

THE COOPERATOR

PUBLISHED ON THE 1ST AND 15TH OF EACH MONTH

Vol. VIII, No. 2

JAFFNA, MAY 1, 1969

Rs. 6/- p.a. (including postage) — 20 c. per copy

IN THIS ISSUE

	PAGE
London Newsletter	2
NDAPC Memorandum	3
Gandhiji and Cooperation P. R. Dubhashi	4
Kawabata—Japanese Novelist	5
Welsh Nationalism P. Chandrasegaram	5

COMMENTARY

BOOKLESS IN LANKA!

'The future of the world is to the highly educated races', Winston Churchill said in a broadcast in 1943. It is no chance that the U.S.A., which has reached the highest national growth in the world, has also the largest enrolment in higher education, and shares with other English-speaking countries pre-eminence in publication: nearly half of the world's 5,000 newspapers are in the English language; 50,000 English book titles are added to the catalogue every year, a fifth of them technical writing. Britain alone issues 5,000 periodicals and the circulation from her public libraries averages one book per adult person per month. Japan, that miracle of development in Asia, has the second highest newspaper circulation rate and an annual book list of 25,000. A small country, which has become a world leader in Cooperation, Denmark, has 131 dailies, only 12 of these in the capital city of Copenhagen; her annual new book titles exceed 2,200.

The fact is that development is many-sided and includes such things as national consolidation and democracy at the grass roots, economic productivity and a creative attitude to life, work and knowledge itself. The developed countries, which constitute but a fifth of mankind, have been able to command four-fifths of the world's wealth because Western policy makers were able to start from the vantage ground of modernization ideals already delivered to them as a 'package of ideals'. Not the least part of it is 'the intellectual system' comprising both university and research institutions as well as ancillaries for the diffusion of knowledge on a mass basis. It is in such a society that the UNESCO-defined optimum standard could be realized, where an average person reads 2,000 pages an year.

In sharp contrast, the developing countries have to run an obstacle race where many hurdles have to be cleared so close to each other. Hardly had they turned from "the heroism and rhetoric of revolutionary nation-making", they had to face the "infinitely more complex problems of nation-building". Independence won, the problems of poverty and politics loomed ahead. Likewise, even after the setting up of universities the rest of the intellectual system did not gather into a clear constellation. If the colonial 'primate city' still dominates political life, it counts in much else too. In India, the metropolitan newspapers of Delhi, Bombay, Calcutta and Madras represent over 50% of the total circulation; Colombo secures a third of the national circulation, 12 dailies being published there and only one in a provincial city. A City survey in 1956 revealed an annual average of one third of a book per capita borrowed from the Colombo Public Library. But, what goes to make Ceylon a poor socio-intellectual environment, which takes away from the full potential of the university, is the intellectual waste land around—without modern books and periodicals being published or read, or a 'system of libraries' to put them into national circulation.

If, in Boulding's phrase, the need is "for human beings to change their ways of thinking more in the next twenty five years than they have done in the previous twenty five thousand years", a well-organised and state-assisted book development programme is as necessary as a plan of economic development. Turning Sinhalese and Tamil to new uses, we need books and periodicals by the hundred that will carry the nation into the second half of the twentieth century, both in their knowledge and their ways of thinking. Nor should writing or reading stop at the mother tongue. No country can be an active member of the world intellectual community unless some of its sons and daughters are able to use a world language to write and speak to a world audience. All this is part of the self-discovery by which the people of Lanka may become truly a national society.

Fish Cannery For Jaffna?

If everything goes well and the French experts who arrive in Jaffna on May 2nd to carry out feasibility studies report favourably, a fish cannery will soon be set up in Jaffna.

The move was initiated by Mr. Edmund Wijesuriya, M.P., President of the All-Ceylon Cooperative Federation, who contacted the International Cooperative Alliance for the loan of experts to carry out a preliminary survey of the project.

The French experts who will spend two days in Jaffna will visit Thalady, Myliddy, Kankesanthurai and Mullaitivu to carry out feasibility studies.

UNION OPPOSES GIVING PRIVATE TRADERS EXPORT LICENCES

The Northern Province Fishermen's Cooperative Societies Union has, in a Memorandum to the Minister for Trade and Commerce, strongly opposed private traders being given export licences for chanks.

It has pointed out that if cooperatives are given the sole export monopoly, it will bring in better prices, and prevent the exploitation of chank fishermen by the middlemen.

The Union has warned that if private traders are again given export licences, the industry might collapse as in 1964 when it was in the hands of the private traders: in that year, the Indian Government banned the import of chanks from Ceylon, as their quality was poor. It has pointed out that if the trade is in the hands of cooperatives, quality will be guaranteed and the industry will be saved.

The Union has—unlike the private traders—drawn up an expansion programme to increase chank production by providing more scientific equipment like air buoys. This programme will suffer if the private traders are given export licences, it has pointed out.

The World of Paperbacks

I hope the people of Jaffna will benefit by this Exhibition of paperback books published with the sole idea of giving readers good books at low prices, stated Mr. William W. Bennet, Cultural Affairs Officer of the American Embassy at the opening of the World of Paperback Books Exhibition at the Jaffna Public Library.

The proposed factory which will concentrate on the smaller varieties of fish like *salayas* and *sudayas* (which are available in plenty in Jaffna), will be able to can 3 tons of fish a day: the Fisheries Corporation's cannery at Pesalai is expected to can 2 tons of fish a

day. The ICA and the FAO will completely finance the proposed cannery and provide expert assistance.

There will be a conference on May 3rd at the Veerasingham Mandapam to discuss the project.

Export Monopoly Helped Societies Earn More Than Two Lakhs of FEEC's

The monopoly given to cooperatives for the export of chank and beche de mer has helped them to earn more than Rs. 2 lakhs worth of FEEC's. The monopoly also helped to channel the FEEC's into the hands of the fishermen, instead of the middlemen. As a result, more fishermen are enthusiastically coming forward to help in the export promotion drive.

Here are the details of the FEEC's earned by individual societies:

Society	Amount of FEEC's
St. Nicholas FCS Navanthurai	Rs. 97,332/65
St. Mary's FCS Navanthurai	Rs. 26,486/30
Allaipiddy Neithalar CFS	Rs. 4,774/47
Pungudutivu CFS	Rs. 3,099/73
Erukkalampiddy FCS	Rs. 16,001/48
St. Lucia's CFS, Pallimunai	Rs. 1,061/72
Rajeswary CFS, Velanai	Rs. 8,568/81
Vidaltivu CFS	Rs. 1,890/36
Iranativu St. Mary's CFS	Rs. 4,173/67
Nainativu CFS	Rs. 21,815/36
Maheswary CFS Velanai	Rs. 8,124/06
Kalawaturai Iyanar CFS	Rs. 12,328/60
St. Phillips CFS Allaipiddy	Rs. 3,728/38
	Rs. 209,385/59



The last N. E. Monsoon had piled up a mound of sand, several feet high, along the shores of Kankesanthurai port, making things very difficult for the landing labourers. The Jaffna District Cooperative Harbour Services Union decided to do something about it. They hit upon the idea of clearing footpaths for the labourers. All sections of the Union including Tally Clerks and officers of the Food Dept. jointly did shramadana and helped to cut the mound at 5 points. Here they are seen launching their assault.

LONDON NEWSLETTER

(Our London Correspondent)

Spotting Student 'Drop-outs'

The cost of student wastage in Britain is running at a staggering £ 3,000,000 a year, and last week the University Grants Committee urged an early warning system to detect students unlikely to make the grade by finishing their courses.

The guidelines for such a system could already exist. Three years ago the University of Birmingham launched an extensive study of the problem.

The findings indicate among other things that many sixth-formers apparently yield, to school, parental or social pressure and drift into University with no clear idea of what study at degree level will involve or what jobs will eventually be open to them.

The study proves that weak students can be spotted early in their courses—during their first term, in fact.

Tutors watched for the signs of potential weakness. Students concerned were then interviewed by a team of psychiatrists, psychologists, statisticians and faculty meetings.

Subsequent examination results showed that eighty-seven students identified as potentially weak were, in fact, three times more liable to examination failure than a random sample group. Eighteen per cent failed their sessional examination against only 5.1 per cent of the random group.

Even more significant research among the weaker students showed that of those who were persuaded into University without a firm desire on their own part, only 25 per cent managed to stay the course.

Yet among the same calibre of weak students, those who had entered by their own wish often managed to succeed. They appeared to be determined enough to overcome study difficulties and 56 per cent passed their examination.

The factors of failure were loss of interest, over-persuasion to enter University, difficulties in studies, difficulties at home, personality difficulties and emotional upsets. Weak and unsuccessful students also complained more of illness than other students.

Lack of motivation and any clear short-term or long-term goals runs like a thread through the pattern of failure. Almost three quarters of the failed students appeared to have no clear idea where they were going and a high proportion had clearly been over-persuaded to enter University.

One other important fact emerging from the survey seems to vindicate the often-criticised system of GCE "A" levels.

A statistical analysis in the 1966-67 session showed the group of students with three top A-level grades had a wastage rate of only 5.3 per cent, whereas the group with three of the lowest A-level passes had a 28.9 per cent wastage.

Sir Robert Altken, Birmingham's recently retired Vice-Chancellor, who inaugurated the survey, says "The automatic conveyor-belt attitude towards University training is having the effect of sweeping on to the belt some reluctant

people who would find themselves far better off in other walks of life".

Parents and Primary Schools

A booklet describing good practices in parent teacher relations in primary schools has been published by the Department of Education. This implements one of the Plowden Report recommendations. Examples have been collected by H. M. Inspectors from schools in all parts of the country, many in the words of the head teachers themselves.

There are examples, first from nursery schools and classes, then of various arrangements to help parents when their children enter the primary schools and are transferred from one stage to the next, including transfer to secondary schools. A chapter on maintaining contact discusses seeing the headmasters, meeting the class teacher, regular interviews, written reports, informal visits, open days and other school occasions, and visits by teachers to children's homes.

End 11 Plus, says Education Minister

Local Education authorities were warned today by Mr. Edward Short, the Education Minister, to end 11-plus School selection or the Government would take powers to do it for them.

Launching a bitter attack on local education authorities who still maintain the 11-plus School examination was Mr. Edward Short, Minister for Education and Science.

The continued division of children at the tender age of 11 into successes and failures was educationally indefensible and grossly unjust, he said.

It had been proved years ago that the results of the 11-plus were not worth the paper they were written on. 'No Government worth the name could stand by indefinitely and see the future of tens of thousands of children blighted by a handful of reactionary local education authorities and this one certainly does not intend to do so. Either they make a move to end selection at 11 or we shall take power to require them to do so', he said. The Education Minister would bring in a Bill to force the local education authorities to replace grammar with all-in-schools by Autumn.

Parents in 'Ghettos' Storm

Plans to prevent immigrant 'ghetto schools', being created in a London borough have been passed at a stormy meeting.

Haringly Education Committee decided last night that its 27 per cent immigrant children—the highest percentage in Britain—should be split up into 11 comprehensive schools.

But this drew charges of 'racialism'—and a challenge from parents and teachers who are bitterly opposed to the plan. Under the plan due to take effect in September 1970, primary heads would grade pupils in 'ability groups'. Each comprehensive school would then have 'equal groups of bright, average and slow pupils'. This would have the effect of dispersing immigrants said George Cathles, Chairman

of the Education Committee, because they were more concentrated in certain ability groups than our own children. Mr. Jeff Crawford, Chairman of the North London West Indian Association said that 'This is downright racialism. Once again immigrants are being used as the scapegoat for anything that goes wrong'. He said: 'We shall look at every legal right of parents under the Education Act. We will not give in if we are forced into a policy of non-compliance with the authority'.

Alderman Cathles insisted: "This is not racialism. We are fighting to prevent just that. We are trying to integrate the immigrants into the community".

The plan stems from a report which says Haringly's two-year-old comprehensive system has "serious shortcomings".

It spotlights the high percentage of immigrant children and adds: "If we do nothing the probability is that some schools will become, in effect, ghetto schools with an entirely immigrant population".

The Report says that this would attract more immigrants to the area and there was serious concern with the "far reaching social and educational repercussions". It was realised that action might bring accusations of racialism but the only concern must be "for the educational and social future of the pupils". "We must take steps to integrate the immigrant population by sharing it throughout all our schools on the basis of academic ability".

The parents and teachers are opposed to the whole scheme. The teachers said that there was no evidence that immigrants were less bright than the other children.

The 1968 Annual Report of the Department of Education and Science, England and Wales

The rate of growth of the education service was deliberately 'slowed down' in 1968, says the annual report of the Department of Education and Science, 1968.

This was the consequence of a decision in January 1968, 'to divert resources from home consumption to overseas trade and industrial development'. Total public expenditure on education, was however, still expected to grow by almost four per cent both in 1969-70 and 1970-71.

The unprecedented growth of public expenditure on education in the sixties has been a consequence of the growth of population of school age; the movement of population and the need to match new housing development with new schools, the growing demand for further and bigger education and an improvement in standards. The share of national resources devoted to the education service as a result was some five and a half per cent in 1967-68 compared with three and a half per cent of considerably smaller resources a decade earlier.

The emphasis in recent years on the more efficient use of resources was reinforced in 1968. The Colleges of Education, for example reorganis-

SOVIET CONSUMER COOPERATIVES

The recent fifth session of the USSR Supreme Soviet endorsed the economic plan for 1969. The plan devotes much attention to the further growth of popular well-being. In the coming year the light industry's output is to increase by 7.5 per cent and that of the food industry by more than 5 per cent.

