

Saturday Review

SRI LANKA

Vol. 1 No. 10

April 3, 1982

Rs. 2

Thugs attack Jaffna

undergrads at Sri Pada

Editorial

Playing our own trumpet!

The SATURDAY REVIEW will be 10-issues old this week. Hardly a ripe time to take stock, one would think. But we seem to have made such an impact in such short-a time, (and with the Sinhala and Tamil New Year round the corner) that we thought it would be good to stretch back and take stock of the nine weeks of journalism. Moreover, it is an advisable policy to play one's own trumpet once in a while. Otherwise it may get rusty.

No newspaper worth its salt should go on long in the business without getting anonymous, abusive and threatening letters. We were lucky. After the fifth issue itself we began getting quite a few of them. Our handwriting expert says that three of them were from the same source, but we were not prepared to accept his finding. One threatening letter came from a "Hindu Terrorist". Another anonymous letter raised doubts about the Editor's parentage. Come to recall them, the choice of words and style were uniformly passable. Which only proves that the standard of the Queen's English in our country has kept pace with the standard of cowardice, intolerance and depravity. But our real problem is really how to cope with the compliments and encomia that keep pouring in, by post, in person and by hearsay. In a country where public opinion is mostly expressed in private, the amount of feed-back we get from highly enthusiastic readers, both in the country and abroad, is heart-warming.

We also seem to have upset politicians of various hues and shades of political persuasion, and other assorted groups. Within this short time, we have also trod on many corns. It just shows that journalism is not like any other vocation. The professional hazards are greater; but so are the rewards.

A word of explanation is necessary. As a paper published in Jaffna, we are subject to a kind of scrutiny which we find is peculiar to Jaffna. There is a tendency to label every man, every institution and every pursuit. There are some people who are not happy unless they can affix a label on everything they see. Sometimes they rush in prematurely and paste the wrong label and then find the product taking on a form different from the label. Which makes them angry with the product—not with their own wrong assessments.

To all of them, we say: SATURDAY REVIEW cannot be labelled, for the simple reason that we are truly an independent paper; a claim that we make with all honesty and in all pride. We have no truck with any political party, or racial or religious group or any organisation or institution outside our own. We do not believe in any sacred cows either. To communicate truthfully, honestly, boldly—that is all we aspire to. Any offence to human rights anywhere, irrespective of which quarter it comes from, shall be our special concern.

Undergraduates and lecturers from the University of Jaffna were assaulted physically and pelted with stones at Sri Pada (Adam's Peak) recently. The party consisted mostly of Hindu Students who were climbing Sri Pada as part of an educational tour of the island. "It was a nightmarish experience" some members of the group told the SATURDAY REVIEW.

Shouting in Sinhala "Para Demalo", "Jaffna Kotiyas (Tigers)", "What business have you in Sri Pada?" some unidentified men in sarongs began to pelt stones and hit them with sticks. A young Assistant Lecturer lost his wrist-watch by trying to ward off a blow. Fortunately no one was seriously injured.

Recounting the ordeal, some students in the first group said they had set out on 23 March from Jaffna on an educational tour of the island; they were due to return on 28 March. They had planned to climb Sri Pada, revered by Buddhists, Hindus, Muslims and Christians alike.

As scheduled, they arrived at Nallathanni, close to the foot of Sri Pada, on the 24th night. Even as the driver tried to park the bus he was brusquely shooed away by a policeman attached to the Nallathanni police post. He told the driver the parking spot was some distance away. The policeman was vociferously supported by some suspicious-looking characters who were hanging around. They seemed to be drunk.

Despite the ominous beginning, the students—about 25 girls and 15 boys—and lecturers decided to climb Sri Pada.

The time was about 10.30 p.m. They split up into groups of ten and began the ascent. Just then some of the shady characters whom they had encountered earlier, along with some other hooligans, had deliberately

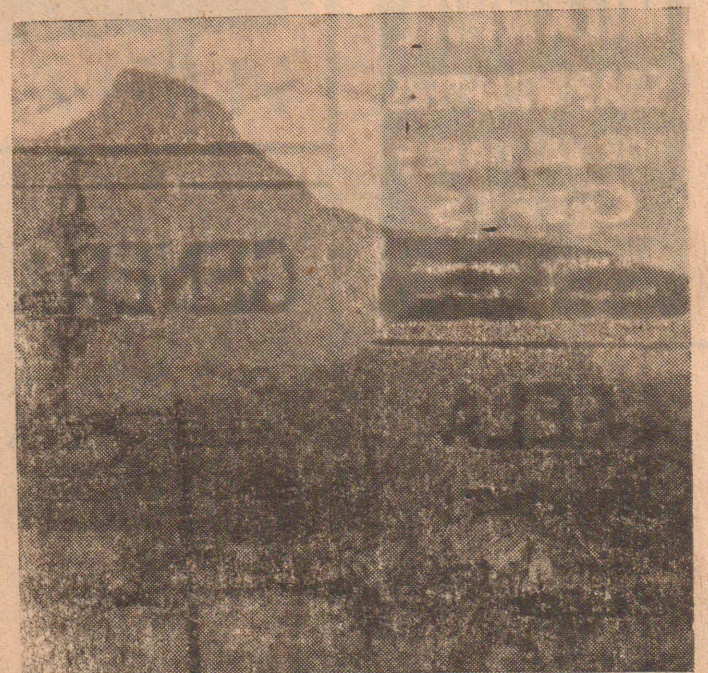
and roughly brushed past the girls. The students chose to ignore the provocation.

The hoodlums went ahead and squatted at a point where the path forks, one branch leading to a Buddhist shrine. Two groups of students—only a few yards separated one group from the other—passed the fork, without the hooligans making any move.

the girls and boys ran helter-skelter. Some appealed to the Buddhist monk in the nearby shrine for protection. "I don't want to get involved in all this" was the reply they received. Meanwhile the hooligans had vanished.

Once the situation had quietened, the lecturers and students decided that the safest thing was to get away from Sri Pada as quickly as possible, as they feared the hooligans might come back with reinforcements.

As they came down, they were relieved to find another batch of Jaffna University



SRI PADA or ADAM'S PEAK known to the Hindus as SIVANOLI PADA MALAI — another traditional centre of Hindu pilgrimage in Sri Lanka where Hindus can no longer walk safely.

But as the last group led by a young assistant lecturer came up to this point, a few minutes later, the hooligans began the attack.

Hearing the commotion and the cries of alarm, the other two groups came rushing down—only to receive the same treatment.

In the pandemonium, which lasted about 10 minutes,

undergraduates and lecturers climbing up. This batch was to have linked up with the earlier group to climb Sri Pada but, fortunately for them, they couldn't keep to schedule.

Both batches turned back, got into their vehicles and made their exit—but not before some stones had shattered a glass shutter of the newcomers' mini-bus.

(Continued on page 12)

Saturday Review

SRI LANKA

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LETTERS

Rajaweethy,
Jaffna,
29-3-82.

The Editor,
Saturday Review.
Sir,

With reference to the letter
of Mr. Arul M. Rajendran
that appeared in the Review of
27-3-82.

Mr. Rajendran must re-
member that a clear mandate
was given by the Tamil people
to the leadership of the TULF
in the 1977 general elections,
to establish or restore the
separate Tamil State that existed
before the conquest by the
Portuguese. Instead of pursuing
that mandate, the present
captain is going astray on a
different path of Development
etc. Development comes only
after freedom, and not vice
versa. Therefore people have
to direct the captain to steer
in the correct route and not
allow him to deviate.

The people have come to
know the truth and they can-
not be fooled any more and
they cannot keep quiet but tell
the captain to steer on the

correct route. There is nothing
wrong in this. Sir, your edito-
rial is nothing but the truth.
Only, people who want to
hide facts would be worried
about your editorial.

Yours truly,
V. Sinnathurai.

Nallur.

Sir,

Apropos the interesting
"Tiger Story" you carried in
your issue of 13 March, your
readers might be interested in
a striking parallel to Confucius'
aphorism, that occurs in "Vet-
tivetkai", the medieval Tamil
didactic work:

The relevant lines run:

கொடுங்கோல் மன்னன்
வாழும் நாட்டிலும்
கரும்புளி வாழும் காடு
நன்றே.

(Free translation)

"Better the forest where the
fierce tiger roams
Than the country where a
sceptred tyrant rules".)

Yours faithfully,
K. K.

27, Carstens Crescent,
Wagamen,
Darwin, N.T. Australia.
23-3-1982.

Dear Sir,

Let me first congratulate you
on the continued publication
of the popular journal, the
weekly Saturday Review. It
is performing an invaluable
task to all expatriates from
Sri Lanka. It is not unusual
to be out of touch with the
problems, trials and tribula-
tions of one's fellow count-
rymen when one leaves his
country for a few years.
Journals such as yours, help
us to participate in the ambi-
tions and aspirations of our
people. I hope your journal
continues to fulfil this need.

