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COMMENTARY

THE CHALLENGE TO THE M.P.C.S. UNIONS

The Asian Regional Seminar of the ICA held in Nuwara Eliya (1966) stressed the value of a powerful consumer cooperative movement in developing countries. Here in Ceylon, the consumer movement has reached a stage at which it must consolidate itself and get forward or lose its momentum. For, how long can consumers' cooperation subsist not on its own organisational strength, but on a system of state patronage, state subsidies and the distribution of scarce commodities?

At the national level, it is time that the Ceylon Cooperative Consumers' Union came into its own, to give balance and purpose to the structure of the country's consumer movement. At the regional level, the urgent need is an apex organisation to effect a powerful link up of at least the sixteen M.P.C.S. Unions. It may be that the registration of a District Union will take some time, but nothing should prevent a *de facto* apex organisation functioning from now. Certainly no narrowness of outlook on the part of any M.P.C.S. Union, no hidden vested interests of groups within any union, should be allowed to stand in the way of this development. Cooperators would do well to realize that sometimes a little temporary advantage may have to be yielded in the interests of the long term gain to the total cause. Short of unified action, how can individual unions stand up to all the forces ranged against them? How else can the leadership of the movement discharge the trust reposed in them by six lakhs of consumers in the District?

What we are urging for the present is that they should pool their intangible assets as well as near-pool, their tangible ones. They should jointly be in a position to negotiate with government, C.W.E., importers and manufacturers from a position of strength. The physical assets they possess between them in the shape of lorry fleets, godown facilities, distribution centres as well as capital resources should be utilized to maximum advantage. Will they join together to buy up the opportunity at their door-step?

The new wholesale union should not stop at shop-keeping, but courageously step into the field of production, providing the answer to the question of the right place of consumer interests in the economic structure. To quote J. A. Hough of the British Cooperative Union: "The consumers' cooperative organisation is superior to all other forms of organisation for the manufacture and distribution of consumer goods and for the provision of consumer services".

We envisage the projected wholesale organisation venturing further afield in due time. The accountability of the cooperative to the consumer should include consumer research and education, and the protection of the consumer against the wiles of advertising and packaging and deception in quality and measure. The pages of the *Cooperator* are always available to the cooperative movement to issue informative bulletins to the general body of cooperators.

A unified District-wide service, with prospects of promotion and transfers in graded posts for employees, will be yet another advantage secured in consolidating the consumer movement in the area.

The proposed wholesale, far from weakening the constituent unions and the retail societies, should strengthen the consumer movement all along the line. It may indeed make the cooperatives institutions of the people in terms that make meaning to them.

SUPER WHOLESALE UNION FOR THE NORTH?

It is not in the best interests of the Wholesale Unions in particular and the Consumer Movement in general for Unions in the North to individually go to Colombo with their lorries and hunt for their requirements of articles in the CWE and other local traders. It is the prime duty of the Movement with the assistance of the Government to run a Super Wholesale Union in the North to enable the MPCs Unions in the area to obtain articles at the same prices at which Unions are able to purchase from the CWE in Colombo. As a first step towards the achievement of this goal we request you to use your good offices to see that the Jaffna CWE Depot is handed over to the 16 MPCs Unions in the Jaffna District, states a memorandum submitted by the MPCs Unions in the Jaffna District to Mr. W. Pathirana, CCD, when he paid his first official visit to Jaffna recently.

Here's the full text of the memorandum:

Difficulties Experienced in the Purchase of Articles at the C.W.E. Colombo and Jaffna

M.P.C.S. Unions of the Jaffna District wish to place for your earnest consideration and early redress the various difficulties experienced by the Unions in obtaining their supplies at the C.W.E.

1. The Unions are not informed of the arrival and the availability of goods at the C.W.E. Head Quarters. As a result, the Unions are invariably not in a position to obtain their due quotas. Furthermore certain goods that are available in Colombo are not available in Jaffna or only inadequate quantities are sent to the Jaffna C.W.E. depot. Consequently the Unions attached to the Jaffna depot fail to purchase these articles for months together.

As per particulars supplied by the various Unions regarding the Purchase for the period 1-1-68—30-4-68

(a) Articles when available in Colombo could not be purchased at the Jaffna depot.

- (1) Green-Gram
- (2) Bombay Onions
- (3) Fennel Seed
- (4) Sarkarai
- (5) Milk Foods

(b) Goods not available in the C.W.E. Colombo and Jaffna

- (1) Oorid whole and split and Dhal
- (2) Bengal-Gram
- (3) Sago
- (4) Torch light Batteries
- (5) Radio Batteries
- (6) Marmite
- (7) Slate

While most of these articles were available in the private sector.

2. Textiles

Regarding the system of distribution of textiles at the Lanka Salu Sala, it is reported that in the matter of choice of textiles, the private traders are at an advantage over the Unions for reasons best known to all. In view of this the consensus of opinion demands the reservation of a separate distribution centre exclusively for Cooperative institutions where all varieties of textiles are made available for Cooperatives. We wish to point out this system was prevalent

when the C.W.E. handled the distribution of Textiles for the whole Island.

3. In addition to the above difficulties very often Unions that purchase their goods at the C.W.E. Colombo are confronted with the following handicaps.

- (i) Correspondence and Bills written only in Sinhala cause hardships.
- (ii) Representatives from the North experience much inconvenience in the transaction of business at the Issue Stores as the Officers in this section do not understand Tamil.
- (iii) Price Boards and Notices are displayed only in Sinhala, as such the Purchasing Officers are not in a position to understand their contents.

4. The Marginal profits allowed to Unions for goods purchased at the Jaffna Depot are inadequate. As a result the Unions are often obliged to distribute goods to the member societies incurring losses.

5. We come to understand that arrangements are being made for the distribution of Sugar to the M.P.C.S. Unions through the D.F.C. Jaffna, as in the case of Rice and Flour. We are of opinion that this procedure if implemented will deprive the M.P.C.S. Unions of the marginal profit derived from the trade, which serve to cover up the losses sustained by the Unions in the distribution of Ration goods and essential commodities.

To alleviate the hardships and disadvantages to which the M.P.C.S. Unions are subjected to at present, we would suggest that steps be taken to enable these Wholesale Unions to procure both from the C.W.E., the private trade and all local producers and manufacturers, the requirements of consumers on a prorata population basis. The only source through which Cooperative Unions are fed is the C.W.E., while the private importer refuses to look after the needs of the Cooperative Unions and feeds the private trader only. What is more distressing is, that a large number of private traders obtain their

requirements from the private importer as well as the C.W.E.

It is not in the best interests of the Wholesale Unions in particular, and the consumer movement in general for Unions in the North to individually go to Colombo with their lorries and hunt for their requirements of articles in the C.W.E. and other local traders. It is the prime duty of the movement with the assistance of the Government to run a Super Wholesale Union in the North, to enable the M.P.C.S. Unions in the area to obtain articles at the same prices at which Unions are able to purchase from the C.W.E. in Colombo. As a first step towards the achievement of this goal we request you to use your good offices to see that the Jaffna C.W.E. depot is handed over to the sixteen M.P.C.S. Unions in the Jaffna District. We are confident that if we are permitted to implement this Scheme we will be in a position to distribute all available articles to the Unions at a lesser cost than what is now being charged by the Jaffna C.W.E.

Yours in Cooperative Service,
M.P.C.S. Unions in the Jaffna District.

8th June 1968

Coop Donations

Cooperative institutions in the North have already donated over Rs. 2,000/- to the Mirusuvil Youth Scheme for Girls—the first of its kind in Ceylon.

The donors are: Jaffna Cooperative Provincial Bank Ltd. (Rs. 1,000/-), Jaffna District Coop. Harbour Services Union (Rs. 500/-), Vali West MP CS Union (Rs. 250/-), Thenmaradchy East MPCs Union (Rs. 250/-) and Puloly MPCs Union (Rs. 250/-).

The money will be used to buy sewing machines for the Sewing Centre that has been set up at the Scheme. More donations are expected to flow in from cooperative institutions. The donations are channelled through the Northern Division Cooperative Federation.

A BROWSER'S DIARY

Scholar, No Pedant

My acquaintance with Professor Kanapathipillai, though spread over a quarter of a century, had not been close till both of us became members of the Advisory Council of the Official Languages Department. Our main responsibility was to revise Tamil glossaries prepared by departmental officials. Our task was by no means a sinecure. We had to satisfy ourselves that the Tamil phrase or word presented precisely the content of the English original, was intelligible to the average citizen and did not give offence to purists and pundits. These objectives are easier to formulate than to carry out. The scope of governmental commitment and involvement has increased probably a thousand-fold since the days of the Chera, Chola, Pandya royalties. Therefore lexicons while indispensable, were not enough for our needs. Then there was the conflict between popular intelligibility and the demands of scholastic tradition. The anti-Brahmin and anti-Sanskrit movement of South India has had its effect on Ceylon also. There are Tamil writers and speakers who shun words of Sanskrit extraction like the plague. The Tamil word for market in current use is *Chanthai* (சந்தை). But it is a Sanskrit derivative and at Vaddukodai someone to whom such borrowings are anathema has put up a nameboard with the word *Angadi* (அங்காடி) instead of *Chanthai*. To me at least this seems an extreme case of Tamil purism. But on the other hand, can a language go on borrowing from every other language indiscriminately, without forfeiting all claims to individuality? Does a word become a Tamil word by being written in the Tamil script alone? Where is the line to be drawn? Who is to draw the line? When one deals with a dead language, this problem does not arise, for the grammar is just as 'dead' as the language. For a living and growing language, grammar itself must and does change. Then there are regional peculiarities of idiom, vocabulary and articulation.

Our labours in the Advisory Council involved consideration of all these and some more factors. The members themselves were of various schools of thought. To some grammar was a divine revelation, immutable and endowed with eternal validity. To others it was merely a description of what was at a given time accepted practice in speech and writing. Fortunately we divided ourselves into groups, each dealing with

separate lists of words.

Kanapathipillai and I belonged to the same group along with some two or three others. This University Professor who had obtained his Ph.D. in philology was no pedant and not in the least conscious of any claim to eminence by reason of his learning or position. A friendly man, homely in his ways, neither demanding nor expecting homage, learned in Tamil literature and Dravidian linguistics, he had a special interest in, and affection for the folk idiom of Jaffna. His prose writings, his verse, his plays, even his learned compositions are larded with words and phrases picked up from the everyday speech of Jaffna. My favourite among his verse compositions is *Kaathaliaatupadai* (காதலி ஆற்றுப்படை) ostensibly addressed to a love-lorn maiden and telling her how she may reach the hero of her heart. In reality it is a recital of Jaffna's way of life and rural practices as they were about half a century ago. *Aatupadai* is a stylised verse form where the author who has received generous gifts from a patron directs another seeker of similar patronage to the original giver of bounty. The occasion is used to sing the patron's praises. In Kanapathipillai's poem, Point Pedro, the author's home town and the scholars who were its chief glory at the time, Neervely—then as now noted for its plantain groves, Nallur and its Murugan shrine, and many another landscape are lovingly described. Children's games and bullock cart racing are portrayed in realistic detail. The following lines describing the routine of poor women who gather firewood in the jungle and carry it to market for sale illustrate his gift of using everyday speech to achieve poetic ends:

அவ்வழி தன்னை அரிவைநீ
நினை யேல் ;
காடு தோறுந் தேடுபு சென்று
காஅய்ந்த விற்றகு தேளர்ந்
தெடுத்து
வெட்டிய கட்டுத் தலைமே
லேற்றி
நீண்ட வழியைத் தாண்டிக்
காலான்
வருபெருங் கூட்ட நகையினம்
பெண்டிர்

கந்தையுடையினர்
குறுக்குக் கட்டினர்
சிந்திடுவோர்வையர்
அசைந்த நடைபினர்
வறுமையிற் செம்மை
அமைந்த வாழ்வினர்.....

