

# Saturday Review

## SRI LANKA

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# 'Massacre' of the Innocents!

The campaign launched by the Mothers of Jaffna, fully supported by the SATURDAY REVIEW, to secure the immediate release of the nearly 500 Tamil youths held by the autho-

rities as virtual hostages in the Sinhalese South since early August appears to have been a resounding success.

The Minister of National Security Mr. Lalith Athu-

lathmudali announced on 28th August (according to reports in the State-controlled Daily News and other newspapers) that 'only 124 are now held' of the '500 suspects taken into custody from Valvettiturai and Point Pedro and detained at the Southern Command Army Camp at Boosa (near Galle)'.

The Minister said the investigators were 'satisfied' that those released were 'not involved in any terrorist activities'.

President Jayewardene's Government had taken immediate cognizance of the campaign and there had been a flurry of contacts between Colombo and the Government Agent of Jaffna, Mr. M. Panchalingam, to sort out matters.

Observers in Colombo had noted a deep concern within Government circles to prevent the development of a Welikade-like situation at Boosa, about which possibility the SATURDAY REVIEW gave warning in the last issue.

Since the first public protest by the Mothers of Jaffna which took the form of a "padayatra" through the town on 24th August, the much harried G.A. had been under strong pressure to convey to the Government the grave concern of the people of the North over the continued detention of the youths.

On the afternoon of 24th August, the G.A. conveyed to a deputation of mothers the assurance given by the Minister of National Security, Mr. Lalith Athulathmudali that the inquiries into the cases of those under detention would be expedited.

On 28th August, the Minister visited Jaffna to discuss the situation with the G.A.

That "complete innocence" has been a factor which prompted the release of the majority of the detained youths is a very disturbing feature.

We at the SATURDAY REVIEW do not condone violence of any kind.

But we are very concerned when innocent youths are

arrested, taken to distant places, detained for long periods under trying conditions, "interrogated" and then released.

True, the Security Forces in the North find it extremely difficult to distinguish between those who are in the separatist movement and those who are not.

That is the problem they have to tackle—but not through indiscriminate arrests.

Imagine the impact such an experience could have on any innocent youth.

Such arrests only serve to complicate the security situation in the North—and make a settlement of the National Question that much more difficult, because the chances are that any youth harried in this manner is likely, through anger and frustration, to join the ranks of the militants.

How many remember that the hard core of the militants came from the 42 youths who were detained for a long period under Mrs. Sirima Bandaranaike's regime on flimsy evidence?

## 'MINDLESS EXTREMISM'

The Times of India had this to say on the recent incidents in Jaffna:

The frenzied blasting of the northern coastal town of Valvettiturai by the Sri Lankan navy is as shocking as it is deplorable. A national navy does not reduce its own towns to near-oblivion, however grave the provocation. The Sri Lankan authorities would explain the action as a "reprisal" against the killing of naval personnel by Tamil Tigers. But that cannot justify this kind of indiscriminate ferocity on the part of an armed force. It is reminiscent of the tactic of wiping out whole settlements in the name of hunting guerrillas during the Vietnam war. By this logic Colombo will treat a large area of northern Sri Lanka as "enemy territory" and destroy what hope there might still be for it to come to terms with the Tamil part of the island's population and preserve its unity. To say this is not to excuse the activities of the Tamil extremists.

(Continued on Page 12)

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# Saturday Review

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EDITOR  
GAMINI NAVARATNE

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## SPORTS

Jaffna never had it so good in Sports as in the late fifties and early sixties. It bustled with Sports activities of every sort that the Jaffna Sports lovers were treated to some sumptuous fare.

Of all the Sports activities then, what the Jaffna Sports fans eagerly looked forward to was the LAW MEDICAL CRICKET ENCOUNTER- an annual feature during those hectic years.

The LAW - MEDICAL CRICKET ENCOUNTER was a BIG Social Event in Jaffna and 'booze' flowed freely from the 'tankards' of the rival camps, and friends, well-wishers and all liberally regaled themselves with bouts of the brew that inebriates nay that cheers. Even the LEGAL WITS who could hardly be heard in the precincts of the courts were seen refuting the arguments-gesticulating all the while in the wild manner of an African Tribal dancer. The Medicos too proved equal to the task. Some Medicos who more often than not were reserved and kept a stiff upper lip began to mingle freely after deep indulgence in the AQUATIC SPORTS. Not to be outdone, they poured forth a never ending stream of Medical terms and epithets that the common man stood petrified in bewildered stupidity at such Verbal barrage.

The writer reminisces one of these ENCOUNTERS in which the SCALP-ELS CLIPPED THE EAGLES' WING. Here is the account of the match, 'penned' by the writer a little

over two decades back. We hope it will prove interesting and bring back to mind nostalgic memories of the Medico-LEGAL veterans.

The account runs thus... THE HEALING KNIFE taking on the LEGAL WITS in a one day encounter at the age old game of the willow proved their skill and superiority in every department when they humbled the latter bringing them down on their haunches twice in the day for poor scores and frightening them out of their wits.

The Medicos won the toss and elected to commence their operation on the coarse and brown surface laid so well for such an occasion. When two of the KNIGHTS walked up to the THEATRE to commence the attack one wondered whether these two would survive the ordeal of the LEGAL WITS, spread-eagled all around the 'operating table' Rasiah made too hasty an incision and made a quick retreat to the pavilion with the score at 12.

Burly Thuraisingham rushed in to fill in the breach with dexterous Mariathan to assist him from the other end. Thuraisingham set about the task in gay abandon which soon had all the legal men gazing at him with such awe and wonder that one had begun to doubt whether the lawyers had for a moment forgotten the role they had to play. The pair handled the situation so ably well that the score mounted up to a decent 137 at which juncture Mariathan with his individual best of 69

was packed back to the Doctors, camp by a rare combination of Legal 'acrobats' Alfred cum Nagarajah.

Silva as fresh as a lily walked in to render assistance to Thuraisingham. Silva was not to stay there for long for the evergreen lawyer Jimmy Rajaratnam dealt a knock-out blow and had him on the mat for the mandatory count. After Silva's failure to render him assistance. Thuraisingham had for brief intervals obtained the

services of Joseph, Gunaratnam and Sivagurunathan. When the last of the five Knights, Sivagurunathan, went in ambi-dextrous Thuraisingham had more or less completed the arduous task which took a good 150 minutes and the net result being a Mammoth 207. Thuraisingham was the all Conquering 'LANCLOT' in the day's operation with a gallant 104 to his credit. From the Lawyers camp, Alfred and Jimmy did all the damage claiming five victims among them.

## NEWS BRIEFS

### D. I. G. (N.R.)

Mr. Tyrell Gunatileke has been appointed D. I. G. (Northern Range) in succession to Mr. Frank Silva. He will operate from Colombo.

### SIR RAZEEL FAREED

Sir Razeel Fareed died on 24.8.84. He was a prominent Muslim who was active in the political arena for a long time.

### S. P. VAVUNIYA

Four employees of the Vavuniya SP's office have been taken into custody in connection with the killing of S.P. Arthur Herath.

### DISPLACED AT V.V.T.

The Gurunagar Fisheries Development Society has donated foodstuffs and other commodities amounting to nearly Rs. 5,000/- towards the rehabilitation of those displaced at V.V.T.

### ANNUAL FESTIVALS

The Annual Festival of the Chankanai East Periya Valavu Murugamoorthy

Temple commenced on 31.8.84 with the flag hoisting ceremony and goes on till 8.9.84.

The Church of Our Lady of Refuge, Jaffna, will celebrate its annual feast on 8.9.84. The Novenas preparatory to the feast commenced on 30.8.84.

The Annual Festival of the Viyaparimoolai Sithi Vinayagar Temple will commence on 1.9.84 with the flag hoisting ceremony and continue for 10 days.

### METHODIST SYNOD

At the Annual meeting of the Methodist Church in Colombo, the Methodist Chief said that it is imperative that a political solution be found to the ethnic problems besetting Sri Lanka and restore a climate of peace.

### MOTHER TERESA

Mother Teresa who celebrated her 74th Birthday on 27.8.84 is due to visit Sri Lanka this month to open a Home for the Welfare of Destitutes in Chekku Street, Colombo.

## Words of Wisdom

"The art of silence is taught by life's many ills."

— Seneca

"Talking comes by nature, silence by understanding."

— A. B. Cheales

"There are some silent people who are more interesting than the best talkers."

— Disraeli

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July-August is the festival season in the North, just as it is in the South, when the people in the mass participate in special poojas and peraheras.

In the South, The Dalada Perahera in Kandy and the Ceremonies at Kataragama are the highlights of the season.

In the North, the festivities reach their climax at the historic Kandasamy Kovil at Nallur.

Basically, at most of these festivities — and at other times as well — the Sinhalese and the Tamil people worship the same gods and deities, though many Sinhalese Buddhists would not openly admit it.

(This is the second in the series of articles introducing the North of Sri Lanka to the South. The first appeared on 18th August)

For instance, why do Sinhalese Buddhists go to Kataragama? True, first they pay homage to the Buddha at the Kiri Vehera (Stupa) a few hundred yards from the shrine of Skanda, but their main mission is to seek favours

from, or offer thanksgiving for favours already granted by, a Hindu god.

Hindu deities are associated even with the Dalada Perahera.

Among Sinhalese Buddhists, how many of those who made the pilgrimage to Nagadipa (Nainativu) in strifeless times cared to visit the Nallur Kovil, the "Kataragama of the North"?

