But only 10% of the Sri Lankan Malays are professionals who could walk in anywhere. How about the less fortunate ones who are skilled personnel, like carpenters, masons, electricians, tailors, drivers, fishermen and so on, who, besides, may not get the opportunity to voice their views in these international fora. Are they not Malays ?? Should not compassion and a helping hand be extended to them? These people do not have the wherewithal and means to move into these symposiums. It is to these people, that we should extend assistance for they form the nucleus or are the backbone of the community. How could we find a solution within this background.

My suggestion is we evolve a programme to set up a "Job Bank" in the network within the ambit of the statutes of THE MALAY BUSINESS WORLD (MBW). This would have dual benefits. To these members of the community, one - they would enhance their earnings which is an economic advantage and then within "Dunia Melayu" they would be able to be proficient in "Bahasa Melayu". Besides, the Malay World would be facilitating a service to the community.

Other than this suggestion, considering the other facilities of the BOI in Sri Lanka another area would be to formulate joint-venture partnerships, sales and agency outlets and other business relationships within the purview of the BOI in Sri Lanka by the Malay Business World. Thereafter, on evaluating the magnitude of such relationship it could be expanded and extended. Perhaps, later on we could envisage entering bilateral investment treaties. Such a step would lead to further business opportunities and greater economic cooperation on an intra-state basis.

Insha Allah, may be by the beginning of the year 2001 this would lead to a "Dunia Melayu" Free Trade Area (DMFTA) similar to the European Free Trade Area (EFTA) which also was took off with humble beginnings.

As suggested at the panel of discussion for economic and business affairs at the symposium earlier the suggestion to compile the World Malay Business Directory is a necessity and this is a step in the right direction. Provided it is updated and the details are stored in the Data Bank of

"Jaringan". So, would be establishment of Dunia Melayu Development Bank (DMDB) on the same lines of Islamic Development Bank (IDB) or may be the Asian Development Bank (ADB). These facilities would strengthen the concepts of Dunia Melayu Business World perhaps, and I have been thinking whether these suggestions from the tiny community of Sri Lanka Malays appear gigantic and ultra-ambitious. But for us the Sri Lanka Malays with small holding in the business world it would give us an opportunity to collate within "Dunia Melayu" Business Community.

Terima Kasih seribu kali dan
Salam sekali lagi.

THE ROLE OF THE MALAY YOUTH IN THE SRI LANKAN BUSINESS SCENARIO

by

Al Haj T.E. Sagara Amit
Sri Lanka

"No Army can withstand the strength of an IDEA whose time has come for the implementation."

The implementation of this noble IDEA of promoting the interest of Malay culture, language, religion, trade and exchange of expertise among its members throughout the Malay world.

Thus, it is indeed a great honour to make this presentation on behalf of the Sri Lanka Malay Association to such an august gathering, segmented nationality-wise but under one banner as Malays. Whilst it is a privilege to represent the Sri Lanka Malay Association, I consider it more an opportunity in the capacity of the Association's Chairperson, Youth Sector, to present this paper, Ladies and Gentlemen, on a most valuable asset in the Universe - in the business language - a product - the product "Malay Youth". Constraint of presentation time would not permit me to even make a general observation of this "Youth product" globally, than the time available will be dealt and harnessed entirely to single out the role of the Sri Lankan Malay Youth, the role they now play and their aspirations for the future in the Sri Lankan business scenario.

It will be imperative to dwell a moment initially into the cultural and educational factors that contribute to the Sri Lankan Malay Youths "FIT" into today's highly competitive global business environment.

In particular, the positive contribution they make, in spite of being a microscopic entity population-wise.

Educational scenario

Every parent's ambition is to obtain admission of the child to a leading private school or in the alternative to a government school. The hassle at this stage could be described as a Parental Dilemma. How begins the dilemma of the child. The educational system that is from Grade I to the GCE (Advanced) Level is in either the Sinhala or Tamil medium, be it in either the Maths, Science or Commerce streams with one period of English per day.

