

A. C. U. T. — N. U. T.

GOLDEN JUBILEE

SOUVENIR



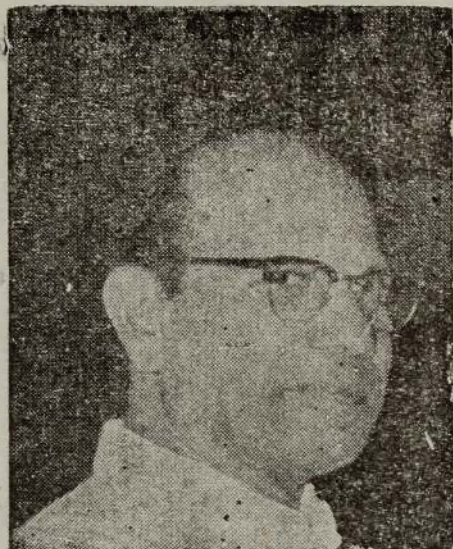
1920 — 1970

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GOVERNOR-GENERAL'S OFFICE

QUEEN'S HOUSE
COLOMBO
CEYLON

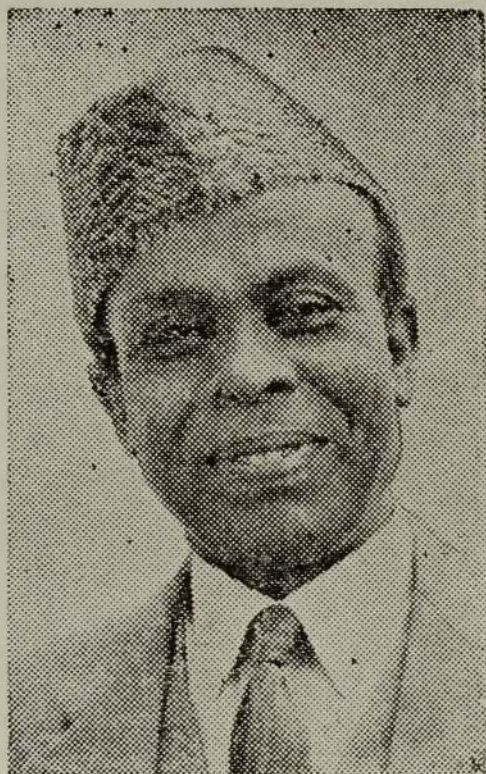
9th October 1970

I am happy to be able to send a Message to the National Union of Teachers on the occasion of its Golden Jubilee Celebrations. During its long history the members of this Union have, no doubt, played a significant part in the progress of education. We are, I believe, now on the threshold of a new era in education. I extend my best wishes to the Union and express the hope that its mature experience will enable it to make a substantial contribution to the advancement of education in the coming years.

William Gopallawa
Governor-General

3rd October 1970

I am happy to send this message in connection with the Golden Jubilee Celebrations of the A. C. U. T. — N. U. T.



The enormous and rapidly increasing demand for education is one of the most important phenomena of our age. This situation creates new hopes, but also raises great problems. The teachers' trade unions can play a vital role in evolving a sound plan of education. The unions should be in close touch with various facets of educational planning. Their closer associations with the processes of planning at all stages will give them not only a clear understanding of its objectives but also prepare them in a better way in the implementation of the plans.

What is the place of trade unionism in a socialist democracy? In my view a teachers' trade union is expected to combine and harmonize three obligations. The first of course is obligation to the child. The children are the inheritors of the future. Our future as a nation is bound up with our education and the calibre of our children. It is from the ranks of our children that the country will be called upon to select the leaders of tomorrow. The conditions for this have to be created by our teachers so that our country may move forward with a new determination. The second obligation is to the government. The people have placed the government in power. The allegiance of the teachers' trade unions is therefore to the government. The third obligation is to yourself. You should be vigilant to look after your interests and to get your just grievances redressed.

Fifty years of trade unionism in the field of education is a record of which you can justly be proud. It will be my earnest endeavour as Minister of Education to extend to you my fullest co-operation to carry on your trade unionism. Remember your obligations to the child, the Government and yourself — these three; but the greatest of these is the CHILD.

Badi-ud-din Mahmud
Minister of Education

MINISTRY OF EDUCATION
MALAY STREET
COLOMBO - 2

2nd October 1970

I am happy to send a message on the occasion of the Golden Jubilee Celebrations of the A. C. U. T.—N. U. T. which falls on 13th October, 1970.

I understand that the A. C. U. T.—N. U. T. was the first All Ceylon Teachers' Association which was organised for the purpose of advancing the cause of education and safeguarding the interests of the teaching profession.

The last fifty years, during which this Union has been functioning were momentous in the history of education in this country. Many progressive measures in education were enacted during these years. The granting of free education, opening up of secondary schools in rural areas teaching in Swabasha media and the organisation of a state system of education were measures of which any nation could be proud of. Further progressive measures in education are envisaged in the near future. The teacher, above all, must find his due place in the new educational structure emerging in the country. I hope the A. C. U. T.—N. U. T. will in future, as it has done in the past, work for securing the just rights of teachers and ensure also the obligations and duties of teachers to the progress of the nation.

I wish your Union all success in its activities.

P. Udugama
Permanent Secretary
Ministry of Education

MESSAGE

from the
President

National Union of Teachers

It gives me great pleasure as the President of the National Union of Teachers, to release this message on the eve of the 50th Anniversary Celebration of the ACUT—NUT. The members of the NUT, which consists of all communities and all categories of teachers, look back with pride on its 50 years of existence. The ACUT started merely as an Association of teachers and served as a forum for discussion and exchange of views in the sphere of education, which was then, a matter for the privileged few. However, with the rapid expansion of education and with its change in scope and content throughout this period, the ACUT, and its virtual successor, the NUT has evolved itself to be one of the most powerful among the Teachers' Trade Unions of the day.

We are well aware of the role the teachers have to play in that they form the "Firing—line" in the context of the educational process. While we are conscious of our duties to the community, we continue to struggle to win our due rights, and against all forms of suppression and exploitation of the teacher. We work hand in hand with other powerful Teachers' Unions, in the achievement of our long cherished objectives.

The community at large, in no uncertain terms recognizes the influence the teachers can have for the good or bad of the country. All shades of political opinion have paid lip-service to the recognition of teachers' rights and the dire need to ensure economic stability of the teacher. Yet, the position of the teacher continues to be far from satisfactory. The tragic plight of the teacher, and the frustrations and woes of the teaching profession was well brought to focus by the "Guru Dukka" Exhibition held in different parts of the country before the last elections.

The National Union of Teachers has taken upon itself the task of organising the hitherto unorganised sections of the teaching population. The positive role played by the NUT in building up Teachers' solidarity, as an active member of the All Ceylon Conference of Teachers' Unions (ACCTU) is well known. The immediate task of the component unions of the ACCTU is to strengthen the ACCTU, and make this organisation the rallying point for all the teachers in the country. The NUT calls upon all teachers to shed petty differences, and get together in the struggle to win their due rights. The NUT recognises the struggle of the toiling masses, wishes to identify itself with them, and play its due share in the forward march of the people of the country.

L. M. Perera

MESSAGE

from the

President

All Ceylon Conference of Teachers Unions

Fifty years is not a long period in the history of a trade union.

During this period, the teacher's movement had taken deep roots among the teachers and safeguarded their interests. It is beginning to increasingly identify itself with the general progressive movement in the country.

The teachers are today guaranteed direct payment, pensions and recognition of their associations.

True, they were discriminated against, ignored and intimidated by the previous U. N. P. — F. P. administration.

There are still some teachers who think that teachers associations should remain non-aligned. This does not mean that we should isolate ourselves from the struggle of the other trade unions and the common people for progress, democracy and economic progress.

We are today fortunate to have a Minister of Education, who understands the problems of the teachers and who wishes to give the teachers and their associations their due place and recognition in society.

It is for us, the teachers, to utilise the present situation to strengthen ourselves further, unite us and co-operate with other associations in order to ensure that the dark period of reaction (1965 — 1970) shall never return again.

A. Vaidialingam

PROF. HEINRICH RODENSTEIN
PRESIDENT OF I. F. F. T. U.

33 BRAUNSCHWEIG, den
AMALIENSTRABE 11
FERNRUF 56673

From
President of IFFTU

To
NUT — Ceylon

*On behalf of the Executive of IFFTU, I
present to the NUT of Ceylon the heartiest con-
gratulations to your Golden Jubilee.*

*We are proud of the contribution of Ceylon
Teachers to the Teaching Profession, to the pro-
motion of Education and to a better International
understanding. We hope and wish the NUT of
Ceylon many more years in its so useful activity.*

H. Rodenstein

INTERNATIONAL FEDERATION OF FREE TEACHERS' UNIONS

ASIAN REGIONAL OFFICE

14-1, JALAN IBRAHIM, MUAR, JOHOR, MALAYSIA. TEL: MUAR 288

12th October 1970

The General Secretary
National Union of Teachers
Mallakam, Ceylon

I thank you for inviting me to write a short message to the NUT, Ceylon on the occasion of Annual General Meeting and your Golden Jubilee celebrations. I have much pleasure to do so.

First of all I must congratulate the NUT, Ceylon for being admitted into the International Federation of Free Teachers' Unions. While we are so pleased to have you, you will find these international connections to your advantage. The IFFTU is truly a Free Teachers' movement and is very closely connected with I. L. O., U. N. E. S. C. O., the I. C. F. T. U. and with the other 16 internationals we represent 43 million workers. The IFFTU is the only teachers' international enjoying this advantage.

In these times teachers cannot afford to be snobbish and live in isolation. With inadequate salaries and unsatisfactory conditions of service, it is difficult to say that teaching is even a profession. It is now more a vocation. The strength of the IFFTU is that we do not live in ivory towers but keep our feet on the ground. We are happy to stand shoulder to shoulder, hands enjoined with our fellow workers whether in the public or in the private sector, ever ready to assist one another.

Let me, on behalf of IFFTU commend NUT, Ceylon for the valiant stand it has always taken in the cause of all teachers in the country to improve their living conditions. I am also impressed by the sincerity, dedication and ability you displayed at the Seminar in Berlin and the General Council meeting in Geneva. This augurs well for NUT, Ceylon.

Wishing you many more years of dedicated service to the Union and Long Life to NUT, Ceylon.

Gurnam Singh
IFFTU Representative in Asia

MESSAGE

from the

President

American Federation of Teachers

The unionized teachers of America extend greetings and congratulations to the unionized teachers of Ceylon on the occasion of their Golden Jubilee. The soundness of union organization for teachers is being confirmed more and more, because it is more and more apparent that collective bargaining is the most appropriate method for determining the conditions of work for teachers. Through unionization and collective bargaining teachers are gaining a new status and dignity. By associating themselves with other groups of organized workers, unionized teachers take their rightful responsibility for sharing in the development of social policy. I look forward with you to the day when teachers everywhere have the power and freedom which can come only through union organization.

Fraternally,

David Selven

'KENLEIGH'
SHAW
NR SWINDON
WILTSHIRE
ENGLAND

To the Teachers in Ceylon,

The Association of Teachers in Technical Institutions of England and Wales celebrated its Golden Jubilee about 12 years ago and I am grateful for the opportunity to welcome you to that select band of teacher unions who have been working for the greater good of teachers, education, and indeed of society for more than half a century.

Through our own efforts, through co-operation with organised labour everywhere, through the teachers international organisations we hasten the day when all children enjoy a good and complete education. When all in our Societies can read and write and enjoy not only political freedom but also that essential intellectual freedom which should be the birthright of us all.

I am proud to be associated with your General Secretary and through him with the Ceylon NUT.

I wish you every success in your work in the next 50 years. I send you also all good wishes and congratulations from the 28000 Technical Teachers in the A. T. T. I. of England & Wales.

Yours Sincerely,

W. H. C. Kendhll

*Ex-President
A. T. T. I.*

WHITHER A. C. U. T. ?

R. S. Jayawickrama

Former President, A. C. U. T.

The All Ceylon Union of Teachers was inaugurated fifty years ago in 1920, the object being to organise the teaching profession, and establish its status on a par with that of the other two learned professions — law and medical. Today, fifty years after, can we in truth say that we have made any substantive progress towards that end? Teaching today is NOT a profession in the sense that Law and Medicine are professions. Some one wittily, though very aptly remarked, we are like the Housing Minister's workers in three categories — skilled, semi-skilled and unskilled.

We have as many Trade Unions as there are Teachers' Associations, and they are nearly a hundred. And then Trade Unions, one and all, profess to look after the interests of their members. How ineffective these unions have been, and how silent they have been, when a certain Minister of Education, like a bull in a China Shop, began to act. Teachers were transferred, and some of them were even discontinued. Was there a protest from any one of the Unions — even from the Unions outside the malevolent influence of the Minister!! In the present context where the employer is the State the effectiveness of Trade Unions is practically nil, except in the use of the ultimate weapon, the strike! The Trade Unions were able to achieve some success when they dealt with managers in the private sector, and that through the good grace of the Director of Education. Even so

where the Director is unsympathetic the trade Unions became ineffective and helpless. I shall give you two instances.

In what was then known as the Kanagaratnam case at Prince of Wales College, Moratuwa, the A. C. U. T. challenged the action of the manager in discontinuing the teacher, and asked for an official inquiry. The Director of Education appointed a Senior officer of the Department to inquire. As the inquiry was proceeding, an M. P. intervened on behalf of the management, and the Minister stopped the inquiry, and confirmed the discontinuance of the teacher. The second instance. Two teachers of Union College, Jaffna, were suddenly and according to them, without any provocation, transferred. We asked for an inquiry, but were denied. We thereupon met the Minister. Senator S. Nadesan, Q. C., who was present on behalf of the Management argued that the transfer was justified on the ground that the teachers concerned were found guilty of "an immoral conduct". On behalf of the A. C. U. T. as its president, I demanded that the teachers should be dismissed from Education Service and NOT transferred, but the teachers must be heard first. We demanded an inquiry. The Minister refused our request, and the transfer was approved. These are only two instances of politicians interfering in the discipline of teachers. Though frustrated, we were not defeated. We wanted to take the matter to the Courts; and consulted two eminent Queen's Counsels, Messrs. H. V.

Perera and H. W. Jayawardena. They both agreed that the provisions of the Code governing the teachers were such that the Director of Education is NOT legally bound to hold an inquiry prior to any disciplinary action against a teacher. Thus was proved the futility of the Teacher Trade Unions!!

With the change of Government, the teachers appear to be satisfied. The unjust transfers and dismissals have been rectified. They even got a transfer board consisting of teachers. This self-complacency spells disaster for the future. We should not be lulled into a false sense of security. Another government and another minister may repeat what was done in 1965 — 69 period. We should guard against such an eventuality. My suggestion is that we agitate for the appointment by **statute** of a body of persons who will be responsible for the appointment, transfers, and discontinuance of teachers. It may be entrusted with power to hear the grievance of teachers, if any. Such a body will be immune from political interference. Could we not persuade the

Minister to include a statutory provision for the appointment of such a body in the Education proposals that will be placed before Parliament soon.

Finally let us remember with gratitude those brave men who pioneered the formation of the A. C. U. T. I have known them personally, for I have been a member of this Union from its inception. J. E. Ludowyke, Secretary, S. P. T. A., G. Weeramantri of Colombo who became the first Secretary of the Union, and who continued to hold this post for six consecutive years till the Union was firmly stabilised, J. N. Jinendradasa, C. P. Dias, revered Headmaster of Wesley, C. V. Pereria of St. Thomas College and Nevins Selvadurai of Jaffna. A. G. Fraser, principal of Trinity supported the Union though he did not become a member. Last, but not least, let us pay our tribute to Dr. C. W. W. Kannangara whose first proposal in the Legislative Council in 1925 was the adoption of a salary scheme for the teachers, followed in 1927 with a pension scheme. These too measures were unanimously accepted by the Council.



THE FIRST FIFTY YEARS

K. Nesiah

Former President, A. C. U. T.

The Twenties

We had to wait till 1920, full fifty years after the establishment of a State Department of Education, for an Education Ordinance that defined the duties of the head of the Department and gave him the assistance of a Board of Education to draw up the regulations known as the Code between a Select Committee of the Legislative Council and the Board of Education now. Codes were evolved which prescribed minimum salaries for teachers in Assisted Schools. The year 1920 also saw the coming together of a few teachers associations in a body called the All Ceylon Union of Teachers. There was a significant connection between the two developments — salaries scales and teachers associations. The prospect of improved salaries prompted teachers to unite and, in turn the organised teachers pressed for better scales. In fact, during its first decade of existence the A. C. U. T. was no more than an 'ad hoc' body, with a loose structure, mainly concerned with salaries and pensions.

The Thirties

The break through came when one of the constituents of the A. C. U. T. the Jaffna Teachers Union was re-constituted in 1930 as the N. P. T. A. a federal body composed of six area associations on the model of the NUT of England. The suggestion became irresistible that the ACUT itself should be re-structured on the NUT model and the

N. P. T. A. was commissioned by the 1930 Annual Meeting of the A. C. U. T. to draft the new constitution. The new constitution, adopted early in 1933, gave a fresh start to the Union, in whose Executive there now sat representative teachers from nearly every part of the country. It was an object lesson in building democracy from below — School Teachers Guilds → Area Associations → Provincial Associations → A. C. U. T. The Annual Sessions, which met in turn in the provincial capitals, brought not merely the profession but the country together. Indeed, one of the objects listed in the new constitution read — "to promote the national unity of Ceylon through education."

Educational Reform

The forties saw a mature Union deeply involved in studies on Education and generally in educational reform. Examples of such studies include the General Secretary's Report on Mr. H. S. Perera's "Report on the Fifth Standard Examination of 1940"; critical comments by a panel of specialist teachers on the Question Papers of the S. S. C. Examination of 1943; the study of the Junior School Curriculum (1951). **The Ceylon Teacher** became as much an educational journal as a professional one. The Educational Conferences which were held along with the Annual Sessions focussed attention on educational issues of the day, the participants being drawn from the ranks of public men as well as the seats of learning. As I wrote in the first

number of the N. U. T. News. "We sought to build in this country, then harten- ing towards national independence, the traditions of a liberal profession imbued with a sense of vocation and the corpus of educational thinking relevant to the needs of an emerging nation." The Annual Educational Week had a more popular aim. To make the public education minded; to increase their interest in the schools of the country; to secure their support for better education, and thus to make education not merely an educators movement but a national movement."

The cause for which the Union campaigned most was to get the due place for the mother tongue as medium of education. It was a battle against heavy odds. The Ceylonese Director of Education had not long before advocated English as the country's "adopted language." Even the Kannangara Report envisaged post-primary education largely in that medium hoping that, whether as first or second language, English would become a universally spoken language in Ceylon.

National & Inter National status for the Union

It did not take long for the Govern- ment and the public to recognise the Union as the great national organisation entitled to speak not only on behalf of teachers but on education. Perhaps the Silver Jubilee Conference and Exhibition in Kandy, August 20-24, 1945, marked the peak of the Union's influence. Already the Union's representatives sat on the Board of Education, the University Court, the Examination Council, etc. The re- constitution of the S. S. C. Examination in 1944 and the introduction of the H. S. C. Examination a few years earlier were both initiated by the Union.

Ceylon had been represented at the All Asia Educational Conference, Banaras, 1941. It was again represented at the World Education Conference Tokyo, 1937. But its full international status came with the affiliation of the Union to the World Organization of the Teaching Pro- fession in September 1950. Since then many are the international assemblies in which the voice of this country's edu- cators has been heard.