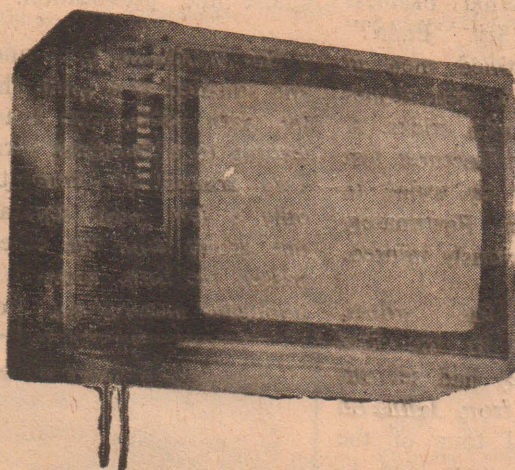
Secondly I wish to make
a request that you publish
addresses to which dona-
tions for charitable causes
could be sent. This is for
the benefit of overseas resi-
dents. In your issue of
13-3-82 you published news
reports of requests for as-
sistance for such admirable
projects like the Cancer
Treatment Centre and the
Public Library Fund. It
would help foreign donations
if addresses can be included
in these appeals.

Yours Sincerely,
Bertie Sebastianpillai

(Regarding Reader Bertie
Sebastianpillai's request, dona-
tions to the Cancer Treat-
ment Centre could be sent
to Dr. S. Sabaratnam, Secret-
ary, The Council for the
Establishment of Cancer Treat-
ment Centre, Jaffna District,
No. 2, First Cross St., Jaffna,
Sri Lanka.

Donations to the Jaffna
Public Library Fund could
be sent to The Jaffna Public
Library Trust Fund, Account
No. 2893, Bank of Ceylon,
Jaffna, with advice to the
Mayor — Editor)

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Political Causerie

It is the princely privilege of the head of government in a parliamentary democracy to decide when to order elections. Sometimes, circumstances may limit his options, but generally he has some leeway in deciding on the timing, so that he can keep not only his opponents but even his own party men guessing. President Jayawardene appears to be enjoying this power just now while speculation rages in political circles and in the Press about his intentions.

In the normal course, Parliament's six-year life ends on August 3, 1983. This means that fresh elections have to be held by the end of October next year, the latest, to comply with the constitutional requirement that the new Parliament shall meet not later than three months after the date on which the dissolution is proclaimed.

PRESIDENTIAL OR GENERAL?

The poll for the election of the President has to be held not less than one month or not more than two months before the expiry of the six-year term of the person in office. As Mr. Jayawardene is entitled to remain in office until February 3, 1984, the election will have to be between November 4 and December 4 next year.

It will be a tremendous strain for Sri Lanka if two nation-wide elections are held close together. The sensible course will be to hold both elections simultaneously. This will also prevent the emergence of the untenable—and even dangerous—situation where the President is confronted with a hostile political majority in Parliament.

Current indications are that Mr. Jayawardene will opt for an early presidential election. For this purpose, the Constitution needs amendment because, unlike Parliament which can be dissolved at any time (after one year of its coming into existence), the timing of the presidential election is fixed. Pushing an amendment through will pose no problem because it is only an extension of the term of office that requires endorsement by the people at a referendum.

Mr. Jayawardene's advisers seem to believe that with the opposition still divided and Mrs. Sirima Bandaranaike out of the field, the United National Party will have a better chance at a presidential than a general election.

If an election is held and Mr. Jayawardene is elected, it would immeasurably strengthen his hand in dealing with recalcitrant elements within the UNP—and with the party elected to power at the next general election, should it be any other than his own.

More, it would induce foreign aid-givers and investors to keep up their assistance because of the assurance of continuity of Government.

by Gamini Navaratne

An early presidential election in which Mr. Jayawardene is the winner would also serve to regularise what some jurists regard as two "irregularities". First is that having been sent to Parliament for a six-year term, Mr. Jayawardene extended his own stay in the seat of power by six months through a constitutional device, much like Mrs. Bandaranaike who extended the life of her last regime by two years without the consent of the people.

Secondly, Mr. Jayawardene was not elected President by the people directly, as required under the Constitution, but secured his position through another constitutional device which decreed that he was "deemed for all purposes to have been elected as the President."

Whether it be a parliamentary or presidential election, the most likely date is a few months before the next Budget is presented.

It is interesting to note that all past national elections, with the exception of the 1947 general election, had been held between March and July.

Mr. Jayawardene has said he would not grant a pardon to Mrs. Bandaranaike "because she has not reformed." The ex-Prime Minister has retorted that she had not asked for one, though several times she has challenged him to hold a referendum on the issue or face her at the elections after restoring her civic rights.

Mrs. Bandaranaike was already a vanquished foe when her civic rights were taken away. This was akin to hitting a person when he or she was down. Now there is a proposal to pass fresh legislation placing more curbs on her, so that she

Elections - keeping the opponents guessing



President Jayawardene's statement that he cannot grant Mrs. Bandaranaike a pardon, and Mrs. Bandaranaike's retort that she had not asked for one, sounds very much like an exchange in that old nursery rhyme;

"What is your fortune,
my pretty maid?
My face is my fortune,
Sir, she said.
Then I cannot marry you
my pretty maid;
Nobody asked you,
Sir, she said."

would be prevented from playing any part at an election, not even to remain a silent spectator on the stage of her party candidates. Of course, she could hold Bodhi pujas right next to the stage!

Why this political persecution of Mrs. Bandaranaike? The answer is quite clear. Despite her civic disabilities, she continues to be the main rallying point for forces opposed to the UNP. And Mr. Jayawardene is conscious—and obviously afraid of this fact.

If Mr. Jayawardene is not afraid of Mrs. Bandaranaike's political potential, then, apart from reasons of chivalry, it would enhance Mr. Jayawardene's claim to be a "democrat" if he were to grant her a pardon before the next elections. This

Mr. E. L. Senanayake. Very good.

What next?

No doubt the good Minister has been put into this embarrassing position by one or more of his officials who had been up to some hanky-panky and he had to take responsibility for what they had done.

This is the construction I am putting on this episode because I for one do not for a moment believe despite the various stories in political circles that any Hon. Minister (or M.P., for that matter) in the Dharmista Government will consciously do any thing wrong or dishonest.

UGLY STORIES POSSIBLE

The President owes the people an explanation just why he acted the way he did. Otherwise, more ugly stories are bound to be put into circulation by the enemies of the Minister, who might resign in disgust. This would be a calamity for the UNP, for the Government and for Sri Lanka.

would also be in keeping with that "spirit of San Francisco" of which he is the proud father.

The President has cancelled a multi-million-rupee tender awarded by the Fertiliser Corporation. Good. The President has taken away the Corporation from the Minister of Agricultural Development and Research

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MR. SARATH

MUTTETUWEGAMA

That Terrorism Act Amendment Bill

Mr. Speaker, I want to say one thing as a preface to what I have to say about this Act. That is, that the Government and certain sections of the people are trying to show that this is an Act which is aimed at those sections of the Tamil people who have been nebulously, loosely described as the Tiger Movement. We are not here to find out who are members of the Tiger Movement; whether it exists and in what forms it exists. But if one reads the original Act and considers the Amendment to this Act in toto, one will see that this is not an Act which can be limited to one section of the people, to one racial group, or even to one minority within that racial group.

If one looks at this Act, it is clear that it covers a number of situations, and that terrorism itself—the words—is capable of such wide definition that large numbers of people in this country can be brought up, charged under this Act, and held in detention under orders made by the Minister or, as amended by this Bill, by "any authority" under the provisions of this Act.

I would like to refer to the original Act itself and to the Preamble to the Act. The Preamble to the Act is an apology. The Preamble to the Act is not only an apology, it is a confession that this Act is a monstrous Act. It is a confession that the Act is not an Act that is worthy of a civilized country. It is a confession of the fact that this Act refuses the spirit of what His Excellency has said on a number of earlier occasions. Those occasions have been so ably quoted by the Hon. Member for Nallur (Mr. M. Sivasithamparam). What does the Preamble say? It starts by saying:

"Whereas the Parliament of the Democratic Socialist Republic of Sri Lanka continues to affirm that men and institutions remain free only when freedom is founded upon respect for the Rule of Law and that grievances should be redressed by constitutional methods;"

That is the first paragraph to the Preamble to the original Act which is sought to be amended today. I want to ask the Hon. Minister of Justice whether by this amendment itself you have not violated the first paragraph of the Preamble. The Preamble says that the rule of law must prevail. Now, what you are seeking to do is to come here before the bank is dry on the judgment of the Supreme Court sub-

vert the rule of law, change the verdict of the Supreme Court by a legislative process and thereby deny the effect of the Supreme Court judgment.

So, what happens to this Preamble? I think, when you are amending this legislation, Mr. Minister, you might as well start by amending the first paragraph of the Preamble because you are interfering with the rule of law.

Then it goes on to the apology. This Government, when it introduced this legislation, realizing that this was retroactive legislation, that this was legislation which enabled confessions to be admitted not only against the maker of the confessions but also against other co-accused-matters which have been criticized time out of number by Members of the United National Party when they were in the Opposition, all matters incorporated in this Act—have therefore got the third paragraph of the Preamble. That says:

"And whereas other democratic countries have enacted special legislation to deal with acts of terrorism:"

Therefore, the sequitur is, we are also enacting legislation. Some of the democratic countries have enacted legislation to deal with terrorism; therefore the Democratic Socialist Republic of Sri Lanka is also proceeding to do the same.