Or, is it that the Skanda who presides over Kataragama different from the deity at Nallur?

Just as some Sinhalese Buddhists tend to regard the Buddha as one of them, forgetting that he was an Indian who is also worshipped by Hindus as an avatar of Vishnu and that Buddhism is an offshoot of Hinduism.

This religious affinity between the two main communities that inhabit this blessed or is it cursed? land is something which is rarely acknowledged or stressed by the political leaders on either side.

Rather, these leaders, especially from among the Sinhalese side, have continued to harp on a religious exclusiveness that has served to divide the nation.

Not a drop of blood has been shed in the propagation of Buddhism in the world; it has been rightly claimed, but plenty of blood has been shed in Sri Lanka in the name of Sinhalese Buddhism!

In the South, all the festivals were held with the usual pomp and pageantry and gaiety. In Kandy, President Jayewardene himself was present to view the Perahera from the Octagon, like the Kings of old.

What a healing effect it could have had if the President had been present at the final day of the

Nallur festival last Saturday? After all, Mr. Jayewardene has taken part in poojas at Kataragama Or, as I have asked earlier in this article, is the deity at Kataragama different from him at Nallur?

The wanton destruction caused at Valvettiturai by the forces expected to maintain law and order, whatever the provocation, added to the suffering of the civilian population, who have been called upon to pay a heavy price for apparently not delivering to the authorities all the "Terrorists" bound hand and foot

by **Gamini Navaratne**

Come to think of it, the President of Sri Lanka has visited the North only twice since 1976 and that, too, for election purposes. Of whom is the all-powerful President afraid?

Or is it simply that he has no time for such visits? But, then, he has gone abroad eight times in the past eight years.

In the North, there was little gaiety this time. August had been a particularly bad month with fear and anxiety stalking the land.

as the ineffective Minister of National Security, Mr. Lalith Athulathmudali would very much like.

Because of the security situation, the ceremonies at Nallur, which began on 2nd August, were concluded each day by 6 p. m. to enable the people to get home before dark. In normal times, the ceremonies went on till late in the night.

I was perhaps the only person from the South to be a participant this year.

(To be continued)

## Continuity of Yugoslav - Indian Summit

The world heard of Josip Broz Tito as the leader of the freedom struggle a small Balkan country in the course of the Second World War. Jawaharlal Nehru, together with Mahatma Gandhi, led the non-violent struggle of the Indian people for freedom from colonial oppression and was the first Prime Minister of independent India. The two statesmen, who became figures of international standing, laid solid foundations for Yugoslav-Indian friendship. That was why Nehru's daughter, Indira Gandhi was given a warm reception by the Yugoslavs as early as in June 1954, when she accompanied her father who, as Tito's guest, was visiting the Adriatic island of Brioni.

The forthcoming visit to India by president of the Yugoslav state Presidency, Vezelin Djuranovic will bear out the continuity of political dialogue between the two countries and of their joint international activities.

The decades long closeness between India and Yugoslavia is inseparable from the policy of non-alignment. In 1956,

also on Brioni, Nehru, Nasser and Tito held one of the most important meetings at which foundations were laid for non-alignment. Meanwhile, the policy of non-alignment has been adopted as their credo by more than one hundred countries all over the world, and has become the prime mover of change in international political, economic cultural relations.

A top-level Yugoslav-Indian meeting was last held in 1983 when Prime Minister Indira Gandhi visited Belgrade on her first journey abroad after the Seventh Non-Aligned Summit.

In Belgrade, she addressed the Sixth United Nations conference on Trade and Development (UNCTAD), setting forth the views of non-aligned countries on the world economic situation. She also met Yugoslav leaders and discussed all major international issues

and prospects for promotion of bilateral co-operation.

Joint Indian-Yugoslav endeavours has always focused on peace, on the initiation of universal disarmament and a stepped-up development of countries of the South.

Both countries have always condemned bloc-confrontation and the use of force and pressures in international relations. They have always stood for

reaffirmation of the United Nations' role in maintaining peace and promoting international cooperation, as well as in dealing with world problems.

India and Yugoslavia are striving for a peaceful settlement of the Iraq-Iran war, which not only causes enormous harm to these two non-aligned countries but also threatens to turn into a regional, and probably even wider conflict. They are also active in dealing with the

Middle East crisis, including the ensurance of legitimate rights to the Palestinian people, the Afghanistan problem and other questions.

Many concrete initiatives have originated from among the non-aligned countries, with Belgrade and New Delhi being always among the most active members in this regard. Responding to the toast by the Yugoslav Prime Minister Milka Planinc at dinner during

the stay in Belgrade in June last year, Prime Minister Indira Gandhi used these words to describe the importance of the movement of non-alignment: "Its voice has always been a voice of reason and good-will, and it was listened to with appreciation even among aligned countries."

The excellent political relations existing between

(Continued on page 10)

by **Dusan Reljic**

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# The Need for Greater Information

The Editor,  
SATURDAY REVIEW.

"In a great democracy such as ours the outstanding need of the hour is greater information and greater tolerance. Sincere efforts at enlightenment and education by the Press are more important than self-appointed leadership" - Roy. W. Howard.

How true indeed are the above words in the present context of affairs in our land. At a time when the virtues of democracy are systematically and ruthlessly eroded by the custodians of democracy and in the name of democracy, it is a pity that Press has been subjected to every form of change under the different governments during the past. The Press is, after all, the voice of the people in a democratic society. Of course, there are certain instances where a section of the Press has been playing second fiddle to the ruling parties. By such an act some journalists, who call themselves journalists, have unwittingly dug the grave of a free Press. But it doesn't warrant an anti-democratic measure by the State against the Press. The im-

pending blow that would befall the Press is the abolition of pseudonym. Why does a person like to use a pseudonym? The answer is quite simple. He wants to express his views without any publicity to himself. He seeks publicity only for the views he holds. As long as the views expressed have some value or benefit either to the ruler or to the ruled, what difference does it make as to who said it. There are instances when the information cannot be furnished with the information about the author. Maybe through fear of repercussions or due to the fact the author would like to remain silent. It cannot be called an act of cowardice on the part of the author! A true journalist will never hesitate to risk his own life even if it comes to the question of exposing some truth which could bring disaster to the nation. Today our literature is so full of valuable contributions by authors unknown. Though several poets had opted to remain anonymous, their works have enriched our literature. They did so to share their knowledge with

their fellow-men and not to seek publicity for themselves.

Likewise those who write to the Press prefer to remain unknown and do a silent service. Even today one may find when reporting or quoting the source of information, reference to "a leading spokesman of the government or of the party". Doesn't that constitute another form of remaining anonymous? It has been an accepted standard in national and international press circles. If the State has the right to declare that it will not divulge the source of information or the informant over a matter that may affect national security, why cannot the Fourth Estate pre-

ney General, will only enable the government to enact a law that will be observed more in the breach than the observance.

How will an editor of a paper verify whether an article or a letter received by him with a name and address and signed is not from a fictitious writer, how will he or even the government find him out if and when they come to know that the contribution was from a fictitious writer?

Editors select articles and letters from among hundreds of contributions not on the ground that they had been written by fictitious and any-

This law won't do credit even to any primitive community. It has to be dropped without wasting any further time, labour and money on the part of the government.

Arul

Colombo 13.

## WOMEN'S VOICE

The Editor,  
SATURDAY REVIEW.

The Women of Jaffna held a protest march on the 24th of to appeal for the release August of their children taken into custody by the army of August 5th 1984 at Valvettiturai. Our information is that the parents were asked to produce their sons for checking of their identities, but that instead, they were detained and sent by jeeps and trucks to other areas.

The Voice of Women in solidarity with the Women of Jaffna express their deep concern over this grave incident. We would urge you to look into this matter and to take immediate steps to release those who are innocent and to inform the parents of the whereabouts of those who are detained.

Bernadeen Silva  
for Kantha Handa

## Non-Violence

The Editor,  
SATURDAY REVIEW.

In some of your issues many suggestions were made to persuade people to accept non-violence to achieve the goal of National harmony. Even though we all do not accept the application of violence for the protest against injustice, we have to review the counter-action taken against non-violence by the Governments at various periods. The satyagraha action was smashed by state terrorism which had the blessings of the Governments.

There is not denying that satyagraha will succeed but the brutal counter actions in the past have made way for the present violence which the common man has to compulsorily support, considering many aspects

V. Chandrabalan

Kokuvil.

# LETTERS

serve the right to protect its informant? Why this double standard if this country has a "five star democracy"? If the custodians of democracy are true practitioners of their precepts, such a draconian measure wouldn't have been adopted. The most ironical aspect of the issue is that such a regressive measure is to be adopted by a Minister, who himself has been a journalist.

A. S. Poovendiran  
Karaveddy.

## IMPERVIOUS

The Editor,  
SATURDAY REVIEW.

The Cabinet, it was reported in the Press, has authorised the Minister of Justice to proceed with the amendments to the Sri Lanka Press Council Law, in spite of the severe criticism by the public and the press against the proposal to ban pseudonyms by the writers and members of the public.