Given this situation, picture the communication scenario in a typical Malay home :

- * In almost all Malay homes, the Sri Lankan version of Malay is spoken where either parent or an elder takes on the responsibility of communicating with the child in Malay.
- * In keeping with the education base, as most Malays opt for the Sinhala medium, the parent has to communicate with the child in Sinhala.
- * Realising the essential need for the child's future, English is spoken at home or tutored.
- * At a very tender age, religion is imparted to the child. The Teacher would be either a parent, an elder or an Arabic teacher who visits the home. Islam may be in the school curriculum, but taught only if an Islam teacher is in the cadre. The entire text, however, would be either in Sinhala or Tamil.
- * The more farsighted parent may even induce the child to the language of today - The Computer Language.

It is indeed a confusing communication scenario where the child has to learn :

To write, read and speak the Sinhala or Tamil language; to write, read and speak the English language, learn to read the Holy Quran in Arabic; and communicate with elders in his mother tongue - Malay.

We must indeed thank God for providing a child such a wide capacity for absorption.

Besides the educational hassle, today's parent has begun to realise "Marketingwise" that there is another "Need" to be fulfilled. That is sound extra curricular activity involvement in school. They encourage the child's participation in sports where there

is an 'Edge' and an 'opportunity' jobwise for the child in the long term. For example, cricket, rugby, hockey and soccer. A few have represented the country in cricket, rugby, hockey and in swimming. Today in the fringe of all sports, we have Malay youth in the wings, awaiting opportunities. A classic example was, when last year, 5 Malay youths of leading prestigious schools captained their respective 1st XV Teams in rugby and a Malay youth captained and represented the country in swimming. Repeat, it is indeed an achievement for such a small community.

Now, if classified as a product in the Product Life Cycle with such diversified backgrounds - with the parents filling the vacuum of the vital English component, my product - the Malay Youth is beginning to make its Introductory Stage into the mainstream of the Business Scenario. As much as I detest looking back, in the past, careerwise, entry was sought into the Armed Forces and Police Force, the Estate Sector or into the Clerical Sector in either the private or government service. We do still fill in admirably into serving the country in both the Armed Forces and Police Force with distinction. A percentage graduate into professions of Medicine, Engineering and Law and some into Banking and Teaching. But my product which falls into numerically the majority are entering the 'Today's vibrant scenario into areas such as Sales & Marketing Management and Business Administration and Management, as the scope for specialised careers in these fields are challenging and available.

The Malays and their Role in the Business Environment needs to be segmented

- a) The self-owned business entrepreneur.
- b) Those in the salaried business sector.

a) As for the Malay business entrepreneur, this is a new breed in the offing. Middle aged Malay Executives having obtained an in-depth knowhow or business acumen in private sector organisations, either start an industry or business of their own and manage it very profitably and successfully. However, expansion of such ventures are generally dampened or retarded due to financial constraints.

b) Those who desire entry into the business salaried sector, have begun to realise that a sound level of school education plus the extra curricular activities and the advantageous factor of being able to communicate in English is still insuffi-

cient to guarantee entry into a business oriented position or to progress on the job unless they have the supportive professional qualifications. It is gratifying to state that several are qualifying - obtaining Diplomas in Marketing (CIM London) and progressing further into Degrees in Business Management and qualifying in the disciplines of Accountancy, Banking and Computers.

Today, we have Malays agewise in mid 40s in capacities such as Directors, General Managers, Marketing Consultants, Marketing Managers and Accountants in some of Sri Lanka's leading Blue Chip Companies and Multinationals. But what we foresee in the future is a 'waste' of parental efforts. We are and will be producing very good 'products' but as the Job Market is increasingly becoming highly competitive and scarce in opportunities, the demand would be unable to match the supply. Resulting in the cream of our youth who achieved distinction in their chosen fields and striving for improved career prospects are migrating now to Australia, UK, Canada or seeking employment in the Middle East countries.

This Malay 'Brain Drain' would be difficult to stem. Very frankly, Ladies and Gentlemen we have very good 'marketable products' and it is up for sale to any country that be interested in optimum utilisation of the available, valuable human resource - The Sri Lankan Malay Youth.

