

Three days Ceasefire from 29-03-'91

— Government News

Operations against LTTE will continue nevertheless.

— Defence Secretary, Gen. Cyril Ranatunga

Doors are opened for the LTTE for negotiations

— President Premadasa

We can solve the Tamil problem without LTTE participation

— Neville Canakeratne

Sri Lanka High Commissioner for India

HOT SPRING

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No. 25

VALIKAMAM NORTH CIVILIAN LOSSES

AS SRI LANKAN ARMY BEGAN BATTLE

The Sri Lankan Army stationed near Krishna Kovil at Keerimalai, tried to move out to take control of adjoining areas on the morning of the 28th March and were met by the LTTE cadres. The battle between the Sri Lankan Army and the LTTE continued for two days on 28th and 29th March.

Prior to the Army's attempt to move out of the Camp, the Sri Lankan Air Force planes and helicopters and Sri Lankan

Naval boats simultaneously began attack aimed indiscriminately at civilian dwellings in adjoining areas.

Artillery shell attacks were also launched towards civilian dwellings.

Extensive damage to property and injuries to civilians have been reported.

The reports state that an old man named Kanthar Kathirkamu (72 years) of Illavalai North died on the spot as

a result of shell attack on the first day. On the following day a woman named Vanniasingham Sivammani (26) of Ampanai died as a result of a bullet injury she got when she was working at a sewing centre.

The following persons were seriously injured on the first day's shell attack — T. Pakiawathy (16), Jeyakanthan (26), Senathirajah (42), S. Mariathas (45) and Suntharalingam (32). On the second day, a woman pedestrian, Potkody, sustained injuries.

It is also further reported that three schools in the area were damaged by bombing

and shell attack. They are the Keerimalai Naguleswarar Vidiyalayam, St. Henry's College, Illavalai and Mehandan Mahavidyalayam.

A number of Civilian houses have been damaged in the villages of Mullanai, Illavalai, Karukampanai, Mylankoodal, Senthankulam, Tellippalai, Vilan, Kollankalady and Erlalai.

The residents of these villages are reported to abandon their dwellings and go to places like Pandateruppu Chunnakam and Sandilipay.

It is to be noted that the Year 5 Scholarship tests for children were scheduled to take place on 30th March.

No reports have been received in regard to the progress of the battle which apparently has been suspended on the third day judging from the absence of sounds of explosions.

HELICOPTER STRAFFING DURING MASS

The congregation at the Mass held at the Roman Catholic Church at Alampil, Mullaitivu District on the 17th March, had an unwelcome visitor in the Sri Lankan Air Force helicopter which roamed the skies over Alampil on that day.

It is reported that a Sri Lankan Air Force helicopter started gunfire all over Alampil and people ran for safety.

At the same time a Mass was being conducted at the Roman Catholic Church at Alampil but the helicopter did not want to spare the Church and started firing from above and the congregation ran helter skelter in fear. The Mass was disturbed.

The priest came out of the Church and in manner he thought fit, waved a white cloth to give some indication to the Air Force men that everything was peaceful and that the premises were only a Church.

The priest and the congregation thought that the message was understood because the helicopter withdrew from the area for the moment and services started with all the devotees beaming with smiles.

But the smile was not to be too long for the bully came back again and continued the air straffing.

ASSAULT ON BISHOP - NOT ISOLATED ACT

Jaffna Priests Union Urges Bishops' Conference to take Action

The Jaffna Diocesan Priests' Union has addressed a Memorandum to the President of the Catholic Bishops' Conference of Sri Lanka at Colombo urging him to take appropriate steps with relevant authorities to bring to halt a high-handed behaviour of the security forces.

This is sequel to an incident in which the Rt. Rev. Dr. T.

Savundranayagam, the Bishop of Mannar was assaulted by army men at Vavuniya on 16th March, 1991 (See Hot Spring of 24-3-91)

The letter sent to the President of the Catholic Bishops' Conference by the Jaffna Priests' Union, reads as follows:-

The President, Catholic Bishops' Conference of Sri Lanka, Colombo-8.

Your Excellency,

We the priests of the Jaffna Diocese together with the Bishop were distressed to hear about the assault by an officer of the security forces on Monsignor Tom Savundaranayagam, the Bishop of Mannar on the 16 March 1991 at Vavuniya.

We are sure that you are already aware of this incident. However, we would like to express to you our great concern and deep regrets at the escalating degree of violence culminating in the assault on the person of a Bishop of the Catholic Church and the Vice-president of your Conference.

May we express the hope that the Bishops' Conference will not look at this as an isolated incident but take it as an example of the suffering inflicted on the innocent civilians by the security forces. May we urge you to take appropriate steps with the relevant authorities to halt such high-handed behaviour of the security forces.

Respectfully yours in the Lord J. C. & M. I.,

Tamils have Right to live and decide a Government for themselves — Hindu Swami tells Heads of Governments

His Holiness Swami Chidrupananda, the Swami-in-Charge of the Sri Ramakrishna Sarada Sevashramam at Point Pedro whose mission has undertaken relief work among refugees continuously from 1984, has pleaded with the various Heads of Governments the Eelam Tamil cause.

In a letter addressed to the British, Canadian, Australian and Indian Governments through the respective High Commissions and to the Prime Minister of Sri Lanka, he has said that the Tamils have a rightful place to live and decide for themselves a Government for them.