Personal self-fulfilment, and unfulfilled hopes

I am prompted to insert a personal note here. The cause of organising my fellow teachers into a great professional body and of promoting the cause of education through them held a great appeal to me from the commencement of my teaching career. I discerned that I must impose on myself something of a self-denying ordinance in respect of my personal prospects if I had to arm myself with a measure of detachment necessary for the great task. When I look back far from having any regrets, I feel a sense of self-fulfilment. It was an absor- bing task to help to organise various associations, draft constitutions, prepare memoranda and resolutions, arrange con- ferences and edit the Ceylon Teacher for six years. And when one was able to put forward new ideas in respect of education, examinations and, above all, when one pursued with increasing success the cause of securing its rightful place to the peoples own languages, it gave one so much satisfaction; one became significant and felt significant. That one worked all the while with dedicated comrades heightened ones satisfaction and joy.

But there are still unfulfilled hopes. That one's fellow Tamil speakers have not come into their own is a matter for sorrow. Another matter for deep concern is the over-all state of education in the country and the increasing army of unqualified teachers that are being drafted into the profession. It is incredible that in International Education Year 1970 that Ceylon should still be without a modern

Law of Education, which envisages compulsory education and facilities for sufficient school provision for all of school age and life long education thereafter. Not least, shall we not revive the processes of discussion and the machinery for consultation by which the education of the young becomes the concern of the whole nation and not merely of those in the seats of power?

LOOKING BACK

S. H. Perinpanayagam

Former President, A. C. U. T.

The late Rev. Francis Kingsbury, Lecturer in Tamil at the Ceylon University College was a son of C. W. Thamo-tharampillai a pioneer Tamil scholar of the nineteenth century. He was once approached by a young man who wanted to be tutored in Tamil and offered to pay Mr. Kingsbury for his trouble. Mr. Kingsbury politely asked the young man to depart in peace. He did not want C. W. Thamo-tharampillai's son to earn the reproach of having sold Tamil. Tamil was not a merchandisable commodity to Mr. Kingsbury. In the early days of my teaching career my educational philosophy also was somewhat similar. The Guru Sishya tradition had a fascination for me. Partly because I was active in the Youth Congress and partly because of this rather unrealistic philosophy, I was not interested in teacher associations. I became a member owing to the persua-

sion of some friends, but seldom attended meetings. Then at an Annual Meeting of the N. P. T. A. there was a resolution to be moved calling for the setting up of a commission to study the shortcomings in our educational set up and to recommend remedies. I was asked to move or second this resolution. I did, and was elected to the national executive committee and was a member till my retirement.

I had realised that in the new dispensation the teacher had to play a different role from that of the traditional Guru. In the new order a person's standing in society, his social influence and his usefulness to the community depended on his earnings, on the kind of clothes he wore, the style of the house he lived in, the mode of transport he used, the clubs he was a member of.

A teacher did not need to be a mere mercenary. But to be a householder and to be socially effective he has to fall into the prevailing pattern.

There was little militancy in the A. C. U. T. It was a white collar affair. Although it called itself All Ceylon its members were from the English medium assisted schools. Trade Unionism was not thought of. Their masters and they themselves belonged to different grades of the same caste. So dialogue was possible. Interviews with ministers and departmental officials was standard procedure and yielded results. Now and again the question of registering the Union as a trade union was taken up, but..... little enthusiasm. The membership was white collar and middle class. Trade unionism was too plebeian to their taste.

As brain workers they were several steps above manual workers and they shared with their counterparts in western countries the distaste to them their lot with 'lesser breeds' who earned their livelihood with the sweat of their brow. But adult suffrage, free education and the proletarian ethos that emerged from these sources did have an effect on the A. C. U. T. also. Trade unionism was recognised as a fundamental need for any group of workers in the

contemporary socio-economic-political set up. I want to make it clear that hostility to trade unionism was not peculiar to Ceylon teachers. It is only very recently that teachers' trade unions have developed a measure of militancy and resorted to strikes as a measure of securing redress for their grievances. But the grievances of those times were not as a rule regarded as radical by the unions or their champions. So the union was able to serve the needs of its members by negotiation and peaceful persuasion. The times have changed and we have had a minister who refused to meet deputations from the union.

The union was also concerned about the quality and content of education. Seminars, public meetings, lectures by outstanding personages from abroad and local celebrities were frequent. At nearly every annual meeting there was either a seminar or an address by some visiting educationist or public figure.

After my retirement my contact with teacher groups has been meagre and I am not fully conversant with recent trends and developments. Occasionally individuals seeking counsel from a veteran of the old days drop in and pick my brain for what it is worth.



FIFTY YEARS: A FORWARD MARCH

N. Sabaratnam

Former President, A. C. U. T.

The educational history of our country during the last half century has in the main been the story of an improved educational system. Such a system naturally improves the quality of our people and through them the social structure. It can step up industrial output and increase material prosperity. It can develop a sense of service to the community, so making our political systems work more effectively. However limited its success may be, in general it has been a forward march. In a sustained campaign for a proper Education Act the A. C. U. T. raised a number of pertinent questions from time to time for public consideration and concerted action. "Where is the law which devolves on any one the duty of securing educational provision as a corollary to compulsory education? Where is the law defining the stages, types and purposes of the national system of education? What languages are to be the media of secondary and university education? What are the school examinations to be? How is allocation to be made of the right pupils to the right type of education? And the very important question — What are the respective financial obligations of the state and the school managements?" The educational situation in the country at various stages was the result of haphazard development over a long period under the colonial system; and the vested interests and the mental attitudes that had developed along with it made reform very difficult.

Education can only be reformed by effort of many kinds and co-operation of many people. A very great deal of research and experiment is needed, especially in the field of educational sociology. Above all, education depends upon the quality and purposes of the teachers who must be worthy of their great task and to whom society must give the recognition and reward their responsibilities demand. Judged by these requirements, our achievements cannot be deemed unworthy, though they are a pointer and a reminder that the journey is yet long and the path steep and "we have promises to keep."

Among the many educational slogans that engaged our attention and called for effective action, the one that stands foremost is "Education for Living" because it implies a social purpose. As the country appears to be faced with an economic crisis today it is wise to relate it to the major factors that make for such a crisis. The population is increasing exceedingly rapidly. The country's capacity to produce is failing to keep pace with the needs of a growing population. Changes in world economy threaten Ceylon's ability to buy from abroad unless the production of food and consumer goods can provide an excess over domestic needs. Above all an increase of unemployment among those who, having received an academic education seek for "White Collar" work. It is well known that all our schools were for long imparting one type of education aimed at securing academic qualifications. Even this

was for a select few. This was indeed a stumbling block to national progress. Nothing less than a mental and moral rehabilitation of the people was needed. The Donoughmore Commission granted adult franchise. This was followed by free education and central schools which, poorly planned as both were, opened educational opportunities to a vast mass of rural folk. As a concomitant to free education came swabasha as medium of instruction in the secondary schools. There was opposition from several quarters to this very progressive step. The A. C. U. T. that drew its strength from teachers in the assisted schools that generally stood for the status quo, spearheaded a ruthless campaign for swabasha and silenced the reactionary groups that wanted the continuance of English and were unwilling to overcome the psychological and technical difficulties in a change-over from a long established and strongly entrenched practice. The Union planked its faith, on the potency of a language to shape and stimulate a people's intellectual and spiritual life; and this language is nothing else than the mother tongue — not English nor any other language left to the choice of the parent. It is a language fundamental to the whole complex of the moral aspirations of a people and therefore it is Sinhala for the Sinhalese children and Tamil to the Tamil children.

If language can pave the way to communal harmony, it could be done not through English but through a policy of teaching Sinhalese to Tamil children and Tamil to Sinhalese children. The politics of the country that followed in the wake of independence has by a strange process of tragic irony made a mockery of the educational wisdom implicit in this most publicised resolution of the A. C. U. T. True that the corroding winds of political

change have blurred the significance for national education of this measure. But the Union retains its faith in the dictum that the most charming way of reaching a person's heart is to be able to speak his language possibly with a full appreciation of its nuances and undertones. Today there are other and more impelling demands for doing so with more rapid movements of populations — both Sinhalese and Tamils — all over the country.

By far the most pressing problem has been the reform of the curriculum. There was plenty of educational thinking on this vexed question and analysis of the complex situation for correct diagnosis and cure. Those who deplore the abstract, formal and unpractical nature of education in Ceylon are not offering a new diagnosis of our times. They are repeating a criticism which can be traced back certainly to the beginning of English rule and probably into Dutch times. School education, especially because it gave literacy in the language of an overlord, became a key to social mobility. Much of today's trouble regarding practical and vocational education has arisen from such early antecedents which can now be seen as social errors. Education has been used as a means of escape from a manual life pattern, and educational procedures of rural areas are patterned upon those of urban and metropolitan areas. Not many of the most able children are willing to follow practical kinds of education which are essential to the development of technology. Many who lack ability but enjoy prestige or economic power will follow academic courses for which they are unsuited. The social stratification of society, already dependent on caste, will be further emphasized by differential educational opportunity and the uniformity which fails to relate educational procedure to social needs.

Today we are face to face with the social results leading to a severe crisis of an educational policy which threatens every hope of increased production and jeopardises the proposed plans for increased technology in Ceylon. However, as a Union of teachers with a stake in the future of the country, it sorted the problems, by prolonged discussions and seminars and presented to the administrators proposals for reform. Attempts were seriously made to give practical and vocational subjects the attention they deserved. The need to ensure that practical education was treated in practical terms was pointed out. There was the unfortunate continuation of the formal approach whereas the need was for experimentation. Thirdly, it was essential to ensure that the most able pupils also received some kind of practical education, both in terms of vocational subjects and by a less academic approach to all other subjects in Arts and Science. Fourthly, the selective procedures adopted must be such as to allow some of the able to enter practical and vocational schools. Fifthly, the whole content of education must be reconsidered in terms of social needs.

It is an unfortunate fact that most of our secondary schools — even the new Government Central Schools in rural locations have taken full academic models and are obsessed with a single goal — University Entrance. Ceylon's economy has a rural basis and most of her pupils are in rural schools. Despite this the content of education is uniformly based upon curricular provisions which originate in the central authority and University Entrance.

The real need in regard to practical education is to further reorientate the curriculum of the secondary schools, and

not to continue to give an academic education to a majority while knowing that only a minority need it or can benefit from it, still less to press an urban pattern on a rural people. Despite much that has already been done a realistic attitude to secondary education, especially in rural areas could lay a foundation for practical education which could become an important element in socio-economic progress. Witness what has been going on in the "work schools" of Sweden, the area schools of Tasmania, the rural farm schools of Scotland and the secondary modern schools of England.

Secondary education in Ceylon today, despite its many good features, is making more and more people less willing and less able to do productive work, whether it be technical or rural. The obvious corrective, within the field of education is to ensure that secondary education should be widely available and should be related to social needs — in which the call for skill and ability in production is greater than that for "paper shufflers." Teachers' organisations must continue to study this complex phenomenon which may need complex treatment; and influence government to see the wisdom of their proposals for reform.

No body of people is in a better position to advise on educational theory and practice. And none can give more point and direction, none can better give precise and practical form to vague aspirations and feelings of goodwill than members of the teaching profession. Looking back we see a record worthy enough; and if we are wise enough and courageous enough to learn from past successes and failures we can face the future with confidence.

AT THE INTERNATIONAL FEDERATION OF FREE TEACHERS' UNIONS

R. Sivanesan

General Secretary N. U. T.

Last July I had the privilege of being in Berlin and Geneva as the representative of the National Union of Teachers, CEYLON on an invitation by the International Federation of Free Teachers' Unions. A Seminar on Social Education was held in Berlin and the General Council of the IFFTU met in Geneva.

Well, the NUT had applied for affiliation to the IFFTU and NUT was being invited to be present to receive the affiliation. The IFFTU perhaps many may not know, is an International Trade Secretariat, with its headquarters at Brussels. It was founded in 1928 by a group of European Teachers' Unions and today has expanded to cover membership in the five continents. It has close ties with the United Nations Educational, Scientific and Cultural Organisation, International Labour Organisation, and the International Confederation of Free Trade Unions. The IFFTU, it is well to note, played its part in the formulation of the ILO / UNESCO recommendations on the Status of Teachers, which today stands as a veritable charter of Teachers' Rights and Liberties. The IFFTU is an independent teachers' International to which National Teachers' Organizations are admitted. To Mr. Gurnam Singh, the President of the NUT, Malaysia who helped and encouraged us in the affiliation to IFFTU we owe a deep thanks.

I shall pass over lightly the Seminar in Berlin for five days in the quiet retreats

of the Youth Centre called Jagdschloss Glienicks. The day opened with talks on diverse aspects of Social Education — aims, methods and procedure and training of teachers — followed by rounds of discussions and reports on the Subject from different countries. Social Education was regarded as sine qua non for Peace, Solidarity, Social Justice and Freedom.

The General Council of the IFFTU met in the stately buildings of the ILO in Geneva and comprised delegates from five continents. Besides the representatives of the ILO, UNESCO and ICTU who came as either guests or observers we also had the representatives from the Postal, Telegraph Telephone International, The International Federation of Clerical and Commercial Workers, the International Metal Federation, the International Federation of Food and Allied Workers etc. They naturally brought greetings and messages from their respective organizations. Prof. H. Rodenstein, the President of the IFFTU chaired the meetings with dignity and decorum. He was relieved from time to time by the genial Vice-President, Mr. J. O'Meara of the United States. Participants at the conference could speak in any language they desired — English, French, German, Spanish, Finish — and the delegates sat with ear-phones on and turned to listen in any language that pleased them.

Mr. Andre Braconier, the General Secretary clinched the purpose of the

International when he declared in his report that it worked for the peaceful advent of a classless society and he went on to emphasise that it needed the combined strength of Teachers and Workers in all sectors to usher in this New World. Very succinctly he traced the liaison of the IFFTU with other international bodies and the regionalization of its activity in Europe, Latin America, the Far East and Africa.

Mr. Andre Braconier asserted in his report that in the present economic and social progress of the world the teacher acquired a social function. 'Penetration of the spirit exists through Trade Union thought', he declared. In the contest between the political authority and the public authority the teacher posed the third one of trade union power. It was clear that in the councils of the world today the IFFTU has won for itself an advisory status in the direction of human affairs.

There is no doubt that a dynamic change is coming over Teachers' Unions all over the world. It was evident that Teachers' Unions were growing militant everywhere and joining hands with workers in other sectors of employment in defence of their rights. Teachers everywhere seem faced with almost identical problems — large classes, inadequate supply of teachers, ever increasing burden of work, unequal scales of salary for men and women, lack of trade union facilities. It was quite a common place belief that if you improved the working conditions of teachers, you naturally improved the learning condition of students.

It was interesting to learn about the diverse tactics adopted by Trade Unions in their methods of Trade Union action. A strike action did not mean that the

full membership was being called upon for a stoppage of work. Teachers' Unions were willing to profit by their weakness too. The Executive decided to act in areas with a keen active membership that is prepared to launch out. Or the Executive decided to act in places where the impact of such action would be felt strongly. Unions also adopt the device of lightning strikes calling out their members in certain areas to strike on particular days. Trade Union action was preceded by a great deal of preparation — meetings were held, leaflets issued and the public sufficiently educated on the issues involved. If the need came Unions in other sectors were contacted — this situation did not generally arise as most teachers' unions were in a Trade Union Congress or some such body.

It is true to say that Teachers in some part of the world enjoyed a greater degree of Trade Union Rights and other facilities compared to their counterparts elsewhere. Teachers in England, Belgium, America, Malaysia and Equador have resorted to strike in pursuance of their demands. In America if Teachers followed a vacation or refresher course for a certain period they received additional remuneration by way of salary increases. Here again in this citadel of democracy Mr. David Selden, President of the American Federation of Teachers was sentenced to two months for defying a court order on the right of Teachers to strike. In France municipalities must provide houses for teachers or pay a housing allowance. In Panama women teachers enjoy maternity leave privileges three months before child birth and three months after it. In Paraguay Teachers could retire at full pension after 26 years of service, and the retirement age was 40 for women and 45 for men — that was because the span of life

expectancy was 54. In England the President of the NUT is released for full time Trade Union work for one year while similar advantages are allowed in France too. In Switzerland Teachers have had no difficulty regarding the right of consultation, they belong to the Public Services Union and don't even think it necessary to have the right to strike included in draft statutes. At the end of the sessions resolutions on Peace and the International Situation, on Womens' Rights and Workers Education, and on Education and the Status of the Teacher were adopted.

On my return journey, I dropped into London and seized the chance to visit the NUT Headquarters at Mabledon Place. The Publicity Officer Mr. John Clocher greeted me warmly and treated me, in addition to a nice lunch, to an impressive account of the history of the NUT. The NUT Headquarters with its splendid auditorium, conference rooms, exhibition halls, printing press and cafeteria strikes one with admiration.

The Teachers of England have by their recent strike been able to win for themselves enhanced scales of salaries and for their Union a place of recognition. To stand the strain of Trade Union action the NUT in England has built up a Sustentation Fund. The Union is today a member of the Trade Union Congress too. Their membership fees have been raised from £ 5 to £ 9 in 1971. The Union brings out two journals—The Teacher, a weekly issue sent to school

libraries and the NUT Newsheet, a monthly issue for 10 months sent out to individuals. It would be of interest to learn that equal pay for men and women teachers was a rather recent achievement in England. The NUT has a membership of 318,000 but its paid up membership of active practising teachers numbers 240,000. I must express my warm appreciation of Mr. Cliff Kendall of the Association of Teachers in Technical Institutions whom I met in Geneva, and who readily helped me in my visit to Mabledon Place.

There is no doubt that this trip abroad has been a most enthralling, enriching experience. And it would be sad indeed if we are not to profit by what we learn. It seems to me imperative that we set up a Permanent Secretariat, increase our strength and determine to have one single Union for all Teachers. It's time we threw ourselves more intimately into the national struggle to better our lives and set up a Trade Union Congress for workers in different sectors of employment. I also realised that if one carried a well-prepared questionnaire while attending such international gatherings a whole bag of useful information could be collected without much effort. Apart from its main purpose, such travel unfolds wide areas of knowledge and experience of immeasurable value. It is my earnest hope that many more would have this opportunity of taking part in such meetings and the governments would promote such programmes for national benefit.

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සභාපති.