Before I conclude, I would like to utilise some of my allocated time to briefly state the Sri Lanka Malay Association's envisaged contribution, future goals and objectives in the area of youth activities. It is our fervent hope, that the Association would very soon with its modern infrastructure and under the dynamic leadership of the President, Mr Naim Jurangpathy achieve :

a) In-House: The facilities of a Secretariat Wing being available, it would be used towards revitalising the cultural, religious endeavours. In the material side, the contribution of :

1. Marketing Management Education Workshop

The unique feature of these workshops is that all the lecturers are highly qualified Malay professionals who on the 'concept of sharing knowledge' serve without a fee and the participants are all Malay youth from both sexes and the opportunity is open to all Malay youth of the whole island.

2. Seminars and lectures on Career Development:

Here too, the qualified Malay professionals will be voluntarily imparting their knowledge to groups of youth - in specialised areas such as Accountancy, Banking, Computers etc.

b) Outdoor: Utilising the excellent padang playground to the maximum by offering the youth all the necessary encouragement, expertise and financial aid to indulge in the varied sports activities of the Colombo Malay Cricket Club which would be 125 years next year, and with a future goal of producing more Malay youth at Country Representative Level.

Let me conclude with this modified quote :

Soon, we will be beyond each others touch, beyond each others sight;
But not beyond our forged boundaries of love.

Terma kasi Saudaras, Saudaries for affording us this opportunity to be here today.

PERANAN SEKRETARIAT MELAYU ANTARABANGSA

- by Sagara Amit

SRI LANKA MALAY ASSOCIATION

As Chairman of the Sri Lanka Malay Association Youth Section and as an individual who is working very closely with the vital segment 'Youth', if I were to evaluate the course content of the session held, as the one that interested the most I would nominate the MASA DEPAN MELAYU SEDUNIA session held yesterday, as the subject was of vital importance to the Global Youth of Malay Stock.

Arising from this lovely session I would like to propose that SMA - after study of the feasibility - aspects consider the implementation on a short and long term basis the following youth oriented programmes :

Objectives

- a) Major
 1. A Global Malay Youth Symposium
 2. A Youth Exchange Programme
 3. A Sports Development Programme
 4. Specialised Business Oriented Career Development Programmes
 5. To make available Bahasa Melayu Teachers - on the module of "Training the Trainer Methodology" on a country-wise priority basis.

Action Plans

On the 5 proposed programmes I will submit to SMA - within one month a feasibility report and an action plan for study. It would be useful if delegates from all participating countries could also send in their proposals and plans - as the collated information would help the respective steering committees to consider the feasibility of implementation.

- b) Minor -
1. Future composition of country-wise delegates to include one youth delegate;
 2. The formulation of a steering committee including youth, to deal with youth affairs;
 3. Consider the appointment of youth co-ordinators for example to serve as interpreters and liaison officers - 2 per delegation.

General Suggestions

- 1) Data Base Information : On the Pre-Symposium Data Collection Form include an area for delegates to specify their areas of business, their range of activities and the product lines they handle. This collated data if provided to the delegates would facilitate -
 - a) a quick introduction and rapport
 - b) exchange of ideas
 - c) enable exchange of merchandise samples and information in their specified areas of profession or business.
- 2) Introduce into the curriculum "Fresh Themes" : For example there will be no need to include papers on countrywise Malay origins etc. as such information has already been submitted. Instead themes such as -
 - a) The present business scenario and business opportunities in respective countries;
 - b) Era Baru Technology - Its implementation and usefulness;
 - c) Evaluation Reports - on any small projects implemented countrywise.
- 3) Introduce Group Syndicate Exercises as team work will -
 - a) Help interaction by participants;
 - b) Enable quantified Group solutions to salient areas of specific subject.
- 4) Evaluation - Usefulness of the Symposium. The methodical implementation of a symposium of this magnitude has provided us the guidelines for planning and implementing such symposiums even on a lower key.

For example, when we get back the opening of the Sri Lanka Malay Association's Secretariat - which encompasses facilities for workshops and seminars - prayer room - library and an artifact section - Insya Allah in the very near future.