The text of the Swami's letter reads as follows:-

It is with deep sorrow, anguish, pain of mind and full of pathos I am forced to send this letter for immediate redress and action. This letter must not be viewed in any way political or critical. These propositions are the natural outcome or outburst from a monk of the Hindu Order. The purpose of any Government in power is to follow a code of conduct approved by higher ethics, morality and truth. Even here some of our Religious leaders have failed to guide this Government in a righteous way. Life is very precious for all of us irrespective of race or country consideration. A decent living for all of us is a must, sine qua non

and no politics or political power can withhold this from being enjoyed in this small one time peaceful Island. From time immemorial the Sinhalese politicians and the Tamil politicians (not the present freedom fighters) have spread the fire of communalism for their own ends and finally all those who have done so paid the price. If we have to stop this vicious circle the important task for the Government is to clearly intimate to the majority that the Tamils have a rightful place to live and decide for themselves a Government for them. This crucial issue must be above all party considerations. Neither the Govern-

ment nor the Opposition should cash in this issue for their power politics. Both of them should put their heads together calmly or free themselves from inordinate passions in chalking out a frame work. If this is delayed the future is very bleak.

We the common lot - the Tamils have suffered the under mentioned hardships all these 8 months.

1. We have had no electricity for more than 6 months. A litre of Kerosene oil is between Rs. 100-150/= A litre of petrol is Rs. 500/= All major operations in the Government Hospitals are

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An Open letter to his Excellence Jagendra Nath Jha

INDIA OWES A DUTY TO FIFTH COLUMNS

The subject matter of this Open Letter was thus already communicated to the Prime Minister of India through India's High Commissioner in Sri Lanka.

It has become necessary to write an Open Letter in view of your frequent meetings or confabulations with the Tamil Groups which the Government of India and you choose to describe "other than the LTTE." The names of each one of these groups contain the word "Liberation" and "Eelyom." The significance of these two words in their names does not require to be elaborated. Their objective was Liberation of Eelyom; even Chelvanayakam and his cohorts were obliged to bring the word "Liberation" into their name, TULF in their quest for survival in popular favour.

All the militant groups worked with much unanimity until New Delhi entered the scene with its Accord.

All the militant groups worked for the objective of Liberation of Eelyom and functioned in unison. The writer distinctly remembers a Press release issued by the Liberation Tigers in 1986 or thereabouts in which they admitted that their claim for credit for a land-mine explosion at Monkey Bridge was incorrect and the credit should go to the EPRLF and that the error arose because both they and the EPRLF set land mines at about the same place. At Thimpu they stood shoulder to shoulder and it was New Delhi that engaged in manoeuvres and machinations to bring about rift between the different groups and ultimately into deadly enmity. I do not say this; it is the impression of practically all Tamils of Eelyom. New Delhi, by liberal expenditure of money, gifts of weapons and promises of political power did bring about this deadly enmity among the different Tamil Groups which had the same objective and which functioned in unison all along. That was the achievement of New Delhi and the Indian Peace Force.

The word New Delhi is an Islamic appellation. The original Indian name for the place is Hastinapura of Mahabharata fame. It is Duryodhanan Janma Bhoomi, it is the place where Duryodhanan and Sakuni reigned supreme with imperial power until disaster overtook them. Nothing good ever emerges from Duryodhanan Janma

Bhoomi. Machiavellian intrigues, wiles, cunning stratagems and tricks only get fabricated there. It is the centre from which Imperium all over the world get defended. Imagine the subtlety employed by New Delhi against the United Nations move to defeat Saddam Hussain's Imperial aggression against Kuwait. It was a case of the exercise of the coercive authority of the World Body to maintain an orderly international society. But New Delhi wanted to thwart Kuwait being freed from the imperial clutches of Saddam Hussain by refusing to refuel war-planes engaged in the exercise of the coercive authority of the world body. Nothing good can flow from Duryodhanan Janma Bhoomi; only evil can erupt from Duryodhanan Janma Bhoomi.

One of the most malicious of the feats achieved by Duryodhanan Janma Bhoomi in the course of Indo Eelyom War of July, 1987 to March, 1990 was the conversion of certain Tamil militant Groups into Fifth Column against Eelyom Tamils. About two thousand Tamil youths appear to be involved. They have been rendered foot-loose.

The character of an individual is determined by the values cherished in his society. The norms, standards and values cherished in the society in which one has his collective identity constitutes the anchorage which determines his outlook and values. It is the constraint of disapproval by fellow members of the society in which one has collective identity that serves to make a man behave. Disapproval by fellow men or fear of such disapproval is the most potent constraint or restraint that makes an individual behave to conform to certain standards. But when one has been cut loose from such fellowship, one feels no restraint or constraint governing his desires or urges to act. Such persons could be easily induced to commit all sorts of crimes in return for some monetary reward and this is exactly what happened in the case of the PLOTE members being induced to engage in subversion in Maldives.

These young men were fired with idealism and national pride just a year or so back and were prepared to lay their lives for the freedom of their fatherland. The Indian Peace Force set to work to secure Fifth column

from among them to fight the Tamil Youths struggling for Eelyom Swaraj. By promises of favours and of political powers by shady means, these youths were persuaded to betray their fellow-countrymen fighting for Swaraj for their fatherland Eelyom. They were housed in Camps adjacent to the Peace Force Camps and all their wants were met by the Peace Force. In order to maintain their morale in the unholy vocation of betrayal, they were given a free licence to engage in brigandage, highway robbery, seizure, seizure of valuables, particularly vehicles and other such extortions. They thus became the object of hatred by the Tamil public in Eelyom. So when the Indian troops left the Island under the Quit Orders issued by President Premadasa, they had no alternative but to sail in the same ship with the Indian troops. They have alienated themselves from the people of Eelyom. They have become foot-loose and completely cut off from the society for whose freedom they were, just a few moons earlier, were prepared to lay down their lives. They have now sought refuge at the hands of the Sinhala Armed Forces for performing the same tasks as they did for the I P K F. But the Sinhala Armed Forces while availing themselves of their services treat them like dogs. Some of them have chosen to exhibit their loyalty to the Sinhalese masters by engaging in blood curdling acts of torture against the innocent Tamils. But with all the exhibition of hatred towards Tamils they are not having any cosy corner in the minds of the genocidal Sinhala Imperial Masters. Tragedy stares in the face of these nearly two thousand Tamil youths. What was it that led to the miserable and bleak future for these militant youths? Unlike the Liberation Tigers they were not bound to some rigid code of discipline. The Tigers were governed by a strict code of discipline - no liquor or smoking or other such relaxation, spartan living conditions and an oath to carry a cyanide capsule to be swallowed when overpowered. That shows the high value they attach to self-respect and their cause. The other militants were not governed by any such rigid discipline. Military discipline is an absolute must for success when one takes to weapons.