My Friend, the Hon. Member for Nallur (Mr. M. Sivasithamparam) has shown from responsible people how they have compared this legislation and in which democratic countries they have found a likeness in this legislation. South Africa a state which has got the most pernicious system of apartheid and in order to enforce that system of apartheid has got the most deplorable administrative and judicial authorities with which the Government of South Africa has armed itself—it is the legislation of that country to which this legislation has been compared.

Therefore, this Preamble, which is as I said, an apology and a confession, in itself is an admission that is legislation which the Government did

not dare to bring without all these extraneous quotations.

The Members of the United National Party in this House, if I may use the expression, have been taken for a ride on a number of occasions. One of the rides on which they are still going is the ride that they were taken on when they passed the Constitution, with its proportionate representation, the list system, the inability to cross over from one side of the House to the other. They failed to see the effects of that at the time when they passed it. As I said on an earlier occasion in this House, everybody was full of such euphoria that they thought things would continue to remain as they were at that time. So given assurances by someone or the other,

slightest possibility of any kind of tension developing anywhere in the country.

First of all, I would ask the Hon. Minister why he has not amended the Preamble on another matter, or rather, the Title of this Act. The Title of the Act is "Prevention of Terrorism" in parenthesis "Temporary Provisions". If he is deleting section 29, the temporary provisions section can also be removed, because this is permanent provision. You can either say "Prevention of Terrorism (Permanent Provisions)" or you can say "Prevention of Terrorism" and delete "Temporary Provisions" and leave it at that. When we have "Prevention of Terrorism (Temporary Provisions)" and delete Section 29, it has no meaning whatever. It is Section 29 that

that it is admissible against the co-accused also. So what will you have if five people are charged with an offence, and one of them makes a confession involving the other four, and that is also admissible evidence against the other four? You could even have a situation where a stool pigeon is an accused, he makes a confession, that confession involves other accused, that is admissible against them, it is used to convict all five and later administrative prerogatives are used to pardon the stool pigeon so that he suffers nothing by the confession he made or the trial he underwent.

That is one aspect of the matter regarding confessions. But a much more serious matter exists regarding two other aspects of this law, and that is the Detention Orders and Restriction Orders that can be placed under this Act. What does it really mean? I think the Hon. Member for Nallur (Mr. M. Sivasithamparam) pointed out that the first people to be detained under this Act were some trade union workers in the Sri Lanka Freedom Party trade union office on a frivolous complaint, which turned out later to be an utterly frivolous complaint where somebody had alleged that they were going to throw bombs at His Excellency, the President. They were kept under the provisions of this Act or something like that—(interruption) Were they Tamils? They were not Tamils. They were not members of the Tiger Movement. I do not think they have anything to do with any kind of tiger. There was a dentist somewhere I think, as far as I know—(interruption). They were rather old cubs. Anyway, the fact is that those old tiger cubs were the people who were kept under this Act.

What does these Detention and Restriction Orders involve for all of us? Section 9 of the main Act—look how subjective all this is—says "Where the Minister has reason to believe", the entire subjective decision on the part of the Minister, not to be tested anywhere, "where the Minister has reason to believe or suspect that any

IN PARLIAMENT

they put up their hands and passed that legislation. gives temporariness to this provision.....

When this Prevention of Terrorism Act was enacted, there is no doubt that if anybody among the Members of Parliament belonging to the United National Party read this legislation and raised any question, he would have been told: "This is a serious matter, there is terrorism in the North, Police Officers have been killed, and therefore we must deal with that, and this is to deal with that."

As long ago as British times even the British administrators in this country realized that confessions were dangerous to admit. It is a question of the fundamental liberty of the subject. If you are allowing people to be taken to a Police Station or to an army camp or somewhere and crushed, tortured and confession extracted, and the only evidence against that man is that confession, and if you can convict the man of

MIRJE condemns the Bill

The Northern branch of the movement for Inter-Racial Justice and Equality (MIRJE) at a meeting held at Percival Hall, Jaffna, on 28 March, unanimously passed a resolution condemning the Prevention of Terrorism (Temporary Provisions) Act and the recent amendment bill. The resolution also called for the repeal of the Act and the bill.

Among the participants at the meeting were Rev. Fr. Paul Caspersz, President of MIRJE, Mr. M. Sivasithamparam, M. P. and Attorney-at-Law, Mr. Prins Rajasooriya and Mr. J. F. Xavier.

In fact, in the original legislation, Section 29 says, "valid for 3 years". That is also to be amended.

As I said earlier, there are a number of provisions in this Act which are not necessary and apply not only to the question of terrorism in the North but really apply to all situations where there is the

that offence based upon that confession, then we are moving into a very dangerous era in the history of the administration of the law in this country. But this goes further than that. It says not only is the confession admissible against the man who makes it, it is admissible against the co-accused. Section 16 of that Act says

(Continued on page 9)

The Queen's English:

culpable homicide

not amounting to

murder

According to Section 294 of the Penal Code most of the killings that take place in the North are not murders. That section says that if a person causes death by doing an act which he, in good faith, believes to be lawful and in the interests of the public then the person has not committed murder. There is no premeditation of the act and the intention to kill is not there. To be more explicit let us look at the core of the problem.

The Jaffna boy who completes his education after three attempts at the Varsity Entrance Examination or obtaining a degree certificate thinks seriously of getting employed either in this country or abroad. Due to pressure from the home front he would apply, but half-heartedly, to Banks, Corporations and other such institutions in this country. At the same time he would show great interest in trying to get a job in a foreign land.

"English is teaching here"

About two years and twenty thousand rupees later he will come down to mother earth and think of sensible avenues at home. A friend might suggest growing onions and chillies at Kilinochchi and another might teach him the economics of going on 'pilgrimages' to India. After studying the feasibility reports of all such projects our young man would decide on embarking upon the most lucrative business with the least possible capital that is popular in this country today—namely conducting tuition classes.

Although anything from Aeronautics to Zoology could be taught with a piece of chalk a practical businessman will choose to teach English—the easiest subject that one could teach today. Any young boy with a credit in English at the 'O' Level and a pair of slacks is adequately qualified to teach English today. If he cleans up the front room in his house, nails a blackboard on the wall, puts in some desks and benches and hangs a board saying "English is teaching here", he would find the room filled before dusk

with boys and girls—the prospective employees of the Abdullas of the Middle East and the Cheng Chang Foos of the Far East—eager to pick a little of this universal language. He could teach just "Spoken English only or Spoken English with Grammar". That is how the word grammar was spelt on the large wall posters that were seen on the city walls recently. Yes, "Spoken English with Grammar" but without spelling.

One reason why it is easy to teach English is that the student who comes to the class is generally a raw beginner. If one tries to teach subjects like Physics or Botany he would be found out. His shortcomings would be exposed sooner or later. Then of course you can follow the old methods instead of using the new systems. Remember how we studied Latin in the good old days—*mensa, mensa, mensam, mensae, mensae, mensa*. And with all the men around they said that it was still feminine in gender. We have seen many a student cramming similar slogans. I am being taken for a ride. He is being taken for a ride. We are being taken for a ride. They are being taken for a ride. The clearer the petro-dollars and the Chinese girls in his vision the louder would be the chanting.

Then, there are the sample essays written by the 'English Sir' himself for the benefit of the students. This is where the alleged murders take place. The Queen's English is hanged, drawn and quartered without any mercy. But as we said earlier the intention to kill is not there. The teacher thinks in good faith that he is doing a genuine service. The student then tries a hand at writing essays and more 'culpable homicides' follow. Actually these 'murders' take place all over the country.

Some good Samaritans, learned in the language, purporting to stop these murders publish books for these students, and confusion is worse confounded. One author of a 'Spoken English' book throwing simplicity to the winds gives sentences such as 'What is your father?' and "What is his wife's calling?". Naturally a beginner cannot be found fault with if he answers the first ques-

tion, 'My father is a man' and the latter, 'His wife is calling the servant boy'! Then again he gives the answer to the question, 'How old is your sister?' as 'She is four and twenty'. Fortunately, the answer wasn't, 'She is the square of four plus ten minus two', for then we would require an electronic calculator to study English.

Then there was another author whose book had these sentences - They had not been smuggling gems. Had my neighbours been smuggling gems? Can they smuggle

diamonds from Ceylon to India? You had no precious stones at home. You will have been smuggling gems. They don't know how to smuggle gems and diamonds. These sentences were given as examples at various places in the book. We are definite that the student who studies this book even if he fails to grasp the grammar and the Spoken English would have learnt the rudiments of the art of smuggling gems out of the country.

We are glad to see that English, for the good of everybody and the country, has come back. Speaking frankly, English never went away from the people who had the future of their children at heart. It was only the gullible masses who sacrificed a whole generation at the altar of power hungry politicians. The affluent

retained it, spoke the language at home, used it to name their mansions, write letters, send telegrams, invitations and print Bharatha Natya Arangetram Cards. Their dogs spoke English only. Punch and Judy would obey when told to 'Go and lie down'. And the woman who calls her troublesome neighbour a son-of-a-bitch would cuddle her pet and say "Oh! you naughty girl!".

