



පාර්ලිමේන්තු විවාද

(හැත්සාඩ්)

නියෝජිත මන්ත්‍රී මණ්ඩලයේ

නිල වාතාව

අත්තහිත ප්‍රධාන කරුණු

ප්‍රශ්නවලට වෘත්තීය පිළිතුරු [නි. 1565]

පළමුවන වර කියවන ලද පනත් කෙටුම්පත් [නි. 1586] :

ලංකාවේ සංවර්ධන මුදල් නීතිගත සංස්ථා (සංශෝධන) පනත් කෙටුම්පත

පෞද්ගලික මන්ත්‍රීන්ගේ යෝජනා [නි. 1586] :

බලංගොඩ සිට පල්ලෙබැද්ද දක්වා පාරක් නැතිම—යෝජනාව අනුමත කරන ලදී

කන්තලේ-සෝරැවිල පාරේ පාලමක් ඉදි කිරීම—යෝජනාව අනුමත කරන ලදී

මුතුර්ති සංචාරක උසාවිය—යෝජනාව අනුමත කරන ලදී

මුතුර් ඡන්ද කොට්ඨාශයේ පාලු වැව—යෝජනාව අනුමත කරන ලදී

වරායගම්, කින්නියා සහ මුතුර් ප්‍රදේශවලට නිවාස ක්‍රමයක්—යෝජනාව අනුමත කරන ලදී

මුස්ලිම් සංස්කෘතික විශ්ව විද්‍යාලය—යෝජනාව අනුමත කරන ලදී

ප්‍රශ්නවලට ලිඛිත පිළිතුරු [නි. 1681]

பாராளுமன்ற விவாதங்கள்

(ஹன்சாட்)

பிரதிநிதிகள் சபை

அதிகார அறிக்கை

பிரதான உள்ளடக்கம்

வினாக்களுக்கு வாய்மூல விடைகள் [ப. 1565]

இலங்கை அபிவிருத்தி நிதிக் கூட்டுத்தாபனம் (திருத்த) மசோதா [ப. 1586] :
முதன்முறை மதிப்பிடப்பட்டது.

தனி அங்கத்தவர் பிரேரணைகள் [ப. 1586] :

பலாங்கொடையிலிருந்து பல்லைபெத்தைக்குப் பாதை அமைத்தல்—

பிரேரணை ஏற்றுக்கொள்ளப்பட்டது.

கந்தளாய்—சேருவில் வீதியில் பாலமமைத்தல்—

பிரேரணை ஏற்றுக்கொள்ளப்பட்டது.

மூதூரில் சுற்று நீதிமன்றம்—

பிரேரணை ஏற்றுக்கொள்ளப்பட்டது.

மூதூர்த் தொகுதியிலுள்ள கைவிடப்பட்ட குளங்கள்—

பிரேரணை ஏற்றுக்கொள்ளப்பட்டது.

குடாக்கரைக் கிராமங்கள், கிண்ணியா, மூதூர் ஆகிய இடங்களுக்கு வீடமைப்புத் திட்டம்—

பிரேரணை ஏற்றுக்கொள்ளப்பட்டது.

முஸ்லிம் கலாசார பல்கலைக்ழகம்—

பிரேரணை ஏற்றுக்கொள்ளப்பட்டது.

வினாக்களுக்கு எழுத்துமூல விடைகள் [ப. 1681]

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No. 11

Monday,

6th March 1967

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(HANSARD)

HOUSE OF REPRESENTATIVES

OFFICIAL REPORT

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Motion agreed to.

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Motion agreed to.

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Motion agreed to.

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Motion agreed to.

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Motion agreed to.

WRITTEN ANSWERS TO QUESTIONS [Col. 1681]

වෘත්ති ක්‍රියා

பிரதிநிதிகள் சபை

House of Representatives

1967 මැර්තු 6 වන සඳුදා

திங்கட்கிழமை, 6 மார்ச் 1967

Monday, 6th March 1967

The House met at 2 P.M., MR. SPEAKER
[THE HON. SIR ALBERT F. PERIES, K.B.E.]
in the Chair.

ප්‍රශ්නවලට වෘත්තික පිළිතුරු

வினாக்களுக்கு வாய்முல விடைகள்

ORAL ANSWERS TO QUESTIONS

කළු නායකයා

(சபாநாயகர் அவர்கள்)

(Mr. Speaker)

Question No. 4.

එස්. ද එස්. ජයසිංහ මයා. (කම්කරු රැකිරණය හා නිවාස ඇමතිගේ පාර්ලිමේන්තු ලේකම්—ජනසතු සේවා ඇමති වෙනුවට)

(திரு. எஸ். டி. எஸ். ஜயசிங்ஹ—தொழில், தொழில் வசதி, வீடமைப்பு அமைச்சரின் பாராளுமன்றக் காரியதரிசி—தேசியமய சேவை அமைச்சரின் சார்பாக)

(Mr. S. de S. Jayasingha—Parliamentary Secretary to the Minister of Labour, Employment and Housing—on behalf of the Minister of Nationalized Services)

The Hon. Minister wants two weeks' time to answer the Question.

ප්‍රශ්නය මතු දිනකදී ඉදිරිපත් කිරීමට නියෝග කරන ලදී.

வினாவை மற்றொரு தினத்துக்குச் சமர்ப்பிக்க கட்டளை
யிடப்பட்டது.

Question ordered to stand down.

2—စဉ် 2244—773 (67/3)

එක්. එස්. එම්. සේනානායක මයා.,
සේවක මණ්ඩල සභායක, ලං.ග. ම.

திரு. என். எஸ். எம். சேனாநாயக்க, ஆளணி
உதவியாளர், இ. போ. ச.

MR. N. S. M. SENANAYAKE, PERSONNEL
ASSISTANT, C. T. B.

12. එල්. සී. ද සිල්වා මයා. (බලපිරිය)

(திரு. எல். சீ. டி சில்வா—பலப்பிட்டிய)

(Mr. L. C. de Silva—Balapitiya)

ජනසතු සේවා ඇමතිගෙන් ඇසූ ප්‍රශ්නය : (අ) ලංකා ගමනාගමන මණ්ඩලය 1966 ජූලි 8 වැනිදා රජයේ ගැසට් පත්‍රයෙහි දැන්වීමක් මගින්, සේවක මණ්ඩල සහායක තනතුරු සඳහා ඉල්ලුම් පත් කැඳවූ බව එතුමා දන්නවාද? (ආ) එම තනතුරු සඳහා අවශ්‍ය වූ සුදුසුකම් කවරේද? (ඉ) එම තනතුරුවලින් එකක් සඳහා බලපිටියේ වදදුවේ එන්. එස්. එම්. සේනානායක මහතා පත් කොට තිබේද? එසේ නම් ඔහුගේ සුදුසුකම් කවරේද? (ඊ) එන්. එස්. එම්. සේනානායක මහතා ජාතික මුදල් ඉතිරි කිරීමේ ව්‍යාපාරයෙහි සේවයේ යෙදී සිටිය දී, 1955-1956 දී හෝ ඊට ආසන්න කාලයේ දී මුදල් වංචා කිරීම සම්බන්ධයෙන් සේවයෙන් පහකරනු ලැබූ බව එතුමා දන්නවාද? (උ) ජාතික මුදල් ඉතිරිකිරීමේ ව්‍යාපාරයෙහි ඔහුගේ ඉහතකී සේවා විස්තර ඉල්ලුම් පත්‍රයෙහි සඳහන් කර තිබුණේද? ((ඌ) එසේ නම්, සේනානායක මහතා පත් කරනු ලැබුයේ කෙසේද? (එ) නො එසේ නම්, රජය යටතේ තමා කළ සේවය පිළිබඳ විස්තර සහවාලු බැවින් මේ නිලධාරියාගේ සේවය කෙළවර කිරීමට එතුමා කියා කරනවාද?

தேசியமயச் சேவை அமைச்சரைக் கேட்ட
வினா: (அ) இலங்கைப் போக்குவரத்துச்
சபை 1966, ஜூலை 8 ஆம் தேதியிடப்பட்ட
அரசாங்க வர்த்தமானி மூலம் ஆளனி உதவி
யாளர்கள் பதவிகளுக்கு விண்ணப்பங்கள்
கோரியதென்பதை அவர் அறிவாரா? (ஆ)
அத்தகைய பதவிகளுக்குத் தேவையான
தகைமைகள் யாவை? (இ) பலப்பிட்டிய,
வாந்ததுவவைச் சேர்ந்த திரு. என். எஸ். எம்.
சேனாநாயக்க என்பவர் இப்பதவிகளில் ஒன்
றிற்கு நியமிக்கப்பட்டாரா? ஆமெனில், அவ
ரது தகைமைகள் யாவை? (ஈ) 1955-1956
ஆம் ஆண்டிலோ அல்லது அவ்வாண்டள
விலோ திரு. என். எஸ். எம். சேனாநாயக்க
தேசியமேம்பு இயக்கத்தில் கடமைபாற்றி

වෘත්තික පිළිතුරු

[එල්. සී. ද සිල්වා මයා.]

கையில் நிதிகளைக் கையாடியமைக்காக வேலையினின்றும் நீக்கப்பட்டவரென்பதை அவர் அறிவாரா? (உ) தேசிய சேமிப்பு இயக்கத்தில் அவராற்றிய சேவைகள் சம்பந்தமான மேற் கூறப்பட்ட விபரங்கள் அவரது விண்ணப்பத்தில் கொடுக்கப்பட்டனவா? (ஊ) ஆமெனில், திரு. சேனாநாயக்க எவ்வாறு நியமனம் பெற்றார்? (எ) இல்லையெனில், அரசாங்கத்தில் அவராற்றிய சேவைகள் சம்பந்தமான விபரங்களைக் கொடுக்காது மறைத்தமைக்காக இவ்வுத்தியோகத்தரது சேவையை நிறுத்துவதற்கு அவர் நடவடிக்கைகள் எடுப்பாரா?

asked the Minister of Nationalised Services: (a) Is he aware that the Ceylon Transport Board invited applications for posts of Personal Assistants by a notification in the Government Gazette of 8th July 1966? (b) What were the required qualifications for such posts? (c) Has Mr. N. S. M. Senanayake of Wandaduwa, Balapitiya, been appointed to one of these posts, and if so, what are his qualifications? (d) Is he aware that Mr. N. S. M. Senanayake while in the National Savings Movement was dismissed for misappropriation of funds in or about 1955-1956? (e) Were the above particulars of service in the N. S. Movement disclosed in his application? (f) If so, how was Mr. Senanayake appointed? (g) If not, will he take steps to terminate the services of this officer for concealing the particulars of his services in the Government?

එස්. ද එස්. සියසිංහ මයා. (ජනසතු
සේවා ඇමති වෙනුවට)

(திரு. எஸ். டி. எஸ். ஜயசிங்ஹ்—தேசியமய
சேவை அமைச்சரின் சார்பாக)

(Mr. S. de S. Jayasingha—on behalf of the Minister of Nationalized Services)

(੫) ਭਵਿ.

(ආ) වයස.—1966.7.1 වෙනි දින වන විට අවුරුදු 25 ට අඩු නොවිය යුතු අතර අවුරුදු 30 ට වැඩි නොවිය යුතුයි. (රාජ්‍ය සේවාවය, පළාත් පාලන සේවාවය, රජයේ සංයුක්ත මණ්ඩලීය සේවාවය යන මේ වායේ සිටින අයට මේ අදාළ නොවේ.)

මෘතිය මිලිතුරු

අධ්‍යාපනය.—ශ්‍රේෂ්ඨාධිකරණයේ අධිනීතිඥයෙකු හෝ නීතිඥයෙකු හෝ පිළිගත් විශ්ව විද්‍යාලයක උපාධිධරයෙකු විය යුතුයි. එකී වෘත්තීන් සම්බන්ධයෙන් හෝ පාලන කටයුතු සම්බන්ධයෙන් හෝ ඉගැන්වීම සම්බන්ධයෙන් යටත් පිරිසෙයින් තුන් අවුරුදු පළ පුරුද්දක් තිබෙන අපේක්ෂකයින්ට විශේෂ සාලකිල්ලක් දක්වනු ලැබේ.

മുൻപോട്ട്

ලන්ඩන් මැට්ටික් විභාගයෙන්
හෝ ජ්‍යෙෂ්ඨ පාඨශාලා සහතික
පත්‍ර විභාගයෙන් සමත් වී සිටීමට
අමතර වශයෙන් රජයේ සංවිධාන
යක හෝ ප්‍රසිද්ධ වෙළඳ ආයතන
යක කම්කරු සම්බන්ධතා හෝ
සුභසාධක කටයුතු පිළිබඳ වගකිය
යුතු තනතුරක අට අවුරුදු
අඩණ්ඩ සේවා කාලයක් තිබිය
යුතුයි.

සිංහල ප්‍රවීණතාවයක් තිබීම
අතිරේක සුදුසුකමක් වන්නේය.

(ඉ) නැත. බලපිටියේ එන්. එස්. එම්. සේනානායක මහතා ඉහත සඳහන් ගැසට් පත්‍රයේ පළ කරන ලද ලෙස V වැනි ශ්‍රේණියේ තනතුරකට පත්තොකරන ලදී. එහෙත් ඊට වඩා අඩු සුදුසුකම් සහිත අය වඩා අඩු වැටුප් සහිත තනතුරු සඳහා සැලකිල්ලට භාජන කරන ලදුව, ඔහුද රු. 400—15× 7 සහ 20×6—රු. 625 යන මාසික වැටුප් ක්‍රමය මත පවත්නා VI වැනි ශ්‍රේණියේ තනතුරකට පත් කරන ලදී. ඉල්ලුම් පත්‍රයේ සඳහන් පරිදි ඔහුගේ සුදුසුකම් වනුයේ සිංහල ජ්‍යෙෂ්ඨ පාඨශාලා සහතිකය, ඉංග්‍රීසි ජ්‍යෙෂ්ඨ පාඨශාලා සහතිකය, රාජකීය විත්‍රකර්ම සහතිකය, වාග් වාතුර්ගය පිළිබඳ සහතිකය යන මේ සහතික පත් දැරීමත්, 1598 සිට පත්වීමේ දිනය දක්වා අධ්‍යාපන දෙපාර්තමේන්තුවේ ගුරුවරයෙකු වීමත් ය. (ඊ) ඔව්. (උ) නැත. (ඌ) රජයේ සේවයෙන් පහ කරනු ලැබීමෙන් පසු හෙතෙම පෞද්ගලික පාසලක ගුරුවරයෙකු විය. මේ අතර, රජය විසින් මෙම පෞද්ගලික පාසල රජයට පවරා ගන්නා ලදුව, 1968 දී ඔහුගේ පත්වීම ලබා ගන්නා තුරු හෙතෙම රජයේ සේවකයෙකු වශයෙන් සිටියේය. (එ) දැන් අනාවරණය වී ඇති කරුණු අනුව, සවකීය තීරණය නැවත සැලකිල්ලට භාජනය කරණ ලෙස මගේ සලකා බැලීමට නියෝග කර තිබේ.

වෘත්තික පිළිතුරු

එල්. සී. ද සිල්වා මයා.

(තිரு. எஸ். சி. டி. சில்வா)

(Mr. L. C. de Silva)

ගරු කථානායකතුමනි, අතුරු ප්‍රශ්නයක් ඇසිය යුතුව තිබෙනවා. මුදල් වංචාවක් නිසා රජයේ සේවයෙන් පහ කරන ලද මෙම නිලධාරියා මෙම මණ්ඩලයේ සේව කයකු වශයෙන් තව දුරටත් රඳවා ගැනීම මණ්ඩලයට හිතකර යයි ගරු ඇමතිතුමා කල්පනා කරනවාද?

එස්. ද එස්. ජයසිංහ මයා.

(තිரு. எஸ். டி. எஸ். ஜயசிங்ஹ)

(Mr. S. de S. Jayasingha)

(ඌ) සහ (එ) කොටස්වලට දී ඇති පිළිතුර අනුව ඔය ප්‍රශ්නය පැන නගින්නේ නැහැ.

එල්. සී. ද සිල්වා මයා.

(තිரு. எஸ். சி. டி. சில்வா)

(Mr. L. C. de Silva)

ඒ කොහොමද?

එස්. ද එස්. ජයසිංහ මයා.

(තිரு. எஸ். டி. எஸ். ஜயசிங்ஹ)

(Mr. S. de S. Jayasingha)

පිළිතුරෙහි (ඌ) කොටසින් ප්‍රකාශ කළේ මොහු පාසැලක ගුරුවරයකු වශයෙන් සිටිය දී ඉබේටම රජයේ සේවකයකු වශයෙන් පත් වුණාය කියලයි. (එ) කොටසින් පිළිතුරු දුන්නේ නැවත ඒ ගැන පරීක්ෂා කර බලන ලෙස මණ්ඩලයේ සැලකිල්ල යොමු කර තිබෙනවාය කියලයි.

එල්. සී. ද සිල්වා මයා.

(තිரு. எஸ். சி. டி. சில்வா)

(Mr. L. C. de Silva)

මුදල් වංචාවක් නිසා මොහු රජයේ සේවයෙන් පහ කර තිබෙන බව ගරු ඇමතිතුමා පිළිගන්නවා. ජාතික ඉතිරි කිරීමේ ව්‍යාපාරයේ ඔහු කළ සේවය ගැන ඉල්ලුම් පත්‍රයේ සඳහන් නොකර එය වසන් කර තිබෙනවා. එවැනි නිලධාරියකු තව දුරටත් මණ්ඩලයේ සේවයේ තබා ගන්නවාද, නැත්නම් ඔහු මණ්ඩලයේ සේවයෙන් පහ කරන ලෙස නියෝග කරන්න ගරු ඇමතිතුමා සූදානම්ව සිටිනවාද කියන එකයි මගේ ප්‍රශ්නය.

වෘත්තික පිළිතුරු

එස්. ද එස්. ජයසිංහ මයා.

(තිரு. எஸ். டி. எஸ். ஜயசிங்ஹ)

(Mr. S. de S. Jayasingha)

“දැන් අනාවරණය වී ඇති කරුණු අනුව සාක්ෂි තීරණය නැවත සැලකිල්ලට භාජන කරන ලෙස මණ්ඩලයට නියෝග කර තිබේ” කියා පිළිතුරෙහි සඳහන් වෙනවා.

එල්. සී. ද සිල්වා මයා.

(තිரு. எஸ். சி. டி. சில்வா)

(Mr. L. C. de Silva)

“නැවත සැලකිල්ලට භාජන කිරීම” කිව්වම, සමහර විට තව දුරටත් තබා ගන්නත් ඉඩ තිබෙනවා. මුදල් වංචාවක් නිසා රජයේ සේවයෙන් පහ කරන ලද නිලධාරියා තවදුරටත් සේවයේ තබා නොගෙන මණ්ඩලයේ සේවයෙන් කෙලින්ම පහ කරනවාද කියන එකයි මා අහන ප්‍රශ්නය.

එස්. ද එස්. ජයසිංහ මයා.

(තිரு. எஸ். டி. எஸ். ஜயசிங்ஹ)

(Mr. S. de S. Jayasingha)

මීට වඩා පිළිතුරක් දීමට අවශ්‍යතාවක් දැන් නැහැ.

තාවකාලික ලිපිකරුවන් : ස්ථිර කිරීම

தற்காலிக எழுதுவினைஞர் : உறுதிப்படுத்தல்

TEMPORARY CLERKS : CONFIRMATION

1. බී. එච්. බණ්ඩාර මයා. (බදුල්ල—කෝ. වයි. එම්. විජේරත්න බණ්ඩා මයා.—සොරනාතොට—වෙනුවට)

(තිரு. பி. எச். பண்டார—பதுளை—திரு. வை. எம். விஜேரத்ன பண்டா—சொரணத்தோட்டை—சார்பாக)

(Mr. B. H. Bandara—Badulla—on behalf of Mr. K. Y. M. Wijeratne Banda—Soranatota)

මුදල් ඇමතිගෙන් ඇසූ ප්‍රශ්නය: (අ) අංක 361 හා 1957.2.26 දින දරණ භාණ්ඩාගාර චක්‍රලේඛනය අනුව 1963-64 වර්ෂ සඳහා පුරුද්දට පහක් නොකඩවා සේවය කොට ඇති රජයේ ලිපිකරුවන් කීදෙනෙකු ස්ථිර කිරීම සඳහා නිර්දේශ කර තිබුණාද? (ආ) මෙතෙක් නිර්දේශ කරන ලද අයගෙන් කීදෙනෙකු ස්ථිර කරන ලද්දේ

වෘත්තික පිළිතුරු

[ନି. ଶ୍ରୀ. ଗୋପବୀର ଭଞ୍ଜ.]

යක ගුරුවරුන් කී දෙනෙකු (1) දේද? (2) ස්වීර නොකළේ නම්, ඊට හේතු එතුමා සඳහන් කරනවාද? (3) ස්වීර නොකිරීමට ඇති බාධාවන් එම එම අයදුම්කරුවන්ට එතුමා දන්වා යවන ලද්දේද? (4) නොඑසේ නම් එම මන්ද? (5) සේවයේ ස්වීර කර නැති අයගේ, සේවය ස්වීර කිරීම සඳහා එතුමා ක්‍රියා කරනවාද? (6) නොඑසේ නම්, එම මන්ද?

நிதி அமைச்சரைக் கேட்ட வினா: (அ)
 26.2.1957 ஆம் தேதியிடப்பட்ட 361 ஆம்
 இலக்க திறைசேரிச் சுற்றறிக்கையின் பிரகா
 ரம் 1963/64 ஆம் ஆண்டில் பதவியில் உறுதிப்
 படுத்துவதற்கென சிபார்சு செய்யப்பட்ட
 தொடர்ச்சியாக ஐந்து ஆண்டுகள் சேவை
 மாற்றிய அரசாங்க சேவையைச் சேர்ந்த
 எழுதுவினைஞர் எத்தனை பேர்? (ஆ) அவ்வாறு
 சிபார்சு செய்யப்பட்டவர்களில் இற்றைவரை
 உறுதிப்படுத்தப்பட்டுள்ளவர்கள் எத்தனை
 பேர்? (இ) அவர்கள் உறுதிப்படுத்தப்பட
 வில்லையானால் அதற்கான காரணங்களை அவர்
 கூறுவாரா? (ஈ) அவர்கள் பதவியில் உறுதிப்
 படுத்தப்படுவதற்கு பாதகமாகவிருந்த கார
 ணங்களை அவர் சம்பந்தப்பட்ட உத்தியோகத்
 தர்களுக்குத் தெரிவித்தாரா? (உ) அன்றேல்
 ஏன்? (ஊ) உறுதிப்படுத்தப்படாதுள்ள உத்தி
 யோகத்தர்களை உறுதிப்படுத்துவதற்கு அவர்
 நடவடிக்கைகள் மேற்கொள்வாரா? (எ) அன்
 றேல் ஏன்?

asked the Minister of Finance: (a) How many clerical servants in Government Service who had five years continuous service were recommended for confirmation in 1963-64, in accordance with the Treasury Circular No. 361 dated 26.2.1957? (b) Of those recommended how many have been confirmed so far? (c) If they were not confirmed will he state the reasons? (d) Did he inform the officers concerned of the reasons that stood against their confirmation? (e) If not why? (f) Will he take steps to confirm those officers who have not been confirmed? (g) If not why?

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වෘත්තික පිළිතුරු

එන්. විමලසේන මයා. (මුදල් ඇමති
ගේ පාර්ලිමේන්තු ලේකම්)

(திரு. என். விமலசேன—நிதி அமைச்சரின் பாராளுமன்றக் காரியதரிசி)

(Mr. N. Wimalasena—Parliamentary Secretary to the Minister of Finance)

(අ) අංක 361 හා 1957.2.26 දිනැති භාණ්ඩාගාර චක්‍ර ලේඛය අනුව 1963/64 වර්ෂය සඳහා අවුරුදු 5 ක් නොකඩවා සේවය කර ඇති රජයේ ලිපිකරුවන් 182 දෙනෙකු නිර්දේශ කර තිබුණි. (ආ) 173 දෙනෙකු අන්තර්ග්‍රහණය කර ඇත. (ඉ) ජල විදුලි යෝජනා ක්‍රමය රජයේ දෙපාර්තමේන්තුවක් ලෙස සැලකිය නොහැකි නිසා එහි සේවය කළ එක් ලිපිකරුවෙකු පමණක් අන්තර්ග්‍රහණය කර නැත. තවත් ලිපිකරුවෙක් පත්වීම භාර ගෙන නැත. අනෙක් ලිපිකරුවන් අන්තර්ග්‍රහණය කිරීම සම්බන්ධයෙන් ක්‍රියා කරගෙන යනු ලැබේ. (ඊ) ඔව්. අන්තර්ග්‍රහණය කිරීම ප්‍රතික්ෂේප කළ නිලධාරියාට දන්වා ඇත. (උ) “ඊ” හි පිළිතුර නිසා පැන නොනගී. (ඌ) ඔව්. අංක 361 වැනි භාණ්ඩාගාර චක්‍ර ලේඛයේ සඳහන් අවශ්‍යතාවන් සපුරාලන නිලධාරීන් අන්තර්ග්‍රහණය කිරීමට කටයුතු කරගෙන යනු ලැබේ. (එ) “උ” හි පිළිතුර නිසා පැන නොනගී.

ශුරුවරු : විද්‍යාලයාධිපති තනතුරු හා
විශේෂ ශ්‍රේණි වැටුප්

ஆசிரியர்கள் : அதிபர் பதவிக்கும் விசேட பதவிக்கு முரிய சம்பளங்கள்

TEACHERS : PRINCIPAL'S POST AND
SPECIAL POST SALARIES

2. එම්. පී. ද සොයිසා සිවිල්ඊයා මයා.
(මිත්‍රවත් ශෝඛ—පී. ජී. බී. කෙනමන්
මයා.—මුද් කොළඹ තුන්වන මන්ත්‍රී—
වෙනුවට)

(திரு. எம். பீ. டி சொய்சா சிறிவர்தன—
மினுவாங்கொட—திரு. பீ. ஜி. பி. கெனமன்—
கொழும்பு மத்தி மூன்றாம் அங்கத்தவர் சார்
பாக)

(Mr. M. P. de Zoysa Siriwardena—
Minuwangoda—on behalf of Mr. P. G. B.
Keuneman—Third Colombo Central)

අධ්‍යාපන හා සංස්කෘතික කටයුතු ඇමති
ගෙන් ඇසූ ප්‍රශ්නය : (අ) 1963 ජනවාරි
මාසයේදී හෝ ඊට ආසන්න කාල
සීමාවක ගුරුවරුන් කී දෙනෙකු (1)

வாசக பிழை

வாசக பிழை

[விசயபால மென்டிஸ் மைய.]

மாசீன் 13. (ii) එම පරිවර්තනයන් අනුව දැනට වැටුප් ලබන සංඛ්‍යා මෙසේය : (1) II ශ්‍රේණියේ විදුහල්පතින් 72 ; (2) III ශ්‍රේණියේ විදුහල්පතින් 134 ; (3) II ශ්‍රේණියේ විශේෂ තනතුරුධාරීන් 110 ; (4) III ශ්‍රේණියේ විශේෂ තනතුරු ධාරීන් 13. (ඊ) දැනටමත් කටයුතු කර ගෙන යනු ලැබේ. හැකි ඉක්මණින් මෙය අවසන් කිරීමට බලාපොරොත්තු වෙමි. (උ) පැන නොනඟී.

පී. බී. විජයසුන්දර මයා. (කිරිඇල්ල)

(திரு. பி. பி. விஜேசுந்தர—கிரியல்ல)

(Mr. P. B. Wijesundara—Kiriella)

විදුහල්පතින් ඒ ඒ ශ්‍රේණිවලට උසස් කිරීමේදී අධ්‍යාපන දෙපාර්තමේන්තුව අනුගමනය කරන ප්‍රතිපත්තියත්, ඒ ප්‍රතිපත්තියට අනුකූලව ඇති කරන ශීර්ෂත්, ඒවාට දෙන ලකුණු ප්‍රමාණයත් ප්‍රසිද්ධ කිරීමට අධ්‍යාපන ඇමතිතුමාට හා පාර්ලිමේන්තු ලේකම්තුමාට දැනුම් දෙනවාද?