Rajiv Gandhi and the Indian Peace Force Comma-

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THIS AND THAT

by Rambler

Separation or Protection

Words and terms have their various connotations and the term SEPARATION or SEPARATIST would mean and imply different meanings to different people. For instance to the Indians the term would immediately connect to the separatist movements in the Punjab, Kashmir and Assam.

It is therefore most unfortunate that we Tamils in Sri Lanka who mooted this term SEPARATION in the mid seventies should suffer by default and thus be deprived of a solution to our own survival as a result of the various connotations, that various sources may place on our thoroughly justified demand.

Why did the Tamils put forward this demand for separation? Is it because they wished to place the Tamil Language and the Hindu religion above all else and beat their tribal drums for the sake of narrow nationalistic sentiments as against the Sinhala language and Buddhism and thus destroy the Sinhalese people as an entity or is it because they wished and quite justifiably at that, to defend themselves against sinhala tribalism, which quite factually threatened to completely destroy the Tamils and which in fact has been destroying them ever since 1956, when the introduction of the SINHALA ONLY legislation not only caused the DEMISE of the sovereignty bestowed by the British Constitution of 1948 but also destroyed the Tamils as an integral national entity?

The Sikhs in the Punjab are only a mere two percent of the total Indian population, yet they enjoy almost twenty percent of the Indian National cake. Moreover they are not in any way discriminated by the Hindu majority. The same applies in greater measure to the Kashmiris and the Assamese. As such to compare the separatist movements of these three groups with our own agitation would not be fair since quite unlike the Sikhs, Kashmiris and the Assamese, the Tamils here have been threatened with extinction by the Sinhala

majority. How then can we Tamils overcome the present impasse? This could be done by altering our original demand for SEPARATION to one of PROTECTION. So that we could enjoy the status and security of a PROTECTORATE and thus be permitted to live in peace, to pursue our lives unmolested by sinhala hoodlums and murderers.

May be during the time of the impotent Indian intervention in 1987, we could have negotiated for the status of a PROTECTORATE and be possibly have been placed under India's protection and be treated like Pondicherry.

On the other hand, we could do, what was suggested by a politician in an emergent African State encountering grave financial distress. This politician recommended that his near bankrupt country should declare war on the United States of America and that this declaration of war, would result in the prosperous United States of America taking over his poor country and managing it for them.

We Tamils too could follow this advice and go one better and declare war on the United States of America and Britain and then immediately surrender and negotiate a peace treaty, whereby we offer them, that is the ANGLO - AMERICAN combine the use of Trincomalee as a naval base and nearby China Bay as an Air base, for which we could demand lease hire fee that would give each person in EELAM two hundred US Dollars per month.

This arrangement would solve not only our security problems but also our economic problems at the same time and thereafter we need not ever worry about the Sinhala hoodlums nor the jawans or pawans as we had in the recent past.

Time is fast running out for us in EELAM and a right decision at this stage would pay rich dividends and make all the sacrifices of the recent past most worthwhile.

The struggle of Eelyom Tamils for swaraj began on 20th August, 1917 when British Imperial policy was reformulated as one of progressive realization of full responsible Government in the Colonies and India. That declaration awakened in the minds of the Sinhalese hopes of a Sinhala Imperium over Tamils secured through Britain's reformulated Colonial policy. It took sometime for the Sinhalese politicians to

Immediately after the first State Council was elected the Board of Ministers by a racial majority of 5:2 demanded maximisation of the transfer of power. The one Tamil and one Muslim minister who were in the Board dissented that before further transfer of power the minorities should be provided with Constitutional safeguards.

In 1936 the Sinhala Only Board of Ministers was

examine the reasons for the uphill character of their struggle for Swaraj.

Throughout the seventy odd years of our struggle for Swaraj we had neglected and ignored the importance of the fight on the constitutional front.

Ramanathan recognized strengths, stressed the differences in the racial base and insisted on community based representation.

Association from Canagaratnam (chosen by the Association) to Vaithilingam Duraiswamy chosen by the Imperial master. The pages of the Hansard of the Legislative Council reveals that Canagaratnam was a clear headed thinker and spoke purposefully. Why Lord Donoughmore chose Duraiswamy to be the spokesman of the Jaffna Association by a sleight of words will be clear at the end of this Article. Some

gress for one kind of reform are not put forward by the Lanka Maha Jena Sabha. All the members of the Lanka Maha Jena Sabha are members of the Congress also. The Sabha is conducted in Sinhalese, and its rules are in Sinhalese, so it a Sinhalese organization I give that as instance that the Sinhalese are thinking communally. " "Q. Did I understand you to say that the origi-

Quest for Swaraj on the Constitutional plane thwarted by treachery

realize the transfer of power to the people means, in the case of Ceylon transfer of power to the Sinhala people. The concept of a Ceylonese nation and the National Congress on the analogy of the Indian National Congress was a temporary delay. The concept of Nationalism, in the minds of the Sinhalese was a concept of Sinhala Nationalism. It was a matter of time before Sir P. Arunachalam found it uncomfortable to be in the midst of a membership of the National Congress which regarded Nationalism as Sinhala Nationalism. Early in 1921 Arunachalam, the founder President of the National Congress found no alternative but to resign from that body. Sinhala politicians who hitherto hailed the leadership of Ramanathan, Arunachalam and other Tamils as the champions of resistance to British authority now felt and viewed things along different lines. They developed a hostility towards Tamils and looked down upon them as a minority. The notion of minority and majority did not earlier obtain in the politics of this island. This concept of majority-minority status instilled a sense of superiority complex among the Sinhalese and also served to unite all caste categories among the Sinhalese. The ruling race complex enveloped them.