If, as we found a few days ago, a garment factory at Minuwangoda—a hundred percent Sinhala speaking-village, only a few miles away from the village of the birth and final resting ground of the founder of "Sinhala Only"—should advertise for girls who are 'VERY FLUENT IN ENGLISH' then certainly, without an iota of doubt, we could say that English has come back.

Trade Unions protest to President

A protest letter dated March 25, sent to President Jeyawardeny by the convener of the Hatton Joint Committee of Trade Unions and Voluntary Organizations, Mr. Jeffrey Abayasekera, states:

Your Excellency,

"Further to our letter to you dated 18-1-82, we write to register a strong protest against the manner in which the Army and Police have surrounded and searched the home of Dr. and Dr. (Mrs.) S. Rajasunderam and the office

of Gandhiam Society Ltd., in Vavuniya on 18-2-82. We understand that certain files and photographs of the Gandhiam Society have been taken to the Gurunagar Army Camp and have not been returned to date. We fail to understand why these files are being retained by the Army. If the police are investigating Gandhiam Society Ltd., the Gandhiam Society should be informed of the charges being made and given a list of the documents being retained. We urge you to ensure that due processes of law are observed

both by the Police and the Army acting in conjunction with them.

"We have also learnt about the encroachment of lands occupied for about five years by hill country Tamils at Pudukulam near Maniyarkulam. The lands of eight families were encroached upon by Sinhala colonists in the area with the support of the Army. There is a climate of fear and tension in this area and we would greatly appreciate your intervention in this matter."

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CABLES: "LALITHAS"

From the pages of Hansard - 50 YEARS AGO

Debates in the Legislative
Council of Ceylon - Thursday
November 8, 1928

(Continued from
last issue)

We know that there are only certain places that we can go to. And it is because the whole world is not open to us that it is necessary for us to preserve this land of ours not only for ourselves, but also for those who will settle down here.

I would appeal to my Indian brethren not to be a tool in the hands of anyone who is trying to crush us. We are trying to live in this world, and I hope that the others, merely because they cannot get the vote or get an influence in the country will not allow themselves to be made tools of to crush us. I say it with a lot of feeling. I can tell you, Sir, this country feels to a man the injustice that is going to be done to us.

We have for the last one hundred years been hoping that we would get the opportunity of deciding on our future. We have been working patiently; and we have asked our friends and all who have come here, not to go away, but to join us and cast their lot with the people of this country. Give us the opportunity of deciding on our future; that is all we ask.

'This is the
only place for us'

We know what has happened to the natives of Australia. Australia has prospered. But have the natives there prospered? We do not want to be in our country what the natives of Australia are in theirs. We have lived here for two thousand years, and this is the only place that we have to live in.

I appeal to my European friends, to my Indian friends, and to my brethren who have been with us for centuries, to realize that in crushing the Sinhalese, they will only be cutting the nose to spite the face. We say that we do not want to keep the Indians, or anyone else out. But we say, if you are prepared to come to Ceylon and make this your home, then make this your home

and be one of us. But if you have interests somewhere else, and if you want to come here merely for the sake of earning a living, then why do you claim a share in the Government of this country?

We know that the Indians are people who have to live, and we know that they have a big country. We have no big country; we have only this small bit of land for ourselves, and in this land we have to live, and our children have to live. It is for that purpose we say that we want this country preserved for ourselves.

We do not ask for exclusive rights for the Sinhalese. We ask for equal rights for everyone who is domiciled here, but not for those who have their domicile and their interests somewhere else. If an Indian comes here and settles down he will know what the permanent interests of the country are, and he would naturally be one of us. The Indians have lived with us for a number of years, and they have shown more sympathy to the Sinhalese than to any other community, for the Ceylonese than for anyone else. The Indians are suffering from the want of a Government of their own. However good an outside Government may be, a Government of one's own is a Government that everyone would desire. The Indians have themselves suffered, and naturally, they sympathize with us.

And all that we say is "We do not want to get rid of anyone from this Island. Let us live together; let us be citizens of this country and not citizens of any other" We do not want to be involved in the political trouble the Indians are having at the present time, however much we may sympathize with the Indians. In short, we do not want to be pawns in the hands of the politicians of India. That is why we say that the franchise should be extended only to those Indians who are domiciled in Ceylon, to persons whose interests are in Ceylon. If a person's interests are in Ceylon, he would try to advance those interests and he would not think of anything that was happening in, say, India, or play his cards

the First

FRANCHISE

debate

to suit the requirements of politicians in India.

My honourable friend the Senior Indian Member had realized this danger when he said that in future we must try to prevent adventurers from coming to these shores. He realized that some protection was necessary. He knows his country; he goes there often, and he realizes that there is a possibility of adventurers coming over to Ceylon from India. If he

"A Government of
one's own is a
Government that
everyone would desire"
— D. S. Senanayake

fears it, how much more must we fear such a danger overtaking us, especially after he has warned us of it? My honourable friend is an honest man, Sir, a man who has lived in this country, whose father has lived in this country, and whose grandfather has lived in this country. He tells us to beware of adventurers from India. Can the Sinhalese protect themselves from these adventurers from India? I mean to say, after all, how are they trying to protect themselves?

I will here read to you, Sir, a message sent by an Indian leader, Mr. Satiyamurti, M.L.C., to his countrymen in Ceylon, and I would ask Honourable Members to consider it:—

I think you had better accept the Donoughmore Commission franchise. I would suggest a reduction of the duration of the residential qualification from five years to three years. Indians must

effect the abolition of communal representation. I appeal to Indians to return Indians to the Legislative Council.

The sentence "I appeal to Indians to return Indians to the Legislative Council" follows that about the abolition of communal representation!

Let the Indians in Ceylon learn to look upon Ceylon as their motherland. That is

the right service they can render to Mother India.

We are told that we have come from India, Sir, and I believe we did so. People even say that all the people in this world came from Ceylon. They say that Adam and Eve were here and were sent out. But whatever it is, it is no use talking about past history. We have to think of present conditions.

Look at that message that I read out just now. Mr. Satiyamurti, a great Indian leader, wants the Indians here to "effect the abolition of communal representation" and "to return Indians to the Legislative Council".

Well, Sir, I ask, is that why they want the vote? And is that becoming part of ourselves? We want the Indians in Ceylon to be Ceylonese, to be domiciled here; we do not deny them citizenship. Even the Com-

missioners themselves realized the necessity for confining the privilege of the vote to those who have a permanent interest in the country. They say on page 87 of their report:

... the privilege of voting should be confined to those who have an abiding interest in the country or who may be regarded as permanently settled in the Island.

That is all we ask for. We want the people, whether they be Indians—we would like to call them Ceylonese, but if they want to call themselves Indians or define themselves as Indians, we have no objection — or whether they be anyone else, to have a permanent interest in Ceylon. We would welcome the Indians as Ceylonese, but if they have no permanent interests in Ceylon, then let them be Indians and let them look after themselves. As it is, we know that the Indian Government looks after them. Is it fair to ask for these people the power to influence this Government from outside, and to influence the electorate? Is it reasonable to expect any set of people to have two Governments to act on their behalf? They must be citizens either of India or of Ceylon. They are considered to be citizens of India and they are protected by the Indian Government. The Indian Government have their Agent in Ceylon who looks after these Indians, and yet they want to be part of the people of Ceylon. If they want to be citizens of Ceylon, if they want to cast their lot with us altogether, they should not look for protection from outside. They must give up that protection before they ask for any right. That is one of the conditions which should be imposed before a person is admitted as a citizen of Ceylon.

(To be continued)

S. Kathiravelupillai:

In memory

by

M. K. Eelaventhan

The death of Mr. Kathiravelupillai, M.P., the theoretician of the Tamil United Liberation Front on March 31, last year removed from the political scene of the island of Ceylon a statesman who possessed a clear vision of what is in store for the Tamil nation in the future. The concept of "futurology" in political science was something that he fully understood.

What explanation we could give we do not know, but it so happened that he passed away on 31st March, 1981, the 83rd birth anniversary of the late lamented Leader Mr. S. J. V. Chelvanayagam, the Moses of Tamil Eelam. His death acquired an added importance because he died in Madras, the capital city of Tamil Nadu and that too on his mission to create the necessary Tamil opinion and Indian opinion for the noble cause he was championing.

HIS LOGICAL APPROACH

Before his visit to Madras he wrote letters to Dr. Era. Janarthanam and to me to meet the prominent leaders of all parties, especially Indira Gandhi the Prime Minister of India, University Deans, legal luminaries and heads of important institutions like the Civil Rights Movement, Amnesty International and Gandhi Peace Foundation. But fate destined it otherwise and before he could meet the above personalities death snatched him away.

Mr. S. Kathiravelupillai who was born on the 24th Oct. 1924, did his degree in Philosophy at the University of Ceylon. Later he did his law and was one of the leading civil lawyers of the Ceylonese Bar. His duration of life on earth was just 57 years, a half of a century and seven years added to it.

He unsuccessfully contested the Jaffna seat in 1960, as a candidate of the then Ilankai Tamil Arasu Kadchi. But from the year of 1965 he continued as MP for Kopya till his death.