The role of Soviet consumer cooperatives is growing in line with production expansion. Cooperative trade turnover rose by 36 per cent in 1965-68 as against 19 per cent for the preceding three years. This rise is due to the rapidly growing living standards of the farmers. Consumers cooperatives serve mostly farmers. In the period under review the incomes of collective farmers increased by 30 per cent.

Soviet consumer cooperatives have 56 million members. Sixteen thousand societies are united into the district, regional, territorial and republican unions which, in their turn, make up the central Union of Soviet Consumer Cooperatives.

Consumer cooperatives are an important trade channel for collective farmers, agricultural workers and village intellectuals who make up over half the country's population. They also buy surplus products from collective farmers and their members.

Cooperatives participate in improving the village way of life. They build canteens, shops, cafeterias, goods depots and canneries, and supply them with equipment.

Trade in the countryside grows faster than in the town. This is because energetic efforts are being made to solve an important social problem—to approximate the living standards of villagers and

ed their work so as to provide effectively for a more than 20 per cent increase in student intake; and much thought was given to the better deployment of the nation's qualified manpower.

The employment of teachers rose to new record levels; a number of proposals have been initiated to improve the professional status of teachers. The number of qualified teachers continued its steady increase to reach 316,900 in England and Wales at the beginning of 1968, an increase of 10,500 in twelve months.

Although there was an increase in the school population of well over 200,000 during the year, a further improvement in the pupil teacher ratio from 4.0 in February 1967 to 23.8 in February 1968 was recorded.

Recruitment to teacher training was well up to expectations. With some 105,000 students in training in England and Wales, outside the Universities at the end of the year, it was evident that the Robbins Committee's estimate of 111,000 plus by 1973-74 would be exceeded some years ahead of target. The Committee's 35,000 target intake for the colleges of education for 1972-73 had already been exceeded in 1967-68.

The report is very informative, educative and challenging.

townsfolk and raise villagers' incomes.

More Goods Sold

A guaranteed monthly pay, comparable with the wages of state farm workers, was introduced for collective farmers at the beginning of the current five-year plan. At present consumer cooperatives sell more goods every two months than they did in the whole of 1940.

It is interesting to follow the evolution of consumer demand. The structure of consumption in the village is increasingly approximating that of townsfolk' consumption. Till recently, predominant goods in village shops were salt, washing soap, matches, kerosene, cotton fabrics and other such things. Now there is a great demand for TV sets, motorbikes, furniture, washing machines and cars. Sales of clothes, footwear and fabrics have grown appreciably. As compared with 1964, in 1968 the villages bought 47 per cent more sugar, 43 per cent more sausage and 150 per cent more butter. In the past three years the shops of consumer cooperatives sold about 25 million clocks and watches, over 5 million TV sets, one million refrigerators, 2.6 million washing machines and 7.5 million motorbikes, scooters and bicycles. In Byelorussia, for example, the volume of sales exceeded the pre-war level by five times.

By A. KEFCHIAN

Proceeding from the expected growth of the people's monetary incomes and commodity resources, the volume of retail state and cooperative trade is to increase by 7.5 per cent in 1969, as compared with 1968, and even by 8.4 per cent in view of a possible excretion of the plan targets. The commodity resources envisaged in the plan will make it possible to satisfy consumer demand fuller.

More shops are being built to meet the growing requirements of villagers. Some 13,000 shops were opened in 1967 alone. At present there are more than 353,000 shops and other trading establishments in the countryside.

At the session of the USSR Supreme Soviet Nikolas Baibakov, a Deputy Chairman of the USSR Council of Ministers, confirmed the availability of increased food resources which make it possible to extend the catering network, improve the range and quality of dishes offered by catering establishments and raise the standards of servicing in canteens and cafeterias.

Public catering is becoming increasingly popular with the farmers. In villages, consumer cooperatives operate more than 65,000 canteens and restaurants, whose turnover keeps growing. For example, in 1950 in Lithuania (1.8 million villagers) the turnover of public catering establishments totalled 20 million roubles. Lithuanian cooperatives now have 1,183 public catering establishments, whose turnover has grown four times since 1950.

(Continued on page 7)

As I See It — by Jay

DOWN WITH UNIFLOW

Uniflow may be just the thing for our roads, but it has no place in the cultural sphere.

But, strangely enough, where the Ceylon Tamils are concerned, the cultural traffic flows only one way: despite the flow being regulated, South Indian books, magazines, newspapers and films keep pouring into Ceylon but Ceylon Tamil books, magazines, newspapers and films can't cross the Palk Straits. Thus, culturally speaking, the trade balance is extremely unfavourable to Ceylon.

It looks as if none of our leaders who flex their muscles whenever any danger (real or imaginary) looms over the horizon, is worried about this aspect of the problem. The way they view it, the Ceylon Tamils should be permanently in a state of cultural dependence; any attempt to cut the umbilical cord, to overthrow the cultural hegemony of South India and strike out on our own is blasphemous. They little realise that the age of imperialism, especially cultural imperialism, is in its death throes; the tide of history is flowing strongly against them.

I remember how a few years ago a local publisher of Tamil books failed in his attempt to get the sanction of the Indian authorities for his publications to cross the Palk Straits. And that at a time when Indian publications were flowing freely into Ceylon. India was hard-headed enough not to allow academic notions of the free flow of culture, to jeopardise its cultural products: culture being big business nowadays, she quite naturally wanted to protect her cultural industry. But the moment anyone in Ceylon suggests that we follow India's example, there's a big howl, with the entrenched vested interests leading the baying.

Now the situation has become curiously, with the Ceylon Government itself decreeing that no local publication (in any language) can be sent across to India—even for non-commercial purposes—without a permit. I understand that this has been done at the instance of the Indian Government which had complained that a particular foreign em-

bassy here was smuggling across subversive literature concealed in these publications. If this is true, I don't see why we should be doing others' dirty work for them.

Recently when a South Indian celebrity was in Ceylon, someone asked him about the cultural uniflow. His reply—which is an insult to the entire Ceylon Tamil community—was that South Indians find our language puzzling and that may be the reason why our publications haven't got a reception in India. If we can follow the barbarous dialect found in South Indian magazines, I don't see any reason why can't they understand our language. Surely South Indians aren't that dense, I should think. No, celebrity or not, he'll have to think up a better excuse next time.

The vested interests have renewed their struggle to strangle the Ceylon Tamil film industry. Quite apart from lobbying would-be Tamil film producers into abandoning their ventures, they have mounted a powerful campaign against the Government's decision to cut down the number of copies (not the number of films) of South Indian Tamil films. Tamil culture is in peril, they yell. If at all it is in any danger, it's from the South Indian cinema which far from reflecting the genuine Tamil culture, has become the purveyor of the worst vulgarities of the West. The only hope is for us to build up our film industry so that it is truly expressive of our culture. And without State protection, this is impossible—as the experience of Britain and other countries shows. The next step would be to insist that South India permit our films to be screened there. If they fail to see reason, a few trade sanctions judiciously applied can work wonders. If Kerala and Andhra can cut down the number of Tamil films, there's no reason why we should lag behind.

The most depressing thing about the whole affair is that most of our leaders are actively aiding and abetting the uniflow. Will they at least now voice our cultural aspirations and chant in unison *Down With Uniflow*? It's time they realised that Madras has no monopoly of Tamil culture.

Ferry Service Profitable

The Poonakary MPCU Union which has again been entrusted with the responsibility of running the Kerativu-Sangupiddy Ferry Service, has made a profit of Rs. 2,035/33 cts. from it during the last 6 months.

The Union, which was registered in 1958 has 12 societies affiliated to it and a coupon strength of 7,760. It deals mainly in consumer goods, textiles and petroleum products. It owns a tractor which it uses mostly for transport purposes; it proposes to sell the tractor and buy a lorry instead. Land has been already bought and plans have already been drawn up for a building: once approval is given, the Union will go ahead with the work.

During 67-68, the Union's

turnover in the Consumer Section (including petroleum products) was Rs. 545,463/37 cts. and the gross profit Rs. 14,670/78 cts. The textile turnover was Rs. 88,225/33 cts. and the gross profit Rs. 8,077/84 cts. The overall net profit was Rs. 314/44 cts.

Poonakary is chiefly an agricultural area and is famous for its paddy. Chillies and onions too are cultivated while fruit and vegetable cultivation are poor. The farmers are conservative and reluctant to adopt new methods of cultivation or new high-yielding varieties of paddy.

Union officials point out that if the Poonakary causeway is completed, it will tremendously stimulate the economic development of the area.

Fruit Canning in Jaffna

We reported in our last issue that the NDAPC Union had applied to the Dept. of Industries for approval to set up a fruit canning project in Jaffna. We reproduce here the text of the Memorandum—jointly written by Mr. C. Charavanapavan and Mr. T. Ganesh—submitted by the Union in 1966.

The question of canning good quality fruits on a commercial basis has engaged the attention of the Department of Agriculture and the Marketing Department in the Western Province for over 17 years from about 1949 with special reference to pineapple canning.

A factory was set up at the Agriculture Farm, Walpita to produce about 500 to 1,000 tins of pineapples per day. This factory shifted to Narahenpita close to Colombo in 1956 after a large modern factory was erected there to can about 0,000 tins per day with highly modernised plant and equipment. The Chemist of the Marketing Department, Mr. L. A. C. Alles was consulted in regard to a commercial canning factory for the NDAPC Union in 1959. He visited Jaffna and carried out a survey and submitted a report.

According to this report he felt that at that time it was not feasible to launch into such a project. However the matter was reviewed at the request of the Additional Permanent Secretary, Mr. M. Sri Kantha when he was in the Ministry of Agriculture and Lands in 1962 at the request of the NDAPC Union and a request was made for the services of Mr. C. Charavanapavan the Food Technologist of the Department of Agriculture to carry out a re-survey and report on the feasibility of starting this venture and also training an officer in the canning and processing of fruits.

As the Chemist of the Marketing Department did not recommend this project it was necessary that a careful study should be made and further facts and figures obtained before a workable scheme be put up. This was necessary especially because he had reported that processable raw materials were not available sufficiently in large quantities to support a cannery.

The Food Technologist of the Agriculture Department took up the study of the project during the latter part of 1962 at the request of the NDAPC Union Ltd. He mentioned earlier having carried out a preliminary survey through the Extension Officers attached to Jaffna. He visited Jaffna in 1964 during the fruit season and completed the survey and submitted a plan for the building with the list of Plant and Equipment and suggested that the project be started on a small scale to gain the necessary experience in particularly mango canning under conditions prevailing in Jaffna and train an officer either in the Marketing Department Cannery in Narahenpita, Colombo or the Agriculture Department Food Processing Centre at Kundasale near Peradeniya.

Attempts were made by the NDAPC Union to get import

licence for the necessary small scale canning plant and equipment but no progress was made in this direction as Import Control authorities refused licences in 1964. The Food Technologist of the Department of Agriculture made inquiries from the Ministry of Industries why the licence was not granted and he was made to understand as the Marketing Department was already having a Canning project in Colombo, and a private organisation Messrs. Shums Industries, Ja-Ela was also manufacturing canned mangoes etc. they felt that it was not necessary to multiply the number of factories in Ceylon on matter of policy.

In 1965, the Secretary of the NDAPC Union after Mr. C. Charavanapavan visited him in his office in 1965 re-opened the subject with a view to fabricating the necessary machines and plants locally, and also borrowing certain second hand small scale canning equipment like can sealer etc. from the Agriculture Department and Marketing Department. Attempts to borrow a can sealer from the Linrevelly School Farm proved futile. The Food Technologist of the Agriculture Department tried to get some second hand sealers etc. from the Marketing Department and also met with failure.

Attempts were also made to obtain quotations from Messrs. Haran Engineering Works, Jaffna for certain items that could be made locally but as the estimate was rather high and there was a certain risk in using locally fabricated units the matter was dropped.

In 1965 Mr. C. Charavanapavan, the Food Technologist of the Agriculture Department re-opened the subject as he was coming to Jaffna on other advisory work connected with the palmyrah industry. He wrote to the NDAPC Union inquiring what further advice was necessary and he was told by the NDAPC Union that the Board of Directors should be consulted and that a memorandum should be submitted for careful study before launching into the project. He also corresponded with Mr. M. Sri Kantha, Permanent Secretary for Lands etc. and interviewed him in Colombo and was assured by him that every thing will be done to encourage this project. Mr. Sri Kantha has written to the Govt. Agent, Jaffna to do what he can to sponsor this venture. Mr. C. Charavanapavan discussed this matter with G.A., Jaffna on the 29th August, 1966 and has been informed by him that he would look into the question and try to persuade the Government to get the necessary Import Licence to purchase machinery duty free at C.I.F. rate.

He interviewed the President of the NDAPC Union at 11-00 a.m. on 29-8-66 with the Secretary and was advised to cut down the floor space of plans of the building submitted by him in 1964. It is proposed to reduce the dimensions from 80 ft. by 50 ft. to 5 ft. by 42 ft. The details of the modified plan were discussed at the conference and Mr. Charavanapavan agreed to send a modified plan with bill of quantities and an estimate.

The Building will consist of a Process room, a Can reformer and Fabrication room, Store room, a Finished Product room and Lab. and Office, a Fruit Store room and Lavatory with facilities for men and women with a special water tank for washing purposes.

It is proposed to can 500 tins of mangoes per day during the mango season in June and July and proceed to manufacture Palmyrah Jam, Cordial, Tomato Jam, Canned whole tomato, tomato juice, Sauce, Plantain jelly, Woodapple jelly, Mango chutney, Jams, Onion pickles, Drumstick, Nelli Cordial etc., to keep the factory in operation throughout the year.