විජයපාල මෙන්ඩිස් මයා.

(திரு. விஜயபால மெண்டிஸ்)

(Mr. Wijayapala Mendis)

ඒ කාරණය සන්නේෂයෙන් දැනුම් දෙන්නමි.

කථානායකතුමා

(சபாநாயகர் அவர்கள்)

(Mr. Speaker)

3 වැනි ප්‍රශ්නය?

විජයපාල මෙන්ඩිස් මයා. (ස්වදේශ කටයුතු ඇමති වෙනුවට)

(திரு. விஜயபால மெண்டிஸ்—உள்நாட்டு விவகார அமைச்சர் சார்பாக)

(Mr. Wijayapala Mendis—on behalf of the Minister of Home Affairs)

ඒ ප්‍රශ්නයට පිළිතුරු දීමට සති දෙකක් කල් ඉල්ලා තිබෙනවා.

ප්‍රශ්නය මතු දිනකදී ඉදිරිපත් කිරීමට නියෝග කරන ලදී.

வினாவை மற்றொரு தினத்துக்குச் சமர்ப்பிக்கச் கட்டளையிடப்பட்டது.

අකුරුණ මහ/විලාන පාසල සඳහා ඉඩම්

அக்குறணை கே/விலான பாடசாலைக்குக்காணி

LAND FOR K/WILANA SCHOOL, AKURANA

5. ද සොයිසා සිරිවර්ධන මයා. (හේම වන්ද සිරිසේන මයා.—අකුරුණ පළමුවන මන්ත්‍රී—වෙනුවට)

(திரு. டி. சொய்சா சிறிவர்தன—திரு. ஹேம சந்திர கிரிசேன—அக்குறணை முதலாம் அங்கத்தவர்—சார்பாக)

(Mr. de Zoysa Siriwardena—on behalf of Mr. Hemachandra Sirisena—First Akurana)

අධ්‍යාපන හා සංස්කෘතික කටයුතු ඇමතිගෙන් ඇසූ ප්‍රශ්නය : (අ) අකුරුණ ඡන්ද කොට්ඨාශය තුළ පිහිටි මහ/විලාන පාසල ගොඩනැගිලි ඉදිකිරීම සඳහා ඉඩම් අත්පත් කරගැනීම සම්බන්ධයෙන් පහත සඳහන් විස්තර එතුමා සඳහන් කරනවාද? (1) එකී පාසල සඳහා ඉඩම් අත්පත් කරගැනීමට ප්‍රථමයෙන් දෙපාර්තමේන්තුවේ අනුමැතිය දෙනු ලැබුයේ කවදද? (2) මේ සඳහා දෙපාර්තමේන්තුවේ අවධානය යොමුවූ ඉඩම් තම් වශයෙන් මොනවාද? (3) මේ සඳහා දැනට යෝජිත ඉඩම් තම් වශයෙන් එතුමා සඳහන් කරනවාද? (ආ) එකී යෝජිත ඉඩම් රජයට අත්පත් කරගැනීම තවදුරටත් ප්‍රමාදවනුයේ කුමන හේතූන් නිසාද? (ඉ) දැනට පාසල පවත්වා ගෙන යනු ලබන ගොඩනැගිල්ල ඉඩ පහසුකම් නොසැහෙන නිසාත් එසේම එය ඉතා අඛණ්ඩ තත්වයක පවතින නිසාත් එහි ශිෂ්‍ය ශිෂ්‍යාවන්ට මහත් දුෂ්කරතාවයන්ට මුහුණ පෑමට සිදුවී ඇති බව එතුමා දන්නවාද? (ඊ) පූර්වෝක්ත ඉඩම් අත්පත් කරගැනීම සම්බන්ධයෙන් දැනට කොපමණ දුරට කටයුතු කර තිබේදැයි සොයා බලා එකී කටයුතු ඉක්මන් කිරීමට දෙපාර්තමේන්තුව වෙත එතුමා උපදෙස් දෙන්නේද?

கல்வி கலாசார விவகார அமைச்சரைக் கேட்ட வினா : (அ) அக்குறணைத் தொகுதியிலுள்ள மகா/விலான பாடசாலைக் கட்டிடத் திற்கென அரசாங்கத்தாரால் எடுக்கப்பட்ட காணி சம்பந்தமான விபரங்களைக் கொடுப்பாரா? (i) மேற்கூறிய பாடசாலை சம்பந்தமான காணியை எடுப்பதற்கு திணைக்களத் தின் சம்மதம் எப்பொழுது தெரிவிக்கப் படுமா? (ii) இது சம்பந்தமாக எவ்வெக்

වෘත්ති ක්‍රියා

වෘත්ති පිළිතුරු

[දු සොයිසා සිව්වර්ධන මහ.]

ශ්‍රම ශක්තියත් මෙසේ නැති වී ගිය මේ ගොවීන්ට අක්කර බදු ද දිය බදු ද ගෙවන්නට සිදු වන බව එතුමා දන්නවා ද? (ඉ) මේ ගොවීන්ට අවශ්‍ය වාරිමාර්ග හා දිය බැස්සීමේ පහසුකම් ලබා දීමට එතුමා වහාම ක්‍රියා කරන්නවාද?

காணி, நீர்ப்பாசன, மின்விசை அமைச்ச்சைக் கேட்ட வினா: (அ) மல்வான அணைக்கட்டு இருந்த போதிலும் தொம்பே தேர்தல் தொகுதியிலுள்ள பொருணு ஓயவின் கரையோரப் பகுதியில் உள்ள நெல் வயல்களில் கடந்த மூன்று ஆண்டுகளாக நெற்செய்கை பழுதாகியுள்ளதென்பதை அவர் அறிவாரா? (ஆ) இவ்விதம் தமது உழைப்பையும் முதலீட்டையும் இழந்துள்ள பயிர்ச்செய்கையாளர் ஏக்கர் வரி, தண்ணீர் வரி ஆகியவற்றைச் செலுத்தவேண்டியவர்களாயுள்ளனர் என்பதை அவர் அறிவாரா? (இ) இப்பயிர்ச்செய்கையாளர்களுக்கு தேவையான நீர்ப்பாய்ச்சல் வசதிகளும், வாய்க்கால் வசதிகளும் ஏற்படுத்துக்கொடுப்பதற்கு அவர் உடனடியாக நடவடிக்கைகள் மேற்கொள்வாரா?

asked the Minister of Land, Irrigation and Power: (a) Is he aware that for the last three years the cultivation of paddy fields bordering the Pohuru Oya in the Dompe electorate has failed notwithstanding the anicut of Malvana? (b) Is he aware that the cultivators who have thus lost their labour and investment are liable to pay acreage levies as well as irrigation rates? (c) Will he take immediate steps to provide the necessary irrigation and drainage facilities to these cultivators?

සි. පී. ජේ. සෙනෙවිරත්න මයා. (ඉඩම්,
වාරිමාර්ග හා විදුලිබල ඇමතිගේ පාර්ලි
මේන්තු ලේකම්)

(திரு. சி. பி. ஜே. செனெவிரத்ன—காணி, நீர்ப்பாசன, மின்விசை அமைச்சரின் பாராளுமன்றக் காரியதரிசி)

(Mr. C. P. J. Seneviratne—Parliamentary Secretary to the Minister of Land, Irrigation and Power)

(අ) පහුරු ඔය ව්‍යාපාරය සුළු ගංවතුර වැළැක්වීමේ ව්‍යාපාරයක් වන අතර, එය සැලසුම් කර ඇත්තේ, සුළු ගංවතුරින් පසු

ණක් කුඹුරු ආරක්ෂා වෙන අන්දමට ය.
(ආ) හානියට පත් වූ කුඹුරු දිය බද්දෙන්
නිදහස් කිරීමට සලකා බලනවා ඇත. (ඉ)
විශාල ප්ලොට්වලින් සැහෙන ආරක්ෂාව
සලසා දිය හැක්කේ කැළණි ගංවතුර
ව්‍යාපාරයේ යෝජනා ක්‍රියාත්මක වූ විටය.
එකී ව්‍යාපාරය සඳහා රුපියල් දශ ලක්ෂ
හාරපියයකට අධික මුල ධන වියදමක්
දරන්ට සිදුවන බැවින් එය ඉක්මණින්
කළ නොහැක.

එම්. තෙන්නකෝන් මයා. (නිකවැරිය)

(திரு. எம். தென்னக்கோன்—நிக்கவெரட்டிய)

(Mr. M. Tennakoon—Nikaweratiya)

පිළිතුරේ (ආ) කොටසින් කියවුණේ දිය බද්දෙන් ගොවීන් නිදහස් කරන්නට කටයුතු කරන බවයි. අක්කර බද්දෙනුත් ගොවීන් නිදහස් කිරීමට කටයුතු කරන්නට පුළුවන්ද? කුඹුරු පාළු වී තිබෙන නිසා එසේ කළ හැකි නම් හොඳයි.

සෙනෙවිරත්න මයා.

(திரு. செனெவிரத்ன)

(Mr. Seneviratne)

ඉඩම් ආඥාපනත අනුව අක්කර බද්දෙන් නිදහස් කරන්න බැහැ.

കഥാസങ്കല്പം

(சபாநாயகர் அவர்கள்)

(Mr. Speaker)

8 වැනි ප්‍රශ්නය.

ගරු හුරුල්ලේ (කෘෂිකර්ම හා ආහාර
ආමනි වෙනුවට)

கௌரவ ஹுருல்ல—விவசாய, உணவு
அமைச்சர் சார்பாக)

(The Hon. Hurulle—on behalf of the Minister of Agriculture and Food)

ඒ ප්‍රශ්නයට පිළිතුරු දීම සඳහා මාස දෙකක් කල් වුවමනා කරනවා.

ප්‍රශ්නය මතු දිනකදී ඉදිරිපත් කිරීමට තීරණ කරන ලදී.

வினாவை மற்றொரு தினத்துக்குச் சமர்ப்பிக்கக்
கட்டளையிடப்பட்டது.

Question ordered to stand down.

එළුවක පිළිතුරු

ව්‍යවික පිළිතුරු

ජී. අබේදිසර මයෝ., ස.කො.ස. ආහාර ගබඩාව,
මානර

திரு. ஜி. அபேதீர, கூ. மொ. வி. உணவுச்சாலை,
மாத்தறை.

MR. G. ABEYDEERA, C. W. E. FOOD DEPOT,
MATARA

10. ලෙස්ලී ගුණවර්ධන මයා. (බී. වයි.
නුඩාවේ මයා.—මාතර—වෙනුවට)

(திரு. வெஸ்லி குணவார்தன—திரு. பி. வை. துடாவ—மாத்தறை—சார்பாக)

(Mr. Leslie Goonewardene—on behalf of Mr. B. Y. Tudawe—Matarā)

රාජ්‍ය කටයුතු ඇමතීමෙන් ඇසු ප්‍රශ්නය : (අ) මාතර ස.නො.ස. ආහාර ගබඩාවේ මුදල් භාරකරු වන ජී. අබේදීර මහතා එම ගබඩාවේ වැඩ බලන ගබඩා පාලක වශයෙන් 1964 සිට මේ දක්වා සේවය කරන බව එතුමා දන්නවාද? (ආ) ඔහුට මුදල් භාරකරු වශයෙන් ලැබෙන වැටුප යටතේ බඩු ගබඩා පාලක තනතුරේ සේවය ලබා ගැනීම අසාධාරණ බව එතුමා දන්නවාද? (ඉ) අබේදීර මහතා ස්ථිර ගබඩා පාලක හැටියට පත් කිරීමට එතුමා ක්‍රියා කරන්නවාද? (ඊ) නො එසේ නම්, ඒ මන්ද?

இராஜாங்க விவகார அமைச்சரைக் கேட்ட வினா: (அ) மாத்தறை கூட்டுறவு மொத்த விற்பனவுத் தாபன உணவுச்சாலையின் காசாளரான திரு. ஜி. அபேதீர 1964 ஆம் ஆண்டு முதல் இன்றுவரை அச்சாலையின் பதில் முகாமையாளராகக் கடமையாற்றி வருகிறாரென்பதை அவர் அறிவாரா? (ஆ) காசாளருக்குரிய சம்பளத்தில் அவரை முகாமையாளராகக் கடமையாற்றச் செல்வது நியாயமற்றதென்பதை அவர் அறிவாரா? (இ) திரு. அபேதீரவை நிரந்தர முகாமை யாளராக நியமிப்பதற்கு அவர் நடவடிக்கை யெடுப்பாரா? (ஈ) அன்றேல், ஏன்?

asked the Minister of State: (a) Is he aware that Mr. G. Abeydeera, the cashier of the Matara C. W. E. Food Depot has been functioning as the acting manager of this depot from 1964 to date? (b) Is he aware that it is unfair to employ him in the post of manager on the salary he draws as cashier? (c) Will he take action to appoint Mr. Abeydeera as permanent manager? (d) If not, why?

ගරු ඩී. පී. ආර්. ගුණවර්ධන (කර්මාන්ත
හා බිවර ඇමති—රාජ්‍ය කටයුතු ඇමති
වෙනුවට)

(கௌரவ ம. பீ. ஆர். குணவர்தன—கைத் தொழில், கடற்றொழில் அமைச்சர்—இராஜாங்க அமைச்சர் சார்பாக)

(The Hon. D. P. R. Gunawardena—
Minister of Industries and Fisheries—on
behalf of the Minister of State)

(a) Yes. (b) No. It is sometimes necessary due to exigencies of service for cashiers to be in charge of certain stores. (c) It is not possible to make *ad hoc* appointments of store managers. Mr. Abeydeera will be given work of cashier at the earliest possible opportunity. (d) Does not arise.

පී. එෆ්. ජයවර්ධන හා සී. ඒ. බර්මපාල
 යන මහත්වරු ආරක්ෂක මණ්ඩලයේ
 රැස්වීම්වලට සහභාගිවීම

திருவாளர்கள் ரி. எப். ஜயவர்த்தன, சீ. ஏ. தர்மபால : பாதுகாப்புச் சபைக் கூட்டங்களுக்குச் சமூகமளித்தல்

MESSRS. T. F. JAYAWARDENE AND C. A.
DHARMAPALA : ATTENDANCE AT SECURITY
COUNCIL MEETINGS

11. ලෙස්ලි ගුණවර්ධන මයා. (කෙන
මන් මයා වෙනව)

(திரு. லெஸ்லி குணவர்தன—திரு. கெனமன்
—சார்பாக)

(Mr. Leslie Goonewardene—on behalf
of Mr. Keuneman)

අග්‍රාමාත්‍ය සහ රාජ්‍යාරක්ෂක සහ විදේශ කටයුතු පිළිබඳ ඇමති, ක්‍රම සම්පාදන හා ආර්ථික කටයුතු ඇමති සහ ප්‍රවෘත්ති හා ගුවන් විදුලි ඇමතිගෙන් ඇසූ ප්‍රශ්නය :
 (අ) ආරක්‍ෂක හා විදේශ කටයුතු පිළිබඳ අමාත්‍යාංශයේ ආරක්‍ෂක මණ්ඩලයේ කිසි යම් රැස්වීමකට හෝ රැස්වීම්වලට හෝ පී. එෆ්. ජයවර්ධන හා සී. ඒ. ධර්මපාල යන මහත්වරු 1966 දී සහභාගි වූවෝද ?
 (ආ) එසේ නම්, ඔවුන්ට පැමිණෙන ලෙස ආරාධනා කෙළේ කවුද ? ඔවුන් එසේ පැමිණ සිටීම අවශ්‍ය වූයේ මක් නිසාද ?
 (ඉ) නිලධාරීන් නොවන පුද්ගලයින් ආරක්‍ෂක මණ්ඩලයේ රැස්වීම්වලට සහභාගි වීම සාමාන්‍ය සිරිතද ?

பிரதம அமைச்சரையும், பாதுகாப்பு, வெளி விவகார அமைச்சரையும், திட்ட அமைப்பு பொருளாதார விவகார அமைச்சரையும், தகவல் ஒலிபரப்பு அமைச்சரையும் கேட்ட வினா : (அ) திருவாளர்கள் ரி. எவ். ஜயவர்தன, சி. ஏ. தர்மபால ஆகியோர் 1966 ஆம் ஆண்டில் பாதுகாப்பு, வெளிவிவகார அமைச்சின் பாதுகாப்புச் சபைக் கூட்டங்கள் எவற்றிற்காவது சமூகமளித்தனரா? (ஆ) ஆமெனில், சமூகமளிக்குமாறு அவர்களை வரைவழித்தவர் யார்? அவர்களது சமூகம் அவசியப்பட்டதேன்? (இ) பாதுகாப்புச் சபையின் கூட்டங்களுக்கு உத்தியோகப் பற்றற்றவர்கள் சமூகமளிப்பது வழமையா?

asked the Prime Minister and Minister of Defence & External Affairs and Minister of Planning & Economic Affairs and Minister of Information & Broadcasting: (a) Did Messrs. T. F. Jayawardene and C. A. Dharmapala attend any meeting of the Security Council of the Ministry of Defence and External Affairs in 1966? (b) If so, who invited them to be present and why was their presence necessary? (c) Is it usual for non-official persons to attend meetings of the Security Council?

ගරු ඩබ්ලි ජෝනානාසක (අලාමානා,
ආරක්ෂක හා විදේශ කටයුතු පිළිබඳ
ඇමති, ක්‍රම සම්පාදක හා ආර්ථික කටයුතු
පිළිබඳ ඇමති සහ ප්‍රවෘත්ති හා ගුවන් විදුලි
ඇමති)

(கௌரவ டப்ளி சேனாநாயக்க—பிரதம அமைச்சரும், பாதுகாப்பு வெளிவிவகார அமைச்சரும் திட்ட அமைப்பு, பொருளாதார விவகார அமைச்சரும் தகவல், ஒலிபரப்பு அமைச்சரும்)

(The Hon. Dudley Senanayake—Prime Minister, Minister of Defence & External Affairs, Minister of Planning & Economic Affairs and Minister of Information & Broadcasting)

(a) It is not in the public interest to disclose any matter in connection with the Security Council. (b) Does not arise. (c) Does not arise.

බලංගොඩ සිට පල්ලෙබද්ද දක්වා පාරක් තැනීම

කෙටුම්පත් පණත් පිළිගැනවීම

சமர்ப்பிக்கப்பட்ட மசோதாக்கள்

BILL PRESENTED

ලංකාවේ සංවර්ධන මුදල් නීතිගත සංස්ථා
(සංගෝධන) පනත් කෙටුම්පත

இலங்கை அபிவிருத்தி நிதிக் கூட்டுத்தாபன
(திருத்த) மசோதா

DEVELOPMENT FINANCE CORPORATION OF
CEYLON (AMENDMENT) BILL

“to amend the Development Finance Corporation of Ceylon Act.”

පිළිගත් වන ලද්දේ මුදල් ඇමති ගරු සු. බී. වත්තිනායක විසිනි. 1967 මාර්තු 7 වන අඟහරුවාදා දෙවන වර කියවිය යුතුයයිද, එය මුද්‍රණය කළ යුතුයයිද නියෝග කරන ලදී.

நிதி அமைச்சர் கௌரவ யு. பி. வண்ணிநாயக்க அவர்களால் சமர்ப்பிக்கப்பட்டது. 1967 மார்ச் 7 ஆம் தேதி செவ்வாய்க்கிழமை இரண்டாம் முறையாக மதிப்பிடப்பட வேண்டுமெனவும் அச்சிடப்பட வேண்டுமெனவும் ஆணையிடப்பட்டது.

Presented by the Hon. U. B. Wanninayake, Minister of Finance ; to be read a Second time upon Tuesday, 7th March 1967, and to be printed.

බලංගොඩ සිට පල්ලෙබැද්ද දක්වා
පාරක් නැතිම

பலாங்கொடையிலிருந்து பல்லேபெத்தைக்குப்
பாதை அமைத்தல்

CONSTRUCTION OF A ROADWAY FROM BALANGODA TO PALLEBEDDE

අ. භා 2.14

சி.வி. கௌரத்ன மஹா. (ரக்ஷவான்)
 (திரு. எச். குலரத்ன—றக்ஷவான்)
 (Mr. H. Kularatne—Rakwana)

ගරු කථානායකතුමනි, බලංගොඩ සිට පල්ලෙබැද්ද දක්වා පාරක් තැනීම සඳහා මා විසින් කල් දී ඇති යෝජනාව දැන් මම මේ ගරු සභාවට ඉදිරිපත් කරනවා. මගේ යෝජනාව මෙසේයි :

“ බලංගොඩ සිට පල්ලෙබද්ද දක්වා පාවිච්චි කරන පැල්මඩුල්ල හරහා දැනට වැටී ඇති මහා මාර්ගයේ දුර ප්‍රමාණය සැතපුම් 17 1/2 කින් අඩුවන පරිදි බලංගොඩ සිට පල්ලෙබද්ද දක්වා පාරක් ඉදි කිරීමටද, මුළු දිග ප්‍රමාණය සැතපුම් 18 ක් වන යෝජිත සම්පූර්ණ පාර ලංගම බස් රථ සේවයක් ආරම්භ කිරීමට සුදුසුවන පරිදි සැතපුම් 5 ක් දිග විම පාරේ තොදියුණු කොටස දියුණු කර එය

බලංගොඩ සිට පල්ලෙබැද්ද දක්වා පාරක් තැනීම

[කුලරත්න මයා.]

හපුතලේ සිට ඇඹිලිපිටිය දක්වා ඇති කෙටිම පාර බවට පත් කර එම පාර සමනල වැව හා උඩ වලවේ යෝජනා ක්‍රම ඔස්සේ වැටෙන ප්‍රධාන ගමන් මාර්ගයක් කිරීමට, බලංගොඩ සිට පල්ලෙබැද්ද දක්වා පාරක් තැනිය යුතුයයි මෙම මන්ත්‍රී මණ්ඩලය අදහස් කරයි."

කථානායකතුමනි, දැනට හපුතලේ සිට බලංගොඩ හරහා පැල්මඩුල්ල ඔස්සේ හම්බන්තොට දක්වා වැටී ඇති පාරයි සාමාන්‍යයෙන් පාවිච්චි කරන්නේ. බලංගොඩ සහ රක්වාන මැතිවරණ කොට්ඨාශ සම්බන්ධ වන පරිදි පල්ලෙබැද්ද හරහා පාරක් තිබෙන නමුත් එම පාරේ මැද කොටස සාමාන්‍යයෙන් අඩි පාරක් වශයෙනුයි තිබෙන්නේ. ඒ මැද කොටස හැර දෙපැත්තේ ලංගම බස් සේවයක් දැනට තිබෙනවා. එහෙත් අර මධ්‍යම කොටස දැනට අවුරුදු 10ක් 15ක් තිස්සේම අඩි පාරක් වශයෙන් පාවිච්චි කරනවා මිසක් එයින් මහජනතාවට අවශ්‍ය සේවා වක් ඉටු වන්නේ නැහැ. ශ්‍රමදාන ව්‍යාපාරයක් මගින් මිනිසුන් 5000ක් පමණ සහභාගි වී සැතපුම් 5ක් පමණ ඇති ඒ කොටස සකස් කර දෙපැත්ත යා කිරීමට දැන් අවුරුද්දක එකහමාරක සිට කටයුතු කර තිබෙනවා. වලවේ සංවර්ධන මණ්ඩලයත්, ඊට සම්බන්ධ ඉංජිනේරු කොමිෂනරියත් ශ්‍රමදානයෙන් ආධාර දී බොහෝ දුරට වැඩ අවසන් කර තිබෙනවා. විශාල ගල් කැඩීම ආදී සාමාන්‍ය ගම්මුත්තට කරන්න බැරි වැඩ කොටසක් දැන් ඉතිරි වී තිබෙන නිසා ඒ සඳහා ශ්‍රමදාන වශයෙන් ආධාර කිරීමට වලවේ සංවර්ධන මණ්ඩලය බලාපොරොත්තුව සිටිනවා.

දැනට බලංගොඩ සිට පල්ලෙබැද්ද දක්වා පැල්මඩුල්ල හරහා දුර හැතපුම් 37½ක් පමණ වන අතර මෙම යෝජනාව අනුව කටයුතු කළොත් ඒ දුරප්‍රමාණය හැතපුම් 17 1/2කින් අඩු වී සමනල වැව හා උඩ වලවේ යෝජනා ක්‍රමය ඔස්සේ වැටෙන ප්‍රධාන ගමන් මාර්ගයක් ඇති වෙනවා ඇති. එවිට බදුල්ලේ සිට හපුතලේ හරහා හම්බන්තොට දක්වා ගමන් කරන අයට ගමනේ දුර ප්‍රමාණය කෙටි කර ගැනීමට ද මෙයින් සැහෙන මගීයක් සැදෙනවා.

බලංගොඩ සිට පල්ලෙබැද්ද දක්වා පාරක් තැනීම

ඊටත් වඩා වැදගත් කාරණයව ඇත්තේ දැනට නොදියුණුව ඇති මෙම මාගී කොටස රක්වාන මැතිවරණ කොට්ඨාශයටත් බලන්ගොඩ මැතිවරණ කොට්ඨාශයටත් අතරින් පිහිටා තිබීමයි. ඒ කොට්ඨාශයේ එකම මහා මාර්ගයයි නියෙන්නේ. එම කොට්ඨාශයේ මායිම දිගේ පැල්මඩුල්ල-පල්ලෙබැද්ද හරහා බස් ධාවනය කරන එකම මහා මාර්ගයයි නියෙන්නේ. මෙම කොට්ඨාශයේ සැතපුම් 16ක විතර හරිය මාර්ග පහසුවක් නොමැති කඳුකරයයි. සාමාන්‍ය වශයෙන් ගම්මු පාවිච්චි කරන අඩි පාරවල් තමයි එහි වැඩි වශයෙන් තිබෙන්නේ. ක්‍රමක්‍රමයෙන් ගම්සභා පාර වල් බවට පරිවර්තනය වෙමින් පාරවල් තිබෙනවා. නමුත් ඒවායේ සාමාන්‍ය වාහනයකට යන්ට අමාරුයි; ජීප් රථවලට හැර.

මේ කොට්ඨාශය වලවේ සංවර්ධන ක්‍රමයත් සමනල වැව යෝජනා ක්‍රමයත් තිබෙනවා. එම නිසා එම මාර්ග දියුණු කළොත් වැඩි ප්‍රයෝජනයක් සැලසෙනවා. වියලි කලාපයට අයත් කඳුවලින් වැසි තිබෙන ඇල දොල කීපයක් මේ ප්‍රදේශය මැදින් වැටෙනවා. අපි එම ප්‍රදේශයට විශාල ජලාශ යෝජනා ක්‍රම කීපයක් අපේක්ෂා කරනවා. මේ අවුරුදු එකහමාර තුළ එය සම්පූර්ණ කරන්නට ඕනෑ බව පේනවා. මෙම කාර්යය සඵල වුවහොත් අන්න ඒ ව්‍යාපාර සියල්ලකටම විශාල පහසුවක් හා ආධාරයක් ලැබෙනවා ඇති. ඒ ප්‍රදේශයේ ජනගහනය අඩු නිසා ශ්‍රමදානයක් මගින් එම කටයුතු කිරීම දුෂ්කරයි. ඒ ප්‍රදේශයට ජල පහසුවක් නැහැ. රජයේ වැඩ දෙපාර්තමේන්තුව මගින් මෙම පාර හැර ගෙන කටයුතු කරන්නට ඕනෑ බවයි අපි කියන්නේ. මේ කියන පාරේ වැඩ හුඟක් දුරට අවසානයයි. එහි කොටසක ගල් ඉවත් කිරීමාදියයි කරන්නට තිබෙන බව පේන්නේ. එම නිසා රජයේ වැඩ දෙපාර්තමේන්තුවට මෙය භාර ගෙන ක්‍රියා කළොත් මා කලින් ප්‍රකාශ කරන ලද යෝජනා ක්‍රම දෙකටත් අප බලාපොරොත්තුවන වාරිමාගී ක්‍රමවලටත් ලොකු සෙනක් සැලසෙනවාට කිසිම අනුමානයක් නැහැ. මේ පිළිබඳව ඉතා ඉක්මණින් පරීක්ෂා කර බලා රජයේ වැඩ දෙපාර්තමේන්තුව මගින් මෙම පාර වැඩි දියුණු කරන්නට කටයුතු යොදනවා ඇති බව කියා මා විශ්වාස කරනවා.