As was observed earlier the concept of Nationalism as Sinhala Nationalism took shape with Britain's reformulation of the Imperial policy as one of progressive transfer of power to the people. The Sinhalese did not take long to realize that the transfer of power to the people in the case of Ceylon would mean transfer of power to the Sinhala people. Thus the concept of Sinhala Nationalism replaced the concept of Ceylonese nationalism pioneered by Arunachalam.

The acceptance of the Donoughmore proposals did take place on a racial basis. Only two Sinhalese voted against the Donoughmore proposals. All Tamils barring one voted against the Donoughmore proposal. Only a slim majority of two votes carried the proposals through.

configured by well planned manoeuvres and machinations.

With the entry of Japan in to the war D.S.Senanayake found an opportunity of befriending the Western masters by making available Ceylon supplies at rock bottom prices and resorted to slaughter tapping of rubber. This unstinted co-operation by Senanayake and the Sinhalese Ministers endeared the Sinhalese to the British Colonial masters. Since then it was a case of increasingly favourable response from the British authorities and the consolidation of Sinhala Nationalism. The British authorities announced the confirmment of the Dominion status even before the elections for the Soulbury Parliament were held. Dominion status was ceremoniously granted on 4th February, 1948 chosen to be an auspicious day. Shortly after Senanayake's death the racial breeze began to flow thick and fast. Bandaranaike first toyed with the concept of Buddhism as a State religion which he then thought was the most appropriate vote catching slogan. Soon he discovered that Sinhala

Extracts from the proceedings of the Donoughmore Commission of 13.12.1927 held at Jaffna District Court.

Present : Jaffna Association represented by:-

The Hon. Mr. W. Duraiswamy. The Hon. Mr. S. Rajaratnam. The Hon. Mr. A. Canagaratnam Mr. J. V. Chelliah Mr. N. Selvadurai Mr. I. K. Nalliah Mr. M. S. Rajaratnam Mr. C. Arulambalam Mr. A. Wanigasuriy. Mr. V. Ramalingam.

CHAIRMAN : Who is going to address us?

A. (Mr. CANAGARATNAM): It was suggested by the Commission that the Jaffna Association might come combined with me. As I am one of the Vice Presidents I may be permitted to say that, on behalf of the Association, I drafted a memorandum but I have also submitted my own memorandum, because there are a few schemes which are not embodied in the other, and which we struck out, and so, if your Lordship and your colleagues would hear me separately after the

further extracts are given below. The demand by every shade of Tamil opinion supported in the matter of representation, that the time-honoured racial proportion should be preserved. The extract below relates to the submissions by Duraiswamy on this matter

"I have been in Council since 1921, and I can testify that on general matters of importance concerning the welfare of this country, all members of the Council and those outside have co-operated and worked whole-heartedly together. In asking for the maintenance of this ratio in the Legislative Council we do not for one moment ask more favourable treatment for one community than for another. We are only asking to be allowed to retain this proportion for some period during which both communities will, of their own accord, realize that there is no need to insist upon the maintenance of this ratio....."

"The legislature is not divided at present on social questions or political questions. At present the parties to some extent are appearing as communal parties. Thus the Sinhalese party will have their ministers, and the Government and the majority party will form a block which the minorities will not be able to withstand. That is apparent; the Government and majority party will form a block, and the position of the minorities will be weakened....."

"When the Congress speaks we cannot take it that it speaks on behalf of the Tamil community also, because some years ago, the Tamils seceded from the Congress. You will find again that most of the leading members of the Ceylon National Congress are members of the Lanka Maha Jena Sabha and it is surprising to me that the proposals put forward by the Con-

gress for one kind of reform are not put forward by the Lanka Maha Jena Sabha. All the members of the Lanka Maha Jena Sabha are members of the Congress also. The Sabha is conducted in Sinhalese, and its rules are in Sinhalese, so it a Sinhalese organization I give that as instance that the Sinhalese are thinking communally. " "Q. Did I understand you to say that the origi-

Q. You did not use the words "for all time"?...

A. No, the proportion was to be one to two.

Q. What is now asked for is that for a period of the new constitution the present proportion should be maintained?

A. Exactly.

Q. Supposing that were not done, what evils do you think would arise to the Tamil community?

A. I submit that his proportion has been in existence for some time; we have referred to that in our memorandum in paragraphs 6 and 7.

Q. Yes, that is clear, but it does not answer my question. What evils do you think would arise to the Tamil community if the present proportion should not be maintained in the new constitution?

A. The administration is concerned with the developing of the country and the improving of sanitation, health conditions, public works, communications and other things. Now it so happens that the Northern and Eastern Provinces are mainly peopled by Tamils. Whenever items of public interest are brought before the Legislative Council, the only persons who are aware of the needs of these provinces are the people who represent the inhabitants. Unfortunately the others who reside in Colombo have not mixed up with the people and seen the local requirements, and they are unable to realize the need of particular works, and we do not get that support which we expect from the members who are not aware of these needs. Then there is

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S. Vanniyasingam

Only within 24 hours was the most appropriate slogan. Later the scheme of scrapping the Dominion constitution and with it the entrenched non-discrimination Clause of Article 29 and the creation of a Sinhalese Buddhist Republic resulted to take racial-religious fundamentalism to its apex. The Tamil youths had no alternative but to abandon the political leadership and take to guns.

We shall now trace some of the developments during the Constitutional phase of the struggle for Swaraj.

The Tamils should examine why their struggle for Swaraj got inordinately prolonged and protracted and resulted in such huge losses in life and property. They must

Association, I should be glad to supplement what they say. Now I appear for the Association.

