

THE Hindu Organ.

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NO 69

LEFTISTS DENOUNCE LINGUISTIC CHAUVINISM

ENGLISH AS OVERALL LANGUAGE

THE U. N. P. Government, having neglected the national languages question so long, seems now determined to bungle it. The National Languages Commission, if we are to believe a news note in the Press, seems itself set on assisting the process.

The essence of the national languages question is the switch-over from English to Sinhalese and Tamil as the languages of administration. Everybody recognizes today that without such a switchover all talk of encouraging the national languages is a farce if not a deception. This has to be conceded even by those who stand for a so-called period of transition as against an immediate switch-over. There will never otherwise be a sufficient stimulus for the modernisation and development of the national languages.

Now, the point to be stressed about this switch-over, be it immediate (as the L. S. S. P. demands) or delayed, is that it has to be a switch-over from English, not to one or other of the two languages, viz, Sinhalese and Tamil, but to both. What is more, the switch-over to both must be national. For the task is to make both Sinhalese and Tamil genuine national languages, and not just mere Provincial languages.

Provincial Partition

What the U. N. P. proposes, and with it the National Languages Commission according to the news note we have mentioned, is to bring things to such a position that the Sinhalese Provinces will be administered in Sinhalese and the Tamil Provinces in Tamil within five years. What worries us in this proposal far more than the period involved is the substance of the idea it embodies. This

idea essentially is that Sinhalese and Tamil should become, not national languages at all, but merely provincial languages. That is the only meaning which can be attached to the proposal that each language should become the language of ad-

[Dr. Colvin R. de Silva in the Sama Samajist]

ministration in the Provinces in which it predominates.

Let us look at the consequences of such a step in the language field itself. The first obvious point is that it would still leave unsolved the question of what is to be the national language; that is, the language of intercourse between the Sinhalese-administered and the Tamil-administered areas. Is this to be Sinhalese?

HINDU TEMPORALITIES BILL

PROOF OF LOVE FOR DEMOCRATIC INSTITUTIONS

Public Opinion Already Ascertained

(By K. NAVARATNAM)

Mr. S. Sivasubramaniam writing in the Hindu Organ of 7th December on "Preliminary observations on Proposed Bill" says that it is necessary to allow sufficient time to elapse and ascertain Hindu Public opinion regarding the proposed Hindu Temporalities Bill.

Ample Opportunity

The Report of the Committee of Inquiry recommending the introduction of a Hindu Temporalities Bill was before the Hindu Public from April 1951. Hindu Associations and Leaders were given ample time and opportunity to express their views on the

EQUATING COMMUNISM

Socialism is Communism minus Centralisation plus Democracy minus Russia.

—DR R. M. LOBIA, Indian Socialist Leader.

Thus Communism become equated with Russia plus Centralisation minus Democracy minus Socialism.

Or is it to be Tamil? Or is it to be English to the displacement of both?

English For All

One suspects that the sponsors of this new-old plan of Mr. J. R. Jayawardene are in fact thinking in terms of the continuance of English as the over-all language of the country as a whole. The proposal certainly dovetails neatly into that position. Sinhalese for the Sinhalese! Tamil for the Tamils! ENGLISH FOR ALL! Its nice way of preserving the present pre-

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COMMUNISM AND SIVAGNANA SIDDHIYAR

Need For Spiritual Understanding

COMMUNISM is a system of thought that is making vital changes in the life of the present man. Its authorship is attributed to Marx and Lenin and later to Stalin. All speakers and writers of the day make us believe that Russia is solely responsible for both its origin and spread in every nook and corner of the world today.

Be it right or wrong let us for the moment stop to examine what it is. Dealing on the theoretical basis of Communism Wm. Gallacher says in "The case for Communism"—

BY ARUDKATHIR

understanding of the world becomes impossible if we accept the view that the great political and economic calamities are due to blind forces or some divine supernatural spirit. "We are certain that mankind possess the ability to control its destiny."