His contributions in parliament was limited for the simple reason that he believed that conversion is impossible in the parliamentary set-up that is prevailing in Ceylon. The leading Sinhala parties had already formed opinions on fundamental issues pertaining to the Tamil Nation and it was always the perpetual rule of the permanent majority. As such he felt that his speeches in parliament would be just a cry in the wilderness. But on important occasions he did make speeches so that they

may go on record for posterity and on these occasions the entire members of the parliament listened with rapt attention because what he said was completely different both in content and in the form of delivery. Even at mass meetings he made short speeches but people listened with utmost care because what he said was always something new and profound.

But he was at his best in discussions and seminars. Very often I have witnessed the audience listening with spell-bound silence to what he spoke. No foreign delegates or foreign correspondents ever thought that their visit to Jaffna was complete without meeting Mr. S. Kathiravelupillai. His logical approach, his legal acumen and his philosophical bent of mind always brought in the desired change in the minds of the audience. The conversion was very often visible.

In 1958 he headed a team in Jaffna to provide relief for the Tamil evacuees who were beaten and chased by hoodlums during the anti-Tamil riots of 1958. With the natural tenacity he possessed, he tackled the critical situation in such a manner that he earned the respect and love of all.

IDEALS ARE IMMORTAL

In 1961 he led the anti-government Sathyagraha campaign in Mannar and maintained the morale of the struggle. His philosophical attitude to life's problems and his natural wit and humour helped his followers to maintain dignity, discipline and decorum even at the most crucial period of the struggle. When the military indulged in violence and tried to provoke the masses he stood like a rock and maintained peace and tranquillity.

Mr. Kathiravelupillai was never a mass leader nor did he ever desire it. Garlands, mass ovations and personal platitudes never appealed to him. Very often he would say we are attaching too much importance to personalities and forgetting the ideals. "Men are mortal but ideals are immortal. Let us stand for the ideals and forget the personalities" was the advice he often gave us.

Typical of a civil lawyer he never indulged in unnecessary words. For love of words he was never prepared to lose a case. Every word

he uttered, whether it be in Tamil or in English conveyed deep and profound thoughts and they have become quotable quotes among the Tamil masses. With a smile radiating in his face he would often say, "winning a case is easy but winning a cause is difficult. It is high time we concentrated and made sacrifices to win causes rather than cases".



S. Kathiravelupillai

When he spoke of Ceylon he would say that was not a country but an island consisting of two nations—the Sinhala nation and Tamil nation. He would further add and say "The lack of recognition of this fundamental truth is the cause for all the political ills of the island. The Sinhalese and the Tamils were never historically one and the amalgamation of the Sinhala-Territory and the Tamil-Territory that was brought together by the Britishers was for their administrative convenience. This bondage must be broken" was the constant advice he gave us.

In a comparative study of South Africa and Ceylon he put in a nutshell his theme: "Racial discrimination in South Africa is only skin deep but in Ceylon it is soul deep".

To the Tamils he constantly advised that they had no future in the South of Ceylon—the Sinhala territory. More than the question of preserving the sentiment of culture and the language of the Tamils, their very physical survival demanded that they must get back to the Tamil homelands in the northern and eastern provinces of Ceylon.

If the Tamils were to survive as a separate entity they must rule themselves. This is not being proclaimed out of hatred for anybody but in the recognition of the historic truth that no nation can preserve its identity and individuality in the long run at the mercy of another nation however good and generous it may be. History is replete with the profundity and nobility of this utterance.

He also ridiculed the concept of developing the Tamil areas without political power and he warned us that the development of the Tamil areas in the present context by the Sinhala Government will only result in depriving us of our homeland as it would amount to further Sinhala Colonization. We are living to see his prophecy coming true.

Another saying of his which keeps on ringing in our ears, is that in a freedom struggle we cannot be mere onlookers or observers. A struggle for freedom is not mere cricket or football for us to watch and comment on its merits and demerits. In a freedom struggle there is no place for observers. All of us should be participants in our own way. Our contribution to the freedom struggle may vary in form and action but we have all got a part to play is a foregone conclusion.

The last advice he gave me before I left the shores of Tamil EELAM on my mission to India was that

I loudly proclaim that Tamil Eelam's independence and Indian security are inseparable and therefore it should be the duty of the Indian Government to find a peaceful and honourable solution to the Tamil problem in Ceylon. If a solution is not found in the near future, intervention of the power blocs in Trincomalee will be a permanent threat to the Indian Ocean and Indian security. This advice I strictly adhered to and Delhi political circles favourably responded to my call. I conveyed this to Mr. Kathiravelupillai and he congratulated me on my achievement and this was conveyed to me in his last letter. But before he could complete this mission and make it a total success death snatched him away from us.

ACHIEVEMENT OF HIS GOAL

The void that has been created by his demise is not easy to fill. But we who are his disciples who have been nurtured and trained by him with love and care will carry his mission to a total success and the restoration of Tamil EELAM is not a distant cry. We hope to achieve it in the very near future. If not now, when? If not we, who? is the question that is driving us to action. The achievement of our goal is the lasting tribute that we are going to pay him in his loving memory.

CITATION

THE TAMILS OF THE UNITED STATES OF AMERICA PROUDLY SALUTE AND CITE

Mr. S. Kathiravelupillai, M.P.

For His

OUTSTANDING CONTRIBUTIONS AND SERVICE TO THE TAMILS OF CEYLON

LONG LIVE TAMIL EELAM

BORN: October 24, 1924

DIED: March 31, 1981

(Continued from
last issue)

At Independence, the Ceylon Tamil population held a disproportionately high percentage of employment in the prestigious Ceylon civil service and of admission to the most important faculties of educational institutions. This has been attributed variously to the excellent English education provided by Christian missionary schools in the Tamil area, to the relative difficulty of earning a living in the more arid Tamil area, thus driving Tamils to employment in government service and the professions, and to the consciousness by Tamils of their minority status. **The British maintained a neutral position with regard to the ethnic groups but the superior ability of the Tamils in English gave them advantages during the colonial era.**

'SINHALA ONLY' AND STANDARDIZATION

To combat the advantages of Tamils the Sinhalese majority population after independence adopted two policies that have been the source of much of the subsequent discontent of the Tamil population: a "Sinhala only" language policy and a quota system on the basis of race, referred to as "standardization" for entrance to university faculties. In the eyes of the Sinhalese, these were "affirmative action" provisions designed to compensate for the former disadvantage of Sinhalese. In the eyes of the Tamils, they were discriminatory provisions adopted by the majority population which placed their language in an inferior position, required them to learn the majority language and blocked their access to education which constituted their most important route to economic advancement. It also became more difficult for Tamils to enter government service, apparently because of the adoption of Sinhala as the official language.

In 1948, at Independence, the Tamils had 33% of the voting power in the legislature. Upon the disenfranchisement of the estate Tamils, however, this proportion dropped to 20%. The Sinhalese obtained more than a 2/3 majority in the Parliament making it impossible for the Tamils to exercise an effective opposition to Sinhalese policies affecting them. The Tamils had requested a system limiting the Sinhalese representation in Parliament to one half and allocating the other half for the minorities. This suggestion was rejected. The Sinhalese made a reasonable counter-proposal for 57%

The I. C. J. Report

2. Historical background to the present ethnic conflict

Sinhalese representation to 43% other communities. This was refused by the Tamil leaders who insisted on a 50-50 division.

The first Constitution of Ceylon was drafted by an Englishman, Lord Soulbury and adopted by an Order in Council rather than by a constitutive assembly. It remained in force until 1972. Section 29 of the Soulbury Constitution protected the rights of minorities. It read "No...law shall ... make persons of any community or religion liable to disabilities or restrictions to which persons of other communities or religions are not made liable; or confer on persons or any community or religion any privilege or advantage which is not conferred on persons of other communities or religions." Despite this constitutional provision the Official Languages Act was adopted in 1956 providing that "Sinhala only" should be the official language, the Indian Tamil plantation workers were deprived of citizenship and disenfranchised, and a quota and standardization system was adopted which drastically curtailed the access of Tamils to higher education.

Ethnic Conflict and Violence in Sri Lanka: Report of a Mission to Sri Lanka in July - August 1981 on behalf of the International Commission of Jurists by Professor Virginia A. Leary

At the time of the adoption of the "Sinhala Only" Act a proposal to include a clause on the use of Tamil was dropped because of pressure from extremist Buddhist groups. The threat of the Tamils to engage in island-wide peaceful protest in 1956 resulted in a compromise between the Government and the leader of the Tamils called the Bandaranaike-Chelvanayakam Pact. It made provisions for the use of Tamil in the Tamil areas and provides for regional councils with powers in agriculture, education, and in colonization schemes and included a promise by the government to reconsider the disenfranchisement of the Indian Tamils. Certain elements of the Buddhist population reacted strongly against

the Pact and it became a dead letter. In 1958 the first major outbreak of communal violence occurred with deaths in the hundreds, particularly among Tamils.