The Cost of Production of these items are as follows:

1. A 2½ tin Mango 2 Rs cts.	
lbs. 2 ozs. with shrub	2-00
2. 1 Bottle Mango chutney 1 lb.	1-25
3. 1 Bottle Mango Jam	1-25
4. A 2½ 2 lbs. 2 ozs. Whole Tomato	1-50
5. A 2½ Tomato Juice 2 fl. oz.	1-50
6. 1 Bottle Tomato Sauce 12 ozs.	1-50
7. 1 Bottle Tomato Jam 1 lb.	1-25
8. 1 Bottle Palmyrah Jam	1-25
9. 1 Bottle Palmyrah Cordial 82 fl. oz.	1-50
10. 1 A 2½ Palmyra nongu 2 lbs. 2 ozs.	1-25
11. 1 Bottle our plantain jelly 1 lb.	1-25
12. 1 Bottle Woodapple jelly 1 lb.	1-25
13. 1 Bottle Onion Pickles 1 lb.	1-00
14. 1 A 2½ Drumstick 2 lbs. 2 ozs.	1-50
15. 1 Bottle Nelli Cordial (Capacity 28 fl. ozs.)	2-00
16. 1 Bottle lime juice Plain (Without Sugar) 28 fl. ozs.	1-00
17. 1 Bottle lime cordial 28 fl. ozs.	1-50

It is suggested that Rs. 15,000/- be allotted for Plant and Machinery and it is presumed that the building will not cost Rs. 10,000/- if fairly cheap material is used with the half wall and fly mesh. On this basis it is suggested that one officer in charge be appointed on salary fixed by the board and having at least G.C.E. (Ord. Level) qualification with Chemistry and Physics and trained in Canning. There should be about two male skilled operators and five women to do the routine washing, cutting and filling operation etc.

BLOWING HALTS UNLOADING

A strong northerly blowing halted unloading operations at KKS for nearly a week.

The S.S. Escharis, carrying 9912 tons of Chinese rice, arrived at Kankesanthurai on March 31st. This is the first ship that the Jaffna District Cooperative Harbour Services Union began unloading at KKS for this year. The unloading was finished on April 25th. It expects to discharge another rice ship at KKS soon. A flour ship is scheduled to call at Point Pedro.

GANDHIJI & COOPERATION

Gandhiji is acknowledged as the greatest Indian born in the Twentieth Century, one of the greatest men of the Twentieth Century and one of the greatest Indians ever born.

Yet he was not a learned person in the ordinary sense of the term. As he himself said, "During the days of my education I had read practically nothing outside textbooks, and after I launched into active life, I had very little time for reading. I cannot, therefore, claim much book knowledge." Nor was he a systematic philosopher. To quote him again on this, "I am not at all concerned with appearing to be consistent. In my search after Truth, I have discarded many ideas and learnt many new things. Old as I am in age, I have no feeling that I have ceased to grow inwardly, or that my growth will stop at the dissolution of the flesh. What I am concerned with is my readiness to obey the call of Truth, my God, from moment to moment, and therefore, when anybody finds any inconsistency between any two writings of mine, if he has still faith in my sanity, he would do well to choose the later of the two on the same subject." The secret of Gandhiji's uninhibited, original and eternal greatness perhaps lies in this absence of a consistent philosophic system and freedom from the burden of intellectual baggage of the past!

This however, does not mean that there was no order in Gandhiji's intellectual anarchy! That order was provided by his adherence to what he considered to be the abiding principles of life transcending all limitations of time and space. His approach to all philosophies, socio-economic systems, contemporary problems was determined by the acid test of these eternal principles, viz. Truth, Non-violence, Love, Freedom and Self-reliance. These he applied to Cooperation as well.

Gay Abandon

Gandhiji was not a serious student of Cooperation in the technical sense of the term. As he himself said, "My knowledge of the technicality of Cooperation is next to nothing." He could, therefore, speak with gay abandon about the technical principles of Cooperation. In his paper contributed to the Bombay Provincial Cooperative Conference on 17-9-1917, perhaps the only specific paper on Cooperation ever written by Gandhiji, he said: "I have gone through Mr. Ewbank's ten main points which are like the Ten Commandments, and I have gone through the twelve points of Mr. Collins of Bihar, which remind me of the Law of the Twelve Tables." Obviously Gandhiji had not much use for the technical enunciation of the principles of Cooperation. He tended sometimes to talk of Cooperation in the larger sense of the term and sometimes in the more specific sense as a form of organisation.

In spite of this, however, his writings contain remarkable expression of the quintessence of Cooperation.

Self-help and mutual help are the fundamental principles of Cooperation. It was the unique

contribution of the Cooperative Movement to have combined the twin values of self help and mutual help. At the heart of Gandhiji's moral and social philosophy was the self-help of the individual, free and unfettered by any external force or organisation. Said Gandhiji: "I want freedom for full expression of my personality. I must be able to build a staircase to Sirius if I want to." And yet Gandhiji did not believe in irresponsible individual freedom. "Unrestricted individualism is the law of the beast of the jungle." He wanted individual self-help to be combined with mutual help. He observed: "As the different members of the body are self-reliant so far as their functions are concerned and yet are mutually helpful and mutually dependent, so are we each following the rule of self-help in performing his own function, and yet cooperating with one another in all matters of common interest." "We have to learn to strike a mean between individual freedom and social restraint."

It is these concepts of self-help and mutual help which were at the bottom of Gandhiji's ideas of *self reliance of the village economy and a decentralised economic order*. His ideas in this regard have very much in common with the concept of Cooperative federalism. Cooperative feder-

alism is built from bottom upwards with its foundation in the general body of members of the primary cooperative society who constitute a face to face community at the grass-root level, with all members tied together by bonds of personal relationship. These primary societies in turn join together to constitute federal cooperative organisations at the higher tiers—regional, national and even international. Gandhiji's concept of the village community ultimately merging into the world human community was similar. Gandhiji thought that "every village will be a Republic or Panchayat having full powers. It will be capable of managing its affairs even to the extent of defending itself against the whole world. This does not exclude dependence on and willing help from neighbours or from the world. It will be free and voluntary play of mutual force...in this structure composed of innumerable villages, there will be ever-widening, never-ascending circles. Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whole becomes one life. The outermost circumference will not wield power to crush the inner circle but will give strength to all within and derive its own strength from it." There could hardly be a better description of the interlinked structure of Cooperative federalism.

No Compromise

Gandhiji laid utmost stress

on the cooperative principle of *Voluntarism*. He considered it to be of fundamental significance, which derived, in the ultimate analysis, from what he considered to be the eternal value of life, viz. love and non-violence. For him Cooperation could never be reconciled with compulsion. On this he would have no compromise whatsoever. He observed: "Society based on non-violence can only consist of groups settled in villages in which voluntary co-operation is the condition of dignified and peaceful existence." Or again, "Let it be remembered that co-operation should be based on *strict non-violence*. There is no such thing as success of violent co-operation. It would be a sad thing if India also tries to build up the new society based on co-operation by means of violence. Only when the change is effected through the persuasive power of non-violent non-cooperation, i.e. love, could the foundation of individuality be preserved, and real, abiding progress be assured for the world." Perhaps the last sentence could be read better by substituting the word "cooperation" for the word "non-cooperation"! Gandhiji believed that "*voluntary co-operation*" will produce real freedom and a new order vastly superior to the new order in Soviet Russia."

His attitude to the State

By P. R. DUBHASHI

and his views regarding the *relationship between the State and the Cooperative Movement* derived from his fundamental concepts of decentralised and voluntary cooperation discussed above. He considered the State to be the embodiment of violence. He said: "The State represents violence in a concentrated and organised form. The individual has a soul, but as the state is a soulless machine it can never be weaned from violence to which it owes its very existence. I looked upon an increase in the power of the State with the greatest fear." This horror of the State which Gandhiji entertained was in complete agreement with the views of the early Cooperative philosophers who wanted the Cooperative Movement to have nothing to do with the State. They thought of Cooperation as necessarily dictatorial and as a tool of operation. An early co-operator, Mr. Vansittart Neale, one of the individuals who sponsored the International Cooperative Alliance said: "We cooperators would not ask for State assistance. In fact even if it were to be preferred, we shall reject it."

Recent thinking in the Cooperative Movement differs from some of these earlier views. It takes into account the change in the character of the modern State and the imperatives of social change. In the West, the State has become the Welfare State whereas in the developing countries it has assumed responsibility for economic development and social change. In neither case could the Cooperative Movement afford to keep itself entirely aloof from the State. When the State has assumed the res-

ponsibility for looking after the citizen from womb to tomb, if the Cooperative Movement were to reject any kind of State assistance it will be the only institution left without State help and this may not be conducive to the growth of the Cooperative Movement. In the developed countries also every sector of economy and every form of organisation derives encouragement from the State. In India, following the recommendations of the Rural Credit Survey Report the principle of massive State participation in the Cooperative Movement has been accepted. Similarly the recent report of the International Cooperative Alliance's Authoritative Commission on the reformulation of cooperative principles has conceded possibilities, though of a marginal character, of a certain element of compulsion in the promotion of cooperative organisation. It is doubtful however whether these recent modifications in the cooperative principle of Voluntarism and in its attitude towards the State would have had the blessings of Gandhiji. Most probably he would not have compromised on this issue.

Cooperation Of Scoundrels

As important as the basic principle of self-help, decentralisation and voluntarism, is the principle of democratic equality. It is basic to Cooper-

ation that every member is equal and has the same voice in the self-regulation and management of the cooperative institution irrespective of his wealth ownership of capital, standard of education, or race, religion, language, community or political endowment. While expounding his concept of "Socialism", Gandhiji has laid great stress on his belief in human equality. "So far as I am aware, in Socialism all the members of the society are equal—none low, none high." "The prince and the peasant, the employer and the employee are all on the same level." There could not be a more passionate and forceful expression of human equality in a cooperative endeavour than this. And again, "there is sweetness in co-operation; there is no one weak or strong among those who cooperate. Each is equal to the other." Gandhiji would have liked Cooperative democracy to be a democracy that is established by non-violence where there will be equal freedom for all.

For Gandhiji, Cooperation was not only an economic movement but also a *moral movement*. He, therefore, emphasised the building up of *cooperative character* without which he would attach no value whatsoever to mere cooperative facade. Cooperatives for him were not an instrument for merely making money. "Holding a certain sum of money in co-operation for the sake of making more money by charging exorbitant rates of interest is a bad goal." Thus he was in agreement with the cooperative principle of *limited interest on capital*.

Nor was Cooperation according to him a mere matter of giving credit. "Without character there is no cooperation" was for him a sound maxim. The secret of successful cooperative efforts according to Gandhiji lay in the members being honest. Gandhiji felt that the Cooperative Movement will be a blessing to India only to the extent that it is a moral movement strictly directed by men fired with religious fervour. Gandhiji thus underlined the moral basis of Cooperation and its moral ideal—"let us be sure of our ideal. We shall ever fail to realise it but we should never cease to strive for it." Then there need be no fear of "*co-operation of scoundrels*" that Ruskin so rightly dreaded. It is perhaps because the Cooperative Movement in India has overlooked its moral character that we have today non-genuine or spurious cooperatives dominated by vested interests which Gandhiji roundly denounced as "*cooperation of scoundrels*". He thus very clearly anticipated the problem of vested interest in the Cooperative Movement which has nowadays become so vexed. If only the Co-operative Movement had heeded to Gandhiji's counsel about the moral basis of Cooperation, the Cooperative Movement in India would not have fallen into the present state.

Gandhiji recognised the importance of *educating* the individual to develop his moral personality. Thus he gave the same place to education as the Cooperative Movement has accorded to it. Co-operation treats education as a matter of principle, indeed as the principle through which all other principles, objectives and ideals of the Co-operative Movement could be realised. He thought that members must *know* the great merits of co-operation. Quoting the example of his Ashram, Gandhiji mentions how they were determined not to rest satisfied till "we have touched all families at every point through *education*." He believed in comprehensive and continuous process of education.

Gandhiji had a clear concept of *the place of cooperation* in the economic system. He saw the world moving towards the ideal of collective or cooperative effort in every department of life and yet he was a realist and warned enthusiasts in cooperatives against entertaining false hopes.

He has, in his own words, outlined a blue-print of cooperation in agriculture, cattle development and cottage industry. He has enumerated a large number of advantages which *cooperative animal husbandry* could offer. These consist of a separation of the place where cattle are kept from the place where human beings live so as to lead to a better hygiene, a better care of cattle, veterinary treatment to animals, economy through using one selected bull, common grazing ground, common facilities for the sale of milk, etc.

Gandhiji believed in *cooperative farming*. He thought it stood to reason that "hundred families in a village cultivated

(Continued on page 7)

KAWABATA EXPRESSES THE ESSENCE OF THE JAPANESE MIND

Yasunari Kawabata has received the 1968 Nobel Prize for Literature, thus becoming the first Japanese novelist ever to be awarded the coveted prize.

The Swedish Academy of Letters, in announcing the award, referred to "his narrative mastery, which with great sensibility expresses the essence of the Japanese mind". It also said: "Kawabata expresses a moral and ethical consciousness of culture with artistic distinction and thus in some measure contributes to the spiritual bridge spanning East and West". It is also said that the academy attached particular importance to Kawabata's three works "Snow Country", "Thousand Cranes" and "Kyoto".

Here is a brief account of Kawabata's literary world as based on a review of his representative works.

What is the world of Kawabata's literature like in simple terms? An inkling of this is given by the following comments by Japanese writers and critics: "Kawabata stares at things he portrays with an inexorable eye, which it may be said represents his proud solitude. At the same time, he depicts the world of fantasy with fragrant lyricism. And his literature thus represents an out-and-out pursuit of the pathos in man's life.