(P. 7 & 8) "I accept Marx in the fullest possible sense when he says, 'the material sensuously perceptible world to which we ourselves belong is the only reality.' (P.12).

"Our aim is to plan the use of these resources so that every citizen can be guaranteed security, the right to work and leisure, a steadily rising standard of living, liberty and equal opportunity for a full and happy life" (P. 94, 95).

The might of Man

Though torn out of context these tit-bits it is hoped would help the readers of the "Hindu Organ" to have a glimpse of the subject. The contention as will be seen is that there is no such thing as a Divine Being. Man is all powerful. This material world is the only

reality. The proper use of the resources of this world would secure a full and happy life. The above quotations would naturally bring one to the conclusion that this system of thought originated from Russia. Whether it originated from Russia or not who would reject a system that promises full happiness here and now when every living being is striving for happiness at every moment? In our fair Island adherents to this school of thought are found among the products

Do you know?

World Population

2400 Million Only!

The world's population was about 2,400 million in mid 1950, according to a United Nations statistical office report in New York.

It gave these figures for the main areas of the world: Africa—198 Million North America—216,300,000. South America—111,400,000. Asia (excluding the U.S.S.R.)—1,72 million. Europe (excluding the U.S.S.R.)—396,30,000. Oceania—12,900,000. Soviet Union—193,000,000.

of the British Universities and graduates of the Madura Tamil Sangam. Persons who hold leading positions in Hindu institutions are found among them.

Religious Theory

This being the present situation let us for a moment turn to our religious literature. We find in Sivagnanasiththiyar பேரகந்தை மண்ணிந்நண்டு விட்டுப் போய் விண்ணிற் கொள்ள வேர்த்தாரதி அல்லல் முயன்றுதல் முடிகெல்லாம்—தரகத்தில் தண்

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Hindu Organ

FRIDAY, DECEMBER 14, '51

Treasure These Thoughts

*'Listen, O Bird, bereft of wings,
'Tis not the way to make good your escape;
Time and again you get blows and collapse,
Why then attempt what is impossible?'*

GOVERNMENT WORKSHOPS AS CO-OP. CONCERNS

THE decision of the Department of Industries to hand over carpentry and textile workshops to Co-operative Societies seems to have been taken more because of the pressure of compelling circumstances than due to the Government's concern for the welfare of these industries and the craftsmen. The reason for the Department taking this step is reported to be the continued losses of these undertakings. It may be that certain Government enterprises have turned out to be a White Elephant. But the Government in its anxiety to relieve itself of the burden should not be in a hurry to transfer its liability to societies without making whatever arrangements it can to safeguard the interests of those who have been engaged in the industries.

If the formation of Co-operative Societies to replace existing workshops is to have the real imprint of the Co-operative ideal it will have to be undertaken by both the workers and the employers in a free and friendly spirit of mutual understanding. It should not be allowed to appear to be the one-sided arrangement of the Government made ready only to be imposed on the workers.

The workers in the several carpentry and textile workshops are not merely those who belong to the traditional class of craftsmen but include a number of unskilled labourers who by long experience have become as skilled as the former class. The formation of Co-operative Societies in such cases should not be confined to traditional craftsmen only but should be allowed to extend to the general class of workmen who have in some form or other contributed to the working of

Communism And Sivagnana Siddhiyar

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வினா: கனம் விட்டுப் போய்த் தண்ணீர் தேடும் சோழந்தே உண்ண வெண்ணித் துயருறுவார் என்கிறார்.
விடமினை உணதென்றேழிமெ விவநிக் கொன்னை வீடு—காட்டி ரேஞர்ண்டோர் தேட்டோர் கரி உணவ உண்டேல் காட்டி— காட்டினில் ஆரணுணக்கிசையவே கடந்த காணு— சுட்டிய பொருள் கொண்டுகே இன்பத்தன இறச்சத்திரே." (சி. சி. உலகமய உண்மதம்)

These say that like the one who finds water while in a state of thirst going elsewhere in search of it comes to grief those who while seeing happiness in this world strive for happiness in heaven would come to grief. As none in this world has seen heaven it is useless striving towards it. What is advisable is to be loyal to the king and acquire the riches of this world. With the help of these riches we could enjoy perfect happiness.