DEKLARASI SHAH ALAM

Simposium Melayu Sedunia yang berlangsung di Shah Alam pada 23-26 September 1996, yang dihadiri oleh anggota-anggota Rumpun Melayu dari Australia, Surinam dari kalangan budayawan, sarjana, profesional dan bisnes menyatakan.

1. Mendukung usaha pembinaan Yayasan Sekretariat Melayu Antarabangsa di Malaysia dan berazam untuk ikut menyokong dengan pembinaan komiti atau pusat koordinasi dalam negara-negara yang terlibat.
2. Menyokong usaha SMA untuk membina hubungan serta jaringan kerjasama yang menyeluruh dari kalangan masyarakat serumpun melayu seluruh dunia bagi meningkatkan maruah dan martabat serta menegakkan jati diri dalam tradisi Melayu yang terbuka, sederhana dan bijaksana telah sampai kepada kesefahaman dan kesepakatan untuk melakukan jaringan kerjasama bagi meningkatkan maruah dan martabat serta menegakkan jati diri rumpun Melayu.

Memasuki abad ke 21 rumpun Melayu menyedari perlunya pengembangan prakasa dan swadaya untuk memperkukuh perjuangan kebudayaan dan peradaban Rumpun Melayu sebagai wujud dari peranserta dalam pembentukan kebudayaan dan peradaban dunia yang lebih damai adil, moderat, sejahtera dan lestari.

Oleh kerana itu, Simposium Melayu Sedunia bersepakat untuk:

- Mengembangkan pemikiran dan kejituan tentang peradaban rumpun Melayu serta peranannya dalam mendukung pembangunan nasionalnya masing-masing dan pembangunan masyarakat rumpun Melayu sedunia.
- Melakukan kerjasama ekonomi, ilmu pengetahuan dan teknologi, bahasa dan budaya serta pengembangan kualiti sumber manusia rumpun Melayu sedunia.

Untuk itu, Simposium Melayu Sedunia bersepakat mengesahkan Sekretariat Melayu Antarabangsa sebagai penaung dan penyelaras dari jaringan kerjasama rumpun Melayu sedunia yang di sokong oleh seluruh

rumpun Melayu sedunia untuk mewujudkan cita-cita bersama.

Dana Dan Kebajikan Melayu Antarabangsa

Bagi memartabatkan identiti dan kekuatan rumpun Melayu dalam bidang ilmu dan kemahiran serta program kebajikan yang mantap dan berterusan maka diusulkan Yayasan Sekretariat Melayu Antarabangsa melancarkan satu Dana Pendidikan dan Kebajikan.

Dasar, matlamat dan modus operandi hendaklah direncana secara strategik dan komited bagi menentukan keutamaan mengikut keadaan dan keperluan.

Belia

Belia Melayu di seluruh dunia hendaklah didedahkan dan dihayati dengan konsep dan amalan budaya Rumpun Melayu. Bagi merealisasikan gagasan sejarah dan sosio-budaya Rumpun Melayu, YSMA perlu merangka, menyusun dan menyelaraskan program-program untuk kepentingan dan penyatuan belia Melayu seluruh dunia seperti Kursus Bahasa dan Kebudayaan Melayu, pertemuan dan pertukaran pemimpin-pemimpin belia, biasiswa pendidikan perkhemahan belia, rumpun Melayu dan lain-lain.

Sehubungan dengan ini YSMA perlu bekerjasama dengan semua pihak mendapatkan dana untuk melaksanakan program bagi mewujudkan kejiwaan dan golongan belia berwawasan rumpun Melayu.

Kebudayaan dan Kesenian

Menggerakkan nilai universal kebudayaan dan kesenian rumpun Melayu. Mengembangkan memelihara dan promosikan kebudayaan dan kesenian Rumpun Melayu sedunia.