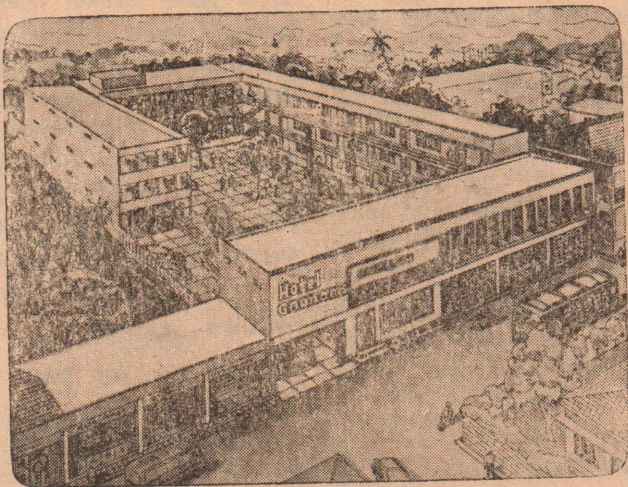
The decision of the Cabinet only show the government is impervious to public criticism and does not care a tuppence for public opinion.

Apart from that, the proposed amendments, even with the new amendments after the ruling of the Attor-

nous writers but on the subject matter and the way it had been presented. They take responsibility for publishing the articles or letters.

Then why enact laws to find out who had written the letters or the articles? Can any member of the present Cabinet which has approved the proposal to ban pseudonyms, if he were to become an Editor of a paper, find out whether an article or letter sent to him was not written by a fictitious writer? And if he had published such a letter, in good faith, will be able to trace the culprit? Will the government be able to trace him? How much will it have to spend in tracing him? Ultimately it will have to go to the editor for the responsibility of publishing which is there at present. Then why enact this law? Is the law going to give the editors any divine power to find out whether an article or letter has been written by a fictitious writer? If it is so, then, there will be justification in enacting this law. If not, why enact this ineffective and redundant law and make it a laughing matter besides incurring the displeasure of the public and the press?

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# Some Aspects of Arrest and

## Pre-trial Detention

A country tends to develop a legal system which accords with its needs. Geography, ecology, distribution of population, the degree of industrialisation, history, culture, custom and religion may each play a part. It will be a mistake to assume that something which works well in one country will necessarily do so in another. The area of arrest and pre-trial detention is no exception. Even so, certain common problems tend to emerge and I shall deal with some of these in this paper.

A person who is under arrest is deprived effectively of his liberty. In general he is not free to go where he wishes to go or to see the people he wishes to see or to do the things he wishes to do. To give one person the right to arrest another is to give him a very considerable power over the person arrested. The Australian Law Reform Commission recently had this to say on the subject of arrest.

"Arrest has disadvantages for the State as well as for the person arrested. These are obvious enough. Our society quite rightly puts a premium on freedom of movement. Arrest is the complete negation of freedom. As a result it casts a considerable onus on those who would justify it. Further, arrests cost the state a considerable amount of money, both in absolute terms and as compared to other ways of bringing people to court. Innumerable man hours are spent in transporting, guarding and processing the arrestee.

American experience suggests that an arrest costs the state on average five times the cost of a summons. One further disadvantage of arrest which it is appropriate to mention is the fact that there is strong disapproval in many parts of society, of any one who has an arrest record. This may take the form of social ostracism, dismissal from employment or withdrawal of commercial credit."

Having said this it is nevertheless clear that members of the police force must have the power to arrest if good order is to be preserved in the community. The problems are to ensure, so far as possible, in the first place that it is not abused.

Lawyers instinctively think of the problem in terms of laws governing the right to arrest, the manner of arrest and the action required to be taken after the arrest. Before passing to these matters I venture one observation of a non-legal nature: and that is to say that in my view there is no substitute for a well trained competent police force. If the members of a police force are taught during their basic training and periodically reminded during their service of the drastic nature of the power to arrest. If they are taught to treat arrest as a last resort, and in fact they do so, the practice

concerning arrest will tend to be satisfactory, whatever the state of the law. In the absence of a well trained police force the situation concerning arrest will tend to be unsatisfactory, no matter how enlightened the law may be. That is not to say, however, that the law is irrelevant. It is a considerable advantage to any community — indeed one may say

strong suspicion on reasonable grounds that a person has committed a crime without having a belief that he has done so.

I think that a genuine suspicion on reasonable grounds should satisfy the first criterion for arrest. Whether an arresting officer entertains an actual belief that a person

minating circumstances which generate a genuine and reasonable suspicion which if not acted upon, may result in an offender escaping justice. Moreover the test of belief tends to promote a certain cynicism on the part of arresting officers by tempting them to say that they entertain a belief, whether they do so or not.

I do not think that reasonable suspicion should be sufficient on its own to justify arrest. I think there should be a second criterion, namely that the arresting officer believes on reasonable grounds that proceedings by way of summons would be ineffective. This requires the police officer on the spot to consider whether proceedings by way of summons are feasible; and this raises for discussion the purposes of arrest. Historically the main purpose is to take the arrested person before a court at the first opportunity. It must be acknowledged also, I think, that another purpose in many cases is to place under police control the person found offending and thus bring to an immediate end his criminal enterprise. In many cases where a person is found committing a breach of the peace, arrest will be immediately

(Continued on page 8)

by **Xavier Connor**

*Xavier Connor is a Judge of the Supreme Court of Australian Capital Territory and Federal Court Australia. This is an excerpt from a paper prepared by him.*

*Incidentally Arrest and pre-trial Detention were the theme of the 5th international Seminar Conducted by UNAFEL in February, March 1980.*

a necessity — to have clear and satisfactory laws concerning such an important matter as arrest. The words of Stephen J. in *Re Castioni* are particularly apposite to statutes dealing with arrest. Speaking of statutes in general Stephen J. said in that case;

".... It is not enough to a degree of precision which a person reading in good faith can understand; but it is necessary to attain if possible to a degree of precision which a person reading in bad faith cannot misunderstand. It is all the better if he cannot pretend to misunderstand it."

### Criteria for arrests

The first concern is to determine the criteria for the power to arrest. The test is usually formulated in terms of belief or suspicion on reasonable grounds that a person has committed a crime. It is some times assumed that it is a matter of little consequence whether the test is belief or suspicion. I do not think that belief and suspicion can be treated as synonyms without doing violence to the ordinary meaning of each word. Belief involves a state of mind which goes beyond suspicion. In the present context it means that the person entertaining the belief thinks that the person to be arrested has actually committed the crime. On the other hand a police officer may entertain a

has committed a crime may vary greatly with the individual officer depending on his temperament and his experience. A police officer may have believed on previous occasions that a person had committed a crime only to discover from subsequent investigation that his belief was mistaken. Such an officer may be wary of forming a belief even in the face of what appear to be incriminating

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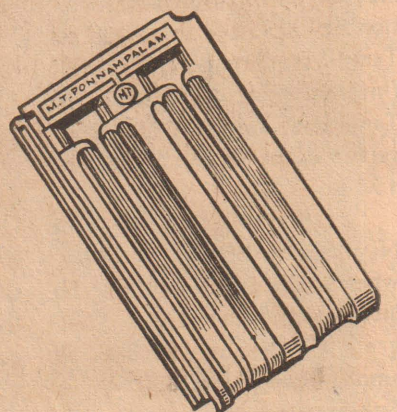
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# Fr. Thaninayagam 'put

"Father Thaninayagam will always remain in my memory as a man of strength, a source of energy, a fire of inspiration. I can never forget the handsome head with the broad forehead, the penetrating eyes, the proud mien, the firm mouth—all characteristic of a sharp intelligence, an enormous will, deep knowledge and broad education, a sense of purpose," writes Prof. Kamil V. Zvelebil of the University of Utrecht, in "Tamilaram", a volume of Tributes and Reminiscences, dedicated to the memory of Father Xavier S. Thaninayagam and published by Theepam Institute of Jaffna.

"I have known him for a number of years before I first met him in person. When Tamil Culture was still a young journal, and while I was still a young beginning Dravidianist and Tamilologist, we exchanged long letters, and not only on matters of scholarship, but also on such more intimate problems of life, faith, philosophy and religion ..... When he published his outstanding book on nature in classical Tamil poetry, I reviewed it eagerly and indeed very positively on the pages of Archiv Orientalni, a journal published by the Oriental Institute in Prague where I was then active. And thus, in these years of our first contacts by correspondence, the germ of the idea was born among the three of us - Father Thaninayagam, Prof. V. I. Subramaniam and myself - to organize an international association of scholars devoted to Tamil studies. The IATR (International Association of Tamil Research) was first conceived of between 1958 and 1962.

"I first met Prof. Thaninayagam in Delhi in 1964, when I was a delegate at the International Orientalist Congress. By then it was decided among Thaninayagam, V. I. Subramaniam and myself, and I am certain, among a number of other scholars in the field with whom Thaninayagam must have been in lively contact either by person or correspondence, that we shall lay the foundation stones to the IATR then and there. I remember well the discussions

we had about the orientation and character of the IATR: long before it was actually founded, and from its very beginning, we agreed on three guiding principles for the Association: it must be truly international, truly scholarly and truly critical. Though there might have been some slight differences among us concerning other matters, these three principles were never questioned. They were accepted by others too, who participated in the first sessions and activities of the Association: Jean Filliozat, M. Varadarajan, F. B. J. Kuiper, R. E. Asher and others. The one true spirit moves behind the activities of the IATR, and its spiritual father was, indeed, Thaninayagam. His sound judgement and his great international vision were coupled with his honest, warm and genuine Tamil nationalism."

He concludes his tribute thus: "Whenever I subsequently met Thaninayagam in Madras, in Paris, in Madras again - he always had words of encouragement for my work and of friendship for me personally. I always regarded him as a great man, with mixed feelings of admiration, awe and affection. His love of Tamil was fierce but critical, for he had supreme regard for truth."

