

1958.

TAMIL UNIVERSITY MOVEMENT

Appropriate Technology No. 108

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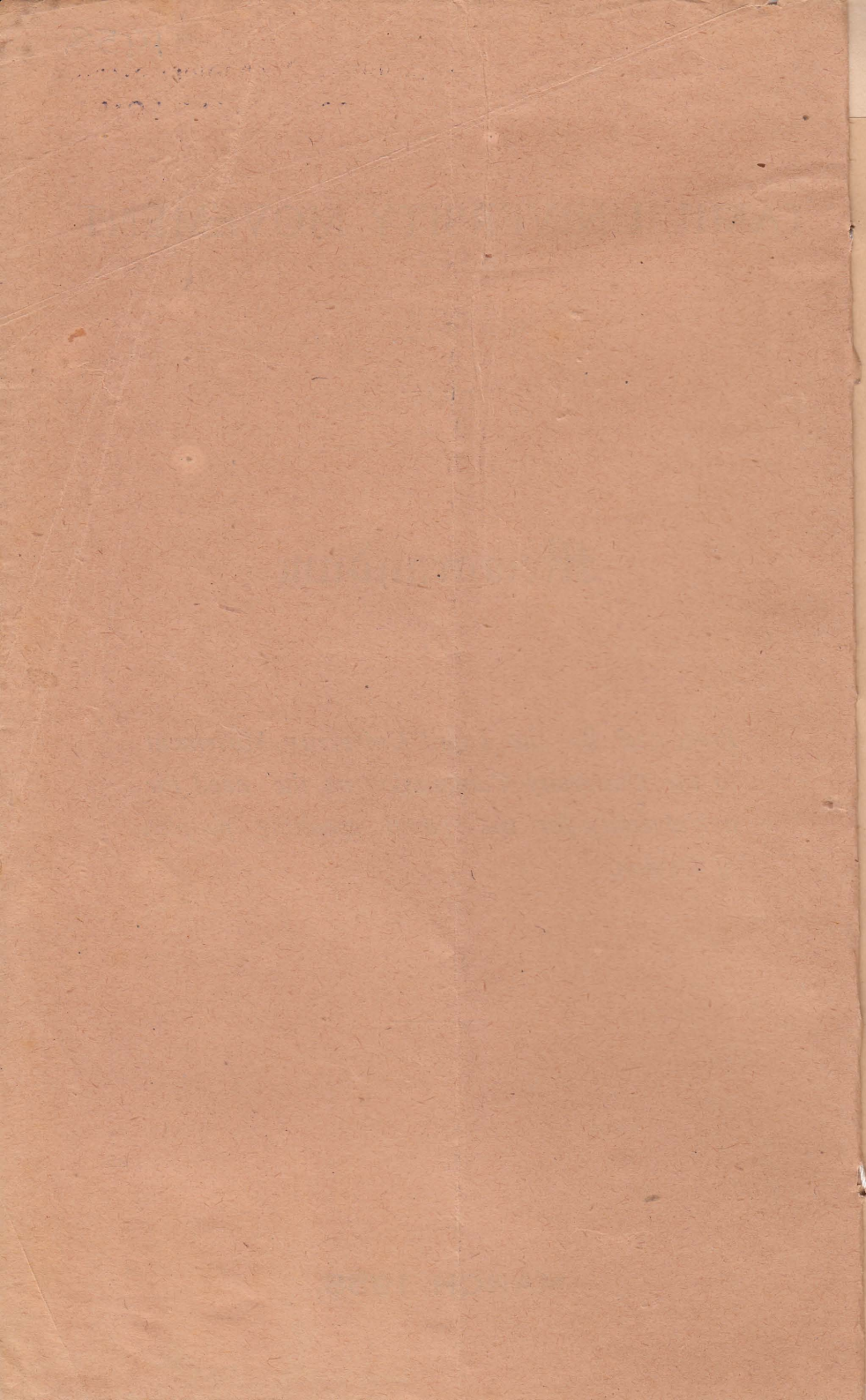
NALLUR, S. S. N. A.

No. _____

Memorandum

*Presented by the Tamil University Movement
to the University Commission on the need for
a University for the Tamil speaking peoples
of Ceylon.*

MARCH, 1958.



TAMIL UNIVERSITY MOVEMENT

A Special General Meeting of the Tamil University Movement will be held at 5 p.m. on Monday the 14th April, 1958, at Navalar Hall to consider a proposal for the opening of a SCHOOL OF ENGINEERING in Colombo, in October 1958.

The formal opening of NAVALAR HALL by Sir K. S. Krishnan, F.R.S. has been fixed at 6 p.m. on the same day and all members are kindly requested to be present for this also. The invitations to the donors to the Navalar Hall Fund and to the distinguished guests are being issued in the name of the President and the Members of the Tamil University Movement.

A. W. MAILVAGANAM,
Chairman of the Council,

TAMIL UNIVERSITY MOVEMENT.

33, Alexandra Road,
Wellawatte.

[In view of the large number of cars expected on this occasion, the members of the Movement are kindly requested to park their cars along Galle Road.]

A UNIVERSITY FOR THE TAMIL SPEAKING PEOPLES

IN THE

TAMIL SPEAKING AREA OF CEYLON

1. Ceylon has at present a population of over nine million people, of which about thirty per cent are Tamil speaking. The Tamils of Ceylon have successfully maintained and preserved their linguistic and cultural identity. Their traditional homeland is the Northern and Eastern Provinces of this country.