It will therefore be seen that with the exception of the element of advice to be loyal to the ruler the principles of Communism today were in existence in our country during the time of St Arulnandisivachariyar. The difference is in name. The cause of ignorance is beginningless and it is everywhere.

Violent measures are taken in some countries to eradicate this evil. Violence begets violence. Light removes darkness. Likewise by the elimination of ignorance and by this method alone Communism can be rooted out. We have therefore to go back to our religious literature. We have to live according to the teachings therein. Happiness will then be ours. Others would naturally begin to follow. This is the only way to root out Communism. Any other method would be a castle in the air.

the workshop.

Co operative concerns naturally suggest the existence of free will and concerted effort. This fundamental aspect of this people's movement must not be lost sight of by the Government where ever workshops are handed over to co-operative concerns. There should not be the semblance of the existence of a grievance among workers on the score of displacement unless it be that workers who deserved to be discontinued but had been allowed to continue until the day of winding up have to be left behind. Even in such circumstances the Government should make necessary arrangements to find the displaced workers employment elsewhere.

Leftists Denounce Linguistic Chauvinism

(Continued from page 1)

dominating position of English in the name of encouraging the "national" languages. It's a sure way of preserving Sinhalese and Tamil as subordinate languages when the task precisely is to make them the ruling languages. It's clever—but insidious.

Mr. J. R. Jayawardene's own purpose when he thought up this plan was rather different one suspects. J. R. J., despite his pretence at Ceylonese (if one may use such a word,) is in fact nothing but a Sinhalese communalist under his skin. His purpose was twofold. On the one hand, he wished to grab for the Sinhalese language the largest possible area of the country with the greatest possible speed. On the other hand, he wished to pave the way for Sinhalese alone to be the national language of Ceylon.

Minority Pockets

It will be noted that, if English is indeed swept out of the way, the proposal, whether so intended or not, will in fact pave the way for JR's objectives. Our present provinces are mere administrative units which have no relation to the country's linguistic divisions at all. Considerable "minority" enclaves would exist in many of them if the language of administration is determined merely by the numerically predominant language. The proposal would therefore tend to the compulsion of the language of one group on another linguistic group. By and large, it is Sinhalese which would score in the situation. Thus, J. R.'s first objective would be achieved—at the cost of renewed friction between the two groups.

The Way Out

As to his second objective, it is obvious that once English is swept out of the way and Sinhalese is made the administrative language of seven out of the nine Provinces, Sinhalese would tend to predominate in the administration of the country as a whole, and therefore to become in fact the national language. This would be linguistic chauvinism; of which, indeed, JR is a proponent.

Manifestly, the present proposal will stimulate and strengthen divisive ten-

NATIONS MUST GIVE UP PLEASURE PRINCIPLE

To Stabilize World Peace

IF humanity is to save itself from selfdestruction and successfully face the challenge of atomic weapons, it cannot do better than choose the right kind of ideals and also the right kind of leaders who will strive to pursue those ideals and at the same time effectively carry the large mass of the people with them. In this co-operative endeavour to save civilization from the consequences of a world war and meet the rapidly deepening crisis of the Spirit and mind of man every nation, big and small, will have to make a helpful and necessary contribution. The effectiveness of such contribution in the task of retraining the wrongdoers and showing mankind the road to peace depends in substantial measure on the fundamental ideals and aspirations for which a nation stands and the extent to which those ideals are being put into practical application in everyday living. Where the hedonistic pleasure principle forms the core of the