The late Prof. K. Kailasapathy who in fact inspired this volume speaks of Father Thaninayagam as "a scholar not merely content with elucidation and exposition but intent on doing his best to a noble cause." He writes, "The gentle scholar who spoke of the 'sweetness' of Tamil Language and the greatness of life of altruistic love was at the same time capable of defending a cause and if need be fighting intolerance and injustice. He was not one of those proverbial scholars living in their secluded ivory towers. It is the deep concern for the people who create and perpetuate cultural ideals that inevitably led him to study contemporary Tamil groups in many parts of the world. He pioneered studies in this area and wrote a number of original papers that focussed attention on the geographical distribution and demographic statistics of

Tamil speakers or groups of Tamil descent in nearly twenty countries. In fact his idea for an International Association of Tamil Research was itself a logical outcome of his abiding interest in the Tamil 'diaspora'" (meaning dispersion). However, he adds "Father's espousal of the Tamil cause should not be confused with the sort of cultural chauvinism that is rampant in the Tamil socio-political scene. He arrived at Tamil cultural studies after a prolonged period of study in Europe, as a result of which he was able to apply the comparative method in his inquiry into classical Tamil Literature and philosophy: his researches were characterized by comparisons that transcended national boundaries. While writing



with eloquence and passion on Tamil culture what he cherished most was the sense of universality that abound in Tamil literature. The lines of an ancient Tamil bard that Father Thaninayagam popularised through his innumerable lectures in the countries he visited and which he made central to his thesis was the well known epigram of Kaniyam Poonkunran:

"Every country is my country  
Every man is my kinsman"

As a comparativist Thaninayagam had very few peers. His brilliant lecture "Indian Thought and Roman Stoicism" delivered at the University of Malaysia (1962) on his assumption of duties as Professor of Indian Studies testifies to his mastery of the comparative method."

He concludes that Father Thaninayagam fulfilled the urgent needs of the world

of Tamil studies, quoting Max Muller's dictum on pioneers and path-finders which, he says, seems apposite:

"Great men, depend upon it, do not come down from the sky like shooting stars. They come in the fulness of time, and if we want to understand their true character, we must try to understand that fulness of time, that is, the time that lay behind them and the time that lay before them".

Prof. K. Sivathamby of the University of Jaffna recalls that "at a time when within India the Tamils were striving to establish their political identity as a nationality, at a time when in Sri Lanka the Tamils were demanding their acceptance within the national body politic as a legitimate minority group needing constitutional safeguards and at a time when in Malaysia and Singapore the

an inexorable fate that drove him away. No one at Peradeniya wanted him to go. We all knew that a certain richness in the life at the University would be lost by his departure. But in the circumstances in which we all felt helpless, no one could open his mouth and tell him to stay.

"We never discussed communal harmony together. But he and I talked together of the points of contact between the culture of the Tamils and the culture of the Sinhalese. How one had enriched the other and could do so in the future. But this knowledge had to be spread among the people, said Father Thaninayagam. With this end in view he proposed a journal, especially devoted to research in Sinhala-Tamil culture. He was hoping to organise such

Today is the fourth death anniversary of Father Xavier Stanislaus Thaninayagam, one of the foremost Tamil scholars and theologians.

On this occasion, we reproduce some excerpts from tributes and reminiscences dedicated to his memory published in 'Tamilaram'.

Tamilians felt the necessity of the continuity of their religio-linguistic traditions as the only safeguard for the preservation of their ethnicity, the formation of the IATR, the international status it achieved, and the past histories it recalled provided the struggling Tamils with confidence in themselves and with moral support for their voiced and unvoiced claims. History supported politics. To the thousands of Tamils of India, Sri Lanka and Malaysia caught in the politics of their assertiveness and or of survival, Father Thaninayagam, the leading figure in the IATR, became the symbol of their aspirations.

Prof. Ediriweera Sarachchandra says that "Father Thaninayagam left the University of Peradeniya and went to Malaysia, but with a heavy heart. He did not say how unhappy he was to go, but we knew it. The skies were darkening that time with the clouds of communal disharmony, and he seemed to have resigned himself to

a thing from Malaysia, but it was not possible. There he had a heavy load of work, organising an entire department. But I doubt if it gave him lasting satisfaction. He would have been happier being here and doing something to right the wrongs that were happening here.

Father C. A. Joachimpillai, a Sri Lanka Catholic Priest now working in Texas, USA, says, "Father Thaninayagam, as an internationalist, remained open to all cultures not merely in theory, but in real practice. He knew English and Italian literature as much as his own Tamil literature, not to mention his competence not only in the classical languages of India, but also in Latin and Greek. He understood well that true unity can be built only on the uniqueness of diverse cultures. He wanted that Tamil culture - so ancient so new be allowed to grow and blossom and radiate in the world its own particular fragr-

# Tamil on World Map'

ance of communion with self, nature, neighbour and the Unseen".

Prof. S. Arasaratnam of the University of New England, N. S. W. writes of Father Thani Nayagam's Malaysian Years (1961-1970) and calls him "one of the University's outstanding stars, an adornment to its counsels and a respected voice in its deliberations. From being a small, inward-looking Department. It had grown in the ten years that Father Thani Nayagam headed it, to an active centre of teaching and research, with a large staff, huge student enrolments, much postgraduate work, greatly respected within the University and with a growing international reputation. He was a patron of excellence and he was keen that the Department of Indian Studies should be noted for its pursuit of excellence. To maintain standards in parity with other well known institutions where these subjects were taught, he invited famous scholars of Tamil language and literature as external examiners. They were drawn from Universities such as Madras, Annamalai and London and included such noted scholars as Professors M. Varadarajan, T. P. Meenaksisundaram and R. E. Asher. What this meant was that the Department received international recognition in respect of the quality of its degrees and its graduates had no difficulty in securing post-graduate enrolment in Universities in other parts of the world.

Mr. C. R. Boxer, Professor Emeritus, University of London, says, "I always made a point of seeing him during his visits to England, and several times I had the pleasure of his presence in my home. I also stayed with him at Kuala Lumpur for a week or ten days in 1968, before he left Malaysia for Sri Lanka. His conversation was always a joy. Stimulating, witty and enlightening, but never malicious or prejudiced. He was in the best sense a 'citizen of the world', widely travelled in four continents and on seven seas. He was always alert and receptive to new ideas, people and places; but he was never deflected by them from his vocation as a Roman Catholic priest. His tolerant and ironic outlook

was a deep rooted conviction with him, long before it became as fashionable in certain circles as it now is."

Prof. Jean Filliozat of the Institut de France, Paris, and First President of the IABR, writes, "I met Rev. Fr. Thani Nayagam for the first time in 1955 at Colombo. I was already aware of his reputation as a man and as a scholar. I was struck at first by his humanistic or rather universal culture. Differing from both the European and Asian scholars ordinarily specialized in their regional culture only, he was fully acquainted with the Latin, French, Italian, English languages and their countries, as well as with Tamil and with his motherland. His proficiency in languages was not merely colloquial but based on a deep and refined knowledge of literatures. So he was a gifted international scholar."

Mr. M. B. Emeneau, Professor Emeritus, University of California recalls Father Thani Nayagam thus; "I remember him best for his unfailingly calm, efficient, and cheerful administration of the complex affairs of the International Conference Seminar of Tamil Studies which I witnessed at Kuala Lumpur and at Paris. The even more difficult meetings at Madras and Jaffna also bore the imprint of his administrative genius. The smooth driving in harness of so many horses, which at times wished to gallop in different directions, was no small matter. But in addition I remember well the elegance of his personal hospitality on these occasions—particularly in Paris at a small dinner at the Tour Eiffel.

The late Bishop Lakshman Wickremasinghe speaks of him as a "pioneer ecumenist, a courteous humanist and a kindly friend". He says, "Father Thani Nayagam was able to envisage people of other faiths and ideologies making their contribution to the building up of the new humanity in Christ, each in their own way and each according to their capacity. It was such a perspective that made him a recognised and respected colleague among Hindus engaged in Tamil studies. Likewise, it enabled him to make and keep friends from among the Sinhala Bud-

dhists through a period of trial and stress both in Peradeniya and elsewhere in Sri Lanka. He was neither narrow nor sectarian. He retained a wider outlook and long-term perspective in the face of sectarian, linguistic and religious controversies. He always appealed to the highest ideals in times of crisis whether such an appeal was popular or not. There was both an universal and international dimension to his outlook that gave him a quiet confidence about the future even when the situation looked desperate".

There are two pen portraits of Father Thani Nayagam from the pen of Prof. A. Jeyaratnam Wilson of the University of New Brunswick who in one of them refers to Father's attempt to convince Mr. S. W. R. D. Bandaranaike, Prime Minister of Ceylon, that a fair and just solution to the language problem in Ceylon was possible and workable. Mr. Bandaranaike's stunning reply was, 'Father, I would rather have this decided by the sword'.

Perhaps Mr. Bandaranaike was unable to meet the force of Father Thani Nayagam's arguments in favour of bilingualism.