Q. That is quite clear. Mr. Duraiswamy, would you like to say something by way of preliminary remarks?

A. (MR. DURAISWAMY) May I, my Lord and gentlemen of the Commission before I begin to make general remarks,

From this point onwards until the end of the days proceedings running into 23 closely typewritten pages the Jaffna Association spokesman was throughout Vaithilingam Duraiswamy. The noble Lord, Lord Donoughmore, by a sleight of hand in the domino game, altered the spokesman of the Jaffna

OUR READERS SAY

No Substitute for hard work

The Editor
Dear Sir,

It is saddening to observe that the text books which are being issued now in the schools have not been written according to the revised improved Tamil Alphabets. It may be an oversight.

It will be highly appreciated to use the latest Tamil letters in order that the students could be familiar with it. In South India they have done it systematically.

It will also be greatly welcomed if the good old

slate and pencil system is restored for rough work to save plenty of paper which is very expensive not only have but also in the other countries. Our elders still vividly remember about its use. Most of them wrote clear and beautiful letters. In the Kindergarten classes the students used the sand to write the letters, by spreading it evenly.

In this connection I wish to mention about the paper factory founded by the Education Officer for the Non

Formal Education for the district, Mr. S. Subramaniam. He is able to produce high quality paper with the available local raw material. A number of youths are being employed by him at his factory at Nallur. He needs torn and other waste papers to be converted as pulp. He is paying 50 cents for every Kilo of the waste paper.

I kindly request all the heads of public and private institutions to collect their waste papers and sent it to

Quest...

(Continuation of Page 3)

another point, and this is most important and one in which we are especially affected. I may say that the port of Kayts was the second port of the Island for many years, and it is a very safe port all the year round. Now it has been neglected, and we are unable to get a substantial vote for the improvement and deepening of the Harbour. There is a bar at the entrance of the harbour which prevents vessels entering the harbour, and we are asking for a vote for deepening and improving this harbour. We have been asking for this for twenty or twenty-five years, but it has not been granted. If everybody knew and sympathized with the need of such a work, we would have got it long ago: there are other instances too.

"...Dr. SHIELDS: I think you may take it that we recognize the very great importance of your Association and of the community you represent, and if I appear to be a little critical on some points, you will understand it is merely for the sake of eliciting the truth, and of perfectly understanding where we are. It is not to be taken as being hostile criticism. Now, in regard to this two to one matter, I think you will agree that this Commission cannot feel itself bound by any arrangement come to even between two such important communities as the Tamils and the Sinhalese. It is desirable to know what two such important communities considered was a fair and reasonable proportion, but it cannot be taken in any sense as binding upon us or upon the Secretary of State. You laid some stress at the beginning of your statement on the fact that you were two different races, with

different social and religious customs. You spoke of the fundamental division of races. Do you think that it inevitably operates in the sense of preventing the coalescing and working together of these two peoples in the interests of the country?

A. Politically we can coalesce, but socially and religiously we do not.

Q. Yes, but that is found in other countries to be quite compatible with a homogeneous population.

A. Yes, I agree. I think we made out that we are in agreement in most matters which lead to the progress of our country.

Q. And this arrangement has nothing to do with anything you are afraid of; I take it you are not afraid of the Sinhalese?

A. I am not afraid of the Sinhalese.

Q. It has nothing to do with that; it is only your idea of a fair proportion having regard to the population and relative importance of the two communities?

A. Quite.

Q. You say that at present the ratio of Sinhalese and Tamils on the Council is sixteen to eight, and you regard that as satisfactory. Now what about the other ratios? I would point out that the Burghers have one - seventeenth the Muslims one - eleventh and the Europeans one eleventh of the total seats, while you have a little more than a quarter of the total seats. You are satisfied with your proportion, but what about the other minorities?

A. I will not speak on behalf of the other minorities; it is for them to urge their wants; but the present ratio in the Legislative Council is working satisfactorily. It may be maintained; but if the other

communities ask for more; I have no objection to the Commission considering the reasonableness of their demands.

Q. But you expressed the view of the Association that the present ratios of all the communities in the Legislative Council were satisfactory? —

A. Yes, Sir.

Q. And you are aware that some of them do not regard these ratios as satisfactory, and are asking for more representation, and also that other communities not at present represented are asking for special representation?

A. As I said, this communal representation will have to be maintained until we realize fully the ideal of territorial representation, but we should not extend the principle of communal representation any further. It is an evil makeshift that ought to be maintained, but we should not extend it further.

Q. I am glad to hear your view that communal representation is to be taken as a necessary evil and not as a desirable thing.

A. That is so.

Q. And do you look forward to the time that it will disappear?

A. Yes.

Q. Then have you no fear of the oppression of other smaller minorities? You are pretty well parceling out the Island, and not paying much attention to the other people, but they are concerned about themselves. Have you no fear of oppression either communally or territorially of any minority of the people?

A. I do not think there is any fear at all. They are all living in the same area with the same kind of progress.

(to be continued)

Mr. Subramaniam, who will be pleased to get it and also increase the production. It is impressive to learn that the chalks made by him locally have been appreciated by the Education Department. They have placed an order for about half a million rupees worth of chalk to be distributed in the country. He has many new cottage industries and schemes. Anyone who is interested, may kindly contact him at the Education office Nallur, preferably in the morning. May he live long!

I happened to read an article in the Reader's Digest Sometime back about a rag picker in Taipei, Taiwan. He was able to give some 150 scholarships to the very poor intelligent students to acquire higher education. He supported his family and saved to help those unfortunate students who are in high positions in that country. His tricycle was hung with flags as "free education for the poor intelligent students." The people and the institutions liberally gave their waste papers and wrappers and encouraged his mission.

A mass and intensive campaign should be launched to enlighten the masses, particularly the children to observe austerity and thrift not to spend in vain; and to collect the abandoned things to be utilised for better use.

An open...