"His works not only relate old things of Japan with sharpened sensibility and keen, delicate aesthetic sense, but also embody the agony of the contemporary Japanese". "His literature is embellished with the Japanese people's unique sentiment rooted both in tradition since the days of 'Genji Monogatari' and in the beauty of the Japanese language".

Donald Keene, Professor of Columbia University in New York and an authority on Japanese literature, commented from the standpoint of a foreigner: "The reader who enjoys Kawabata's works is charmed by their unique savour and colour based on the time-honoured Japanese techniques. At the same time—and more than that—the reader must be impressed with the themes of Kawabata's works that are marked by universality".

Meanwhile, Prof. E. G. Seidensticker of Michigan University, who has translated Kawabata's works, such as "Snow Country", "Thousand Cranes" and "Izu Dancer" into English, wrote about the technique and style of his novels: "From a technical point of view, it is impressive that Kawabata's works are devoid of what has so far been considered the basis of the novel in Western European literature—that is, a careful build up of three elements—beginning, development and denouement. Rather, his novels are marked by a shift from one episode to another, each with rich lyricism through a well-controlled flow of associations. They seldom build up a large scale climax or present a clearcut denouement. Perhaps this is a literary form most peculiar to Japan. Moreover, his expression is marked by extreme simplicity. He makes the most of all words and conveys to the reader meaning and atmosphere, not explicitly, but by a

roundabout, implicit style. Kawabata uses typically Japanese expressions".

The foundation for the unique nature of Kawabata's literature was already formed during his boyhood.

His Birth and Early Life

Born in Osaka, a big city in western Japan next only to Tokyo, in 1899, he was only two years old when his father, a physician died, and in the following year, his mother also died. At the age of seven, he lost his grandmother and his only sister. When he was 15, he was further bereaved of his grandfather who had brought him up. In this way, he met the death of his immediate relatives one after another in his boyhood, and became a complete orphan.

This, it may be said, determined his posture toward literature. He experienced an orphan's sorrow and sentimentality during his self-formative years. This experience and his spiritual effort to overcome such feelings gave birth to the unique nature to be found in his literature, as indicated by such comments as "a posture of proud solitude" and "inexorable stare at things he depicts".

Kawabata himself writes: "It may be that the sentiments of an orphan run deep in all of my works and all of my life to date". Therefore, all characters in his novels have a shade of solitude.

It is said that Kawabata made up his mind to become a novelist when he was in the second year of middle school. From about that time, he became an avid reader of Japan's classical literature.

In later years, recalling how much he was influenced by classics, Kawabata wrote: "In my boyhood, I read 'Genji Monogatari' and 'Makura-no-Soshi'. I read whatever classical work I could lay hands on. Of course, I couldn't understand that meaning, but I just enjoyed the sound of words and the melody of sentences.

By reading them aloud, I was ushered into a world of a boy's pathos. But recalling those days, I have a feeling that my style of writing has been most strongly influenced by this reading habit of my boyhood. I still hear in my heart the melody of classical songs I heard in my youth, whenever I write novels or other things. I cannot betray the sound of the songs".

A glimpse of the unique style that we observe in his masterpieces was already seen in a diary he kept when he faced the death of his grandfather. (Later published when he was 25 under the title of "A Diary of a 16-Year Old Boy", it was virtually his maiden work).

Upon finishing middle school in Osaka, Kawabata came to Tokyo, and entered the First High School and the then Tokyo Imperial University (now, Tokyo University). In 1924, he graduated from the Japanese Literature Department of the university at the age of 25. While a student, he held fast to his aspiration to become a writer and published a number of short novels in literary magazines.

At the same time, he was

in charge of the literary criticism column of the Jiji Shimpō, a leading daily of those days. Kawabata thus came to attract attention in literary circles as an up-and-coming writer.

His Novels

In 1926 when he was 27 "The Izu Dancer", a representative work of his early years, was published. It is a beautiful story portraying with rich lyricism a fleeting sentiment of love between a high school student, who goes on a tour of the spas in Izu, and a young dancer, who is an itinerant entertainer. The lonely youth, hungry for human affection, is moved by the goodwill of the dancer, a simple, open-minded girl, and his perverse mind gradually restores a warm, human sentiment in his heart just as ice melts in the spring-time.

This story portrays the delight of Kawabata's psychological process in a melodious style. This is one of those literary works which Japanese youths never fail to read at least once.

After "The Izu Dancer" came a series of works, such as "Lyrical Songs", "Floral Waltz" and "Birds and Beasts". And these literary wanderings finally culminated and crystallized in the famous "Snow Country" (written from 1935-1936, with the final edition being published in 1947).

"Snow Country" depicts the romantic relationship between a man named Shimamura, a married urban dweller with a touch of loneliness in his life, on the one hand, and a simple-hearted geisha Komako, whom he meets in a remote spa of the snow country, and Yoko, a girl also of the snow country, on the other, against the background of snow-covered scenery.

The beauty of Komako, who dedicates herself to Shimamura, though conscious of the futility of her love, and the subtle psychological relationship between the two typically Japanese woman, Komako and Yoko, are superbly portrayed with the cool eye that sees things always at a distance and with a sharpened sensitivity to beauty.

Like most of his other works, this story is founded upon an accumulation of aesthetic sensibilities, which embellish each chapter, rather than relying upon a plot. It does not matter what fate befalls each character. As he goes through the story, the reader cannot help but find descriptions of breath-taking "beauty".

After the war, Kawabata said: "Hereafter, I will only write about the grief and beauty of Japan. I will live with the mountains and rivers of Japan as my soul". True to these words, he published outstanding works in succession.

"Thousand Cranes" (published from 1949 to 1951) portrays against the typically Japanese background of the "chado" (tea ceremony), a world of immorality that could seldom occur in reality. That is, a father and his son have relations with the same woman, while the mother and her daughter love the same man. Yet the world of this novel is not one of carnal desire. It is an aesthetic world that trans-

cends moral consciousness while at the same time a kind of dream world. It is a world that is fleeting and fragile in nature since it is founded upon immoral conduct, but, for this very reason, can constitute a kind of beauty. This work was awarded the Academy of Art Prize for 1951.

As in both "Thousand

Cranes" and "Snow Country", the characters in most of Kawabata's works are marked by a combination of a lonely man, who, though seeking love, is afraid of consummating it, and a woman, who, though loved by the man, looks so intangible that the reader feels as if she might

(Continued on page 7)

WELSH NATIONALISM

On July 1, Prince Charles will be invested as Prince of Wales. Will he be accepted by the increasingly legitimately nationalistic Welsh People?

The Parish Council of Trawsfynydd is allowed to spend only £12 a year, the product of a fifth of a penny rate, on extras. That is why the slate quarry community has not been able to afford Christmas decoration in the main street. But, because of the Investiture, the order went down to Trawsfynydd, "Spend as much as you like to improve your village for the celebrations". So the elders went out and bought £23 worth of coloured lights and then paid workmen and electricians to spangle the street with them last December. The lights will not be switched on however because the people of the village refuse to celebrate the Investiture of the English Prince. This is not an untypical example of the feeling of the people of Wales against the forthcoming junketing.

The village council in Penllyn has decided not to send a representative to the ceremony. So, too has, the 100,000-member Youth League of Youth, a non-political organisation. Four Aberystwyth students went on a hunger strike against the scheme to send the Prince to their Univ-

ersity at the end of April for a seven-week course to prepare him for the event.

There is in Wales no actual enthusiasm expressed about the event from people of any walk of life, but people are careful to point out that there is no personal animosity against the individual but it emerges clearly that many see no historical validity for the Investiture and are quite apathetic about it. Plaid Cymru the booming Welsh Nationalist Party with 40,000 members does not support the event, but is not taking any official steps against it.

On the other hand, there is a determined, vociferous and growing minority fiercely opposed to the whole idea. For them opposition to the Investiture is a matter of principle; a rallying point for national pride. This opposition has strength and influence; it is important.

In the background of the resistance is a council of eight men known to the Welsh Nationalists as "The Mac" (MUDIAD AMDDIFNYCYMRU—MOVEMENT for the Defence of Wales). Every week there are meetings and demonstrations.

by P. CHANDRASEGARAM

Series of Blunders

To a large number of Welshmen the hub of the matter is that Downing Street and Buckingham Palace have permitted a series of blunders, each one of which has inflamed still further Welsh opinion. The Welsh Nationalists say that, it is a big blunder to have the Investiture at all, because the ceremony has no historical significance and was really invented by Lloyd George in 1911.

Until that time, Prince of Wales was simply a title given to the eldest son of the monarch as a questionable sop to the Welsh following the killing in battle of their prince—Llywelyn Eln Llyw Olof in 1282 when Wales lost its independence. It is also argued that Aberystwyth University, a stronghold of Welsh Nationalism should not have been chosen for the seven week orientation course in Welsh history and language for the Prince. There is also a genuine feeling that a three year course at a Welsh University would have been more sensible.

There is positive opinion for more and more Welsh in Schools and Universities; in fact the Welsh language has become a symbol of resistance for the Welsh people.

The Welsh Language Society is being regarded by the Establishment as one of the more extreme of the Welsh front or-

ganisations. To the Society the Investiture symbolises the subjection of Wales, the Investiture is an expensive luxury for Wales. The Society would say that, "We don't need a Royal circus; we need roads, industry and schools". "The Establishment claims the Investiture will do a lot for Welsh tourism but we know the money foreigners bring will go into the pockets of hoteliers and souvenir manufacturers—all English". "Why should the Welsh be asked to celebrate their own defeat? We are a proud people. Attempts to stir up a feeling of festivity and to turn this sorry affair into a high-light of Welsh history have failed. Welsh loyalty is not for sale". "We hate the English Establishment". The Investiture according to the Welsh Nationalists is going to be one at gun-point.

Wales today is in a 'stage' of 'Security siege'; there is infiltration of the Establishment's representatives in every Welsh society and at every Welsh social level.

There is in Wales today a growing insistence that Welsh become the second language replacing French in all local schools. The Welsh are uncompromising in their Nationalism.

A New Cooperative Structure in France

My experience is that of the entire French Cooperative Movement which, only a year ago, adopted new structures.

Why it had to take this decision, how it did it and what are the present structures: these are the points at issue in this report. We shall also try to define some of the preliminary results achieved and shall not be able to avoid mentioning certain general aspects.

Nevertheless, if from among all the structural reforms undertaken today by the Coop Movement all over the world we can define certain points in common, this might help to some extent those who will be called upon without any doubt to tackle the same problem.

1. Why the Need for New Structures?

If we seek the essential fact which set in motion a whole process which has ended (provisionally, at least), by a reform of the structures of the French Movement, we find that we must accept the brutal fact that consumer cooperatives were not progressing as fast as their more dynamic competitors

By Roger Kerinec

It was the 1961 National Congress in France, which took note of this and decided to undertake a thorough study of the reasons which lay behind this relative decline.

Since the end of the war, the French Movement had been progressing regularly and had "harvested laurels", which fact seemed to eliminate the necessity of worrying about its future, but, as one humorist has remarked, "nothing fades faster than laurels upon which one rests" and our Movement did have a slight tendency to do just that, to rest on its laurels.

A detailed and thorough examination of the figures revealed that, towards the end of the 'Fifties the chain stores and the department stores were gaining on the cooperatives; this tendency continued into 1967; this meant that it was during those years in fact that our Movement was engaged in re-thinking its aims, and subsequently in re-establishing itself.

Since it had become obvious that our fiercest competitors were progressing faster than we were, it was equally obvious that it was vital to discover the reasons for this, and it soon became clear that what each of us now knows to be true today (and for this reason I will not dwell too much on the fact) was summed up as follows:

that the population of France was in a state of renewal which, in its turn, meant that there were large-scale movements of population from one area to another and also from the country side into the towns; apart from these factors, we must not forget the creation of the new towns;

that the rapid evolution of new methods of transport meant new ways of life, particularly as the new towns themselves were built "out in the country", i.e. far from the place of work; that purchasing power was increasing and was no longer concentrated on the same products; this means that a new sales structure must be introduced (importance of

non-food market); that a new European market had opened up and that, for all these reasons and some others also, trade was on the point of a break-through.

that there were new types of shops, new commercial techniques, new distribution circuits and new methods of finance; and that our competitors were merging, etc.

And during that period, the Cooperative Movement went on opening small shops, hesitating to launch itself into fields which would have given it the key to the new techniques.

This hesitation can be explained by the fact that there was an unsatisfactory profitability ratio, coupled with very heavy investments financed through the collective savings of cooperators who remained faithful to their traditional cooperative shops.

Respect for tradition can also be explained by the fact that, for half a century, the

French Cooperative Movement had adopted a policy of small branches, and the face which it showed to the public at large was that of a net work of small shops, at either village or district level, based on a range of groceries; and all practising the same price policy throughout all the shops belonging to a particular cooperative.

The degree of success which was achieved with this type of structure was embodied in the network of 10,000 shops, all virtually "interchangeable" and all more or less corresponding to an identical commercial conception.

(To be Continued)

COOPERATION HAS BROUGHT ABOUT SELF-SUFFICIENCY

It is because of the Cooperative Movement that we are almost self-sufficient in the agricultural sphere. If the fisherfolk too adopt cooperative methods, the fishing industry is bound to progress, said Mr. S. Stanislaus, President Northern Province Fishermen's Cooperative Societies Union speaking at a Special General Meeting of the Urany St. Anthony's Fishermen's Coop Credit Society.

Mr. P. Nesamuttu presided.