යුනිවර්සිටි කොලීජියේ දුවිස භාෂාව පිළිබඳ කතිකාචාර්ය වරයකු ව සිටි දිවංගත ගුරු ප්‍රැන්සිස් කිංස්ලි කුමා, 19 වැනි ශත වසියේ දුවිස භාෂාව පිළිබඳ පැරණි පඨවරයකු වූ සී. ඩබ්ලිවු නාමෝදරම් පිල්ලේ මහතාගේ පුත්‍රයෙකි. වරක් දුවිස භාෂාව ඉගෙනීමට අවශ්‍ය වූ එක් තරුණයෙක්, කිංස්ලි මහතා හමුවට පැමිණි නමට දුවිස භාෂාව උගන්වන ලෙසත්, නමා ඊට සුදුසු පරිදි ගෙවීමට සුදානම් බවත් කියා සිටියේය. කරුණාකර හොඳ හිතීන් මෙනහිත් පිටවෙන්නැයි කිංස්ලි මහතා කරුණාත්විතව ඔහුට කීවේය. සී. ඩබ්ලිවු. නාමෝදරම් පිල්ලේගේ පුතා දුවිස භාෂාව වික්කේ යැයි අව ලාද ඇසීමට ඔහු අකමැති විය. කිංස්ලි මහතාට දුවිස භාෂාව විකිණීම සුදුසු දෙයක් නොවීය. මගේ ගුරු ජීවිතයේ ආරම්භක අවධියේදී අධ්‍යාපනය පිළිබඳ මගේ දර්ශනයද මීට තරමක් සමාන විය. ගුරු ශිෂ්‍ය සම්බන්ධය පිළිබඳ සම්ප්‍රදායයන් ගැන මා තුළ වමන්කාර ජනක හැනීම් තිබුණි. මේ නිසාත්, මා තරුණ සමුළුවේ උදෙසාගීමත් සාමාජිකයකු වීම නිසාත් මා තුළ ගුරු සංගම් වැඩ ගැන උනන්දු වක් නොවීය. මිතුරන් කීප දෙනෙකුගේ කීම පිට සාමාජිකයෙකු වුවත්, මා රැස් වීම වලට සහභාගි වූයේ කලාතුරකිනි පසු කලෙක උත්තර ප්‍රදේශයේ ගුරු සංගමයේ වාර්ෂික මහා සභා රැස්වීමකදී අධ්‍යාපනයේ ඇති දුෂ්ලතාවයන් ගැන සොයා බැලීමටත්, ඒවාට නිසි පිලියම් යෙදීම සඳහාත්, කොමිසමක් පත්කළ යුතු යැයි කියා යෝජනාවක් සම්මත කර ගැනීමට තිබුණි. මා එය ඉටුකිරීමෙන් පසුව මව් සංගමයේ විධායක කාරක සභාවට

තෝරාගනු ලැබ, විශ්‍රාම ගන්නා තෙක් එම පදවිය දැරුවෙමි. ආචාර්ය සී. ඩබ්ලිවු කන්නන්ගර මහතාගේ සභාපතිත්වයෙන් යුත් අධ්‍යාපන පිළිබඳ විශේෂ කොමිටි යක්පත් නිර්මමේ යෝජනාව නිසා සිදුවී යැයි සිතීමට හේතු ඇත. පාරිම පරික “ගුරු” කෙනෙකුගේ ක්‍රියාමාර්ගයට වෙනස් වූ ක්‍රියාවලියක් අනුගමනය කිරීමට නවක ගුරුවරයාට සිදුවී ඇති බව මට ඒත්තු ගොස් තිබුණි. ඒ වන විට කෙනෙකුගේ සමාජ තත්ත්වය හා ඔහුගෙන් සමාජයට වන සේවය ඇගයීම කෙරුණේ ඔහුගේ ආදායම, ආදුම, ඔහු පදිංචි වී සිටින නිවස, ඔහු පාවිච්චි කළ යාන වාහන හා ඔහු සාමාජිකත්වය දැරූ සමාජ ශාලා යනාදිය අනුවය. ගුරුවරයා මුදලට වහල් වැඩ කරන්නෙකු විය යුත්තෙකු නොවීය. එහෙත් යහපත් ගෘහාධිපතියකු වීමටත් සමාජය කෙරෙහි ක්‍රියාත්මක ලෙස බල පෑම සඳහාත්, ඔහුද තත්කාලීන සමාජ රටාවට අනුකූල විය යුතුය.

එවකට සමස්ථ ලංකා ගුරු සංගමයේ සටන්කාමී බවක් නොවීය, එය ශ්‍රමානි මානයෙන් විනිර්මුක්ත වුවත් රාශි භූත විමක් විය. එය සමස්ථ ලංකායෙහි කියාගත් නමුත්, එහි සාමාජිකත්වය ඉ ශ්‍රී සී මාධ්‍යයෙන් අධ්‍යාපනය දුන් ආධාර ලබන පාසැල් වල ගුරුන්ට සීමා විය. ඒ වනවිට වෘත්තීය සංගම් ව්‍යාපාරය ගැන සිතාමත් නොමැත. ස්වෘමී පක්ෂයත් සේවක පක්ෂයත්, එකම කුලයක විවිධ ශේණිවලට අයත් වූවෝ වූහ. එබැවින් සුහද ආකවිජා පැවැත්වීමට හැකිවිය මැති ඇමතිවරුන් හා දෙපාර්තමේන්තු

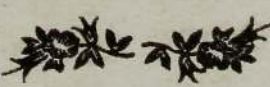
නිලධාරීන් හමුවී සම්මුඛ සාකච්ඡා පැවැත්වීම පිළිගත් ක්‍රමය විය. වරින් වර සංගමය වෘත්තීය සංගමයක් ලෙස ලියාපදිංචි කිරීමේ ප්‍රශ්නය ගැන සාකච්ඡා කළද, එ ගැන වැඩි උනන්දුවක් නොදැක්වූහ. සංගමයේ සාමාජිකත්වය මධ්‍යම පංතියෙන් සමන්විත විය. වෘත්තීය සංගම් තමනට නොතරම්වූ, සාමාන්‍ය ජනයාට පමණක් සීමිත වූවක් බව ඔවුහු සිතූහ.

මොලය වෙහෙසා වැඩ කළවුන් වශයෙන් ඔවුහු කය වෙහෙසා වැඩ කළවුනට වඩා පියවර කීපයක් ඉහළින් සිටියහ. තමනට වඩා පහත්, දහසිය මහත්සියෙන් ජීව නෝපාය කරගන්නවුන් සමග එක් වීම ඔවුන්ද ඔවුන්ගේ අපරදිග වැසිජන තාව මෙන් පිළිකුල් කළහ. එහෙත් සර්වජන වන්දා බලය, දහස් අධ්‍යාපනය ආදිය නිසා නර්ධන පංතිය තුලින් ඇතිවූ ආචාරධර්ම සමස්ථ ලංකා ගුරු සංගමය හෙ රෙහිද බලපෑවේය. තත්කාලීන සාමාජ සික, දේශපාලනමය හා ආර්ථික ක්‍රමයෙහි සමස්ථක කාණ්ඩයමකම මූලික අවශ්‍ය නා වයක් ලෙස වෘත්තීය සංගම් ව්‍යාපාරය පිළි ගැණින. මෙහිදී වෘත්තීය සංගම් ව්‍යාපාරයට විරුද්ධවදීන් සිටියේ ලංකා වෙ පමණක් නොවන බව පැහැදිලිවම ප්‍රකාශ කළයුතුය. ගුරු වෘත්තීය සංගම්තම අසිතිවාසිකම් දිනා ගැණීම සඳහා වැඩ වර්ජන ආදිය පවත්වා සටන්කාමී බවක් පෙන්නවන්නට වූයේ මැතිකදිය එහෙත් වෘත්තීය සංගම්,

එවකට ඔවුන්ගේ ඉලිලිම් ආදිය ප්‍රගතිය ලිබව සාමාන්‍යයෙන් නොපිළිගත් හා එබැවින් වෘත්තීය සංගමවලට තම සාමාජිකයින්ගේ අවශ්‍යතාවයන් සුහද සාකච්ඡා මගින් විසඳා දීමට හැකිවිය කාලය වෙනස් විය. වෘත්තීය සංගම් නියෝජිත පිරිසක් හමුවීම පවා ප්‍රතික්‍ෂේප කළ ආමතී වරය කුද-සිටියේය.

වෘත්තීය සංගම් අධ්‍යාපන හා ජීවි අඩංගු දෑ ගැනද සැලකිල්ලක් දක්වන්නට විය. සංසකරන සම්මේලන ප්‍රසිද්ධ රැස්වීම් හා දේශීය හා විදේශීය උගතුන්ගේ ප්‍රසිද්ධ දේශණ ආදිය නිතර පවත්වන්නටවිය. සෑම වාර්ෂික මහාසභා රැස්වීමකදීම පාහේ ආරාධිත අධ්‍යාපනඥයකුගේ හෝ ප්‍රසිද්ධ පුද්ගලයකුගේ දේශණයක් හෝ සංස්කරණ සම්මේලනයක් පැවැත්විය. වෘත්තීය සංගම්වල අවධානය යොමුවූ ප්‍රධාන කරුණක් වූයේ ශිෂ්‍යයාගේ මවිබසින් මූලධර්ම අවසානය දක්වා අධ්‍යාපනය දීමය.

මා විශ්‍රාම ගැනීමෙන් පසුව, ගුරු සංගම් හා මා අතර තිබූ සම්බන්ධය අඩු විය. එහෙයින් මැහදී ඇතිවී ඇති වෙනස්කම් හා සංවර්ධනයන් ගැන මා තුල හොඳ අවබෝධයක් නොමැත. ඉදහිට පැරැන්නෙකුගේ උපදෙස් ලබා ගැනීමට අවශ්‍යවූ පුද්ගලයකු මා හමුවී මගේ අදහස් උදහස් දැණ ගැනීමට පැමිණෙයි.



ගුරු වෘත්තිය හා ගුරුවරයා

ජාතික ගුරු සංගමයේ මානව ශාඛාවේ

ශාඛාවේ

සරත් තිලකරත්න, විසිනි

දැනට අවුරුදු 30/40 කට පෙරාතුව අපේ රටේ ගමක වැසිතිටියෙක් නම ගේ කොළ පැටියා ඉස්කෝලේ භාරදුන්නේ, ඉස්කෝලේ මහත්තයට බුලත් අතක් දීලා හිස පහන්කරගෙන, “අතේ මහත් මයෝ මගේ කොල්ලගේ ඇස්දෙක විකක් පාදලා දෙන්න” කියලා බොහොම ගෞරව වෘත්තිය ව. ඒ ගැමියාගේ ඒ වචන වලින්ම පැහැදිලි වෙනවා ගුරුවරයා හා ගුරු වෘත්තිය කෙරේ මෙරට සමාජයතුළ, තිබුණු ආකල්පය. එහෙත් මේ අවධියේ ගුරුවරයා හා ගුරු වෘත්තිය කෙරේ මෙරට සමාජයන් විශේෂයෙන්ම අපේ රටේ දේශපාලකයින් දක්වන ආකල්පය හුඟක්දුරට පිරිහිලා තිබෙනවා. මෙරට සියළු රජයේ සේවකයන් හා රජයේ සේවාවන් අතරින් ගුරුවරයා හා ගුරු වෘත්තිය තරම් සමාජයේ විචාරයටත්, දේශපාලකයන්ගේ අතකොළ බවටත් පත්වූ වෘත්තියක් නොමැති තරම්ය. මෙම අනාගත සම්පන්න තත්වයට ගුරු වෘත්තිය පිරිහීමට හේතුවූ කරුණු බොහොමයකි.

අධ්‍යාපනය යන්නෙන් කියවෙන අදහස පෙරට වඩා අද පුළුල්ව ඇතිබව පැහැදිලි සත්‍යයකි. “ටැලිගරන් එකක් කියවගන්නත්, ඉලක්කම් දෙකක් එකතු කර ගන්නටත්” කියලා කොල්ලව ඉස්කෝලට ඇතුළුකලේ එදා අධ්‍යාපනය පිළිබඳව තිබූ සීමිත පරමාර්ථයන් තිසාය. අධ්‍යාපනයේ පරමාර්ථය පිළිබඳව පැහැදිලි නිර්වචනයක් දීමට අපහසු තරමට අධ්‍යාපන පරමාර්ථ පුළුල්ය. එමෙන්ම පාසැලෙන් සිදුවියයුතු නැත්නම් පාසැලෙන් බලාපොරොත්තුවන සේවය පෙරට වඩා බොහෝ විශාලවී ඇත. අධ්‍යා

පනයෙන් පාසැලේන් ඇතිවූ මේ වෙනස් වීම් සමගම ගුරුවරයා හා ගුරු වෘත්තිය යෙදුන් අපේක්ෂිත සේවය ක්‍රමයෙන් විශාලවිය. කොටින්ම ගුරුවරයා සතු වගකීමත් යුතුකමත් පෙරටවඩා කිහිප ගුණයකින් විශාලවිය. මේ අන්දමින් වගකීම හා යුතුකම වශයෙන් ගුරු වෘත්තිය සතු කාර්යභාරයේ භාරදුරකය වැඩිවූ නමුත් ඊට සරිලන පරිදි මෙරට ගුරුවරයා හා ගුරු වෘත්තියට හිමිවියයුතු අයිතිවාසිකම් හා සම්භාවනීයකය නොලැබීය. මාගේ මේ ලිපියෙහි පරමාර්ථය වනුයේ ඒ උණනාවය ඇතිවීමට හේතුවූ ගැටළු, ප්‍රශ්න හා විෂමතා කිහිපයක් ගැන කරුණු සාකච්ඡා කිරීමය.

යම්කිසි සේවයක් තිබී පරිදි හා සංවර්ධනයක්වන කළහැකිකේ එම සේවය සඳහා ආශාවන්, කුශලතාවයන් තිබුණහොත් පමණි. සුක්කානමක්වත් අල්ලා නැති එකෙකුට රථයක් පදවන් නට කීම අනතුරු දායකය. එසේම ගුරු වෘත්තියට ආශා නැත්තෙකුට කුසලතා නැත්තේකුට ගුරු තණතුරක් සඳහා තෝරාගැනීම අධ්‍යාපනයේ උත්තරීතියට වඩා අවනතියට හේතුවකි. අපේ රටේ ගුරු වෘත්තිය සඳහා ගුරුවරයන් තෝරාගැනීමේ විධිමත් ක්‍රමයක් භාවිතා නොවීම ගුරු වෘත්තියේ පිරිහීමට හේතුවූ මුල් කරුණ වශයෙන් ඉදිරිපත් කළ හැකිය. දැනට ලංකාවේ ගුරුවරුන් තෝරාගැනීමේදී ප්‍රධාන සුදුසුකම වන්නේ අධ්‍යාපන සහතිකය පමණි. ඊට අමතරව පළාතේ මන්ත්‍රීවරයාගේ ලැයිස්තුවට නම ආතුළත්වීමද අනිවාර්යය. අධ්‍යාපන සහතිකයට වඩා ගුරුවෘත්තිය සඳහා අපේක්ෂකයන් තෝරා ගැනී

මේදී වෘත්තීය කුසලතාවය පරීක්ෂ කිරීමට විධිමත් ක්‍රියා පිළිවෙලක් අනුගමනය කිරීම ගුරු වෘත්තීයේ සම්භාවනීයත්වය රැක ගැනීමට ගතයුතු පළමුවන පියවරයි.

දෙවනුව අධ්‍යාපන පරිපාලනය ගැන සලකා බැලීමේදී ගුරුවරයා හා අධ්‍යාපන දෙපාර්තමේන්තුව අතර ඇති සම්බන්ධතාවය හුදෙක් සේවක සේව්‍ය තවත්සට පත්වී තිබීමද මෙරට ගුරු වෘත්තීයේ අගය අඩුවීමට හේතුවක්වී ඇත. දියුණු රටවල අධ්‍යාපන ක්‍ෂේත්‍රයෙහි පරිපාලනය හා සැකැස්ම කෙරේ ගුරුවරුන්ගේ සහභාගිත්වය අත්වහන්ස. විශේෂයෙන් විෂයමාලා සංවර්ධන කටයුතු, ශිෂ්‍ය විනය පිළිබඳ ප්‍රශ්ණ, ගුරුවැටුප් පිළිබඳ ප්‍රශ්ණ, ගුරු මාරු පිළිබඳ ප්‍රශ්ණ වලදී ගුරු වරුන්ගේ මැදිහත් වීම සාජ්ව බලපායි. එහෙත් මෙරට අධ්‍යාපන අමාත්‍යවරයාත් ඇතුළු නිලධාරී පිරිසකගේ ආධිපත්‍යයටතේ කෙරෙන පරිපාලන කටයුතු අසාර්ථකවීමට ප්‍රධාන හේතුවවනුයේ ගුරුවරයා එම කටයුතු වලට සම්බන්ධ නොවීමය.

මෙම තත්වය මගහරවා ගැනීමට නම් විශේෂයෙන් අධ්‍යාපන ක්‍ෂේත්‍රයේ සියළු පරිපාල කටයුතු වලට ගුරු සංගම්වල අතිවෘත්තී සම්බන්ධතාවය ඇතිකරගැනීම ප්‍රතිඵල දායක වියහැකි සාධකයකි. දැනට ගුරුමාරු ක්‍රමයේ ඇති අක්‍රමිකතාවයන්ද නැතහොත් කිසිම ක්‍රමයක් නැතිකමද මගහරවා ගැනීමද ගුරු සංගම්වල අතිවෘත්තී සම්බන්ධතාවය ඇති විය යුතුමය.

තුන්වනුව මෙරට ගුරුවරුන්ගේ වැටුප් විෂමතාප්‍රශ්නය ගැන අවධානය යොමුකළ යුතුය. ශිෂ්‍ය ගුරුවරයාගේ පටන් විශිෂ්ට ශ්‍රේණියේ විදුහල්පතිවරයා දක්වා මෙරට ගුරු පරපුර වැටුප් විෂමතාවය අනුව විවිධ ශ්‍රේණි රාශියකට බෙදීඇත. එකම පැසාලක එකම ගොඩ නැගිල්ලක සේවය කරන ගුරුවරුන් වැටුප් විෂමතාවය අනුව විවිධ ශ්‍රේණිවලට බෙදී සිටීම අධ්‍යාපන සංවර්ධනයට අනුකූලතාවයක් නොදක්වයි.

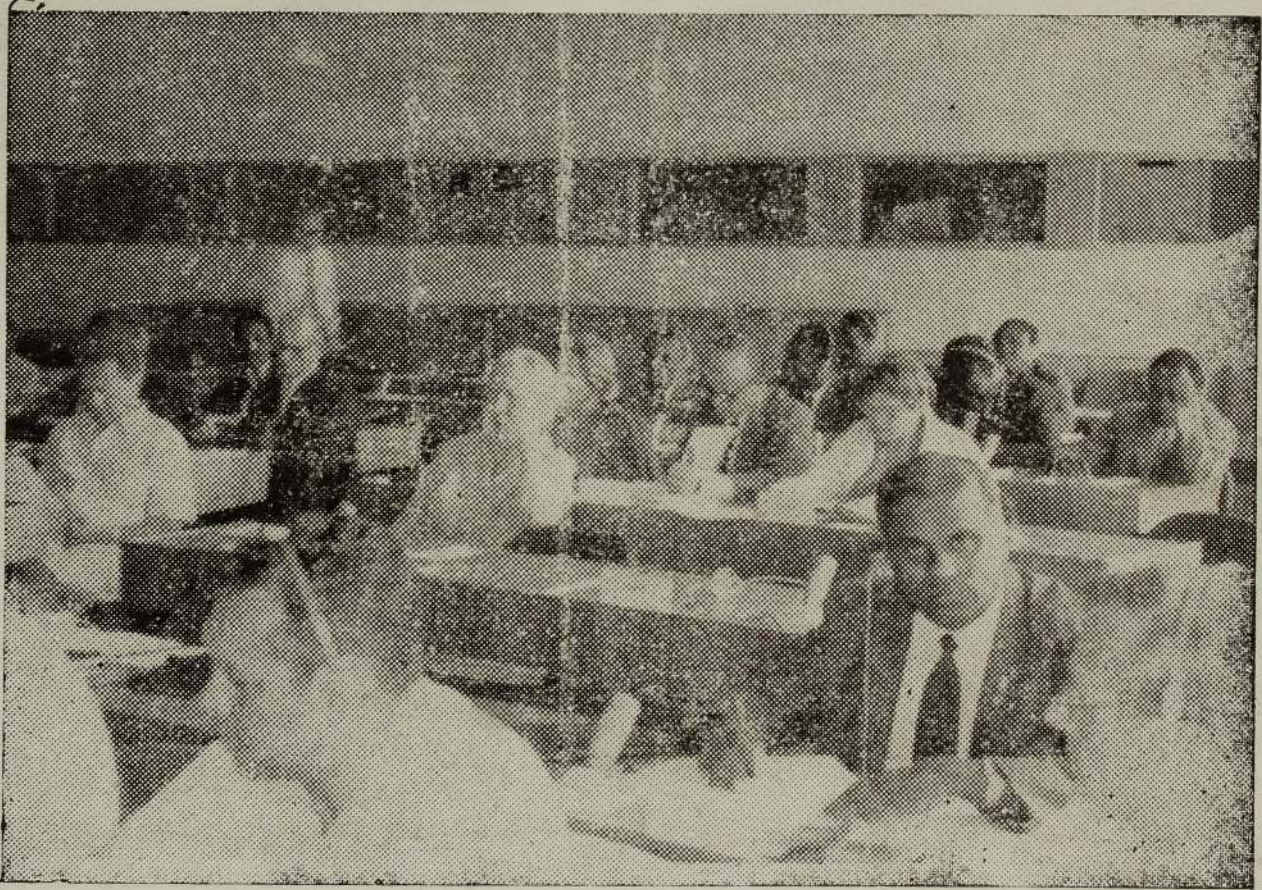
මේනිසා ගුරුවෘත්තීයේ අද පවතින මෙම වැටුප් පරතරය බොහෝදුරට අඩු කිරීමට කටයුතු කිරීම මෙරට ගුරු වෘත්තීය උසස් කිරීමට තුඩුදෙන විශේෂ කරුණක්වෙයි. තවද එකම සේවයක යෙදෙන පිරිසක් වශයෙන් ගුරු වෘත්තීයේ ඒකය තාවය තහවුරු කරගැනීමට මෙම පරතරය අඩුකළ යුතුය.