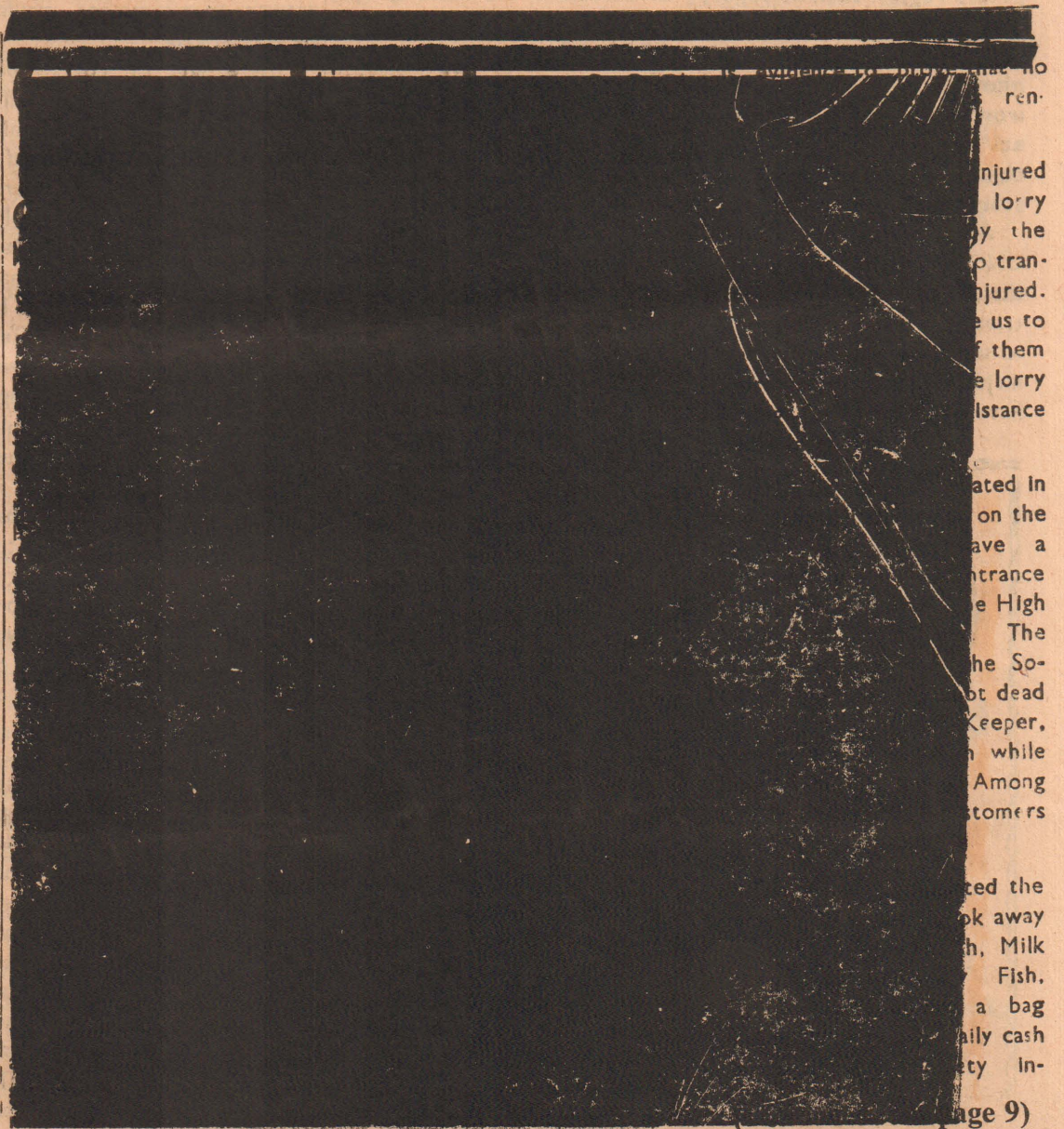
"Few people know about the dedicated patriotism of Father Thani Nayagam other than those who were quite intimate with him. I was one of those few....! writes Prof. Wilson and goes on, "In 1955 and early 1956, Father (as we affectionately used to call him) was busy examining the parallels in regard to bilingualism in Belgium. He wanted me to look at examples in Canada, as between French and English, when I was working in the library of the Commonwealth Relations Office in London. In the meanwhile, with his wealth of foreign languages, he was examining situations elsewhere. On the basis of these researches was published his classic for all time, *Language and Liberty in Ceylon*".

Father Thani Nayagam's *Language and Liberty in Ceylon* is indeed a classic

and is very topical in these days when the country is once again in the throes of an ethnic conflict for lack of courage and wisdom on the part of our leaders who refuse to give the correct lead and are led by fanatics and chauvinists. This booklet throws much light on our current stalemate. It must not only be re-published but must also be translated into Sinhala and Tamil to disseminate accurate and impartial information in the theory and practice of the art of government of human dynamics and human rights, of ethics and morals.

— V. A. P.

'Tamilaram', edited by Rajan Philipupillai and published by Theepam Institute, Jaffna, is available at the SATURDAY REVIEW office at Rs. 50 a copy.)



# T.N.C.'s Strangle Third World

Trade and financial manipulations of transnational corporations are increasing the poverty, financial instability and dependence of countries of the Third World.

During the 1980s, the TNC's skilful combination of forcing Third World countries to accept "open" economies while increasing their protectionism at home resulted in the Third World's participation in world trade being cut by half.

In the same period, according to U. N. agencies, exports of the Third World, 70 per cent of which are agricultural raw materials, went down spectacularly in price.

Even the boom in oil export prices, which followed the so called "energy crisis" of 1973, was short-lived. The TNC'S were successful in disrupting the unity of OPEC, thereby causing oil prices and exports to plunge.

A recent report of the United Nations Economic Commission for Latin America (ECLA) reveals that, as a result of restrictive trade practices of the transnationals, the real prices of the main exports of the region such as sugar, coffee, bananas, maize, cotton, soya flour, aluminium, bauxite, copper and iron ore were much lower at the end of the 1980s than they were at the start.

A recent analysis made by UNCTAD has also shown that, if the developing countries had been allowed even to semi process ten of their major exports, they would have earned 45,100 million

US dollars instead of the 17,90 million dollars they actually earned.

The fall in the prices of raw materials imported by the developed countries from the Third World have continued in the 1980s.

Last year, only the prices of bananas, coffee and iron ore rose slightly. Tea prices experienced a temporary boom owing to India's decision to stop exports of certain types of tea, but have started to de-escalate after this temporary ban has been relaxed.

The price of the sugar exports, however, fell by 50 per cent for the second year running. Fish meal, lead and maize prices experienced drops of between 20 and 25 per cent. Copper, cocoa, soya and zinc experienced falls of between 10 to 15 per cent.

The US sugar refiners association (URSCSKA) has openly boasted how the Reagan administration and EEC have brought down the prices at which sugar is sold on the market by the sugar-producing countries.

For instance, following the authorisation in the U. S. of an increase in the maize syrup content of their soft drinks COCA COLA sent the price of sugar down by 35 points.

It is manipulations like this and not the law of supply and demand, that have created chaos in the raw materials market and brought prices down.

A recent UNCTAD study entitled "The Scale of the Power of Transnationals" has revealed the extent to which the TNCs have increased their

control over the trade in raw materials.

They control 75 per cent of the world crude oil, nearly 90 per cent of the copper, 70 to 80 per cent of the tin, and 60 per cent of the phosphates.

85 per cent of the cocoa trade, 75 per cent of banana, 90 per cent of tobacco and coffee, 70 per cent of rice, nearly 90 per cent of wheat and 60 per cent of sugar are also controlled by them.

Restrictive trade practices by the U. S. and EEC have,

according to a report on the situation in the 63 "A. C. P." countries (Africa, Caribbean, Pacific) changed their combined trade balance from a SURPLUS of 800 million US dollars in 1976 to a DEFICIT of 2,000 million US dollars in 1982.

At the same time, the TNC's are investing heavily in the Third World and making huge profits.

In the 1970s, for instance, (especially between 1970 and 1978) the TNCs

invested 42,000 million US dollars in Africa, Asia and Latin America and made profits of 100,218 million dollars.

The TNCs are also upping their prices for the transfer of technology to the developing world. In 1982, for instance they charged 35,000 million dollars, almost a third of the increase in the combined foreign debt of these countries in that year.

(Forward, 15th August,)

## SOME ASPECTS OF ARREST ...

(Continued from page 5)

indicated because proceedings by summons would not be effective to deal with the situation overall. In other cases where there is no ongoing breach of the peace at the police officer encounters the offender, the offence in respect of which the offender is being sought - may be so serious as to suggest reasonably to the police officer that proceedings by summons would not be effective for the sole reason that the motive for failing to appear at court in answer to a summons would be too strong.

There will of course be other cases where the offender refuses to give his name or refuses to identify himself satisfactorily or where the police officer reasonably believes that the offender is giving him false information as to his identity. In such a case the police officer may well reasonably form the belief that proceedings by way of summons would be ineffective. These are merely examples of cases in which it would be reasonable for the police officer to form the belief that proceedings by way of summons would not be effective. They are not intended, to be an exhaustive list of such cases.

On the other hand, it is not difficult to envisage cases in which it would be unreasonable for the police officer to form the view that proceedings by summons would be ineffective. The offence may not be a serious one. There may be no ongoing breach of the peace at or about the time the offender is encountered. The offender may produce con-

vincing identification from personal papers which he is carrying and which are plainly enough referable to him. The offender may not only be in a position to demonstrate to the police officer that he has local family and property ties. It seems to me to be plainly undesirable in such a case that the police officer should arrest this class of offender even though there be strong suspicion that he has committed a crime. If an arrest is made in those circumstances it seems to me that the law ought to be that such an arrest illegal.

A further criterion for arrest is the necessity to preserve evidence relating to the offence for which the person is arrested. Such evidence may be on the person of the arrestee and if he is not prepared to surrender it to the police an arrest may be the only feasible means of preventing him from destroying it. In the case of persons suspected of theft an arrest accompanied by a search of their homes or business premises may be the only feasible means of preventing a suspect from warning his accomplices of the turn of events thus enabling them to escape.