බලංගොඩ සිට පල්ලෙබද්ද දක්වා පාරක් තැනීම

එම්. ඊ. එච්. මොහමඩ් අලි මයා. (මුතුර් පළමුවන මන්ත්‍රී)

(තිரு. எம். ஈ. எச். முகம்மது அலி—
முதுர் முதல் அங்கத்தவர்)

(Mr. M. E. H. Mohamed Ali—First Mutur)

ගරු කථානායකතුමනි, රක්වාන ගරු මන්ත්‍රීතුමා (කුලරත්න මයා.) විසින් ඉදිරිපත් කරන ලද එම යෝජනාව මා ඉතා සන්තෝෂයෙන් සවිර කරනවා.

ප්‍රශ්නය සහතිමුඛ කරන ලදී.

வினா எடுத்தியம்பப்பெற்றது.

Question proposed.

අ. හා. 2.22

විජයපාල මෙන්ඩිස් මයා.

(තිරු. விஜயபாலை மெண்டிஸ்)

(Mr. Wijayapala Mendis)

රක්වාන ගරු මන්ත්‍රීතුමා විසින් ඉදිරි පත් කරන ලද මේ යෝජනාව ඉතා වැදගත් එකක් හැටියට අපේ දෙපාර්තමේන්තුව. සලකනවා. මේ අනුව සැතපුම් 14 කින් පමණ මාර්ගය කෙටි වන බව වාර්තා අනුව පෙනී යනවා. මේ යෝජිත මාර්ගය කොටස් දෙකකින් යුක්තයි. ඉමදානය මගින් වැඩි දියුණු කරන ලද සැතපුම් දෙකක පමණ ගම් සහ පාරක් වශයෙන් එක් කොටසක් පවතිනවා. ඉතිරි කොටස පාලම් සහ බෝක්කු තැනීමට අවශ්‍ය කොටසක් වශයෙන් පේනවා. නිශ්චය වශයෙන් කිව නොහැකි සැතපුම් 2.75ක පමණ අඩි පාරකින් යුක්ත කොටසකුත් තිබෙනවා. ඒ හැර සැතපුම් 13 ක් වන ඉතිරි කොටස බී, සී සහ ඩී මාර්ග වශයෙන් රජයේ වැඩ දෙපාර්තමේන්තුවෙන් තබන්නා කරන අතර ඒවා පුළුල් කොට නැවත ගල් ඇතිරීමේ ආදී කටයුතු මගින් දියුණු කිරීමට ලක්ෂ 5ක පමණ විශාල මුදලක් ඇස්තමේන්තු කර තිබෙනවා. මෙය විශාල වැඩක් නිසා රජයේ වැඩ දෙපාර්තමේන්තුව මගින් අවුරුදු පහක සැලැස්මක් ඇතිව කටයුතු කරන්නට කල්පනා කරනවා. ගරු මන්ත්‍රීතුමා එම අදහසට එකඟ වේවිය කියා අපි කල්පනා කරනවා.

බලංගොඩ සිට පල්ලෙබද්ද දක්වා පාරක් තැනීම

අ. හා. 2.24

බී. එච්. බණ්ඩාර මයා.

(තිරු. பி. எச். பண்டார)

(Mr. B. H. Bandara)

රක්වාන ගරු මන්ත්‍රීතුමා විසින් ඉදිරි පත් කරන ලද මෙම යෝජනාව අනුමත කරමින්ම මාර්ග තැනීම පිළිබඳව මෙම රජය ගෙන යන ප්‍රතිපත්තිය කුමක්ද යන්න ගැන වචන ස්වල්පයක් ප්‍රකාශ කරන්නට මා කල්පනා කරනවා. පසුගිය ආණ්ඩුව කාලයේදී අප විසින් ආරම්භ කළ පාරවල පවා වැඩ ඇතිවල. මේ ආණ්ඩුව පටන් ගත්තායින් පසු පාරවල් සම්බන්ධයෙන් කිසිවක් කෙරී නැහැ.

කථානායකතුමා

(சபாநாயகர் அவர்கள்)

(Mr. Speaker)

ගරු මන්ත්‍රීතුමා යෝජනාවෙන් පිට ගිහිනුයි කතා කරන්නට යන්නේ.

බී. එච්. බණ්ඩාර මයා.

(තිරු. பி. எச். பண்டார)

(Mr. B. H. Bandara)

පාරවල් ගැනයි මා කතා කරන්නේ.

කථානායකතුමා

(சபாநாயகர் அவர்கள்)

(Mr. Speaker)

මන්ත්‍රීතුමාගේ කොට්ඨාශයේ පාරවල් සම්බන්ධව මේ යෝජනාව යටතේ කථා කරන්නට පුළුවන් කමක් නැහැ. කරුණා කර වෙනම යෝජනාවක් ගෙනේල ඒ ගැන කථා කරන්න.

බී. එච්. බණ්ඩාර මයා.

(තිරු. பி. எச். பண்டார)

(Mr. B. H. Bandara)

කථානායකතුමනි, මම නම් කැමතියි කොතෙකුත් යෝජනා ගෙනෙන්න. එහෙත් යෝජනා ගෙනාවත් ඒ කාරණා ඉෂ්ට වේද කියන එක සැකයි. දැන් රජය දීම කරගෙන යන්නේත් ආණ්ඩු පක්ෂයේ උදවියටයි. ඒ වගේ පාරවල් තැනීමේ දීත් ආණ්ඩු පක්ෂයේ මන්ත්‍රීන්

கன்தலே-சேரூவில பாரே பாலமன் ஓடி கிரீம

[பி. சி. லன்கர் மய.]

நியோஜனய கரந காவியாவில பாரவல் பமனன் தோவ பையவே லங்காவே ஐம காவியாவகம அயந் பாரவல் டிபுன கிரீம லநந் டவன் டக்வநவா நமீ ஹோடி கியந சககி, மனே வின்வாய.

புன்தய விமன லீந், ஸகாமிமன வி.

வினா விடுக்கப்பட்டு ஏற்றுக்கொள்ளப்பட்டது.

Question put, and agreed to.

கன்தலே-சேரூவில பாரே

பாலமன் ஓடி கிரீம

கந்தளாய்-சேருவில விதியில் பாலமமைத்தல்

CONSTRUCTION OF A BRIDGE ON KANTALAI-SERUWILA ROAD

கலாயகனது

(சபாநாயகர் அவர்கள்)

(Mr. Speaker)

In regard to Motion No. 2, I note that the hon. Appointed Member Dr. A. Ratnapala has sent a letter to the hon. First Member for Mutur (Mr. Mohamed Ali) requesting him to move the Motion. I allow him to move the Motion.

அ. ஸ. 2.25

மோகமலி அலி மய.

(ஜனாப் முகம்மது அலி)

(Mr. Mohamed Ali)

Mr. Speaker, The hon. Appointed Member Dr. A. Ratnapala earlier wanted me to second this Motion because the subject matter of the Motion comes within my electorate. Now, fortunately, he has authorized me to move the Motion.

I move,

"That this House is of opinion that the Kantalai-Seruwila Road (30 miles) should be taken over by the P. W. D. as early as possible and a bridge constructed at the only Ferry on this road as was instructed several years ago by the Right Hon. D. S. Senanayake."

The late Rt. Hon. D. S. Senanayake ordered the construction of a bridge over the Mahaweli-ganga and action was accordingly taken by the Irrigation Department. However, work had to be abandoned after the major flood. No action was taken thereafter.

கன்தலே-சேரூவில பாரே பாலமன் ஓடி கிரீம

There is now a ferry service over the river. Often there is a breakdown in the service. That is because the outboard engine that is fitted to the ferry boat goes out of order. Then communications become difficult.

The Irrigation Department has bitumenized about 75 per cent. of the road and it is motorable. The D. C. C. at Trincomalee decided recently to hand over the road to the P. W. D. The Irrigation Department has estimated that the construction of the road would cost Rs. 750,000. Up to the end of 30.9.65 they had spent Rs. 223,600. Rs. 500,000 was voted for the financial year 1965-66.

The bridge is an urgent need as it links two major colonization schemes in the Trincomalee District, namely, Allai and Kantalai. If the bridge is constructed it will also serve the large number of pilgrims who go annually to the historic vihare at Seruwawila, which falls within my electorate.

I strongly urge on the Government to consider the construction of this bridge in the interests of the development of the Trincomalee District.

கூலரந் மய.

(திரு. குலரந்)

(Mr. Kularatne)

வினா ஸ்ரீ கரந லீ.

ஆமோதித்தார்.

seconded.

புன்தய ஸகாமிமன கரந லீ.

வினா எடுத்தியம்பப்பெற்றது.

Question proposed.

அ. ஸ. 2.28

ரூபா கூலினை மய. (தேல்டேனிய)

(திரு. ராஜ குலத்திலக்க-தெல்தெனிய)

(Mr. Raja Kulitillake—Teldeniya)

லர் கலாயகனதுமறி, மீ ஓடிபன் கரநினைநே ஓவா வுடனே யோஜனா வன். ரவெ லோடீவ சநாவ அய கரந

කන්තලේ-සේරුවිල පාරේ පාලමක් ඉදි කිරීම

සේරුවිල නමැති පූජනීය ස්ථානයට ගමන් පහසුකම් සැලසීම සඳහා ඉදි කිරීමට යෝජනා මේ පාලම තැනීම ඉතා වැදගත්. අපේ හිතමිත්‍ර මන්ත්‍රීතුමා විසින් ඉදිරිපත් කරන ලද යෝජනාවෙන් ඉල්ලා සිටින කාරණය අතිශයින් වැදගත් කටයුත්තක් නිසා එය ඉටු කළයුතුය යන්න අපිත් අනුමත කරනවා. ඒ වගේම 1951 දී පමණ එවකට සිටි අගමැති ගරු ඩී. එස්. සේනානායක මහත්මයා විසින් ආරම්භ කරන්නට අදහස් කළ ඒ කටයුත්ත මේ රජය මගින් නොපමාව ඉටු කරනවා ඇත යන ඒකාන්ත විශ්වාසයෙන් මේ යෝජනාව සන්නේෂයෙන් අනුමත කරන බව තාවන වරක් ප්‍රකාශ කරන්නට කැමතියි.

අ. හා. 2.29

ඒ. ලතිෆ් සින්නලේබ්බේ මයා. (මඩ කලපුව දෙවන මන්ත්‍රී)

(ඉංග්‍රීසි භා. ලතිෆ් සින්නලේබ්බේ—මද්දක් කළාටු ඉරණ්දාරාම අඟුණකර)

(Mr. A. Latiff Sinnalebbe—Second Batticaloa)

Whilst supporting this Motion, I would like to mention that this is a project that was sanctioned by the late Hon. D. S. Senanayake. This only shows that even though it had been sanctioned then, the Public Works Department had not put its shoulders together to see that this was implemented. It may have been that the previous regime had overlooked it purposely or otherwise; we do not know. But I think it is the duty of the Government to see that the road is taken over and a bridge constructed at the only ferry on this road.

Whilst on this subject, I would also like to refer to a particular ferry in my electorate.

කථානායකතුමා

(சபாநாயகர் அவர்கள்)

(Mr. Speaker)

I am very sorry I cannot allow you to do that. It falls outside the Motion.

කන්තලේ-සේරුවිල පාරේ පාලමක් ඉදි කිරීම

ලතිෆ් සින්නලේබ්බේ මයා.

(ඉංග්‍රීසි භා. ලතිෆ් සින්නලේබ්බේ)

(Mr. Latiff Sinnalebbe)

However, I would like to impress upon the House that wherever ferry services are being operated and should there be a possibility, we should build causeways or bridges in view of the Government's programme of food production.

It is very necessary that the Kantalai-Seruwila Road should be taken over by the P.W.D. and a bridge built if necessary. Not only in this case but also wherever there are ferries, the Hon. Minister must see that transport facilities are made easy by providing bridges or culverts. Thank you.

අ. හා. 2.31

විජයපාල මෙන්ඩිස් මයා.

(திரு. விஜயபால மெண்டிஸ்)

(Mr. Wijayapala Mendis)

This is also a very important Motion moved by the hon. Member for Mutur on behalf of the Appointed Member (Dr. A. Ratnapala). According to reports we have received from the P.W.D., this road is only 28.5 miles long and this also has been marked into sections. One section has already been done up by the Irrigation Department. The bridge is about 300 feet in length. So it is going to be a big job for the P.W.D. Anyhow the department considers it a very important road, especially for the pilgrims who make use of it to cut across the Mahaveli-ganga. We hope to take up this road and the bridge-work to be done in stages. I fully agree with the Mover that it is an important road and the department will make an immediate start on it.

ප්‍රශ්නය විමසන ලදින්, සහායමිත විය.

வினா விடுக்கப்பட்டு ஏற்றுக்கொள்ளப்பட்டது.

Question put, and agreed to.

இதற்குப் பண்பாடு உண்டாக

இதற்குப் பண்பாடு உண்டாக

மூதூரில் சுற்று நீதிமன்றம்

CIRCUIT COURT IN MUTUR

டி. டி. 2.33

மொகமேட் அலி மலிக்.

(ஜனாப் முகம்மது அலி)

(Mr. Mohamed Ali)

I move,

“That this House is of opinion that in view of the lack of transport facilities and the consequent hardship imposed upon the public, a Circuit Court should be established in Mutur.”

This agitation has been going on for a very long period. If I am correct, from the time I got elected to Parliament in 1952, I have been agitating for a circuit court for Mutur, and Ministers of Justice under successive regimes promised to look into the matter, but nothing has happened so far. Today people from Koddiyar Pattu, where Mutur is the capital, are compelled to go to the court in Trincomalee for their work. There are a number of villages in Koddiyar Pattu where the population is about 40,000. People from Mutur, Thoppur, Allai, Killiveddy, Somapura, Dehiwala, Sampur and Kattaiparichan have to go to Trincomalee, undergoing great hardship, to attend to their court work. They have to cross several ferries to go to Trincomalee and they have to leave their homes one or two days earlier. When the sea is rough they find it very difficult to go by launch, and when they fail to attend court due to that, they have warrants issued against them by the respective magistrates.

I would like to bring to the notice of the hon. Parliamentary Secretary that nice buildings are available to conduct a circuit court, and my request is that the Magistrate of Trincomalee be asked to visit Mutur once a fortnight to help these poor people. If only the Hon. Minister of Justice would approve the Magistrate of Trincomalee travelling down to Mutur, I am sure he will be only too

இதற்குப் பண்பாடு உண்டாக

glad to visit Mutur and thereby help these poor people. I commend this Motion to the House.

பி. டி. தனக்கோன் மலிக்.

(திரு. எம். தென்னக்கோன்)

(Mr. M. Tennakoon)

வினாச் சீர்தர கருத்து.

ஆமோதித்தார்.

seconded.

புனிய சங்கிலி கருத்து.

வினா எடுத்தியம்பப்பெற்றது.

Question proposed.

பி. டி. பி. பி. தனக்கோன் மலிக்.

(பி. டி. பி. பி. தனக்கோன் மலிக்—
பி. டி. பி. பி. தனக்கோன் மலிக்)

(ஜனாப் எம். எச். எம். நயினா மரிக்கார்—
நீதி அமைச்சரின் பாராளுமன்றக் காரிய
தரிசி)

(Mr. M. H. M. Naina Marikar—Parliamentary Secretary to the Minister of Justice)

I must congratulate the hon. First Member for Mutur for his youthful exuberance and also for his perseverance in bringing this Motion up. I see in the file that he had mooted this idea of a circuit court as early as 1954, and not 1952. It has a long history, and I would like to read the original letter that he wrote regarding this matter, so that it can go down on record as one of his achievements for his electorate. This is the letter he wrote on the 22nd of February 1954 to the Minister of Justice :

“I wish to submit the following for your careful consideration and necessary action.

Koddiyar Pattu in the Mutur Electorate consists of several villages scattered far and wide. Very often the residents are faced with court matters for which they have to cross about four ferries and undergo much hardship to reach the court at Trincomalee.

They will have to leave a day or two earlier to be in time for their cases at Trincomalee Courts. Residents from Ichalampattai, Kiliveddi, Verugal, Toppu and many other distant villages are put into great inconvenience by their having to go to Trincomalee.

இருக்கி ஸ்வரக ருபாதி

இருக்கி ஸ்வர வரீ

On their behalf I appeal to you to have a circuit court in a central place, where Village Tribunal court buildings are available at Koddiyar Pattu once a month at least.

A deputation may also meet you during your proposed visit to Trincomalee in the near future."

Arising from this letter, the Ministry of Justice took action, particularly after the resolution of the D. C. C. and also on reports from the I. G. P. and from the district judge. They were convinced that there was justification for the establishment of a circuit court at Mutur. The District Judge of Trincomalee, for example, had, as early as 1957, recommended it, and so had the D. C. C. The Chairman of the Town Council also had urged the Ministry of Justice to establish a circuit court at Mutur; and since Mutur has been raised to a town council, the justification for a court is even greater now, and we had this investigated by the magistrate. The judicial officer at Trincomalee also very strongly recommended the establishment of a circuit court, which would sit at least once a month, at Mutur.

We will also have to find out what accommodation is available close to Mutur so that the magistrate could stay overnight if necessary.

Then there is the question of a suitable building. It was suggested that the rural court building is a suitable one. I do not know how far this is correct today.

மொகமே லி அலி.

(ஜனாப் முகம்மது அலி)

(Mr. Mohamed Ali)

A new building is available now.

நைனா மரிகார் அலி.

(ஜனாப் நயினா மரிகார்)

(Mr. Naina Marikar)

So, there is no question of looking for a new building.

Of course, there is the other problem which the Ministry has to face. Apart from the hardships suffered by the people, there will also be the hardships caused to the staff

in travelling from Trincomalee to Mutur. There seems to be a view that inconvenience caused to the staff is also a matter that should be taken into consideration before the establishment of this court. I think one has to look at this matter not from the point of view of inconvenience caused to the staff but rather from the point of view of the people concerned. I think the hon. Member for Mutur, in moving the Motion, said that this court would serve a population of 40,000.

I agree with him about the great danger in crossing the ferry, where a number of accidents have taken place at some time or other.

The I. G. P. has recommended the establishment of this court. I can assure the hon. Member that we are very seriously considering this proposal. I cannot, at this moment, give a categorical answer whether the court would be established soon. We shall endeavour to do so in view of the very urgent and strong case he has made out for the establishment of a court at Mutur, which would sit at least once a month.

புனம் விசேஷ டீன், ஸ்காட்லாந்து.

வினா விடுக்கப்பட்டு ஏற்றுக்கொள்ளப்பட்டது.

Question put, and agreed to.

இருக்கி ஸ்வரக ருபாதி

முதல்த் தேர்தல் தொகுதியிலுள்ள கைவிடப் பட்ட குளங்கள்

ABANDONED TANKS IN THE MUTUR ELECTORATE

மொகமே லி அலி.

(ஜனாப் முகம்மது அலி)

(Mr. Mohamed Ali)

கௌரவ சபாநாயகரவர்களே, என்னுடைய பெயரிலிருக்கும் பின்வரும் பிரேரணையை இச்சபையிலே சமர்ப்பிக்கின்றேன் :

"That this House is of opinion that the Government should consider the desirability of repairing and restoring all abandoned tanks in the Mutur Electorate."

இருக்கும். ஒழுபொக்குண குளமும்—G/7 (8.65 X 4.50)—கந்தளாயில்தான் இருக்கின்றது. இதன் மூலம் என்பது ஏக்கர் விஸ்தீரண முள்ள நிலங்களை விவசாயத்தின் கீழ் கொண்டுவர முடியும். தம்பலகாமத்தில், காஞ்சூரம் குளம்—G/3 (2.50 X 3.90)—பரசமோட்டை சின்னக் குளம்—D/7 (0.60 X 3.40)—நொச்சிமோட்டைக் குளம்—D/7 (0.60 X 3.40)—ஆகிய குளங்கள் இருக்கின்றன. கொட்டியார் பற்றில் இளைக்கந்தைக் குளம்—G/4 (1.25 X 7.90)—இருக்கின்றது. இப்படியான குளங்களை எல்லாம் அரசாங்கம் திருத்தினால் இக் குளங்களை அடுத்துள்ள கிராம மக்கள் மிகவும் நன்மை அடையக் கூடியதாக இருக்கும்.

இன்று மூதூரை எடுத்துக் கொண்டால் மூதூர் வெளியில் நெல் விளைவிக்கக்கூடிய இரண்டாயிரம் ஏக்கர் நிலம் இருக்கின்றது. கடந்த காலங்களில் இப்பகுதிகளைச் சேர்ந்த மக்களுக்குத் தேவையான நீர்ப்பாசன வசதி இருந்தது. அல்லி குடியேற்றத் திட்டம் வந்த பிறகு அல்லிக் குளமும் பெருவெளிக் குளமும் சிறிதாக்கப்பட்டன; இக் குளங்களின் வாய்க்கால் சிறிதாக்கப்பட்டன. இதன் காரணமாக அல்லிக் குளத்திலிருந்தும் பெருவெளிக் குளத்திலிருந்தும் மூதூர் விவசாயிகளுக்குத் தண்ணீர் பாய்வது குறைவாகிவிட்டது. இதனால் கடந்த பல ஆண்டுகளாக மூதூர் விவசாயிகள் சொல்ல முடியாத கஷ்டங்களை அனுபவித்துக் கொண்டு வருகின்றார்கள். அந்தப் பகுதி மக்கள் தமது குறைகளை அரசாங்கத்தின் கவனத்திற்குக் கொண்டு வந்தும் அவர்களது குறைகளை அரசாங்கம் இதுவரையில் கவனத்திற்கெடுத்துக் கொள்ளவில்லை. இதனால் மூதூர் மக்கள் அதிக கவலை அடைந்துள்ளனர். அரசாங்கம், குறைந்தது 50,000 ரூபாவரையில் செலவு செய்தால் சுமார் இரண்டாயிரம் ஏக்கர் நிலத்தில் ஒவ்வொரு வருடமும் மூதூர் மக்கள் விவசாயம் செய்யக்கூடியதாக இருக்கும். நான் முன்னர் கூறியதைப் போல இன்று நாங்கள் அரிசிக்காக வெளிநாடுகளிடம் பிச்சை கேட்கவேண்டி இருக்கின்றது. எமது நாட்டு மக்கள் மூன்று நேரச் சாப்பாட்டிற்கும் சோறு உண்பவர்கள். அரிசி இல்லாமல் எமது நாட்டு மக்கள் வாழ முடியாதவர்களாக இருக்கிறார்கள் என்பதை நாம் அனைவரும் அறிவோம். இந்தச் சமயத்தில் உண்மையாகத் தேசப்பற்று

தியாகம் செய்து நாட்டின் நலனைக் காப்பாற்ற முன்வர வேண்டும். அதே நேரத்தில் எங்கெங்கே குளங்கள் இருக்கின்றனவோ அங்கெல்லாம் வேளாண்மை செய்யக்கூடியவாறு அக்குளங்களை அரசாங்கம் திருத்திக் கொடுக்க வேண்டும். விவசாயிகளுக்கு அரசாங்கம் இப்படியான உதவிகளைச் செய்து கொடுக்க வேண்டும். அரசாங்கம் மக்களுக்கு வேண்டிய இவ்வுதவிகளைச் செய்து கொடுத்தால் நாங்கள் உணவுக்காகக் கஷ்டப்பட வேண்டிய நிலைமை ஏற்படாது.

நான் இங்கே சில குளங்களின் பெயர்களை வாசித்திருக்கின்றேன். இன்னும் சில குளங்கள் இருக்கின்றன; அவற்றையும் உங்களுடைய கவனத்துக்குக் கொண்டுவர விரும்புகிறேன். மாகமத்துக் குளம்—மூதூர் தொகுதியில் இருக்கின்றது. அது திருத்தப்பட வேண்டும். அதை இன்னும் அரசாங்கம் கவனிக்காமல் இருக்கின்றது. காஞ்சூரம் குளம்—மூதூரில் இருக்கிறது. அந்தக் குளத்தைச் சீர்திருத்த வேண்டும். நாவலடிமோட்டைக் குளம்—மூதூரில் இருக்கிறது. மூதூர் என்று நான் கூறும்பொழுது மூதூர்த் தொகுதியைக் குறிப்பிடுகிறேன். அதை அரசாங்கம் திருத்திக் கொடுக்கவேண்டும். காத்தான்குளம், இல்கந்தைக்குளம், கல்குளம் போன்ற குளங்களை எல்லாம் அரசாங்கம் திருத்தி அந்தப் பகுதியிலேயுள்ள விவசாயிகளுக்கு நன்மை செய்து கொடுத்தால் கூடிய விரைவில் மூதூர்த் தொகுதியிலுள்ள விவசாயிகள், திரிகோணமலை மாவட்டத்திலுள்ள மக்களுக்கு மட்டுமல்ல, அடுத்த மாவட்டங்களிலேயுள்ள மக்களுக்கும் தேவையான அரிசியைக் கொடுக்க முடியுமென்று இச்சபையிலே நான் ஆணித்தரமாகக் கூறிவைக்க விரும்புகிறேன்.

மூதூர்த் தொகுதியிலேயுள்ள விவசாயிகளின் குறைகளை நீங்கள் நல்ல முறையிலே பரிசீலனை செய்யவேண்டுமென்று கேட்டுக் கொள்ளுகின்றேன். இன்று இந்தக் குளங்களுக்குப் பொறுப்பாக உள்ளவர்கள் ஆர்வமுள்ள உத்தியோகத்தார்களாக இருக்க வேண்டும். அரசாங்க வயோதிப விடுதிகளுக்கு அனுப்பவேண்டிய சில உத்தியோகத்தார்களை எங்களுடைய மாவட்டங்களுக்கு அனுப்பியிருக்கிறார்கள். அவர்கள் தங்களுடைய கடமைகளைச் செவ்வனே செய்யாமல் வாடிவிட்டு

இருக்கி யுட வு

இருக்கி யுட வு

[மேலேயே டி. ம.]

மாவட்டங்களின் நலன் கருதி, கடமை ஆர்வ மில்லாத உத்தியோகத்தார்களை அகற்றி, நல்ல, சுறுசுப்பான விளைஞர்களை நியமிக்க வேண்டுமென்று கேட்டு இந்தப் பிரேரணையைச் சபையின் கவனத்துக்குச் சமர்ப்பிக்கின்றேன்.

டி. லா. 2.54

டீரீப் சின்னலேபே ம.

(ஜனாப் லதீப் சின்னலேபே)

(Mr. Latiff Sinnalebbe)

I second this Motion.

I would like to say that it is very important and imperative that all minor irrigation tanks in this country should be repaired and put to maximum use. The country today, as we are all aware, is faced with a food crisis and with the programme of work that has been envisaged it is very essential that in order to increase paddy production and also subsidiary foodstuffs such minor village tanks should be repaired irrespective of whether it is in Mutur electorate or in any other electorate. Right round the country these abandoned tanks were put to use during the time of our Sinhalese kings. I am reminded of the saying of Parakrama Bahu: "Let not a drop of water be sent to the sea without it being put to good use." We have not learnt a lesson from our forefathers.