[From the Prabuddha Bharata]

ideals and aspirations of a nation, it is but natural for that nation to aggrandize itself at the cost of others, and thus grow less receptive to the idea of equality and co-operation between nations. Herein lies the seed of international tensions and hatreds that lead to a global war. On the other hand, nations that have chosen ideals and aspirations which spring from the central stem of spirituality

dencies in our politics, feed communalism, and enable the votaries of both to divert attention from the real issues which face the masses. The only genuine solution of the problem is to make both Sinhalese and Tamil national languages; that is to say, make them simultaneously the languages of the whole nation, having an equal status in every part of the land, and not, as proposed, a differing status and relationship in different parts of the Island. That is the only way forward for Ceylon as a nation. And that is the way of the LSSP!

can make a definite and positive contribution to the stabilization of world peace through creation of the much needed understanding among nations. This is possible because these spiritual ideals emphasize the divinity and dignity of man, the unity of God, the oneness of existence, and the harmony of religions. In the culture and civilization of those nations whose ideals are deeply rooted in strong spiritual values, there is no place for the stifling of the individual's natural rights or the conquest and exploitation of one nation by another. Consequently these nations form the bulwark of real and durable peace.

Chosen Ideals

The important significance of rightly chosen ideals as a governing force in the life of not only every individual but also every nation was clearly pointed out by Swami Akhilananda, Head of the Vedanta Centres of Boston and Providence, U.S.A., in the course of a lecture at the Ramakrishna Mission Institute of Culture, Calcutta. The Swami said:

'The strength of a nation depends entirely on the choice of the ideal. If the choice is wrong the nation vanishes from the face of the earth. In national life the different social institutions are subordinated to the ideal and if a nation fails to achieve its ideal it ultimately destroys itself. The Greeks chose the ideal of hedonism and all institutions in Greece, even religion, were subordinated to the ideal of seeking satisfaction on the physical plane. The Romans and the Egyptians had the same ideals in China there was a conflict between hedonism and religious ideals. The Christian civilization accepted many Jewish ideals; a new civilization thus began to develop, based on love of God and love of neighbour, and all political institutions, economic organizations, and other activities were guided by this ideal.

Referring to modern European civilization and its failure to solve the problem of tensions and

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PROOF OF LOVE FOR DEMOCRATIC INSTITUTIONS

(Continued from page 1)

has unanimously demanded the early introduction of the Bill and a deputation appointed by the Conference with Mr. S. Somasundaram, O. B. E. Proctor, Colombo as leader met the Hon. the Home Minister and urged the immediate introduction of the Bill. Both, the supporters and the opponents of the Bill, have sufficiently expressed their considered views on the Bill to the Government, and the Government after careful consideration of all aspects of the question has taken the necessary and the logical step of introducing the Bill in Parliament. At this juncture, Mr. S. S. wants the Government to pause and give time for the Hindu Public to express their views on the proposed Bill. What the Bill envisages is the creation of a machinery for the proper administration of the Hindu Temporalities etc.,

Age-Old Agitation

This subject is not a new thing for the Hindu Public. From 1890 onwards, the Hindu Public was agitating for such a Bill and now to ask the Government to practise patience by waiting five, ten or even fifteen, thousand years, to say the least, unfair and unrighteous.

The Government is only providing the Hindus with a suitable machinery to preserve and maintain in an efficient manner, the Hindu Temporalities. If this act of the State is said to be infringing on the domain of religion, then, we would like to know who else could create a body with legal sanctions to supervise the Hindu Temporalities of the Island? Is it the opinion of Mr. S. S., that the Hindu Leaders of India like Gandhi, Nehru, Rajaji, Patel, Jayakar, Sapru, Sri C. P. Ramaswami Iyer, Sir Alladi Krishnaswami Iyer and others who had approved and supported the introduction of similar legislation in British India were irresponsible men who did not possess enough constitutional experience and knowledge of Hindu Shastras?

Mr. S. S. writes, 'It is equally desirable for Parliament and Parliamentarians to conduct national affairs in such a manner as to command the allegiance and support of the people towards democratic institutions and personalities.' We would like to know in what way has the Government violated the above convention by the in-

R. K. M. Vaidyeshwara Vidyalaya

Reopens on 17-1-52
Admission tests on 7-1-52

H. S. C. and University Entrance Classes in Arts and Science will be started in January. Admission to these classes are open to both boys and girls.