Mr. M. Selvarasa, Secretary Urany St. Anthony's Community Centre, recalled the history of the society and said it had provided credit to needy fisherfolk and also helped to popularise modern methods of fishing. He appealed to the Government to give financial assistance to the Society so that it could serve its members more effectively. He thanked the officials of the Cooperative Department for having helped in the registration of the Society.

Mr. S. Kunanayagam, Fisheries Inspector and Mr. S. Sivarasapillai also spoke.

Society Wins Appeal

The Eluvaitheevu North Cooperative Credit Society which appealed to the Supreme Court against the order of the Commissioner of Requests, Kayts, in Case No. 8708, that certain documents (Letter of Appointment, Award, Petition, Application for Execution and Notice) should be stamped, has won its appeal.

The Hon. S. R. Wijayatilake, Puisne Justice, has held that none of these documents are liable to stamp duty and has accordingly set aside the order of the learned Commissioner. No order was made as to costs.

CHANK TO BE SHIPPED TO EAST PAKISTAN

The Northern Province Fishermen's Cooperative Societies Union is preparing to send across Rs. 30,000 worth of chank to East Pakistan. The shipment is meant for the Conch Shell Workers' Cooperative Society in Dacca, East Pakistan.

It appears that East Pakistan is satisfied with the quality of the chanks shipped earlier, and is placing more and more orders with the Union.

Ten Commandments to Motorists

1. Thou shalt hold nothing in thine hands but the steering wheel.
2. Thou shalt not make unto thee a God of thy horse-power.
3. Thou shalt not take the centre lane in vain.
4. Remember the driver behind to help him pass thee.
5. Honour thy father and thy mother and all other passengers.
6. Thou shalt not kill.
7. Thou shalt not commit inebriated driving.
8. Thou shalt not steal—not thy neighbour's eyes with the headlights nor his ear with the horn, nor his enjoyment with thy litter.
9. Thou shalt not bear false witness with thy signals.
10. Thou shalt not covet thy neighbour's right of way.

BY REV. TOM CUTHELL.

By Courtesy of the Automobile Association of Ceylon.

EARN AN EASY RS. 150/- PER MONTH

JOIN YOUR LOCAL WEAVING CENTRE

Handloom Sarrees, Verties, Shawls, Table Cloth, Bed Spreads, Chairbacks, Handkerchiefs, Pillow Cases, Towels, Door and Window Curtains.

Available in lovely designs and enchanting colours as

Jaffna Co-operative Textile Societies Union,

10, CLOCK TOWER ROAD, JAFFNA.

Eravurpattu M.P.C.S. Union Ltd., Chenkaladi

We are:—Agents of Ceylon Nutritional Foods Ltd.

„ „ Ceylon Petroleum Corporation.

„ „ People's Bank in Pawn Broking.

Transport Agents of Commissioner of Agrarian Services.

Paddy Purchasing Agents of Commissioner of Agrarian Services in Eravurpattu.

Owners of Rice Mill and milling rice for Government.

Wholesale and retail dealers in Consumer goods, textiles, cement, agro chemicals, agricultural implements etc.

Phone 28 Eravur.

INVEST your SAVINGS in—

THE JAFFNA COOP. PROVINCIAL BANK LTD.

FIXED DEPOSITS

Interest on Fixed Deposits for 3, 6 & 12 months is 1½%, 2½% and 3½% respectively. On Deposits for 5 years and over and on Deposits for 10 years and over the rates are 4% and 4½% respectively.

SAVINGS DEPOSITS

(1) Interest at the rate of 3% is allowed on Savings Deposits from 1-5-67. Arrangements can be made to withdraw funds from this account daily.

(2) From 1-11-1967, in the case of Institutions, the rate of interest payable will be 4% for the month in which there is a minimum balance of Rs. 5,000/- or over.

(3) For Cooperative Societies, from 1-11-1967, the rate of interest payable will be 4½%.

SECURITY DEPOSITS

From 1-11-1967, the rate of interest payable on Security Deposits of Societies will be 3½%.

PAWN BROKING

Pawn Broking is done at all our Branches. The rate of interest charged is 10% and Repayment by Instalments is allowed.

Branches:

Jaffna—Paranthan—Chunnakam—Point Pedro (Nelliady)—Chavakachcheri—Chankanai—Kayts—Vali East (Averangal).

Head Office:

59, MAIN STREET, JAFFNA.

SOUTH YALPANAM MPCs UNION LTD., KILINOHCHI.

Phone: 8.

T'gram: "Yarlunion".

We supply Provisions, Textiles, Agriculture requisites and Building materials.

Agents for: Messrs. Shell Company of Ceylon Ltd., Ceylon Nutritional Foods Ltd., B.C.C. Ltd., Elephant Brand Asbestos and Ceylon Petroleum Corporation.

Eastern Province Agricultural Cooperative Union Ltd.

Kalliyankadu, Batticaloa & Karaitivu

MAIN DEALER FOR MASSEY-FERGUSON TRACTORS & IMPLEMENTS

SALES ○ SERVICE ○ SPARES

Electric & Oxygen Welding Undertaken

T'phone:—257, Batticaloa

T'gram:—"Service"

T'phone:—10, Nintavur

Gandhiji & Cooperation

(Continued from page 4)

their land collectively and divided their incomes than to divide the land any how into 100 portions." His notion of cooperative farming was that "land would be held in cooperation by the owners and tilled and cultivated in common. This would cause a saving of labour, capital, tools. The owners would work in cooperation and own capital tools, animals, seeds etc. in cooperation." He was extremely enthusiastic about the possibilities which cooperative farming offered. "Cooperative farming of my conception would change the face of the land and banish poverty and idleness from their midst."

The Largest Cooperative Society

He was equally enthusiastic about the *cooperative industry*. He thought that the progress of hand spinning would mean the greatest voluntary cooperation the world has ever seen. Hand-spinning requires even greater and more honest cooperation than agriculture. Cooperation can ensure the spinner the assured steady market for his yarn as well as supply of cotton slivers. In fact spinning cannot succeed without cooperation. Gandhiji felt that *through hand-spinning he was trying to found the largest cooperative society known to the world*. A cooperative society of spinners as conceived by Gandhiji was a 'non-profit making organisation'. It would have no dividends to make, no exclusive care but the care of the most needy. The members of such a cooperative which he called the 'spinning centre' would consist of 'spinners, ginners, carders, weavers and buyers'—all tied together by a bond, mutual goodwill and service. Apart from the service rendered by the cooperatives, Gandhiji was aware of its general socio-economic benefits. Such centres he thought would radiate elementary knowledge of hygiene, sanitation, domestic treatment of simple disease among the villagers and education among the children suited to their needs.

The Shield Of the Weak

The ultimate ideal of the Cooperative Movement is "*co-operative commonwealth*". Gandhiji's ultimate ideal was "*Sarvodaya*". He never spelt out his Sarvodaya society in all the fullest detail. But it is easy to perceive some of the essential elements of his Sarvodaya. As Vinobaji pointed out, while Sarvodaya was a mere comprehensive concept, its core consisted of "*Antyodaya*"—the rise of the poorest, lowliest and lost, the idea Gandhiji picked up in his early years from Ruskin's *Unto This Last*. In a Sarvodaya society human wants would be reduced to their reducible minimum. There will be deliberate suppression of insatiable wants of the human being. At the same time, however, there will be human contentment because the minimum needs would be satisfied for all human beings and not for a few. This does not mean that in a Sarvodaya society there will be violent expropriation of the properties of the landlords and the industrialists. Such an expropriation would have been inconsistent with Gandhiji's basic principle of non-violence

and so Gandhiji invited the doctrine of "trusteeship" which while allowing use of the talent of the wealthy for the generation of more wealth required that surplus wealth would be held by them as trustees of the society. Thus while surplus wealth could be accumulated, it could not be enjoyed or kept for personal use but would be placed at the disposal of the society. To most human beings this would be an unrealistic hope but Gandhiji felt that he could wield enough moral force to bring a change of heart amongst the landlords and industrialists and he had always his reserved weapon of non-violent non-cooperation with the landlords and the industrialists who failed to discharge their obligation of trusteeship. What has this ideal of Sarvodaya in common with the ideal of cooperative commonwealth? Perhaps it is their common concern for the weak—the idea of Antyodaya. While cooperation does not want to remain weak all the time, its historic origin and vindication has always been that it is "the shield of the weak and not the sword of the strong". If the Cooperative Movement in India has not always helped the weaker sections of the community, it must be considered as an aberration to be regretted. Gandhiji himself noticed that "cooperation has already come into our country but in such a distorted form that we poor have not been able to reap its benefits". Gandhiji had thus clearly seen the problem of weaker sections of the community in the Cooperative Movement. Secondly, Cooperation has never advocated a deliberate restraint on material wants of human beings, it has always stood for the suppression of aggressive and acquisitive instincts. Thirdly, both Sarvodaya and cooperative commonwealth stand for a non-exploitative economic order. Beyond these similarities of fundamental importance, "Cooperative Commonwealth" would perhaps part company with "Sarvodaya". The former does not accept the doctrine of trusteeship but rather would base itself on 'cooperation amongst cooperatives' through which it would create a new economic order in which, barring units of production which as a result of economic indivisibility have necessarily to be managed in a centralised fashion, such as railroad or the steel industry etc.—all economic activities would be run in decentralised units managed according to cooperative principles, and related to each other in a cooperative manner. If such a Co-operative Commonwealth were to be attained through a peaceful revolution Gandhiji would have had scarcely any objection to it.

—Indian Cooperative Review

UNION TO LEASE OUT MORE LIGHTERS

The Jaffna District Cooperative Harbour Services Union will lease out another 5 or 6 lighters to the Port Cargo Corporation (Trincomalee).

The Union leased out 10 lighters to the PCC last October. Seven of these belong to the Union itself and three are privately owned but were leased through the Union.

Soviet Coops

(Continued from page 2)

However, village trade does not yet fully meet effective demand and durables are still in short supply in some places.

Consumer cooperatives have been developing ties with the local industries producing goods that are much in demand with villages. Cooperatives receive about half their commodity stocks from enterprises of their republic and the remainder from wholesale commodity depots owned by the republican ministries of trade. Thanks to their contracts with local enterprises, in the past year cooperatives have been able to increase their commodity stocks from these sources as follows: Uzbekistan by 47.4 per cent; Kirghizia by 53.6 per cent; Turkmenia by 48 per cent; Tajikistan by 54 per cent.

Cooperative enterprises are also increasing their output. In the Moscow Region, for example, cooperative enterprises accounted for 70 per cent of sausage sold in villages. In the same region, cooperatives produce over a third of non-alcoholic beverages and a quarter of bread sold in the countryside.

Consumer cooperatives with their wide network of enterprises need adequately trained personnel. Cooperatives have their own colleges, secondary schools and courses which in 1967 trained 5,000 specialists with a higher education; 39,000 specialists with a secondary education, and 155,000 shop assistants, bakers, procurement personnel and accountants.

Loans Should Not Exceed Requirements

If a society gives a member a bigger loan than he actually requires, it'll be doing him the greatest harm, said Mr. R. Rajaratnam, President NDCF, speaking at a seminar organised by the Vali East Coop Credit Societies Supervisory Union. He pointed out that this would lead members to spend the money in unprofitable ways. He appealed to them to strengthen and safeguard their Cooperative Bank which met the credit needs of members.

Mr. S. Sivasothy HQI said the plight of Credit Societies today was pathetic. Nearly 170 societies were not functioning and the Department had decided to liquidate them.

Mr. Balasubramaniam, Cooperative Inspector, suggested that Credit Societies should confine themselves to giving small loans while Multipurpose Societies could give bigger loans.

Messrs. P. Selvaretnam, K. P. Rajaratnam, E. Coomaraswamy and Thamotherampillai participated in the discussions.

FISHERIES PLAN TO BE DRAWN UP FOR JAFFNA DISTRICT

For the first time a Fisheries Plan, similar to the Agricultural Plan, is to be drawn up for the Jaffna District.

This was decided on by Mr. Francis Pietersz, Govt. Agent, Jaffna, when he presided over a recent meeting of the DCC Sub-Committee on Fisheries.

Jaffna fishermen are eagerly looking forward to the implementation of the plan.

THE ESSENCE OF THE JAPANESE MIND

(Continued from page 5)

fade away into the distant background. Affection between the two is always subtle and seems insecure.

But the flow of this seemingly insecure sentiment is dotted with shining pure moments which strike the reader as expressions of true unconditional love. These pure moments—which may well be called the acme of beauty—constitute the most moving aspects of Kawabata's literature.

After "Thousand Cranes" Kawabata published "Sound of a Mountain" (1949-1954). It depicts the tragedy of a household in Kamakura southwest of Tokyo centering on an old man, who commutes to Tokyo, and his wife. Also living in their house are their son and his wife, and their daughter who has left her husband and returned to her parents' home with a child.

In sharp contrast with the dreamy world of "Thousand Cranes", "Sound of a Mountain" gives an exact sketch of daily impressions obtained from real life and the manners and customs of postwar Japanese society. And the innumerable sentiments, conversations and images of the characters in the story exude the heart of the novelist, who said after the war that he would only write about the "time-honoured" grief of Japan.

In 1960, Kawabata, then 60, published "Sleeping Beauty", which became the talk of Japan's literary circles in that year because of its avantgarde technique and theme. In the following year, he published "Kyoto", which vividly shows the novelist's attachment to the ancient beautiful things of Japan.

"Kyoto" is a story of beautiful twin sisters, who are separated upon birth and

brought up apart from each other. The destinies of the two sisters, who seldom cross each other's paths, their respective loneliness and ultimately, the wonder and solitude of human existence are portrayed against the background of Kyoto's historic spots, manners and customs, and picturesque annual events. The beauty of the women and that of the ancient capital city overlap and accentuate each other.