(Continuation of Page 2)

nders were responsible for the plight of these youths. They must undo the mischief they had committed and secure salvation for these Tamil youths whom they converted into a Fifth Column. India owes a moral responsibility to provide for the welfare of these Tamil youths. They cannot be put back into Eelyom Tamil society nor could they be sold to the genocidal Sinhala Imperial masters. Apart from India's moral responsibility to re-habilitate those whom they mislead India owes a deep debt of gratitude to the Fifth Column militant youths. If not for their Fifth Column Services, the I P K F would have suffered loss of lives and injuries five times as numerous as what they actually suffered over the two or more years of senseless Indo - Eelyom War. No Army could have got better Fifth column Services as the I P K F got because the informants were fellow fighters just prior to their becoming the Fifth Column.

The obvious course of action is for India to confer Indian citizenship on them and recruit them to the Indian Armed Forces. They are fine fighting material and

There is no substitute for hard work and sense of responsibility.

Thank you very much. May God Bless you and all staff.

yours respectfully,
J. Arulanandam
Retired peace officer

U. K. 's Responsibility

The Editor
Dear Sir,

I am a regular reader of your valuable Journal. It is the correct time at which you are publishing this Paper. The articles appearing in it are marvellous.

I have sent one issue of it to a friend of mine in the U. S. requesting him to give publicity among the Americans in regard to our ethnic problem and the stand taken by the LTTE.

Sir, I wish that this Journal reaches the high echelons of China, Russia, India, Pakistan etc. so that these high officials come to know our true position, ancient history the existence of Tamil Kingdoms prior to 1833.

Is it not correct for the U. K. Government to take up our question in the U.N. even as Britain was responsible for the amalgamation of the Island for its own administrative and economic convenience?

Tellippalaj. K. Eliathamby.

within the discipline of an organized Army they will do well. Britain still employs Gurkhas in its Army. Hope your Excellency will persuade the Government of India to follow such a course and redeem India's moral obligation.

P.S.

Ramayana says that the arrow shot by Prince Raman spread through the body of Thadakai in the same manner as good advice passes out without sticking in the minds of evil people.

Rice Mills Bombed

Two Rice Mills on the 3rd mile post on the Mannar Vavuniya Road were completely destroyed when the Sri Lankan Army demolished those Mills by exploding bombs.

This incident took place on the 13 of Feb. 91. The marching Sri Lankan soldiers placed bombs inside the two mills and had them exploded completely destroying the two mills.

The mills belonged to Tamils one named Vinayagamoorthy and the other Sittampalam

GOOD FRIDAY - EASTER MESSAGE

OUR SUFFERINGS ARE NOT IN VAIN

The Centre for Better Society, Jaffna has sent out a Good Friday and Easter Message wherein it states that our sufferings are the price for freedom and justice and hopes for peace and justice. The Message has been issued by Centre Director Rev. Dr. S. Emmanuel, and Secretary Mr. A. Santhapillai. The Message reads as follows.

The Passion and Death of Jesus Christ took place 2000 years ago. The Tamil Christians have commemorated these events in the midst of the passion and death of our people. Our present tragic events have helped us to understand more meaningfully the mysterious events of Jesus Christ. At the same time the celebration of the commemoration of the tragic

and saving events of Jesus Christ have enlightened our understanding of the current tragic events around us.

The Passion and Death of Jesus Christ have no value in themselves unless understood in the light of the resurrection event. Jesus suffered and died for the sins of mankind and won for it the hope of a new life. Hence for Christians, Easter is the feast of hope in a new life. Our people have long undergone intense suffering, deaths and destructions and are bordering on despair. At this juncture religions bear the responsibility to awaken the hope of people in a new life. We believe that each religion does this today in its own way.

For the Christians there is no Easter Sunday without the Good Friday and in this sense let us be convinced that all the suffering we are

under going are not in vain. They are the price for freedom and Justice. Let us trust and wish that we Persevere

in this hope. Let us also pray and contribute all that is necessary for an early realization of our long cherished hopes for justice.

Laity for the Defence of Clergy Attack on Bishop condemned

The Jaffna Diocesan Council of the Laity has sent a letter to President R. Premadasa, severely criticising the conduct of his army in assaulting and abusing Rt. Rev. Dr. T. Savundaranayagam Bishop of Mannar at the Army Check - point at Vavuniya.

Copies of the protest letter have been sent to the Apo-

stolic Delegate and other Bishops. The letter reads as follows:-

Hon. R. Premadasa,
The President of Sri Lanka.
Your Excellency,

Abusing and Assaulting of the Bishop of Mannar

The members of this Council, representing the entire Catholic population of the three Administrative Districts of Jaffna, Kilinochchi and Mullaitivu are shocked to hear that His Lordship The Bishop of Mannar, Rt. Rev. Dr. Thomas Savundaranayagam was subjected to filthy abuse and repeated assaults by military personnel at the check point near Sarvodaya at Vavuniya in the afternoon of last Saturday, the 16th of March.

We need not describe to you how a Bishop is revered and esteemed both by Catholics and others.

He worked among us before he became a Bishop. We know him to be unquestionably humble and cooperative with all officials. The only mistake that he may have unknowingly made might have been to take with himself some items for personal use or for worshipping services, but which may have appeared to a military person to be unallowable.

Under any circumstance, it is definitely a serious infringement of his human rights and highly desecrative to have abused and assaulted him. We learnt from reliable sources that even filthy words were copiously used at him.

We hereby register our

strong protest at this heinous act and demand that an impartial inquiry be made and remedial measures be adopted.

In fact under our constitution any individual is assured of the right to be free of physical and mental tortures, harassment or assault. If a Bishop could be thus treated, one can understand how the poor, ordinary citizens are handled. There is ample provision in the ordinary and emergency laws of our land to deal decently with any type of unarmed offender. It is sad that law enforcement-officers themselves turn unlawful.