In picking Tamil equivalents for English words, too, he was eager to recognise words or expressions which had gained popular currency. While he would often demur at efforts to use Sanskrit derivatives, he would eagerly welcome folk renderings of English words.

The Follow-Up Seminar on ICA Fellowship Programme

The Follow-Up Seminar on the ICA Fellowship Programme was held in Penang (Malaysia) from 25th March to 3rd April 1968 in collaboration with the Cooperative Union of Malaysia and the Penang Cooperative Union. There were 13 participants from 8 countries, namely, Ceylon, India, Iran, Japan, Nepal, Pakistan, Republic of Korea and Thailand.

The Seminar was inaugurated by W. A. B. Tan Sri Wong Pow Nee, Hon'ble Chief Minister of Penang, Mr. N. A. Kularajah, Chairman of the Cooperative Malaysia and the Member of the ICA Advisory Council presided over the function. Mr. Dharm Vir, Deputy Director, ICA Education Centre was the Course Leader of the Seminar.

The ICA under its Fellowship Programme invited 3 selected cooperators at a time from South-East Asian countries to participate in the programme. They are provided with facilities to conduct studies in a selected field of cooperation. 16 Fellows have participated in this programme since inception in 1962. Out of them 7 were Government servants, 8 were employees of cooperative organisations and one was a non-official cooperator. The subject for study under each programme was decided in advance in consultation with the ICA Advisory Council. So far the following subjects have been covered :

1. Cooperative Member Education;
2. Agricultural Supervision Credit;
3. Agricultural Production and Cooperation;
4. Cooperative Marketing (including international cooperative trade);
5. Cooperative Housing.

The main purpose of organising the above Seminar in Penang was :

- i. to evaluate the overall functioning of the Fellowship Programme and assess its effectiveness in the field;
- ii. to discuss ways and means of improving the programme and its Fellowship;
- iii. to allow exchange of ideas and experience among the former ICA Fellows.

It was revealed in the discussion at the Seminar that out of the 16 Fellows trained under the programme, 14 remained in cooperative service. As the Fellows on Member Education programme came from the organisations engaged in education work, they seem to have been benefited most from the programme. The programme for them was given practical bias and they were asked to prepare some pilot projects in the field of member education. The projects have been submitted to the sponsoring organisations and the

He seemed to have a special animosity to the Grantha letters which had found their way into Tamil. In the transliteration of English words he would invariably pick up those forms which had gained currency among those who had no knowledge of English. He would choose வச instead of வஸ் (Bus) and இஞ்சிப்பத்தர் rather than இன்ஸ்பெக்டர் (Inspector) and ஆசுப்பத்திரி instead of ஆஸ்பத்திரி (Hospital).

S. H. P.

Insurance Scheme-- An Absolute Necessity

It was absolutely essential to formulate an Insurance Scheme for workers. Without such a scheme, the Union was unable to help workers who met with accidents while on duty.

So said Mr. J. F. Sigmarin-gam, President Jaffna District Coop. Harbour Services Union, in the course of his presidential address at the Union's Annual General Meeting.

Mr. Sigmarin-gam went on to say that the Union had made a profit of nearly Rs. 22,000/-. Outlining plans for modernising the techniques of handling cargo, he said they proposed to buy a mechanised boat fitted with a searchlight for patrolling purposes, an instrument to measure the velocity of the wind, a telescope and a transmitter set. He appealed to the Government to divert more ships to the Northern ports.

Mr. K. S. Ponnuthurai SAC (NR), said that the Coop. Dept. would back to the hilt the Union's appeal for more ships to be sent to the North. He pointed out that the success of the Union and its affiliated societies was due to frequent seminars and training classes being held. He suggested that more seminars be held where representatives of Government departments too could be invited for discussions. He stressed the need for an Insurance Scheme, a Savings Scheme and a Wages Equalisation Fund to help workers in times of emergency.

Mr. V. Canagasabai ACCD Jaffna East, said they should not rest on their laurels but forge ahead. He suggested that they put up their own building.

Mr. P. Cumaraswamy AC CD Jaffna West suggested that the Pannai lagoon be deepened.

officially handed over to Ceylon on September 30, 1965. Of the total amount, over 80% has been in the form of grants or gifts, the remaining one and one half million dollars has been loaned to Ceylon to be paid back in the years to come as she gains the advantage of the airport facilities.

—Press Release

Keys Handed Over

On June 4 in a short ceremony at Katunayake Airport, the keys for the new Katunayake Airport Terminus Building were handed over from Canada, represented by her High Commissioner in Ceylon, Mr. John Timmerman, to Ceylon represented by the Minister of Communications, the Hon. E. L. B. Hurulle, M.P.

The Katunayake Airport Project is the largest single item to date in the Canadian Aid Programme. At completion, costs will total over \$8,000,000-00 (Rs. 43,400,000 approximately). This amount represents costs for both phases of the airport project. The construction of the 11,050 foot runway which is capable of handling even the largest jet airplanes was completed and



Mr. R. Rajaratnam, President NDCF, delivering the inaugural address at the Refresher Course for Managers and Administrative Secretaries held at the Jaffna Cooperative Training School recently. The others in the picture are (left—right): Mr. R. B. Rajaguru, Principal, School of Cooperation, Polgolla, Mr. R. C. S. Cooke, Vice-President NDCF, and Mr. K. Paramothayan, Principal, Jaffna Cooperative Training School.

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Single-purpose or Multipurpose Coops?

(Continued from our last issue)

In the USSR this system has worked out very much as planned, but in other countries of Eastern Europe it has been substantially modified. In Poland and Yugoslavia the system of collective farming never really developed and has now been virtually dropped. In Hungary it is still far from satisfactory. As a result, there are probably as many small farms as there ever were, and all of them have the same need for cooperative help with supply, marketing and other services. This has been met principally by expanding the village consumers' societies, and still more their different unions, into multipurpose societies, providing both consumer and agricultural goods, marketing agricultural produce and providing agricultural services. Alongside these multipurpose societies there has, however, been a revival of the specialized cooperative, especially those engaged in processing milk, fruit and other produce, but also including specialized credit societies which, after a period of eclipse, are once more in active operation in several Eastern European countries.

All this shows that there is no clear trend either toward or away from the multipurpose society, nor is the establishment necessarily the result either of ideology or of economic necessity. Many factors are at work, and the multipurpose society may itself be very different in character in different countries. Accepting

sons in which all departments of a multipurpose cooperative would be making full demands on transport, floor space, staff and working capital.

It is often said that members prefer to do all their business in one place, especially if they have to come in from outlying farms and do not want to waste time. This difficulty, and to some extent the problem of economizing capital, could, however, be met by grouping all cooperative premises together, even if the societies remain separate.

It is also said that it is difficult to find sufficient candidates for election to more than one committee, or board of directors. This, of course, depends partly on the willingness of people to sit on more than one committee, the meetings of which can often be arranged to follow one another on the same day.

The thought, not always put openly into words, that one society and one only in each village, will introduce a measure of economic discipline, and prove a convenient channel for the transmission of the government's agricultural policy, whether it be higher production or changes in land ownership, is no doubt present in many minds. But this is not really a cooperative argument; it is a political argument to formulate a policy.

Disadvantages of Multipurpose Cooperatives

The principal disadvantages of the multipurpose society should also be stated. Some

even more devastating if members' deposits are used in ill-judged capital investments,

Safeguards

There are, of course, safeguards against such failures of judgment, which all well-run multipurpose cooperatives adopt of their own accord. One is to exclude all banking business from multipurpose societies and to retain the village thrift and loan bank as an absolutely separate institution. Another is to see that all activities carried on are of equal interest to all members. An activity which only interests a few—a chick hatchery in a district where very few people keep poultry for commercial purposes—should be run as a separate undertaking by those who really hope to benefit. Most important of all, however, is to see that the accounts of all departments are kept absolutely separate, so that it is perfectly clear, not only to the manager, but also to the committee, and through them, to the ordinary members, whether or not each department is paying its way. If it continues to lose two or three years in succession, it must be either completely reorganised or ruthlessly wound up.

There is no question that this kind of separate accountability is essential if the multipurpose society is not to become a multi-muddle. But it is not easy to apply. It involves, in fact, a good deal of the special discipline of cost accountability in which the ordinary bookkeeper has not been trained. It is not difficult, of course, to set off the price paid for members' produce against the price received when it is sold. It is much more difficult to assess the cost of taking it to the railway in a lorry belonging to the society, which is also used to carry salt and packing material for the creamery, and fertilizers for the members. How much, not only of the petrol used, but of the driver's time, the mechanic's time spent on overhauls, the cost of licences and insurance, should be borne by the marketing account? This sort of problem occurs again and again, becomes most difficult when it comes to allocation of the salaries of the clerks, the messengers, the general manager himself, the use of the central office or the insurance on the warehouse. It can be done, but it is much more skilled and costly work than the bookkeeping of a single-purpose society.

A warning should perhaps also be given about the multipurpose society which is given monopoly rights to conduct all the trade of a village. Such a cooperative inevitably carries on business for non-members as well as members, and many of those it serves have little interest in the cooperative idea. This is not only a departure from cooperative principles, but it gravely weakens the working efficiency of the society.

Conclusions

The purpose of this article is not to reach a conclusion as to whether the multipurpose is better or worse than the single-purpose cooperative but to find out which one is suitable for a village in a developing country. In studying cooperation one should never think

Letter to the Editor

Autonomy in India and Ceylon from Roman Times

Sir,—In view of the interest created in the country on the subject of District Councils, I think the following observations made by the historian Nilakanta Sastri in his work on the "Colas" will be read with interest. This also gives some indication of the standard and methods of government prevailing in olden times.

"The encomiums bestowed on ancient village republics of India by the observant British administrators of the early 19th century, though we may not accept them as literally true, are clear proof that, until then, the village continued to be the real centre of social

life and the principal nursery of social virtues. And from the hundreds of Cola inscriptions that have come down to us, we see that under the Colas the villages of Southern India were full of vigour and strength.....

The beginnings of the system of village government that we see in full swing under the Colas must be sought in an earlier age. The Pandya and Pallava inscriptions of the 8th and 9th centuries, show a system, very similar, but not quite so developed in operation throughout the Tamil country.

Government by means of primary assemblies comprising the adult males of each village was the central feature of rural organisation. They were subject to general supervision, in particular a periodical audit of their financial transactions, by the officials of the King's government. Otherwise, they were left to themselves where important business was transacted by these assemblies, such as a change in their constitutional procedure or an alteration of land rights affecting the revenues of government, their meetings were attended by officers of the King's Government. That the villages were little republics which had a large measure of autonomy in the management of their own affairs is seen from the powers of taxation for local purposes and of granting exemptions from such taxes and dues enjoyed by their assemblies and from the separate staff, comprising doubtless only a few officials employed and controlled by them. Of their power of taxation for local purposes, an idea may be formed from the instances in which assemblies grant remissions and assignments of dues without any reference to the King's Government and in the exercise of their own power..... between an able bureaucracy and the active local assemblies which in various ways fostered a live sense of citizenship, there was attained a high standard of administrative efficiency and purity, perhaps the highest ever attained by the Hindu state.....