සිව්වනුව දක්ෂතා අනුව උසස්වීම් දීමේදී සිදුවන අක්‍රමිකතා මගහරවා ගැනීම ගුරුවරයෙකුට ආත්ම විශ්වාසයක් ඇතුව සිසු කුසලතාවයන් උපරිම අන්දමින් ක්‍රියාත්මක කිරීමට දිරි දෙන්නක්වේ. දැනට පාසැල් පරීක්ෂණවලදී ගුරුවරුන්ගේ වැඩ පිළිබඳව කෙරෙන තක්සේරුව පරීක්ෂකවරුන්ගේ පටු නිරීක්ෂණයට අනුව සිදුවේ. සමහරවිට හිතවත්කම් අනුව සමහරවිට ඉගැන්වීම නොව පාඩම් සටහන් හා වාර සටහන් අනුව, විභාග ප්‍රතිඵල අනුව සිදුකෙරෙන වැඩ තක්සේරුව ඝූෂිසේත් ප්‍රමාණවත් නොවේ. උසස් වීම් හා අගය කිරීම්වලදී විධිමත් ක්‍රමයක් අනුගමනය කොට අසාධාරණතා හා අක්‍රමිකතා මගහරවාගෙන ගුරුවරයාට සිය ශක්ති ප්‍රමාණයෙන් කුසලතා ප්‍රදර්ශනය කිරීමට ආත්ම විශ්වාසය ලබාදිය යුතුය.

පස්වනුව ගුරුවරුන්ට සිය අධ්‍යාපන තත්වය හා වෘත්තීය පුහුණුව වැඩි දියුණු කරගැනීමට ඇති අවස්ථාවන් පුළුල් කිරීම මෙරට ගුරුවරයාට ලබාදියයුතු ප්‍රබල අයිතිවාසිකමකි. රටක අධ්‍යාපන තත්වය දියුණුකර ගැනීමට නම් අධ්‍යාපන සේවයේ නියැලී සිටින්නවුන්ට සිය දැනුම හා පුහුණුව වැඩි දියුණුකර ගැනීමට රජයේ ආධාර ලැබියයුතුයි. අද ලංකාවේ ගුරු පුහුණුව සඳහා ඇති පහසුකම් ඉතාමත් සීමා සහිතය. එක් වර්ෂයක් තුලදී ගුරු විදුහලකට ඇතුළුවීමට වරප්‍රසාද ලැබෙන්නේද ඉතාමත් සුළු සංඛ්‍යාවකටය. එ පිරිසටද ක්‍රමානුකූල පුහුණුවක් ලැබීමට සැකසිනිවුව අද ගුරු විදුහල්වල කෙරෙන ගුරු පුහුණු ක්‍රමය විමසීමේදී පෙනේ. ගුරු විදුහලකින් හෝ විශ්ව විද්‍යාලයකින් හෝ පම

ණක් වෘත්තීය පුහුණුව ලබාගැනීම ප්‍රමා
 ණවත් විෂය නොහැකිය. දියුණු රටව
 ලට ගොස් එවැනි අධ්‍යාපන ක්‍රම පිරික්සා
 මෙරටට ගැලපෙන ක්‍රම පිළිබඳ පුහුණුව
 ලැබීමටද ගුරුවරුන්ට අවස්ථාව ලබාදිය
 යුතුය. දැනට විදේශ පුහුණු වක් ලැබී
 මට වැඩිකොටම වරප්‍රසාද ලැබෙන්නේ
 පැසිෆික් උගන්වන ගුරුවරුන්ට නොව
 අධ්‍යාපන දෙපාර්තමේන්තුවේ නිලධාරීන්
 ටය. මෙවැනි අවස්ථාවලදී ගුරු සංගම්
 වල අදහස විමසා සුදුස්සන් තේරීම කළ
 යනුය. එසේම ගුරුවරුන්ට සිය දැනුම
 දියුණුකර ගැනීමටද ඇති බාධක ඉවත්
 කළ යුතුය. අධ්‍යාපන නිවාඩුදීම, මුදල්
 ආධාර සැපීම මගින් දක්ෂතාවය හා
 ඕනෑකම ඇතිවියනට ආධාරකළහැකිය.

මෙරට අධ්‍යාපන සංවර්ධනයේදී
 ගුරු වරයා හා ගුරුවෘත්තීය කෙරේ
 පැවරී ඇති වගකීමත් යුතුකමත් සර්වප්‍ර
 කාරයෙන්ම ඉටුකිරීමට නම් ඉහත සාකච්ඡා
 ජාකරන ලද උගන්වනයන් මගහරවා
 ගැනීම නොපවාව කළයුතුය. ගුරුසේ
 වසේ වටිනාකමත් ගුරුවරයාගේ අයිති
 වාසිකමත් දේශපාලන වේදිකාවට පම
 ණක් සීමාකිරීම මේ සඳහා නොසැහේ
 සමාජවාදී ලංකාවක් බිහි කිරීමට කැමුර
 දෙන මෙවැනි යුගයක එ සඳහා පුරෝ
 ගාමී විසයුතු ගුරු පරපුර ආපස්සට
 නල්ලුකිරීම නොව ඔවුන් සතු අයිතිවා
 සිකම් නොපමාව ප්‍රදානයකොට සමාජ
 වාදී ගමන වේගවත් කරගැනීමට ඔවු
 න්ගේ ආධාරය ලබාගැනීම සමාජවාදී
 රජයක පරම යුතුකමක් බව අවසන් වග
 යෙන් සිහිපත් කිරීම මනවි.



Mr. R. Sivanesan, General Secretary, N. U. T. at the
 I. F. F. T. U. Conference in Geneva
 (In the foreground with tie)

සමස්ථ ලංකා ගුරු සංගමයේ සවිභි ජයන්තිය ජාතික ගුරු සංගමය

ගුරු වරයාට සහ අධ්‍යාපනයට කළ පණස් වසරක සේවය:-

එස්. මහේසන් - උප සභාපති - ජාතික ගුරු සංගමය.

1869 දී රජයේ අධ්‍යාපන දෙපාර්තමේන්තුව සංස්ථාපනය කිරීමෙන් අවුරුදු පණහකට පසුව, අධ්‍යාපනය පිළිබඳව ආදා පණතක් බිහිවුයේ.

1920 අංක 1 දරණ පණත නිසා ප්‍රාථමික අධ්‍යාපනයේ මුළු විෂයම ම බදු ගෙවන්නාට ගෙවීමට සිදුවිය. 1920 වර්ෂයේදී අධ්‍යාපනය සඳහා රජයට වැය කිරීමට සිදුවූයේ රු. 35, 369, 915, වූ සුළු මුදලකි.

මෙම ආදා පණත දෙපාර්තමේන්තු ප්‍රධානියාගේ කාර්යයන් විග්‍රහ කළ අතරම, ඔහුට සහාය වීම පිණිස, අධ්‍යාපන මන්ඩලයක් පිහිටුවීමටද අවස්ථාව සලසා තිබුණි. වැඩි වශයෙන් ව්‍යවස්ථා ("කෝඩ්") ලෙස හඳුන්වන රෙගුලාසි සංග්‍රහයන් සකස් කරන ලදී.

මේ රටේ ගුරුවරුන්ගේ ප්‍රථම ජාතික සංවිධානයක් වූ සමස්ථ ලංකා ජාතික ගුරු සංගමයේ බිහිවීමද 1920 වර්ෂයේදී සිදු ය. මෙම සංවිධානය බිහිවීමට පෙර ඇතිවූ සිද්ධීන් ඉතා රසවත්ය. ප්‍රථම ලෝක මහා සංග්‍රාමයෙන් අනතුරුව ඇතිවූ සාගතය හේතු කොට ගෙන ඇතිවූ නොයෙකුත් අග භිහකම් වලින් ගොඩ ඒම සඳහා දකුණු ප්‍රදේශයේ ගුරුවරු රජයෙන් ආධාර ඉල්ලා සිටියහ. එවකට අධ්‍යාපන අධ්‍යක්ෂව සීටී ආර්. බී. ඩෙන් හැම් මහතා විසින් එක් එක් පාසැලෙහි ආචාර්ය මණ්ඩලය අතරේ සම සමව බෙදා හැරීම සඳහා පාසැල් කළමනාකරුවන් වෙත විශේෂ සහන ආධාර දෙන ලෙස නියෝග කරන ලදී.

මාතර, නුවර කොළඹ හා යාපනය යන පළාත්වල ගුරුවරු තමනට ස්ථිර වැටුපක්, සහ විශ්‍රාම වැටුප් ක්‍රමයක් සකස් කරවා ගැනීම සඳහා හා පවි ක්‍රමයක් සකස් කිරීම සඳහා කොළඹ, නුවර සහ ගාල්ල යන පළාත්වල ගුරුවරුන්ගෙන් සමන්විත කොමිටියක් පත් කරන ලදී. එවකට අධ්‍යාපන අධ්‍යක්ෂ වරයකු ව සීටී අයි. ඩී. මැක් රොබින්සන් මහතාගේ සහාය පතින්වයෙන් යුත් මේ කමිටුව සති දෙකකට වර බැගින් රැස්විය.

මෙසේ කටයුතු කෙරී ගෙන් යන අතර 1920 ජූලි 10 දිනදී කොළඹ ගාල්ල යාපනය සහ මහනුවර යන පළාත්වල නියෝජිතයන් ආනන්ද විද්‍යාලයට රැස්ව සමස්ථ ලංකා ගුරු සංගමය පිහිටුවා ගත්ත. එම මධ්‍යම සභාවේ ද්විත්ව අර මුණු වූයේ "අධ්‍යාපනයෙහි වඩනයක් ඇති කිරීම හා ගුරු වෘත්තියෙහි අසීනි වාසිකම් ආරක්ෂා කර ගැනීමත්" ය. ස. ල. ගු. ස. පිහිටුවීමේ යෝජනාව සභාවට ඉදිරිපත් කරන ලද්දේ ටී. බී. ජසා මහතා විසිනි. කාලිදාස් නාග් මහතා විසින් එය ස්ථිර කරන ලදී. ප්‍රථම සභාපති වශයෙන් සී. ජී. ඩයස් මහතා ද ලේකම් වශයෙන් ජී. විරමන්ත්‍ර මහතාද සේවය කළහ.

1925 ගුරුවරුන්ගේ වැටුප් ක්‍රමයද 928 විශ්‍රාම වැටුප් නියෝගයද ස. ල. ගු. ස. මගින් මුල් වකවානුව තුළදී ලබා ගත් නාවූ විශිෂ්ඨ ජයග්‍රහණයක් වශයෙන් සැලකිය හැකිය. 1925 විශාම වැටුප් ක්‍රමය දීවලකම් සහ විෂමතා වලින් යුක්තවූ

වද “අනාගතයෙදී වඩාත් ත්‍යාගශීලී ලෙස සලකා බැලීමට ඉවහස් වන සාධාරණ පොරොන්දුවක්” වශයෙන් සලකන ලදී. අවාසනාවකට මෙන් 1930 දී ඇතිවූ ආර්ථික පරිහානිය හේතුකොටගෙන වැටුප් ක්‍රමයෙහි පිළිබඳ කිසියම් සලකා බැලීමකට අවස්ථාව නොලැබුණි. මේ වැටුප් ක්‍රමයෙහි වැදගත් කම රුදී ඇත්තේ රජයෙන් හා පාලිකයින්ගෙන් ලැබෙන දීමනා මත සියළුම උපකෘත පාසැල් වල ගුරුවරුන් වෙනුවෙන් අනුම වැටුප් ක්‍රමයක් දිවයින පුරා ක්‍රියාත්මක කිරීමට 1925 ඔක්තෝබර් සිට හැකිවීමය. මෙහි ප්‍රතිඵලය වූයේ පැමිණීම හා ප්‍රතිඵල මත දෙනු ලබන මෙතෙක් පැවති ආධාර ක්‍රමය විශ්‍රාම වැටුප් ක්‍රමයකට පරිවර්තනය කිරීමයි.

මුල් වරට ගුරුවරුන්ගේ විශ්‍රාම වැටුප් අරමුදල වෙනුවෙන් ඔවුන්ගේ වැටුපෙන් මුදල් අඩු කිරීම අරඹන ලද්දේ 1925 මාර්තු වලදීය. ගුරුවරුන් සඳහා වැන්දඹු සහ අනන් දරු අරමුදලක් ක්‍රියාත්මක වීමට 1.10.51 තෙක් කල් ගතවිය. එපම ක් නොව විශ්‍රාම වැටුප් දීමනා පිළිබඳ කරුණු අතින් ගුරුවරයාද රජයේ සෙසු පන්තිවල සේවකයන් හා සමානත්වයකට පත් කරන ලද්දේ 1.5.70 වැනි ඉතා මෑතක දීය. මේ කරුණු ගැන වේදනා සහගත සිතින් යුතුව වුවද සිහිපත් කිරීමේදී ස.ල.ගු.ස මගින් මුල් අවධියේදීම ලබා ගන්නා ලද එම විශිෂ්ඨ ජයග්‍රහණයේ වටිනාකම මැනවින් එන්නු යනවා ඇත. පොදුවේ ගුරු සංගතියත්, විශේෂයෙන් ස.ල.ගු.ස.-ජා. ගු. ස යට අයත් අපත් ස. ල. ගු ස බිහි කිරීමේහිලා පුරෝගාමීන් වුවත් ගෞරවාදර පූවිකව සිහිපත් කළ යුතුය. ස. ල. ගු. ස. යේ අනිවාර්ය නකා සී. පී. ඩයස්, සී. ඩී එ. අබේරත්න, ඒ. ජී. ප්‍රේසර් ඒ. එම්. කේ. කුමාරස්වාමි මී. ජී. ගුණරත්න, ජේ. එන්. ජිනේන්ද්‍ර දාස, ජේ. එන්. ලුබොවයික්, ජී. සී මෙන් සිස්, නෝවින්ස් සෙල්වදොරේ, සී. වි පෙ රෙසිරා, පී. විරමන්ති යන ගුරු භවතුන් ගෙන් උදාර සේවයක් සැලසින.

ස. ල. ගු. ස. ප්‍රති සංවිධානය කිරීම:
 වසර කිහිපයක් මුළුල්ලේම ස. ල. ගු. ස. ය සහ සමහර ප්‍රාදේශීය සංගම්ද අක්‍රිය ස්වභාවයෙන් පැවතුණි. 1914 දී පිහිටුවන ලද යාපනයේ ප්‍රාදේශීය සංගමය නිසැකයෙන්ම ලංකාවේ පැරණිම ගුරු සංගමය ලෙස සැලකිය හැකිය. එය අළුත් වි්‍යවස්ථාවක් සටෙන් 1930 දී උතුරු පළාතේ ගුරු සංගමය නමින් නැවත ප්‍රතිස්ථාපනය කරන ලදී. අළුත් ව්‍යවස්ථාවලියක් යටතේ සංස්ථාපනය කරන ලද ශාඛා හයකින් සමන්විතවූ උ. ප. ගු. ස. ය ල. ජා. ගු. ස. යේ ප්‍රධාන සංයුක්තයක් බවට පත්විය. 1919 දී අරඹන ලද දකුණු පළාතේ ගුරු සංගමයම මහනුවර ගුරු සංගමයත් සහ මඩක්ලපුවේ ගුරු සංගමයත් ස. ල. ගු. ස. සාමාජිකත්වය ලැබූගුරු සංගම් අතර කිහිපයකි. 1933 ජනවාරි මස සම්මත කරගත් නව ව්‍යවස්ථා මාලාව මගින් ස. ල. ගු. ස. යට නව ජීවයක් ලැබින. ගුරු වරුන්ගේ වැන්දඹු හා අනන්දරු අරමුදලක් පිහිටුවීමටත් එහි ස්ථාවරත්වය සහතික කිරීමටත් තීරන මත්වලයක් අවශ්‍ය තාවය උදෙසා එමගින් උද්ඝෝෂණය කරන ලදී. පාසැල් සඳහා වඩාත් යහපත් එමෙන්ම පුළුල් සෞඛ්‍ය සේවාවක් ඇතිකිරීම සඳහාද යෝජනා කර තිබේ.

අධ්‍යාපනික කටයුතු: සංවත්සරය සහාරුස්විම් වලදී සාමාන්‍යයෙන් ව්‍යාපාරික වැඩ පිළිවෙලට පුළුස්සා යොදාගනු ලැබූ අධ්‍යාපන සම්මන්ත්‍රණය අත්‍යවශ්‍ය අධ්‍යාපන ප්‍රකාශණයන් කෙරේ අවධානය යොමු කරවීමට උපකාරී විය. වාර්ෂික අධ්‍යාපන සතිය පවත්වන ලද්දේ මහජනතාව තුල අධ්‍යාපනය පිළිබඳ අවධානයන් ඇතිකරලීම සඳහාය. 1936 දී “ලාංකික ගුරුවරයා” නමින් නිල ප්‍රකාශණයන් ප්‍රථමවරට ප්‍රකාශයට පත් විය. 1937 පෙබරවාරියේ මඩක්ලපුවේ පැවැත්වූ ස. ල. ගු. ස. යේ සභාවාරයේදී අධ්‍යාපන කොමිෂමයක් ඉල්ලා යෝජනා වක් සම්මත කරගන්නා ලදී. සමහර විට ආචාර්ය සී. ඩබ්ලිව්. ඩබ්ලිව්.

කන්නන්ගර මහතාගේ සභාපතිත්වය යටතේ අධ්‍යාපනය පිළිබඳ විශේෂ කාරක සභාවක් පත් කරන්නට හේතු වූයේ මේ ආයතනයට පිලිතුරක් වශයෙන් විය හැකිය. දෙපාර්තමේන්තුව හා ස. ල. ගු. ස. ය අතර සුභද සම්බන්ධතාවයක් පැවැත්තේය. අධ්‍යාපන අධ්‍යක්ෂතුමා විසින් 1941. 3. 4 දින සංගමයේ විධායක නිලධාරියා වෙත යවන ලද ලිපියකින් ඒ බැව් වඩාත් පැහැදිලිවේ.

අධ්‍යාපන කුමන් විසින් පහත ප්‍රකාර ප්‍රතිචාරයක් දෙන ලදී. “කිසියම් විටෙක නව නිර්දේශ මාලාවක් හෝ දැනට ශාඛිකයේ පවතින නිර්දේශ මාලාවේ යම්කිසි සංසකරණයක් හෝ ඇති කිරීමට අදහස් කෙරේ නම් ඒ අවස්ථාවන්හිදී දෙපාර්තමේන්තුවෙන් ස. ල. ගු. ස. යේ උපදේශ ලබාගනු ඇත.