We also wish to bring to your kind notice that the banning of even limited quantities of essential household items like candles, torch cells, medicines, soaps etc., increases the hardships of the people. We therefore appeal to you to lift the ban especially in view of the lack of power supply here.

We take this opportunity to express our deep concern and sorrow at the colossal and needless loss of lives, wealth and property on both sides and the ever widening gap between communities. We appeal to you to pave the way for an early settlement, by:

- 1 - an immediate and impartially supervised ceasefire.
- 2 - initiating effective negotiations with a Government proposal of a tentative solution that would be reasonable and acceptable considering all the past talks, developments, election manifestos and expert an experience opinions expressed in the media and at all party conferences.

Northern Transport Board to be Closed?

The Northern Region Transport Board which operates services in the North has not been able to operate after the current war broke out in June, 1990.

The Transport Board does not run its buses because there is no fuel supply.

In Jaffna there are no buses plying. The only means of transport is the private sector mini - vans which carry Colombo - bound passengers to Vavuniya. There is no int-

ernal transport service in the North and so people do all their travelling by means of push bicycles. Some people also cycle to Vavuniya when necessary because transport costs by mini - vans are prohibitive and people have to take their turns. Still the Government does not supply fuel oil to the Transport Board and the buses and workers are idling.

In addition the Transport Board Depot came in for

heavy bomber attack, as many other government institutions too suffered.

It is now learnt that there are moves afoot at the Central Transport Board Office in Colombo to transfer 100 bus drivers and 100 conductors out of Jaffna to Sinhala areas.

The Transport Board workers are a worried lot. They have not been paid wages for the last six months. Now there is a threat of their being transferred to Sinhala areas as well.

The Transport Board was said to be decentralized with Regional Boards and Chairmen functioning autonomously. If so, how can workers attached to one independent and autonomous region be transferred to another region even against their own wishes?

The appointing authority of these Transport workers is the Northern Region Transport Board. How can the Central Transport Board transfer employees of the Northern Region Transport Board against the wishes of the employees themselves?

The Transport Board must provide the necessary fuel and allow the buses to ply so that the Board may earn or else pay the workers even if they cannot be given work.

Without taking either of these steps, the Central Transport Board proposes to transfer these workers to Sinhala areas. It is suspected that this is a preliminary to closing down the Northern Region Transport Board as a whole.

"JESUS KING OF MERCY, I TRUST IN THEE"

Between 1930 and 1938 Jesus Christ appeared to Sister Faustina, a Sister of Mercy in Poland to re-teach us the story of His Love and Mercy even unto death.

The devotion to Jesus, King of Mercy was dormant for nearly twenty years, when it was again permitted through the instrumentality of Karol Cardinal Wojtyla, Archbishop of Cracow, Poland, now elevated to the See of Peter, as Pope John Paul II.

Jesus Christ spoke to Sister Faustina that the Picture of Jesus Christ, King of Mercy, be venerated in the chapel and throughout the whole world and assured her that He would preserve all cities and houses in which this picture shall be found.

This promise has not failed. Two cities, namely, Cracow and Vilon were spared the horrors of World War II, when many other Polish cities were razed to the ground.

In Sri Lanka too many houses in which this picture was venerated, were saved from destruction.

This Novena can be made any time but particularly beginning from Good Friday and ending on the First Sunday after Easter, when the Feast of Jesus, King of Mercy, is celebrated.

(A/7/91)

Sri Lankan Army ARRESTS CIVILIANS

The Sri Lankan Army is reported to have arrested eight civilians at Vakara on the 26th of February, 1991. The fate of those arrested persons is not known.

The arrested persons are-

1. Sahayam - a married man from Vakara
2. A. Jeyam - a student aged 17
3. M. Robin Kumar - a married man (28) Vakara
4. S. Mahendrarasa a
5. S. Ariyanayakam a married man (25) from Panichchankerni
6. Kasupathy Varan a married man (21) of Valaichenal
7. S. Pirabakar married man (25) of Manickapuram
8. Gopal - a married refugee from Kiliveddy

HOT SPRING

VOL: 1 SUNDAY 31st. MAR. 1991 ISSUE 25

Meaningless words must be replaced by meaningful thoughts

In politics certain words or phrases are liberally used. It would appear that the more frequent a word or phrase is bandied about, the lesser the impact it has on the people. And strangely these words and phrases have as many meanings as the number of people who speak them.

President Premadasa is reported to have said at a meeting at Kandy that the doors are still opened for the LTTE to enter into negotiations with the Government.

It was just about a year back that both the Tamil people and Sinhala people were told suddenly that the Government and the LTTE had already entered into negotiations. The naws came as if it were a bolt from the blues.

Last year's exercise was not preceded by formal invitation, as the one that is now reported to have been extended from Kandy.

The genuineness of the invitation is therefore suspect ab initio especially when just three months ago the Government refused to accept the offer of a cease-fire the LTTE announced unilaterally to be effective from the beginning of the year. No doubt the LTTE put the war-mongers of the Government into an extremely embarrassing position by its unilateral ceasefire declaration.

Mr. Premadasa's announcement that his Government's doors are opened for the LTTE for talks with a rider in the form of conditions clothed in sweet words and pious preaching - which conditions, if they mean anything at all, mean that the Government is not prepared for meaningful negotiations as an alternative to war - is one of these words or phrases meaning many things to many but really leading to nothing.

Mr. Premadasa has said that the LTTE should lay down arms. Why not this lay preacher practise what he says?

Why not President Premadasa give up his pretensions to provide security for Tamil Eelam and its people by withdrawing his Army Camps from the North East?

Surely the armed forces of the Sri Lankan Government are not providing any security to Tamil Eelam or its people. They are destroying and laying to waste Tamil Eelam and annihilating the Tamils.

We have it also from President Premadasa's speech that the LTTE should "enter the democratic process and join the mainstream politics".

We confess we do not understand the meaning President Premadasa attaches to the words "democratic process" and "mainstream politics".