In the 1950s and 1960s there was increasing dissatisfaction with the foreign drafted constitution. This dissatisfaction, culminated in a demand for a new Constitution following an *obiter dictum* in a 1966 decision of the Judicial Committee of the Privy Council in London that Section 29 was an entrenched provision of the Constitution. During this same period, the Tamil Federal Party became predominant in the Tamil community. It urged that Ceylon change from a unitary state to a federal structure. The proposal was strongly rejected by the Sinhalese majority who considered it a divisive proposal.

In 1970, the SLFP, strong advocates of Sinhala-Buddhist predominance, came into power in coalition with two Marxist parties. In 1972 legal links with the United Kingdom were severed with the adoption of a new Constitution by a Constituent Assembly (composed of the

sitting Parliament) acting outside the framework of the Soulbury Constitution. The Constitution set up Sri Lanka as a republic, continuing the parliamentary system of government.

The Tamil party boycotted the Constituent Assembly because it had rejected a proposal that both Sinhala and Tamil be declared official languages. The Tamils had previously accepted Sinhala as the official language, but only on the basis that Section 29 of the Soulbury Constitution protected certain of their rights. Section 29 was now dropped from the new Constitution and the "Sinhala Only" policy, which had previously been of statutory origin was now enshrined as a Constitutional provision.

The UNP had voted against the adoption of the 1972 Constitution and on coming to power in 1977 drafted the third Constitution which remains in force today. It provided for a modified Presidential — parliamentary system similar to the French system of government.

During the tenure of the SLFP from 1970 to 1977 the negative effects of the standardization and quota system of education on the Tamils became increasingly evident resulting in tension in the Tamil community. It also became increasingly difficult for Tamils to obtain government employment. The disaffection of the Tamil youth over these policies can only be understood in the light of their traditional emphasis on education and

government services. The most common complaints of the Tamils relate to discrimination in education and employment.

Beginning in the 1970s the Tamils increasingly supported the concept of a separate state of Tamil Eelam comprising much of the northern and eastern area of Sri Lanka. In 1976 the Tamil United Liberation Front (TULF) which had replaced the Federal Party as the dominant Tamil political party, declared itself in favour of a separate state of Tamil Eelam. In the 1977 elections the TULF received a strong majority in the North and a simple majority in the East, signifying the support of the Tamil population of these areas for the concept of separation.

TAMIL DEMAND FOR A SEPARATE STATE

The Tamil demand for a separate state is predicated on the conviction that as an identifiable people with a defined territory, they are entitled to self-determination under international law. They claim that the sovereignty of the Tamil nation which existed in 1621 at the time of the Portuguese conquest reverted to the Tamil community when the legal ties with Great Britain were severed in 1972 and that they are thus asking for restoration of sovereignty.

Until 1833 the successive colonial powers administered the Tamil territory separately from the rest of the country. In that year, the British, for administrative purposes, began administering the island as a common unit. The Tamils maintain that sovereignty passed from the Tamil kingdom to the Portuguese, Dutch and British and that sovereignty continued to reside in the British crown until 1972 when legal ties with Britain were broken. The Tamils maintain that, in view of the boycott by their members of the Constituent Assembly which drafted the 1972 Constitution, they have never given up their sovereignty and the Sinhala nation has not obtained sovereignty over them either by conquest or consent.

A resolution adopted by the TULF at their first national conference in 1976 was the first clear commitment of a Tamil party to a separate state of Eelam. It listed a variety of actions

taken by the Sinhalese majority to the detriment of the Tamils including

- deprivation of the Indian Tamils of citizenship and franchise
- the "Sinhala only" language policy
- State planned colonization of Tamil areas
- giving Buddhism the foremost place under the Constitution
- denial of equal opportunity to Tamils in employment and education
- the systematic cutting off of Ceylon Tamils from the mainstream of Tamil culture in South India
- permitting and unleashing communal violence against Tamils
- terrorising, torturing and imprisoning Tamil youths
- imposing an unacceptable Constitution on the Tamils.

The resolution also referred to the failure of the efforts of various Tamil political parties to win rights through negotiations with successive governments or through entering into pacts with successive Prime Ministers. The resolution ended with the statement that

"The Convention resolves that the restoration and reconstitution of the Free, Sovereign, Secular, Socialist State of TAMIL EELAM based on the right of self-determination inherent to every nation has become inevitable in order to safeguard the very existence of the Tamil nation in this country."

(To be continued)

The Media Scene

A "central news Agency" with Dr. Wickreme Weerasooria at its head, is to be formed to carry out propaganda for the Government in the period leading to the elections.

The need to set up such an organisation is partly an admission that the information Department, the state radio and state-run newspapers and publicity units in the various Ministries have not been effective enough in projecting to the

people the achievements of the Government.

Now a co-ordinated attempt is to be made under a bureaucrat who seems to believe that he is the ideal man for the job.

A similar co-ordinated propaganda campaign for the UNP was carried out during the 1965 election under the direction of Mr. Esmond Wickremesinghe.

The campaigners went to the extent of planting quite a number of fabricated stories in all the four main newspaper groups simultaneously so that many people fell for them.

This was the time that Chinese were claimed to be over-running Sri Lanka!

The UNP won and Mr. Wickremesinghe was awarded the Golden Pen for saving democracy and Press freedom in Sri Lanka.

It is regrettable that journalists were not consulted before seating arrangements for the Press were made in the new Parliament building. This was another display of bureaucratic mind and power over common-sense and common courtesy. So has arisen the need to make structural alterations, which may not be complete before Parliament begins on April 29.

By the way, why were journalists not invited to the lunch given after Parliament met for the last time in the old building? The Press is so much part of Parliament that it would have been a grand gesture to have extended an invitation to the journalists.

Mathematical genius died at 33: widow gets pension at 82

"I am happy at this belated recognition but the help would have proved more useful had it come earlier".

This was the rather wry comment of Janaki Ammal, the 82-year-old widow of the renowned mathematical prodigy, Srinivasa Ramanujan, when she learnt that some State Governments had decided to award her a pension.

Sixty two years after Ramanujan's death in April 1920, at the age of 33, the Madras Port Trust and the State Governments of West Bengal and Andhra have announced a monthly pension to the widow.

Ramanujan's mathematical originality—despite, or perhaps because of, his

lack of a formal university training — was such that professor G. H. Hardy, the acknowledged leader of British Mathematics, remarked "Of his extraordinary gifts there can be no question; in some ways he is the most remarkable mathematician I have ever known."

The help and encouragement of various influential men who were themselves lovers of mathematics made it possible for Ramanujan, a poor clerk in the Madras Port Authority, to be awarded a special scholarship by the University of Madras so that he could devote all his time to mathematics and later to proceed on a scholarship to the University of Cambridge in April 1914.

Call for Racial harmony with Justice

A call for Racial Harmony with Justice has been made by the Clergy of Trincomalee-Batticaloa, at a conference held at Tewatte. Here is the full text of the statement, printed in all three languages, and signed by Fr. Dominic Saminathan, Conference Secretary:

We the priest and Bishop of the Diocese of Trincomalee-Batticaloa, with membership from Sinhala, Tamil and Burgher Communities, having met in conference at Tewatte, are distressed at the recurring communal disturbances in our land resulting in the breakdown of peace and harmony.

Even though the people of Sri Lanka are a multiple group by language, race and religion, history has made us live together as one nation. Within this set-up of one nationhood, God wants us to live as communities reconciling peoples from all directions into one family. For this, a sense of belonging is one of the most treasured elements.

However, we are pained by the deep sense of rejection and

grievance of a large number of the minority, a grievance which has deprived them of their sense of belonging and convinced them that they are victims of injustice. Unless this grievance is dealt with, we fear there can be no lasting peace in the country.

Acknowledging our own failures, we now pledge ourselves to work for peace and harmony with justice for all.

We also call upon the dispensers and guardians of justice in the country, to protect and defend the rights of every citizen with an equal hand. A significant move in this directions would be to recognize Tamil also as an official language of the land.

Let all citizens of the country look upon any minority living in their midst, whether they be Sinhala, Tamil, Muslim or Burgher, as deserving of their special respect, love care and support.

Let compassion and love of neighbour remain the supreme religious values of this island.

Terrorism Act . . .

Continued from page 4

person is concerned with or concerned in any unlawful activity"—I will come to the definition of this unlawful activity later—but all that it requires is that the Minister has reason to believe or the Minister suspects. As I said, it is a subjective decision of the Minister. He then makes a Detention Order which can go up to 18 months and that Detention Order in

volves that a man can be incarcerated without the protection of a Court in any place to be specified by the Minister. . . .

Sir, this is a serious violation of the liberty of the subject. That is why the Supreme Court in the action that preceded this amendment has gone into this matter carefully.