We are today here trying to face a situation which we ourselves have brought upon us. If the previous Governments and the previous legislators had had the foresight they should have seen to these minor irrigation tanks at the village level. Today there is a misunderstanding between the Irrigation Department and the Department of Agrarian Services. The work of repairing these minor irrigation tanks comes under the immediate supervision and care of the Agrarian Services Department, and they are allowed to repair them and to sanction expenditure up to a sum of Rs. 15,000. But when such tanks are to be repaired, the Irrigation Department officials intervene and do not allow or permit the Department of Agrarian

Services to carry on the repair of any particular tank. I must say that this is because of professional jealousy. The Irrigation Department officials feel that they are the engineers who are right, who know the job and who should have been assigned to repair these minor irrigation tanks.

I think I will be correct if I say that most of us in this House are aware what the Irrigation Department is. We know that it takes over two years for them to investigate, then it takes another two years for them to estimate, and then subsequently it takes over another three years for the job of work to come on to the priority list. We know it. This is the general routine.

This is what we must fight against. The Hon. Minister has authorized the Department of Agrarian Services to undertake the repair and restoration of minor irrigation tanks, but the Department of Irrigation bars the restoration of such tanks.

I am sorry I do not see here the Hon. Minister or the Junior Minister when such an important Motion is being discussed. I must, however, tell them that this interference should be done away with and the Department of Agrarian Services through the Assistant Commissioners in the respective districts should be given a free hand. No one should be permitted to interfere with the work of the Agrarian Services Department in this matter. I must urge upon the Hon. Minister to see that the Department of Agrarian Services is allowed to repair and restore minor irrigation tanks forthwith without interference.

புன்கை மன்கிழை கருக டே.

வினா எடுத்தியம்பப்பெற்றது.

Question proposed.

டி. ராஜதேவசி ம., (மெகலேபுல பகுதி) மன்தி)

(திரு. சி. இராஜதேவசி—மட்டக்களப்பு முதலாம் அங்கத்தவர்)

(Mr. C. Rajadurai—First Batticaloa)

கௌரவ சபாநாயகரவர்களே, முதலாம் தொகுதியின் முதலாவது பாராளுமன்ற உறுப்பினர் கொண்டுவந்திருக்கின்ற இந்தச் சிறப்பான பிரேரணையை உள்ளடக்கி சில வாராதனைகள் பேச நான் விரும்புகிறேன்.

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அவருடைய பிரேரணை அவருடைய தொகுதியின் அபிவிருத்திக்காக மட்டும் அமைந்திருப்பினும் கூட, அது இந்த நாடு முழுவதிலும் உள்ள விவசாய, நீர்ப்பாசன அபிவிருத்தித்திட்டங்களுக்கு ஓர் எடுத்துக்காட்டாக உள்ளது என்பது என்னுடைய அபிப்பிராயம்.

இந்தப் பாராளுமன்றத்திலே பல வரவுசெலவுத் திட்ட விவாதங்கள் நடைபெற்ற போது கிராமாந்தரக் குளங்களைத் திருத்தவேண்டியதன் அவசியத்தைப் பல அங்கத்தவர்களும் வற்புறுத்தியிருக்கிறார்கள். அவர்களில் ஒருவரை நானும் இருக்கின்றேன். விவசாயத் திட்டங்களிலே முன்னணியில் நிற்கின்ற கீழைத் தேசங்களை எடுத்துக்கொண்டால் அந்த நாடுகளிலே பெரிய நீர்ப்பாசனத் திட்டங்களிலே அரசாங்கம் கவனம் செலுத்துகின்றபொழுது சில கிராமியத் திட்டங்களை அபிவிருத்தி செய்வதிலும் அரசாங்கம் கவனஞ் செலுதுகின்றது. அதன் காரணமாகத்தான் தென்கிழக்கு ஆசியாவிலுள்ள தாய்லாந்து, பர்மா, சீனா போன்ற தேசங்கள் மிகவும் முன்னணியில் நின்று, அந்நாடுகளின் உணவு உற்பத்தி பெருகுகின்றது.

நமது நாட்டில், நமது முன்னோர்கள், நமக்கு அளித்த செல்வங்கள் பல. கலை, கலாசாரம், பண்பாடு, அழியாமல் வர்ண ஒவியங்களைக் கொண்ட சிற்பக் கூடங்களை மட்டும் நமது முன்னோர்கள் நமக்குக் கொடுத்துவிட்டுச் செல்லவில்லை. இலங்கை முழுவதிலும் எங்கு பார்தாலும் நூற்றுக்கணக்கான குளங்களை நமது முன்னோர்கள் விட்டுச் சென்றார்கள். ஆனால், அக் குளங்கள் தேடுவாரற்று அழிந்து, சிதைந்து விட்டன. இன்றைக்கு இலங்கை நாடு அரிசிக்காக பர்மா, தாய்லாந்து, சீனா போன்ற நாடுகளை எதிர்நோக்கியிருப்பதை நாம் பார்க்கிறோம். அன்று நமது இலங்கை நாடு இந்தியாவுக்கு அரிசி அனுப்பியிருக்கிறதென்று சங்க இலங்கியப் பாடல்களிலே நாம் காணக்கூடியதாக இருக்கிறது. தமிழ் நாட்டின் முக்கிய துறைமுகமான காவிரிப்பூம்பட்டினத்தில் இறக்குமதி செய்யப்பட்ட வெளிநாட்டுப் பொருட்களில் இலங்கை அரிசியும் இருந்தது என்பதற்குச் சங்க இலங்கியங்கள் நமக்குச் சான்று பகர்கின்றன. பண்டைத் தமிழிலக்கியமான 'பட்டினப்பாலை' யிலே வருகின்ற "ஈழத்துணவும்" என்ற பாடலடி இலங்கை, அரிசியை ஏற்றுமதி செய்தது என்ற உண்மையை எமக்கு எடுத்துக்காட்டுகின்றது. 'ஈழம்' என்றால்

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இலங்கை என்று பொருள். அந்தக் காலத்திலே, இலங்கையிலிருந்து பிற நாடுகளுக்கு அரிசி ஏற்றுமதி செய்திருக்கிறார்கள் நமது முன்னோர்கள். அப்படி ஏற்றுமதி செய்திருப்பதை சங்க இலங்கியங்கள் வாயிலாக அறிந்திருக்கிறோம். ஆனால் இன்று நாம் அரிசிக்காக பிற நாடுகளிடம் கையேந்த வேண்டிய நிலைமையில் இருக்கிறோம். ஆகவே, இந்த நிலையை மாற்ற அரசாங்கம் பல நீர்ப்பாசனத் திட்டங்களில் பல கோடிக்கணக்கான ரூபா பணத்தை முதலீடு செய்து அபிவிருத்தி செய்யும் அதே நேரத்தில் சென்ற காலத்திய நிலையை எண்ணிப்பார்க்க வேண்டியதும் அவசியமாகின்றது.

நீர்ப்பாசன இலாகாவிலும், விவசாய இலாகாவிலும் ஏற்படுகின்ற கால தாமதங்களைக் கவனித்து நிவிர்த்தி செய்ய வேண்டும். இன்று ஒரு கட்டடத்தை அல்லது பாலத்தைக் கட்டி முடிக்க வேண்டுமானால் அதனைக் கட்டி முடிக்க எவ்வளவு காலம் செல்லும், எவ்வளவு பணம் செலவாகும் என்பதைத் தயாரிப்பதற்குப் பெரும் காலம் எடுக்கிறது. அப்படி கணக்குப் பார்த்த பின் அதற்கு வேண்டிய பணம் ஒதுக்கப்படுகிறது. இது நடைபெற இன்றும் பல ஆண்டுகள் செல்லும். அதன் பின் அது நடைமுறைக்கு வர பல ஆண்டுகள் செல்லுகின்றது. பின் அத்திட்டம் முடிவடைய பல ஆண்டுகள் ஆகின்றது. இதனாலேதான் நம்முடைய உணவு உற்பத்தி, பொருளாதார செல்வம் முதலியன பின்தங்கிய நிலையில் இருக்கின்றன.

மூதூர்த் தொகுதியைச் சேர்ந்த பல குளங்கள் இன்று தேடுவாரற்ற நிலையில் இடிந்தும் தூர்ந்தும் போயிருக்கின்றன. அவற்றையெல்லாம் அரசாங்கம் அபிவிருத்தி செய்யும் நடவடிக்கைகளை உடனடியாக மேற்கொள்ள வேண்டும் என்று நான் கேட்டுக் கொள்வதுடன், இத்தகைய நடவடிக்கையின் மூலம் நமது நாட்டில் அரிசி உற்பத்தியையும், ஏனைய உப உணவுப் பொருட்களின் உற்பத்தியையும் பெருக்குவதில் கவனம் செலுத்த வேண்டும் என்றும் கேட்டு எனது பேச்சை முடித்துக் கொள்கிறேன்.

விஜயபாலை மெண்டிஸ் மென்டிஸ்.

(திரு. விஜயபாலை மெண்டிஸ்)

(Mr. Wijayapala Mendis)

On behalf of the Hon. Minister of Land, Irrigation and Power, I wish to reply on the Motion before the

கிந்திய ஸன இரூப் ப்ரேஷனல் நிவாச இமேன்

[பிசயலே மன்தி மன்தி]

House. The hon. Parliamentary Secretary, too, is rather busy today with the recruitment to the land army.

In regard to the Motion itself which was moved by the hon. Member for Mutur electorate is said to be 166. Of of the Government is to restore all abandoned tanks which are found to be economically feasible in accordance with the priorities fixed by the respective district agricultural committees.

Many changes have been effected recently to enable the Irrigation Department to take up the restoration of abandoned tanks speedily.

The total number of tanks in the Mutur electorate is said to be 166. Of these, 66 have already been restored and a further 11 are under investigation. The remainder will be taken up for investigation as early as possible.

புனிய விவகார டீன், கிண்டியா விவகார டீன்.

வினா விடுக்கப்பட்டு ஏற்றுக்கொள்ளப்பட்டது.

Question put, and agreed to.

பொருளாதார கிந்தியா ஸன இரூப் ப்ரேஷனல் நிவாச இமேன்

குடாக்கரைக் கிராமங்கள், கிண்டியா, மூதூர் ஆகிய இடங்களுக்கு வீடமைப்புத் திட்டம்

HOUSING SCHEME FOR THE HARBOUR VILLAGES, KINNIYA AND MUTUR

டி. லா. 3.7

மொகமேட் அலி மன்தி.

(ஜனாப் முகம்மது அலி)

(Mr. Mohamed Ali)

I move,

"That this House is of opinion that a housing scheme should be inaugurated for the fishing folk at the Harbour Villages, Kinniya and Mutur."

கௌரவ சபாநாயகரவர்களே, என்னுடைய அடுத்த பிரேரணையைச் சமர்ப்பிக்கிறேன்.

கிண்டியாவிலும், குடாக்கரைக் கிராமப் பகுதியிலும், மூதூரிலும் ஏராளமான மீன்பிடியாளர்கள் வாழ்கிறார்கள்.

கிந்திய ஸன இரூப் ப்ரேஷனல் நிவாச இமேன் வும் ஏழ்மையான நிலையிலேயே தங்களுடைய தொழில்களை பல ஆண்டு காலமாக நடத்திக் கொண்டு வருகிறார்கள். மீன்பிடித் தொழிலில் ஈடுபட்டுள்ள அநேக ஏழைகளை, சில குறிப்பிட்ட பணக்காரர்கள் தங்களுடைய ஆயுதமாகப் பாவிக்கிறார்கள். ஏழை மீன்பிடிக்காரர்கள் தங்களுடைய வியாவையை, இரத்தத்தை சிந்தி, எவ்வளவோ கஷ்டப்பட்டு மீன்களைப் பிடித்துக் கொண்டு வந்தபோதும், குறிப்பிட்ட சிலரே அதனால் கிடைக்கும் நன்மைகளைப் பெற்று வருகிறார்கள். இந்தக் காரணத்தினால்தான் நான் இந்தப் பிரேரணையைச் சமர்ப்பித்திருக்கிறேன். இம் மூன்று கிராமங்களிலுமுள்ள மீனவர்களுக்கு அரசாங்கம் வேண்டிய சகல உதவிகளையும் செய்து கொடுக்க வேண்டும்.

கௌரவ சபாநாயகர் அவர்களே, தங்களுடைய தொகுதியை எடுத்துக் கொண்டாலும், மீன்பிடித் தொழிலில் ஈடுபட்டவர்கள் ஏராளமானவர்கள் அங்கு இருக்கிறார்கள். தங்களுடைய தொகுதியிலிருந்து கொழும்பு வரையுள்ள பாராளுமன்றப் பிரதிநிதிகளுடைய தொகுதிகளை எடுத்துப் பார்த்தாலும், மீன்பிடித் தொழிலில் ஈடுபட்டவர்கள் ஏராளமாக இருக்கிறார்கள். நீர்கொழும்புத் தொகுதியிலிருந்து கூட ஒவ்வொரு வருடமும் மீன்பிடியாளர்கள் என்னுடைய தொகுதிக்கு ஏராளமாக வந்து கொண்டுதான் இருக்கிறார்கள். நாங்கள் அவர்களைக் கண்டு பொருமைப்படவில்லை. இங்கு நான் கேட்கவிரும்புவது என்னவென்றால் இம் மூன்று கிராமங்களிலுமுள்ள மீன்பிடிக்காரர்களுக்கு அரசாங்கம் வீடமைப்புத் திட்டம் ஒன்றை ஏற்படுத்திக் கொடுக்க வேண்டும் என்பதுதான். வேறு பல பகுதிகளிலுள்ள மீன்பிடிக்காரர்களுக்கு அரசாங்கம் செய்து கொடுத்திருப்பதைப் போல, பல வருடகாலமாகப் பலவித கஷ்டங்களுக்கு உள்ளாகி இருக்கும் இக் கிராமங்களிலுள்ள மீன்பிடி மக்களுக்கும் அரசாங்கம் ஒரு வீடமைப்புத் திட்டத்தை ஏற்படுத்திக் கொடுக்க வேண்டும். இதை மீன்பிடி இலாகாவின் செய்வது வரவேற்கத் தக்கது. அல்லது வீடமைப்பு அமைச்சைச் சேர்ந்தவர்கள் செய்து கொடுக்கலாம். மீன்பிடிக்காரர்கள் வீடுகளைக் கட்டிக் கொள்ளச் சுலபமான முறையில் வீடமைப்பு அமைச்சு நீண்டகாலத் தவணையில் கடனாகவும் அவர்களுக்குக் கொடுக்கலாம். இதை நாட்டில் சம்பளித்த

இவ்விதம் மனிதநேயம் வளர்ப்பதற்குப் பரிந்துரை

இரண்டு பெரும் புயல்களின்போது பல மீன் பிடிக்காரர்கள் தங்கள் உயிர்களைக்கூடப் பலி கொடுத்திருக்கிறார்கள். அவர்கள் தங்கள் உயிர்களைத் தியாகம் செய்திருக்கிறார்கள். புயலால் பாதிக்கப்பட்ட மீன்பிடிக்காரர்களின் குடும்பங்கள் சொல்லொணாத கஷ்டங்களை இன்று அனுபவித்துக் கொண்டிருக்கின்றன. இந்த நாட்டிலேயுள்ள மற்றைய தொழிலாளர்கள் எந்தெந்த சலுகைகளைப் பெற்று வாழ்கிறார்கள் என்ற அச்சலுகைகளை மீன்பிடிக்காரர்களுக்கும் அரசாங்கம் செய்ய வேண்டும். ஒரு வீடமைப்புத் திட்டத்தை ஏற்படுத்திச் சகலகம் அளிக்க வேண்டும் என்பதே அரசாங்கத்திடம் நான் வேண்டிக்கொள்வதாகும். கிணியா, மூதூர், குடாக்கரைக் கிராமங்கள் ஆகிய இடங்களிலுள்ள மீனவர்களுக்கென வீடமைப்புத் திட்டமொன்று ஆரம்பிக்கப்பட வேண்டுமென இச்சபை கருதுகிறது என்ற எனது பிரேரணையை நான் இங்கு சமர்ப்பிக்கிறேன்.

நீதிப் பேரவையின் மூலம்.

(ஜனாப் லதிப் சின்னலெப்பை)

(Mr. Latiff Sinnalebbe)

பேரவைத் தலைவர் அவர்களே.

ஆமோதித்தார்.

seconded.

புனம் விவகாரம் குறித்து, உடனடியாக விச.

வினா விடுக்கப்பட்டு ஏற்றுக்கொள்ளப்பட்டது.

Question put, and agreed to.

இவ்விதம் மனிதநேயம் வளர்ப்பதற்குப் பரிந்துரை

முஸ்லிம் கலாசார பல்கலைக் கழகம்
நிறுவதல்

ESTABLISHMENT OF A MUSLIM
CULTURAL UNIVERSITY

அ. ஸா. 3.12

மொகமேட் அலி மலிக்.

(ஜனாப் முகம்மது அலி)

(Mr. Mohamed Ali)

I move,

“That this House is of opinion that with a view to fostering Muslim culture and

education, the Government should take immediate steps to establish a Muslim Cultural University.”

The Motion I have moved today is self-explanatory. We in Sri Lanka today are of many communities, castes, creeds and religions. It seems to me that any cohesion can arise and national harmony can ensue only in a spirit of concession by the majority community to the minorities, and a refusal by the minorities to hold the majority to ransom; more still by a spirit of give and take among the minorities themselves. It is in this spirit that I appeal to hon. Members of the House to approve, without dissent, the principle of a Muslim Cultural University.

In December 1958, the Vidyodaya and Vidyalandara Universities were created by Act No. 45 of 1958 for the promotion of the Sinhala language and Buddhist culture. On the 30th of October 1959, I addressed a letter to the then Prime Minister, the Hon. Dr. W. Dahanayake, who also held the portfolio of Education at that time, and urged the establishment of a Muslim University. The Hon. Dr. Dahanayake wrote to me and assured me of sympathetic consideration of my request. The Throne Speech of 1961 promised two cultural universities, one to foster the Tamil language and Hindu culture and the other to foster the Arabic language and Muslim culture. These requests and promises were not isolated instances. There has been persistent agitation by the Muslims of Ceylon for a Muslim University.

I do not propose dilating on the location of a Muslim Cultural University, the curriculum thereof, or other educational or administrative matters pertaining thereto. These, obviously, are matters for wider discussion and consultation. I appeal to you therefore for undivided support of the principle of the establishment of a Muslim Cultural University.

I commend this Motion to the House.

මුස් ලිමි සංස්කෘතික විශ්ව විද්‍යාලයක් පිහිටුවීම

පී. පී. පොන්නම්බලම් මයා. (යාපනය)

(திரு. ஜி. ஜி. பொன்னம்பலம்—யாழ்ப்ப
பணம்)

(Mr. G. G. Ponnambalam—Jaffna)

I second the Motion.

ප්‍රශ්නය සහතිමුඛ කරන ලදී.

வினா எடுத்தியம்பப்பெற்றது.

Question proposed.

අ. ආ. 3.15

ଫାର୍ମିଟ୍ ଛିନ୍ନାଲେଖିତେ ଉପା.

(ஜனாப் லதீப் சின்னலெப்பை)

(Mr. Latiff Sinnalebbe)

கௌரவ சபாநாயகர் அவர்களே, மூதூர் முதல் அங்கத்தவர் (ஜனாப் எம். ஈ. எச். முகம்மது அலி) அவர்கள் எமது மத்தியிலே சமர்ப்பித்துள்ள பிரேரணையை இந்த நாட்டுத் தமிழ் மக்களின் தலைவர்களில் ஒருவரும் அகில இலங்கைத் தமிழ்க் காங்கிரசின் தலைவருமான யாழ்ப்பாணத் தொகுதிப் பாராளுமன்ற அங்கத்தவர் (திரு. ஜி. ஜி. பொன்னம் பலம்) அவர்கள் ஆமோதித்ததையிட்டு இலங்கைவாழ் முஸ்லிம்கள் அனைவருமே மகிழ்ச்சி உடையவர்களாக இருக்க வேண்டும். இப்பிரேரணையை யாழ்ப்பாணத் தொகுதிப் பாராளுமன்ற அங்கத்தவர் அவர்கள் அங்கீகரித்ததிலிருந்து இங்கு ஒரு விஷயம் புலனாகிறது. அதாவது, இலங்கையில் பன்னெடுங்காலமாக வாழ்ந்து வரும் முஸ்லிம்கள் அவர்களுக்குத் தேவையான உரிமையைப் பெறுவதில் மற்றைய இனத்தவர்கள் குறுக்கே இருக்கவில்லை என்பதே அந்த விஷயமாகும்.

நான் இச்சந்தர்ப்பத்திலே இச்சபையிலே கூற விரும்புவது என்னவென்றால் இத்தகைய ஒரு பிரச்சினை, இத்தகைய ஒரு தேவை முஸ்லிம்களுக்கு இன்று நேற்று ஏற்பட்டதல்ல. இலங்கையில் வாழக்கூடிய மக்கள் அனைவரும் சுதந்திரம் பெற்றவர்களாக ஆன அன்றே இத்தேவை ஏற்பட்டது. எம்மிடையே இன ஒற்றுமை ஏற்பட ஒவ்வொரு இனமும் அதனது கலாசாரத்தையும் பண்பாட்டையும் வளர்ப்பதற்கு அரசாங்கம் வழிசெய்ய வேண்டுமென்று கேட்பதில் எந்தவிதமான குறையுமில்லை. இப்படிப்பட்ட முக்கியமான ஒரு பிரேரணையை இன்று மூதூர் முதலாவது அங்கத்தவர் அவர்கள் இச்சபையிலே சமர்ப்பித்திருக்கின்றார்கள். இதை எந்தச் சமூகத்தைச் சேர்ந்தவர்களும் அங்கீகரிக்க வேண்டிய

මුස් ලිමි සංස්කෘතික විශ්ව විද්‍යාලයක් පිහිටුවීම

யது அவர்களுடைய கடமையாக இருக்கிறது. இவ்வாறு ஏன் நான் கூறுகின்றேனென்றால், எங்களுடைய கல்வி அமைச்சரவர்கள் நல்ல பண்பும் நல்ல எண்ணமும் உடையவராக விருந்தும் அவரது மனதிலே ஒரு தப்பிப் பிராயம் ஏற்பட்டிருக்கிறது என்பதனாலேயே. அந்தத் தப்பிப்பிராயம் என்னவென்றால் நாங்கள் எங்களுடைய பாடசாலைகளிலே தமிழைப் படிப்பித்துக்கொண்டு வருகிறோம். ஆகவே தமிழ்ப் பல்கலைக்கழகமொன்று இருந்தால் போதுமென்று அவர்கள் கருதுகிறார்கள். இங்குதான் இருக்கிறது மாபெரும் பிழையும் தப்பும்.

நாங்கள் தமிழைப் பேசிவருங்கூட முஸ்லிம்கள் என்ற சூழலில் நாங்கள் முஸ்லிம்களாக வாழ்கிறோம். எங்களுக்குத் தனிப்பட்ட ஒரு கலாசாரமும் தனித்துவமும் இருக்கிறதென்பதை நான் கூறி வைக்க விரும்புகிறேன். எங்களுடைய தனித்துவமும், பண்பாடும், கலாசாரமும் இன்று நேற்று ஆரம்பித்ததல்ல. நான் முதலில் கூறியதுபோல பன்னெடுங்காலமாக, இங்கு நாங்கள் வாழத் தொடங்கிய காலந்தொடக்கம் இக் கலாசாரமும் பண்பும் எங்களிடம் இருந்துகொண்டு வருகின்றன. ஆகவேதான் நான் மிகவும் தாழ்மையாக வேண்டிக்கொள்ளுகின்றேன், தமிழ்ப் பல்கலைக்கழகம் பற்றி இங்கு பிரச்சினை வேண்டாம் என்று. இந்துப் பல்கலைக்கழகம் கொடுப்பதற்கு நீங்கள் உங்களுடைய சம்மதத்தைக் கொடுத்திருக்கிறீர்கள்—தெரிவித்திருக்கிறீர்கள். இதே சூழ்நிலையில் எமக்கும் ஒரு முஸ்லிம் பல்கலைக் கழகத்தைத் தர வேண்டுமென்றுதான் நான் கேட்டுக்கொள்கிறேன். இப்படியாகக் கேட்பதை எந்தச் சமூகத்தைச் சேர்ந்தவர்களாயினும் விபரீதமாக எண்ணினால் அது தப்பு என்றே நான்கூற முடியும். ஆகவேதான், நான் முன்பு கூறியதுபோல், இன்று இந்நாட்டில் வாழக்கூடிய முஸ்லிம் மக்கள் அனைவரும் ஒன்று சேர்ந்து ஒரு கொடியின் கீழ் இருந்து இந்தத் தேசிய அரசாங்கத்தை நிலைநாட்டுவதற்கு முயன்றிருக்கிறார்கள். இந்த வேளையில் நீங்கள் இதை எமக்குத் தராவிட்டால், திட்டவட்டமாக எமது சமுதாயத்தினர் உங்களுடன் நிற்கமாட்டார்கள் என்று கூறிவைக்க விரும்புகிறேன். இது மாபெரும் பிரச்சினை அல்ல. உங்களால் இலகுவாகத் தரக்கூடியது—செய்யக்கூடியது. இதை இந்த அரசாங்கம் எனக்குத் தரவேண்டுமென்று

මුස්ලිම් සංස්කෘතික විශ්ව විද්‍යාලයක් පිහිටුවීම

[ජයකොඩි මයා.]

තිබෙන යම් යම් බලවේග නිසා එතුමාටත් මේ විශ්ව විද්‍යාල පිහිටුවීම සඳහා යම් වැඩ පිළිවෙළක් ඉදිරිපත් කිරීම අපහසු වක් වී තිබෙන බව මා ප්‍රකාශ කරන්නෙ කණගාටුවෙන්.

බෞද්ධ, හින්දු, මුස්ලිම්, යනුවෙන් බහු තරව ආගමික වශයෙන් බෙදුණු කොටස් තුනක් මේ රටේ සිටින නිසා ඒ එක් එක් කොටසට වෙනම සංස්කෘතික විශ්ව විද්‍යාලයක් බැගින් පිහිටුවීම යෝග්‍ය බව ඇත්ත වශයෙන්ම අපට මේ අවස්ථාවේදී කල්පනා කරන්න පුළුවනි. 1964 වර්ෂයේදී රාමඤ්ඤ නිකායේ ශ්‍රී සංවත්සරය පැවැත්වුණි. එම නිකායාරක්ෂක සභාවේ සභාපතිවරයා වශයෙන් කටයුතු කරන්නෙ දැනට සිටින ගරු අග්‍රාමාත්‍යවරයායි.

ද සොයිසා සිරිවර්ධන මයා.

(திரு. டி. சொய்ஸா சிறிவர்தன)

(Mr. de Zoysa Siriwardena)

ලේකම් කවුද ?

ජයකොඩි මයා.

(திரு. ஜயக்கொடி)

(Mr. Jayakody)

ලේකම් මම. එම ශ්‍රී සංවත්සර උත්සවයේදී, රාමඤ්ඤ නිකායේ විනය ආරක්ෂාවන අන්දමින් එහි විනය කතිකාවත අනුව වෙනම සංස්කෘතික විශ්ව විද්‍යාලය යක් ඇති කිරීමට තීරණයක් ගත්ත. ඒ ඉල්ලීම එවකට තිබුණු ආණ්ඩුව වෙත ඉදිරිපත් කළ වකවාණුවේදීම ඒ ආණ්ඩුව වැටුණි. ශ්‍රී සංවත්සරය දෙසැම්බර් 20 වැනිදා තිබුණි. ආණ්ඩුව වැටුණේ දෙසැම්බර් 3 වැනිදා.