Students seeking admission should send in their applications on forms available at the College office to reach the Principal on or before 4-1-52.

S. AMBIKAIPARAN, B.A.
Principal.

Vaidyeshwara Vidyalaya
Jaffna 10-12-51.
(152 11 & 14)

Introduction of the Bill?

Mr. S. S. observations seem to us as a eleventh hour bid to get the passing of the bill postponed by some means or other. We are not anxious to analyse the 12 axioms of Mr. S. S. now. If occasion arises later, we shall do so.

"The Tamils were among the earliest to ask for the establishment of democratic institutions", says Mr. S. S. and we are glad that spirit is not yet dead among them. The demand for the introduction of the Hindu Temporalities Bill is another proof of their love for democratic institutions and progressive social and religious reforms.

Nations Must Give Up Pleasure Principle

(Continued from page 2)

frustration in individual and social life, Swami Akhilananda observed:

'All the institutions of modern society in the West, political institutions, the economic system, and social organizations are subordinated to this ideal.

Social Science

'Social scientists are trying to eliminate the evils of society. According to Freud the primary urge of human life is pleasure. If that be so, then in spite of psychological treatment man will continue to create tension. Pleasure has no limit and thus it cannot be satisfied. With a few exceptions the psychologic psychologists give treatment on the basis of hedonism, but they are not able to solve the problem, and mental tension is ever increasing. How can you limit a man's desire if society considers the pleasure principle to be the highest goal of life? They preach the development of a sense of co-operation, but I do not see why a husband and a wife, a brother and a sister will co-operate if pleasure is considered the primary object. It is the basic philosophy of life which creates this tension in society.'

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1361

In the matter of the intestate estate of the late Savuntharayanayagi wife of R. A. Vythingam of Tellippalai west

Deceased.

Aruampalam Vaithalingam of Tellippalai west presently of 19 Barnes Place, Colombo

Petitioner.

Ramalingam Appachchy Vaithalingam of Tholpuram presently of Chundikuly, Jaffna

Respondent.

This matter coming on for disposal before V. S. Jayawickrama Esquire, District Judge, Jaffna on the 18th day of September 1951 in the presence of Mr. M. Sithambaranathan Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner as brother of the deceased unless the abovenamed respondent or any other person interested in this application shall appear before this court on or before the 19th day of November 1951 and show cause to the satisfaction of this court to the contrary.

This 18th day of September 1951.

V. S. Jayawickrama (Sgd)
District Judge

Drawn by
M. Sithambaranathan (Sgd)
Proctor for Petitioner
19-11-51.

Time for showing cause extended to 21-12-51.

V. S. Jayawickrama, (Sgd.)

F. J.

(O. 117, 14 & 18.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1038

In the matter of the intestate estate of the late Namasivayam Sabapathy of Uduvill

Deceased.

1 Ponnampalam Nagalingam and wife

2 Nagaledchumy both of Tellippalai East presently of Uduvil

Petitioners.

1 Sabapathy Curairajah of Uduvil

2 Kathiravelu Selvadurai and wife

3 Annapuramam all of Uduvil

Respondents.

This matter coming on for disposal before V. S. Jayawickrama Esquire, District Judge, Jaffna on the 8th day of October 1951 in the presence of Mr. M. Sithambaranathan Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioners unless the abovenamed respondents or any other person interested shall appear before this court on or before the 16th day of November 1951 and show cause to the satisfaction of this Court to the contrary.

This 8th day of October 1951

V. S. Jayawickrama (Sgd)

Drawn by District Judge,
M. Sithambaranathan
Proctor for Petitioners
16-11-51

Time for showing cause extended to 21-12-51

T. M. (Intd)

Actg. D. J.