As suggested by a number of words which conspicuously appear in his novels, such as Kyoto, Kamakura, "chado" (tea ceremony), spas, geisha and "kimono" (Japanese clothes), many of his works have as their setting the most typical aspects of Japan in land, manners and customs.

Moreover, his style of writing brings into full play the characteristic beauty and nuance of the Japanese language, while his technique is rooted in the tradition of Japanese literature well embodied in Genji Monogatari and "haikai" (5-7-5) syllable poems. Kawabata's literature is regarded as most typically Japanese among contemporary Japanese literature. But hidden in his Japanese-type world is the permanently immutable and most modern themes of art which transcend differences in language and customs.

Kawabata's works, translated and published abroad, are "The Izu Dancer", "Snow Country" and "Thousand Cranes" in the United States; "Snow Country", "Thousand Cranes" and "Kyoto" in Germany; "Snow Country", "Thousand Cranes" and "Sleeping Beauty" in the Netherlands; "Snow Country" and "Thousand Cranes" in Great Britain, France and Italy; "Snow Country" and "Kyoto" in Sweden; and "Thousand Cranes" in Spain.

—Japan News

JAFFNA M.P.C.S. UNION LTD.

Largest Wholesale Cooperative Establishment in the North,
Authorised distributors for

CEYLON STATE HARDWARE CORPORATION

also dealers in Textiles, Cement, Milk-foods, Groceries,
Oilmanstores & Ceramics and all goods distributed by the

COOPERATIVE WHOLESALE ESTABLISHMENT

Address:

74/3, Hospital Road, Jaffna.

Retail Shop at:

15/1, Power House Road, Jaffna.

For Speedy Discharge and Safe Delivery

Jaffna District

Co-operative Harbour Services Union Ltd.

25, Front Street,

JAFFNA.



- STEVEDORES AGENTS
- LANDING CONTRACTORS
- FORWARDING AGENTS

Telephone No. 590

Office-Bearers Should Bare Assets

Office-bearers of cooperative societies and unions should be compelled by legislation to reveal their assets, suggested Mr. M. K. Sellarajah, President Thambalagamam MPCs Union, when he gave evidence before the Cooperative Commission at Trincomalee.

He pointed out that representatives of defunct societies participated in the general meetings of Cooperative Unions. He urged that this be prevented. He suggested that ACCD's be armed with more powers to deal

with this situation. Mr. Sellarajah emphasised that employees over 60 years of age should not be permitted to work in societies. He added that in predominantly agricultural areas, cooperative farming should be introduced.

Mr. M. K. Sangaradas, President, Trinco North MP CS, wanted a law to prevent representatives of societies which had not held their annual general meetings within 18 months, from participating in the meetings of Coop Unions. He suggested that ACCD's be given powers to liquidate

defunct societies.

Muhandiram C. Muttucumar, President Coop District Union, Trincomalee, stated that office-bearers of societies and unions should not be allowed to hold office for more than two terms in succession.

A delegation of the Cooperative District Bank, Trincomalee, and representatives of Thambalagamam South MP CS also gave evidence.

Representatives of the Coop District Bank Employees' Association gave evidence in camera.

The Local Scene

Surveyed by RAJ

Whan That Aprille With His Shoures Sote...

The pre-New Year showers may not have quite 'perced to the rote' the 'droghte of Marche' but how refreshing it was, after our being sun-baked for so long.

Though we continue to be fried, we have at least the consolation of the blowing, something which Colombo residents envy us.

Fruits To Be Canned In Jaffna?

If the Department of Industries approves the Northern Division Agricultural Producers' Cooperative Union's fruit canning project, a 10-year old scheme would have become a reality. The Union's Memorandum which we reproduce elsewhere in this issue, recounts the history of its unsuccessful attempts to get the project going. It provides a piquant comment on how helpful the powers-that-be are to the Cooperative Movement, despite solemn promises.

The Thin End of the Wedge?

When the Jaffna District Cooperative Harbour Services Union was formed a few years back, everyone thought it was the end of the story for private contractors in the North. But it looks as if phoenix-like, they are going to re emerge: some displaced contractors from Trincomalee have been

permitted to unload ships at Point Pedro.

When the Harbour Services Union is, like Barkis, willing, ready and able to unload all ships that call at the Northern ports, is there any reason to resurrect the private contractor? The Union should be allowed to function like the Port Cargo Corporation so that it will have the sole right of unloading all ships that touch at Northern ports, and without having to tender for them.

Punching Bags

CTB personnel in Jaffna are increasingly becoming punching bags—literally. While one cannot condone the actions of angry computerers who take the law into their own hands, one must also face the fact that it is the discourtesy and rudeness of some CTB personnel which have triggered off these assaults. They are only having done unto them what they do unto others.

CTB high-ups should look into the goings-on at the Jaffna bus stand. There have been complaints that some of the personnel are drunk while on duty and instead of seeing that no one jumps the queue, are actively aiding and abetting their friends and acquaintances to break the queue. Apparently, even the demands of duty cannot make them forget old acquaintances.

Landing Jetties Too Narrow

The two new landing jetties at KKS, built at a cost of Rs. 2½ lakhs are too narrow for vehicular traffic.

This is the complaint of the Jaffna District Cooperative Harbour Services Union, which points out that, owing to this defect, their workers are not using these jetties.

The Union had protested earlier but their appeals went unheeded.

Here's the text of a letter the Union has sent to the Food Commissioner:

The two jetties which have been constructed at the Port of K.K.S., far from facilitating landing operations, have, in fact, made them more difficult, in the following ways:

1. As these do not permit any vehicular traffic, the landing labourers have still to carry the bags on their heads even if they can use the jetties. But we find, as we have already pointed out to the Ministry of Nationalised Services, that more labour is involved in lifting the bags to the jetties, which are at a higher level than the lighters even at high tide, and then carrying them, than to receive the bags on the heads direct from the lighters and wade through the water.

2. In some way which we

do not understand, the jetties caused the piling up of a mound of sand along the shore, during the last North East Monsoon. Our reason for making the above statement is that this happened only after the construction of the jetties. The work of our landing labourers, which was already strenuous, has become still worse. Even after opening pathways by cutting the mound, the work of the landing labourers is still more difficult than in past years.

3. Sand has collected between the two jetties, making that part too shallow for loaded lighters to enter. The photograph sent herewith was taken in that part of the sea at high tide on 3-4-69 at 10 a.m. It shows clearly the depth of the water between the jetties. No loaded lighter, except the very small ones, can now be brought close to the shore on the west of the Eastern Jetty, with the result that the number of landing points has been reduced from seven to three. This has slackened the pace of landing and hence affected the output of our work.

We hope that these factors will be taken into account when the causes of the low discharge (low, from our point of view) are considered.

AGM In May

The next Annual General Meeting of the Cooperative Federation of Ceylon is scheduled to be held on May 22nd 1969 at 10 a.m. The venue will be Cooperative House, Colpetty.

The Agenda is as follows:

1. Notice convening the meeting
2. Letters
3. Adoption of Minutes of Special General Meeting held on September 28th, 1968.
4. Admission of new members (if any)
5. Presentation of Annual Report of the Board of Directors
6. Consideration of Audit Report for 1968.
7. Adoption of resolution to construct a building for a sum not exceeding Rs. 1 million.
8. Fixing the MCL of the Federation
9. (1) Election of Board of Directors for the forthcoming year
(2) Election of a President and 4 Vice-Presidents from the Board of Directors
10. Consideration of Resolutions
11. Any other business.

Bills In Tamil Too

Representatives of Cooperative Unions in the North and East will be issued bills by the CWE in Tamil or English, if they so require.

The CWE Board has decided on this step following protests by cooperators in the North and East that they were being issued bills in a language they did not understand.

The Board has also decided to send circulars in Tamil to the North and East. A Tamil graduate and a typist have been appointed for this purpose.

OFFICIALS SHOULD GUIDE THE FISHERFOLK

It is the prime duty of Fisheries Dept. officials to guide and instruct the fisherfolk, said Mr. P. Nesamuttu, President, Urany St. Anthony's Fishermen's Coop Credit Society, speaking at a farewell to Mr. L. V. Philip, Fisheries Inspector.

Mr. Stanislaus, President Northern Province Fishermen's Cooperative Societies Union, and Mr. Mariampillai paid tributes to Mr. Philip.

JAFFNA COOPERATIVE TRAINING SCHOOL

Cooperative Employees Certificate, Junior and Ordinary

The next C.E.C. Junior and Ordinary Level Courses will commence on 1-7-1969.

(1) C.E.C. Junior Course

- (a) Period of Training:—3 months.
- (b) Eligibility:—Employees in Cooperative Societies who have passed the J.S.C. Examination.

(Applications from employees who have not reached the J.S.C. standard will also be considered.)

(2) C.E.C. Ordinary Level Course

- (a) Period of Training:—4 months.
- (b) Eligibility:—Employees in Cooperative Societies who have passed the S.S.C. or G.C.E. (O.L.) (Six subjects) or C.E.C. Junior Level.

OR

Those who have passed the S.S.C. or G.C.E. (O.L.) with four Credit Passes including Arithmetic or Commercial Arithmetic.

Application Forms may be obtained from:—

The Principal,
Cooperative Training School,
111, Beach Road,
Jaffna.

Requests for application forms to be sent by post should be accompanied by a self-addressed stamped envelope.

Closing Date of Applications:—15-6-1969.

Jaffna Cooperative Training School, K. Paramothayan,
Jaffna. Principal.

Ceremonial Opening

The new building put up by the Urampirai Stores Society Ltd. was ceremonially opened recently.

Trincomalee MPCs Union Ltd.

Post of General Manager

The Trincomalee MPCs Union Ltd. invites applications for the above post.

Applicants should not be over 50 years of age, and should possess a good knowledge of business experience and accounting, besides having been employed in an Executive capacity for at least 5 years.

The salary attached to the post is Rs. 500/-—Rs. 900/- per mensem, all inclusive, with annual increments of Rs. 25/-.

The successful applicant will have to pay security Rs. 2,000/- in cash and Fidelity Mortgage Bond for Rs. 3,000/-.

Applications with copies of certificates and testimonials, must reach the undersigned on or before May 15th 1969.

President,
Trincomalee MPCs Union Ltd.,
Inner Harbour Road,
Trincomalee.

யாழ்ப்பாணத்தில் மீன்களைத் தகரங்களில் அடைக்கும் தொழிற்சாலை நிறுவப்படும்?

மும் வழங்கவிருக்கின்ற வல்லுனர்களையும் இவை நன. அத்துடன் தொழில் தந்துதவும்.

யாழ்ப்பாணத்திலே மீன்களை தகரங்களிலே அடைக்கும் தொழிற்சாலை ஒன்று நிறுவப்படத்தக்க சூழ்நிலை உருவாகியுள்ளது. இத் தொழிற்சாலையை நிறுவும் சாத்தியக்கூறுகளைப்பற்றி ஆராய்வதற்கென மே மாதம் இரண்டாம் திகதி பிராஞ்சு தொழில்நுட்ப வல்லுனர்கள் யாழ்ப்பாணத்திற்கு வரவிருக்கின்றனர். இவர்கள் இங்கே இரு நாட்கள் தங்கியிருந்து தானையடி, மயிலிட்டி, காங்கேசன்துறை, முல்லைத்தீவு ஆகிய இடங்களைப் பார்வையிடுவார்கள்.

அகில இலங்கைக் கூட்டுறவுச் சம்மேளனம் சர்வதேச கூட்டுறவுத்தாபனத்தைக் கேட்டுக்கொண்டதன் விளைவாகவே இத் தொழில் வல்லுனர் இங்கு அனுப்பப்படுகின்றனர். இந்த உத்தேச தொழிற்சாலை நாளொன்றிற்கு மூன்று தொன் மீன்களைத் தகரங்களில் அடைக்கும் யாழ்ப்பாணத்திலே பெருவாரியாகக் கிடைக்கும் குடை, சலையா போன்ற சிறு இன மீன்களே இவ்வாறு தகரங்களில் அடைக்கப்படும். பேசாலையில் இலங்கை மீன்பிடிக்கூட்டுத் தாபனத்தினால் நிறுவப்பட்டிருக்கும் தொழிற்சாலையில் நாளொன்றிற்கு 2 தொன் மீன்களை அடைக்கப்படுகின்றன என்பது ஈண்டு குறிக்கற்பாலது. மேற்படி உத்தேச தொழிற்சாலைக்கு வேண்டிய நிதியுதவியினை சர்வதேச கூட்டுறவு இணைப்புத் தாபனமும், உணவு, விவசாய தாபன



புதிய தேவைகளுக்கேற்ப தமிழில் நூல்கள் வெளிவரவேண்டும்

கல்வியால் உயர்ந்த இனங்களுக்கே எதிர்காலம் உண்டென காலஞ்சென்ற வின்ஸ்ரன் சேர்ச்சில் 1943ம் ஆண்டில் தீர்க்கதரிசனமாகக் கூறினார். இக்கூற்றின் உண்மையினை அமெரிக்காவின் வரலாறு எடுத்துக்காட்டுகின்றது. உலகத்திலே அமெரிக்காவே தேசிய வளர்ச்சி மிகுந்த நாடாகும். அங்கேதான் ஆக்கக்கூடிய தொகையினர் உயர்தரப் படிப்பிலே ஈடுபட்டு வருகின்றனர். ஏனைய ஆங்கிலம் பேசும் நாடுகளுடன் வெளியிடப்படுபணியில் அமெரிக்கா முன்னணியில் நிற்கின்றது. இதுமட்டுமன்று உலகிலே வெளியிடப்படும் 5,000 தினசரிகளில் அரைவாசி ஆங்கிலத்தில் வெளியிடப்படுகின்றன. ஓர் ஆண்டில் 50 ஆயிரம் ஆங்கில நூல்கள் வெளியிடப்படுகின்றன. அவற்றில் ஐந்தில் ஒரு பகுதி தொழில் நுட்ப நூல்களாகும். பிரித்தானியா மட்டும் ஐயாயிரம் சஞ்சிகைகளை ஆண்டுதோறும் வெளியிட்டு வருகின்றது. அங்குள்ள பொது நூலகங்கள் ஒவ்வொன்றிலும் மிகுந்த சராசரி ஒவ்வொரு மாதமும் ஒரு நூலினை வயது வந்த ஒருவர் எடுத்துச் செல்கின்றார். ஆசியாக் கண்டத்திலே மிக உன்னதமான முறையிலே வளர்ச்சியுற்றிருக்கும் நாடாகிய ஜப்பான் உலகிலே அதிகமான தினசரிப் பத்திரிகை விற்பனையில் இரண்டாவது இடத்தை வகிக்கின்றது. ஆண்டிற்கு இருபத்தையாயிரம் நூல்கள் அங்கு வெளியாகின்றன.