සංස්කෘතික විශ්වවිද්‍යාලයකින් අප බලාපොරොත්තු වුණේ සෑම විෂයයක්ම උගන්වන්නට නොවෙයි. අප වැඩ පිළිවෙළ සකස් කරන්න බලාපොරොත්තු වුණේ හික්ෂුත් වහන්සේ කෙනකුට අවශ්‍ය ත්‍රිපිටකය යනාදියත්, විනයානුකූල වෙනත් යම් යම් විෂයයන් තිබෙනවා නම් ඒවාත් ඉගැන්වීමටයි. “බෞද්ධ ශ්‍රාවක පීඨය” නමින් සංස්කෘතික විශ්ව විද්‍යාල

මුස්ලිම් සංස්කෘතික විශ්ව විද්‍යාලයක් පිහිටුවීම

යක් අනුරාධපුරයේ පිහිටුවන්නට ගරු ඇමතිතුමාගේ යෝජනාවක් තිබුණු බව මා දන්නවා. එහෙත් ඒ සම්බන්ධයෙනුත් දැන් දැන් යම් යම් මතභේද තිබෙන බව අපට දැන ගන්න ලැබී තිබෙනවා. විශේෂයෙන්ම මතභේදයක් තිබෙන්නේ ස්ථානය සම්බන්ධයෙනුයි. අනුරාධපුරයේ පිහිටුවිය යුතුයයි සමහරුන් කියන අතර කොළඹ පිහිටුවීම වඩා හොඳයයි කියන පිරිසකුත් ඉන්නවා. මෙය මහනුවර පිහිටුවන්න ඕනෑය කියන කොටසකුත් සිටින බව දැන ගන්න ලැබී තිබෙනවා. ඒ කොයි හැටි වෙතත් ස්ථානය ප්‍රශ්නයක් නොවෙයි. අපට මෙහිදී එක් ප්‍රශ්නයකට මුහුණ පාන්න සිදුවී තිබෙනවා. මුලදීම අපට මුහුණ පෑමට සිදු වුණේ ගුරුවරුන් පිළිබඳ ප්‍රශ්නයටයි. මේ කාර්යය සඳහා අවශ්‍ය තරම් ගුරුවරුන් ඉන්නවාද යන ප්‍රශ්නය මතු වුණි. උසස් විශ්ව විද්‍යාලයක මෙවැනි විෂයයන් ඉගැන්වීමට අවශ්‍ය ගුරුවරුන් සොයා ගැනීමේ ප්‍රශ්නය ඉතා වැදගත් බව කවුරුත් පිළිගන්නවා. විනයානුකූලව ත්‍රිපිටකය තුනට බෙදා ඉගැන්වීමට වෙනම ගුරුවරුන් පුහුණු කිරීම සඳහා අංශයක් ශ්‍රී ලංකා විශ්ව විද්‍යාලයේ ඇති කළ හැකි බව අපට පෙනී ගියා. ගුරුවරුන් පුහුණු කරන මධ්‍යස්ථානයක් හැටියට පළමුවෙන්ම තෝරා ගන්නෙ ගැටඹේ රාජේප්පවනයයි. එය සුදුසුයයි කල්පනා කළේ විශේෂයෙන්ම විශ්ව විද්‍යාලයේ දැනට සිටින මහාචාර්යවරුන්ගෙන් උදවු උපකාර ලබාගෙන දක්ෂ ගුරුවරුන් පුහුණු කිරීමට පුළුවනැයි සැලකූ නිසයි. ඒ අනුව වැඩ කරගෙන යන විටයි එවකට තිබුණු ආණ්ඩුව වැටුණේ. සංස්කෘතික විශ්ව විද්‍යාල අවශ්‍යය යන හැඟීම දැන් වඩාත් තහවුරු වී තිබෙන්නේ එවකට තිබුණු විද්‍යාලංකාර සහ විද්‍යෝදය යන අලුත් විශ්ව විද්‍යාල දෙක මුලින්ම බලාපොරොත්තු වූ හැටියට පරිවර්තනය නොවී වෙන වෙන අංශවලින් ඊට වඩා දියුණු තත්ත්වයකට—පුළුල් ක්‍රමයකට—පරිවර්තනය වීම නිසයි. ඒ අනුව දැන් සංස්කෘතික විශ්ව විද්‍යාල පිළිබඳ ප්‍රශ්නය වෙන අංශයකින් කල්පනා කර බලන්න සිදු වී තිබෙනවා. ඒ නිසා මා මුලින්ම ප්‍රකාශ කළ පරිදි උදවු කරන්න සූදානම් වී සිටිනවා. ජාතියක් වශයෙන් ගන්නවාට වඩා ආගමික වශයෙන් ගන්නවා නම් මා මුලින් කීවාක් මෙන් විශ්ව

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[ஓர்நீநிதமி உய.]

தமிழ் மக்கள் தங்கள் சொந்த முடிவாகக் கொண்டிருக்கிறார்கள். இந்துப் பல்கலைக் கழகம் என்பது இடையிலே கொண்டுவரப்பட்ட—தமிழ் மக்களுடைய பல்கலைக் கழகத்தையே இல்லாமற் செய்வதற்காக கொண்டுவரப்பட்ட—ஒரு பிரச்சினை என்பதையும், அந்தப் பிரச்சினைக்கு எப்படி இங்கேயுள்ள சிலர் நீருற்றி வளர்க்கிறார்கள் என்பதையும் நீங்கள் கண்டிருப்பீர்கள். நாங்கள் சமய அடிப்படையிலோ ஓர் இன அடிப்படையிலோ பல்கலைக் கழகம் கேட்கவில்லை; வடக்கு கிழக்கு மாகாணங்களுக்கு ஒரு பல்கலைக் கழகம் வேண்டும் என்றுதான் கேட்கிறோம்.

கௌரவ சபாநாயகரவர்களே, இந்தியாவை எடுத்துப் பார்த்தால் தொடக்கத்திலே சில ஆண்டுகளுக்கு முன்னர் “அலிகார் முஸ்லிம் யூனிவசிறி,” “இந்து பெனூரிஸ் யூனிவசிறி” என்ற அடிப்படையிலே பல்கலைக்கழகங்களைத் தொடங்கினார்கள். இந்தியா அதனாலே வந்த நடத்தையை உணர்ந்து இன்று மத அடிப்படையிலோ இன அடிப்படையிலோ அல்லாமல் பிரதேச அடிப்படையிலேயே பல்கலைக் கழகங்களைத் துவங்குகின்ற ஒரு நிலையை நாம் காண்கிறோம்.

லேஃபி ஸின்னலேபே உய.

(ஜனாப் லதீப் சின்னலேபே)

(Mr. Latiff Sinnalebbe)

அவை இன்றும் இருக்கின்றன.

ஓர்நீநிதமி உய.

(திரு. இரத்தினம்)

(Mr. Ratnam)

இருந்தவற்றை அழிக்க முயலவில்லை. ஆனால், அவற்றின் எதிர்காலம் எப்படி இருக்கும் என்று சொல்ல முடியாது.

இந்தத் தேசிய அரசாங்கம் செய்த ஒரு விடயம் குறித்து நாங்கள் கௌரவ கல்வி அமைச்சரவர்களைப் பாராட்ட வேண்டும். தேசிய அரசாங்கம் சென்ற அரசாங்கத்தினுடைய பல்கலைக் கழகக் கொள்கையை முற்றாக மாற்றி இந்த நாட்டை அறிவுத் துறையில் முன்னேற்றம் அடைந்த ஒரு நாடாக உலகில் மிளிரச் செய்திருக்கின்றது. சமய அடிப்படையிலே பல்கலைக் கழகங்களை

உஷ்ரீதி ஸஃஸீகாநிக விஷ்வ வித்யாஸகன் பிதிபுரீதி

உண்டாக்கக் கூடாது. சமய அடிப்படையிலே உண்டாக்கப்பட்ட வித்தியாலங்கார, வித்தியோதய பல்கலைக் கழகங்களை அரசாங்கம் எடுத்து அவற்றைப் பல துறைகளிலும் விருத்தியடையச் செய்திருக்கின்றது. இந்தப் பணி கல்வித் துறையில் செய்யப்பட்ட மிகச் சிறப்பான ஒரு திருத்தம் என்பதை அறிவுடைய மக்கள் எல்லோரும் ஏற்றுக் கொள்வார்கள். சமய அடிப்படையிலே பல்கலைக் கழகங்கள் தேவையில்லை என்பதை நாம் மிகவும் வற்புறுத்திக் கூற விரும்புகிறோம்.

இந்துக்களின் சார்பில் பேச எனக்கு முடியும்; அப்படிப் பேச எனக்கு அதிகாரமும் உண்டு. ஓர் இந்து, ஒரு சைவன் என்ற முறையில் என்னைக் கேட்டால், இந்துப் பல்கலைக் கழகத்திலே இந்து சமயத்தைப் படிப்பிப்பதாக இருந்தால் அதற்காக மட்டும் எங்களுக்கு ஒரு பல்கலைக் கழகம் தேவையில்லை. எங்கள் குருமாரை நாங்கள் இங்கு கொண்டுவந்து படிப்பிக்க வேண்டியதில்லை; அப்படியான தேவையும் இல்லை. இந்துப் பல்கலைக் கழகத்துக்கு, தமிழ் மக்கள் வாழ்கின்ற பிரதேசத்திற்கான ஒரு பல்கலைக் கழகத்துக், ஒரு பூரணத்துவமான பல்கலைக் கழகத்திற்கு மாறாக எழுப்பப்பட்ட ஒரு அரசியல் கூச்சலேயாகும் என்பதை இங்கு சொல்வி வைக்க விரும்புகிறேன். இந்த அரசாங்கம் இந்துப் பல்கலைக் கழகம் தரவிட்டால் இந்துக்கள் எல்லோரும் அரசாங்கத்திற்கு எதிராக வருவார்கள் என்று கௌரவ மட்டக் களப்புத் தொகுதியின் இரண்டாவது அங்கத்தவர் (ஜனாப் லதீப் சின்னலேபே) தெரிவித்தார். இந்துக்கள் சார்பில் நான் இங்கு ஒன்றைச் சொல்ல விரும்புகிறேன். எங்களை மற்றவர்களிடமிருந்து இந்துக்கள் என்று தனியாகப் பிரித்தால்தான் தமிழ் மக்கள் அரசாங்கத்தையும் கல்விப் பகுதியையும் சந்தேகக் கண்கொண்டு நோக்குவார்கள் என்பதை நான் இங்கு குறிப்பிட விரும்புகிறேன். ஒரு தமிழ் பல்கலைக் கழகம்—அதாவது தமிழ்ப் பல்கலைக் கழகம் என்று கூட நான் இங்குகூற விரும்பவில்லை; வடக்குக் கிழக்கு மாகாணத்திற்கு ஒரு பல்கலைக் கழகம் நிறுவப்படுகின்றபோது அங்கே இந்து சமயம் ஒரு பாடமாக இருக்கலாம். அதில் எமக்கு மறுப்பு இல்லை. வேண்டும் என்றால் பெளத்தம், இஸ்லாம், கிறித்தவம் ஆகிய

මුස් ලිම් සංස්කෘතික විශ්ව විද්‍යාලයක් පිහිටුවීම

Hon. Minister of Education is contemplating far-reaching changes in the educational set-up in this country. In fact, it is only recently that we debated the legislation that the Hon. Minister introduced in the House in regard to university education in this country.

Facilities for higher education are inadequate in this country. While in England there are no less than forty-six universities, in Ceylon we have only three, and it is time that we thought of establishing a few more universities. The only question that has to be decided is on what basis these universities are to be established.

The views expressed by the hon. Member for Divulapitiya (Mr. Lakshman Jayakody) were very refreshing indeed, and I have no doubt that he was expressing the policy of the party to which he belongs. Listening to his speech, for a moment I felt sorry that the S. L. F. P. was not spared a few months to enable the Government of that party to implement its policy in regard to the establishment of additional universities, including a Muslim university which they thought of establishing in their time.

I support this Motion wholeheartedly. It focuses the attention of the Government on the necessity for the establishment of a university for the Muslims of Ceylon. I was rather confused listening to the speech of the hon. Member for Kilinochchi (Mr. Ratnam).

கல்வித் துறையில் முன்னேற்றம் அடைந்த நாடுகளில் சனத்தொகையையும் பல்கலைக் கழகங்களின் தொகைகளையும் ஒப்பிட்டுப் பார்க்கும்பொழுது இலங்கைக்கு இன்னும் ஐந்து, ஆறு பல்கலைக் கழகங்கள்வேண்டும். அப்படிப் பல பல்கலைக் கழகங்களை அபைக்கும் போது வடக்கு, கிழக்கு மாகாணங்களுக்குப் பூரண நிறைவுள்ள ஒரு பல்கலைக்கழகம் இன்றியமையாதது. பதினெட்டுப் பாராளுமன்றப் பிரதிநிதிகள் கையெழுத்திட்டு எமது இந்தக் கோரிக்கையைப் பிரதம மந்திரி அவர்களிடமும் சமர்ப்பித்து இருக்கிறோம். எங்களுடைய கோரிக்கை இந்துப் பல்கலைக் கழகம் அல்ல. பல கலைகளையும் உள்ளடக்கிய ஒரு பூரண பல்கலைக் கழகமே எங்களுக்குத் தேவை. இது இராமநாதன் பல்கலைக் கழகமாக இருக்கலாம்; அல்லது வேறு எந்தப் பெயரோடும் வரலாம். இராமநாதன் கல்லூரிப் பணம், மழவராயர் பணம், தமிழ் பல்கலைக் கழக இயக்கப் பணம் இவற்றையெல்லாம் சேர்த்து வடக்கு, கிழக்கு மாகாணங்களுக்குப் பூரணத் துவமுள்ள சகல துறைகளுமுள்ள ஒரு பல்கலைக் கழகத்தை நிறுவுவது இன்றியமையாததாகும். இதை வற்புறுத்தி எனக்குப் பேச்சு சந்தர்ப்பமளித்த தங்களுக்கு எனது நன்றியைத் தெரிவித்து எனது உரையை முடித்துக் கொள்ளுகிறேன்.

සෞත' නම්බලම් මසා.

(திரு. பொன்னம்பலம்)

(Mr. Ponnambalam)

Were you confused or were you amused?

මුස්තාෆා මයා.

(ஜனாப் முஸ்தபா)

(Mr. Mustapha)

Mr. Speaker, I am very happy indeed that the hon. First Member for Mutur (Mr. Mohamed Ali) introduced this Motion at a time when the

He started by saying that he supported the Motion for the establishment of a Muslim university, but he

මුස්ලිම් සංස්කෘතික විශ්ව විද්‍යාලයක් පිහිටුවීම

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[මුස්තෆා මය.]

went on to express views which were diametrically opposed to the assertion that he supported the Motion.

I have no quarrel with the proposal or the anxiety of the Tamils to start a Hindu university on a cultural basis.

We, the Muslims of Ceylon, as you know, are not confined to any particular province. If I as a Muslim say that we want a university for the Muslims of the Eastern Province I would be talking nonsense, because more than half the Muslim population lives in the other provinces. In fact, the Federal Party is quite familiar with the maxim, unity in diversity. Our anxiety or ideal to live as a united nation does not mean that we should obliterate our traditional cultural distinctions. In fact, all over the world the tendency is to build up the cultural distinctions of the different groups that form a nation. It is on account of the appreciation of that fact that we have in Ceylon today Sinhala schools, Tamil schools and Muslim schools. We have also Sinhala training colleges for the training of Sinhala teachers; we have Tamil training colleges for the training of Tamil teachers; and we have Muslim training colleges for the training of Muslim teachers. In fact, previous Ministers of Education saw the necessity for the establishment of Muslim training colleges because they realized that though, by and large, the Muslims speak the Tamil language, they have an altogether separate culture.

In fact, when you talk of a Hindu, you think in terms of a Hindu temple, and when you talk of a Muslim, you think in terms of a mosque. You cannot equate the one with the other. They are two separate matters. Can you say that what happens in the temple is what happens in the mosque? Certainly not.

So that while I have both inside this House and outside always maintained the position that we are a

Tamil-speaking race—there is no going behind that fact—I have also maintained that the Muslims, whether they live in the Eastern Province or in any other province, follow a certain culture—the Islamic culture. There is no such thing as Muslim culture. Muslims live not only in Ceylon, not only in Pakistan, but all over the world, but wherever they live they follow one culture, and that is Islamic culture.

I had the good fortune of going to Russia in 1957. In fact, the popular belief is that in Communist countries they do not lay much emphasis on religion, that religion is poison to Communism, but in Leningrad I found the most wonderful mosques that I have ever seen in my life. I think the hon. member for Muttur was also with us. When we went there what they presented to us was the Holy Quran. It was in English, because they thought that we were English-speaking people. When we came back we presented it to one of our mosques. We were ourselves rather inquisitive to find out whether what we hear is all true, and as a matter of fact, some of the Muslim Members, the hon. Member for Colombo Central (Mr. Falil Abdul Caffoor), the hon. Member for Muttur (Mr. Mohamed Ali), the ex-Member for Batticaloa (Mr. Macan Markar) and I made it a point to go to one of the mosques in Leningrad on a Friday. In fact the crowd that assembled for Jumma Prayers was as large as the crowd that assembled in any one of the mosques in a Muslim country. So all this shows that wherever Muslims live they follow one culture—the Islamic culture.

The hon. Member for Kilinochchi (Mr. Ratnam) said he would prefer the establishment of a Tamil university for the Northern and Eastern Provinces. We cannot ignore either the Muslims or the Tamils living in other provinces in this country. I am not saying that this university should be established in the Eastern Province just because I

මුස්ලිම් සංස්කෘතික විශ්ව විද්‍යාලයක් පිහිටුවීම

come from the Eastern Province. I am not at all worried about the venue. But let us have a university from which all Muslims of this country can benefit, which they can treat as an institution where they can develop their culture.

As I said earlier, there is a need for the establishment of more universities. There is the need for the establishment of more universities for the Buddhists. There is the need for the establishment of more universities for the Hindus. There is the need for the establishment of one or two universities for the Muslims. So when I ask for a university to enable the Muslims to pursue their education, to develop their cultural identity, I do not at all mean that we are going to oppose the establishment of some other university or that we are opposed to certain of the other policies followed by other parties. It is only because I honestly feel that the establishment of a university of this kind would greatly help the pursuit of higher education by the Muslims that I demand of the National Government to accede to the request of our whole community for a university of our own.

I once again appeal to the Hon. Minister to view this problem as a national problem. After all, we are talking of unity. The only way unity can be achieved is by acceding to the reasonable demands of the various communities in the country. Ceylon is not composed of a homogeneous population; we are heterogeneous in nature. Therefore, it is by conceding the just demands of the various communities that we can strengthen the unity that has been forged.

අ. හා. 3.51

ගරු ඊරියගොල්ල

(கௌரவ ஈரியகொல்ல)

(The Hon. Iriyagolle)

ගරු කථානායකතුමනි, මුතුර්ති පළමු වන මන්ත්‍රිතුමා මොහමඩ් අලි මයා.) විසින් ඉදිරිපත් කරන ලද යෝජනාව ගැන ගරු මන්ත්‍රිවරුන් කීප දෙනෙකු විසින් පළකළ අදහස්වලට ඇහුම්කන් දුන් මට පෙනී ගියේ ඒ මන්ත්‍රිවරුන් අතර මේ ප්‍රශ්නය

මුස්ලිම් සංස්කෘතික විශ්ව විද්‍යාලයක් පිහිටුවීම

පිළිබඳව එකඟත්වයක් නැති බවයි. ලංකාවේ දැනට තිබෙන විශ්ව විද්‍යාල තුනම ආගමික විශ්ව විද්‍යාල නොවෙයි. කවර වර්ගයකට, කවර ජාතියකට, කවර පංක්තියට අයත් වුණත් පොදු විභාග යෙන් සමත්වන අයට උසස් අධ්‍යාපනයක් මෙම ආයතනවලින් ලබාගැනීමට හැකි වන අන්දමටයි සකස් කර තිබෙන්නේ.

වැරදි අවබෝධයක් සමහරුන් තුළ තිබුණ, විද්‍යාලංකාර විශ්ව විද්‍යාලයන්, විද්‍යෝදය විශ්ව විද්‍යාලයන් සංස්කෘතික විශ්ව විද්‍යාලයන්ය කියා. නීතියේ හැටියට නම් එහෙම දෙයක් තිබුණේ නැහැ. පේරාදෙණිය විශ්ව විද්‍යාලය අනුවම සකස් කරනු ලැබූ විශ්ව විද්‍යාල දෙකක් හැටියටයි මෙම විශ්ව විද්‍යාල දෙකත් සලකන්නේ; හැබැයි යම් යම් අංශවලින් ඊට වඩා විකක් පහළ. සංස්කෘතික විශ්ව විද්‍යාල යන බොරු ප්‍රචාරයක් එක්තරා ආණ්ඩුවක් විසින් ඊට දෙන ලද්දේ ඒ පිළිබඳව නියම තත්ත්වය නොදත් අයගේ ඇස්වසා ප්‍රයෝජනය ලබාගැනීමටද, එසේ නැත් නම් ඔවුන්ටවත් ඒ පිළිබඳව අවබෝධයක් නැති නිසාද කියා මට කියන්න බැහැ. කොහොම වුණත් වෙනසකට තිබුණේ එම විශ්ව විද්‍යාල දෙකේම උප කුල පතිවරුන් ස්වාමිත්වහත්සේලා වීම පමණයි. යම් යම් අංශවලින් පේරාදෙණිය විශ්ව විද්‍යාල තරම් උසස් තත්ත්වයකින් සකස් නොවීම නිසා, ඒ විශ්ව විද්‍යාලද පේරාදෙණිය විශ්ව විද්‍යාලයේ තරම් උසස් තත්ත්වයකින් අධ්‍යාපනය සැලසෙන ආයතන දෙකක් වශයෙන් සකස් කිරීමට පසු ගිය දවස්වල සාර්ථක ලෙස සම්මත වුණ උසස් අධ්‍යාපන පනත මා ඉදිරිපත් කළා. දැන් තත්ත්වය ඒ අතින් සම්පූර්ණයි.

ගරු කථානායකතුමනි, සංස්කෘතික විශ්ව විද්‍යාල යනුවෙන් කුමක් අදහස් කරන්නේද කියා මම දන්නේ නැහැ. මගේ කල්පනාවේ හැටියට නම් සියලුම විශ්ව විද්‍යාල සංස්කෘතික විශ්ව විද්‍යාල. හැම විශ්ව විද්‍යාලයකම වාගේ ඉගැන්වීම සකස් වෙන්නේ සංස්කෘතිය අනුවමයි. සංස්කෘතිය යනුවෙන් හැඳින්වෙන්නේ, ඒ තරම් විශාල සංස්කෘත වචනවලින් නොකිවත්, කොටින්ම හැඳිව්වකමයි.

මුස්ලිම් සංස්කෘතික විශ්ව විද්‍යාලයක් පිහිටුවීම

We as Muslim Members of this House very strongly support this Motion because it is one of those many things which the previous Government had promised us in one of their Throne Speeches. The substance of the Motion as put down on the Order Paper is this :

“That this House is of opinion that with a view to fostering Muslim culture and education, the Government should take immediate steps to establish a Muslim Cultural University.”

I am afraid the Hon. Minister was a little confused in his own mind when he said that he could not really understand this proposition, because his contention was that any university must be cultural also in its operation and in its contribution to the development of the students' personality. That is true. Any university must be so, but there is a special emphasis on the word “cultural” here. We do not want to go into the whole range of the idea of a university. I think most of us have been to several universities; it is nothing foreign to us. A university is a place where you get several mental disciplines, where the students pursue courses of study in many subjects—philosophy, literature, law, science—and the various other mental disciplines which go to make up what is known, in a broad sense, as education. Therefore, we are not concerned with the larger idea of a university in this Motion.

What we are concerned with is the establishment of a cultural university to promote Muslim culture and Muslim education. We do not want to go into the question of what is meant by culture. It is a word which has varied meanings, but I think that in the context in which it is used here it is a very clear expression. By a cultural university what we mean is a place where the educational establishment must contribute to the development of the cultural aspect of a particular community or a particular group.

The culture of the Muslims is mainly religious in character, not in the narrow sense of the word but in

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the broader sense of the word. Muslims have their own religion, their own ideas of worship, their own code of ethics, their own law, which is a very highly developed system of law, their own philosophy, their own arts and crafts, their own music. In fact, the whole totality of human development is embraced in the words “culture of the Muslims.” “Culture” is strictly not a religious word. When we speak of the culture of the Muslims, although it is animated and to a large degree influenced by religion, it has a wider meaning as opposed to the narrow sense like that of going to the mosque, prayers, fasting, or performing pilgrimage.

The Motion here, therefore, speaks of the establishment of a university,—call it whatever you may like. We use the word “university” for want of a better term. It is a term generally understood by a large number of people to mean a place where one can study a number of subjects and where students from various parts of the country can seek the inspiration of their cultural content through various disciplines.

When I speak of a cultural university, I have in mind a place like Santiniketan. I think most of us know that the great poet, Rabindranath Tagore, established a great cultural university in Bolpur. I am saying this subject to correction. This is a centre of learning where, mainly, cultural knowledge is imported to students in various fields—dancing, music, arts, crafts, languages. Even the Chinese language is taught there. I had the good fortune to visit this university in 1954. One can see that the idea behind a cultural university is to promote the various studies, the various enterprises, which if not encouraged would be lost to the world.

I think a cultural university is a very necessary institution of learning in the world of education. Today it has become more materialistic and more scientific. I do not want to enter into a controversy over that. I think most educationists will agree

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[නයිනා මරික්කාර් මයා].

that the establishment of a cultural university for a community in a nation is fundamental and very necessary for its progress. Therefore, this Motion emphasizes the provision of a cultural university for the Muslims of Ceylon.

I do not have to remind hon. Members of this House that the Muslims of this country are part and parcel of the historic traditions of this country. They have been living here for centuries, not as aliens but as part and parcel of the people of this country, and they have contributed their own share not only to the material progress of this country but also to its cultural pattern. Therefore, it is very right and proper that the Government, which has at heart the interests of particular sections of the community, such as the Muslim community, should provide the wherewithal to establish such an institution through which their particular cultural content and their broad way of life can be promoted.

The last Government very definitely and categorically referred to this in its Throne Speech. I think this matter was discussed on the Floor of this House and there was a unanimity of view. Therefore, no one can dispute the fact that a cultural university for various ethnic groups and various minority communities should be provided for, not with a view to creating any kind of differences or discriminations as far as communities go, but in order that they should develop their own culture and their own languages—there are a number of them—so that this country will be revitalized and enriched by the separate culture such an educational set-up can promote.

As far as Muslim culture is concerned, there are, of course universities or educational establishments which are purely devoted to the study of theology. One fine example of that kind of university is the Al-Azhar University in Cairo which is supposed to be the oldest university in the

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world. There theology is taught. They have a method of their own. They do not have any kind of restriction as to age qualifications. Anybody can go and study as long as he pleases. When I say theology I mean Islam religion, culture, philosophy, mysticism, and logic. Those are the main subjects taught. The U. A. R. also realized that a university like the Al-Azhar University was not sufficient to meet the needs of a new nation like the U. A. R., and they established a number of new universities like the Farook University and the one at Alexandria. And even today the Al-Azhar University has been modernized to such an extent as to enable them to teach subjects like economics and probably the sciences.

So, when one speaks of culture one cannot really keep in a watertight compartment. Of course, we cannot aim very high because our resources are limited and therefore our objectives also must be limited. In that sense, a cultural university for the Muslims of this country is very necessary for the development of their own way of life, for their learning, and for the inculcation of the ideas and values which are so dear to the Muslims.

We have in the University of Ceylon a faculty called the Arabic Faculty. Arabic is taught as a subject in the University of Ceylon.

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(திரு. பொன்னம்பலம்)

(Mr. Ponnambalam)

It is not a faculty.

නයිනා මරික්කාර් මයා.

(ஜனாப் நயினா மரிக்கார்)

(Mr. Naina Marikar)

It is a subject, of course; it is a faculty in the sense that there is a Professor or a Lecturer in Arabic. Dr. S. A. Imam, and they also teach Islamic history, philosophy, and so on. Any student who goes to the university and who is qualified in Arabic can offer that as a subject for the degree.