### Action After Arrest

Because the power to arrest is a drastic one the view is generally taken that it should be hedged about with provisions designed to prevent its abuse. A common provision is that the person arrested should be taken before a judicial officer as soon as practicable after arrest to be dealt with according to law. The advan-

tage of such a provision, if carried out promptly, is that the person arrested comes under the control of a judicial officer, who is independent of the police and who has the power to grant him bail. Arrests are frequently made at a time when it is not always feasible to secure the prompt attendance of such a judicial officer. Presumably to meet this situation it is commonly provided in some countries that the person arrested be delivered forthwith into the custody of the member of the police force who is in charge of the nearest police station and who has power to grant bail. Provided that the arresting policemen adheres to this procedure and provided that the officer in charge of the police station observes proper principle in admitting persons to bail, such a provision provides a prompt opportunity for the arrested person to regain his liberty. Two common pitfalls occur in practice. In the first place there is a strong temptation for the arresting officer to detain the person arrested in his custody for the purpose of questioning or generally facilitating investigations into the suspected crime. In the second place there is often a tendency for the officer in charge of the police station to order photographs and fingerprints as a matter of routine, whether necessary or not, and to postpone the consideration of bail until after these procedures have been completed.

(Courtesy: Newsletter of the Judicial Service Association of Sri Lanka)

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# SECOND CHAMBER

The Editor,  
SATURDAY REVIEW.

The Second Chamber proposed by the President to solve the ethnic problems will be ridiculously powerless that it may be compared to an impotent paramour who has neither a legal nor a moral status. The real power will be vested elsewhere over which the proposed Second Chamber will have absolutely no control.

## Fare-Thee-Well, Pseudonym

As a self-appointed hound of heaven gifted with such strong olfactory organs that never missed the scents of even odorous stuff from whichever quarters it emanated, it would be Agricola's duty to bid farewell to the pseudonym under which he took cover when focussing public attention on a variety of national follies.

Though Agricola is the generic name, he was able to tackle subjects outside his own territory by going through the process of speciation and evolving into the species Agricola hereticus, Agricola bureaucraticus, and Agricola politicus.

Now, with the proposed Press Council Law around the corner, which will prohibit the use of pseudonyms, Agricola intends asking for compulsory retirement before Democracy fails in its appeal against compulsory leave.

Agricola was on the very verge of evolving into the species Agricola democraticus because the democratic gene is a very dominant character in the family.

Nevertheless, on account of the inhospitable environment now prevailing in the country conducive to its development, the species Agricola democraticus died soon after conception.

How unfavourable the environmental conditions are for the proper development of Agricola democraticus can be gauged from the fact that the great concept of democracy itself has fallen to the level of tourist hotel status and is today classified in terms of hotel stars. Our democracy is said to be 5-starred, but from all counts isn't democracy in the meanwhile seeing stars in Sri Lanka?

Apart from Agricola's well-developed olfactory organs, he is also possessed of a fine foresight and was able to see the coming events. He, therefore, never took seriously even the call for a vibrant democracy in those pre-referendum days and was found vibrating with laughter when it was first mentioned.

Agricola is emotionally moved to tears at the very sight of the ever-willing pall-bearers and grave diggers of the free Press and democracy who only a few moons ago were prepared to defend it with their blood, their lives.

So, until the free Press and democracy gets a new breath of life, let Agricola bid farewell to Pseudonym and all readers, while he goes into retirement and democracy on compulsory leave. Farewell.

**Note by Editor :** 'Agricola' is one of Sri Lanka's leading scientists who in recent times has been at the centre of much controversy.

— AGRICOLA

Those who asked for high quality whisky have been ostentatiously given adulterated kassippu.

The world over Second Chamber perform such functions as delaying hasty and ill-considered legislation passed by the Lower House, representing unrepresented interests, initiating legislation of a non-controversial nature and honouring those who had rendered noteworthy service to the country and in federal states, it is an integral and indispensable part of the constitution.

But one is in the dark about what functions a second chamber is likely to be assigned in Sri Lanka in the context of the current racial rivalry and hatred. Certainly one would expect such a body to safeguard and promote the interests of minorities, particularly the Tamils. How this second chamber to be armed as it is with sham powers, is going to protect the interests of the minorities is anybody's guess.

## LETTERS

The unity of the country can be brought about not through constitutional and legal devices but through mutual trust and a will to solve the problems, without having an eye on the next elections. It should be an approach of statesmanship and not a myopic objective of entering Parliament.

V. Mahalingam

## SELFLESSNESS

Editor,  
SATURDAY REVIEW,

Reading the SATURDAY REVIEW of 28th July 1984, I was very much taken up by the letter of the P. R. Ariya-pooshanam of Manipay, entitled, 'The Sinhala People I knew'.

Deep down in the heart of man is the yearning for peace, unity and understanding. There are great men with magnanimous strength on both sides of the Sinhala and Tamil Communities, who are so full of goodwill that much can be achieved in the cause of peace in this land of ours, if only they view SELFLESSLY the cause of

peace for everyone in this beautiful isle of Sri Lanka.

SELFLESSNESS is the base on which the unity of this island, 'the pearl of the Indian Ocean' can be built and on which alone depends the fulfilment of the dreams and aspirations for all the people in the land."

This letter of Mr. Ariya-pooshanam shows clearly that peace is not sticking on to one's own opinion but always listening and understanding the point of view of the other.

"Lord make all of us, the Tamils and the Sinhalese who are brothers and sisters alike, the instruments of your peace. Where there is injury, pardon. Where there is doubt, faith. Where there is despair, hope. When there is hatred love".

Rev. Fr. Matthew  
G. E. Silva  
Parish Priest,

Boragass.

## AMUSING

The Editor,  
SATURDAY REVIEW.

I refer to a letter by Mr. S. Kanagasabal of Chunnakam published in your issue of 4-8-84. I was amused at the loud drumming and the self-realisation he attempted to make. First, he bursts out that no newspaper "comes out with real truth anywhere in the world, 'the SATURDAY REVIEW' is no exception". I wonder whether he had availed of "all" the newspapers the world over he was the only person who had access to truth, as he seems to believe.

He wants the Editor to admit that the Jaffna man is cunning, crafty and selfish. Judging from the point of view of success, others are more of it.

Every peace-loving citizen of this country wants peace and tranquillity. What prompted the writer to condemn wholesale his own community? Perhaps he has written it with an ulterior motive of getting some bigger favour from someone, which act itself is crafty, cunning and selfish.

K. Kuhathasan

Uduppiddy.

## 3rd CLASS

The Editor,  
SATURDAY REVIEW.

I was happy to learn that the Government will be paying compensation and rebuilding the houses and shops that were damaged at Mannar.

What about Kanderamadam and Valvettiturai!

All these days, I was under the impression that the Tamils were "second class citizens" in the "5-star democracy". But now it looks as if they have been pushed down to the third place!

When will the Tamils of the South who lost their property in 1977 and in 1983 get their compensation?

Manowri Cooke

Bidulla.

## IN THE STARS!

The Editor,  
SATURDAY REVIEW.

Dr. Nissanka Wijeyaratne observed that the present unrest was due to unfavourable stars (The Island, 22nd August). He believes in the influence of stars on human conduct. So do we. Stars guide man's thinking. When man's thinking and acting are sickly, obviously something is rotten in the realm of the stars.

Jupiter is now in the ascendant in Dhanu. He is moving into Makara, in a few months' time, where he is in debilitation. If we are experiencing so much difficulty when Jupiter is in Dhanu, we can imagine what our condition would be when the King of Planets enters the house of debilitation (Makara).

Let us all sit together and devise methods to avert calamities.

Saroas

Jaffna.

## "TAMILARAM"

A Volume of tributes and reminiscences dedicated to the memory of FATHER THANI-NAYAGAM.

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JAFFNA.

WOULD you like to see our film of an operation on a two-headed man?" asked the smiling official at the medical school in Southern China. Although I politely answered in the negative, they politely insisted—and I sat there for the next hour, pretending to look at the screen and wondering, among other things, whether it was right to try and make a television programme that would dispel the myth that medicine in China is all bizarre.

Traditional Chinese medicine started about 800 BC, and developed into a complete system of diagnosis and treatment. It flourished until western medicine, brought to China in the mid-19th century by Christian missionaries, started taking its toll in the thirties and forties.

By 1949, China was known as the sick man of

both traditional Chinese and western doctors are rising, clinics and hospitals are being built in significant numbers.

In 1949 Yunnan province had a population of 15 million but only 990 medical workers and a mere 600 hospital

with an additional halfdozen herbs. The patient can say which kind of medicine he wants—western drugs are acknowledged to be fast and effective, but the Chinese mistrust their side-effects, so unless the patient is in a

The great advantage of two officially recognised medical systems is that there is none of our angst about 'alternative' medicine. While Dr. Cheng's methods may not be to everyone's taste in China,

abortion is strong, and continues right up to the seventh month of pregnancy. A sad result of this policy is that no one wants daughters—farmers want sons to help them in the fields. There are persistent reports of newly born girl babies being dropped straight into buckets of water and recorded as stillbirths.

These aberrations apart although the population con-

# THE CHINESE MEDICAL COCKTAIL

beds. Today there are twice as many people—but 100 times as many beds and 133 times as many medical workers.