வளர்ச்சியுற்ற நாடுகளில் வாழ்பவர்களின் தொகை மனித குலத்தின் தொகையில் ஐந்தில் ஒரு பகுதியாகவே இருக்கின்றபோதிலும், உலகத்தின் செல்வத்தில் ஐந்தில் நான்கு அவர்களின் வசமே இருக்கின்றது. நவீன எண்ணப் போக்குகள் அங்கே வேருன்றி இருந்தமையே இதற்குக் காரணமாகும். பல்கலைக் கழகங்களும், ஆய்வு நிலையங்களும் அங்கே வளர்ச்சியுற்று அறிவைப்பரப்பி ஏற்றதோர் சூழ்நிலையை உருவாக்கியது. ஒருவன் ஒருவருடத்திற்கு இரண்டாயிரம் பக்கங்களை வாசித்தால்தான் இன்றைய நிலையிலே போதிய அறிவைப் பெற்றவனாய் விளங்குவான் என யூனெஸ்கோ கூறியுள்ளது. வளர்ச்சியுற்ற சமுதாயத்திலேதான் இவ்விலட்சியம் நிறைவேறும்.

ஆனால் அவப்பேரூக வளர்ச்சியுற்றவரும் நாடுகள் பலவித தடைகளைத்தாண்ட வேண்டியிருக்கின்றன. சுதந்திரம் பெற்றதும் வறுமையும், அரசியற் பிரச்சினைகளும் தாண்டவமாடத் தொடங்கின. பல்கலைக்கழகங்கள் நிறுவப்பட்டபோதிலும் அறிவுத்துறை நன்கு அமைக்கப்படவில்லை. அரசியலிலும், ஏனைய துறைகளிலும் தலைநகரே ஆதிக்கம் செலுத்துகின்றது. இந்தியாவிலே வெளியிடப்படும் பத்திரிகைகளின் தொகையில் 50 வீதத்திற்கு மேல் டில்லி, பம்பாய், சென்னை, கல்கத்தா ஆகிய இடங்களில் விற்பனையாகின்றன. இலங்கையைப் பொறுத்தவரையில் யாழ்ப்பாணத்தில் ஒரு தினசரியைத் தவிர கொழும்பிலேதான் 12 தினசரிகள் வெளியிடப்படுகின்றன. நவீன புத்தகங்களும், சஞ்சிகைகளும் வெளியிடப்படுவதுமில்லை; வாசிக்கப்படுவதுமில்லை; சிறந்த நூல் நிலையச் சேவையுமில்லை. அறிவுத்துறை இவ்வாறு வரண்டு காட்சியளிக்கின்றது. இதற்கு புத்தக அபிவிருத்தித்திட்டமொன்றினை உருவாக்கவேண்டும், அத்திட்டம் செயற்படுவதற்கு அரசாங்க உதவி வேண்டும். இத்தகைய திட்டம் பொருளாதார அபிவிருத்தித்திட்டத்தினைப்போன்று அத்தியாவசியமானது.

கடந்த 25,000 ஆண்டுகளிலும் பார்க்க அடுத்த 25 ஆண்டுகளிலே மனிதர் தமது சிந்தனைப்போக்குகளை மாற்றிக்கொள்ள வேண்டும் என போல்டிங் என்னும் அறிஞர் கூறியுள்ளார். ஆதலால் தமிழிலும், சிங்களத்திலும் புதிய நூல்களும், சஞ்சிகைகளும் இன்றைய தேவைகளுக்கேற்ப வெளியிடப்படுவது இன்றியமையாதது. அதுமட்டுமன்று, நாம் உலகச் சமுதாயத்தில் பங்குபற்ற வேண்டுமாயின் உலக மொழிகளில் எம்மில் சிலராவது எழுதுவது மிகமிக அவசியம். இனிமேலாவது இப்பணியில் ஊக்கமுடன் ஈடுபடுவோமாக.

தமிழிலே பற்றுச் சீட்டுக்களை பெற்றுக்கொள்ளலாம்

கூ. மொ. வி. தாபனம் தனிச் சிங்களத்திலே பற்றுச் சீட்டுகள் போன்றவற்றை வழங்குவதை வடகிழக்கு கூட்டுறவாளர் ஆட்சேபித்ததின் விளைவாக கூ. மொ. வி. நெறியாளர் குழு இதை நிவர்த்தி செய்ய முன்வந்துள்ளது. வடகிழக்கிலேயுள்ள கூட்டுறவுச் சமாசங்கள் விரும்பினால் தமிழிலேயோ, ஆங்கிலத்திலேயோ பற்றுச் சீட்டுக்களைப்பெறலாம் என மேற்படி குழு அறிவித்துள்ளது. வடக்கிற்கும் கிழக்கிற்கும் தமிழிலேசுற்று நிறுபங்களை அனுப்புவதற்கு தமிழ்ப்பட்டதாரி ஒருவரையும், தமிழ் தட்டச்சு எழுத்தாளர் ஒருவரையும் கூ. மொ. வி. நியமித்துள்ளது.



காங்கேசன் துறைமுகத்தில் காற்றினால் ஒதுக்கப்பட்ட பறியல் வேலை செய்யும் தொழிலாளருக்கு இடைஞ்சலாக இருந்த மணற்குவியலை யாழ்-துறைமுகத் தொழிலாளர் கூட்டுறவுச் சேவைச் சமாசத்தினரும், உணவுத்திணைக்களத்தைச் சேர்ந்த ஊழியரும் சிரம்தான முறையில் ஐந்து இடங்களில் வெட்டியெடுத்துப் பாதை வகுத்தனர்

தனிப்பட்டவர்களுக்குச் சங்கு ஏற்றுமதி உரிமை வழங்கப்படலாகாது

தனிப்பட்ட வியாபாரிகளுக்குச் சங்கு ஏற்றுமதி செய்வதற்கு அனுமதியளிக்கக் கூடாது என வடமாகாண கடற்றொழிலாளர் கூட்டுறவுச் சங்கங்களின் சமாசம் வர்த்தக அமைச்சரைக் கேட்டுள்ளது.

இவ் ஏற்றுமதி ஏகபோக உரிமை தொடர்ந்து கூட்டுறவுச் சங்கங்கள் வசம் இருந்தால் நாம் பெறும் விலைகள் கூடுதலாக இருக்கும் என்றும், கடற்றொழிலாளரைத் தரகர்கள் சுரண்ட முடியாதென்றும் சமாசம் தனது மகஜரிலே கூட்டிக்காட்டியுள்ளது.

முன்பு சங்கு ஏற்றுமதி தனிப்பட்ட வியாபாரிகளின் வசமிருந்தபோது அவர்கள் தரமற்ற சங்குகளை ஏற்றுமதி செய்ததினால் 1964ம் ஆண்டில் இந்திய அரசாங்கம் இலங்கையிலிருந்து சங்குகள் இறக்குமதி செய்வதை முற்றாகத் தடைசெய்ததென்றும் மீண்டும் இந்த ஏற்றுமதி உரிமையை தனிப்பட்டவர்களுக்கு வழங்கினால் எமது சங்குத்தொழிலுக்கு பழைய ஆபத்து ஏற்படலாம் என்றும் சமாசம் எச்சரித்துள்ளது. சங்கு ஏற்றுமதியைப்பெருக்குவதன் பொருட்டு சமாசம் உற்பத்தி அதிகரிப்புக்கு வழிகோலவல்ல நவீன உபகரணங்களை பாவிப்பதற்கு உத்தேசித்துள்ளதாகவும், தனிப்பட்ட வியாபாரிகளுக்கு மீண்டும் ஏற்றுமதி உரிமை வழங்கப்பட்டால் இவ்விவிருத்தித் திட்டம் பாதிக்கப்படலாம் எனவும் சமாசம் கூட்டிக்காட்டியுள்ளது.

2 இலட்சத்திற்குமேல் பெறுமதியான சான்றிதழ்களை கடற்றொழிலாளர் சங்கங்கள் பெற்றன

சங்கு, கடலட்டை ஏற்றுமதிக்கு கூட்டுறவுச் சங்கங்கள் ஏகபோக உரிமை பெற்றிருப்பதனால் 2 இலட்சத்திற்கு மேலான அந்நிய செலாவணி சான்றிதழ்களை இங்குள்ள கடற்றொழிலாளர் கூட்டுறவுச் சங்கங்கள் பெற்றுள்ளன. இச்சங்கங்கள் மேற்படி உரிமையைப் பெற்றிருந்ததினால் இச்சான்றிதழ்கள் தரகர்கள் வரம் சிக்காது கடற்றொழிலாளர் பெற்றுக்கொள்ளவே வழிவகுத்தது. இதன் விளைவாக பெருந்தொகையான மீனவர் இத்தொழில்களிலே ஈடுபட்டு ஏற்றுமதியைப் பெருக்க விரைகின்றனர் என அறியப்படுகின்றது.

சான்றிதழ்கள் பெற்ற சங்கங்களின் விபரம் வருமாறு:

சங்கத்தின் பெயர்	சான்றிதழின் பெறுமதி ரூ. ச.
அர்ச். நிக்கலஸ் கடற்றொழிலாளர் கூ. சங்கம்	97,332-65
நாவாந்துறை	26,486-30
அர்ச். மேரி	4,774-47
நாவாந்துறை	3,099-73
அல்லப்பிட்டி நெய்தலர்	16,001-48
புங்குடுதீவு	1,061-72
எருக்கலம்பிட்டி	8,568-81
அர்ச். லூசியாஸ்	1,890-36
பள்ளிமுனை	4,173-67
இராஜேஸ்வரி, வேலினை	21,815-36
விடத்தல்தீவு	8,124-06
இரணைதீவு அர்ச் மேரிஸ்	12,328-60
நயினாத்தீவு	3,728-38
மகேஸ்வரி, வேலினை	209,385-59
கலாபத்துறை ஐயஞர்	
அர்ச். பிலிப், அல்லப்பிட்டி	

மாவட்ட மீன்பிடித் திட்டம்

மாவட்ட விவசாயத்திட்டத்தினைப் போன்று யாழ்ப்பாணத்திற்கு முதல் தடவையாக மீன்பிடித் தொழிற் திட்டம் ஒன்று உருவாக்கப்பட இருக்கின்றது. அண்மையிலே மாவட்ட இணைப்புக் குழுவின் மீன்பிடித் தொழில் உபகுழு கூடிய போதே இத்தீர்மானத்தினை கூட்டத்திற்குத் தலைமை தாங்கிய யாழ்ப்பாண அரசாங்க அதிபர் எடுத்தார். இத்தகைய திட்டம் வெகு விரைவிலே செயற்படும் என இங்குள்ள மீனவர் ஆவலோடு எதிர்பார்க்கின்றனர்.

பெற்றோர்களுக்கும் லட்சியங்கள் அபிவிருத்தி கொண்டு பிள்ளைகளுக்கு இடையிலே முரண்பாடு யின்சும். இன்று அகில மும் இதை நாம் காண் ம். இந்த முரண்பாடு இல் ட்டால், இளைஞர்கள் வர்களாக இருக்கமுடி புதுமைக்கும் பழை கும் நடைபெறுகிற ட்டம்மதான் இது.

சங்க வளர்ச்சிக்கு வழி

சங்க அங்கத்தவர் ஒரு சங்கத்தின் இரண்டாவது வரையொருவர் தெரிந்து வருடாந்தக் கூட்டத்தில் பேசு கொள்வதற்கும், உபவிதிகளை கையில் கூறினர். மேலும் நன்கு அறிவதற்கும், சங்க வளர்ச்சியினைக் கண்காணித்து அதன் முன்னேற்றத்திற்கான ஆலோசனைகளைக் கூறுவதற்கும் மூன்று மாதங்களுக்கும் கொரு தடவையாவது சங்கக் கங்கள் பொதுக் கூட்டங்களை நடாத்த வேண்டும் என வ. ஐ. மே. சபை நிருவாக காரியத் திசு. பொ. செல்வரத்தினம் கிழான் ப. நோ. கூ.

மையான சிவாதி?

ந்த இரண்டாயிரம் ஆண்டுகள் நிகழ்ந்திருக்கும் வரலாறு கூறும் பாடல்கள்! வன்முறையால் பிரச்ன திராது. மனிதன் மகிமையும் அமைதியையும் மறையால் அடையமுடி இவைதான் சரித்திரம் ம் பாடம். இந்தப் பாட நாம் புரிந்துகொள்ளவே புதிய முறையில் சிந்தி க வேண்டும். செய முனையவேண்டும். இந்த ர பின்னணியில் நின் ண்டு பார்த்தால் தான் படிக்கள் விடையா அடி.