The wish of the Tamil people - nay their determined will - has been to exercise their right of self-determination - and re-establish their own state.

This will of the Tamil people has been clearly demonstrated right from the beginning and without any ambiguity from 1956 onwards. An this will of the Tamil people was demonstrated to the Sinhalese people not by bullet power but by the power of ballot.

Is it not a "democratic process"?

But all Sinhala Governments of whatever hue frustrated the democratic aspirations and wishes of the Tamil people - by resorting to the use of force directly and indirectly.

Are the woes of the Tamils from 1948 not the incident of "entry into mainstream politics"?

The Tamils are not prepared to follow exercises in "democratic processes" under the guidance and control of Sinhala masters whom the Tamils never elected to govern them.

The Sinhala politicians must at least realize now - after witnessing all the tribulations that the Tamils have undergone - that the Tamils are not willing to be governed by the Sinhalese.

The moment the Sinhala leaders realize the incompatibility of their pretension to govern Tamils with the sovereignty of the people - they will abandon sweet words, pious preachings, borrowed words and slogans and leave the Tamils alone.

Pensions and other Benefits PENSIONERS ASK FOR APPOINTMENT OF COMMISSION

The Nallur Pensioners' Benefit Association has written to the Minister of Public Administration, Provincial Councils and Home Affairs asking for the appointment of a Pensions Review Commission to look into the grievances anomalies and other allied matters relating to those persons in receipt of monthly pensions on account of previous service under Government.

The Secretary of the above Association told our correspondent that in the case of public servants still in service, various salaries and Anoma-

Tamils...

(Continuation of Page 1)
cancelled and some have died due to this non-availability of reasonable medical facilities.

2. Even when basic medicines are brought from Colombo by passengers, these are confiscated by the army. Torch batteries, camphor and many such items are confiscated too.

3. Sudden imposition of the curfew without much notice and the removal of it is again not notified to us.

4. The very indiscriminate aerial bombing where several innocent civilians including infants and school children have not been left out. In a very recent bombing which I have witnessed 5 innocent civilians were killed on the spot. More than killing us it has created a fear psychosis among all of us.

5. Recently at Vankalai, Mannar a few Principals and teachers were killed and dumped in a dilapidated well. These Government Servants were there to draw salary.

6. Beside all these inhuman atrocities, the shortage of food, the absence of the midday meal and the postponement of final examinations have curtailed the career prospects.

We have suffered for many years and we will never be prepared to accept any piece-meal solution or approach. We appeal to all those in power or in high places to act most judiciously to grant a structural government for the Tamil for self-rule.

With the Lord's choicest Blessings to all of you.

Swami Chidrupananda
Swami - in - charge

lies Commissions are appointed from time to time and the recommendations - at least as far as salaries are concerned - are implemented by Government. But no such commission had ever been appointed to study and report into affairs relating to the pensions and other fringe benefits of retired government officers.

Already in Jaffna alone there are about 20,000 pensioners. After the announcement of the recent pension scheme effective from January this year, the number of government pensioners is likely to increase appreciably. In addition, the Government already re-employs pensioners on a contract basis.

All these matters and connected problems have to be

studied and in the light of effluxion of time new approaches and schemes have to be prepared. If this is to be done rationally, the case of the pensioners has to receive consideration by Government. The Government must treat the pensioners also as forming a segment in society and not merely as a burden on society. As government servants are now allowed premature retirement, there are new social impacts created. It is, therefore, necessary that the case of pensioners should receive the attention of Government at periodic intervals and appointment of high-powered commission will ensure justice and fairplay, he concluded.

NEWS ROUND UP

8-3-91

At Valvettiturai - Navy arrested fishermen who were out at sea.

At Karainagar-Shell attack from Navy camp. Temple Priest, S Arumugam (62), S.Kanagammah(60), S.Shanmugaratnam(35) and N. Sivagowri (17) were severely injured.

Note :

Savage Air Attack in Jaffna between 3.3.91 and 5.3.91 already reported separately in our Issue of 10.3.91 has not been included herein.

8-3-91

At Vavuniya-Thandikulam - Artillery shell attack. Houses damaged.

9-3-91

At Vavuniya-Thandikulam. Artillery shell attack from Thandikulam Army Camp. One person named Mohan died.

10-3-91

At Pallikudiiruppu in Mutur. 14 persons arrested by Muslim home guards. Fate of victims not known.

12-3-91

At Point Pedro. Naval gun boats launch gun fire. Three persons injured. They are-A. Kandiah(59), A. Sris-kandaraja (23) and A. Sri Priya (03)

At Thevakulam, Vavuniya. Bomber attack. Three people died on the spot. They are: Sri Malini, a lady teacher, her husband Sri Pathmanathan

(35) and Sri Malinee's mother. Two people were injured. They are-Chandrakumar (14) and Soundaranayagam(50)

At Kidaichenai in Vavuniya. Bomber attack. Two women, Kalanithy (20) and Selvanayaki (30) were seriously injured. Some houses and coconut plantations were destroyed.

At Sampur and Konitivu in Mutur. Army & Muslim Home Guards burn 85 houses. Seven people subjected to torture. One killed.

At Thondamanaru. Artillery shell attack from Pa'aly Army Camp some damage to property, no injury to persons. 13-3-91

At Trincomalee. Army and Home Guards killed 14 people by stabbing and shooting. Six of the 14 were identified. They are - Thangarajah Mahendran (30) Kandasamy Sangupathy (40), Alagiah Parathirajah (30) Kathirgammathamby Gnanam (30), Ganapathy Kandasamy (45) and Nagapan Thiagarajah (30) 14-3-91

Gunfire from Kadduvan Army Camp at Mallakam. N. Yogeswary (48) severely injured.

At Valvettiturai - Firing from helicopter. A fisherman, A. Ravindran injured and his boat damaged.

15-3-91

At Silavathurai in Mannar. Aerial bombing. One house severely damaged,