A sick Chinaman's first call in the town will probably be the local neighbourhood clinic. With perhaps

particular hurry to get better, he will often prefer the gentler action of Chinese medicine.

This is especially true for older patients with chronic complaints. Fifty-year-old Mrs. Xiu, for instance, whose diagnosis we filmed, had angina and digestive problems. She used to take western medicine, but now prefers a mixture of the two—so her prescription included mustard seed, jingjie herb, anti-seed, Chinese red date seeds and tuckahoe in a total of nearly 20 different herbs.

Everyone except government workers (a minority) and children pays a few cents for treatment and medicine. It comes as something of a surprise to find that medical care is not free in the People's Republic but its all part of China's new cash—orientated society; and at clinic level payment is seldom a problem.

Dr. Cheng, sitting prominently in the window of the Fu Lin Tang pharmacy, charges rather more than Dr. Han, but is equally popular. Unlike Dr. Han, he has never been to medical school, but his

no one regards him as a furtive, back-street quack.

Compare the situation in Hong Kong, where only western medicine is formally acknowledged, although there are many thousands of traditional medicine doctors: quackery and overcharging abound. And much useful state funded research in China is investigating the real value of herbs: results are encouraging with properly controlled trials confirming, what tradition and experience have suggested for years.

The Chinese have succeeded in combining two very different systems of medicine into a practical arrangement which is cheap and effective acupuncture and antibiotics, drugs and dragons' bones—it's a unique medical cocktail that works for its 1,000 million patients.

But in that frightening figure lies China's biggest problem—and it's not one that traditional medicine can help. China's population has doubled in the last 30 years. If it were to continue to rise at the same rate, the country would face starvation by the end of the century. So

control policy seems strict and alien to us, for the Chinese it's the only solution; and it's working better than in, for instance, India where the more haphazard policy has hardly made a dent in the birth rate.

Paradoxically, it's in the care of elderly people that China may ultimately have greater problems. Now almost all old people are cared for by their large families—old people's homes are few because there just isn't the demand. But the one-couple, one-child policy will reverse the proportion of young to old in future generations, and it will be hard for one young married couple to care for their four elderly parents. China in the year 2000 could be a nation of only children and overflowing old people's homes.

(Courtesy, The Times of India)

## Continuity of... (Continued from page 3)

the two countries, however, are not accompanied with a corresponding level of economic cooperation. Their trade last year, amounting to only 36.5 million dollars, was not only below the trade levels of preceding years but also far below realistic possibilities.

Lately, fresh initiatives have been launched in order to step up Yugoslav-Indian economic cooperation, which is encumbered, objectively, with an international economic crisis and internal economic difficulties in both countries.

The forthcoming talks between Indira Gandhi and Veselin Djuranovic will undoubtedly give a fresh impetus to both economic and political cooperation between the two countries, as well as to further affirmation of the policy of non-alignment in international relations.

The Chinese have succeeded in combining two different systems of medicine into a practical arrangement which is cheap and effective—acupuncture and antibiotics, drugs and dragons' bones.

the East: there weren't enough Western-trained doctors, and Chinese medicine had fallen into disrepute. Mao deliberately rehabilitated it, realising he had to use every weapon in the fight against disease. "It is better to walk on two legs rather than one" was practical advice, not pious philosophy.

Apart from the lengthy hiccup of the Cultural Revolution, which closed medical schools, sent skilled surgeons to work in the fields and denounced western medicine as bourgeois revisionism, medical care has gradually improved. The numbers of

six doctors, a few nurses and a local clientele of 30,000, it's the nearest there is to our group practice.

At the clinic we filmed in Kunming, the two senior doctors practised an intriguing mixture of western and Chinese medicine. Dr. Han, now in his seventies, was particularly well known for treating respiratory and cardiac problems. A gentle, kindly man with a very sympathetic manner towards his patients, he also had a smattering of English. (It is said that you can tell a doctor's age in China by the foreign language he speaks: if he was trained before the revolution, he'll have some English; in the fifties, some Russian; in the sixties and seventies, no foreign language at all).

The first part of Dr. Han's diagnosis is always a lengthy session of pulse-taking—usually on both wrists, and sometimes on the neck too. Like almost all doctors in China, whether western or traditional, he places great importance on the information he can glean from the pulse about the general state of the patient's body—not just the heart.

His mammoth prescriptions are a mixture of both herbal and western drugs; antibiotics are widely prescribed, but almost always

by Jonathan Crane

experience and medical ancestry have bequeathed him a rock-solid reputation with his patients. He is a doctor who specialises in purely traditional Chinese medicine and will readily dispense rhinoceros horn, ginseng and mother of pearl as well as the more everyday herbal remedies.

However, he doesn't always ignore western techniques conceding quite happily that they do have their uses. "Western medicine is more scientific; we need laboratory tests to help diagnose many diseases, so that we can proceed to cure them with Chinese medicine."

the state has introduced a strict policy of population control. Couples cannot marry before they are 24, must wait two years before having a child—and must stop at one.

The one-couple, one-child policy is vigorously promoted with free contraceptives for all and tempting rewards for those who sign the pledge—and severe penalties for those who have a second child. A cash fine of the equivalent of six month's income and a second class life for the child.

The pressure on illegally pregnant women to have an

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# ECONOMICS OF POLLUTION

(Continued from last issue)

Water can clear itself of a certain amount of pollution. But if the pollution becomes too great, it cannot purify itself. Water pollution comes from three major sources—waste and agricultural waste.

Today industry contributes more water pollution than do household users. The major industrial pollutions are the chemical primary metals, paper and food industries.

UNESCO—sponsored work study in Malaysia has indicated how pollutants like starch water from tapioca production or the fluids from rubber processing can be recycled for human use instead of being allowed to destroy fish.

The USA, Britain, Japan and other advanced countries have already discovered special methods for processing industrial waste.

In Hongkong, and Malaysia several measures have been taken to improve the quality of the environment. Termination of Concorde plane overflights, cleaning of several polluted rivers, clear enunciation of a national policy for logging within catchment areas and forest reserves, introduction of a new air pollution act, ordering of new air pollution control are some of them.

## Problem in India

In India, the problems of environment and pollution became an important issue only very recently. It is really sad that almost all our rivers are polluted to a very greater extent. Washing and bathing in our rivers continue unabated. People living in riverside towns and villages still choose to use the river directly for their toilette requirements. Apart from these, the haphazard building of unauthorised huts and the growth of slums in most urban areas of the country are also destroying the environment.

Though the Government of India has taken steps to control pollution, by setting up a National Environmental Council, the Department of Environment etc. and by a few other measures, it lacks the environmental-cum

economic approach. While Mathura Refinery's noxious fumes are considered a threat to the Taj Mahal, the Silent Valley hydro electric project in Kerala may destroy the unique patch of tropical forest.

To reduce congestion on the roads the Government has undertaken the construction of an underground railway in Calcutta. This project will cost more than Rs 5000 million and will take 10 to 12 years to complete. However, by the time when this railway is ready, the roads will continue to be as congested as at present or perhaps more. On the other hand, if the same amount of money had been devoted

to the development of rural areas, congestion to the city may be prevented or at least may be reduced to a minimum.

How to prevent or at least to reduce the problem of pollution? Students in schools should be educated about the necessity for personal and environmental cleanliness. The Government should also induce local authorities to adopt less noxious way of disposal of human waste.

According to a recent decision taken by the Government, every major port in India will have to create a separate anti-pollution cell to control oil and other pollutions. To begin with, Bom-

bay, Calcutta, Madras and Visakapatnam ports will have such cells. In other ports also one of the officers of the Marine Department will be in charge of the anti-pollution work.

## NEW CODE

The International Marine Pollution Convention (MARPOL) Protocol which comes into effect from October end stipulates that ships and ports should have certain facilities for reducing pollution. Though India had not yet ratified the MARPOL Protocol steps were being taken to introduce anti-pollution measures in ports.

## Cost-benefit

A basic question now is how far people should go in cleaning up the environment: to eliminate all pollution would be literally impossible. People should eli-

minate pollution up to the point where it is no longer worth it. In theory it occurs when the cost of eliminating any additional pollution outweighs the benefit to society created by elimination more pollution. In practice of it may be difficult to measure the benefit to society of additional pollution reduction.

We know most people would like a cleaner environment. But how much do they value increased purity compared to what it costs them to obtain it?

When we begin talking about costs we are talking about economics. In a nutshell, the approach should be one of environmental-cum-economic approach.

In a sense, prevention of pollution may be much better than combating epidemics.

Courtesy: Economist, Madras

## BOOK REVIEW

# FAITH FOR FAITH—by Badri Narayan

**FAITH OF A POET: SELECTIONS FROM RABINDRANATH TAGORE, Edited by Sisirkumar Ghose (Bhartiya Vidya Bhavan New Delhi) Price Ind. Rs. 17/-.**

SISIRKUMAR GHOSE, who has edited this very thought-provoking and instructive anthology, is aware, as he mentions in his preface, that "the faith of a poet is not an easy thing. It has to be earned anew against odds, against distrust, depression and misunderstanding".

The unusually wide range of Tagore's concerns, embracing every pertinent aspect of life and the universal human predicament and dysfunction, needs to be specially understood now at this faithless juncture of time. Over four decades have passed since Tagore's death, but his message still rings true.

That profound essay, "Crisis in Civilization", is a disturbed eighty year old's shattering indictment on a world gone barbarian and violent—it contains a prophecy to which we are witness: "The wheels of fate will one day compel the British to give up their Indian Empire. But what

kind of India will they leave behind, what stark misery! When the stream of their two centuries' administration runs dry at last, what a waste of mud and faith they will leave behind!"