(O. 118, 14 & 18)

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 16-12-51 TO 22-12-51

ARIES *Aswini, Barani, Kartikai 1st part [Medha Rasi]*

You will have to spend much this week. Friends of the opposite sex may create some quarrels. But professionally a good time.

TAURUS *Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]*

Some loss of money or petty theft shown. Official troubles also indicated. You will have no mental peace but you will be able to triumph over your competitors week end.

GEMINI *Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]*

There will be some happiness from the domestic circles this week. Friends also will help you a lot. Good news from relatives or friends overseas promised week end.

CANCER *Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]*

A good week for new ventures. Ruin to enemies and fame also indicated. Relations will help you a lot. Your merits are sure to be recognized.

LEO *Maha, Poora, Uttira 1, [Singha Rasi]*

Be careful in your official dealings this week. Some financial inconveniences also shown. Travelling or change of place possible before week end.

VIRGO *Uttira 2, 3, 4, Atta, Chittirai 1, 2 [Kanni Rasi]*

A good time; financially too. Domestic happiness also promised. New ventures should bring forth the desired results. Favours from friends of the opposite sex also shown.

LIBRA *Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]*

Expenditure will be on the rise this week but a good week for solving your personal problems. Businessmen may look forward to favourable news.

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

Sunday morning must be spent with care. The rest of the week is favourable for business or professional dealings. Some happy occasions for celebrations promised before week end.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]*

The first 3 days of the week must be spent with care. Financial and domestic troubles indicated. Improvements promised after Wednesday

CAPRICORNUS *Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]*

Don't start anything new this week. Scandal mongers may cause you a lot of troubles. Wednesday and Thursday the worst out of the lot. Some good news promised week end.

AQUARIUS *Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]*

Except for the last two days, this week is likely to give you much happiness. Your financial position must improve. The last two days may cause domestic or official troubles.

PISCES *Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]*

A good week financially. Favours from superiors and domestic harmony also shown. Go ahead with new ventures.

Four-Point State Language Policy

Statutory Recognition For Tamil And Sinhalese

FRENCH is the popular modern foreign language in England because of various affinities; there are probably no two modern literatures more closely linked and mutually indebted. For us, languages with more of a common cultural and linguistic background should really have greater educational and social value and, in our Asian context, we cannot always kick against our geography. Hindi, as the world's third most largely spoken language (after Chinese and English) has possibilities before it. But at the present moment English has better claims as our main international language.

There is no reason why Ceylon should not follow the general world practice and use the mother tongue as sole medium in the primary school. It is not sound educationally to attempt the teaching of a second language before the child has consolidated his command of the first language. 'Eleven is a suitable age at which to begin the study of a modern foreign language,' says the Hadow Report. But British practice in recent years is changing to 10+ as that age is increasingly becoming the terminus of the primary school. This is also the more usual age in continental countries. In Ceylon where compulsory education commences at five, compared with six or seven in European countries, primary schooling could terminate at ten, if not earlier. In those very few countries of the world where the second language is commenced somewhere in the primary school, the realities of the situation make that necessary. Those who quote South Africa and Wales in favour of early bilingualism overlook the fact that those are bilingual countries where two languages are used in homes; in South Africa, for example, 65% per cent of the homes use both Africans and English. Besides both languages belong to the same cultural background, have the same linguistic roots and the same script. Apart from all this, no one can seriously claim that we have in Ceylon the teaching resources to handle English satisfactorily in some six thousand primary schools. In the name of sanity, let all available talent be mobilised for commencing English in the secondary schools—where all pupils may be given the chance of trying English for a year or even two before a decision is made as to who can continue it profitably.

Parallel Medium School

It will be necessary to have some modifications of the single medium school for English speaking children, and the 'parallel medium school' may be the most convenient arrangement in a few mixed areas. In view of some local criticism of the latter school as

promoting communal consciousness, the following comment by Prof. Haarhoff will be of interest: 'Much depends on the principal and the tone of the school. Tests have shown that the mere fact of having the two sections in the same school eliminates, under the right principal, much of the bitterness found in many single-medium schools.'