A remarkable parallel on the position of townships in the Cola empire is furnished by that of the cities of Gaul in the Roman Empire as can be seen from the description of the latter by Fustel de Coulanges, "Each city possessed its public property comprising buildings, land, capital fund, contributions. It could receive donations and requests. It directly administered all this property. It regulated land rights and lent out its money on interest. It got contributions for itself such as octrois, market dues, tolls on bridges and roads.....the imperial government had no agent always present in the city. It possessed its directing Senate, its corps of magistrates, its jurisdiction, its police, its treasury, its goods movable and immovable, its public fund, its schools, its clergy, and its high priests. None of all these came to it from outside. Magistrates, professors, priests, everyone was found within."

The reference to the parallel in the institutions between

in terms of ideal structures existing in a vacuum or against some conventional background. In fact, the cooperatives of every country, sometimes of every region in a country, are subtly different. They have been modified by the climate and geography of the country, the kind of people who form the membership, their [degree of general and technical education, their social traditions, even their religion; whether they live in villages or scattered, and how leadership develops among them, what crops they grow and where they sell them; the level of commercial, industrial and financial organization in the country, and similar other factors. All that it is possible to say is that, in certain conditions, certain kinds of cooperatives have worked successfully and have shown the power to grow and develop new enterprises and new forms, which is the mark of any vital and creative organization.

It is logical to argue that such forms will flourish equally in other countries with similar problems and conditions. But it is very rare to find conditions which are absolutely identical, and it may be that some seemingly unimportant variant in natural conditions or social attitudes will mean that a new cooperative form has to be devised. Certain principles—freedom, equality, self-government, the elimination of the profit motive, the emphasis on education—have shown themselves basic to the cooperative form of economy, and there should be no tampering with any of them. But the detailed forms and structures in which they are embodied must vary from country to country. The cooperative system has shown itself amazingly flexible. Those with a problem to solve can usually find a model somewhere from which they can at least begin to copy. It will not be long before they find themselves improvising, inventing, and in the end, if they have the right kind of practical imagination, producing something which is recognizably nothing but cooperative, and yet is closely adapted to the conditions of a particular country and a particular way of life. The important thing is to recognize that cooperation has this power to create new forms, and that if it has not the freedom to follow its natural course, most of its value will be lost.

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The reference to the parallel in the institutions between

(Continued on page 6)

By

R. C. S. COOKE
Retd. S. A. C.

that this is the position, it may still be worthwhile to draw up a list of the principal advantages and disadvantages of this form of cooperation, and see what arguments they provide for trying to speed up or hold back this kind of development.

Advantages of Multipurpose Cooperatives

The argument most usually advanced in favour of the multipurpose society is that it produces a great volume of business and consequently the trading margin is large enough to allow for the employment of a competent manager. This arrangement can, in fact, be somewhat enlarged. Not only should the volume of trade be greater, but it may well be spread over a long period each year, so that there is no season comes round. This makes for a better attitude and more readiness to work on the part of the staff, and keeps the cooperative as an active institution more continuously before the eyes of its members.

It may be urged that the multipurpose society can use capital more economically than the single-purpose organization. Vehicles and buildings may, for instance, be used for different purposes at different times of the year, or the lorry which takes members' produce to the railway station may bring back stock-in-trade for the cooperative store. There are, however, a number of practical limitations on this idea. In particular, there are only too likely to be peak sea-

of the mdeal with the same considerations as the favourable argument, but looked at from a different point of view. For example, it is undoubtedly true that a cooperative with a large, continuous business can afford to pay for a better manager than can a small one with a seasonal business. But a large complex, multipurpose business will need a very much better manager than a small, simple one. Managerial talent and managerial training is scarce in all countries, especially in those which are only now in course of development. Able managers cannot be found in remote country places. They are available in large towns where changes of promotion are greater.

In a multipurpose society it frequently happens that one activity is successful and makes a substantial profit; another is safe, but works on a very narrow margin; while yet another loses money. In these circumstances it is tempting for manager or committee, or both, to cover the losses in one department with profits from another. If this goes on too long, the whole society may easily be brought to the point of collapse. Even if this is avoided, it may be very hard on, say, the producers of grain, who live at a distance, to get no bonus on their business because all the profits on it are used to cover the losses on consumers' store which is mainly used by people living in the village. The realization that this is going on weakens members' loyalty. It can be

TAMIL DRAMA IN CEYLON

Art in all its forms has developed in each country according to the genius of the people of that country. In some countries where people were warlike art too grew up in that strain. In some other countries art has grown up giving expression to the beauty of the female or depicting love. But in our land—I mean not only Ceylon but also South India—the people are religious-minded. All our arts (Literature, Poetry, Music, Dancing, Drama, Sculpture, Painting etc.) were based on religious subjects and offered up as devotion to the Deities. Accordingly our Dramas (Koothus) too were based on religious subjects. Through Drama people were imparted with a knowledge of religious subjects which would otherwise be not possible for common persons to understand and assimilate. Later select episodes from the epics as well as history dealing with the lives of noble and ideal individuals were dramatised and performed in public. The performances made a great impact on the common people. They easily grasped the noble morals portrayed in the plays and in turn led noble and orderly lives themselves—at least tried to do so. This was the purpose in performing Drama. In time Drama grew up as an Art and provided entertainment to people as well. Such entertainments were pure and free from unholy antics as we usually see in local plays today.

by KALAIARASU K. CHORNALINGAM

Dance Dramas

Although Ilankovan's Silapathikaram gives us all aspects in detail regarding dramatic performances yet our knowledge goes back to a century or two. For many years Drama was performed as *Naatu Koothus* (Dance Dramas) in Ceylon and India. There are several types of *Naatu Koothus* in Ceylon each with its own technique. The most popular among them are "Nadagams" & "Vilasams". There were "Ari-chandra Nadagams" and "Ari-chandra Vilasams", "Poothathamby Nadagams" and "Poothathamby Vilasam" etc. My opinion is that the Nadagam type is indigenous to our country and the Vilasam type was brought down from the north that is Andhra Pradesh. In Batticaloa what they call Vadamody (Northern mode) is akin to the Vilasam of Jaffna. Besides Vilasams are mostly based on episodes relating to battles from Mahabaratham etc. The sober-minded Tamils would not have developed the Dramatic Art in that strain. These two types of Drama were based on different techniques. Their songs, dances, costumes and even the arenas were different.

The Nadagam arena is a square one. The Annavy, the Musicians and the side singers sat behind on one side leaving the other three sides open for the audience. The songs were in pure Carnatic airs and the dancing in Bharatha Natiya style—only a bit crude. The costumes are so designed to suit this type of dancing. In Nadagams the actors dance individually.

The arena for Vilasams is circular often raised about two feet high. The Annavy, Musicians etc. stand in the middle of the circle. The actors dance round the arena, some times all together while the spectators sit all round the stage.

Natural Powers Lost

The lighting in these performances is provided by burning half cocoanuts filled with cloth and coconut oil placed on plantain stumps erected at intervals round the stage. Some times a person may be carrying a *Kai Theevaddy* (hand torches as we see in temples) in front of the principal dancer. Electric lighting or gas lamps were not even heard of in those days. Even Kerosene lamps were very rare. In such meagre lighting thousands of people were able to see the movements of the actors. The mike and the loud speakers were not even known in those days and people were able to hear the songs and dialogues very well. Due to our modern living using strong lights in our homes, we have lost much of the natural powers of seeing and hearing. It should not be presumed that these performances were done at random as I have already said Nadagams and Vilasams were based on strict but different techniques. The Annavy (Director) would be a person with many years of experience in the technique he follows. He would also himself be a proficient dancer and singer, as in

those days one without sufficient knowledge and experience in stage craft would not dare to call himself a Director (Annavy). The Annavy's word is the last say in everything in the production. The initial training of the actors is done *in camera*, that is a space entirely enclosed by cadjans. When the play has gained a fair shape the rehearsals are conducted in the open and the people in the neighbourhood are allowed to witness them. Then the partly dressed (*ඔබර් උඳුලු*) day would come about a week before the final day. The performance day would be a great day for that village and the villages surrounding it. There were no caste disturbances in those days. All the castes were like component parts of one family and voluntarily helped the performances, each caste people doing the jobs pertaining to that caste. Very often the actors get themselves made up and dressed in their own homes and come to the arena in procession headed by music, crackers and fireworks. Some would even come on horseback. One thing to be noted is that these performances started at 7 p.m. and went on uninterrupted till 7 a.m. the next day. Sometimes the actors go round from house to house dancing till late in the evening of the next day, all the time with their make up and dresses. The then actors were sturdy and had an abundance of energy. Above all they were anxious to give of their best.

Just as we have now to learn our arts from our mother country (South India) the *Koothoos*

were also learned through the Indian troupes that came to Jaffna year after year during S.W. monsoon time and performed at various centres. I would like to mention herein that there were no passports necessary in those days and the travelling fare between India and Jaffna was only 25 cts. With such facilities the coming of actors, dancers, musicians, acrobats, jugglers etc. was very common. One could only imagine what pleasant lives we led in those days with the entertainments provided by the above artistes. We never had occasion to feel that we were a second class or third class or unwanted people in the very country of our ancestors. The charge by the Indian troupes for a performance was Rs. 5/-

and a goat for their meals. But a prominent actor would, in the middle of a performance, under some pretext go into the audience and collect money. Some people would take off their shawls and present them to the actor. One such opportunity to collect money would be when Harichandra refuses to cremate the body of Devadasan unless the quarter anna and the half a yard of cloth is given.

Immense Benefit

The impact of the Indian actors on their local counterparts had been of immense benefit to the latter. They learned new ideas year by year and in time became very proficient in this art. There have been many villages in Jaffna noted

for these *Naatu Koothoos*. The famous ones in my memory are Nelliady, Inuvil, Manipay, Anaikodai, Vaddukodai, Alaveddy etc. In each of these villages there have been famous Annavies and actors. As a small boy I have seen portions of several plays by different troupes who occasionally came home and performed before my father, principally during Theebavaly, Thaipongal and New Year. I can even now remember snatches of some songs sung by them. They were not of the drone type as sung in Batticaloa plays, but were composed in real Carnatic Airs and sung with proper emotions and expressions.

The first Dramatic performance (Continued on page 7)

Book Reviews

HANDS OFF THE UNIVERSITIES!

MINERVA, A Review of Science Learning and Policy Vol. VI, No. 2, Winter, 1968.

(Ilford House, Oxford Street, London W.1. Reduced subs. for Asia: 16s.)

Student unrest which has currently hit even the older universities of Europe is but a symptom that all is not well with the university world, if not with society itself. But then, much of the health of a society depends on the health of its intellectual community, not only in the ability of that community to maintain learning at the highest possible pitch, but its will to keep the halls of learning out of the hands of designing outsiders. May be there is no harm in individual university men being identified with particular political ideologies or religious faiths, but it would be a betrayal of their great calling if they used the university as a forum to enslave men's minds. In fact, it is their special obligation to raise it into an instrument for dialectic over ideas.

Minerva, published under the general sponsorship of the International Association for Cultural Freedom, is pre-eminent among journals that seek to contribute to the health of the world intellectual community. The learned quarterly is striving "to contribute to the protection of the creative powers of science, scholarship and higher education by describing and defining the conditions of their vitality, and by analysing the conditions under which they must find their way in contemporary society".