පස්වන ප්‍රාථමික මට්ටමේ සිට කට සූතු කිරීමේ හැකියාව ඇත්තේ ඉංග්‍රීසියට පමණක් බව වැඩි දෙනකු අවධාරණයෙන් සිතූ අවස්ථාවකදී ඉගැන්වීමේ මාධ්‍යය වශයෙන් මව් භාෂාව යොදා ගැනීම අරඹියා එම සංගමය මගින් බලවත් සටනක් ගෙන ගියේය. 1945 අගෝස්තු 20—24 දක්වා මහනුවරදී පවත්වන ලද රජන ජයන්ති සම්මන්ත්‍රණය සහ ප්‍රදර්ශනය වනාහි ස. ල. ගු. ස. සම්බන්ධ ඓතිහාසික සිතිවටනයකි.

සංගමයේ උන්නතිය නිසා වසර ගණනාවක් තිස්සේ ඇප තැපවී සේවය කළ කේ. නේසසියා මහතා සහ ඔහුගේ අනුගාමිකයින්ගේ මහත් පරිශ්‍රමයක් හේතුවෙන් රජන ජයන්ති අනුස්මරණය විශාල ජයග්‍රහණයක් වූයේය. එම සංගමය ගුරුවරයා සහ අධ්‍යාපනය පිළිබඳ ජාතික සංවිධානයක් නියෝජනය කරන ආයතනයක් වශයෙන් මහජනතාව හා රජය මගින් පිලිගන්නා ලදී. ඉන්පසු අධ්‍යාපන මණ්ඩලයද විභාග මණ්ඩලය හා විශ්ව විද්‍යාල සනාථන සභා වටද එම සංගමයේ නියෝජිතයන් පත් කැරිණ. 1944 දී උස්ස් පෙල විභාගය ආරම්භ

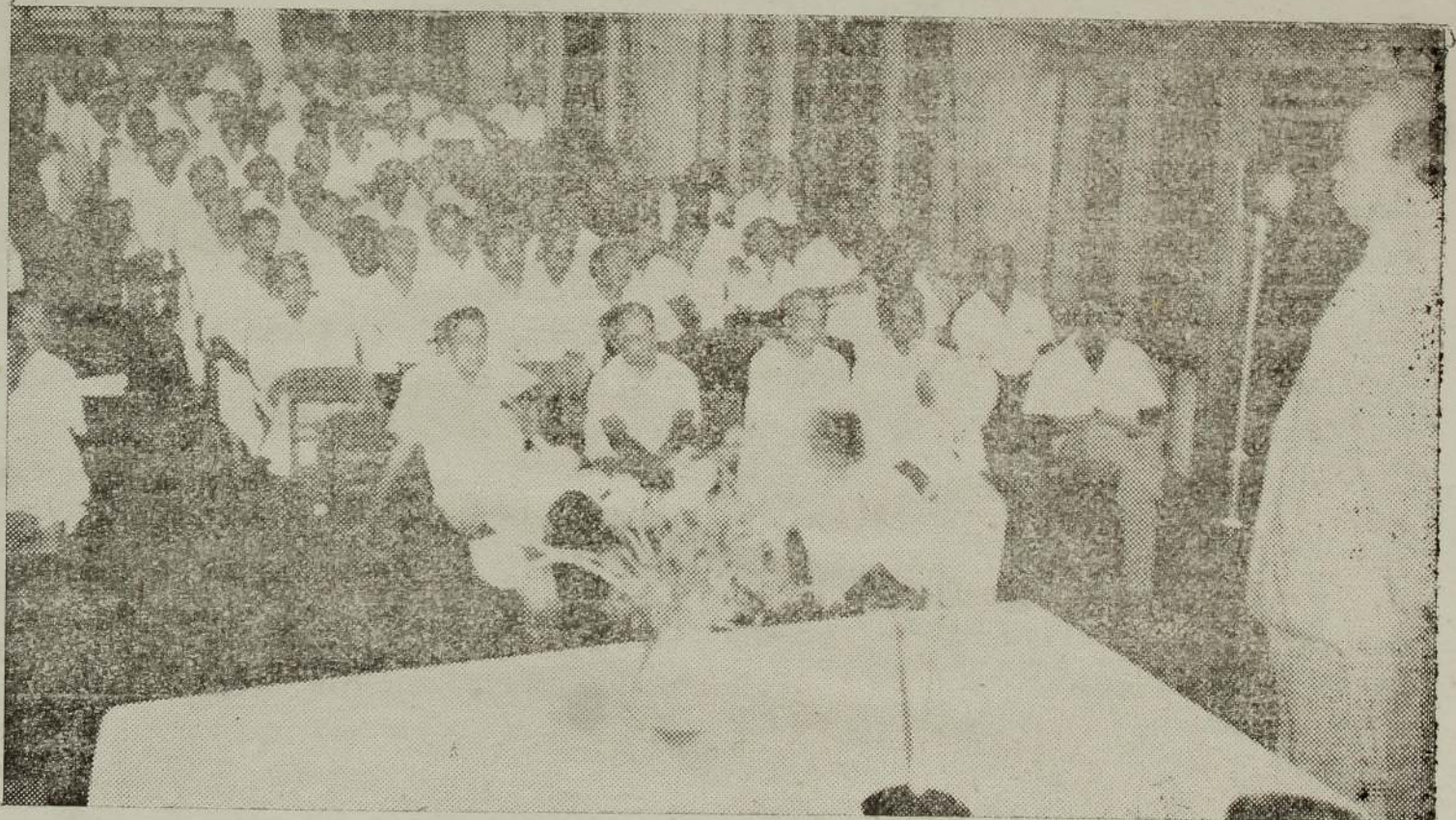
කිරීම හා පාඨශාලා ජ්‍යෙෂ්ඨ විභාගය ප්‍රති සංසෝධනය කිරීමද ස. ල. ගු. ස. මගින් කරුණු ඉදිරිපත් කිරීමේ ප්‍රතිඵලයක් වශයෙන් සිදුවූණු බව කීම අතිශයෝක්තියක් වශයෙන් නොවේ. ලෝකයේ විවිධ ප්‍රදේශයන්හිදී පවත්වන ලද අධ්‍යාපන සම්මන්ත්‍රණයන් හිදීද ලංකාව නියෝජනය වූයේ මේ සම්මන්ත්‍රණය මගිනි. මෙම සංගමය 1930 සැප්තැම්බරයේදී ගුරු වෘත්තිය පිළිබඳ ලෝක සංවිධානයේ සාමාජිකත්වය ලබා ගත්තාය.

වෘත්තීය සමිතියක් වෂයෙන් ලියාපදිංචි කිරීම : ස. ල. ගු. ස. යේ ආරම්භයේ පටන්ම දිසි ඉතිහාසයක් තුළ ඉල්ලීම්, උද්ඝෝෂණ, විරෝධතා රැස්වීම් පෙළපාලි ආදිය පැවති නමුත් ගුරු වෘත්තීය තුලට, වෘත්තීය සංගම් ය්වරූපය කාවැදීම සමහර සාමාජිකයින්ගේ රුචියට හේතුවනොවිය. දිගු කලක් තකී විනිකී මැද නිරාකරණය නොවී පැවති එම ප්‍රශ්ණය අන්තිමේදී සමඵයකට පත්ව තිනි උපදේශ උඩ 1954 දී එම සංගමය වෘත්තීය සංගමයක් ලෙස ලියා පදිංචි කිරීම සඳහා තිසි පියවර තබන ලදී එවකට ස. ල. ගු. ස. යේ සභාපති වූයේ හැන්සි පෙරිම්පනායගම් මහතාය.

පාසැල් රජයට පවරා ගැනීමේ ප්‍රති විපාක : රජය මගින් උපකෘත පාඨශාලා විශාල ගණන් රජයට පවරා ගැනීමේ සිද්ධිය නොයෙක් අයුරින් ස. ල. ගු. ස. ය කෙරෙහි ද බලපෑවේය. උපකෘත පාඨශාලා වල ගුරුවරුන් ගෙන්වැඩි කොට සික්ද මේ සංගමයෙන් නියෝජනය වූ අතර එම ගුරුවරුන්ගෙන් සමහරෙක් වැඩි කැමැත්තක් ඇතිවූයේ පෞද්ගලිකත්වය ඇරක්ෂා කරගැනීමටය. රජයේ අංශයන්හි සේවකයන් හා පෞද්ගලික අංශයෙහි සේවකයන් එකාබද්ධවූ වෘත්තීය සංගමයක් පැවැත්වීම වෘත්තීය සංගම් පණතට පටහැනි විය. ඒ නිසා ස. ල. ගු. ස. ට අයත්ව සිටි වැඩි පිරිසක් එකතු වී රජයේ ජාතික ගුරු සංගමය ලියා පදිංචි කළ අතර සේස්සෝ ජාතික ගුරු සංගමය (පෞද්ගලික) ට බැඳුනහ.

සම්මන්ත්‍රණය:- අපේ සංගමය මගින් දිවයින තුළ ඇති සෑම ගුරු සංගමයක් අතරම එක්සත් භාවයක් ඇතිකරලීම උදෙසා නියත ප්‍රතිපත්තිය කින් යුතු ක්‍රියා කලාපයක් අනුගමනය කර ඇත. ශ්‍රී ලංකා ජාතික ගුරු සංගමයේ, සමස්ථ ලංකා ද්‍රවිඪ ගුරු සංගමය හා සමස්ථ ලංකා රජයේ ද්‍රවිඪ ගුරු සංගමය ආදිය ඇතුලත් ප්‍රධාන ගුරු සංගම් නියෝජනය කෙරෙන ඒකාබද්ධ කමිටුවක් පිහිටුවීම මේ අරඹයා ගන්නා ලද එක් පියවරකි. එවක් පටන් ප්‍රධාන සංගම් අටක් නියෝජනය වූ එම සම්මන්ත්‍රණය මගින් සියළුම ගුරුවරුන්ගේ පොදු අරමුණු මුදුන් පමුණුවා ගැනීම

ටත්, වෘත්තීයේ නිසැලි යවන සෑම සාමාජිකයකුම අතර එක්සත් භාවයක් නගවුරු කිරීමටත් අප්‍රතිහිත බෞද්ධයන් යුතුව කටයුතු කර ඇත. රජය වෙත ඉල්ලීම් 12 න් ඉදිරිපත් කිරීමද වැටුප් කොමිසම ඉදිරියේ පොදු වැටුප් ක්‍රමයක් යෝජනා කිරීමද සහ ස්ථාන මාරුවීම් ක්‍රමයක් සකස් කිරීමද මේසම්මන්ත්‍රණය මගින් ලබන ලද විශිෂ්ඨ ජයග්‍රහණයන් තුනක් වශයෙන් සදහන් කලහැකිය. අප සංගමය මගින් දැනට කරගෙන යනු ලබන ප්‍රයෝජනවත් වැඩ පිළිවෙල ඉදිරියට එසේම පවත්වාගෙන යන අතර සමස්ථ ගුරු සංගතිය වෙනුවෙන් ජන සංගමයක ඇති වැදගත් කම අවබෝධ කරවීමට පියවර ගන්නවා ඇත.



Hon'ble Al Haj Dr. Badi-ud-din Mahmud, Minister of Education addressing the gathering at the ACUT — NUT Golden Jubilee Celebrations on 13th October 1970 at the St. Thomas' Preparatory School, Kollupitiya

பழங்கதை

எஸ். ஹண்டி பேரின்பநாயகம்

முன்னாள் தலைவர், அகில இலங்கை ஆசிரியர் சங்கம்

இலங்கைப் பல்கலைக் கழகக் கல்லூரியில் தமிழ் விரிவுரையாளராயிருந்த அழகசந்தரதேசிகர் (Rev. Francis Kingsbery) தமிழ் அறிஞர் சி. வை. தாமோதரம்பிள்ளையின் மகன். அவரிடம் ஒருவர் போய்த் தனக்குத் தமிழ் படிப்பிக்கும்படி கேட்டார். அப்படிப் படிப்பித்தால் நல்ல சம்பளம் தருவதாகவுஞ் சொன்னார். “ஓடும், ஓடும் இங்கு நிற்க வேண்டாம். தாமோதரம்பிள்ளையின் மகன் தமிழை விற்குன் என்ற வடு எனக்கு வேண்டாம். ஓடிப்போய்விடும்” என்று கூறி, தமிழை விலைக்கு வாங்கப் போனவரைத் துரத்திவிட்டார். அறிவு விலைக்கு விற்கும் பொருளல்ல என்பது அழகசந்தரனார் கருத்து. நானும் ஆசிரியத் தொழிலைத் தொடங்கிய காலத்தில் ஓரளவிற்கு இக்கருத்தையே கடைப்பிடித்தேன். ஆசிரிய சங்கங்கள் சம்பளத்திற்கே சண்டைபோடும் கூட்டங்களே என்று நான் கருதினேன். இவ்வகைப் போராட்டம் இத்தொழிலுக்குப் பொருத்தமற்றதென்று நான் எண்ணினேன். ஆகையால், நான் ஆசிரிய சங்கங்களிற் கரிசனை காட்டவில்லை. சிறிது சிறிதாக என் கருத்து மாறிற்று. குரு சிஷ்ய பாரம்பரியம் முன்னொருகாலத்திற்குப் பொருத்தமாய் இருந்திருக்கலாம். இன்றோ ஆட்சிப்பீடமே கல்விப்பொறுப்பை ஏற்றுத் திட்டங்கள் வகுத்துப் பள்ளிகள், பல்கலைக் கழகங்கள் போன்றவற்றை நிறுவியும், மக்கள் இறுக்கும் வரிப் பணத்தைக்கொண்டே இவற்றைப் பரிபாலிக்குங் காலம். சமூகத்தின் மனப்பான்மையும் குரு சிஷ்ய பாரம்பரியத்தில் இருந்ததுபோல் இல்லை. இன்று எதையும் விலைபேசி விற்கும்,

வாங்கும் காலம். மற்றத்துறைகளில் உழைக்கும் பேர்வழிகளைப் போலவே ஆசிரியரும் கூலிக்கு உழைப்போர் என்றே சமூகம் கருதுகிறது. ஒருவன் வாழும் வீடு, வைத்திருக்கும் மோட்டார் வண்டி, உடுக்கும் உடை, பெறும் கூலி போன்றவற்றைக்கொண்டே சமூகம் அனுடைய தகைமையை அளவிடுகிறது. ஆகையால், ஆசிரியரும் பழைய கொள்கைகளைக் கைவிட்டுப் போராட்டம், வேலை நிறுத்தம் போன்ற முறைகளைக் கையாள வேண்டிய காலம் வந்துவிட்டது என்று என் மனதிற்பட்டது. ஆனாலும், நான் ஆசிரியர் சங்கங்களில் அக்கறை கொள்ளவில்லை. பெயரளவில் உறுப்பினராய் இருந்ததைத் தவிரச் சங்க முயற்சிகளில் ஈடுபடவில்லை. வடமாகாண ஆசிரியர் சங்கக் கூட்டம் ஒன்றில் கல்வி விசாரணைக் குழு ஒன்று நிறுவப்பட வேண்டும் என்று ஒரு தீர்மானம் சமர்ப்பிக்கப்பட்டது. அதை நான் பிரேரிக்கவோ, ஆமோதிக்கவோ வேண்டும் என்று கட்டளை வந்தது. எந்த ஆண்டில் என்று நினைப்பில்லை, போனேன், பேசினேன், நிர்வாகக் குழுவிற்குத் தெரியப்பட்டேன். அன்று தொட்டு நான் ஆசிரியத் தொழிலில் இருந்து இளைப்பாறும் வரையும் நிர்வாகக் குழுவிருந்து தொண்டாற்றினேன். மேற்கூறிய தீர்மானத்தின் விளைவாகவே மந்திரி கன்னங்கராவின் தலைமையில் விசாரணை நடத்திய கல்விக் குழு நியமிக்கப்பட்டதென நம்ப இடமுண்டு.

அக்காலத்தில் இச்சங்கம் அகில இலங்கை ஆசிரியர் சங்கமென்று பேர் பூண்டிருந்தபோதும், ஆங்கில ஆசிரியரே

உறுப்பினராய் இருந்தனர். அதுவும் உதவி நன்கொடை பெற்ற பள்ளிகளின் ஆசிரியர்களே உறுப்பினர். சிங்கள ஆசிரியர்களோ, தமிழ் ஆசிரியரோ அரசாங்கப் பள்ளிகளின் ஆசிரியரோ இடம் பெறவில்லை. மந்திரிமாருடனோ, வித்தியாதிகாரியுடனோ பேச்சுவார்த்தை நடத்தியே நெருக்கடிகள் தீர்க்கப்பட்டன. மந்திரிமாரும் கல்வித் திணைக்களமும் நடுவுநிலை தாங்கியிருந்தன. பள்ளிகள் பெரும்பாலும் சமய நிறுவனங்களின் பொறுப்பிலிருந்தன. வேண்டிய பணம் பெரும்பாலும் அரசாங்கத்தாலேயே கொடுக்கப்பட்டது. மந்திரியோ, திணைக்களமோ செய்த தீர்ப்பை முகாமைக்காரர் எப்போதும் ஏற்கவில்லை. ஆனால், ஆசிரியர் சங்கம் தொடர்ந்து கிளர்ச்சி செய்து ஆசிரியருக்கு நிகழ்ந்த அநியாயங்களுக்குப் பெரும்பாலும் விமோசனம் பெற்றுக் கொடுத்தது. சங்கத்தில் இருந்தவர்கள் வெள்ளைச் சட்டைக்காரர்; (White collar workers) தொழிற் சங்கங்கள் வேலை நிறுத்தங்கள் போன்றவைகளில் ஈடுபடுதலை அவர்கள் விரும்பவில்லை. இவ்வகை முயற்சிகள் மூளையால் உழைப்போரின் பண்பாட்டிற்கு முரணானதென்று கருதப்பட்டது. வியர்வை சிந்தி உடம்பால் உழைப்போருக்கே இவை உரியன என்ற எண்ணம் அவர்கள் உள்ளத்தில் ஊறி இருந்தது. 1950 க்குப் பின்தான் இச்சங்கம் தொழிற் சங்கமாக மாற வேண்டும் என்ற கருத்து தலைதூக்கிற்று. தொழிற் சங்கமாய் உருபு பெறாதபோதிலும் இச்சங்கம் ஆசிரியருக்கு நெருக்கடிகள் ஏற்பட்டபோது அவற்றைத் தீர்த்தது. அப்போதைய சூழலில் இப்படியான செயல்கள் ஆற்

றக்கூடியதாயிருந்தது. காலத்தின் கோலம் மாற, சங்கத்தின் கோலமும் மாறிற்று. நான் தலைவராய் இருந்த காலத்திற்கு முன்னும் இவ்விடயம் ஆராயப்பட்டுப் பின்போடப்பட்டது. நான் தலைவராய் இருந்த ஆண்டிலும் (1955) இதைப்பற்றி நடவடிக்கை எடுக்கப்பட்டது. தொழிற் திணைக்கள உத்தியோகத்தருடன் பேச்சுவார்த்தை நடாத்தியதாக நினைப்புண்டு. அடுத்த ஆண்டிற் சங்கம் தொழிற் சங்கமாகப் பதிவு செய்யப்பட்டது.

ஆசிரியர்களுக்கு நிகழ்ந்த நெருக்கடிகளுக்குப் பரிகாரம் தேடுவதுடன் இச்சங்கம் நின்றவிடவில்லை. தாய்மொழி மூலமே கல்வியூட்டப்பட வேண்டுமென்றும் உண்மையைச் சங்கம் வலியுறுத்தி கிளர்ச்சி செய்தது. பாடப்புத்தகங்களை ஆராய்ந்து அவற்றில் உள்ள குறைகளை எடுத்துக்காட்டி வேண்டிய திருத்தங்கள் செய்யமுயன்றது.