There is great substance in the statement that the Government's decision with regard to the place of Sinhalese and Tamil, in state and school, will be the most fateful decision for the future of this country. The geographical and social inter-spersion of the two languages, as well as the bilingual tradition of our earlier history make Sinhalese-Tamil bilingualism the most natural thing for us. In the context of modern democracy the very arguments that favour the use of the people's language in administration compel the use of the two national languages on an equal basis in every province and district. It would ensure equal rights for all citizens in civil, political and economic matters and equal opportunities of paid and honorary public service. From the

By K. NESIAH M. A.,
Lecturer in Education,
University of Ceylon

point of view of the two sister languages themselves their use side by side will lead as it did in ages past to their mutual enrichment in ideas and vocabulary, idiom and modification of structural forms. But cultural gains apart, the grave need at this turning point in our history is the creation of a common nationhood. The political unity and rule of law imposed from above by the British administration will not last forever unless, meanwhile, a psychological unity were nursed into existence from below. The nation should be a group mind consisting of common experiences commonly remembered and a common future commonly envisaged.

No Linguistic Separation

The danger from the forces of a short-sighted communalism which have been active in recent years and experience has shown that no community really thinks of nationhood in unqualified terms. When, for example, two-thirds of the two millions who speak Tamil live in the seven predominantly Sinhalese-speaking provinces, for anyone to talk of parity of status for both languages and in the same breath suggest that Sinhalese should be sole official language in these provinces is to approach the problem in the spirit of securing a temporary advantage for one linguistic group. Such policy is really the kind of 'linguistic separation' that has made it impossible for nations to last elsewhere; for no weightage in

representation, no convention in the composition of the executive, no checks and balances can make into one nation what has in spirit been broken into two. Dr. Malherbe, Vice-Chancellor of Natal, wrote his book on the role of the bilingual school in South Africa in order to convince his fellow countrymen that 'it is the only sure means of achieving integration of the two sections of the community and of building a united, South African-conscious people.' Professor Haarhoff in his introduction, makes a passionate plea that through bilingualism Afrikaners and Britishers may give themselves undivided, to South Africa undivided.

Learning Each Other's Language

The two main recommendations of Prof. Haarhoff and Dr. Malherbe can be adopted with advantage in Ceylon. First, 'we should be able to communicate with each other without strain; and that is only possible if we speak each other's languages.' In all schools both the national languages should be taught and something of the culture embodied in them. 'We should create in the school an atmosphere in which the two traditions are looked on not as hostile and incompatible, but as complementary to one another.' Second, as far as possible children of both linguistic groups should be educated in common schools, using the 'parallel medium' or 'dual medium.' The minimum that we should provide in Ceylon is the universal teaching of the national language as auxiliary language at the Junior Secondary stage. In the bigger towns the schools should continue to be cosmopolitan in complexion as they are now, but on the 'parallel medium' basis. With the progress of bilingual

knowledge among the student population, it may be possible to have both language groups in the same class and use the 'dual medium', teaching some subjects in one language and others in the other. If we desire to leave behind to our children the legacy of a Lanka equally dear to them all, we owe it to our children to provide them with opportunities of learning each other through each other.

Four Point Policy

The four points of a state language policy that must precede all educational planning, the new set-up of schools, the writing of text books, and the technique of teaching and the training of teachers may be summarized as follows:—

(1) Statutory recognition should be given to the principle of equal rights for Sinhalese and Tamil as official

languages throughout Ceylon preferably by embodying this recognition in the Constitution.

(2) All Secondary Schools should be required to provide for the teaching of both national languages, one as principal and the other as second language, at least during the Junior Secondary stage.

(3) All Senior Secondary Schools should be required to provide for instruction in English up to the highest stage of the school for such of their pupils as can learn it and as are likely to continue their schooling till at least the Senior School Certificate.

(4) The Primary School whether organized as a single medium or parallel medium school, should normally use only the mother tongue medium for such individual child.

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