The current number carries the foundation day oration at Birkbeck College by Eric Ashby, Vice-Chancellor of Cambridge, in which he critically examines a broadcast by David Thomson published in the *Listener* entitled: "Hands off the Universities!" The hands which Thomson has in mind are dirty and they leave clear fingerprints; they belong to the Department of Education and Science and to the University Grants Committee. Ashby shows that the prime initiative for proposals put to

parliament lies in the U.G.C., not in the D.E.S., and the decisions made by the U.G.C. are decisions made by academics. He concedes that there must be government influence on overall social policy (such as the proportion of the age group to receive higher education). Apart from this, the "best safeguard for the future would be a consolidation of hands on the universities, provided they are predominantly the hands of dons". There is no security in the fragmented autonomy of 44 independent universities in Britain; what is needed is a collective autonomy of interdependent corporations with a common front.

There is a study of the situation of the Universities in Greece and a comprehensive account of the Universities in Turkey. Research workers of King's College, Cambridge, break new ground by presenting educational statistics referring to school ages through a coordinated demographic accounting system. The number also carries an article on the medium of Higher Education in India by P. B. Gajendragadkar, Vice-Chancellor of Bombay and former Chief Justice of India, which should be of value to us in Ceylon.

As in previous issues, there is a well-documented record, country by country, of the problems resulting from the intrusion of politics into the world of science and learning. The Chronicle in the present number includes the language agitation in Indian universities, the political skirmishes at the Free University of West Berlin, and the Vietnamese War on the American Campus!

K. NESIAH.

Sir Fred Clarke, Master Teacher, 1880—1952.
By F. W. Mitchell. 1967

Professor Mitchell has written an illuminating, and interesting biography of the late Sir Fred Clarke a great teacher of the first half of the 20th century. Sir Fred, is a household word for students of African, and Asian nations, who have spent even a few months at the University of London, Institute of Education.

Clarke, the challenging social philosopher, was a 'Master Teacher' powerful and magnetic. He was extremely influential in bringing to the fore of education, both comparative studies in education and educational sociology.

He was one of the first, who enunciated the theories of the cultural determination of personality to a social moulding theory of education. He showed scant appreciation of individual psychology.

W. E. Hocking, for whom, 'Education must communicate the type and provide for growth beyond the type,' advocates the re-making of human nature. Sir Fred, for whom Hocking was a great educationist, interprets Hockings' idea, as personality development in terms of cultural determinants. Sir Fred expounds this theory of social moulding, in his, 'Freedom in the Educative Society'.

For students of education, this book gives a summary of the main areas of Clarke's experimental work and a lucid introduction to his ideas.

He formed, evolved a form of popular education which has social and educational significance. His post-war concern for Adult education, and his association with Abert Inansbridge, the great British Adult educator, is too well known; Mitchell does not mention this fact. In a way, Clarke's educational thought, will not be well served, as the adult education programme, with everything attendant on it, was part of Clarke's thought. As Chairman of the Central Council for Education in 1947, he greatly influenced the chapter titled the 'Young Worker' in the report *School and Life*. This is one of the most contemporary chapters in the report.

In writing a Foreword to 'The Educational thought and Influence of Matthew Arnold,' Sir Fred would say that, 'the educational story of England needs to be brought into closer relation with the accelerating pace of social and economic change which became so marked after the turn of the century ... it needs to be told in the light of an analysis of that ferment of conflicting

(Continued on page 7)

Jaffna's Ground Water Problems: What Next?

After nearly three long years of painstaking labours through my series of articles on the above subject matter, I think I can now look back with some satisfaction that not all my labours have been in vain. In the first place I think I have been successful in convincing all concerned that there are absolutely no grounds whatsoever to entertain the false alarm already raised, that our Peninsula would soon turn into a desert tract within the next two decades. There were also some grave fears expressed by some of our own men that the Peninsula's annually recurring ground water balance was hardly sufficient for the year's needs of the populace etc. Even here, following the facts and figures quoted by me in my two earlier memos, all the pessimistic fears held by the J.P.H.S.C. now seems to have been almost dispelled to everybody's satisfaction. From some of the invaluable data so far gathered by the technical team of the J.P.H.S.C., it is now quite evident that nature has already blessed our peninsula, in spite of its location climatically in the dry zone regions of Ceylon, with a fairly large and voluminous underground storage of fresh waters, which no other zonal region can even dream of. Does this necessarily mean that we can now remain complacent about the whole matter and continue using our precious ground waters with gay abandon? Oh no, far from

the years roll by. In fact the question has now been posed before the J.P.H.S.C. as to whether an uninterrupted supply of fresh waters would be available throughout the year at Atchuvely, for the proposed Industrial Estate on the Ekala model to be established there shortly. Personally I have not the slightest doubts that not only there are enough ground waters for this proposed Industrial Estate at Atchuvely, but at the same time this need not rouse any undue pessimistic fears whatsoever that the huge water supplies consumed by all the industries springing up at this site would create any alarming shortages in our underground aquifer strata in the near future. I say near future, because from the data already gathered by the technical team of the J.P.H.S.C. itself, it is established that during the long drawn out dry months of the year intervening two consecutive rain-bearing N.E. Monsoons in our Peninsula, the average drop in our ground water table arising from the annual out-take of the waters for all the domestic and agricultural purposes etc. is about 3 ft. Under the existing circumstances this 3 feet drop is more than made up by the annual recharge of the sinking rainwaters underground. Now then with all the contemplated industrial concerns in full working order at Atchuvely, it would be a safe estimate to say that there could never be more than an additional drop in the water table if only about

the salty Thondamanaru and Upparu lagoons also into two smaller fresh water lakes. Hence with the coming into existence of these two surface resources of fresh waters in our peninsula, there is bound to be no more fears whatsoever for our future generations, as the quantity as well as quality of the fresh water resources will certainly be more than enough and to spare. Even in the event of the annual monsoon rains proving to be below the average for a couple of years at a stretch, there would be a much less tendency on the part of the ground water table to sink lower and lower automatically, because the waters of the two said surface lakes used for irrigation purposes would to some extent get recharged underground and thus help to maintain the fresh water—salt water balance almost undisturbed. It is fervently hoped therefore that with all the help promised by the World Bank implementation of the Mahaveli diversion project would be completed within the next two decades at least. So with such a rosy picture of the Mahaveli diver-

sion project dangling before our vision, there is scope for the establishment of not only additional Industrial Estates, but at the same time the days also will not be far off for the highly industrious Jaffna peasants to transform more and more of the existing arid wastelands in our Peninsula too into verdant oases.

Damming the Tunnel

Now then taking it for granted for the purpose of our argument that the contemplated Mahaveli diversion project, due to some unforeseen difficulties or circumstances had fallen through or even postponed indefinitely, let us now find out if there are any other alternative way or ways of either improving or safeguarding our underground aquifer strata for the welfare of our future generations. Personally I think there is at least one method by which it could possibly be achieved and it is this way. To begin with it is already acknowledged that our ground water resources, broadly speaking are of two grades viz. the fresh and saline waters. At the same time it is also esti-

mated that comparatively speaking the total volume of the available fresh waters is only about a third of the whole volume of our underground water storage. In other words a major share of our ground waters are saline. Whatever may be the way or ways, it is however agreed by one and all that the principal factor contributory towards this state of affairs is the intrusion/infiltration of the surrounding sea waters inland into the subsoils down below. Whether this intrusion takes place from all around or is confined to one or a few more inlets only still remains unresolved. In my earlier memo I have given some valid grounds to discount the theory of sea water intrusions into our inland territories from all around. On the other hand there can be no doubts whatsoever now to disbelieve the existence of an underground tunnel linking the Puttur tidal well to the sea bed beyond. According to a rough estimate this tunnel could be said to be about 3 miles in length, because this is the distance as the crow flies

(Continued on page 6)

by C. P. VAIRAMUTTU

doing so it must be emphasised that as far as possible our available ground water resources must be used with care and only for our good purposes too. In the complete absence of any surface resources of fresh waters in our Peninsula the only source of recharge for the underground storage is the annual North East Monsoon rains and hence this caution. In fact instead of a decade or two, if only the Israeli hydrogeologist had proclaimed that in about a century or two there remained the possibility of the J/Peninsula turning into a desert tract, then I might certainly have had to agree with him on that point. Now to be fair by the said expert, it can frankly be said that it must in fact be some of our own self-styled experts who seem to have tutored him into the erroneous belief, following the two unprecedentedly severe drought years of 1963—64, that our Peninsula would soon be bereft of its underground aquifer strata ere long, and hence those unfortunate pronouncements of the said Israeli Expert at that time.

Industrialisation and Ground Water Resources

Now then looking ahead into our Peninsula's distant future, with its highly increasing population growth, the gradually expanding acreage under cultivation and added to which also must be taken into account some industrial establishments of all sorts springing up here and there, the demand on our ground waters would naturally turn out to be more and more as

1/8 of a foot at the most and this surely is a very negligible amount. So it is hoped that the J.P.H.S.C. would not hesitate to show the green light for the Ministry of Industries to go ahead with the establishment of the proposed Industrial Estate, either at Atchuvely or even anywhere else it may be convenient to do so. Now then taking a long term point of view, with more and more of such large scale industrial as well as agricultural pursuits taking shape in our peninsula in the years to come, a stage may surely be reached when the annual draw off of our ground waters may turn out to be more than the annual recharge underground by the monsoon rains. But however before any such alarming eventuality can take place—and that too not in any near but only in the distant future—there lies the most welcome news announced lately by the Minister of Land, Irrigation and Power of the plans already approved by the Government to divert the Mahaveli Ganga to the northern dry zone belts. Under this diversion project also comes the linking of the Mahaveli to the Kanagarayan Aru; with this link effected the Eastern half of the present Elephant Pass lagoon would automatically be transformed in the course of time into a major fresh water lake. From this fresh water lake is to be constructed a canal linking it to the southern far end of the Thondamanaru, from which in turn another short canal link is to be effected connecting the Upparu too. These two linking canals would therefore transform in the course of time

An important feature of the Jaffna social set-up of the past, which almost goes unnoticed, was the Varakudi system. A Varakudi is one who depends on a farmer known as Kamakaran for his livelihood, having signed his services for the Kamakaran for a few years. Unlike the Kudimakkal "who are certain classes of so called domestic servants (belonging to various low-castes) who were obliged by ancient customs to render services to the higher castes, the Vellalies", the Varakudis do not belong to any particular caste. They are essentially agricultural labourers, may belong to the same caste as his master but too poor to stand on his own. As such he signs a contract—an agricultural contract—with a kamakaran who was engaged in paddy cultivation or some other dry grain cultivation on an extensive scale, promising to do all services connected with the particular cultivation for an year or two or even three.

by K. ARUMAINAYAGAM

Dept. of History, University of Ceylon

Having agreed to work in the kamakaran's field, the Varakudi is promised a share in the final harvest, having deducted for seed grain and tithes etc., and if it is dry grain (varaku or kurakkan) the share of the Kamakaran will be two-thirds after deducting for seed and tithes. Once the contract is signed on the dotted line prepared by the Kamakaran (for the Varakudi were mostly illiterate) an advance was given in the form of grain, cloth and little money, and this he continued to get regularly every month, the amount varying from month to month. This is actually in the nature of a monthly advance which the Varakudi was expected to settle out of his share in the crop at threshing time. And if the crop be a failure, the advances are car-

ried forward to debit the side of the Varakudi's account in the following year. Since the Varakudi are mostly illiterate, the accounts are kept by the Kamakaran themselves, who will do whatever possible to keep a hold on the Varakudi for a long time. The disputes arising between the Kamakaran and the Varakudi in the last century filled many a page of the Administrative Reports of the Government Agents and Court Reports.

Delaying Tactics

Another device adopted successfully by the Kamakaran was by delaying the threshing of the entire crop for months, threshing only a small quantity to meet the immediate purposes. This was also done partly to hoodwink the tax collectors. "By keeping the crop unthreshed the share of the Varakudi is detained with it and as long as the share thus remains undecided the Varakudi could not quit from his master's service or engage himself to

any other employer or make any engagement with another employer."