ஆசிரியர் நெருக்கடியைத் தீர்ப்பது தான் சங்கத்தின் நோக்கமாய் இருக்கவில்லை. நாட்டின் கல்வித்துறையில் இருந்த குறைபாடுகளை நீக்குவதிலும் சங்கம் ஈடுபட்டது. கருத்தரங்குகள், சொற்பொழிவுகள், அறிக்கைகள் போன்றவற்றின் மூலம் இந்நோக்கம் நிறைவேற்றப்பட்டது. உள்ளூர், வெளியூர் அறிஞர் இங்கு நிகழ்ச்சிகளிற் கலந்தனர்.

இப்போதைய போக்கைப் பற்றி எனக்கு அதிகம் தெரியாது. ஆசிரிய சங்கங்களின் தொடர்பு எனக்கு அருகிவிட்டது. இடையிடையே தனியாட்கள் ஆலோசனை பெறுவதற்கு இக்கிழவனைக் காண்பதுண்டு.

ஐம்பதாண்டுகள் — ஒரு பீடுநடை

ந. சபாரத்தினம்

முன்னாள் தலைவர், அகில இலங்கை ஆசிரியர் சங்கம்

சென்ற ஐம்பதாண்டுகளின் இலங்கைக் கல்வி வரலாறு, வளர்ச்சிபெற்ற கல்வித் திட்டத்தின் கதையேயாகும். இத்தகைய கல்வித் திட்டமானது இயல்பாகவே மக்களின் தரத்தைக் கூட்டி, அவர்களினூடாகச் சமூக அமைப்பையும் சீர்திருத்தியுள்ளது. அது கைத்தொழில் உற்பத்தியைக் கூட்டி, லௌகிக ரீதியான செல்வத்தைப் பெருக்கவும் வல்லதாகும்; சமுதாயப் பணி செய்யும் உணர்வை வளர்க்கவும், அதனால் அரசியற் கோட்பாடுகளை ஆற்றலோடு செயற்படுத்தவும் இத்திட்டம் உதவும். இதனாலடைந்த வெற்றிகள் வரையறைக்குட்பட்ட சிலவே யாயினும் பொதுவில் இஃதோர் முன்னேற்றப் பீடுநடையேயாகும். அகில இலங்கை ஆசிரியர் சங்கம் தனது தொடர்ந்தேர்ச்சியான இயக்கங்கள் மூலம் காலத்துக்குக் காலம் மக்களின் ஆலோசனைகளுக்காகவும், செயற்பாட்டிற்காகவும் பொருத்தமான வினாக்கள் பலவற்றைக் கிளப்பி வந்துள்ளது. “கட்டாயக் கல்வியின் தொடர்முடிவாக எதிர் பார்க்கப்படும் கல்வி விதி எங்கே? தேசியக் கல்வித் திட்டத்தின் படிக்களையும், நோக்கங்களையும், விதங்களையுங் காட்டுந் திட்டம் உருவாகியுள்ளதா? பாடசாலைகளிலும், பல்கலைக் கழகங்களிலும் எந்தெந்த மொழிகளின் வாயிலாகக் கல்வி அளிக்கப்படும்? பாடசாலைப் பரீட்சைகள் எவ்வகையில் அமைய இருக்கின்றன? பொருத்தமான மாணவர்களைப் பொருத்தமான கல்விக்குத் திருப்பும் வகையாது? இவையாவிலும் முக்கியமான வினா — அரசினதும், பாடசாலை முகாமையினதும் நிதி பற்றிய கடமை என்ன, என்பதாகும். இந்நாட்டுக் கல்வி நிலை, வெவ்வேறு படித்தரங்களில்

அமைந்தமை, ஒழுங்கீனமான, குடியேற்ற நாட்டுக் கல்வியமைப்பால் விளைந்த விளைவேயாகும்; அதனோடு தனிப்பட்ட பயனை எதிர்நோக்குந் தன்மையும், அதற்கேற்ப அமைந்த மனோநிலையுமேயாகும். இத்தகைய நிலைகள் முன்னேற்றத்தை மிகக் கடினமாக்கிவிட்டன.

பலரின் ஒத்துழைப்பினாலும், பல திறப்பட்ட பிரயாசையினாலுமே, கல்விச் சீர்திருத்தம் நடைபெறல் இயலும். கல்வி சம்பந்தமான சமூகவியலிற் பெருமளவிற்கு ஆராய்ச்சியும், பரிசோதனைகளும் வேண்டப்படுகின்றன. யாவிற்கும் மேலாக, கல்வி நிலை கடமையுணர்வு படைத்த ஆசிரியர்களிலேயே தங்கியுள்ளது. இவ்வாசிரியர்களின் பொறுப்புணர்ச்சிக்கு உகந்தவகையிற் சமூகம் இவர்களைக் கணிக்கவும் வேண்டும். இவைகளைச் சீர்தூக்கிப் பார்க்கும்போது, எங்கள் பெறுபேறுகள் பயனற்றவை என்பதற்கில்லை. எனினும், பாதை நீண்டது, சரிவானது என்பதையும் நினைவிற்கொள்ளல் வேண்டும்.

எமது கருத்தைக் கவர்ந்து செயலாற்றத் தூண்டிய கல்வி சம்பந்தமான கொள்கைக் குரல்களில் முதன்மையானது, ‘வாழ்வுயர்வுக்கே கல்வி’ என்பதே. ஏனெனில், இது ஒரு சமுதாய நோக்குடையதாகும். இன்று நாடு ஒரு பொருளாதார நெருக்கடியை எதிர்நோக்கி நிற்பதால் இதற்குரிய காரணங்களோடு கல்வியைத் தொடர்புபடுத்திக் காண்பதே புத்திசாலித்தனமாகும். மக்களின் தொகை மிக வேகமாகக் கூடி வருகின்றது. நாட்டின் உற்பத்தித் திறன் இதற்கு நேர்நிற்க முடியாத நிலை

யில் உள்ளது; உள்நாட்டுத் தேவைக் கும் அதிகமாகப் பயன்படு பொருள்களை உற்பத்தி செய்யமுடியாத நிலையில் இலங்கையின் வாங்குந் திறன் பாதிக்கப்படுகின்றது. இவையாவிற்கும் மேலாகப் படித்த வாலிபர்களின் துரைத்தனத் தொழில் வேட்கையும் வேலையின்மையும் கூடி வருகின்றன.

இவ்வளவு காலமும் எங்கள் பாடசாலைகள் வெறும் போதனைக் கல்வியையே—செயலுடன் தொடர்புறக் கல்வியையே—ஊட்டி வந்திருக்கின்றன. இவையும் தெரிவு செய்யப்பட்ட ஒரு சிலர்க்கே கிடைத்தது. இது தேசிய முன்னேற்றத்திற்கு ஒரு தடைக்கல்லாகும். ஆக, உளமாற்றம் இன்று மிக அவசியமாகின்றது. டொனமூர் அரசியல் திட்டம் வயது வந்தோர்க்கு வாக்குரிமையளித்தது. தொடர்ந்து இலவசக் கல்வி, திட்டமிடாத வகையிலே கிராமப்புறக் குழந்தைகளுக்கு மகா வித்தியாலயங்களை ஏற்படுத்தி அவர்களுக்குக் கல்வி வாய்ப்பினைப் பெருமளவு தந்தது. இலவசக் கல்வியின் பின் விளைவாக உயர்தரப் பள்ளிகளில் தாய்மொழிக் கல்விக்கு வாய்ப்புக் கிடைத்தது. இந்த மிகு முற்போக்கு நிலைக்குப் பல திசைகளிலிருந்து எதிர்ப்புக்கள் ஏற்பட்டன. அகில இலங்கை ஆசிரியர் சங்கம், உதவி நன்கொடை பெற்ற பாடசாலை ஆசிரியர்களின் சக்தியை யெல்லாம் ஒன்று திரட்டி, துணிச்சலும், தீர்மானமானதுமான போராட்டம் ஒன்றினை நடாத்தி சுயபாஷைக் கல்விக்குச் சார்பான இயக்கத்தினை வலுப்படுத்தியதோடு, அதற்கெதிராக இயங்கிய எதிர்ச் சாராரின் ஆங்கிலந் தொடர்ந்திருக்க வேண்டுமென்ற எண்ணத்தையும், உளரீதியானதும், தொழில் நுட்பச் சார்பானதுமான கஷ்டங்களை மேற்கொள்ள விரும்பாத பாங்கினையும், முறியடித்தது. மக்களின் வாழ்வை உருவாக்கவும், உணர்வூட்டவுங்கூடிய சக்தி தாய்மொழிக்கு மட்டுந்தான் உண்டு என்ற கொள்கையில் நம்பிக்கையுள்ள அ. இ. ஆ. ச., பெற்றாரின்

விருப்பின்படி போதனமொழி அமைதலையும் தவிர்த்தது. மக்களின் அபிலாஷைகளை, அடையும் வழிக்கு அத்திவாரமாயுள்ளது மொழியாகையால், சிங்களக் குழந்தைகளுக்குச் சிங்களம், தமிழ்ப்பிள்ளைகளுக்குத் தமிழ் என்பதே சாலப் பொருந்துவதாகும்.

இன ஒற்றுமைக்கு மொழி வழிவகுக்கக்கூடுமானால், அது ஆங்கில மூலம் நடைபெறக்கூடிய காரியமன்று. தமிழ்க் குழந்தைகளுக்குச் சிங்களமும், சிங்களக் குழந்தைகளுக்குத் தமிழும் கற்பிக்கும் ஒரு நடைமுறையினால், மிகப் பகிரங்கமான இந்த அ. இ. ஆ. ச. பிரேரணையில் அடங்கியுள்ள அறிவுடைமையைச் சுதந்திரம் பெற்றகால அண்மையில் நிலவிய அரசியல் நிலையின் விபரீதப் போக்கு நகைப்பிற்கிடமாக்கியது. அக்கால அரசியல் மாற்றம் என்ற வீச்சுக் காற்றின் சுழற்சியானது தேசியக் கல்வியின் முக்கியத்துவத்தை மறைத்ததுண்மையே. ஆனால், ஒருவரின் உள்ளத்தைக் கவருவதற்கு உகந்த வழி, அவரின் தாய்மொழியை நயத்துடனும், உள்ளார்ந்த அழகு வெளிப்படும் வகையிலும் பேசுவதுதான் என்ற நம்பிக்கையை அ. இ. ஆ. சங்கம் இன்றும் உடைத்தாயிருக்கின்றது. இன்று சிங்கள தமிழ் மக்களின் இடப்பெயர்ச்சிகாரணமாக இது மிக அவசியமாகின்றது.

மிக முக்கிய பிரச்சினை பாடத் திட்ட மாற்றமே. இப்பிரச்சினையின் நிதானத்துக்கும், தீர்வுக்கும் வேண்டிய கல்விச் சிந்தனைகள் நடந்தேறின. இலங்கையின் நடைமுறைக்குச் சாத்தியமற்ற கல்வியின் போக்கைக் கண்டிப்பவர்கள் ஒரு புதுச் சிந்தனையைத் தருபவர்களாக இல்லை. அவர்களுடைய கருத்துக்கள் ஆங்கில ஆட்சித் தொடக்கத்துக்கோ, அன்றி ஒல்லாந்தர் காலத்தனவாகவோ காணப்படுகின்றன. ஆட்சியாளரின் மொழியறிவு தந்த பள்ளிப் படிப்பு சமூக இடப்பெயர்ச்சிக்கு ஏதுவாகியது. தொழிற் கல்வி, செயல்முறைக் கல்வி சம்பந்தமாக உள்ள இன்றைய தொல்லையெல்லாம் சமுதாய

யத் தவறுதல்களாக உள்ள பழையவற்றின் முன்னோடிகளே. உடல் உழைப்பிடமிருந்து விடுபட வாய்ப்புத் தரும் வகையிற் கல்வி கையாளப்பட்டது. நகரப்புறக் கல்வி முறையிலேயே கிராமாந்தரப் பகுதிகளிற் கல்வியூட்டப்பட்டது. பொறியியல் முன்னேற்றத்திற்கு அவசியமான செயல்முறைக் கல்வி பயில அவழியில் ஆற்றல் உள்ள பலர் விரும்புவதாயில்லை. ஆற்றல் அற்ற பலர், தமக்குள்ள மதிப்பையும், பொருளாதாரத்தையும் மட்டும் பக்கபலமாய்க் கொண்டு தமக்குப் பொருத்தமற்ற பல்கலைக் கழகக் கல்வியைப் பயில்கின்றனர். சாதியின் அடிப்படையில் தங்கியிருக்கும் சமுதாய நிலைகள், வேறுபட்ட கல்வி வாய்ப்பின் காரணங்களால் மேலும் வலுப்படுத்தப்படும்.

தொழிற்றுறை விரிவுக்குக் குந்தகம் விளைப்பதாகவும், உற்பத்திப் பெருக்கத்தைத் தடை செய்வதாகவும் இருக்கும் ஒரு கல்விக் கொள்கையை நாம் சமாளிக்க வேண்டியவர்களாகவும் இருக்கிறோம். எனினும், நாட்டின் எதிர்காலத்தைக் கருத்திற் கொண்டு பிரச்சினைகளைக் கருத்தரங்குகளிலும், உரையாடல்களிலும் ஆராய்ந்து ஆட்சியாளர்களிடம் மாற்றத்திற்குரிய பிரேரணைகளைச் சமர்ப்பித்தோம். செயல்முறை, தொழிற் கல்வி சம்பந்தமான பாடங்களில் அதிக கவனமெடுக்க வேண்டியன செய்யப்பட்டன. செயல்முறைக் கல்வி, செயல்முறைப் பிரகாரமே கற்பிக்கப்படல் வேண்டும் என்பது சுட்டிக்காட்டப்பட்டது. ஆய்வு முறையில் நடக்கவேண்டிய ஒன்று பழைய முறையில் தொடர்ந்து நடப்பது துர்ப்பாக்கியமே. மிகத்திறன் படைத்த மாணவர்களுக்கும், ஏதோ ஒருவகையான செயல்முறைக் கல்வி அளிக்கப்படல் வேண்டும். திறன் படைத்த மாணவர் சிலர் செயல்முறை, தொழில்முறைக் கல்லூரிகளிற் பயிலக்கூடியதாகத் தெரிவுநிசுழ்த்தப்படல் வேண்டும். இன்னும், கல்வியின் தரமும், சமுதாயத் தேவை

களுக்கு ஏற்றவகையிற் புனராய்வு நடாத்தப்படல் வேண்டும்.

எங்கள் உயர்நிலைப் பள்ளிகள் — நாட்டுப்புறங்களில் அமைந்துள்ள புதிய அரசினர் மகா வித்தியாலங்கள் கூட — பல்கலைக் கழகங்களில் நுழைவதையே கருத்தாகக் கொண்டு மயங்கி நிற்கின்றமை துரதிஷ்டமாகும். இலங்கைப் பொருளாதாரம் கிராமத்தின் அடிப்படையில் அமைந்தது. பெருந்தொகையான மாணவர்களும் கிராமப்புறத்தவர்களே. இப்படி இருந்தபோதிலும் பல்கலைக் கழக நுழைவை மையமாகக் கொண்டே எமது கல்வித்தரம் இயங்குகின்றது.

தொழின்முறைக் கல்விக்கு இன்று வேண்டப்படுவது புத்தூக்கம் அளிக்கப்பட்ட உயர்நிலைப் பள்ளிப் பாடத்திட்டங்களேயன்றி ஒரு சிறுபான்மையினர்க்கு வேண்டியதும், பயன்தரக்கூடியதுமான பல்கலைக் கழகக் கல்வியன்று. சமுதாயப் பொருளாதார முன்னேற்றத்திற்கு முக்கிய அம்சமாக அமையக்கூடிய, தொழில்முறைக் கல்விக்குச் சிறப்பாகக் கிராமப்புறப் பாடசாலைகளில் அத்திவாரமிடுவது பிரதானமாகும். சுவீடனில் உள்ள வேலைப் பாடசாலைகளிலும், ரஸ்மேனியாவில் உள்ள வட்டாரப் பாடசாலைகளிலும், ஸ்கொட்லாந்தில் உள்ள கிராமிய விவசாயப் பாடசாலைகளிலும், இங்கிலாந்திலுள்ள தற்கால உயர்நிலைப் பள்ளியிலும் இதற்கான சான்றுகளை நோக்குக.

இலங்கையின் இன்றைய உயர்தரக் கல்வியானது, கைத்தொழிலில் மேலும் மேலும் விருப்பமின்மையையே — அது தொழில் நுட்பத்துறையாயினும், கிராமிய உற்பத்தியாயினும் — உண்டாக்கி வருகின்றது. 'ஏட்டுச் சுரக்காய்'களை அதிக அளவில் உற்பத்தியாக்குவதிலும், சமூகத்தின் தேவையை யுணர்ந்து, கல்விப் பரப்பினுள்ளே அடங்கத்தக்கதும், திறனையும் ஆற்றலையும் பெருக்கத்தக்கது

மான உயர்தரக் கல்வி வழங்குதலே பொருத்தமான கல்வி முறையாகும். ஆசிரிய சங்கங்கள் சிக்கல் நிறைந்த இக் கல்வி முறைகளுக்குத் தீர்வு காணும் வழி வகைகளைத் தொடர்ந்து கற்று ஆவன செய்தல் வேண்டும். கல்வி முறைகள் பற்றியும், செயற்படுத்தும் வகைகள் பற்றியும் ஆலோசனைகள் வழங்க ஆசிரியர்களிலும் பார்க்கப் பொருத்தமானவர்கள் இலர். தெளிவற்ற நம்பிக்கைகளுக்கும், நன்னம்பிக்கை சார்ந்த உணர்வுகளுக்கு

மிடையே வழி காட்டவும், பொருத்தமானதும், செயற்படுத்த ஏற்றதுமான அறிவுரை வழங்கவும், ஆசிரியத் தொழில் புரிவோரிலும் சிறந்தோர் வேறிலர். இதற்கான ஆதாரங்கள் பல நாம் பின்னோக்கிப் பார்க்கையிற் பல கிடைக்கின்றன. கடந்தகால வெற்றி தோல்விகளிலிருந்து பாடங்கற்குந் துணியும், புத்திசாலித்தனமும் எமக்குப் போதிய அளவு இருக்குமாயின், எதிர்காலத்தைத் தன்னம்பிக்கையோடு நோக்குதலும் எமக்கு இயல்வதே.

அகில இலங்கை ஆசிரியர் சங்க — தேசிய ஆசிரியர் சங்க பொன்விழா

ஐம்பது ஆண்டு காலமாக ஆசிரியருக்கும் கல்விச் சேவைக்கும் ஆற்றிய அரும்பணி

சு. மகேசன்

உப தலைவர், தேசிய ஆசிரியர் சங்கம்

அரசாங்கத்தில் கல்விப் பகுதி 1869-ம் ஆண்டில் அமைக்கப்பட்ட போதிலும், ஐம்பது ஆண்டுகள் கழிந்த பின்னரே கல்வி சம்பந்தமான ஒரு பிரதான சட்டம் நிறைவேறியது. சட்டசபையினால் 1920-ல் அங்கீகரிக்கப்பட்ட இச்சட்டத்தின் பிரகாரம் இலங்கையின் ஆரம்பக் கல்வியின் முழுப்பொறுப்பையும் அரசாங்கம் தானே ஏற்றுக்கொண்டது. அவ்வாண்டு கல்விச் சேவையில் அரசாங்கம் ரூபா 33,69,915 மாத்திரமே செலவு செய்தது. இச்சட்டம் வித்தியாதிபதியின் கடமைகளை வரையறுப்பதுடன் அவருக்கு ஆலோசனை கூறுவதற்கு ஒரு கல்விச் சேவையை ஏற்படுத்துவதற்கும் இடமளித்தது.