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The Peradeniya University has turned out rather a limited number of graduates in Arabic who are now either teaching or doing research elsewhere. Our complaint, of course, is that there are not enough places for Muslims in the Peradeniya University to study Arabic, for the simple reason that places are limited. It can only take in a certain number of students for the study of Arabic and Islam. That is why I think a separate cultural university like this will enable a larger number of Muslim students, who reach a certain level of education either in the H. S. C. or even after graduation, to obtain a degree in those subjects which they think are of great value to them, not from the point of view of earning a livelihood but, I suppose, from the point of view of the development of their own personality. Of course it will always be a good thing if the university can cater to a large number of Muslim students, but I am always in favour of the various communities mixing up and pursuing their studies in an atmosphere which will promote real communal harmony and communal peace.

There is always the great danger of segregation, of isolation, of identifying ourselves as distinct and separate, by having distinct and separate institutions. In Kuala Lumpur, Malaya, for instance, Chinese students study Arabic and Islam, and they do it because it has great cultural value. Take Oxford and Cambridge, or for a matter of that London, where you have the School of Oriental Studies to which large numbers of students are attracted not only from the British Commonwealth but also from other countries in order that they could study the various languages which are taught there, including even African languages—they are taught Islam, Hinduism, and other similar subjects—so that when they go back to their countries they might either start teaching those subjects or take part in the political and educational life of their country.

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So, when one comes to think of a cultural university one must not think of it in terms of a nationality. If you establish a Muslim cultural university, it does not necessarily follow that only Muslims will go there. I am sure a large number of Sinhalese and Tamils would like to study our religion, our culture, our philosophy and our law, in the same way as there are a large number of Muslim students who are studying in the Vidyodaya University subjects like Buddhism, Pali and so on. When we say we want a cultural university, we are very specific and very categorical in our claim that such a university must have a teaching staff available to teach these prescribed subjects. We are not thinking of expanding into the teaching of science or of the natural sciences; nor do we want to have anything to do with agriculture. It must be essentially a cultural university in the sense that it provides for the study of languages, of history, arts and crafts, music, painting, sculpture, dancing, and such other subjects as are related to culture. Culture embraces all these fields in a very rational sense.

We have also in this country schools called *madrasas* which, as I told you before, are merely theological in character and which are run by private parties, but these are very inadequate and even the few that exist do not have sufficient teaching staff. They do not have sufficient buildings either, and the kind of students who go there are really from the poorer classes, and they have no avenues of employment after they have finished their full course.

My view is that in establishing these cultural universities one has to integrate such establishments into the whole pattern of our university education. But I think the most fundamental and important thing is to provide the places so that Muslims can go there and study these various subjects.

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[නයිතා මයිකාර් මය.]

I do not know what the cost of establishing a university of this nature is going to be. Some said it was eight lakhs of rupees. That is a matter for the Hon. Minister to work out and I do not think the economics involved in the establishment of such a university warrants any kind of denial, to the minorities like the Muslims of the development of their culture and the promotion of their religion.

What I wish to convey to the Hon. Minister is that there is no confusion as to what we really want. He started off by saying that he did not know what the Members of this House were really after. I wish to assure him that as far as the Muslims are concerned, a Muslim cultural university in the sense that I have already stated in the course of my speech is very necessary, and it would be a very great asset to the Muslims of this country and possibly also to the other communities who would be attracted by such subjects in the new university. I do plead with the Hon. Minister to expedite the establishment of a Cultural university which is long overdue.

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(திரு. பொன்னம்பலம்)

(Mr. Ponnambalam)

Mr. Deputy Speaker, may I be permitted to extend my wholehearted support to the Resolution that has been sponsored by the hon. First Member for Mutur. When I say I should like to extend my wholehearted support to that Motion I mean that while supporting the Motion I shall not make a speech which will tend to erode any support that I give.

I rather enjoyed—I do not know that I enjoyed—it but I certainly witnessed the spectacle of one speaker at least on the Floor of this House this afternoon who after having started by saying that he supported the Motion for the establishment of a

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Muslim university in the first minute of his speech went on in the next eleven minutes of his speech—I timed his speech—by adducing what he may have considered to be arguments against the establishment of either a Muslim university or a Hindu university or of any university with a particular religious or cultural bias.

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(திரு. லெஸ்லி குணவர்தன)

(Mr. Leslie Goonewardene)

You ought to have been here to listen to him.

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(திரு. பொன்னம்பலம்)

(Mr. Ponnambalam)

My submission is that in this country wherein Buddhism has found its rightful place, where there is still a concerted effort to give Buddhism, as a religion, and Buddhist culture their appropriate places, I think of all Governments the National Government would be extremely chary to deny to the two prominent religious minorities of this country, namely, the Muslims and Hindus, a university, a properly full-fledged university but with a pronounced religious bias. Apparently, there is some slight confusion because the words used have been “a cultural university”.

I followed very closely the remarks and observations of my hon. Friend, the Member for Puttalam, (Mr. Naina Marikar). Well I do not comprehend what he said. If the Muslims of this country are satisfied with a university or an institution of university standing which will more or less be no more than a faculty but which will be imparting exclusively Islamic culture, philosophy, law and the like, well, they are welcome to it. But, in my very respectful but serious submission, I contemplate, when I refer to a Muslim university or a Hindu university, an entirely full-fledged university to develop in the course of time but in which the first faculty, the most important

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faculty, will be based upon the advancement of that particular religion, its philosophy, its culture and its fine arts and the language which is spoken. In other words, in the case of a Muslim university I would have thought that pride of place would be given to Islamic Culture, to the Muslim religion, to its philosophy and its laws. But I would not, speaking for myself, have been anxious to circumscribe a university that comes into being only to those subjects and to that faculty. If that is their wish, so be it. But since some of our Friends strained the question of a Hindu university, let us be quite clear on this. I think the hon. Member for Divulapitiya (Mr. Lakshman Jayakody) rather thought of something equivalent to a Bhikku university, as I understood him. I will be happy if that is not so.

Let it be clearly understood that we do not want a university to teach our priests. The priests will look after themselves. Let them have a first-class education in religion, in culture, in Hindu philosophy. But we do not want any priestcraft taught in the university which we call, shall we say, a Hindu university.

Let me also try and meet the point raised by the Minister of Education. He said, "I do not understand what a cultural university is." He said that every university imparts culture. Let us hope that that is so. But I can understand the difficulty or the confusion that arises by the use of the words "cultural university."

Whilst I give my unstinted and unqualified support, I want to say this: speaking for myself, speaking for my party and speaking for a very large section of the Hindus, who form 90 per cent. and more of the Tamil population of this country—I digress for a moment but you will bear with me since this has been traversed—we want a Hindu university in the sense that we will have pride of place for Hinduism, for Tamil, for Hindu philosophy, for comparative religion, and the fine arts. But apart from those faculties, there will be no question

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of exclusiveness. We shall welcome with open arms members of every other community and every other religion to come along and pursue their studies.

Sir, I speak here with a great deal of regard and reverence for the Christians and the Catholics. I speak as a complete product of Catholic education. We are not here to try and keep down any particular religious community or section. But, Sir, the fact remains that some of us have suffered from a non-religious and godless education. Let us at least have the facility by which we can see to it that our sons and daughters, who go in for university education, will be given an opportunity, which they cannot possibly opt out of, of pursuing, if they are Hindus, for instance, a full course of Hindu education. That is not, again I repeat, to prevent them from pursuing a course of secular studies.

That is my idea—and I am sure those who will follow will consider this seriously—that in this country where there is still room for so many more universities, we should not completely neglect secular studies.

I believe somebody thought that a Hindu university or a Muslim university might possibly cater purely to people of those religions or to the teaching of those religions. Nothing of the kind.

We want an university in which, if it is a Hindu university, Hindu boys and girls who enter that university will, in addition to their secular studies, attain some kind of recognition, some kind of accepted course of studies, in their religion and language. I speak as one who lacked these opportunities in my life and in the life of my contemporaries; and it would be a serious blot in the history of this country if this were to continue. Let us make that quite clear.

I am glad I took the trouble to listen to the Minister of Education. He said there was no unanimity of views on this question. In spite of the double-tongued support that came

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[පොත්තම්බලම් මයා.]

from a certain quarter to the Motion of the hon. First Member for Mutur, may I say that there is an ostensible unanimity of support, refreshingly from both sides of the House, refreshingly from all sections of each side of the House, for the idea of a Muslim university, so that I do not think my Hon. Friend, the Minister, need have any sleepless nights on the question of the lack of unanimity.

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(கௌரவ ஈரியகொல்ல)

(The Hon. Iriyagolle)

All nights are sleepless.

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(திரு. பொன்னம்பலம்)

(Mr. Ponnambalam)

Do not get hurt.

He was concerned about exclusiveness, that this should not be exclusively for one religion. I think that has been dispelled by the very weighty contributions made by my Friends, the two Parliamentary Secretaries who have completely succeeded in disabusing his mind of any fear that may still be lurking, in that it is purely for particular adherents or the followers of a particular religion. Now, the whole idea of a university would be lost if it is going to be something by way of segregating the people of one religion, one race, or one linguistic or ethnic group, to pursue their studies in isolation in that university. I think that this is a policy decision to which I sincerely hope my hon. Friend, the Minister of Education, will lend his weighty support in view of what he has expressed in the course of his speech today. Then I do not think it is either called for or appropriate for me to follow my hon. Friend and join issue with him on this question which is a rather delicate matter. For instance, he has expressed, delivered himself of, a devastating generality or generalization. He says—I hope the translation is correct—"I do not accept that the Eastern Province is a Tamil

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area." All that I am saying is that I do not propose to follow him on this question or to start a debate on this particular issue. May I say that it is both irrelevant and incorrect. All that I am saying is that your generalization is neither justified in fact nor relevant to this issue.

Lastly, I welcome the Hon. Minister's suggestion that where there is the largest concentration of people professing and practising a particular religion, this university should be established. I think it was in that sense that he commended the idea of the establishment of a university in Jaffna. Having said that I do not think I need add anything more. I should very much like to hear from my Muslim Friends whether they wish to confine their support to this Motion and circumscribe the whole concept of a university into the working of one faculty, as I understood it, like Shantiniketan in Calcutta or the School of Oriental Studies in London. Or is it that they want in course of time a full-fledged university but starting with and laying special emphasis on Islamic culture and Arab language?

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(නල්ලූර්)

(டொக்டர் ஈ. எம். வீ. நாகநாதன்—நல்லூர்)

(Dr. E. M. V. Naganathan—Nallur)

It is a great pleasure to follow my good Friend the Member for Jaffna (Mr. Ponnambalam). I represent the most predominantly Hindu constituency in the whole of Ceylon, whereas he cannot pretend to do so.

I only want to say that the hon. Member for Kilinochchi did not speak with a double tongue. All that he said was that while we approve of having a Muslim university, it should not be restricted—no university should be restricted—either to one religious community or to a particular section of the people, that it must be open to all. The very word "university"—in Tamil we say "பல்கலைக்கழகம்"—indicates the study

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of all languages, all sciences. That is what makes a university. So, you cannot have a university restricted to the study of one particular subject, whether it be culture or religion. That is what the hon. Member for Kilinochchi said. He was not against the establishment of a Muslim cultural university. All that he said was, "Why restrict yourself to one subject?" The university he had in mind was one where there would be ample provision, besides other faculties, for the study of Muslim culture, Hindu culture and philosophy, and so on—in short a university which, while giving special emphasis to the study of Hindu and Muslim culture, will also provide other courses of study necessary to serve modern needs. His was a clear proposition of what we stand for. Perhaps some of my good Friends who have forgotten Tamil did not understand what he said, and that is why I am speaking in English so that they can understand and not misunderstand what the hon. Member for Kilinochchi said.

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(திரு. பொன்னம்பலம்)

(Mr. Ponnambalam)

What is better—forgetting one's language or selling one's religion?

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(டாக்டர் நாகநாதன்)

(Dr. Naganathan)

I should be surprised if the hon. Member for Jaffna could teach anybody any religion. I can challenge him not only on Hindu religion—[Interruption]. I have made a very profound and humble study of the various religions, and when I stand here I stand here not as a Member belonging to any particular religion but as one who believe in God and the universality of God. All men are brothers—that is my religion.—[Interruption]. I am very catholic; I am not a Roman Catholic.

My good Friend, the hon. Parliamentary Secretary to the Minister of Justice, spoke about Al-Azhar University, another speaker before him

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spoke about the Benares Hindu University and the Aligarh Muslim University. They are all behind time, because Al-Azhar University, while continuing the age-old tradition of promoting Islamic studies, has now become a completely modern university. The place is almost like a small city, foreign students are given free hostel accommodation, and all the modern sciences are taught there. I myself went there in 1965, and I was surprised to see one thing: they have a library which is almost like a museum, where they have very ancient Arabic books. I was surprised to find that about ninety per cent. of the books in the non-Arabic section were in Tamil. I did not see any Sinhalese books there; there were a few English books, a few French books, a few Spanish books, and one or two Russian books. I am glad to tell my Muslim Friends here that ninety per cent. of the non-Arabic books in that library were in Tamil. I am only stating facts.

The Al-Azhar University has become a modern university. The Benares Hindu University has dropped the word "Hindu", and now it is the Benares University. Likewise the Aligarh Muslim University has become the Aligarh University. They do not emphasize their religion at all. I do not know why they did so. It may be because there is plenty of scope for the propagation and study of Muslim philosophy in Aligarh, and for the study of Hindu culture and so on at Benares. These universities provide facilities for other studies as well. One can learn any other language at the Benares University. These are universities or *palkalaikalagam* in the true sense of the word.

I agree with the hon. Member for Kilinochchi who said that there should be no segregation or isolation of a university. A university should be such that people from any region or area could enter it without any kind of misconception or misgiving in their hearts.

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[වෛද්‍යාචාර්ය නාගනාතන්]

When my hon. Friend said that the Eastern and Northern Provinces are Tamil, he meant that they were so in terms of language. No one can dispute the fact that the majority in the Eastern Province, whether they be Muslims or Tamils, and even some Sinhalese, speak only Tamil. There are members in our own party—we have a Wanasinghe and also a Bandaranaike—who speak perfectly good Tamil. So, in the Eastern Province, the majority speak only Tamil. Therefore, when you have a regional university in the Eastern Province or the Northern Province, naturally the language will be Tamil. If a university is established in Moscow it will be Russian. If it is in Japan, it will be the Japanese language. So, we are not introducing any sort of communalism. It will be purely and simply the use of the regional language to impart the highest culture and the highest knowledge. I am surprised that the Hon. Minister should have disputed that point.

There is in the University of Ceylon an Arabic Faculty. The number in this faculty is very small. They are unable to attract a large number of students. So, I do not think a Muslim cultural university will attract a large number of students.—[Interruption].

Establishing a university means money. It also requires a lot of land and a lot of time to build. It takes 15 to 20 years to establish a full-fledged university. These are the three ingredients needed—money, land and time. We would suggest in due course to the Hon. Minister and the Government and to the National Council of Higher Education—I have no time to talk about the National Council of Higher Education—our plan whereby with very little money, and with no further need of land, a first-class university for the Northern and Eastern Provinces can be established in three, four or five years at the very most in addition to the full-fledged university in all sciences and arts. We can call it the Ramanathan Institute

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of Hindu Culture and Philosophy or you can have an Akbar University or an Institute of Muslim Studies and Culture. You can have any name you like. But what I suggest is that if this university is really going to be a university for the Northern and Eastern Provinces it must also meet the cultural, religious and secular needs of the people of those areas. There are Muslims and Hindus, and the university must supply all their needs. That is the programme we have prepared to be placed before you shortly.

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(திரு. ஜயக்கொடி)

(Mr. Jayakody)

What about a Naganathan University?

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(டொக்டர் நாகநாதன்)

(Dr. Naganathan)

This is a matter where politics should not come in.

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(உப சபாநாயகர் அவர்கள்)

(Mr. Deputy Speaker)

The hon. Member for Divulapitiya might come back to his seat if he wants to speak without making unnecessary interruptions.

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(திரு. டி. சொய்சா சிறிவர்தன)

(Mr. de Zoysa Siriwardena)

The Minister of Education is also not in his seat.

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(கௌரவ வன்னிநாயக்க)

(The Hon. Wanninayake)

He did not interrupt.

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(உப சபாநாயகர் அவர்கள்)

(Mr. Deputy Speaker)

It may be a sign of coming events, but he did not interrupt.

இப்போது சமீபத்தில் விடப்பட்டிருக்கிற

வேலையாடல் நானாநன்

(டாக்டர் நாகநாதன்)

(Dr. Naganathan)

I repeat that to win a few votes by raising the religious cry is very easy and simple, but it did not succeed in Nallur. I know that the hon. Member for Jaffna (Mr. Ponnambalam) came to Nallur during the last election campaign and told the people not to vote for me because I am a Christian. He was defeated. I won.

பேர்தலைவர் அவர்கள்.

(திரு. பொன்னம்பலம்)

(Mr. Ponnambalam)

That is a despicable lie, in which he excels.

நினைவு கூறும் தலைவர்.

(உப சபாநாயகர் அவர்கள்)

(Mr. Deputy Speaker)

Now the word "lie" is being used a lot in this House. I do not think it should be used.

பேர்தலைவர் அவர்கள்.

(திரு. பொன்னம்பலம்)

(Mr. Ponnambalam)

I am sorry.

சு. பி. சி. சேனா

(கௌரவ ஈரியகொல்ல)

(The Hon. Iriyagolle)

It is a cultural word.

நினைவு கூறும் தலைவர்.

(உப சபாநாயகர் அவர்கள்)

(Mr. Deputy Speaker)

I think it is best not to make personal references. You can have your personal quarrels outside the House. I do not think they need be brought into the House.

பேர்தலைவர் அவர்கள்.

(திரு. பொன்னம்பலம்)

(Mr. Ponnambalam)

I apologize. I withdraw the word "lie" and call it a terminological inexactitude.

இப்போது சமீபத்தில் விடப்பட்டிருக்கிற

வேலையாடல் நானாநன்

(டாக்டர் நாகநாதன்)

(Dr. Naganathan)

I will only call it a lie.

நினைவு கூறும் தலைவர்.

(உப சபாநாயகர் அவர்கள்)

(Mr. Deputy Speaker)

I would not allow you to call it a lie.

வேலையாடல் நானாநன்

(டாக்டர் நாகநாதன்)

(Dr. Naganathan)

I said I would call it a lie.

நினைவு கூறும் தலைவர்.

(உப சபாநாயகர் அவர்கள்)

(Mr. Deputy Speaker)

Now the Opposition's complaint about the Hon. Minister interrupting from the wrong seat appears to be justified.

வேலையாடல் நானாநன்

(டாக்டர் நாகநாதன்)

(Dr. Naganathan)

Therefore, let us forget our little pettiness and think of what is best in the interests of the population. In Kandy there is the Peradeniya University, in Colombo there is a university, and around Colombo there are universities. Probably in Galle they will have a university. In the Eastern and Northern Provinces, you must have universities according to the regions in which they are to be established and in the best interests of learning, because learning is best done through the mother tongue. Also, in the interests of modern education they will have to be bilingual in the sense that they will have to have English. In the interests of national unity there should, perhaps, be a third language in Colombo and Peradeniya, as in Jaffna and Batticaloa. But the point is that we must think of these things on a higher plane—think not of today, not of tomorrow's election, but of the future of our people, our culture, our learning, and our progress.

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අ. හ. 3.19

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(දොම්පේ)

(திரு. எப். ஆர். டயஸ் பண்டாரநாயக்க—
தொம்பே)

(Mr. F. R. Dias Bandaranaike—Dompe)

It gives me great pleasure on this occasion to join in a discussion that I had no intention of joining in when I came today, Private Members' Day, only for the reason that we are witnessing the strange spectacle of all sections of the House bending over backwards to agree to having a cultural university for the Muslims and finding so many areas in which it becomes necessary for the retort courteous, the barbed word without a pointed reference, to avoid saying anything which is going to disturb the apparent picture of brotherhood and unity within the National Government. One has witnessed all these things, but under cover of all this what do we have? We have a very simple Resolution, sponsored very correctly by the hon. First Member for Mutur (Mr. Mohamed Ali), with which nobody—I have been following the speeches as carefully as I can—has ever disagreed. Of all the contributions made so far, I am particularly grateful to the hon. Parliamentary Secretary to the Minister of Social Services for his contribution and for placing this matter in its historical perspective. He ventured to express the view—and I think it was the first time that it has ever been expressed by a Member of the National Government—that it was a pity that the Sri Lanka Freedom Party Government failed at the last election, at least from this point of view. He pointed out precisely how much practical work had been done towards the achievement of the objective of this particular Motion that is at present before the House for the establishment of cultural universities. He also pointed out that it had been accepted in principle; that money provision had been made, I think to the extent of two and a half lakhs of rupees; that a committee had been appointed

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to go into all these matters—not from the point of view of one community or one religion—a committee on which a number of people jointly worked.

I think Mr. Natesan of Parameswara College, and Mr. Aziz of Zahira College, now a member of the Public Service Commission, were on that committee. I think Mr. Lakshman Jayakody and the priests of Balagalla had been agitating for a Bhikku university. All that had been considered in the formulation of the framework which the cultural university should take. As a matter of policy, I think I can confidently state on behalf of the Sri Lanka Freedom Party that the principle of the establishment of cultural universities was a matter that had been generally accepted. The details only remained to be worked out.

I agree with the hon. Member for Nallur that universities cost money, that they take up land, and that they require time. But the first steps had been taken. And if I may venture to say so, I think the attitude of the S.L.F.P. Government at that time on this matter was right, and I think my good Friend the hon. Parliamentary Secretary had every justification for expressing the view that it is a pity that the Government fell when it did. Of course he himself knows better than I do how it was felled and by whom—by the feller of trees in the Forest Department—but that is another story.

Now, what are we debating? Has there been a proposal by the hon. Member for Mutur as to where this university should be sited? I read the Motion carefully. Also, I do not see any argument as to whether it should be in the Northern Province or in the Eastern Province. Who knows, it might be situated in Galle, it might be situated in Beruwela, or it might be situated in Dompe.—[Interruption]. I have a small Muslim community there too. Not that I want it in Dompe. Please do not misunderstand me. I am not one bit

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anxious to deprive you of the pleasure of the Muslim cultural university being wherever you may want it.

The hon. Member for Kilinochchi in making his very controversial speech which provoked as I said the retort courteous from the hon. Member for Jaffna, who I think was within his rights in saying what he did in that matter, was really underscoring a different thought altogether, a different issue as between the hon. First Member for Mutur and those of the Federal Party in regard to their problems, and also another aspect of the matter in regard to which they have got their problems with the Tamil Congress and the hon. Member for Jaffna. Now, that is totally irrelevant to the present Motion, and it gave the Opposition a great deal of fun and pleasure in watching these Gentlemen air their perhaps not so very clean linen in public, politically of course.

I try on these occasions not to join issue with you in a carping spirit of criticism or to find fault with you in regard to any matter merely because we happen to sit on opposite sides, but to understand every point of view. The hon. Member for Mutur when he sponsors the Muslim cultural university, wants a Muslim cultural university and nothing else. He does not want that Muslim cultural university to be swamped and to become part of a territorial entity in which the Muslims particularly in his area would lose their cultural identity. That is an issue that arises in the Eastern Province; that is a problem they are confronted with. It is not that they are not Tamil-speaking. I think I will be the first to concede that at home they all speak Tamil. It is the language they normally use. No one is arguing about that. Most of the Muslims not only in the Eastern Province but even in Dompe still speak Tamil, and I say that not out of any anxiety to decry them. But when it comes to their basic interests as a community I can understand their apprehensions that

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they do not wish to be submerged and be treated as part of a larger Tamil-speaking group in regard to leadership and perhaps in regard to the major interests, which would be the interests of perhaps some other community, merely sharing a common bond of language, but not perhaps economic interests and other needs. Now this, of course, is a difficulty, but it is not germane to the present discussion when a Muslim cultural university is asked for by the hon. First Member for Mutur. He asks it, as I understand it, designedly, deliberately, because he wants that Muslim cultural university not to be merely a Tamil-speaking university, not to be merely a university for the Northern and Eastern Provinces, but an institution where the major interests catered for will be the interests of the Muslim people with the accent on Muslim Culture, Muslim Philosophy, Muslim Law and all the other matters that the hon. Parliamentary Secretary to the Minister of Justice spoke about. Quite rightly, he carefully avoids asking for it in any particular place. He does not point territorial-wise to an area.

Now, why does the hon. First Member for Mutur put it in that way? We are aware that in regard to a number of matters the Muslim community in the Eastern Province face difficulties. There have been instances when the Muslims in the Eastern Province have said, "We are Muslims; we are Tamil-speaking people at home, that is true, but still for all that we like to learn Sinhala; we got to live in this country; we are part of one nation; we belong to one National Government in relation to which we got to live together; we want to share your economic life; we want to be a part of the wider community." And when they say: "For God's sake whatever you do with yourselves, permit us to have Sinhala teachers in the Eastern Province at least", the initial reaction—I mince no words like the hon. Member for Jaffna (Mr. Ponnambalam); I will call a spade a spade—of the Federal Party

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was to say, "No". The Federal Party thought it fit to apply an embargo claiming the Eastern Province as a traditional homeland of the Tamil-speaking people. They said, "We will oppose this. No Sinhala teachers should be sent to the Eastern Province." Subsequently, after the hon. Member for Tissamaharama (Mr. C. F. W. Edirisuriya) had occasion to show us the *koka* once again at "Woodlands"—it appeared in the "Aththa" paper—I believe the Federal Party came to a compromise and said, "Well, we will allow Sinhala teachers to be sent to Muslim schools if the Muslims are anxious to learn Sinhala."

But the initial reaction of the Federal Party is one which certainly would have upset the Muslims in the Eastern Province. Why? Only for one reason. The Muslim people are concerned first and foremost with their economic situation. They want to live in this country; they want to progress as brothers along with the other communities. The Tamil language they know already. There is no problem about that, but they have no facilities to learn Sinhala. They want to share the economic life with others; they want to find employment. How can they achieve all this if they do not have facilities to learn Sinhala? When they asked for facilities they were promptly told, "You are part of our traditional homeland. You must work with us and accept our position." That was the initial reaction of the Federal Party.

Small wonder, Sir. Placed in that situation they do not want to feel that they are being submerged, and that is precisely why the hon. First Member for Mutur formulates his Motion as a request not for a Eastern Province university, not for a territorial university, but, as he says, "I want the preference and the emphasis to be on our religion, the Islamic faith, and Arabic, the language of the Muslim people"

with emphasis on their particular arts and culture. One can understand his point of view. Not that I know anything about Muslim culture. I would not pose as a person having any knowledge of the subject, but as a politician I do understand the feelings, the doubts, the thoughts and the fears that do exist in the minds of these people and in the minds of the people who are just the same all over Ceylon. They have the same apprehensions and the same feelings, and they must be given account for.

This is not an academic discussion as to whether the cultural university should have so many faculties or whether it should cater for other subjects. I am quite sure the hon. First Member for Mutur, the Mover of the Motion, has no wish to exclude anybody. But he wishes to preserve the predominate characteristic of the university once established. That is not going to be a general purpose educational institution catering for another group or which is going to be captured by another group. He wants to preserve its essential character, and that is precisely why he formulated the Motion in that way.

The argument of the hon. Member for Kilinochchi (Mr. Ratnam), as glossed over and explained by the hon. Member for Nallur (Dr. Naganathan) in the face of a grinding onslaught from the hon. Member for Jaffna (Mr. Ponnambalam), which I think in the circumstances was justified, amounts to no more than this. The hon. Member for Nallur, having enjoyed his diatribe against the hon. Member for Jaffna and having talked about various problems between themselves in perhaps crude and less polished language than that used by the hon. Member for Jaffna with reference to the hon. Member for Kilinochchi, ultimately envisaged the need for a university for the Northern and Eastern Provinces. He said that there is now one university at Peradeniya and one in Colombo but

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we do not have one in Jaffna. He said we do not have one in the Eastern Province. Ultimately he sought to do exactly what the hon. First Member for Mutur does not want; that is, to absorb the cultural university into a territorial university to serve the interests of the Tamil-speaking people, and in which the Muslims of the Eastern Province will become absorbed. That is the crux of his argument.