If the Varakudi wishes to leave his Kamakaran he can do so only in July or August, and that too only after settling his debts. If he changes his master, he can get his new master to settle his account. An important but an evil feature is that because of the prevailing custom, a son was responsible for his father's debts. Successive generations have to be Varakudi until they settled their family loans. A Kamakaran had the right to sue such sons in the event of their failure to settle the debts incurred by their fathers.

The work of the Varakudi differed from place to place—fields depending on tank water, rain water etc. The Varakudi could leave his master's service

only when the latter falls into poverty or sickness and is unable to support him during the period of his contract. That too could be done only after he informs a proper authority. Otherwise this contract had the force of law and a Kamakaran could sue the Varakudi in a court of law for not fulfilling the contractual obligations. This is mutual, but the Varakudi is too poor to sue his master.

Stepped Into Masters' Shoes

There are instances when Varakudis have stepped into the shoes of their masters—when he was ill or fell into poverty—by marrying into his family and thus saving the family. When a Varakudi falls sick during the period of the contract, the Kamakaran was bound to provide him with all medical care. Except for the fact that a Varakudi could not engage in chena cultivation or paddy cultivation while serving his master, there was no other restriction on his life, parallel to slaves or tenants of feudal Europe—restricting their movements, marriages etc.

A similar Varakudi system prevailed among the fishing communities, where a Varakudi was expected to live in the sheds provided by the Kamakaran (Head fisherman also known as Kamakaran). The system of Varakudi was helpful for paddy cultivation in far off places in the jungles where there was a shortage of labour. In Jaffna the entire family may be mobilised to work for particular times for their relatives, but in places like the Vanni where the sanitary conditions were unsatisfactory, only the poor would have been willing to work there. Therefore in those areas the farmer had to live at the mercy of the Varakudi. A semblance of this system is practised even now in some nooks and corners of the Tamil districts, but of course on a minor scale.

JAFFNA'S GROUND WATER PROBLEMS

LETTER TO THE EDITOR

(Continued from page 5)

from this well to the northern sea coast. Hence I am sure no hydrogeologist would now reject the theory of infiltration through osmosis of the enclosed sea water under high pressure inside the long tunnel, into the limestone subsoils lying all around. In fact whereas the theory of infiltration of the surrounding sea waters inland from all around is more or less hypothetical, the fact of the influx of the sea waters inland through the said underground tunnel cannot now be denied. So as long as the villain of the piece contributing towards the progressive salinity of our Peninsula's underlying waters is now acknowledged to be this tunnel link, why not then take early steps to have this tunnel dammed at a convenient site and block all further entries of the sea waters underground? In fact in as much as the surface dam since laid across the Thondamanaru some years back already prevents all further inlets of the adjoining sea waters into the said Thondamanaru, the underground damming of the tunnel also would certainly cut off all further entries and subsequent salination of our ground waters. Can any of my readers now deny the validity of this proposition? I hope not. Now again knowing that one end of this tunnel lies at the lower depths of the Puttur tidal well, if only the exact location of the other end of the tunnel lying somewhere on the continental shelf sloping down off our northern coasts could also be located, then the most probable underground course of the tunnel too could intelligently be guessed and mapped out. Following this, a couple of drill borings at the coastal end of the tunnel will help to locate the exact spot where the damming is to be undertaken. It would certainly be a far better proposition to dam the tunnel south lying at the continental slope itself. But to locate this tunnel south will not be so easy as it sounds. One suitable method to help locate this would be first to work the pumps at the Puttur tidal well at full steam. When all the fresh and then the brackish waters get pumped out, will begin to flow an unending stream of intensely saline waters, due to the influx inland of the sea waters through the tunnel. This continuous inflow of the sea waters through the tunnel would naturally result in a vicious swirl of the sea waters on the surface of the sea just above the tunnel mouth being created. This swirl is bound to be large or small, depending on the dimensions of the tunnel mouth as well as its depth below the sea level. Presuming the tunnel hole linking the Puttur tidal well to be at a depth of about 80 feet below the ground level, it is very likely that the other end of the tunnel too must be somewhere on the continental slope within a depth of above 100 feet from the sea level. Of course to spot this swirl of the sea waters during the pumping operations will not be at all easy in view of the vast expanse of the seas. One way of overcoming this problem would be to engage the services of some observers in boats moving here and there not much far away from the coast. A surer and much quicker way of spot

ing this swirl of the sea waters would be for a couple of helicopters with observers to fly low over the sea and parallel to the coast line. Perhaps the Marine Engineers may have up their sleeves a far quicker as well as a much easier method of locating this submarine tunnel mouth. By which ever method it may be, once this tunnel mouth is traced and blocked air tight then the chain of benefits occurring therefrom to our aquifer strata would be many indeed. Firstly the one major source of subterranean influx of the sea waters inland could be halted. Secondly, this halting would go a long way to reduce gradually the intensity in salinity of our lower lying ground waters as the years roll along. Thirdly the inevitable excitation of the fresh water salt water interface underground would also be checked and finally this check in the excitation would not only help to improve the quality but also the quantity of our peninsula's aquifer strata.

The Only Way

When it is said that the damming of the tunnel would not only help to improve the quality but also the quantity of our ground water resources, some of my critics may laugh or even pooh pooh this suggestion as nothing short of only wishful thinking. Ah well, to such of these critics let me now prove my point by bringing to light some of the appropriate data already available. In this connection it must be said that with a view to alienate land to the proposed citrus cultivation project in the dry north western miocene limestone layers of Ceylon, some tube wells were bored there lately by the Irrigation Dept. under the guidance of a couple of Israeli hydrologists. In one such instance off Puttalam it is found that water bubbling from limestone reserves so far down as even 220 feet below the ground level, is now turning the parched and dry grounds in the neighbourhood into a green and pleasant land. This means the fresh water-salt water interface in the north western limestone belts lies much below the 220 feet depth. Turning over the identical miocene limestone soil belts in the J/Peninsula, the deepest layer of the fresh water-salt water interface is found to lie at a bare 80 feet depth. (For the purpose of my arguments I am taking the fresh water-salt water interface to lie at depths containing 500

p.p.m. of Chloride contents) Now why should there occur such a wide disparity in the depths of the interface in the two neighbouring regions of Ceylon's North west and the J/Peninsula, which both are said to possess identical miocene limestone soils? Or in other words, how is it that the sea waters of our Peninsula are found to have penetrated underground to a large extent, whilst the sea waters of the North Western coast exhibit a great reluctance to do so? The only plausible answer by way of explaining this anomaly is that whereas the influx of the sea waters through the said underground tunnel in the J/Peninsula must have penetrated all around through osmotic pressure, there seems to be no such subterranean tunnels in the north western limestone belts. If this is now accepted to be the case, then judging from the state of the aquifer strata in the north western limestone belts, there is every reason to believe that if the linking tunnel at the Puttur tidal well had lain high or lower than its present depth, then surely the fresh water-salt water interface too would have had to lie higher or lower as the case may be. To put it in another form, our Peninsula's fresh water stores underground would have been less or more voluminous, depending on the tunnel links location from its existing depth. So if we are keen to increase the capacity of our underlying fresh water strata, it is certainly beyond all human efforts to have the linking tunnel lowered down. But however, as I have explained in the earlier paragraph, the only plausible way of increasing the capacity of our Peninsula's fresh water resources underground is to dam the tunnel link airtight at a convenient spot and prevent all further influx of the sea waters inland. So if the members of the J.P.H.S.C. also think likewise, why not urge the Government to take speedy steps to have the course of the said underground tunnel traced and have it dammed at a suitable site? It may sometimes be argued that with the intended implementation of the Mahaveli diversion project the necessity to have the tunnel link dammed may become superfluous. In fact as a layman I strongly feel that it would be all the better for the J/Peninsula, if along with the said diversion project, the work on the damming of the tunnel too is undertaken.

Nearly Half Recovered

Nearly fifty per cent of the loans given to cultivators in the Jaffna South ACCD's Division, under the New Agricultural Credit Scheme, has been recovered. The bulk of the money went for paddy cultivation.

The figures, up to 31-5-68 are as follows:

Loan Granted—
Rs. 2,824,575-70
Loan Recovered—
Rs. 1,255,295-67,
Balance— Rs. 1,569,280-03

Commenting on these figures Mr. T. Kandaswamy ACCD Jaffna South, said he was confident that the recoveries would be almost one hundred per

cent. He pointed out that some societies had made 100 percent recoveries, while others had recovered over 75 per cent. But unfortunately, there were some societies which were lagging far behind. At a recent Conference he appealed to society representatives to see that their members paid back their loans, as otherwise there was the danger of their losing the benefits of government assistance.

Statistics show that this year's paddy purchase under the GPS in the Jaffna South Division, is higher than last year's: 374,903 bushels of paddy have been bought under the GPS this year.

(Continued from page 3)

South India and the Cities of Gaul in the Roman Empire is not in the least surprising, as there was more intercourse between South India and certainly at least North Ceylon and Rome early in the Christian and Pre-Christian era, mainly on account of trade, than ever since. V. A. Smith has pointed out in an article of great interest to historians and scholars on Graeco-Roman Influence in India in the RAS Bengal Journal of 1889, "I can see no reason what ever to feel sceptical about reality of diffusion to a limited extent of Greek books in Greek among the learned classes of India during the early centuries of our era..... why it should be supposed incredible that Kalidasa could read plays of Menander I cannot imagine."

Mookerji lately of Calcutta University quotes Foulkes as saying "The fact is now scarcely to be doubted that the rich oriental merchandise of the days of King Hiram and King Solomon had its starting place in the sea ports of Dakan and that with a very high degree of probability of some of the most esteemed of the spices which were carried into Egypt by the Mediantish merchants of Genesis XXX VII, 25, 28 and by the sons of the Patriarch Jacob (Gen: XLIII. II) had been cultivated in the spice gardens of Dakan."

Mookerji observes further "The labours of Von Bohlen confirming those of Lassen have established the existence of Maritime Commerce between India and Arabia from the very earliest period of humanity." "More interesting and reliable information regarding some of these South Indian ports is supplied by the Tamil literature of the times in which are contained descriptions of magnitude and magnificence which cannot fail to bring home to our minds the throbbing international life pervading entire Tamilakam."

"The Greek names for rice (Oryza), Ginger (Zingiber), and Cinnamon (Karpion) have close correspondence with their Tamil equivalent VIZ: arisi, inchiver and karava, respectively and this identity of Greek with Tamil words clearly indicates that it was the Greek merchants who conveyed these articles and their names to Europe from the Tamil land." The words Oryza and Zingiber have been used by Ptolemy about 100 A.D. in his geography of Ceylon.

Information relevant to the degree of prosperity and maritime activity reached in Ceylon also at the same time as in the South Indian ports, is provided by the famous German geographer and historian Heeren, based on information of a highly authentic nature supplied by Sir Alexander Johnstone.

The degree of authenticity and reliability of the information supplied by Sir Johnstone, who also held the post of Chief Justice of Ceylon can be gauged from the following extracts from a communication by him to the R.A.S. Great Britain in 1827 where he says "The late Sir Thomas Maitland..... that I might

be enabled to afford his Majesty's Ministers such recent information as they might require..... sent me in 1806 on a circuit completely round the island with the fullest powers to collect authentic and detailed information relative to the ancient and modern history of the country, origin of all the different classes of inhabitants, their laws, their castes, their religion, their language, their agriculture, their manufactures, and their commerce..... In the course of the inquiry all the best informed men of the island..... zealously cooperated..... from every part of their respective districts."