1920-ம் ஆண்டில் அகில இலங்கை ஆசிரியர் சங்கம் ஸ்தாபிக்கப்பட்டது. இதுவே முதல்முதல் இந்தாட்டின் தேசிய

ரீதியில் தோன்றிய ஆசிரிய சங்கமாகும். இதனை அமைப்பதற்கு முன்னர் சில சம்பவங்கள் நிகழ்ந்துள்ளன. முதலாம் உலக மகாயுத்தத்திற்குப் பின்னர் அத்தியாவசியமான சில பொருட்களின் குறைவினால் ஏற்பட்ட கஷ்டங்களை நிவர்த்தி செய்வதற்கு நிவாரணம் வழங்கும்படி அரசாங்கத்தை தென் மாகாணத்திலுள்ள ஆசிரியர் வேண்டிக்கொண்டனர். அப்பொழுது வித்தியாதிபதியாகக் கடமையாற்றிய திரு. இ. பி. டென்காம் அவர்கள் ஆசிரியர்களுக்குச் சமமாகப் பங்கீடு செய்து கொடுக்கும்படி எல்லா உதவி நன்கொடை பெற்ற பாடசாலைகளின் முகாமையாளருக்கும் ஒரு விசேட நிவாரண நன்கொடையை வழங்கும்படி கட்டளையிட்டார்.

மாத்தறை, கொழும்பு, கண்டி, யாழ்ப்பாணம் முதலிய இடங்களிலுள்ள

ஆசிரியர்கள் ஒரு திட்டவட்டமான சம்பளத் திட்டத்தையும், ஓய்வு வேதனத்தையும் கோருவதற்கு உற்சாகமேற்பட்டது. கொழும்பு, கண்டி, காலி ஆகிய மூன்று இடங்களிலும் கடமையாற்றிய ஆசிரியர்களின் பிரதிநிதிகளைக் கொண்ட ஒரு சபை சம்பளத் திட்டத்தை வகுப்பதற்கு நியமிக்கப்பட்டது. அப்பொழுது உதவி வித்தியாதிபதியாகக் கடமையாற்றிய திரு. எல். கி. டி. ரொபிசன் அவர்களின் தலைமையில் இச்சபை இரு வாரங்களுக்கு ஒரு முறை கூடியது.

சம்பள விடயமாக நியமிக்கப்பட்ட சபை தனது கருமங்களை ஆற்றிக்கொண்டிருக்கும்வேளையில் கொழும்பு, காலி, யாழ்ப்பாணம், கண்டி ஆகிய இடங்களிலிருந்து வந்த ஆசிரியப் பிரதிநிதிகள் அகில இலங்கை ஆசிரியர் சங்கத்தை அமைக்கும் நோக்குடன் 1920-ம் ஆண்டு ஜூலை மாதம் 10-ம் திகதி ஆனந்தாக் கல்லூரியில் குழுமினர். கல்விச் சேவையின் முன்னேற்றத்திற்கு உழைப்பதும் ஆசிரியரின் நல உரிமைகளைப் பாதுகாப்பதுமே இம் மத்திய தாபனத்தின் அடிப்படை நோக்கங்களாக அமைந்தன. அகில இலங்கை ஆசிரியர் சங்கத்தை அமைக்க வேண்டுமென்ற பிரேரணையைத் திரு. ரி. பி. ஜெயா முன்மொழியத் திரு. காலிதாஸ்நாக் வழிமொழிந்தார். திரு. சி. பி. டயஸ் இச்சங்கத்தின் முதல் தலைவராகவும் திரு. ஜி. வீரமந்திரி பொதுச் செயலாளராகவும் தெரிவு செய்யப்பட்டனர்.

அகில இலங்கை ஆசிரியர் சங்கம் தனது ஆரம்பகாலத்தில் இரு பெரும் வெற்றிகளை ஈட்டியது. 1925-ம் ஆண்டில் ஆசிரியர் சம்பளத் திட்டத்தை வழங்கியதுடன் 1928-ல் ஓய்வு வேதனச் சட்டத்தையும் அரசாங்கம் நிறைவேற்றியது. இச் சம்பளத் திட்டம் நியாயமான முதற்படியாகக் கருதப்பட்டது. 1930-ல் ஏற்பட்ட பொருளாதார நெருக்கடி இச் சம்பளத் திட்டத்தைப் புனராலோசனை செய்வதற்குப் பெருந்தடை

யாக இருந்தது. ஒக்டோபர் மாதம் 1925-ம் ஆண்டு தொடக்கம் இந்நாட்டில் உதவி நன்கொடை பெற்ற பாடசாலைகளில் கடமையாற்றிய எல்லா ஆசிரியர்களும் ஒரு குறைந்தபட்ச சம்பளத்தைப் பெறக்கூடியதாயிருந்தது. ஆசிரியர்களின் சம்பளங்களை முகாமையாளரும் அரசாங்கமும் சேர்ந்து வழங்க வேண்டுமென்று விதிக்கப்பட்டது. மாணவருடைய வரவுடன் பரீட்சைகளில் அவ்வப்பாடசாலை மாணவர் அடைந்த பெறுபேறுகளின் அடிப்படையில் உதவி நன்கொடை வழங்கும் முறைக்குப் பதிலாக ஆசிரியர்களின் சம்பளத்திற்கு அரசாங்கம் உதவி நன்கொடை செய்யும் முறை ஏற்படுத்தப்பட்டது. 1928-ம் ஆண்டு மார்ச் மாதம் ஆசிரிய ஓய்வு வேதன நிதி ஆரம்பிக்கப்பட்டது. ஆசிரியரின் விதவை அனாதை ஓய்வு வேதன நிதி 1-10-51 தொடக்கம் ஆரம்பமான தென்பதையும் ஓய்வு வேதன நிதிக்குக் கட்டணம் செலுத்தும் விடயத்தில் மற்றும் அரசாங்க ஊழியரைப் போல் 1-5-70 தொடக்கமே ஆசிரியருக்குச் சமத்துவம் வழங்கப்பட்டதென்பதையும் அறியும்பொழுது எங்கள் சங்கம் அடைந்த வெற்றிகளின் முக்கியத்துவத்தை உணராமல் இருக்க முடியாது. அகில இலங்கை ஆசிரியர் சங்கத்திற்கும் கல்விச் சேவைக்கும், அரும்பணிகளைப் புரிந்த பெரியோரின் நினைவு எங்கள் உள்ளங்களில் நன்கு பதிந்திருக்க வேண்டும். திரு. ஜி. பி. டயஸ், திரு. ஜி. டி. ஏ. அபயரத்னா, திரு. ஏ. ஜி. பிறேசர், திரு. ஏ. எம். கே. குமாரசாமி, திரு. ஓ. பி. குணரத்தினா, திரு. ரி. என். ஜிணேந்திரதாஸ், திரு. ரி. இ. வாடோவைக், திரு. ஜி. சி. மென்டிஸ், திரு. நெவின்ஸ் செல்லத்துரை, திரு. சி. வி. பெரேரா, திரு. ஜி. வீரமந்திரி, திரு. ஏ. எம். ஏ. அசீஸ், திரு. ஹண்டி பேரின்பநாயகம், திரு. கே. நேசையா, திரு. ஏ. இ. தம்பர் ஆகியோரின் சேவைகளை மதிப்பிட முடியாது.

சங்கத்தின் புனரமைப்பு

அகில இலங்கை ஆசிரியர் சங்கமும் சில கிளைச் சங்கங்களும் சில ஆண்டுகள் முறையாக இயங்கவில்லை. இலங்கையில் 1914-ல் தோன்றிய மிகப் பழைய மாகாணங்களாகிய யாழ்ப்பாண ஆசிரியர் சங்கம் 1930-ல் வட மாகாண ஆசிரியர் சங்கமாகப் புனரமைக்கப்பட்டது. ஒரு புதிய யாப்பின் அடிப்படையின் ஆறு கிளைச் சங்கங்களை உள்ளடக்கிய இச் சங்கம் அ. இ. ஆ. சங்கத்தின் ஒரு பிரதான அங்கமாகத் திகழ்ந்தது. 1918-ல் அமைக்கப்பட்ட தென்மாகாண ஆசிரியர் சங்கமும், 1920-ல் தாபிக்கப்பட்ட கொழும்பு ஆசிரியர் சங்கமும், கண்டி, மட்டக்களப்பு வேறு பகுதி ஆசிரியர் சங்கமும் அ. இ. ஆ. சங்கத்துடன் இணைந்தன. ஜனவரி 1933-ல் புதிய யாப்பு அங்கீகரிக்கப்பட்டு, அ. இ. ஆ. சங்கம் புத்துயிர் பெற்று வீறுடன் கருமமாற்றத் தொடங்கியது. ஆசிரியர்களுக்கு விதவை அனாதை ஓய்வு வேதனநிதி ஆரம்பிக்க வேண்டுமென்றும், பாதுகாப்பளிப்பதற்கு ஒரு தீர்ப்பளிக்கும் சபை அமைக்கப்படவேண்டுமென்றும், ஒரு சிறந்த பாடசாலை சுகாதார சேவை அரசாங்கத்தினால் நடாத்தப்படவேண்டுமென்றும் சங்கம் வாதாடியது. கல்விப் பகுதிக்கும் அ. இ. ஆ. சங்கத்திற்குமிடையில் இக் காலத்தில் நிலவிய நல்லெண்ணத்திற்கும், உதவிக்கும் கல்வி வித்தியா திகாரி சங்க நிர்வாகத்திற்கு 3-4-1941-ல் எழுதிய கடிதத்தில் கொடுத்த வாக்குறுதி ஓர் எடுத்துகாட்டாக இருக்கிறது. எப்பொழுதாவது ஒரு புதிய பாடத்திட்டத்தை உருவாக்கவல்லது நடைமுறையில் பாடத்திட்டங்களில் மாற்றங்களை ஏற்படுத்த உத்தேசிக்கும் பொழுது கல்விப் பகுதி அ. இ. ஆ. சங்கத்தைக் கலந்தாலோசிக்கும்.

கல்வி சம்பந்தமான பணி

வருடாந்தக் கூட்டங்கள் நடக்கும் போது நடத்தப்படும் கல்வி மகாநாடு

பிரதான கல்வி விடயங்களிற் கவனஞ் செலுத்த வாய்ப்பளித்தன. பொது மக்களைக் கல்விச் சேவையிற் கவனமெடுக்கச் செய்யும் நோக்குடன் கல்வி வாரம் வருடந்தோறும் கொண்டாடப்பட்டு வந்தது. 1934-ல் முதன் முதல் சங்கத்தின் “இலங்கை ஆசிரியர்” என்ற வெளியீடு பிரசுரிக்கப்பட்டது. 1937-ல் மட்டக்களப்பிற் கூடிய மாகாணத்தில் ஒரு கல்வி விசாரணைச் சபையை அரசாங்கம் நியமிக்க வேண்டுமென்று தீர்மானம் நிறைவேற்றப்பட்டது. இதன் விளைவாகத்தான் கலாநிதி கன்னங்கரா அவர்களின் தலைமையில் கல்வியைப்பற்றி விசாரணைசெய்யப் பொறுக்குச் சபை நியமிக்கப்பட்டதென்று நம்புவதற்கு இடமுண்டு. ஆங்கிலம் மாத்திரம் ஆரம்ப வகுப்புகளுக்கு மேற்பட்ட வகுப்புகளிற் போதனா மொழியாகத் தொடர்ந்திருக்க முடியுமென்று பலர் கருதிய காலத்தில், தாய்மொழிமூலம் கல்வி புகட்டப்பட வேண்டுமென்று இச் சங்கம் ஒரு பலமான இயக்கத்தை உருவாக்கியது.

1945-ம் ஆண்டு ஆகஸ்ட் 20 தொடக்கம் 24 வரை கண்டி நகரிற் கொண்டாடப்பட்ட வெள்ளிவிழாவின்போது சங்கம் ஒரு பிரதான கட்டத்தை அடைந்தது. இவ்விழாவை வெற்றிகரமாகக் கொண்டாடி முடிப்பதற்கு அவ்வாண்டில் இச் சங்கத்தில் தலைவராகக் கடமையாற்றியதுடன் பல ஆண்டு காலமாகத் தனது சேவையில், நேரத்தையும் சங்கத்தின் நலனுக்காக அர்ப்பணித்த திரு கே. நேசையாவும் அவருடைய நண்பர்களும் காரணமாகவிருந்தனர். கல்வியைப் பற்றியும், ஆசிரியரைப் பற்றியும், பூரண தத்துவத்துடன் பேசக்கூடிய பிரதிநிதித்துவம் உடைய சங்கம் இதுவெனப் பொதுமக்களாலும், அரசாங்கத்தினாலும் ஏற்றுக்கொள்ளப்பட்டது. கல்விச் சபை, பரீட்சைச் சபை, பல்கலைக்கழகமன்றம் முதலிய சபைகளிற் சங்கத்தின் பிரதிநிதிகள் அங்கம் வகித்தனர். உயர்தராதரப் பத்திரப், (எச். எஸ். சி.) பரீட்சை ஆரம்பிக்கப்பட்டதும் சி. த. ப. பரீட்சை

யில் 1944-ல் ஏற்பட்ட திருத்தங்களும் எங்கள் சங்கத்தின் முயற்சியினால்தான் என்ற கூற்று மிகையாகாது.

உலகின் பல பாகங்களில் நிகழ்ந்த சர்வதேசக் கல்வி மாநாடுகளில் இச் சங்கத்தின் பிரதிநிதிகள் கலந்துகொண்டனர். 1950-ம் ஆண்டில் ஆசிரியச் சேவையில் சர்வதேச தாபனத்தில் (டபிள்யு. சி. ஓ. ரி. பி.) அங்கமாக அகில இலங்கை ஆசிரியர் சங்கம் இணைந்து கொண்டது.

தொழிற்சங்கம் ஆகப் பதிவு

இச் சங்கம் ஆரம்பித்த காலம் தொடக்கம் எதிர்ப்புக் கூட்டங்களும், ஆர்ப்பாட்டங்களும் பல சந்தர்ப்பங்களில் இடம்பெற்றபோதிலும் தொழிற்சங்க வாசனை வீசுவது பலருக்குக் கசப்பாக விருந்தது. நீண்டகாலமாகத் தற்கித்த பின்னரும், சட்ட நிபுணரின் ஆலோசனைகளைப் பெற்ற பின்னரும், 1954-ம் ஆண்டில் இச் சங்கத்தை ஒரு தொழிற் சங்கமாகப் பதிவு செய்வதற்கு நடவடிக்கைகள் எடுக்கப்பட்டன. அவ்வாண்டில் எங்கள் சங்கத்திற்கு எஸ். எச். பேரின்பநாயகம் தலைமை தாங்கினார்.

அரசாங்கப் பொறுப்பேற்ற பின்னர்

நிகழ்ந்தவை

உதவி நன்கொடை பெற்று வந்த பாடசாலைகளுள் அதிகமானவற்றை 1960-ல் அரசாங்கம் பொறுப்பேற்ற பின்னர் அகில இலங்கை ஆசிரியர் சங்கம் பல விதங்களிற் பாதிக்கப்பட்டுள்ளது. உதவி நன்கொடை பாடசாலைகளிற் கடமையாற்றிய ஆசிரியர்களிற் பெரும் பான்மையினர் எங்கள் சங்கத்தில் உறுப்பினராகவிருந்தனர். இப்பிரிவில் உள்ள பாடசாலைகளிற் சில தனியார் பாடசாலைகளாக இயங்க முடிவுசெய்துள்ளனர். தொழிற் சங்க சட்டத்தின்படி அரசாங்க ஆசிரியர்கள் தனியார் பாடசாலை ஆசிரியர்களுடன் ஒரே சங்கத்தில் இயங்க முடியாத நிலை ஏற்பட்டது. அகில

இலங்கை ஆசிரியர் சங்கத்தில் அங்கத்துவம் வகித்துவந்த பெருந்தொகையான ஆசிரியர்கள் புதிதாகப் பதிவு செய்யப்பட்ட அரசாங்கத் தேசிய ஆசிரியர் சங்கத்திலும், தனியார் பாடசாலைகளிற் சேவையிலுள்ளோர் தனியார் தேசிய ஆசிரியர் சங்கத்திலும் சேர்ந்து கொண்டனர்.

ஆசிரியர் சம்மேளனமும்

தேசிய ஆசிரியர் சங்கமும்

இலங்கையிலுள்ள எல்லா ஆசிரியர் சங்கங்களும் ஒன்றாக இணைந்து கரும மாற்ற வேண்டுமென்று எங்கள் சங்கம் தொடர்ச்சியாக முயற்சி செய்து வந்தது. ஸ்ரீலங்கா ஜாதிக குரு சங்கமயா, அகில இலங்கை தமிழ் ஆசிரியர் சங்கம், அகில இலங்கை அரசினர் தமிழ்ப் பாடசாலை ஆசிரியர் சங்கம் போன்ற தாபனங்களுடன் எங்கள் சங்கமும் ஒன்றுசேர்ந்து ஒரு கூட்டுச் சபையை அமைத்தது முன்னேற்றத்திற்குரிய சரியான அறிகுறியாக இருந்தது.

இம்முயற்சியைத் தொடர்ந்து 1967-ம் ஆண்டு மே மாதம் 15-ம் திகதி அகில இலங்கை ஆசிரியர் சங்கங்களின் சம்மேளனம் கொழும்பில் உருவாக்கப்பட்டது. இக்காலந் தொடக்கம் எட்டுப் பிரதான ஆசிரியர் சங்கங்கள் அங்கம் வகிக்கும் இச்சம்மேளனம் ஆசிரிய சமூகத்தை ஒன்றுதிரட்டி, ஒற்றுமை உணர்ச்சியை வளர்த்து ஆசிரியர்களின் பொதுவான அடிப்படைக் குறிக்கோள்களைப் பெறுவதற்குப் பெருமுயற்சி செய்துவருகின்றது. பன்னிரு கோரிக்கைகளைத் தயாரித்து அரசாங்கத்திற்குச் சமர்ப்பித்ததும் சம்பள நிர்ணய சபைக்கு ஒரு பொதுவான சம்பளத் திட்டத்தைத் தயாரித்து அனுப்பியதும் சம்மேளனத்தின் இரு பெரிய சாதனைகளாகும். கல்விச்சேவையிலுள்ள எல்லோரையும் ஒரு சங்கத்தில் ஒன்று திரட்ட வேண்டுமென்ற இலட்சியத்தை அடையும் நோக்குடன் எமது சங்கம் தொடர்ந்து கருமமாற்றும்.

A PEEP INTO THE PAST

We reproduce here gleanings from past numbers of the
“Ceylon Teacher”

— *Editor*

The First Editorial

OURSELVES

“The Ceylon Teacher” marks yet another effort of the teaching profession in this country to find a medium of expression of its views as well as to bring into closer contact the members of the All-Ceylon Union of Teachers scattered throughout the island.

We have no desire to go into the cause of failure of the attempts made more than once ere this to establish a professional journal. It is very reassuring for us that we start under happier auspices than any of our predecessors. We have the unstinted support and co-operation of every member of the All-Ceylon Union of Teachers.

We are conscious of the great responsibility our undertaking entails. It will be our endeavour at all time to uphold lawful authority but we will be relentless in our exposure of all that savours of injustice. “The Ceylon Teacher” will open its columns to all shades of opinion and we invite teachers to take full advantage of them, whether on teaching methods or on subjects academic or professional.