Do we want that or do we not want that? The hon. Member for Jaffna sees the problem just as we do. He has got a different solution. For him this is not a language problem; this is a cultural problem; and, no doubt, when culture is involved, a linguistic aspect comes in. For instance, one cannot think of Islamic culture divorced from the Arabic language just as much as one cannot dream of Hinduism, in Ceylon at any rate, divorced from the Tamil language. That is quite understandable, and it is an angle which could afford a solution.

In fact, the S. L. F. P. on this question is not opposed to the hon. Member for Jaffna; and when we talked of Parameswera College and were dealing with Mr. Natesan, it was precisely on the basis of an acceptance of the conception of a Hindu university in principle. There was no argument about that. It was not a question of a Tamil-speaking university. No doubt there would have been a great emphasis on Tamil, as is inevitable in the conception of a Hindu university. We of the S. L. F. P. are not, in that sense, against Tamil. We have never been against the Tamil language. All we are against is this. We are against the Tamils who refuse to learn Sinhala. We are not against the Tamil people. But we have reservations about those who decide, consciously and deliberately, that they are determined to live in this country for ever with an embargo on the Sinhala language and are determined never to learn it. That is our difference. If that problem is got out of the way, as a matter of fact we

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shall not have any problem. The language problem will cease to exist. Lots of irritations will disappear.

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(திரு. பொன்னம்பலம்)

(Mr. Ponnambalam)

You are trying to ram it down our throats.

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(திரு. எம். ஆர். டயஸ் பண்டாரநாயக்க)

(Mr. F. R. Dias Bandaranaike)

Talking about voluntariness, you have not even made a start now with all the talk of national unity. As a first step you are not even making Sinhala available to those parents who want to teach it their children, who are born from today onwards. Those parents have still not been given the facilities for their children to be taught Sinhala. That is my complaint.

Leave aside the question of forcing a language down the throats of a people. We can appreciate that. But if you are talking of a willingness to study the language, one cannot imagine a better climate than now. The horrible people of the S. L. F. P. are out of office now. The people whom you detest, like myself—I am not bothered—are not in office. You have now got a person whom you all admire. Mr. Dudley Senanayake is in office as Prime Minister. Why not make a start even now? Why not allow those parents in Jaffna who want their children to study Sinhala to do so? Have you given them that chance? No!

Tamil schools shall not have Sinhala teachers. That is the position today. Muslims, under pressure, yes. Tamils, no. That is all we have got as an issue at the moment.

One can quite appreciate the point of view of the hon. Member for Jaffna who says that if you try to force things it will be difficult. He says, "Don't do that." That is a point of view, and I agree with him

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to the extent that it may be argued. Well, if the voluntary attitude is adopted the problem will cease to be a problem.

This Government is not going to force anybody to learn anything. This Government is only asking you to do it. Maybe the S. L. F. P. Government adopted measures you did not like. But the S. L. F. P. Government is no longer there, although the hon. Parliamentary Secretary regrets that it is not there. Even today, if this position is not accepted, why are you now talking of the problem of language? The hon. Member for Jaffna wanted a Hindu university. We would have accepted that in principle, as we did. That is not new. Mr. Natesan could enlighten him and his colleagues in Parameshwara even more than I can.

Now, Sir, what is the issue here? If a Hindu university were to be instituted, no doubt the principal interests would have a stake in it. The principal communities which would want to enter that university to share in its academic honours would be the Tamil-speaking people who are Hindus, taken by and large. I am not talking of the Catholics and Christians. They are there, and they would be welcome. The hon. Member for Jaffna says they would be welcome. That is a nice way of saying it. But in practice he knows, as well as I do, that the numbers that would numerically want to go there from other communities and other religions would be necessarily small. And I accept that. It is a very good suggestion because it maintains the universality of the institution while at the same time preserving the predominantly Hindu character of the institution.

Now, what the Federal Party wants is something else. They want to submerge the predominantly Muslim character of a Muslim cultural university proposed by the hon. First Member for Mutur, and one can appreciate the apprehensions and anxieties of the Muslims.

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The hon. Parliamentary Secretary defined the words as carefully as he could, even at the expense of restricting the institution almost to the level of a faculty, almost reducing its institutional character as a university, in order to ensure the predominant nature of what the hon. First Member for Mutur had in mind.

These are really relatively small questions as to the number of faculties you are going to have, the nature of the institution, the subjects you are going to teach, the way you are going to set about it. All these are matters for discussion and matters for the Hon. Minister and all his Colleagues in the Government.

The Hon. Minister, appreciating presumably that the subject is full of controversy and difficulty for him, adopted, shall I say, a politically mature but rather superficial approach by saying, "Well, I like a Muslim cultural university, but I do not know what the Government will have to say about it." Considering that the Minister, as far as his subject is concerned, is nine-tenths of the Government, or ought to be at least to the extent that he should be able to carry the Government with him, he should be able to give a categorical answer. The Hon. Minister, realizing the pressures to which he is subjected within his own ranks, within the Government, very cleverly refused to give a categorical answer.

He denounced the conception of the Federal Party. He Said, "Whilst I do not accept the Eastern Province as being part of the Tamil homeland..." and so on. The hon. Member for Jaffna said he was not sure whether he had been correctly translated. I can assure him that the Hon. Minister's words were quite categorical and distinct in the Sinhala language in which he spoke—"I do not for a moment accept that conception of the hon. Member for Kili-nochchi when he sought to claim that the Eastern Province is historically and traditionally part of the Tamil homelands." Now that was sought to be glossed over by the hon. Member for Nallur, who said—

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(திரு. இரத்தினம்)

(Mr. Ratnam)

I only based my speech on the regional aspect of the question. I am sorry he was unable to understand my speech.

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(திரு. எப். ஆர். டயஸ் பண்டாரநாயக்க)

(Mr. F. R. Dias Bandaranaike)

I think I understood the position at least as explained by the hon. Member for Nallur who tried to explain it not to me but to the hon. Member for Jaffna on the basis that the hon. Member for Jaffna could not understand Tamil and required enlightenment in English. I must confess that, although there may be "Bandaranaiques" in the Federal Party who know Tamil just as much as there are Naganathans in the Defence and External Affairs Ministry who are very well learned in Sinhalese, when I listen to debates in this House I do take the trouble to acquaint myself with what is going on and to try to understand at least the substance of an argument and to meet it as an argument.—[Interruption]. The Hon. Minister of Education put it in that way.

The hon. Member for Nallur, explaining the speech of the hon. Member for Kilinochchi, said it is slightly different. He said that what the hon. Member for Kilinochchi wanted to say was not what he said, namely, that the Eastern Province is not part of the traditional Tamil homelands, but part of the homelands of the Tamil-speaking peoples. That was how he put it, and he said: Do you deny that the Muslims of the Eastern Province are Tamil-speaking? So, to that extent, is not the statement of the hon. Member for Kilinochchi a true statement? That is how the hon. Member for Nallur tried to get over the problem. Well, he is probably right. They have been speaking Tamil, and I think it is true

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that there may even be a Bandaranaike who speaks Tamil in the Eastern Province. I do not know. I told you, there are "Naganathans" elsewhere who have been taught Sinhala in spite of the dictates of the Federal Party and, in spite of conscious resolutions and decisions, applied to join government service and obtained it with proficiency in Sinhala. So, let us now, having cast aside that sort of irrelevancy, ask, what was the argument?

It may be that these people are traditionally Tamil-speaking because they have been Tamil-speaking all their lives. But it still means that the sections of the Eastern Province occupied by Muslims are still the land which has been traditionally occupied by Muslims. They may be Tamil-speaking, but it does not identify them with the rest of the territory occupied by Tamils as an ethnic entity. And, if the Muslims say that as a separate group they do not wish to be submerged, one can still understand that view. In other words, by using the argument that you are all Tamil-speaking you have not got over the apprehensions and the fears and the difficulties which underlie the proposal of the hon. First Member for Mutur.

So, however much we all get together here and say we are all for your proposition, it is in truth and in fact necessary to examine more carefully the underlying reasons and the thoughts which occur to every one of us in this House. In words as the hon. Member for Jaffna said, for the sake of wooing the Muslim people's votes, everybody is for this, but nobody is talking straight in the sense of saying what they really feel about it.

I think it is high time that we tear away the mask and avoid the euphemisms of language to cover our thoughts. Are we really with the hon. First Member for Mutur, or are we not? We for the Sri Lanka Freedom Party have no hesitation in saying

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that we accept his proposition completely in the fullest sense in which he intends it, regardless of its territorial application. We have very little interest in the sense of cadging for votes. We have one Member in Mutur who is a colleague of the First Member for Mutur, for the Sri Lanka Freedom Party, and that is all that we control as far as the Eastern Province is concerned. On your side for the Government you have a number of Members of Parliament, some from the Federal Party, some from the United National Party.

I am sorry my hon. Friend, the Second Member for Batticaloa (Mr. A. Latiff Sinnalebbe) is not here now. He was here a little earlier and participated in the Debate and made a very useful contribution, if I may say so. But these people are the real crux of it. So, let us in deciding whether we are supporting this, really and truly support it, or let us say that we disagree.

The hon. Member for Jaffna gave what I consider to be whole-hearted support. I think he did not cavil at all. Just as much as he put forward his idea of a Hindu university quite correctly and categorically in the spirit in which we understand it, he supported the proposal for a Muslim cultural university to the core. The Federal Party did so in a more carefully guarded way, with mental reservations about their homeland and their determination to have territorial control over the objects of the university, if any, when it was established. The Minister says "I support the establishment of a cultural university in principle, but I must wait and see what the Government says, and I do not accept the territorial argument of the Federal Party."

Now, what are we really going to get out of this Motion? Are we merely going to say, "yes" and vote for it? If we do so we will probably have a Muslim cultural revolution which will shock the hon. Member for Akurana (Mr. Hameed) even much

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more than the Chinese cultural revolution. He will probably have occasion to send protest notes in his attaché case and march with them not merely to foreign embassies but even to the Ministry of Defence and External Affairs. This is really the crux of the matter. This is the point that has to be decided and, therefore, I appeal to hon. Members of this House to look at this problem not from the point of view of sectarian party politics, which is really a matter within yourselves and not between the Government and the Opposition, but settle the question peacefully by discussion and come to some conclusion.

I think the only rational conclusion that you can come to in this matter is the conclusion the S.L.F.P. came to earlier, namely, to establish a cultural university by discussion among all the different groups and interests on the conception of a cultural university.

I agree with the Hon. Minister of Education completely that universities and culture should be identified, and, perhaps, a cultural university as a separate entity ought not to exist in this country. That is a point of view. It is a sad fact but true that none of the universities which we have at present have really very much culture to talk about. Whether it is the University of Ceylon, of which I myself was an undergraduate member in the days gone by, or whether it is the two Bhikku universities established subsequently—the Vidyodaya and the Vidyalandara—the position is the same.

All of us have to admit that the emphasis on culture, or the culture imparted by these two institutions, is not perhaps representative of our country; nor is it culture, if it is indeed culture, of which we can be proud. There is a great deal for improvement and the Hon. Minister is right in saying that there ought to be a cultural aspect in regard to educational institutions of that sort. That is a point of view, and I think he is right.

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මුස්ලිම් සංස්කෘතික විශ්ව විද්‍යාලයක් පිහිටුවීම

When we talk of a cultural university here, it is not, as the hon. Member for Jaffna (Mr. Ponnambalam) said, an institution for the instruction of the clergy. It is not a divinity school, if I may say so. Just as the Aquinas is not a Catholic divinity school akin to the Seminary at Ampitiya, it is still a full-fledged university, performing a distinct function. It is important from the point of view of the community or the interests affected that they like to feel that they have got control of an educational institution which primarily served their interests and no other.

From this point of view, the establishment of a Muslim cultural university, even if it makes provision for the teaching of other subjects, would never, to my mind, have appeal and value. That is why I say without in any way seeking to impose my views on the hon. First Member for Mutur, that it is my view that he did the wisest thing in not seeking to define his conception too closely, and in trying to restrict the subject or scope of the Muslim cultural university, and to leave it open so that the Government may with discussion with the appropriate interests, come to the proper conclusion.

In conclusion, I would like to say that I completely associate myself, notwithstanding the attacks to which he has been subject, with the Hon. Minister of Education, in regard to his statement about the Eastern Province, with which I know lots of Members of this House would probably want to disagree.

අ. හා. 5.45

එම්. ඒ. අබ්දුල් මජීඩ් මයා. (පොත්තුවිල්)

(ஜனாப் எம். ஏ. அப்துல் மஜீது—பொத்துவில்)

(Mr. M. A. Abdul Majeed—Pottuvil)

I shall be very brief. I just want to touch on two points. I am very happy that all parties in this House have openly said that they are supporting the establishment of a Muslim cultural University. As was mentioned earlier, the Motion is a very simple

one and the Mover has not asked that the university be situated in a particular place. Hon. Members of the Federal Party said we were welcome to it and conceded our request for a Muslim cultural university. But once you concede a Muslim cultural university, you cannot say that it should be only in the Eastern or Northern Province for the important reason that nearly two-thirds of the Muslim community do not live in the Northern and Eastern Provinces. The majority of the Muslims live in the other provinces. Let us not start a fight among the Muslims on the question of where you want to have a university.

We thank you all for supporting our Motion. We particularly thank the S. L. F. P., the Federal Party and the Tamil Congress for supporting it. Let us not bring in extraneous matters and confuse the issue.

There is one more matter I want to point out. I was listening to the hon. Parliamentary Secretary to the Minister of Justice. If you are going to have a university just to produce Moulavis, for God's sake we do not want it. As the hon. Member for Jaffna (Mr. Ponnambalam) said, basically it will have a Muslim cultural background.

නයිනා මරිකාර් මයා.

(ஜனாப் நயினா மரிக்கார்)

(Mr. Naina Marikar)

May I make a personal explanation? I never said that the university I had in mind was for producing Moulavis. It must be a university which will provide the highest standard of teaching in various subjects. You know, as he knows, that we have no priesthood in Islam.

අබ්දුල් මජීඩ් මයා.

(ஜனாப் அப்துல் மஜீது)

(Mr. Abdul Majeed)

I know. That is the one religion which has not given a place to priest-

இஸ்ரேலி ஃபீகாசிக விஷிவ் வீடியோயைப் பிடித்தே

[அபிதீஸ் மச்சி மய.]

If you limit education in a Muslim cultural university to Muslim religion and you do not have the sciences and arts, it will not serve the purpose. I am very happy that even the hon. Member for Dompe (Mr. F. R. Dias Bandaranaike) and the hon. Member for Jaffna stressed that we should have a full-fledged university.

On behalf of the Muslim community, I thank all hon. Members of this House of various parties who have supported this Motion.

டி. லா. 5.53

கே. துரைரத்னம் மய. (பேட்டி ருபு)

(திரு. கே. துரைரத்னம்—பருத்தித்துறை)
(Mr. K. Thurairatnam—Point Pedro)

கௌரவ உப சபாநாயகரவர்களே, மூதூர் முதலாவது பிரதிநிதி அவர்களுடைய பிரேரணையை நான் முழுக்க முழுக்க ஆதரிக்கிறேன். அவ்விதம் ஆதரிக்கும்பொழுது நான் ஒன்றை மட்டும் சொல்ல விரும்புகின்றேன். இது தனிக் கலாசாரச் சர்வகலாசாலையாக அமைந்து விடக் கூடாது. பல கலைகளும்—விஞ்ஞானம், பெளதிகம் போன்ற பல கலைகளும்—பயிற்றப்பட்டால்தான் குறிப்பாக முஸ்லிம் சமூகம் முன்னேற முடியும். முஸ்லிம் சமூகம் இன்று கல்வித் துறையில் ஒரு பின் தங்கிய சமூகமாக இருக்கிறது. தனித்து கலாசாரத்தை நாம் சாப்பிட முடியாது. அதே போன்று, தனித்த கலாசார சர்வகலாசாலை மாத்திரமிருந்தால் போதாது. கலாசாரத்துக்கு முக்கியத்துவம் கொடுக்கும் அதே நேரத்தில் பல கலைகளும்—விஞ்ஞானம் போன்ற அய கலைகளும்—பயிற்றப்படக்கூடிய நிலையும் இருக்க வேண்டும்.

கௌரவ தொம்பே பிரதிநிதி (திரு. எப். ஆர். டயஸ் பண்டாரநாயக்க) அவர்களும் நானும்—கௌரவ பொத்துவில் பிரதிநிதி (ஜனாப் எம். ஏ. அப்துல் மஜீது) அவர்களும் உட்பட நாங்கள் பலர் இலங்கைச் சர்வகலாசாலையில் இருந்தோம். அங்கே இருந்த சாதி வித்தியாசம்—அதாவது ஒவ்வொரு கலைப் பிரிவிலும் இருந்த வித்தியாசம்—அன்று இருந்ததை விட இன்று பலமடங்கு கூடியிருக்கிறது. அதாவது, இலங்கைச் சர்வகலாசாலையிலே, “குல்தார்” “கர்மானிஸ்” என்று

இஸ்ரேலி ஃபீகாசிக விஷிவ் வீடியோயைப் பிடித்தே

கலாசாரம் இருந்ததை நாம் அறிந்தோம். “குல்தார்” என்றால் பெளதிகம், விஞ்ஞானம் படிக்கிற ஒரு உயர்ந்த வகுப்பினர். சாதாரண பெளத்தம், சிங்களம், பாளி, தமிழ் போன்ற மொழிகளைப் பயில்கின்றவர்கள் “கர்மானிஸ்” என்று அழைக்கப்படும் வாக்கத்தினர். இவ்விரு சாதிகளும் இலங்கைச் சர்வகலாசாலையிலே இருந்ததை அன்று நாம் பார்க்கக் கூடியதாக இருந்தது.

இன்று முதலாளித்துவ முறையில் கொழும்பில் பல தலைமுறைகளாகப் பயிற்றப்பட்டு, ஆங்கிலத்திலே வாழ்ந்து, ஆங்கிலத்திலே மூச்சு விட்ட சில பேர் இன்னும் நாங்கள் “கர்மானிஸ்” ஆக இருக்க வேண்டும் என்று விரும்புவதை விட்டுவிட முடியாது. வடக்கு மாகாணத்திலாயினும் சரி, அட்டாளைச் சேனையிலாயினும், சரி, திருகோணமலையிலாயினும் சரி; கொழும்பிலே வாழ்கின்றவர்கள் ஆங்கிலத்திலே படித்து, விஞ்ஞானத்திலே கல்வி பயின்று, தங்களுடைய பிள்ளைகளையும் பேரப்பிள்ளைகளையும் இங்கிலாந்திலே கேம் பிரிஜ் சர்வகலாசாலைக்கு அனுப்பிக் கொண்டிருக்கும்போது நாங்கள் கலாசாரத்தைச் சாப்பிட்டுக்கொண்டிருக்க முடியாது. நான் ஒரு சைவன். எனக்கு பத்து சந்ததிக்கு முன்னாடி இருப்பவர்கள் எல்லோரும் சுத்த சைவர்கள். எனது பூட்டன் யாழ்ப்பாணத்தில் ஒரு பிரபல கோவிலின் முகாமைக்காரராக இருந்தவர். என்னுடைய அண்ணன் தம்பிகளில் எவரும் கிறிஸ்தவர்கள் இல்லை. என்னுடைய மனைவி மக்கள் கிறிஸ்தவர்கள் அல்ல. எனக்குச் சொந்தக்காரர்களான கிறிஸ்தவர்கள் கிடையா. கலாசாரத்திற்கு, சைவ கலாசாரத்திற்கு, இந்து கலாசாரத்திற்கு முக்கியத்துவம் கொடுக்கப்படத்தான் வேண்டும். ஆனால் கலாசாரத்தை மட்டும் தமிழ் மக்களோ சிங்கள மக்களோ ஏற்பது சாறில்லாத சம்பிரதாயம் போன்றிருக்கும். தற்கால உலகத்தில் நாங்கள் விஞ்ஞானக் கலைகளைப் பயிற்றக் கூடிய சகல கலைகளையும் கொண்ட ஒரு சர்வகலாசாலையை ஏற்படுத்த வேண்டும்.

பல இடங்களிலே பல சாதி மக்களும் வாழ்கிறார்கள். கிழக்கு மாகாணத்தைச் சேர்ந்தவர்கள் கல்வியிலே பின்தங்கியிருக்கிறார்கள். மன்னார் மாவட்டத்தைச் சேர்ந்தவர்கள் கல்வியிலே மிகவும் பின்தங்கி இருக்கிறார்கள். வவனியா மாவட்டத்தைச் சேர்ந்தவர்கள் கல்வியிலே பின்தங்கி இருக்கிறார்கள். யாழ்ப்ப

இப் பீதி ஊக்கினை விட வேண்டுகின்ற பித்திரி
பாணத்திலே இருக்கிறவர்கள் கூடிய தமிழ்
அறிவு உடையவர்களாக இருக்கிறார்களென்
பது உண்மை. அதனாலே தென்னிலங்கையிலே
இருந்து கல்வி பயில வருகிறவர்கள் வரக்
கூடாது என்பது அர்த்தமல்ல. ஒரு குறிப்
பிட்ட பிரதேசத்திலே கூடுதலாகப் பண்பாடும்
கலாசாரமும் வளர்கிறதாக இருந்தால்
அதைச் சூழ இருக்கின்ற மக்கள் அந்தக் கலா
சார அமைப்புக்கு உட்பட்டவர்களாக இருக்க
வேண்டும். முஸ்லிம் சர்வகலாசாலையை
வரவேற்கின்ற பொழுது அது தனித்து கலா
சாரத்தோடு மாத்திரம் நின்றுவிடக்கூடாது
என்ற புத்திமதிகளையே நான் சொல்லிவைக்க
விரும்புகிறேன்.

அதேபோன்று, சைவத்தோடு மாத்திரம்
நாங்கள் இருந்துவிட்டால் போதாது. நான்
முன்னர் குறிப்பிட்டது போல, சைவத்துக்கு
முக்கியத்துவம் கொடுக்கின்ற அதே வேளை
யிலே—அது பரந்து, சர்வ கலைகளையும்
கொண்டதாக இருக்கின்ற நேரத்திலே—
பிரதானமான முக்கியத்துவம் சைவத்துக்குக்
கொடுக்கப்படலாம். ஆனால் தற்கால விஞ்
ஞான உலகத்திற்கு ஏற்றதான ஒரு சர்வ
கலாசாலையாக அது அமையாவிட்டால்—
இலங்கைச் சர்வ கலாசாலையிலே இந்தக் கலா
சாரப் பகுதியை, எங்களுடைய காலத்திலே
15 வருடங்களுக்கு முன்னால் 'Crude' அதா
வது மட்ட ரகம் பெற்றது என்று அழைக்கப்
பட்டது—அந்தக் கலாசாரப் பகுதி பயனற்ற
தாகிவிடும். கலைகளைப் பற்றி, கலாசாரத்
தைப் பற்றிப் பேசினவர்கள், இந்நாட்டிலே
அரசியலிலே, பற் பல துறைகளிலே நாங்கள்
தாம் இருக்க வேண்டும்; எங்கள் பிள்ளை
களும், பேரப்பிள்ளைகளும் படித்துவிட்டு
வரவேண்டும்; அவர்கள் இங்கிலாந்துக்குச்
சென்று படித்துவிட்டுவர வேண்டும்; அவர்
கள் பௌதிகம், விஞ்ஞானம் படித்துவிட்டு
வரவேண்டும் என்று எண்ணினார்கள். பல
சந்ததிகளுக்கு முன் அல்லது ஒரு சந்ததிக்கு
முன் இருந்தவர்கள், நாங்கள் கொஞ்சம் முன்
னுக்குப் போகவேண்டும்—இந்தக் கலாசாரம்
என்று சொல்லி சாதாரண கிராம மக்களைக்
கொஞ்சம் ஏமாற்றியோ அவர்களைத் தட்டிக்
கழித்தோவிட்டு, அதே நேரத்திலே தங்கள்
பெரும் இடங்களையும் நல்ல இடங்களையும்
வகுத்துக்கொள்ள வேண்டும் என்ற மனப்
பான்மையோடு சில பேர் நடந்தார்களோ
எனக்குத் தெரியாது.

இப் பீதி ஊக்கினை விட வேண்டுகின்ற பித்திரி
கலாசாரம் நிச்சயமாகப் பெருக வேண்டும்.
சாந்திநிகேதனைப் பற்றிப் பேசினார்கள்.
ஆடல், பாடல் முதலிய பல கலைகளையும் படிப்
பிக்க வேண்டும்; பல மொழிகளையும் படிப்பிக்க
வேண்டும். அதே நேரத்தில் விஞ்ஞான உல
கிற்கு ஏற்ற சகல கலைகளையும் கொண்ட ஒரு
பெரிய சர்வகலாசாலையை அமைக்க வேண்
டும் என்று கேட்டுக்கொண்டு கௌரவ மூதூர்
பிரதிநிதி அவர்களுடைய பிரேரணையை
நான் ஆதரிக்கின்றேன்.

ஏ. லா. 6.1

எச். பி. ராமசாமிநாதன் எம். (பேர்த்
தேர்ப்பு)

(திரு. எஸ். எம். இராசமாணிக்கம்—
பட்டிருப்பு)

(Mr. S. M. Rasamanickam—Paddi-
ruppu)

Mr. Deputy Speaker, I rise to sup-
port the Motion of the hon. Member
for Mutur.

I was rather intrigued when I
heard the hon. Member for Dompe.
He read into the Motion a number of
things which he professed the other
hon. Members could not see. In fact
the whole of his speech was very
characteristic of the line of thinking
that he adopts in this House. He
tried to drive a wedge between the
majority community and the mino-
rity communities, between the
Hindus, the Christians and the Mus-
lims, and between the Federal Party,
the Tamil Congress and the United
National Party. He created a mass
of confusion and ultimately ended up
by saying that we of the Federal
Party are preventing the Tamil-
speaking people of this country from
adopting the official language as the
language of teaching in our schools.

Whatever might have been said by
the hon. Member for Dompe, the
question of a university or the build-
ing of universities in this country
should be viewed from a much larger
perspective than we are trying to do.
It must be viewed above petty divi-
sions, such as caste, communal, racial
or linguistic, that exist in this

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[රාසමානිකත්වය.]
country. We have had a university college in the past. That was converted into a full-fledged university, I believe, round about the year 1942. Thereafter two cultural universities were created. But what was really the outcome of it? What are the results of these universities? Experience has shown that we are still thinking along narrow, compartmentalized lines, and that we have not made any headway on a national basis as we should have done. The Peradeniya University and the two other universities have not really achieved the objectives of the larger universities in other countries. They have failed to create the real cultural atmosphere and background that is necessary for the wellbeing of this country.

In the Peradeniya University today, one finds factions and divisions even among the professors and lecturers, and there is sectionalism among the students. There are other prejudices breeding in that place and it has failed to achieve the results that it should have achieved. The other two universities, Vidyodaya and Vidyalandara, have themselves not yet attained the stature we expect universities to attain in this country. So creating universities in pockets, on linguistic, racial or religious grounds, is a thing that we must avoid. That is why I said that although I support the Motion of the hon. Member for Mutur in principle, I did not actually support the idea of a Muslim university or a Hindu university or a Buddhist university as such. We must have universities that rise above petty differences in this country. With that in view the idea has been put forward that whatever universities we may establish should be in proportion to the rise in population in this country, that they should be of a national character and of such magnitude that they would serve the entire needs, cultural and

other needs, of the people of this country, rather than the needs of any particular community, race or religion.

Sir, the Hon. Minister of Education in a moment of indiscretion or I do not know what said that he would not accept that the Eastern Province is a Tamil territory. I do not know why he said that. It was really out of context.