In his "Historical Works" Heeren states "upwards of 300 years before Christ, and consequently of nine hundred years before the time of Cosmas, the island of Ceylon and above all the northern part, together with the channel which divides it from the Indian continent, was the seat of a very active and opulent trade." He also continues to state the trade was in the hands of the Arabians, Persians and Malabars. I will finally quote from an article by Kennedy in the journal of R.A.S. Great Britain, 1898, where he says "Every unknown article which we find imported by sea into Babylon before 500 BC brought with it a Dravidian, not a Sanskrit, designation." This is also convincing proof of the Tamil origin of the articles from India and Ceylon in Biblical times, when South India and at least North Ceylon, formed the heart of the commercial world for about 25 centuries. That this should be so is nothing unusual when it is appreciated that even the greater part of North India was also Dravidian before the Aryans invaded India, according to Masson-Oursel, Nehru, Chatterji (lately of Calcutta University), Mendis (lately of Ceylon University) and Burrows (presently of Oxford University). This also explains the presence of the trilingual (Tamil, Chinese, Arabic) inscriptions at a port in South of Ceylon as recently as about the 14th century AD. This can still be seen at the Colombo Museum.

That a people who had a trade with the known world for about 25 centuries should have had an enlightened form of government with a large measure of autonomy even at village level can be easily understood.

In a communication to R.A.S.G.B., 1860, pertaining to an embassy to Rome from Ceylon about 50 A.D. and the people who probably occupied North Ceylon at that time, Ode Boanvoir Biaux says that even at this day they are distinguishable by qualities which we are accustomed to look upon as the characteristics of a free people or at least of people living under known laws." They are industrious, persevering, intelligent, orderly, provident and have a keen sense of the rights and advantages of property..... there you everywhere meet with something that tells of Municipal care or individual exertion, but with nothing that is the work of an imperial will aided by imperial sources."

J. R. SINNATAMBW

TAMIL DRAMA IN CEYLON

(Continued from page 4)

ance in Ceylon, that is on the stage with scenery etc. is said to have been produced by one Sunthera Rao of Madras. I was told that he was a government officer well versed in Tamil and English and also was a singer. Members of his troupe also were equally educated men. This was before I was born but I had heard praiseworthy comments about their performances from my elders. But Tamil Drama was, however, popularised by T. Narayanasamipillai and his Sennai Hindu Venotha Sabha of Madras. In my mid-teens when I had been in Colombo, I saw one of this Sabha's performances. Oh what a classy performance it was! In Jaffna in 1896 and 1898 two Indian Dramatic troupes came to Jaffna and performed in a shed erected in Sivan Temple East Veethy. But their performances were not commendable. It was in 1900 and the year following, the Poothu Vaaddy family got down famous actors from India and gave long seasons in a shed erected in their compound in Vannarponnai. For a number of years this place was famous for Tamil Drama.

Seeing the popularity of these actors, many people from all over South India took up to the stage. Except a handful of them and a few organised troupes, the others had no specific knowledge of the stage. Their only qualification was their voice. They paid scant attention to character acting nor did they care to put on the proper make-up and costumes. They usually sang and spoke as they pleased to satisfy the common folk. The "SELF" was predominant in whatever they did. (It is painful to note the predominance of the SELF even in the film today). Sometimes the speeches and songs of those days bordered on vulgarity. Respectable people rarely patronised their plays and that too only epic or Puranic stories. Females never went to see these plays.

While the state of Tamil Drama was thus, a young lawyer well qualified in Tamil, English and Sanskrit got the urge within himself to purify Tamil Drama and give it a new life. This was in the nineties of the last century. I mean the late revered Father of Tamil Drama Padma Booshan, Rao Bahadur P. Sambanda Mudaliyar, B.A., B.L. Having studied Shakespeare's works, he himself composed a play in Shakespearian style—not in blank verse but in prose. The vogue existing in Tamil plays in those days was to sing almost incessantly with only short speeches occasionally. Sambandam instead used prose, only introducing songs sparingly to enliven the expression of necessary emotions. He paid more attention to accentuation in speeches, expressions and actions, make-up, stage settings, costumes etc. His ambition had been to make his performances natural and life-like. He collected some young men educated like himself and formed a society called the Sagana Vilasa Sabha. This was the birth of the Tamil Amateur stage. He was bent on making his first attempt a success. He had regular rehearsals of the play until he was thoroughly satisfied it was stage worthy. The elders who had seen the performance were highly im-

pressed with it and observing that Sambandam was a genius gave him full cooperation and support. Sambandam continued to write play after play each surpassing the other. He was the author of 93 publications. Their performance gained fame and distinction in Madras and South India. In 1911, precisely on June 10th, they made their first debut in Colombo. On that day, it may be said, a era was born in the history of the Tamil Drama in Ceylon. Not only the artistic portrayal of the Dramatic Art but also the order and discipline in the production of the play captivated the hearts of one and all. This was the first time when ladies of respectable families had the opportunity of seeing a Tamil Drama. Some of us young men were enamoured of their performances and got a desire to turn out as actors. On their second visit in 1913 three of my friends and I met Mr. Sambandam and expressed to him our desire. Seeing our earnestness he received us kindly and urged us to form a society. He also promised to give us his advice and assistance. From that day Sambanda Mudaliar was my Guru and gave me unstinted assistance till his last days. The Lanka Subhoda Vilasa Sabha was established on 7th July 1913. Although we had the support of all the prominent Tamils of the day in Colombo yet as we had no qualified person to lead us in Drama, all our efforts during a whole year to produce a play resulted in vain. The Sabha was reorganised and made a fresh start with the play "Simhalanathan" an adaptation by my Guru of Shakespeare's Cymbeline. The actors selected were all talented and devoted to our cause. As such they willingly underwent training for many months adhering to strict discipline and order. Many obstacles came in our way. Surmounting all of them, we produced our first play on 18th December 1915, exactly two and a half years after the establishment of the society. All the hard times we had undergone were amply rewarded by the success of the play. People in Colombo realised that it was possible for us in Ceylon also to produce plays just as they do in Madras. Everybody who was anybody among the Tamils in Colombo

became members of the Sabha. The actors did not lose their heads over their success but took serious efforts to learn more and more of the art. Their continued efforts brought us immense results. The performances reached a high standard. Their performances were admired not only by Ceylon Tamils but also by Sinhalese, Burghers, Indians and even Europeans. The Sabha's productions were recognised as a standard for perfection. Our elders brought in prominent men from other communities and noted visitors to the Island and showed our performances with pride. Our fame had reached South India as well. Famous Indian actors and actresses who came to perform at the Gintupitiya Theatre, on entering the stage first sang a specially composed song welcoming the Sabha. Such was the reputation the Lanka Subhoda Vilasa Sabha had in those days. But what is our position with Tamil Drama today? They say that there are over 200 Nadaga Mantrams in Ceylon. Do they produce any play worthy enough to invite a foreigner to see it and say this is our Dramatic Art. No doubt a very few of the mantrams endeavour to produce some good plays but even they cannot be appreciated by those who do not understand the language. In Jaffna the Saraswathy Vilasa Sabha too was established in 1913 and for a number of years produced good plays although they followed a different line in the production of plays from ours. From 1915 Shanmugavaithiar got down some of the best actors from India and conducted plays regularly for 15 years at the Gintupitiya, Colombo. The period between 1915 and 1934 may be said to be the Golden era for Tamil Drama in Ceylon. It was at this time both the Amateur and Professional stage flourished in Ceylon. Then the decline started and today it has touched the lowest ebb. Foreigners who see our plays are led to believe that Tamils had no Drama.

I do not like to mention here anything about the way plays are produced by the Mantrams of today. But unless educated people and high officials among us take a serious view of our Dramatic performances there is little hope for recovery.

BOOK REVIEWS

(Continued from page 4)

ideas which presaged the new era. For such an analysis a study of Arnold's life and work is indispensable, for he was himself a powerful fermenting agent. Arnold's period is 1822-1889.

We could adapt what Sir Fred said of Arnold, and say that the study of Sir Fred's life and work is indispensable for the study of English education for he was a powerful fermenting agent of English education in the first half of the 20th century.

Education is a long enduring process of cultural self evolution. 'This process expresses itself through the minds of men who are interested in, and capable of, looking deeper into the nature, the needs, and aspirations of human beings than are most people.'

The study of the life and work of educators is the study of education itself. In this record the study of Sir Fred is

worthwhile, a discipline of this type is quite relevant and urgent to our country, as we sadly lack in studies of our educationists.

Sir Clarke's impact has indelibly been felt in the writings of our educationists too. To the mind of the reviewer, Mr. K. Nesiiah's 'Social studies in schools', is an expression of Fredian culture.

Prof. Mitchell outlines Clarke's student and professional life in some detail and quotes extensively from his publications. Material illustrations of Clarke's thought is given in a series of appendices.

To distil the essence of such a prolific, brilliant teacher is not easy. This book illuminates his originality as an educator. It raises many interesting issues and should stimulate students of educational history to take to such studies more and more.

P. SANDRASEGARAM.

Appointed Acting Director

Mr. J. M. Rana (39) has been appointed as the Acting Director of the ICA Education Centre. This post fell vacant by Mr. Alf Carlsson's leaving the Centre to Swedish Cooperative Centre as its Director.

Mr. Rana holds M.A., from M. S. University of Baroda, India. His subject of specialisation was Agricultural Economics.

He had been a Lecturer in Agricultural Research and Cooperation in the College of Agriculture, University of Gujarat, for three years and had worked as the Head of the Research Division of the Na-

tional Cooperative Union of India for a period of 5 years.

Since 1960, Mr. Rana has been working with the International Cooperative Alliance Regional Office & Education Centre. During the last four years he has held the posts of Joint Director and Co-Director in the Education Centre.

Mr. Rana has worked in collaboration with Mr. Alf Carlsson in planning the programmes for the centre, has directed several Seminars and published articles on various aspects of cooperation.

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'Rope Youth Into Movement'

Rope Youth into the Co-operative Movement: this was the advice given by Mr. R. Rajaratnam, President NDCF, when he inaugurated the Vali North MPCs Union seminar. He pointed out that unless the idealism and enthusiasm of youth were harnessed by the Co-operative Movement, there was a danger that, like in other countries, youth might take the wrong path. Stressing the value of Co-operative Education, he said it was essential for the Movement's progress. Most problems arose due to ignorance of basic co-operative principles. Referring to the Royal Commission that would be appointed soon, he appealed to cooperators to give evidence before it, especially about eradicating existing defects.

Pundit K. Nagalingam who presided said we should be ready to serve the Movement with genuine devotion.

Mr. P. Cumaraswamy AC CD Jaffna West, suggested that seminars be made more popular. At every village level, cooperators should be educated. Non-members too should be given an opportunity to know the working, the benefits etc. of coop. societies. Through frequent seminars, they could review the past, and take stock of the present.

A Living Movement

Cooperation is a living Movement; therefore its principles cannot be rigidly defined for all time, observed Mr. K. Paramothayan, Principal Co-operative Training School Jaffna. While the principles of the Rochdale Pioneers are still relevant, some modifications have had to be made: at the 1966 International Conference of the ICA, the re-definition of Co-operative Principles suggested by the Committee headed by Prof. D. G. Karve, was accepted. The essence of co-operation, he said, is economic upliftment.

Democratic control was absolutely vital. The Co-operative Movement was one which fostered liberty and equality. The Movement has as its aim the advancement of the interests of its members in particular and of humanity in general.