We shall always welcome assistance in all matters connected with this journal which will ever consider it its sacred obligation to serve the profession by helping to maintain its ideals, its dignity and its status, whilst at the same time keeping prominently before the teachers and the public the furtherance of the cause of education which is the one vital concern of present day Ceylon.

The Ceylon Teacher
— 1937

Free Education and Swabasha

We who believe in free education are not unaware of its high cost to the nation in cash; but we are also aware of the far reaching social implications of free education. Advance in literacy along in spite of wiseacres who talk glibly of educated criminals and of education incapacitating our young men and women for our people's traditional avocations, bears within itself the seed of advance in other social values. The literate have more social awareness, more inventiveness and more open mindedness. Like other generalizations this too can be countered by various exceptions; but like every other generalization it claims to be true only by and large. Therefore to point to the trickery or intolerance or social imperviousness of a few literate or semi-literate persons would be no refutation of the truth perhaps I should call it a truism which is implicit in all literacy drives and education programmes.

The other day I read in an English journal that in a world survey the starvation area coincides roughly with the illiteracy area. Let us not forget that literacy and education while worthy enough as national ends in themselves are also inevitable pre-requisites for achieving other national ends. Pure science, technology, food production, health, industry will all suffer if Free Education is tampered with. It looks to me absurd that in the 20th century one should be called upon to make out a case for free education. I have seen it work. I know its handicaps and limitations — ill-equipped schools, insufficient accommodation, raw or half-finished products, insufficiency of competent teachers; but I have no manner of doubt that the nation has made great social gains as a result of free education. My personal belief in that free education came into being not because of Christopher Kannangara's wickedness or stupidity. The Donoughmore Commission granted adult suffrage. The newly enfranchised citizens needed other things besides the vote to give meaning and richness to their citizenship. The demand for social amenities on a nation wide scale has been one of the most obvious fruits of adult franchise. Although Christopher Kannangara was the instrument through which this new philosophy of meeting the expressed and unexpressed wishes of the common man found expression, it would be childish to ignore the historical context and assign credit or blame to a single human being. To me adult franchise, the political philosophy that gave birth to it, the social philosophy that sprang into life from it, are responsible for the introduction of Free Education rather than Christopher Kannangara.

It would not be out of place for me to point out that for several years after the establishment of adult suffrage there were many people who laboured both secretly and openly — more secretly than openly — to modify it. But no government dared openly to countenance such a proposal. I believe the same will be true of free education also. The Government subsidised rice and later withdrew the subsidy. The consequences of this withdrawal are recent history. Withdrawal of free education will have even more disastrous consequences, for the people of this country have tasted its benefits and would resent any effort to deny them these benefits.

Many good people in Ceylon think that if a Sinhalese child should use Sinhalese in school and a Tamil child should use Tamil, racial segregation will result and that the monster of communalism will once again rear its ugly head. Let us get the problem into its proper proportions. This problem of segregation arises only in the city of Colombo and probably to a much smaller extent in places like Kandy and Galle. Colombo, even if Kandy and Galle are thrown in, is not Ceylon. In the overwhelming majority of schools in the Island the problem of children belonging to two linguistic streams does not arise. Therefore the bogey of segregation and communalism is a phantom conjured by persons who want to oppose the swabasha with every resource at their command. The situation in one or two big cities should not decisively influence the nations' policy. I am not yet convinced that the swabasha media will engender communal antagonism and that the universal use of English in Ceylon will foster communal concord. In the recent history of Ceylon the leaders of communal gangs were all persons who had been educated in English — finished products of British Universities — who could not address their countrymen in the swabasha. Little evidence of communalism was forthcoming from the workers and peasants of this country who were literate only in the swabasha. But even if we grant that it is unwholesome to segregate the children of the two linguistic groups even in the city of Colombo, the solution to this problem lies not in imposing a language which is alien to both the groups. I have a profound faith in the potency of a language to shape and stimulate a people's spiritual life. By 'spiritual' I do not mean merely the 'religious' in the conventional sense. I mean the whole complex of moral aspiration, religious yearning and fulfilment, aesthetic seeking and finding. These things are possible to the Sinhalese and Tamils only in their respective tongues. Therefore to deny our children these avenues of fulfilment in the interests of a spurious political harmony is to betray a naive superficiality. If language can pave the way to communal harmony it can be done not through English but through a policy of teaching Sinhalese to Tamil children as a second language and Tamil as a second language to Sinhalese children. Why has not this obvious solution appealed to people who display such a consuming passion for communal harmony? I shall deal more fully with this theme on a future occasion; but I want to say just this one thing: The most charming and irresistible way to the affections of any person is to be able to speak his language with a full appreciation of its nuances and undertones. Why not the Sinhalese and Tamils make a beginning of reaching each other's hearts through this ancient and infallible technique?

S. Handy Perinbanayagam

The Ceylon Teacher

— November 1953

Teacher and Society

It is tragic that men and women who bear the burden of running schools and are experiencing the delights and difficulties of day-to-day work in schools, should have no opportunity to use their experience and knowledge at high levels of schools policy. I am not thinking merely of the prestige of the teacher. I am also concerned at the loss to the cause of Education brought about by the exclusion of the teacher from the sphere of policy making. Therefore in any national scheme for the education of New Lanka, the teachers' place in the educational counsels of the nation and of individual schools should be firmly established. But these and other reforms will come to pass not merely by teachers demanding such recognition; the public too must become education-conscious. If it is true that a people gets the government it deserves, it is also true that it gets the education it deserves. A public which is both envious and contemptuous of teachers, is no friend to the nation's children. A public which wants its teachers to be obsequious flunkeys has no appreciation of the harm the spineless teacher can do the children under his charge. Obsequious opportunism on the part of the teacher inevitably breeds the same nauseous qualities in his pupils. Therefore while security of tenure has a rice and curry meaning for the individual teacher, it has a deeper meaning for the nation. If a teacher can be thrown out on the whim of a manager, young people with self-respect will not choose teaching as their profession. On the other hand, faced with such insecurity if the teacher cringes his way through life we shall be breeding a race of unscrupulous time servers and sycophants whose chief concern in life will be to please the boss and study meticulously the refinements of toadyism. Therefore, those who would build a new Lanka of men and women to whom righteousness is more than success and self-respect a priceless possession, should give thought to the quality of the nation's teachers. It is a law of nature that persons who have no self-respect cannot foster self-respect in others and that persons to whom righteousness has no meaning will not make of others, champions of righteousness. Therefore I have no manner of doubt that the quality of the nation's teachers is a national concern and that the creation, maintenance and preservation of teachers rights is a national responsibility.

S. H. Perinbanayagam

The Ceylon Teacher

— May - June 1954

A Comprehensive Union of All Teachers

What is the basic problem which today prevents the coming together of the teachers in the Swabasha and English schools? This problem may be dealt with under the following heads:

- (a) the demand for parity of pay,
- (b) the medium of instruction in the schools.

Let us consider the second question first. It is accepted by all educational authorities that the best medium of instruction for a child is the mother tongue. The sooner this is adopted, the better it is for all concerned.

As the medium of instruction is changed into the mother tongue of the child, all the teachers will be called upon to do the same type of work in all the schools affected. Consequently, there will be no reason to pay different scales of salaries to the "Swabasha" and the "English" teachers.

Allied with this question is the problem of the second language. English is being taught at present as the second language. This means that the common language for both the communities will be English. This is in direct conflict with the universally accepted view that the Sinhalese and Tamil languages should be the official languages of the country.

We now come to the more difficult question — the demand for parity of pay. This is essentially a demand for "Equal pay for equal work." We must not leave this question to be settled by the authorities. They must be settled by the teachers themselves and their associations. Given the will, I do not think that this will prove such a difficult task.

A. Vaidialingam
The Ceylon Teacher
— October 1954

One Ceylon

In a Union founded, among other things, "to promote the national unity of Ceylon through education" a special task devolves on educators to keep their heads when all else are losing theirs. Never before was it so incumbent upon us to implant in our children a sense of belonging one to another. How relevant now the recommendation of the Commission of 1929, that "the schools of Ceylon should be regarded as a basis of union between different communities." One way of doing this is to make schools in mixed areas bring together in the same school children of different faiths and language groups. The other way is to implement the resolution moved by Mr. R. S. Jayawickreme at the last Annual Sessions and adopted unanimously — "that facilities should be provided for all children to acquire proficiency in both national languages." They should become acquainted with the several traditions that go to enrich our national heritage and look upon the history of Ceylon as a growing synthesis. Thus they should learn each other through each other's language and learn each other's language through each other. There should however be no compulsion about this, else the purpose will fail. Will educators capture the grandeur of the vision and give their minds undivided to Lanka undivided?

K. Nesiah
The Ceylon Teacher
— November 1955

The Teacher's Freedom

But from the national point of view the teacher's expulsion from politics will be a great loss. In villages and small towns, his is a position of leadership and people in his locality look up to him for guidance. Generally, the teacher's influence has been on the side of progress. His removal from the Village Committees and Town Councils and other organizations of a quasi-political nature, will take away from the political scene some of the more progressive elements in it, and this will ultimately lead to a serious deterioration of local government, especially at a time when the government is planning to decentralize the administration. May be the teacher's contribution to democratic government has not been spectacular ; but nonetheless, it has been important and necessary.

..... It must be clearly understood that education cannot develop in an atmosphere of civic restrictions and mental reservations. Who manages a school is immaterial provided that the teacher is free to express his opinions, free to experiment and free to criticise the educational and other policies of the government. The best managed schools are those which are managed least. The teacher is the most important single factor in any educational set-up, and the most successful schools are those where the Headmasters are able to win the willing co-operation of their assistants. The teacher is pivotal in the school system and his freedom must not be curbed if he is to build up a democratic society.

A. S. Kanagaratnam

The Ceylon Teacher
— March - April 1957

National Wealth

A school is what the teacher makes it, and a nation is what the schools make it. Teachers must have a clear picture of what they want their country to be. Then only can education serve national needs. Ceylon today must strive after a higher standard of living, more social amenities, more production, more wealth and more employment opportunities; and this is impossible of attainment without the willing participation of every section of its people.

Social Virtues

Education for citizenship is the primary duty of every teacher, and in a plural society this task calls for greater patience and skill. The child's background may be communal; so the teacher generally has to remove a child's anti-national first impressions before he can build up attitudes favourable to national unity — attitudes such as tolerance, team-spirit, willingness to co-operate, the readiness to subordinate narrow group ambitions to national well-being, and respect for the other man's personality. Friendliness and goodwill cannot be imposed on a people by legislative enactments. It is for the teachers to get together and educate for inter communal harmony.

A. S. Kanagaratnam

The Ceylon Teacher
— February 1958

Role of Teachers

There are some among us who believe that we should confine our activities to professional and educational work and not go beyond that. I have been right throughout a critic of that attitude. We as educated men, members of an educated profession have a vital role to play in the public life of this country. We cannot be idle while the demagogue shouts tree-top, creates confusion around us and undermines values which we cherish and have cherished for the last so many years. It is therefore our duty not only as citizens of this country, but as members of an educated profession to play our part and to lead our people in correct thinking.

.....

Teachers of the world over are one and the same. That is why we as educated men have a very vital and important part to play in this country.

R. S. Jayawickreme

The Ceylon Teacher

— November - December 1958

Teacher & Society

The people who can really lead the public in correct thinking are the teachers. If we fold our hands and keep quiet and worry only about our salaries or promotions and dismissals what would happen to the country. What then would happen to the present generation of children. Are we not interested in their education? If we are interested in the education of children we should be interested in the society into which our children will one day enter. We must either change the society or change the children.

Teacher and Communal Harmony

Very good people are trying to bring about communal harmony. Parliament thinks that peace can be brought about by legislation. Others think that peace can be brought about by the proportional division of the public service. The next suggestion would be that proportion should also be on a religious basis. You who are mathematicians just work that out. Appointments to the public service proportionately between Tamils, Sinhalese, Burghers and Moors. Then proportionately between Buddhists, Hindus, Roman Catholics, other Christians, Muslims and so on. That is the solution that is placed before us. Should we accept it? Don't you think that that is an insult to our intelligence as teachers? I don't want you to take part in politics as such but let us get together and express our opinion strongly on such matters. Whether that voice comes from Jaffna, or the South, or elsewhere, it does not matter, as long as it is the opinion of teachers. That is why I say that we must contribute by our instructed judgement to the solving of the country's problems.

R. S. Jayawickreme

The Ceylon Teacher

— November - December 1958

ACUT — NUT
THE PAST FIFTY YEARS

<i>Year</i>	<i>President</i>	<i>General Secretary</i>
1921	Mr. C. P. Dias	Mr. G. Weeramantry
1922	Rev. A. G. Fraser	Mr. G. Weeramantry
1923	{ Rev. A. G. Fraser	Mr. G. Weeramantry
	{ Mr. C. P. Dias	
1925	Mr. C. P. Dias	Mr. G. Weeramantry
1929	Mr. C. V. Perera	{ Mr. G. Weeramantry
		{ Mr. W. B. de Alwis
1930	Hon. Mr. T. B. Jayah	Mr. W. B. de Alwis
1931	Hon. Mr. T. B. Jayah	Mr. W. B. de Alwis
1933	Hon. Mr. T. B. Jayah	Mr. D. C. M. Jeyawardene
1933	Hon. Mr. T. B. Jayah	Mr. D. C. M. Jeyawardene
1934	Hon. Mr. T. B. Jayah	Mr. R. S. Jayawickreme
1935	Hon. Mr. T. B. Jayah	Mr. B. E. W. Jehoratnam
1936	Hon. Mr. T. B. Jayah	Mr. B. E. W. Jehoratnam
1937	Hon. Mr. T. B. Jayah	Mr. W. B. de Alwis
1938	Mr. G. D. A. Abeyaratne	Mr. R. H. Philips
1939	Rev. Bro. Luke, F. S. C.	Mr. R. H. Philips
	{ Mr. E. A. Wijesooria	Mr. R. H. Philips
{ Mr. A. Kandiah		
1940	Mr. A. Kandiah	Mr. R. H. Philips
1941	Rev. J. T. Arulanandam	Mr. R. H. Philips
1942	Mr. E. R. de Silva	Mr. K. Nesiiah
1943	Very Rev. Fr. D. L. Hyde, O. S. B.	Mr. K. Nesiiah
1944	Mr. W. B. de Alwis	Mr. E. S. Martin
1945	Mr. K. Nesiiah	Mr. D. Kuruppu
	{ Mr. St. C. Rode	
1946	{ Mr. W. D. E. Perera	Mr. J. O. Mendis
1947	Mr. G. D. A. Abeyaratne	Mr. J. O. Mendis
1948	Mr. P. S. Vedamuttu	Mr. J. O. Mendis
1949	Mr. A. E. Tamber	Mr. J. O. Mendis
1950	Mr. A. E. Tamber	Mr. J. O. Mendis

<i>Year</i>	<i>President</i>	<i>General Secretary</i>
1951	Mr. A. E. Tamber	Mr. C. S. Ponnuthurai
1952	Mr. A. M. A. Azeez	Mr. C. S. Ponnuthurai
1953	Mr. A. M. A. Azeez	Mr. C. S. Ponnuthurai
1954	Mr. S. H. Perinbanayagam	Mr. J. D. Asseerwatham
1955	Mr. W. D. E. Perera	Mr. J. D. Asseerwatham
1956	Mr. W. D. E. Perera	Mr. J. D. Asseerwatham
1957	Mr. J. O. Mendis	Mr. J. D. Asseerwatham
1958	Mr. A. S. Kanagaratnam	Mr. J. D. Asseerwatham
1959	Mr. R. S. Jayawickreme	Mr. J. D. Asseerwatham
1960	Mr. R. S. Jayawickreme	Mr. J. D. Asseerwatham
1961	Mr. R. S. Jayawickreme	Mr. J. D. Asseerwatham
1962	Mr. N. Sabaratnam	Mr. R. M. Abeyawardene

National Union of Teachers

<i>Year</i>	<i>President</i>	<i>General Secretary</i>
1963	Mr. V. Thambipillai	Mr. L. M. V. de Silva
1963	Mr. R. M. Abeyawardene	Mr. Edward Weerasekera
1965	Mr. E. Sabalingam	Mr. Edward Weerasekera
1966	Mr. A. Vaidialingam	Mr. Edward Weerasekera
1966	Mr. L. M. V. de Silva	Mr. Edward Weerasekera
1967 - 68	Mr. S. P. Nadarajah	Mr. Edward Weerasekera
1969	Mr. L. M. Perera	Mr. R. Sivanesan
1969	Mr. L. M. Perera	Mr. R. Sivanesan
1970	Mr. L. M. Perera	Mr. R. Sivanesan

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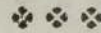
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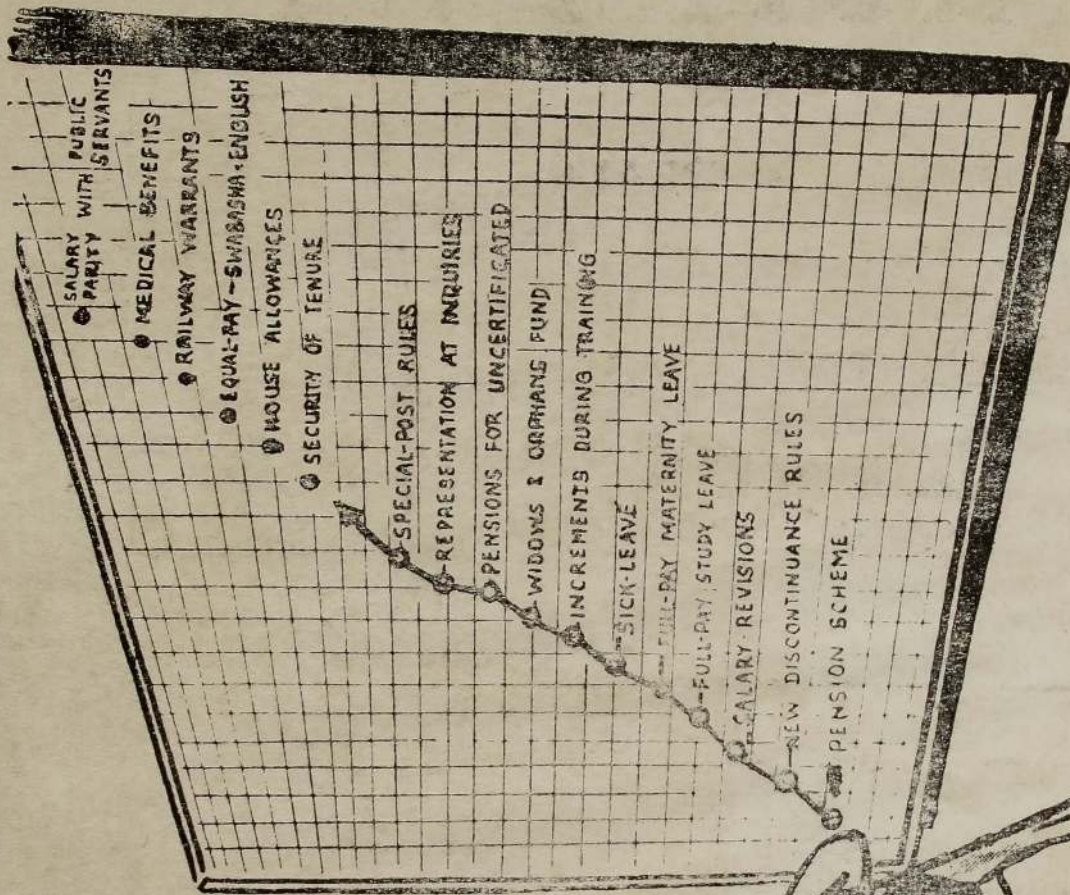
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