(To be Continued)

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	For seven months ended 31 March 1980	For the accounting year ended 31 March 1981
	Rs. '000	Rs. '000
Share Capital	69,	100,
Perpetual Debentures	460,	585,
Deposits	838,	3,444,
Borrowings	Nil	Nil
Profit before Tax	7,	188,
Profit after Tax	7,	188,
Dividend declared	Nil	25%

DIRECTORS :

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M. R. C. P. (Lond) — Chairman
- Mr. A. Somasundarampillai, B. A., F. C. A. — Managing Director
- Mr. K. Loganathan, B. Sc. — Executive Director
- Mr. K. Nadarajah, B. Sc. Bar-at-Law. Attorney-at-Law — Director
- Mr. C. Mahesan, Attorney-at-Law — Director
- Mr. M. N. Sivasithamparam, Retd. S. L. A. S. — Director

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Telephone : 83259

NEWS BRIEFS

WARRANT OUT FOR ACCUSED POLICE MEN

The Mallakam Magistrate, C. V. Vigneswaran, issued a warrant on two sub-inspectors, a sergeant and 13 constables who failed to turn up before him on 23 March to answer charges of murder, looting and arson allegedly committed by them in June 1981, during the DDC Elections.

'GOVT. POLICIES HAMPER PRODUCTION'

The UNP Govt's policies have hampered local production charged Nallur M.P., M. Sivasithamparam, speaking at the 10th anniversary celebrations of the Kaddavelly-Udupiddy Palm Products Society.

MINISTER PROMISES 100 MORE BUSES TO NORTH

Transport Minister M.H. Mohammed has promised to send 100 more buses to the

North this year. He gave this assurance at the NRTB's Bus Ticket Lottery Draw where he was the Chief Guest.

FOOD STAMPS, DROUGHT RELIEF FOR MANNAR

Food stamps and drought relief will be distributed this month in Mannar which has been badly hit by the prolonged drought. This was decided at a meeting—chaired by the G.A.—at the Mannar Kachcheri.

TAMIL REFUGEES COMPLAIN OF HARASSMENT

Hill-Country Tamils who were re-settled in Vavuniya after the 1977 riots, have complained to the G.A. and the M.P. for Vavuniya that neighbouring Sinhalese villagers are encroaching on their lands and harassing them.

INCENTIVE FOR RELUCTANT TEACHERS

The Jaffna District Development Council has deplored the reluctance of teachers to serve in backward areas like Kilinochchi, Vadamardochy East and the Islands. A resolution calling for incentive schemes to induce teachers to serve in these areas was unanimously passed at the Council's monthly meeting held on 23 March.

NORAD AID WILL CONTINUE

NORAD will continue to aid the Technical Training Institute set up—with a grant of Rs. 1½ lakhs from NORAD—by the Vaddu-koddai Lions Club at Sithan-kerney. NORAD Representative Tor Selvig gave this assurance at a reception held in his honour at the Institute.

RURAL BANK FOR DELFT

The Neduntivu (Delft) Multipurpose Cooperative Society will open a Rural Bank at Delft on 31 March.

SIDDHA PHYSICIANS URGE MINISTER

The North Ceylon Siddha Ayurveda Physicians' Federation has urged the Minister for Ayurveda and the Ayurveda Commissioner to continue to register traditional physicians till the syllabus for the Ayurveda Physicians Examination is available in Tamil.

KAMBAR VILA AT NALLUR

Prof. R. Radhakrishnan from Tamilnadu was the guest of honour at the five day Kambar Festival (24-28th March), at the Gnana-sambanthar Atheenam, Nallur. The Festival was organised by the All Ceylon Kambar Kazhagam.

THREE PLAYS GO ON THE BOARDS

Gnani's Kurukshetra Upa-thesam, a semi-stylised play directed by Maunaguru for the Nataka Aranga Kalloori, went on the boards on 26 March at Veerasingham Hall Jaffna.

The Peradeniya Engineering Faculty presented two plays adapted from novels by Indra Parthasarathy and Jeyakanthan on 28 March at Veerasingham Hall. The performances were in aid of the Fund for hill country Tamil refugees resettled in Kilinochchi.

COLOMBO TO HELP IN LIBRARY RESTORATION

Funds and books will be collected in Colombo from 10-16 May for the Jaffna Public Library burnt down in June 1981. Jaffna Mayor Rajah Visuvanathan will inaugurate the Library Week in Colombo.

PUBLIC LIBRARY FLAG DAY NETS IN OVER 2 LAKHS

College students in Jaffna collected more than Rs. 2 lakhs on Flag Day (25 February) during the Jaffna Public Library Week (22-28 Feb.) according to figures released by the Jaffna Municipal Commissioner.

SWAMI VIPULANANDA'S HOME TO BE PRESERVED

Swami Vipulananda's ancestral home at Karativu (Eastern Province) will be preserved as part of the national cultural heritage, announced Regional Affairs Minister C. Rajadurai when he ceremonially laid the foundation stone for the Swami Vipulananda College of Fine Arts at Kalladi Upodai, Batticaloa on 26 March.

ANONYMOUS THREAT LEADS TO ARRESTS

An anonymous letter threatening a high police official in Vavuniya has allegedly led to several innocent youths being indiscriminately arrested, harassed, kept in detention for 60 hours and then released. These youths live in fear that they may be re-arrested any moment.

MIRJE BRANCH IN VAVUNIYA

The Movement for Inter-Racial Justice and Equality (MIRJE) set up a branch in Vavuniya recently. Rev. Dr. D. J. Kanagaratnam was chosen President.

HOW IS THIS WEEK FOR YOU ?



(April 4 — April 10)

S. Ratnarajah

MESHA — ARIES.

Professional gains after a hard struggle. There will be obstruction to your progress. The advice of the spouse will be of great advantage to circumvent any opposition and you will be able to attain success. Heavy expense in social activities.

RISHABA — TAURUS.

Children will bring you happiness. Successful business transactions and professional lifts can be expected. Peace and harmony in the family. Relations and friends will be helpful. Success in interviews. Favours from government officials.

MITHUNA — GEMINI.

Religious activities will occupy most of your time. Professional gains and favours from superiors can be expected. Speculative luck and financial gains are indicated. There will be minor upsets in the family circle which can be straightened during the week-end.

KATAKA — CANCER.

Interfering outside elements will cause disharmony in the family. Caution required regarding stomach complaints during latter part of the week. Short journeys and financial gains indicated. Hidden enemies will be active in creating trouble for you in the professional sphere. Theft and loss in transit also indicated.

SINHA — LEO.

Be careful about your health during the early part of the week. Gains in business and profession after a hard struggle.

Hidden enemies will try to damage your reputation. Unexpected upsets are indicated in the family circle. Children will be helpful.

KANYA — VIRGO.

Caution required regarding personal health. Beware of accidents, theft and loss. In professional and business matters avoid taking the initiative or fresh investments. Enemies will try to take the upper hand. Superiors will unnecessarily find fault with you.

THULA — LIBRA.

During the early part of the week try your luck in the business and professional spheres. Superiors will be helpful. Peace and harmony will prevail in the family. Children will cause worry. Speculative luck and financial gains are indicated. Members of the opposite sex will be helpful.

VRICHKA — SCORPIO.

Short journeys are indicated for some. Indications of separation from the spouse and children for a short period for some. A profitable week for business transactions and professional enterprises. Calls for financial assistance from friends and relations. Your purse will be taxed.

DHANU — SAGITTARIUS.

Sunday will be a day of worries. Avoid any important engagement. Short journeys in connection with professional and business matters will be undertaken with success. Financial gains and harmony in the family can be expected. Social activities will give you prominence.

MAKARA — CAPRICORN.

Be careful on Monday, Tuesday and Wednesday as you are liable to get into trouble or unnecessary worries. Financial transactions will have to be done with due care. Speculative luck is indicated. The advice and assistance of the spouse will bring you good fortune.

KUMBA — AQUARIUS.

On Thursday and Friday there will be unnecessary worries. Be careful of accidents and displeasure with friends and relations. Enmity in the business and professional fields. Do not confide your secrets to anybody. Family harmony will be disturbed. Expenses heavy.

MEENA — PISCES.

Official and business affairs will take you away from your family for a short time. Health will not be satisfactory. Your enemies will try to take the upperhand but timely intervention of your superiors will help thwart them. Do not interfere with the affairs of your friends or relations as you are liable to get into difficulties.

Talk on Krishnamurti

Mr. C. V. Vigneswaran, District Judge, Mallakam, will give a talk on the impact of Jiddu Krishnamurti on World Religions at Trimmer Hall, Vembadi Road, Jaffna, on Tuesday 6 April at 5-30 p. m.

The talk is being sponsored by the Jaffna Branch of the Theosophical Society.



INTER - UNIVERSITY BASKETBALL CHAMPS

The Jaffna University emerged as champions in the Inter - University basketball tournament played in February 1982.

Standing (Left - right): K. Ratnajeyam (Capt), W. S. Weerasingam, S. David
K. Raviraj, F. N. Saverimuthu.

Front row (Left - right): K. Rajadurai, F. Illanko, N. Aruldas, S. Jeevanadas.