Mr. M. Sinnathamby stressed that the Co-operative Movement was an educational one. He quoted W. P. Watkins' observation in support: "Co-operation is an educational movement employed in economic action." He appealed to cooperative employees to

perform their duties honestly and with a sense of responsibility.

Educational Aspect

Mr. M. Ganapathipillai, Hony. Treasurer NDCF, said that the educational aspect was the most important aspect of the Movement: that was why they laid great emphasis on seminars and training classes. Though members joined primarily with the idea of economic upliftment, they should not ignore the educational aspect. Committee members should be fully acquainted with the rules and regulations so that they could carry out their tasks well. They should supervise their employees carefully. He suggested that every member check on the finances of his society and try to make it more stable.

Mr. R. C. S. Cooke, Vice President NDCF, suggested that MPCs Unions buy or get on lease land for food cultivation: they could cultivate the land using the man-power of the area, especially youths. This would help increase food production and also provide employment. He wished that all Unions set up Development Committees which could formulate development schemes. It was the duty of cooperative institutions to try to improve the economic condition of their members: they need not wait for directives from outsiders. He also suggested the setting up of Rectification Committees.

Mr. S. Ambalavanar, President NDAPC Union, said that the Government should only be a guide, philosopher and friend to the Movement, not a dictator. We should demand with one voice that the Government pave the way for the de-officialisation of the Movement. He stressed that we should explore ways and means of making the Movement self-sufficient instead of having to stretch out the begging bowl to the Government at every turn. Only then could the Movement be a really free, People's Movement.

At the plenary sessions, it was suggested that the rate of interest under the New Agricultural Credit Scheme be lowered, that cold storage facilities be provided for preserving fruits and vegetables, and that each society maintain a register containing data about the economic activities of the members.



ICA Director

Dr. Surendra Kumar Saxena, who was the Chief Guest at the NDCF's Co-operative Conference last year, has been unanimously recommended by the Executive Committee of the ICA as the Director of the Alliance.

The International Co-operative Alliance, is one of the oldest existing international voluntary bodies, and is a worldwide confederation of Co-operative Organisations of all types. Founded by the International Co-operative Congress held in London in 1895, it embraces more than 215,000,000 members of cooperative societies in about 60 countries with 142 member organisations directly affiliated to it. It is the only organisation entirely and exclusively dedicated to the promotion of Cooperation in all parts of the world. The Alliance has its headquarters in London.

In order to propagate Co-operation more extensively and to serve and assist its Asian member-organisations more efficiently, the Regional Office for South-East Asia was established in 1960 at New Delhi. Simultaneously, the ICA Education Centre was created.

Dr. Saxena is the first Asian to be appointed for the post of Director of the ICA. He is expected to be in London office by 1st August 1968.

Dr. Saxena, 43, holds M.A. (First Division) in Economics from the University of Agra, India; and Master of Social Sciences (cum laude) from the Institute of Social Studies, the Hague, Holland. His thesis for M.A. was on "Economic Rehabilitation of Refugees".

He also holds a Doctorate of Philosophy in Economics in the field of Industrial Relations from the Municipal University, Amsterdam. His thesis for the Doctorate was later published under the title "Industrial Conflict; Example of British Coal Mining".

Cultivators in a Quandary

Paddy cultivators of Mannar are in a terrible pickle because the CAS is refusing to take over paddy because of lack of storage facilities and gunnies.

Both cultivators and societies are badly hit by this as, under the New Agricultural Credit Scheme, they'll be charged the penal rate of interest for not repaying their loans in time. And this for no fault of theirs. Why, these farmers ask, should we be penalised for the defects in governmental machinery?

The Local Scene

Surveyed by RAJ

A Question Of Propriety

Public servants are not expected to serve private interests. But aren't they doing just that when, for instance, they closely associate themselves (it's no use trying to argue that only their private, not their official, selves are involved: the distinction is too metaphysical for us ordinary mortals) with a festival organised by a newspaper owned by a monopoly group? A monopoly newspaper—though it may dub itself a national newspaper—is essentially a private business concern: in this case, the controlling shares being in the hands of a single family. So when a public servant lends his services to something which is essentially designed to boost the circulation of a privately-owned newspaper he's violating all the canons of propriety that a public servant is bound to observe. Of course the defence will be that all this was done in a good cause, the idea being to give the Jaffna man (and woman) a jolly good time—after all they have a dull enough time as it is. Well, even accepting this for the sake of argument, one can only say that the wrong thing has been done for the right reason. As a matter of general principle, the Government should chalk some guidelines which will indicate how public servants should behave in future towards essentially private interests.

Incidentally, the festival I'm referring to was marred by the unfortunate death of a

cyclist who took part in one of the cycle races: as far as I can remember, this is the first time such a thing happened. At the inquest, the Coroner had some adverse comments to make about the lack of proper traffic arrangements and the fact that no medical personnel accompanied the cyclists. Let's hope there won't be a repetition of this next time—if there is a next time.

Civic Week

I must say that most if not all, of the officials connected in one way or other with the Jaffna Civic cum Health Week celebrations, did a good job of work. They were all enthusiasm for their job. The brochure too, though brought out in a bit of a hurry, is a good piece of work. It's fairly attractively got up, the articles are informative and there are plenty of interesting pictures which reveal the changing face of Jaffna.

But I'm sorry to say that, as far as the citizens are concerned, it'll take several Civic Weeks to make a dent on them. Most of them are back to their bad old, anti-social, ways.

Moving Out

Jaffna's cultural circles and pressmen, not to mention any others, will certainly miss Mr. Vernon Abeysekera, Jaffna's debonair, genial Government Agent who is moving to Colombo as the PMG. He took a special interest in all cultural activities and was most tolerant, I must say, of news-hounds.

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Jayaprakash in Ceylon

We welcome to our shores this week Jayaprakash Narayan, perhaps the greatest Gandhian after Vinoba. Jayaprakash has always regretted that he did not reach the Gandhian insight into the inseparability of means and ends while Gandhiji was alive, but it is to the credit of the Mahatma that he said of Jayaprakash, 30 years ago "my differences, great as they are, do not blind me to his indomitable courage and his sacrifice of all that a man holds dear for the love of his country". Since then, this one-time exponent of the Marxist creed has not only become India's foremost socialist thinker but the development of the new Sarvodaya Socialism has been hailed as an original Asian contribution. Wrote Guy Wint in the *Socialist Commentary*: Before feeling again on terms of equality with the West, the great need of Asia is to direct itself by its own ideas. J.P. is the first major political leader who came neither from the westernised intelligentsia nor from the administrative classes in the princely states. His thought has more of a self-produced and Indian tinge than that of anybody else.

அமைப்பு

வல்ல. எனவே மக்கள் நலனை நிக் கொள்ளக் கொண்டிருக்கிறார்கள். அமைப்பின் படிவத்தில் விவரம் காட்டப்பட்டுள்ளது. இன்று இயக்கம் வெற்றி பெறுவதற்காக

செய்தாற்றின் அவை செம்மை யாகச் செயற்படுத்தப்படும் என்பதனை மக்கள் அனைவரும், நாடுகள் அனைத்தும் ஏற்றுக் கொண்டுள்ளன. இன்று அதிக உணவு பயிரிடுகின்ற இயக்கம் வெற்றி பெறுவதற்காக

படவழிதான், நவீன முறைக ளுக்கு அமையக் கூட்டுறவு இயக்கம் ஆக்கப்பட்டுள்ளது. அதிகாலத்தில் மனிதர்கள் வாழ்ந்த சரித்திரத்தைப் பார்ப்போமாயின், வேட்டையாடிய போது எல்லோரும் கூட்டம் கூட்டமாகவே ஓர் இடத்திலிருந்து பிறிதோர் இடத்திற்குச் சென்றனர். மந்தை மேய்த்தபோதும் விவசாயம் செய்தபோதும் கூட்டம் கூட்டமாகவே வாழ்ந்தனர். கடல் வாணிபத்தின் போதும் கூட்டமாகவே சென்றனர். இப்படியாகச் செயற்பட்ட காரணத்தால்தான் கொடிய மிருகங்களிடமிருந்து கொள்ளைக் கூட்டத்துளிடமிருந்தும் தங்களைத் தாங்களே காப்பாற்றிக் கொண்டனர். தனித்துச் செயற்படின் கஷ்டத்திற்கும் நஷ்டத்திற்கும் உள்ளாக நேரிடும் என்ற காரணத்தால்தான் இப்படி ஐக்கியமாகவும் கூட்டுறவாகவும் செயற்பட்டனர். காலப்போக்கில் இதே முறையில்தான் பின்னரும் மனிதர்கள் கூட்டுறவாக பல வேலைகளிலும் துறைகளிலும் ஈடுபட்டனர். அருவி வெட்டின் போது ஒவ்வொரு கிராமத்திலும் ஒவ்வொரு பகுதியில் உள்ளவர்கள் அனைவரும் சேர்ந்தே ஒவ்வொருவருடைய வயலிலும் அருவி வெட்டுவார்கள். இப்படியாக எல்லோரும் சேர்ந்து எல்லோருடைய வயல்களிலும் வெட்டுவதில் தான் அருவி வெட்டி முடிந்தது. இது போன்ற பல வேலைகளிலும் பலர் சேர்ந்து செய்வதனை இன்றும் அநேக கிராமங்களில் காணலாம். ஆகவே தான் கூட்டுறவு என்பது எமக்குப் புதிதாக வந்த வழியும் அல்லது வேற்று நாட்டினரால் புகுத்தப்பட்ட முறையுமன்று. கூட்டுறவு பழைய பானம்தான். ஆனால் புதிய போத்தலில் போடப் பட்டுள்ளது. புதிய போத்தல் நவீன பொருளாதார வர்த்தக முறைகளுக்கு அமைய ஆக்கப்பட்டுள்ளது. மேலும் இக்காலத்தில் எந்த ஒரு

முறையும் ஏற்றுக் கொண்டதாகக் கருதப்பட வேண்டுமாயின் அதற்கு ஒரு விளக்கம் (definition) அவசியம். எப்படியாகப் பொருளாதாரம், வர்த்தகம், தனியார் துறை, பொதுத் துறை, பங்குடமை, கூட்டுப் பங்குக் கம்பனி போன்றவைகளுக்கு உண்டோ அதே போல் கூட்டுறவிற்கும் விளக்கம் அமைக்கப்பட்டுள்ளது.

இந்த விளக்கத்தை ஆராய்வதன் மூலம் கூட்டுறவின் உண்மையான கருத்துக்களையும் கொள்கைகளையும் எம்மால் புரிந்துகொள்ள முடியும். அத்துடன் ஏனைய துறைகளாகிய தனியார்துறை, பொதுத்துறை போன்றவற்றை விடவும், பங்குடமை கூட்டுப் பங்குக் கம்பனி ஆகியவற்றை விடவும் கூட்டுறவு அமைப்பு எவ்வாறு வேறுபட்டதெனவும், சிறந்ததெனவும் அறிந்து கொள்ள முடியும். கூட்டுறவிற்கும் பலரால் பல விளக்கங்கள் கொடுக்கப்பட்டுள்ளன. இவற்றுள் சிறந்த தெனக்கருதப்படுவது திரு. கல்வேட அவர்களால் கொடுக்கப்பட்ட விளக்கமாகும்.

“மக்கள் தாமாக விரும்பி தமது பொருளாதாரத்தை விரும்பி செய்ய மனிதர் என்ற அடிப்படையில் சமத்துவமாக ஒத்துழைக்கும் ஓர் அமைப்பு” இதனால் அடங்கியுள்ள கருத்துக்களை ஒவ்வொரு கிராமியர் ஆராய்வோம்.