Melaksanakan program pelaksanaan Kebudayaan dan kesenian Melayu sedunia khususnya. Mengakui bahawa jaringan rumpun Melayu masa kini mesti memperkukuhkan ikatan budaya, ekonomi dan kepentingan lain yang bersesuaian. Panel Jaringan Persekutuan Dunia Melayu yang bersidang pagi ini mencadangkan penubuhan Persekutuan Kelab-Kelab Melayu Sedunia yang merangkumi kesemua kelab-kelab Melayu yang sedia ada dan akan ditubuhkan diseluruh duniya.

Mengakui bahawa dalam mewujudkan Persekutuan Melayu Sedunia ini perlembagaan dan prinsip organisasi ini mesti menghormati kedaulatan negara masing-masing yang tidak akan menyentuh persoalan politik setempat.

Persatuan Kelab-kelab Melayu sedunia ini akan bertanggungjawab mengorak langkah bagi membentuk generasi Melayu global yang berhemah tinggi menguasai kesemua ilmu peradaban

terkini dan beriman menjelang abad ke 22.

Pendidikan

Menyedari kepentingan sejagat pendidikan dalam pembangunan minda rumpun Melayu yang bermartabat dan bijaksana, maka diusulkan jenis dan corak pendidikan mengambil kira prioriti dan keperluan yang relevan, agar generasi muda rumpun ini terus menerusi menjadi penyumbang kepada kemajuan total yang pesat dan berbagai. Pendidikan hendaklah melahirkan generasi yang kenal dan cinta pada bahasa, sosio budaya serta menghayati dan menjilwai jati diri rumpun Melayu sepanjang masa.

THE SHAH ALAM DECLARATION

(Translated by B.D.K.Saldin)

We the representatives of persons of Malay origin from Australia, Surinam, South Africa, Sri Lanka who attended the Symposium Sedunia Melayu held at Shah Alam from 23 to 26 September 1996 comprising delegates from the fields of culture, business and professions resolve :-

To support the establishment of an International Malay Secretariat in Malaysia and follow it up by the appointment of a coordinating committee or a centre in the relevant countries.

To support the efforts of the SMA to set up ties and a network of cooperation encompassing persons of Malay origin throughout the world to increase the pride and prestige and strengthen self-confidence in the Malay traditions of openness, simplicity and skill towards mutual understanding and agreement to set up a network of cooperation to enhance our dignity and prestige whilst upholding the self-confidence of persons of Malay origin.

To enter the 21st century, persons of Malay origin should be conscious of the need to develop their initiative and self reliance so as to strengthen the culture and civilisation of persons of Malay origin, as an aim and role in the establishment of a culture and a world civilisation, more peaceful, just, moderate, prosperous and lasting.

Therefore the Symposium Melayu Sedunia agrees to -

Form accurate ideas and opinions about the culture of persons of Malay origin along with their role in support of one another

national development and the development of the world community of persons of Malay origin.

Establish economic cooperation in science and technology, language and culture together with the development of the quality of human resources among the Malays.

For this purpose, The Symposium Dunia Melayu resolves to authorise the International Malay Secretariat to be a patron and coordinator from the Network of Cooperation encompassing persons of Malay origin which is supported by all the persons of Malay origin in the world to aspire to reach the same ideals.

Aid and Welfare of Malays Internationally

To rank the identity and strength of persons of Malay origin according to their knowledge and skill with a welfare program that is substantial and continuous, The International Malay Secretariat proposes to launch an EDUCATIONAL AND WELFARE FUND.

The basis, objectives and the modus operandi should be planned strategically and committed towards determining excellence in accordance with the situation and needs.

Youth

All the Malay youth in the world should be exposed to, and made to experience the concept of doing good deeds, in accordance with the culture of persons of Malay origin.

To bring to fruition the concept history and socio culture of persons of Malay origin, the YSMA needs to design, arrange and coordinate programs in accordance with their needs and to unite every one of them in the world. This program should comprise courses in the Malay language and culture holding of meetings and the exchange of leaders of Malay youth, educational scholarships, youth camps etc.

In connection with this YSMA needs to cooperate with all parties that receive aid in order to implement a program for creating among the youth a spirit of awareness in the concept of Malayness.