Tagore joins voice with his ancestor sage-poets: "By unrighteousness man prospers, gains what appears desirable, conquers enemies, but perishes at the root". But the poet's faith is faith in man for Tagore enshrines, at the core of his being, the hope that deluded man, awakening to enlightenment and glory, will reinstate himself as a worthy son of mother earth "after the cataclysm is over and the atmosphere rendered clean with the spirit of service and sacrifice".

At the root of culture is the education of the individual, and Tagore saw true education as a process of the replenishment of man illuminated with the knowledge of the unity of all beings in the spirit and the realisation of his own preciousness as part of a meaningful whole.

"The Parrot's Training" is an allegory on the type of education imparted in our times. The parrot in his golden cage, for all the

efforts of the learned to educate it, dies. And Tagore writes: "Flanked by the police chief and his underlings the bird was brought before the king. With his hand he felt its body. It made no sound, there was only the rustle of the stuffing of text books inside."

The countryside, the village, the forest,—here where great harmony of man with nature existed, was central of Tagore's vision. In the city, man was everywhere, nature nowhere. Rural reconstruction or the enlivening of abject Indian villages and their inhabitants was especially dear to him. In the context of the village work undertaken under the auspices of the Visvabharati, he said:

"Our object is to try to flood the choked bed of village life with streams of happiness. For this the scholars, the poets, the musicians, the artists as well as the scientists have to collaborate, have to offer their contribution. Otherwise they live like parasites, sucking life from the country-people, and giving nothing back to them."

The creative man is both the man of skill and the

man of knowledge who for the food, water and salt he consumes from the earth, gives back in return, some work or thought that is useful and uplifting. The creative man is a poet, too. He voices all our dreams. I am a poet and kavi, Tagore said, and in saying so, related himself to a long line of benign seers, the link between the human and the divine. Let us pause and understand the poet's words, for in apparently simple statements, he often reveals a world of meaning, of hope, and of the need of recreation. "The wings of storm have swept away yester evening's alpona designs in our mango grove and these have to be laid afresh."

## BANK ROBBERY

Several Bank of Ceylon branches in the Eastern Province are likely to be closed after the robbery of Rs. 126,000 from the Kaluwanchikudy branch, a few days ago.

## BOYCOTT

The boycott of Sri Lankan ships started by Madras dock-workers has now spread to all Indian ports.

# Saturday Review

SRI LANKA

## MINDLESS ....

(Continued from Page 1)

The time may in fact have come for the TULF and its leader, Mr. Amirthalingam, to take a firm stand against the kind of mindless extremism that is now undermining the Tamil movement seriously.

By engaging in brutality, the extremists are merely lending legitimacy to harsh retaliatory action by the Sri Lankan armed forces and weakening the position of Sinhalese moderates, including possibly President Jayewardene. That way lies disaster for all concerned. Peaceful negotiations between the Tamils and the Government have to remain possible and Mr. Amirthalingam should ensure this by keeping options open.

That the hardliners in Colombo will seize upon any opportunity to block meaningful talks should be clear from the statements of the Prime Minister, Mr. R. Premadasa, in the wake of the Madras airport bomb disaster. Whereas the Indian civil aviation minister, Mr. Khurshid Alam Khan, has been admirably restrained in his statement on the tragedy—he categorically told MP's that he would not like to "speculate on motives and designs"—Mr. Premadasa seems to know the answers well in advance. He has blamed Tamil extremists and has triumphantly declared that the incident should be an "eye-opener to those who refuse to see the realities".

In the circumstances, the Indian Government has done well to refuse the Sri Lankan Government's offer of a joint inquiry into the incident. But this is a relatively small issue.

The crux of the matter is that attitudes in Sri Lanka must not be allowed to harden to a point where negotiations become impossible and the beautiful island is plunged in endless violence and chaos. This country's stakes in avoiding such a denouement is obvious. That is why it offered its good offices to both sides. Men such as Mr. Premadasa are determined to frustrate this Indian effort to discover a middle ground and the Tamil Tigers are facilitating their task.

### Commemoration Meeting

A Public Meeting to commemorate the Fourth Death Anniversary of Fr. Xavier S. Thani Nayagam will be held at St. Patrick's College Hall on Saturday, 1st September 1984 at 9 a.m.

Rev. Dr. B. Deogupillai, Bishop of Jaffna, will preside. The following will speak at the meeting:

Rev. Dr. D.J. Ambalavanar, Bishop of the Church of South India, Mr. K. Nesiah,

Rev. Fr. J.A. Karunaharar, R. C. Church, Chavakacheri, Prof. A. Veluppillai, Head of the Department of Tamil, University of Jaffna, Dr. J. T. Xavier, Surgeon, Jaffna Hospital, Mr. A. Sabaratnam, Principal, Sanmuganatha Vidyalayam, Karampon, Mr. K. Sockalingam.

Copies of 'TAMILARAM', a Volume of Tributes to Father Thani Nayagam will be available for sale after the Meeting.

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## Swiss Embassy Explains

This is the text of the Press Communiqué issued by the Swiss Federal Office of Police through the Charge d'Affaires of Switzerland in Sri Lanka, regarding our front page lead story of 18th August, 1984—headlined "SWISS FACT FINDING MISSION A BIG FARCE".

"The Director of the Swiss Federal Office of Police (FOP), Peter Hess, and the Head of the Refugees Division at this office, Urs Hadorn, returned to Switzerland on Monday 20th August upon completion of their mission in Sri Lanka. In the days to come, they will write a report about the situation of the Tamil minority, in order to enable the Swiss authorities to decide whether or not Tamils whose asylum requests have been rejected can be repatriated to their country. The mission in Sri Lanka of the two FOP representatives lasted 8 days. They had discussions with government members the Hon. Minister of National Security, the Hon. Minister of Rural Industrial Development, the Secretary

of the Ministry of Defence as well as with other high officials—notably the Head of the REPIA, established after the July 1983 disturbances. They also met some politicians of the opposition, including the chairman and the Secretary General of the Tamil United Liberation Front and several former members of the Parliament belonging to that party.

"After these talks, which took place in Colombo they visited Jaffna, Valvettiturai, Murunkan and Mannar, located in predominantly Tamil areas, in the northern part of the country, where they had discussions with local authorities and elements of the population, with the help of a Tamil translator. The representatives of FOP have also visited the largest refugee camp in the vicinity of Colombo, a camp established after the said disturbances. All these visits, which program had been set up, on FOP's request, by the Charge d'Affaires of Switzerland, could be done with-

out any restrictions and without the presence of representatives of the Authorities.

"The two Swiss officials are of the opinion that the Tamil question constitutes a very serious ethnic problem, aggravated in the recent times by acts of violence. These acts of violence are due on the one hand to the clandestine Tamil organization of 'freedom fighters' and on the other hand to the armed forces. The resulting hardening of the respective positions makes more difficult the search for a—indispensable—political solution.

"The vast documentation collected during that mission will be used to establish, in the next days, a report for the Head of the Federal Department of Justice and Police (the Swiss Minister of Justice). The next step will be the decision whether or not Tamil asylum seekers for whom the status of a refugee must be refused can be sent back to Sri Lanka.

**Note by the Editor:** The press communiqué states the Swiss FOP Mission was in Sri Lanka for 8 days. What's more pertinent to the SR story is how many hours the Mission spent in Jaffna. Let us hope the Mission doesn't forget the great tradition of St. Bernard's dogs.

## Good Ole Dougie!

What's all this fuss over the visit to Israel early this month by the Secretary to the Ministry of State, Mr. Douglas Liyanage?

His was no secret mission—unlike the coup conspiracy of 1962, of which he was named the chief instigator and hauled before the courts.

The charge then was trying to overthrow the lawfully constituted Government of Mrs. Sirima Bandaranaike.

But there was nothing remotely illegal in his mission to Tel Aviv.

The SATURDAY REVIEW is sure it had the blessings of very, very important people in the Government.

There is surely a pattern in all this—the growing American influence over both Sri Lanka's domestic and foreign policies, the return of Israel to Sri Lanka through the backdoor by the establishment of an Israeli "Interests Section" at the US Embassy in Colombo, the enlistment of the services of Mossad and, now, Mr. Liyanage's visit to Tel Aviv.

For the record, this is what a Minister in Mr. Jayewardene's Government had to say of the visit (according to The Island of 26th August).

"The Minister of Transport, Mr. M. H. Mohamed said yesterday the alleged statements of Mr. Liyanage made in Israel were highly misleading, mischievous and unwarranted. Secretaries to ministries cannot lay down Government policy, nor can they speak on policy matters.

"The Minister, who was addressing a public meeting at Nuwara Eliya, observed that the Government had taken serious notice of these unauthorised statements and the Secretary's visit did not in any way affect Government policies.

"Mr. Mohamed took the opportunity, on behalf of the Government, to assure the Arab nations that the Government's policy towards them remained entirely unchanged...."

Good Ole Mohamed!

We have had to blacken-out an item on page 7 because, inadvertently, censored matter has appeared. — Editor

### ISRAEL AIDING MOSCOW

According to the Intelligence Digest, UK, July 25, 1984, Israel is selling sophisticated American combat electronic systems to the Soviet Union. This is causing deep concern to US defence officials.

Israel is the only nation exempted from America's ban on sensitive technology transfers, a curb designed to halt the flow of US scientific secrets to Moscow.

(From Lankan Friends of Free Palestine)