- (1) மக்கள் தாமாக விரும்பி பிச் சேர்தல்.
- (2) தமது பொருளாதாரத்தை விரும்பி செய்வதற்கு.
- (3) மனிதர் என்ற அடிப்படையில் சேர்தல்.
- (4) சமத்துவமாக ஒத்துழைத்தல்.
- (5) ஓர் அமைப்பு (தொடரும்)

சேமிப்பு

எந்த ஒரு கூட்டுறவுச் சங்கமும் சிக்கனத்தை வளர்ப்பதற்கு சேமிப்புத் திட்டங்கள் வகுக்கவேண்டியது அவசியம். சேமிப்பதனால் தனிப்பட்ட ஒவ்வொரு அங்கத்தவனுக்கு மட்டுமல்ல, அவன் அங்கத்துவம் பெற்றிருக்கும் சங்கத்துக்கு மட்டுமல்ல, அவன் பிறந்த நாட்டிற்கே பொருளாதார செல்வத்தை தேடிச் கொள்கின்றான்.

புராதன காலங்களில் நம் மூதாதையர் சீட்டுக்கள் மூலமாக, உண்டியல்கள் மூலமாக, கைமாற்றுக்கடன் கொடுக்கும் மூலமாக, பிடியரிசி போட்டுவைக்கும் மூலமாகச் சேமித்தார்கள்.

“கூட்டுறவாளன்”

கிருஷிகத்திலும், குடிசைக்கைத் தொழில்களிலும், சிறு விவசாயத்திலும், ஈடுபடுபவர்கள் சேமிப்பது மிகவும் அரிது. அரசாங்கமும், தபாற்கந்தோர் சேமிப்பு முறைகளை வளர்ப்பும் முறைகளையும், காப்புறுதி செய்யும் திட்டமுறைகளையும், அனுசரித்துப் பொது மக்கள் வாழ்வதற்கு வழிவகுத்துள்ளது.

ஒருவர் ஏன் மிச்சம்பிடிக்க வேண்டும்? துன்பம், பிணி வரும்பொழுது பாதுகாக்க, தனது வயோதிபகாலத்துக்கு அணைக்கட்ட, உபயோகிக்கும் சக்தி, குன்றிப்போகும் காலங்களில் தளராமல் பாதுகாக்க தனது குடும்பத்தில் ஏற்படக்கூடிய வைபவங்களை எதிர்நோக்கிச் சேமிப்பது வழக்கம். ஆரம்ப காலத்தில், கூட்டுறவு இயக்கத்தின் அத்திவாரமாகிய நாணய சங்கம்

கள், அங்கத்தவர் மத்தியில் மாதாந்தமாக ஒரு சிறு தொகையை மாதாந்தக் கூட்டங்களுக்கு வரும் பொழுது வைப்புப் பணக்கணக்கில் கட்டக்கூடிய ஒழுங்குகளை அனுசரித்து வந்தன.

கிராமத்தில் இடம் பெற்ற ப. நோ. கூ. சங்கத்தின் ஒரு முக்கிய தொழில் அது செய்யும் ஐந்து தொழில்களில் “சிக்கனத்தை வளர்ப்பதற்காகச் சேமிப்புத்திட்டங்களைக் கொண்டு நடத்துதல்” அங்கத்தவர் மத்தியில் சிக்கனத்தை வளர்ப்பதற்காக எல்லோரும் கூடியிருக்கும் ஒரு பொதுக்கூட்டத்தில் ஏதாவது ஒரு சிறு அளவிற்கு ஒவ்வொரு அங்கத்தவனுடைய நிலைமைக்கேற்றவாறு மிச்சம்பிடிக்கக்கூடிய திட்டமொன்று உருவாகவேண்டும். உதாரணமாக ஒவ்வொரு போகவினைவிலும் தான் கொடுக்கும் ஒவ்வொரு புசல் நெல்லுக்குப் பெறுந் தொகையில் ஒரு சிறு தொகையை, அதாவது 25 சதத்திலிருந்து 1 ரூபாய் வரைக்கும் சங்கத்தில் வைப்புப் பணக்கணக்கில் கட்டி விடக்கூடிய திட்டமாக இருக்கலாம். ஒப்பந்தப்பகுதியால், கூலித்தொழில் செய்து வாழ்க்கையை நடாத்தும் அங்கத்தவன், தான் சங்கத்திலிருந்து வேளாண்மைப் பெறும் வேலைகளில் ஒரு சிறு தொகையை வைப்புப் பணமாகக் கட்டலாம். அது போலவே பண்டசாலைப் பிரிவில், பெறுகின்ற கொள்வனவுக்கேற்ற தள்ளுபடியையும் தனது சேமிப்புப் பணக்கணக்கில் மாற்றிவிடும்படி ஒவ்வொரு அங்கத்தவனும் சங்கத்துக்குக் கூறிவிடலாம்.

(தொடர்ச்சி 12-ம் பக்கம்)

க. ஜெயரத்தினம்

தொழில்களிலும் புகுந் ளுள்ளது. ஆகவேதான் மீன்பிடி யாகாவாக இருந்தாலும் குடிசைத் தொழில் இலா வாக இருந்தாலும் சரி, வைகாசி திட்டங்கள்

ஏற்படுத்தப்பட்ட புதிய விவசாயக் கடன் திட்டம் வெற்றிகரமாக நிறைவேற்றப்பட கூட்டுறவு அமைப்புகள் சிறந்த முறையில் உதவுகின்றன.

கூட்டுறவு அமைப்பின் விளக்கம்:-

கூட்டுறவு என்பது புதிதாக ஏற்பட்டதல்ல. கூட்டுறவு என்ற சொல் நெடுங்காலமாக

சிறந்த முறை

க்கும் முடியாகப் பயன்பட வேண்டுமாயின், பொருளாதாரம் அபிவிருத்தியடைய வேண்டுமாயின் கூட்டுறவு அமைப்புகள் மூலமாகச் செயற்பட வேண்டும். இப்போது கூட்டுறவு இயக்கத்தில் வழங்கப்படும் கூட்டுறவு என்ற சொல் முன்பிருந்தே வழக்கிலிருந்து வருகின்ற சொல்லின் கருத்தைக் கொண்டுதான் அமைகின்றது. வழக்கிலிருந்து வந்த அதே சொல்லிற்கு புதிய மெருகு கொடுக்கப்பட்டுள்ளது. இதனைப் பழையது என்று மக்கள் ஒதுக்கித் தள்ளிவிடாது இருக்கவும், இக்கால முறைக்கு அமைந்துள்ள ஏனைய அமைப்புகளுடன் இதுவும் ஓர் அமைப்பாக ஏற்றுக்கொள்ளப்

பலத்திற்கு முன்னிருந்தே வழக்கிலிருந்து வந்திருக்கின்றது. கூட்டுறவு முறையும் புதிதாக ஏற்பட்ட முறையல்ல. இப்போது கூட்டுறவு இயக்கத்தில் வழங்கப்படும் கூட்டுறவு என்ற சொல் முன்பிருந்தே வழக்கிலிருந்து வருகின்ற சொல்லின் கருத்தைக் கொண்டுதான் அமைகின்றது. வழக்கிலிருந்து வந்த அதே சொல்லிற்கு புதிய மெருகு கொடுக்கப்பட்டுள்ளது. இதனைப் பழையது என்று மக்கள் ஒதுக்கித் தள்ளிவிடாது இருக்கவும், இக்கால முறைக்கு அமைந்துள்ள ஏனைய அமைப்புகளுடன் இதுவும் ஓர் அமைப்பாக ஏற்றுக்கொள்ளப்

புகட்டவேண்டும்

தூர கிழக்கிற்கு ஈரானிலிருந்து சிரியா வரையிலுள்ள பாதத்திற்கு அரபி ஆகிய ஏழு ஜனனல்கள் வேண்டும். அப்பொழுதுதான் உங்களுக்கு பணி சரிவர நடக்கும். அப்படியில்லாமல் ஒரே ஜனனல் வைத்தால் ஒரு பாகத்தைப் பார்க்க இயலாமையல்லாது உலகம் முழுவதையும் சரியாகப் பார்க்க இயலாது.

நமது நாட்டில் ஆங்கிலம் கற்றுக் கொடுப்பதற்கான வசதிகள் நன்றாக இருக்கின்றன. எனவே ஆங்கிலம் கற்றுக் கொடுப்பவர்கள், மற்ற மொழியை கற்றுக் கொடுப்பவர்கள் (தொடர்ச்சி 12-ம் பக்கம்)

புவே

யுகோஸ்லேவியா ஆசிரியர் வரை அனுப்பியது. அப்புவே

பாபுது நான் பஞ்சாப் யாத்திரை செய்து கொண்டிருக்கிறேன். என்னுடைய யாத்திரையில் அவர் இருந்தார். நபது நாட்களில் நான் கல்பிரான்டோ' கற்றுக் கொண்டுவிட்டேன். எனவே பாபுது மொழிகளிடத்தில் கை மரியாதை உண்டு.


தேவை

அந்நிய மூலிகளைக் கற்க வேண்டும்

ஆங்கிலத்தைப் பற்றி அறியும்புகிறேன். கிலக் கல்வி இல்லையெனில் பூர் த்தியடைய மல் இருந்து விடும். ஏனெனில் அது உலகத்தை பார்ப்பதற்கு உதவும் ஜன்னல் என நுகர் கூறுகின்றனர். இதை ஏற்றுக்கொள்கிறேன். ஓல் ஒரே ஜன்னல், வைத்த ள விடுகளை நான் பார்த்துக்கிறேன். அவர்கள் ஒரே சையைத்தான் பார்க்க முடியுமாம். திசைகளையும் க்க முடியாது. அதைப்

துணையாகும்

- மா. பர. குருசாமி, எம். ஏ.—
- கூட்டாய்ச் சேர்ந்து உழைத்திருவோம்
- கோடி நன்மை பெற்றிருவோம்
- வாட்டும் வறுமை தொலைத்திருவோம்
- வாழ்க்கை வளங்கள் பெருக்கிடுவோம்!
- என்ன தொழிலைச் செய்தாலும்
- இணைதல் பலமாய் அமைந்துவிடும்
- பின்னி வைத்த நார்தானே
- பெரிய கயிறுய் உருவாகும்!
- சின்னச் சின்ன துளிசேர
- சிறப்பாய் வெள்ளம் ஓடுதல்போல்
- எண்ணச் சிறிய பணம் கூட்ட
- இயங்கும் பெரிய சங்கங்கள்!
- தனித்து நிற்கும் மரமென்றும்
- தழைத்து தோப்பாய் மாறாது
- இனிதாய் மரங்கள் வளர்ந்திட்டால்
- எழிலாய்த் தோப்பாய் காட்சிதரும்!
- எங்கே நாமும் இருந்தாலும்
- ஏற்றம் பெறவே கூட்டுறவை
- தங்கம் போலப் போற்றிடுவோம்
- தமிழ்போல் அதுவும் துணையாகும்!



... கூடித் தொழிற்பட

மக்கள் வங்கி

இலங்கையின் பொருளாதார அபிவிருத்தியில் கூட்டுறவு இயக்கம் முக்கிய பங்கை வகிக்கின்றது. தேசிய சுயிச்சக்திற் காகக் கூட்டுறவு இயக்கத்துடன் மக்கள் வங்கி கூடித் தொழிற்படுகிறது.

இலங்கையில் ஆகக் கூடுதலான சினைகள் உடையது.