வாதி

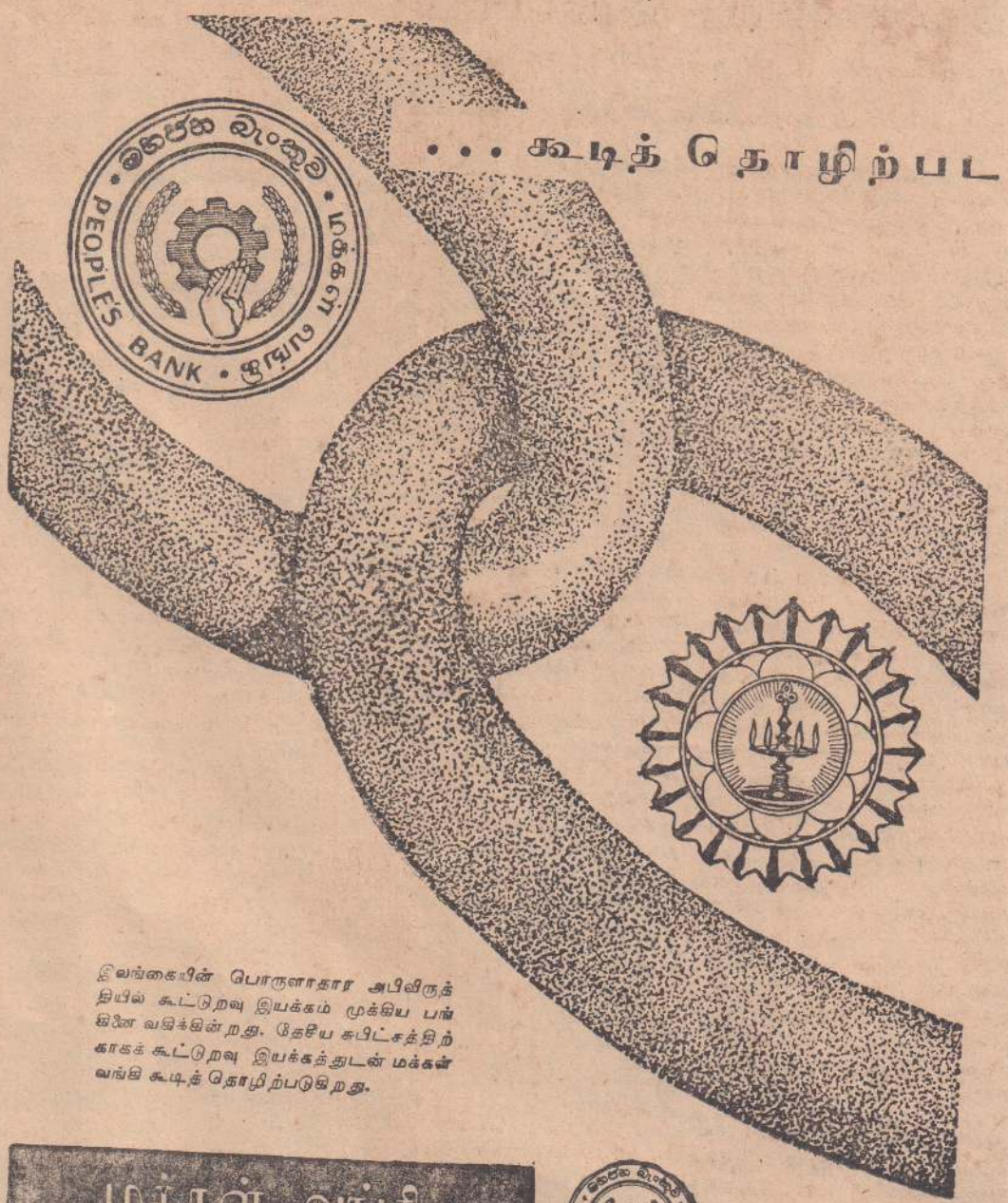
புதியவர்களின் உபதே தெளிவாகப்புவலாகும். வரலாற்றிலேயே காந் ஒருவர்தான் முதன் சமுதாயப் பொரு உறவுகளில் யும் ன அவசியத்தை வலி பவர்: எனவே அவர் உண்மையான புரட் இன்றைய மனி மட்டுமல்ல மனித தன்னைக்காப்பாற்றிக் வேண்டுமென்றால் சமைய கடைப்பிடிப் தவிர வேறு வழியே திள் செய்தி மனித உறவு து: இதற்கு எத்தனை களில் அன்பை நிலைநாட்டு னாரும் என்று கேள்வி வதுதான். —சிராம ராஜ்யம்

கேட்கிறார்கள். இது பொருத் தமற்ற கேள்வி ஹிம்சையால் பயனில்லை. அழிவுதான் ஏற் படுமென்பது நிச்சயமாகி விட்டது. அழியாமல் மனிதன் வாழவேண்டுமானால் அஹிம் சையொன்றே வழி, என்று கண்டபின்னர் அஹிம்சையால் எத்தனை ஆண்டுகள் கழிந்து பலன் கிடைக்கும் என்று கேட்பது பொருத்தமற்ற கேள்விதானே! இரண்டாயிரம் ஆண்டுகளாக முயன்றும் வன் முறை வெற்றிபெற வில்லை என்று நிரூபணமாகி விட்ட தல்லவா!

சமாசம் குடைகளைத் தயாரிக்கும்

அம்பகமுல கோறனை ப. நோ. கூ. ச. சமாசம் விரை வில் குடைகளைத் தயாரிக்க இருக்கின்றது: பவளமலை வத்தை, கிளிகதென என்ற இடத்தில் குடைகளை உற் பத்தி செய்வதற்கு அமைக்கப் படும் மேற்படி தொழிற்சாலை க்கு அணிமையில் கைத்தொ ழில், மீன்பிடி அமைச்சர் திரு. பிவிப்குணவாடினாலில் அத் திவாரக்கல் நாட்டப்பட்டது.

சங்கம் பதியப்பட்டது பம்பை மடுவில் ஆரம்பிக் கப்பட்ட புதிய ப. நோ. கூ. சங்கம் அணிமையில் பதியப் பட்டது.



இவங்கையின் பொருளாதார அபிவிருத் தியில் கூட்டுறவு இயக்கம் முக்கிய பங் கினை வகிக்கும். தேசிய சபிட்சத்திற் காகக் கூட்டுறவு இயக்கத்துடன் மக்கள் வங்கி கூடித் தொழிற்படுகிறது.

மக்கள் வங்கி
இவங்கையில் ஆக்கூடுதலான சினைகளை உடையது.

புத்துறையில் சங்கங்களின் வளர்ச்சி

தரின் பொருளா அமைப்பு சிபார்சு செய்யப் பட்டது. அதன் விபரமாக: 1959-61 ஆண்டுகளில் மொத்தம் 150 யூனியன்கள் ஏற்படுத்தப்பட்டன அவற்றில் 507 பல நோக்கு சங்கங்கள் இணைக்கப்பட்டிருந்தன. வேவாதேவி யூனியனின் விசேஷ அம்சங்களாவன:

- (1) கடன் வரவு செலவு நடவடிக்கைகளை மட்டிலும் செய்துவரும்,
- (2) அங்கத்தினர்களின் பொறுப்பு, அவர்கள் எடுத்திருக்கும் பங்கு தொகைக்கு 10 மடங்காக இருந்துவரும்,
- (3) செயல் எல்லை 3 மைல் சுற்று வட்டத்தில் இருந்து வரும்,
- (4) செயல் எல்லையில் உள்ள மக்கள் தொகை 5,000 ஆக இருக்கும்,
- (5) எல்லையில் உள்ள 5 அல்லது 6 பலநோக்கு சங்கங்கள் யூனியனிடன் இணைக்கப்படும்,
- (6) யூனியனின் நிருவாக சபையில், இணைக்கப்பட்ட ஒவ்வொரு சங்கத்துக்கும் ஒரு பிரதிநிதியும், டிபாசிட் செய் துள்ள பங்குதாரரின் பிரதி நிதி ஒருவரும், அரசாங்கத் தின் பிரதிநிதி ஒருவரும் இருந்துவருவார்,
- (7) பங்குத் தொகையில் அரசாங்க முதலீடு உண்டு,
- (8) மூன்று ஆண்டுகளுக்கு யூனியனின் செயலாளரின் சம்பளத்துக்காக படிப்படி யாய்க் குறைந்துவரும் திட்டத் தில் அரசாங்க மானிய உதவி அளிக்கப்படும்.

1960-61 ஆண்டுக்குப் பிரகு வேவாதேவி யூனியன் (தொடர்ச்சி 8-ம் பக்கம்)

நீதியற்ற முறையில் இலாபம்

நீர் இறைக்கும் இயந்திர உற்பத்தியாளர்களும் இறக்கு மதியாளர்களும் நீதியற்ற முறையில் இலாபம் பெறுகின்றார்கள் என வலி மேற்கு ப. நோ. கூ. ச. சமாசம் கண்டித்துள்ளது. கமக்காரர் தண்டி தேவையை பூர்த்தி செய்ய வேறு வழி எதுவும் இல்லாத படியால் இவ் இயந்திரங்களையே அதிகமான விலை கொடு த்து வாங்க வேண்டியிருக்கி றது.

சமாசத்திற்குப் பாராட்டு

“மன்னார் மாவட்டத்தில் மறைந்து போகும் நிலையில் ருந்த கடற்றொழிலாளர் கூட்டுறவுச் சங்கங்களை நன் நிலைக்கு கொண்டுவர வட மாகாண கடற்றொழிலாளர் கூட்டுறவுச் சங்கங்களின் சமா சம் அயராது உழைத்து வரு வது இம்மாவட்டத்தின் பாய்க்கியமாகும்” இவ்வாறு மன்னார் மாவட்ட கூட்டுறவு உதவி ஆக்க ஆணையாளர் திரு. V. மகேந்திரன் எருக்க லம்பிட்டி சங்கு, கடலட்டை கூட்டுறவுச் சங்கத்தின் வரு டாந்தப் பொதுக்கூட்டத்தில் பேசுகையில் கூறினர்.

கூட்டுறவு இயக்கம் எத்த கைய குறிக்கோள்களை அடிப் படையாகக் கொண்டு நிறு வப்பட்டதோ, அக்குறிக்கோள் கள் ஒவ்வொரு கூட்டுறவுச் சங்கத்திலும், கூட்டுறவாளரி டையேயும் விளங்க வேண்டும் என மேலும் பேசுகையில் கூறிய அவர், கடற்றொழில் மூலம் பொருளாதாரத்தை வளர்க்க அரசாங்கம் ஊக்க மெடுத்து வருகின்றது. அதன் மூலம் பயனைப் பெற ஒவ் வொரு கடற்றொழிலாளியும் ஊக்கமெடுக்க வேண்டும் என் றார்.

சங்கம் பெற்ற இலாபம்

நீர்வேலி காமாட்சியம்பாளர் ஐக்கிய கைத்தொழிற் சங்கம் 1967ம் ஆண்டில் 19245/04 ரூபாவைச் சுத்த இலாபமாகப் பெற்றுள்ளது. அணிமையில் நடைபெற்ற மேற்படி சங்கத் தின் இருபதாவது ஆண்டின் முதலாவது விசேட தொகுக் கூட்டத்தில் மேற்படி இலாபத் தைப் பின் வருமாறு பிரிக்க வேண்டுமெனத் தீர்மானிக்கப் பட்டது. பங்கு வட்டி: 810/84, பங்கு மாற்ற நிதி ரூபா 2000/- பிரச்சார நிதி: ரூபா 1100/- பொதுநலநிதி: ரூபா 500/- அங்கத்தவர் இலாபபாக கம்: ரூபா 2496/15, பணியாளர் போனஸ்: ரூபா 605/- அற விட முடியாக்கடன் ஒதுக் கம்: ரூபா 1500/- மின்சார இணைப்பு: ரூபா 9044/86, சங் கத்திருத்தம்: ரூபா 1000/- சங் கத்தில் அல்லாதவர் நன் கூலி: ரூபா 188/19.

கூட்டுறவுப் பயிற்சிக் கலாசாலைக்குப் பாராட்டு

யாழ்ப்பாணம் கூட்டுறவுப் பயிற்சிக் கலாசாலையை கூட் டுறவு விசாரணைக்குழு பாராட்டியுள்ளது. இக்கலாசாலையின் குறிப்பு புத்தகத்தில் கீழ்வருமாறு எழுதி அதன் கீழ் விசாரணைக் குழுத்தலைவரும், உறுப்பினர் களும் கையெழுத்திட்டுள்ள னர்: யாழ்ப்பாணம் பகுதியி லும், தமிழ் பேசும் ஏனைய பகுதிகளிலுமுள்ள கூட்டுறவா ளர்களுக்கு சேவையாற்றி வரும் சிறப்புமிக்க இக்கலா சாலையின் அதிபர், ஆசிரியர் கள், மாணவர்கள் அனைவருக் கும் எமது வாழ்த்துக்களையும், தது.

சமாசத்திற்கு லொறி செசி

புலோலி ப. நோ. கூ. ச. சமாசத்திற்கு ஒரு பென்ஸ் லொறி செசி வழங்கப்பட்டுள் ளது. இச்சமாசம் 1967ம் ஆண்டு ஜனவரி மாதம் ஒரு லொறி செசிக்கு விண்ணப்பித்திருந் தது.