Culture and the Arts

To arouse a universal regard for the culture and the arts of persons of Malay origin.

To develop, preserve and promote the culture and the arts of persons of Malay origin.

To organise in particular a program for the dissemination of the culture and the arts of persons of Malay origin.

To recognise that the network of persons of Malay origin as at present must strengthen then the cultural and economic ties and other needs in conformity with the decisions of the Panel of the Network Union of the Malay world. This panel at their sessions this morning, proposed the formation of a Federation of Clubs of the Malay World which would embrace all Malay clubs that are in existence now, and will be set up around the world in the future.

To recognise that, in the formation of this Malay World Confederation, the constitution and the principles of this organisation must respect the sovereignty of each nation and will not touch upon local political issues.

This worldwide association of Malay Clubs will have the responsibility of initiating measures to bring about a global Malay generation which will aspire to master all present aspects of culture as we move towards the twenty first century.

Education

Conscious of the need for universal education in the development of the mindset of persons of Malay origin who are skilful and intelligent, a kind and form of education is proposed which will consider the relevant priorities and needs so that the younger generation of persons of Malay origin could straightaway become contributors towards a total progress, rapidly and in a variety of ways. Education should give birth to a generation which knows and loves their language and socio culture so as to perpetuate and inspire for ever the self-confidence of persons of Malay origin.

SYMPOSIUM MELAYU SEDUNIA

The Symposium Melayu Sedunia was sponsored by the Secretariat Melayu Antarabangsa for the linkage of the Malays around the world. The livewires for promotion of Malay globalisation were none other than Tan Sri Dato' Haji Muhammad Mohd. Taib, the Chief Minister of the State of Selangor, Malaysia and the Executive Director of the Secretariat Tan Sri Dato' Prof. Ismail Hussein.

This Symposium was held in Shah Alam, Selangor, Malaysia, from the 23rd to 26th September 1996 and invitations were extended to participants from 18 countries, where Malays live as a distinct community. The delegates from Sri Lanka were Alhaj Lt.A.K. Doray, Dr M.S. Jaldeen, Mr M. Yaacob Akbar

and Alhaj T.E. Sagara Amit and they participated in the following panels :-

- PANEL III : PENDIDIKAN DAN SUMBER MELAYU DUNIA
- Alhaj Lt. A.K. Doray
- PANEL 5A : JARINGAN PROFESIONAL MELAYU DUNIA
- Dr Mohd. Sheriff Jaldeen
- FORUM 5B : JARINGAN PERNIAGAAN MELAYU DUNIA
- Mr M. Yaacob Akbar
- FORUM 2 : PERANAN SEKRETARIAT MELAYU ANTARABANGSA
- Alhaj T.E. Sagara Amit

Every Sri Lankan delegate who participated in this Symposium contributed a Paper in respect of the subject allotted to them, but due to last minute changes, certain delegates had to revise their Papers as they were assigned to different Panels. The Papers submitted by the Sri Lankan delegates have been reproduced above for the information of all our readers.

By and large it may be observed from the contributions of these delegates who participated in this International Symposium, their concerted effort in spotlighting the unity and image of the Sri Lankan Malay community and this Supplementary Issue is to highlight these views.

This Supplement to the Commemorative Issue on the 10th Anniversary of the publication of 'TERANG' was sponsored by -

Mrs. N. Zarina Singhawansa Akbar
Mrs. Yazneen Aher
Mrs. Fazwina Burah
Mrs. Farah Saboor &
Mrs. Yazreen Lantra.

- M. Farook Thaliph
Editor/Terang

SONGKOS & BATIKS: Those who are interested in obtaining Songkos & Batik pieces, please contact Lt. A.K. Doray of SLUMO.

'TERANG' WISHES ALL ITS READERS A HAPPY, PEACEFUL & PROSPEROUS NEW YEAR.

PRINTED MATTER



Mr. T. S. Doole
Attorney-at-Law
29 Terrace Street
Hambantota

M. Farook Thaliph
Editor - TERANG
P. National Housing Scheme,
Enderamulla, Wattala,
SRI LANKA,