Almost 95 per cent. of the people living in the entire Eastern Province from Thennamarawadiya in the north to Pottuvil in the south are Tamil-speaking. Muslims and Tamils live side by side in the Eastern Province. If one surveys the area from Thennamarawadiya in the north to Pottuvil in the south, one can observe the pattern of Tamil villages and Muslim villages. There are Muslim villages one after the other from Thennamarawadiya to Pottuvil. So, apparently, Muslims in the Eastern Province are intermingled and intertwined with Tamils both in their social life and in their economic life. They speak the same language and they live as brothers on the same pattern next to each other. One cannot say therefore that any part of the Batticaloa District is 100 per cent. Tamil or 100 per cent. Muslim, but they are all Tamil-speaking people.

My party considered the question of a university for the Tamil-speaking people. Why did we think of a territorial university for the Tamil-speaking people although we knew that two-thirds of the Muslims live outside the Northern and Eastern Provinces? The Northern Province today stands out as a highly developed province in the field of education. They had the advantage of education and higher education far in advance of any other part of this country in the past. That was due to the arrival of the missionaries during the seventeenth and eighteenth centuries, and in the nineteenth century a large number of schools were set

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up in the Northern Province. Thus those in the Northern Province had a special advantage both in elementary and higher education. They went far ahead of the people in other parts of the country. Therefore, we felt that if a university is to be established it should be located somewhere in the Eastern Province. We of the Federal Party are of the view that a university sited in the Eastern Province for both the Muslims and the Tamils will be a good background for their cultural development.

We would like to have a full-fledged university with different faculties in the sciences and in the arts and with a Chair for Hindu studies and with a Chair for Islamic studies. Such a full-fledged university would be more appropriate and suitable having regard to the conditions that exist in the modern world.

Then, when such a full-fledged university is established, with all these various faculties, students, not only from the Eastern Province but also from the northern and other provinces, will all be under one roof. Such intermingling of the different races and cultures will bring about better results than the segregation which is contemplated in the Motion.

I would therefore appeal to the hon. First Member for Mutur to reconsider his Motion in the light of the remarks that I have made, to consider seriously whether it would not be best to have a larger university where people of all religions can come together.

While we ask for a full-fledged university, we are not supporting the idea of a Hindu university as proposed by the hon. Member for Jaffna because we feel that would be a subdivision of a larger whole. I hope Members of this House will see the development of our culture, the creation of universities and the creation of different branches of studies in this country in a larger perspective where we can all in our own diversity ultimately achieve unity.

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අ. නා. 6.16

ඒ. සී. එස්. හමීඩ් මයා. (අකුරන දෙවන මන්ත්‍රී)

(ஜனாப் ஏ. ஸீ. எஸ். ஹமீத்—அக்குறனை இரண்டாம் அங்கத்தவர்)

(Mr. A. C. S. Hameed—Second Akurana)

Sir, I have pleasure in supporting this Motion which has been moved by the hon. First Member for Mutur (Mr. Mohamed Ali). I should like to thank him for having introduced this Motion. I have listened carefully to some of the speeches made here on the Floor of this House. I am sorry my hon. Friend the Member for Dompe (Mr. F. R. Dias Bandaranaike) is not here, because he advocated the cause of the Muslims to such an extent that he alerted me to a possible cultural revolution that may take place within the Muslim community in this country. In any case I need not be alerted to a cultural revolution or to any other form of revolution, because I live with the people.

Now coming to the subject, I must confess that I am very disappointed with the attitude of some of the F.P. Members who participated in this discussion. The Motion is a humble and a non-controversial one. It calls for purely a cultural university for the Muslims of this country. I have listened, Sir, to some of the Members of the Federal Party and I am happy at least some of them are here, because their attitude and approach to the subject of the Motion is, "Yes, we are in favour but". That seems to be a long "but".

Then they dwelt on the aspects of university education, how broad it should be, and what type of curriculum it should have. Unfortunately, the Motion moved by the First Member for Mutur is caught up with certain under-currents, and some of the Members have chosen to fish in them. The Motion calls for a cultural university. It has here got mixed up with the arguments for a Hindu university, and for a Tamil university,

[හමිඩ් මයා.]
and also with the arguments, for and against, as to what type of a university this institution should be.

Sir, the Tamils and the Muslims of this country speak the same language, but they do not profess the same religion. They do not have the same cultural background. They have of course lived very happily and very amicably, understanding one another for centuries but their cultural patterns differ. What we seek here is to have a Muslim university. Though most of the Muslims in this country speak Tamil, the Muslims have different cultural patterns, and on the basis of that they seek to have a university. This does not mean that we do not have faith in the Tamils, we have hundred per cent. faith in them. We understand them, we have known them, and known them very well; and, as I said earlier, the Muslims and the Tamils of this country, especially in the North and the East, have lived together for centuries. But to speak of the type of curriculum is to raise a red herring.

There are Members who have held forth here that it should be what we call a full-fledged university. Now, let us not misunderstand the issues. We are not asking for an academic university; we are asking for a cultural university where the cultural activities, the cultural pattern of the Muslims in this country, could be promoted and developed. There is no necessity for us to ask for a full-fledged university because there is the Peradeniya University, there is the Colombo University. So there is no necessity to ask for an academic university. We are only asking for a cultural university, and the cultural university that we propose cannot in any way be part and parcel of the Tamil university that is proposed.

Some of my hon. Friends, if I understood them correctly, some of the Members of the Federal Party, tried to make out a case for a full-fledged university where you can have a Chair for Islam. It is not that

we are seeking to have. We are only seeking to have a cultural university. But, of course, some of the Members tried to argue that the outlook of the university would be limited. They tried to maintain that if it is a cultural university its objectives and outlook will be narrow. Well, today in Ceylon our system of education itself is very narrow. You have the division at the class level where Tamil children are taught in the Tamil medium classes, where the Sinhalese children are taught in the Sinhalese medium classes, so that there is already a division at the class level, a division at the school level. It does not seem to worry anybody, but when it comes to the question of a cultural university for the Muslims then, of course, it dawns on people that a cultural university could narrow the outlook of the individual.

In a cultural university, while accepting the difference in community, we could also stress on the oneness of humanity. I just cannot understand why it cannot be done. While accepting the difference in community we can certainly stress the oneness of humanity, and that can be done. After all, cultural universities are not something new; culture is not something which we in Ceylon are trying to propagate for the first time. Cultural universities have been there for ages. This is not a new thing to have a cultural university for the Muslims. I will give you one example. We have the Unani section in the College of Indigenous Medicine. The Unani system of medicine is associated with the Muslims. In the early days the Greeks called Arabia *Unani*, and from that word you get this Unani system of medicine which is the Arabic system of medical treatment.

We have in the College of Indigenous Medicine a Unani section and we are now told that this section is to be closed down and the students are to be sent to India. If we have a cultural university there will be no necessity for us to come and tie up this Unani section with the

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College of Indigenous Medicine. There are various things like that which one could think of.

Take, for instance, the training of Moulavis. I do not see any reason why the training of Moulavis cannot be done. Moulavis are Arabic teachers who are appointed to schools. They can be given a complete and comprehensive training if we have a cultural university.

Now, there are various aspects to it. The life, the literature, the practice, and all those things pertaining to the Muslim way of life could be developed if we have a cultural university. In this connection, may I also tell the Hon. Minister of Education that this need was accepted in principle by the last Government. Therefore I do not see any reason why the Minister of Education should find it difficult to have this implemented.

The Muslims of this country are for national integration. At the same time we are keen that we must retain our identity. That is not all. One way to retain our identity is to have a cultural university. I do not see any reason why hon. Members should mix up this Motion and the word "cultural university" with an academic university, and why they should try to interpret a cultural university as a full-fledged university. Make no mistake, we are not asking for a full-fledged university. We are only asking for a cultural university.

I now come to the hon. Member for Dompe (Mr. F. R. Dias Bandaranaike). I think he held a beautiful brief on behalf of my community. Of course we all know he also excels in a very fine art. He made use of this Motion beautifully, developed the arguments and championed the cause of the Muslims in such a way that for a moment I almost felt that he was more of a Muslim than myself. I am thankful to him.

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Of course, he practised the beautiful art of trying to drive a wedge between the Federal Party and the Tamil Congress. I think he succeeded to a very great extent. Up to that point he needs to be congratulated. It is not for me here to speak about the aspirations and ambitions of the Tamil Congress or the Federal Party, but as a Muslim I should like to say that both parties have always professed to stand for the rights of the Muslims of this country, and we as Muslims will judge them not by their words but by their actions.

புள்ளியை விவாதிக்கக் கூட.

கொண்டிவெல் டிபுட்டி "புள்ளி" மன்றத்தில் சபை வலியுறுத்திய கலாச்சாலைகளை விடத் துறைமுகம் கட்டக் கூட.

வினா விடுக்கப்பெற்றது.

குரல்களின்மீது "ஆம்" என்பவர்களுக்கு வெற்றியென உப சபாநாயகர் அவர்களால் பிரகடனப்படுத்தப்பட்டது.

Question put.

MR. DEPUTY SPEAKER, having collected the Voices, declared that the "Ayes" had it.

பொன்னம்பலம் டி. எஸ்.

(திரு. பொன்னம்பலம்)

(Mr. Ponnambalam)

Divide, by name!

பி. எம். தென்னக்கோன் டி. எஸ்.

(திரு. எம். தென்னக்கோன்)

(Mr. M. Tennakoon)

Nobody said 'No'.

நியோகக் கலாச்சாலைகளை

(உப சபாநாயகர் அவர்கள்)

(Mr. Deputy Speaker)

There was a dissenting Vote, and the hon. Member for Jaffna called for a Division.

மன்றம் மன்றம் மன்றம் மன்றம் மன்றம் மன்றம் மன்றம் மன்றம் மன்றம் மன்றம்
(பன்முகம் 30 ; மொத்தம் 1) மன்றம் மன்றம் மன்றம் மன்றம் மன்றம்
கலாச்சாலை :

சபையில் பெயர்முறை பின்வருமாறு பிரிப்பு எடுக்கப்பட்டது. (சார்பாக 30 ; நடுநிலை 1) :

The House voted by name (Ayes, 30 ; Declined, to Vote 1.), as follows :

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පකුව
சார்பாக
AYES

ගරු අයි. එම්. ආර්. ඒ. ඊරියගොල්ල
கௌரவ ஐ. எம். ஆர். ஏ. ஈரியகொல்ல
The Hon. I. M. R. A. Iriyagolle

ගරු යූ. බී. වන්නිනායක
கௌரவ யூ. பீ. வன்னிநாயக்க
The Hon. U. B. Wanninayake

විමලා කන්නන්ගේ මය. එම්.බී.ඊ.
திருமதி விமலா கன்னங்கர, எம். பீ. ஈ.
Mrs. Wimala Kannangara, M.B.E.

එස්. ද එස්. ජයසිංහ මය., ඩී.බී.ඊ.
திரு. எஸ். த எஸ். ஜயசிங்க, ஓ. பீ. ஈ.
Mr. S. de S. Jayasinghe, O.B.E.

එම්. එච්. එම්. නයිනා මරික්කාර් මය.
ஜனப் எம். எச். எம். நைனா மரைக்கார்
Mr. M. H. M. Naina Marikkar

සී. ආර්. බෙලිගම්මන මය.
திரு. சீ. ஆர். பெலிகம்மன
Mr. C. R. Beligammana

එම්. එම්. මුස්තාෆා මය.
ஜனப் எம். எம். முஸ்தபா
Mr. M. M. Mustapha

විජයපාල මෙන්ඩිස් මය.
திரு. விஜயபால மெண்டிஸ்
Mr. Wijayapala Mendis

එන්. විමලසේන මය.
திரு. என். விமலசேன
Mr. N. Wimalasena

එම්. ඒ. අබ්දුල් මජීඩ් මය.
ஜனப் எம். ஏ. அப்துல் மஜீது
Mr. M. A. Abdul Majeed

චන්ද්‍රා කරුණාරත්න මය.
திரு. சந்திரா கருணாரத்ன
Mr. Chandra Karunaratne

රාජා කුලතිලක මය.
திரு. இராஜா குலத்திலக
Mr. Raja Kulatillake

එම්. කුලරත්න මය.
திரு. எச். குலரத்ன
Mr. H. Kularatne

එෆ්. ආර්. ඩයස් බණ්ඩාරනායක මය.
திரு. எவ். ஆர். டயஸ் பண்டாரநாயக்க
Mr. F. R. Dias Bandaranaike

එම්. තෙන්නකෝන් මය.
திரு. எம். தென்னக்கோன்
Mr M. Tennakoon

ටී. බී. තෙන්නකෝන් මය.
திரு. ரீ. பீ. தென்னக்கோன்
Mr. T. B. Tennekoon

කේ. ඩබ්ලිව්. දේවනායගම් මය.
திரு. கே. டபிள்யூ. தேவநாயகம்
Mr. K. W. Devanayagam

ආර්. එම්. ධර්මදාස බණ්ඩා මය.
திரு. ஆர். எம். தர்மதாஸ பண்டா
Mr. R. M. Dharmadasa Banda

ඒ. පිලපිටිය මය.
திரு. ஏ. பிலப்பிறறிய
Mr. A. Pilapitiya

ෆෙස්ටස් පෙරේරා මය.
திரு. பெஸ்ரஸ் பெரேரா
Mr. Festus Perera

රාජනීතිඥ ජී. ජී. පොන්නම්බලම් මය.
திரு. ஜீ. ஜீ. பொன்னம்பலம், கியூ.ஸி.
Mr. G. G. Ponnambalam, Q.C.

එම්. ඊ. එච්. මොහමඩ් අලි මය.
ஜனப் எம். ஈ. எச். முகம்மது அலி
Mr. M. E. H. Mohamed Ali

ඩී. බී. රණතුංග මය.
திரு. டி. பீ. ரணத்துங்க
Mr. D. B. Ranatunga

ඩොනල්ඩ් ජේ. රණවිර මය., එම්.බී.ඊ.
திரு. டொனால்ட் ஜே. ரணவீர, எம்.பீ.ஈ.
Mr. Donald J. Ranaweera, M.B.E.

ආර්. පී. විජේසිරි මය.
திரு. ஆர். பி. விஜயசிரி
Mr. R. P. Wijesiri

පී. බී. ඒ. වීරකෝන් මය.
திரு. பீ. பி. ஏ. வீரக்கோன்
Mr. P. B. A. Weerakoon

කිත්තියා ආදී ප්‍රදේශවලට විදුලි බලය

சார்பாக

AYES

திரு. ஜே. எல். சிறிசேன

Mr. J. L. Sirisena

සෝමරත්න සෙනරත් මයා.

திரு. சோமரத்ன செனரத்

Mr. Somaratne Senarath

ඒ. ඩී. එස්. හැමිඩ් මය.

ஜனாப் எ. சீ. எஸ். ஹமீத்

Mr. A. C. S. Hameed

பெ. வெ. சிவ. கோ.ரத். மய்ய.

திரு. றி. பீ. எம். ஹேரத்

Mr. T. B. M. Herath

මධ්‍ය සූචක

நடுநிலை

DECLINED

රාජනීතියේ එස්. ජේ. ඩී. වෙල්වනායගම් මය.

திரு. எஸ். ஜே. வி. செல்வநாயகம், கியூ.வி.

Mr. S. J. V. Chelvanayakam, Q.C.

කිත්තිසා ආදී ප්‍රදේශවලට
විදුලි බලය

கிண்ணியா முதலிய இடங்களுக்கு மின்சார
வசதி

ELECTRICITY FOR KINNIYA, ETC.

ඒ. ආ. 6.40

මොහමඩ් අලි මයා.

(ஜனாப் முகம்மது அலி)

(Mr. Mohamed Ali)

கௌரவ உப சபாநாயகர் அவர்களே, நான் என்னுடைய அடுத்த பிரேரணையை இங்கு சமர்ப்பிக்கிறேன் :

"That this House is of opinion that immediate steps should be taken to provide Kinniya, the Harbour Villages and Kantalai with electricity by the provision of electricity from the sugar plantation area to Kantalai and from the Navy establishment to the other two areas."

என்னுடைய தொகுதியிலே மூன்று இடங்களுக்கு மின்சாரவசதி தேவையென்று நான் அரசாங்கத்திடம் கேட்டுக் கொண்டிருக்கிறேன். கந்தளாயில் சீனி ஆலை இருக்கிறது. இந்தச் சீனி ஆலையிலிருந்து கந்தளாய்ப் பிரிவுக்கு மின்சார வசதி செய்து கொடுக்க வேண்டுமென்று நான் அரசாங்கத்தை வேண்டிக் கொள்கிறேன். அடுத்தது கின்னியா, குடாக்கரைக் கிராமப் பகுதிகளுக்கு கடற்படைப் பிரிவிலிருந்து மின்சார வசதி செய்து கொடுக்கப்பட வேண்டும். இந்த இரண்டு

கோரிக்கைகளும் மிகவும் நியாயமானவை. அரசாங்கம் கிண்ணியா, குடாக்கரைக் கிராமங்களுக்கு மிகச் சலபமான முறையில் மின்சாரத்தைக் கொடுக்கலாம். ஆகையால் எனது இப்பிரேரணையைச் சபை அனுமதிக்கும் பொருட்டு அதனை இங்கு சமர்ப்பிக்கிறேன்.

කුලරත්න මයෝ.

(திரு. குலரத்ன)

(Mr. Kularatne)

විසින් ස්වර කරන ලදී.

ஆமோதித்தார்.

seconded.

ප්‍රශ්නය සහායිමුඛ කරන ලදී.

வினா எடுத்தியம்பப்பெற்றது.

Question proposed.

විමලා කන්නන්ගර මිය. (සෞඛ්‍ය
ආමනිගේ පාර්ලිමේන්තු ලේකම්)

(திருமதி விமலா கன்னங்கர—சுகாதார அமைச்சரின் பாராளுமன்றக் காரியதரிசி)

(Mrs. Wimala Kannangara—Parliamentary Secretary to the Minister of Health)

With regard to the Motion moved by the hon. Member for Mutur about providing electricity for Kinniya, the Harbour Villages and Kantalai, on behalf of the Hon. Minister of Land, Irrigation and Power, I wish to place on record that the possibilities of providing a supply of electricity to Kinniya and the Harbour Villages from the naval establishment at Trincomalee are being investigated. Re-

கிந்திய ஈடி ஸ்டேஷனல் ஸ்டேஷனல்

[ஹெத்ரி ஹெத்ரி ஹெத்ரி]

garding electricity for Kantalai, this too is under investigation. It is not possible to provide electricity from the sugar factory at Kantalai since the factory is not in operation throughout the year. The scheme is being investigated so as to include the provision of a generating plant at Kantalai for providing bulk supply from the proposed Trincomalee-Kantalai 3.3 kilowatts transmission line which is expected to be completed by 1968.

ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி
(ஹெத்ரி ஹெத்ரி ஹெத்ரி)

(ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி—
காங்கேசன் ஹெத்ரி)

(Mr. S. J. V. Chelvanayakam—Kankesanturai)

There is no Quorum.

ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி
ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி
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ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி
ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி

House counted, and a Quorum not being present, the Division Bells were ordered to be rung.

ஹெத்ரி ஹெத்ரி

ஹெத்ரி ஹெத்ரி

ஹெத்ரி ஹெத்ரி

ADJOURNMENT

ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி
ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி
ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி

ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி
ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி
ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி

ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி
ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி
ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி

ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி
ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி
ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி ஹெத்ரி

Later, a Quorum not being present, MR. DEPUTY SPEAKER adjourned the House, without Question put, under Standing Order No. 11.

Adjourned accordingly at 6.45 P.M. until 2 P.M. on Tuesday, 7th March 1967.

லென பிளேதர்

லென பிளேதர்

புனவலெ லென பிளேதர்

வினாக்களுக்கு எழுத்துமூல விடைகள்

WRITTEN ANSWERS TO QUESTIONS

உலிபுர லென டே லுர் உலுப் பிளேதர் பரிணை கமிட்டி லார்கை

ஆசிரியர்களுக்கு மேலதிகமாகச் சம்பளங்கள் வழங்கப்பட்டது சம்பந்தமாக விசாரணை செய்த குழுவின் அறிக்கை

REPORT OF COMMITTEE OF INQUIRY INTO
OVERPAYMENT OF TEACHERS' SALARIES

539/67

பீ. அமிர்தலிங்கம் மொ. (வலிபுர
கொலெடி)

(திரு. ஏ. அமிர்தலிங்கம்—வட்டுக்
கொட்டை)

(Mr. A. Amirthalingam—Vaddukoddai)

இதில் அமர்தலிங்கம் அபு பிளேதர்: (அ)
1946 சனவரி மீசு சிபு 1957 லுப்துமீலர்
மீசு டிப்து வு காலு துலு உலிபுர லென
டே லுர் உலுப் பிளேதர் கமிட்டி லார்கை
பரிணை கமிட்டி லார்கை லுப்து ஓடிபிபர்
கரினலாடி? (அ) துலிபிபர் துலி, பீ
மீசு?

திதி அமைச்சரைக் கேட்ட வினா: (அ)
1946, ஜனவரி மாதத்திற்கும் 1957 செப்டெம்
பர் மாதத்திற்கும் இடைப்பட்ட காலப் பகுதி
யில் ஆசிரியர்களுக்கு மேலதிகமாகச் சம்பளங்
கள் வழங்கப்பட்டது சம்பந்தமாக விசாரணை
செய்வதற்கென நியமிக்கப்பட்ட குழுவின்
அறிக்கையை அவர் சமர்ப்பிப்பாரா? (ஆ)
அன்றேல் ஏன்?

asked the Minister of Finance: (a)
Will he table the report of the Com-
mittee of Inquiry into Overpayment
of Teachers' Salaries during the
period January 1946 to September
1957? (b) If not, why?

லு. ஸி. லி. வன்னினாயக்க (இடல் அமர்தி)

(கௌரவ யூ. பி. வன்னினாயக்க—திதி
அமைச்சர்)

(The Hon. U. B. Wanninayake—Min-
ister of Finance)

(அ) துல. (அ) மீசு டிப்து டேலார்கை
மீசு மீசு கமிட்டி லார்கை லுப்து
லார்கை டிப்து கமிட்டி லார்கை
லார்கை.

(அ) இல்லை. (ஆ) திணைக்கள விசாரணைக்
குழுவொன்று நியமிக்கப்பட்டிருந்தது. அக்
குழு செய்த அறிக்கையின் பொருளடக்
கத்தை வெளியிடயியலாது.

(a) No. (b) This was an inter-
departmental committee of inquiry
and the contents of the report can-
not be divulged.

டிப்துமீலர் டிப்துமீலர் டிப்துமீலர் 31
மீசு 63.6.11 டிப்து டிப்து

கல்வி அபிவிருத்தி ஜி.எஸ்.டி/31 ஆய்வுக்
11.6.63 ஆம் தேதியக் கடிதம்

DIRECTOR OF EDUCATION'S LETTER NO. GSAD
31 OF 11.6.63

540/67

பீ. அமிர்தலிங்கம் மொ.

(திரு. அமிர்தலிங்கம்)

(Mr. Amirthalingam)

இதில் அமர்தலிங்கம் அபு பிளேதர்: (அ)
டிப்துமீலர் டிப்துமீலர் விசாரணை டிப்துமீலர்
லார்கை டிப்து டிப்து, 1963 டிப்து 11 டிப்து டிப்து
டிப்துமீலர் 31 டிப்து டிப்துமீலர் டிப்துமீலர்
லார்கை டிப்துமீலர் டிப்துமீலர்? (அ) துலிபிபர்
லார்கை, பீ மீசு?

திதியமைச்சரைக் கேட்ட வினா: (அ) கல்வி
யதிபதியினால் தாபனக் கட்டுப்பாட்டதிகா
ரிக்கு அனுப்பப்பட்ட ஜி.எஸ்.டி/31 என்
னும் இலக்கங்கொண்ட 1963, ஜூன் 11 ஆம்
தேதியிடப்பட்ட கடிதத்தின் பிரதியொன்
றனை அவர் சமர்ப்பிப்பாரா? (ஆ) அன்றேல்
ஏன்?

asked the Minister of Finance: (a)
Will he table a copy of letter
No. GSAD 31 of 11th June 1963 sent
by the Director of Education to the
Controller of Establishments? (b) If
not, why?

லு. வன்னினாயக்க

(கௌரவ வன்னினாயக்க)

(The Hon. Wanninayake)

(அ) துல. (அ) டிப்துமீலர் டேலார்கை
டிப்து டிப்து டிப்துமீலர் டிப்துமீலர்
லார்கை.

(அ) இல்லை. (ஆ) ஏனெனில் அரசாங்க
திணைக்களங்களுக்கிடையே நடக்கும் அரச
கருமக் கடிதப் போக்குவரத்துக்களை வெளி
யிடயியலாததால்.

பெரித பிழை

பெரித பிழை

[ஓர் உத்காசன]

(a) No. (b) Because official correspondence between Government departments cannot be divulged.

பாஸதன பாலகை யவன டே இலிபீ
பீதரூலீனே 64.9.12 டின டர்ன பீபீ

தாபனக் கட்டுப்பாட்டதிகாரிக்கு கணக்குப் பரிசோதனை
அதிபதி அனுப்பிய 12.9.64 ஆம் தேதிக் கடிதம்

AUDITOR-GENERAL'S LETTER OF 12.9.64 TO
CONTROLLER OF ESTABLISHMENTS

541/67

பெரிதபெரித மல.

(திரு. அமிர்தலிங்கம்)

(Mr. Amirthalingam)

இடல் பூமநினை பூபு பூபீதய: (ப)
பாஸதனபாலகைனே பூபு 558பீ/293/393/
பீபீ டர்ன பீபீயப பிழை வலயைந்
இலிபீ பீதரூலீவரயா பீபீத 1964
பூபீதலீபீ 12 வநி டின யவனடே
பீபீயே பிபபநக் பீபூம ஓடுபீபீந்
கர்னவாட? (பா) தோபீபீ நலி, பீ
மநீட?

நிதிபமேச்சரைக் கேட்ட வினா: (அ)
தாபனக் கட்டுப்பாட்டதிகாரியின் 558 ஈ/293/
393 டிசீ என்னும் இலக்கங்கொண்ட கடிதத்

திற்குப் பதிலளிக்குமுகமாக கணக்குப் பரி
சோதனை அதிபதியினால் அனுப்பப்பட்ட
1964, செப்ரெம்பர் 12 ஆம் தேதியிடப்பட்ட
கடிதத்தின் பிரதியொன்றை அவர் சமர்ப்பிப்
பாரா? (ஆ) அன்றேல் ஏன்?

asked the Minister of Finance: (a)
Will he table a copy of the letter sent
by the Auditor-General on 12th Sep-
tember 1964 in reply to letter No.
558E/293/393/DC of the Controller of
Establishments? (b) If not, why?

ஓர் உத்காசன

(கௌரவ வன்னிநாயக்க)

(The Hon. Wanninayake)

(ப) நுந. (பா) ரபீயே டேபூரீத
மேநீநு பநர் பீபீ பூவலூர் பீபீ கிபீமப
தோபூகி நிபூ.

(அ) இல்லை. (ஆ) ஏனெனில் அரசாங்க
திணைக்களங்களுக்கிடையே நடக்கும் அரசு
கருமக் கடிதப் போக்குவரத்துக்களை வெளி
யிடயியலாததால்.

(a) No. (b) Because official corres-
pondence between Government
departments cannot be divulged.

දශක இடிர் : இடிர் வெண் தீனைப் பஹு அரணை மகயே ஸிவ மக 12க் கடின
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Subscriptions : 12 months commencing from month following date of payment
 Rs. 32.00 (uncorrected copies Rs. 35.00). Half rates for 6 months, each part
 30 cents, by post 45 cents, payable in advance to the SUPERINTENDENT,
 GOVERNMENT PUBLICATIONS BUREAU, P. O. Box, 500, Colombo 1.