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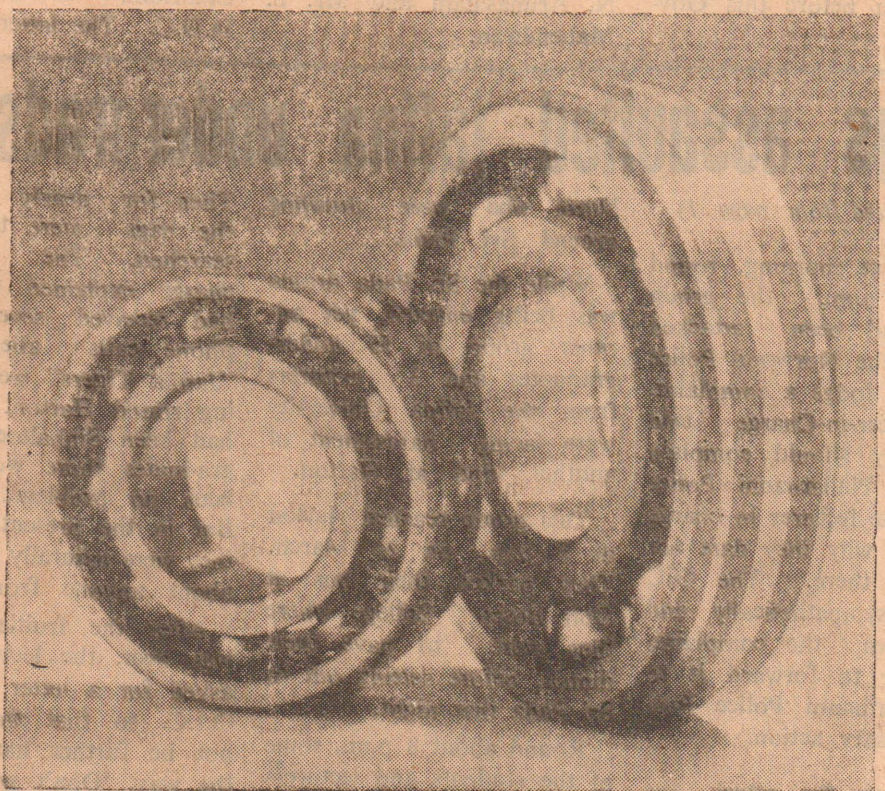
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Saturday Review

SRI LANKA

Going to Kotte will be act of Prostration, Amir told in London

At a largely attended public meeting of Tamils held on Sunday, 21 March at the Wimbledon Tamil Hall, London, Mr. A. Amirthalingam, the TULF leader said that his Party Working Committee would decide as to whether its MPs would go to Kotte, when the Sri Lanka Parliament moves there from Colombo in April.

He was replying to a question from Mr. Krishna Vaikunthavasan who said that it would be demeaning to the Tamilian self-respect, especially in the context of the never-abating incidents of violence against innocent Tamils by the Sri Lankan Security Forces, for the Tamil MPs to attend the Kotte Parliament. In the light of past history, our going to Kotte could also mean acceptance of Sri Lanka sovereignty over the Tamil Nation and a further prostration before this Government.

If the Avarankal Convention in 1978 postponed the '77 election pledge to summon the Tamil Eelam State Assembly, then this was the appropriate time to cut off our connection with the Sri Lanka Parliament itself, once and for all, and set up our own, said Mr. Vaikunthavasan.

Dr. A. G. Sebastiampillai presided over the meeting, which was organized by the TULF England Branch.

Mr. Amirthalingam came to London and attended the 1982 Commonwealth Parliamentary Association Seminar as the sole representative of the Sri Lanka Branch and was guest of the CPA for the full duration of the Seminar from 2nd March—20 March. It is apparent that his choice was with the approval of Mr. Jayawardene.

Among others who spoke were Dr. S. Srinivasan, Mr. N. Arunasalam and Mr. S. Mahendiran.

Thugs assaulted Jaffna undergrads...

(Continued from page 1)

The next morning, round about 9 a.m., the group which had been attacked went to the Norwood Police Station to lodge a complaint. The Officer-in-Charge told them they should complain to the Nallathanni Police Post. The lecturer in charge explained why they dare not go back there. The OIC listened sympathetically and took down the complaint, promising to forward it to the Nallathanni Police Post for necessary action.

Deploping the attack, the OIC told them he felt very sorry, as a Sinhalese, about the whole affair as thousands of Buddhist pilgrims visit Nagadeepa in the North even now without running into such violence or hostility. He added that his police station had been flooded with telephone calls earlier, asking him to check up on strangers from the

North who were prowling around Sri Pada.

While the Sri Pada drama was being enacted, yet another group of 55 undergraduates and 3 lecturers from the Jaffna University were facing harassment of another kind at Hatton.

This group reached Hatton at 3 p.m., on 24 March. They parked their bus at Don Bosco College where they were to have their dinner, before setting out to Sri Pada that night.

Round about 8 p.m., some of the students and lecturers were seated in the bus when two persons in civils came up and asked 'Tigers, how dare you come here?' They appeared to be under the influence of liquor, according to eye-witnesses.

Identifying themselves as Police officers, they ordered the driver to drive the bus to the Hatton Police Station.

Then for nearly 1½ hours, the bags were thoroughly searched. The Officer-in-charge explained that they had received several telephone calls alleging that "Jaffna Tigers" were prowling round Hatton. If they had been Sinhalese undergraduates there would have been no problem, he said. But in the present situation they were naturally suspicious about anyone from Jaffna.

After the fruitless search was over, the lecturers had asked for a letter from the O.I.C. so that they would not be further harassed on the way. 'Don't worry' was the reply. 'Just mention that the Hatton Police has checked on you. We'll inform the other police stations that we have okayed you.'

The University group was so upset by the whole episode, they dropped the idea of going to Sri Pada and proceeded straight to Kandy instead.

Amir denies secret pact with Govt.

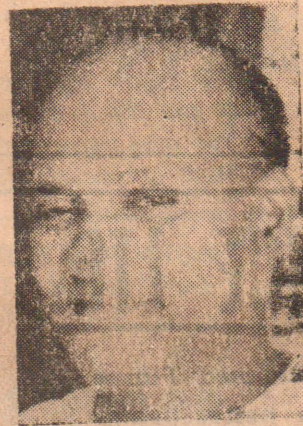
(By our City Reporter)

SECRETARY-GENERAL OF THE TAMIL UNITED LIBERATION FRONT, MR. A. AMIRTHALINGAM SPEAKING AT THE CONCLUSION OF THE PRAYER MEETING HELD ON 31 MARCH 1982, AT THE CHELVANAYAKAM MEMORIAL, JAFFNA, TO COMMEMORATE THE MEMORY OF THE LATE S. J. V. CHELVANAYAKAM, CATEGORICALLY DENIED THAT THE TULF HAD AGREED WITH THE GOVERNMENT ON A MORATORIUM ON EELAM. HE DESCRIBED THE ALLEGATION AS A WRETCHED CANARD BANDIED ABOUT BY INTERESTED PARTIES BOTH HERE AND ABROAD.

The prayer meeting organised by the Thanthai Chelva Memorial Trust, is now an annual event, and this year, it marked the 84th birth anniversary of the late Chelvanayakam, and also the first death anniversary of Mr. S. Kathiravelupillai, former M.P., for Kopay and a TULF theoretician.

Mr. Amirthalingam pledged total commitment to the legacy of Chelvanayakam and made a spirited defence of his present position and that of the TULF.

The tone for Mr. Amirthalingam's speech was perhaps set by Mr. Thangathurai, former M.P., for Muthur and the present Chairman of Trincomalee D.D.C. The latter ventured



"No moratorium"

to give expression to the widespread disillusionment among the Tamils, particularly the youth, in regard to the present stalemate situation. He further remarked that the late Chelvanayakam had, towards the end of his life, abandoned hopes in negotiations. Mr. Thangathurai appealed to the TULF leadership that even if they considered negotiations with the government imperative under the exigencies of a given situation, such negotiations should be brought to a swift and speedy conclusion. A prolonged phase of negotiations would only weaken the liberation movement in the long run, he concluded.

Mr. Amirthalingam said that there was no truth in the stories that there was a pact between the government and the TULF. He further denied that the TULF had agreed with the government on a six-month moratorium on Eelam. He mentioned that he had occasion to refute these charges at a

meeting in London, during his recent visit there, in the presence of several Tamils including Mr. Vaikunthavasan. The recent negotiations that began in the wake of 1981 violence, had three objectives, according to Mr. Amirthalingam:

1. To solve the immediate problems of the Tamils and protect them from recurring racial violence.
2. To get the support of all the political parties in the country to put an end to the recurrence of racial violence.
3. To take action for effective implementation of the D.D.C Act to enable the fruitful functioning of the elected councils.

Mr. Amirthalingam also dealt at length with his long association with and his political apprenticeship under the late leader, beginning from his undergraduate days and lasting until the death of Mr. Chelvanayakam on 26th April 1977 - a period of over thirty years. Among Mr. Chelvanayakam's chief merits were his consistency and his capacity to resist being swayed by ephemeral pressures brought on by inconsistent groups straying occasionally into politics.

Making a pointed reply to Mr. Thangathurai, Mr. Amirthalingam declared that Mr. Chelvanayakam never hesitated to negotiate, for a true satyagrahi eschewed violence, but never avoided negotiation as a means to finding a solution to problems. He recalled how Mr. Chelvanayakam had led a TULF delegation that included himself, to meet Mrs. Sirimavo Bandaranaike and Mr. Felix Dias Bandaranaike, for negotiations at the request of the former Prime Minister, in March 1977 barely a month before his death.