2. To the Tamil mind the attainment of knowledge has been a cherished ideal. Thus it was written,

“ஈன்ற பொழுதிற் பெரிதுவக்கும் தன்மகனைச் சான்றோன்
எனக் கேட்ட தாய்.”

3. It will be noted, as we proceed, that the contribution made by Tamil Ceylon towards Tamil learning and culture has been profound and significant. It is on record that Ilathu Poothan Thevanar, that is, Poothan Thevanar of Ilam (Tamil Ceylon) was one of the Fellows of the renowned Third Tamil Sangam of Madurai (circa 150 A. D.). Some of his literary contributions are to be found in the Sangam works, “Natrinai”, “Kurunthokai” and “Akananooru”.

4. The literature of South India of the seventh century has references to Tamil centres of culture in Ceylon at Tiruketheesvaram in Mannar and Tiru-Kona-Malai now known as Trincomalee. Tamil learning in this country flourished under the royal patronage of local Tamil rulers and also for periods of time, under the patronage of the Chola and Pandyan Emperors when the Tamil potentates held sway over a greater part of this country.

5. Following the break-up of the Chola and Pandyan Empires, the Kingdom of Jaffna emerged under a dynasty of Kings styled

Ariya Chakravarthis, most of whom showed remarkable solicitude for the diffusion of Tamil literature and education. It was during the reign of that royal patron of letters, Varothaya Sekarajasekaram, that the Jaffna Kingdom "rose to the zenith of its power and fame". Poets and Pundits are said to have flocked to the court of this King from all parts of Tamilakam (Tamil-land). He founded a Tamil Sangam in Jaffna in the historic tradition of and as a successor to, the great Tamil Sangams of Madurai (India). Works on Astrology, Medicine, Science, Philosophy and Literature were produced, and translations from the Sanskrit Puranas were made. The literary works of the Poets and Savants of this Sangam were said to have been preserved in a library called Saraswathi Mahalayam. Tamil appears to have been alive in Ceylon at certain historic times when hostile forces in South India were causing intellectual recessions in that land.

6. The Portuguese who were the first European power to arrive in Ceylon recognised the existence of two linguistic groups of people in this country. The honoured place that the Tamil language held at the Court of the King of Kotte was noted by the Portuguese, who themselves took steps to found Tamil schools even in the western and north-western parts of Ceylon, which, it would appear, were at the time a preponderating Tamil speaking area.

7. During the Dutch regime much work was done to foster and promote the Tamil language. The Bible was translated into Tamil, the Laws of the Tamils were codified in their mother tongue, Tamil education was imparted in schools and a Tamil printing Press was set up in Colombo. Several literary works were composed in Tamil during this period. In a book published by Pastor Bronsveld in 1754 the author acknowledged the predominant position enjoyed by the Tamil language in this country in the following words, "Maxima cum hujus insulae parte Tamulice loquentem".

8. Ceylon came under British rule in 1796. Describing the linguistic division of Ceylon in 1813, Governor Brownrigg in a despatch to the Secretary of State stated as follows: "As to the qualification required in the knowledge of the native languages, the

Portuguese and Sinhalese only being mentioned excludes one which is fully as necessary in the Northern Districts as the Sinhalese in the South. I mean the Tamil language commonly called the Malabar Language, which with the mixture of Portuguese in use through all the Provinces, is the proper native tongue of the inhabitants from Puttalam to Batticaloa northward inclusive of both these Districts. Your Lordship will, therefore, I hope have no objection to my putting the Tamil on an equal footing of encouragement with the Sinhalese." It should be noted here that the Puttalam District which includes the ancient division of Demala Hatpattu, and is contiguous with the Northern Province, was also acknowledged by Brownrigg as part of the Tamil-speaking area.

9. During the nineteenth century one factor contributed to the development and preservation of the Tamil culture and civilisation in Ceylon. Under the great Hindu revivalist Sri Arumuga Navalar and his disciples the Tamil language was developed greatly. Not only did Arumuga Navalar preach virtues but he was also responsible for the revival of Tamil learning and scholarship in the traditional methods. The movement initiated by him spread far and wide in Ceylon and South India where he appeared personally and carried his message into all parts of the Tamil Country. To Arumuga Navalar the Tamils of Ceylon and India owe the revitalisation of Saiva Siddhanta. He was also the father of modern Tamil prose. He established schools of higher learning in Ceylon and India, and he founded a Tamil press and did pioneering work by editing and publishing the literary masterpieces of the Tamil peoples, which were scattered in the form of 'ola' manuscripts in the various libraries of the Tamil country. Tribute must also be paid to the efforts of the American Missionaries who helped in the development of the Tamil language. The Holy Bible was translated into Tamil, the Batticotta Seminary was founded, and the Green Memorial Hospital built at Manipay. The former prepared students for the examinations of the Universities of Madras and Calcutta, the latter also served for a while as a teaching hospital. It will be noted that teaching at undergraduate level was done in Jaffna.

10. At the beginning of this century the Tamil speaking peoples of Ceylon joined their Sinhalese brethren in the agitation

for a Ceylon University. Sir P. Arunachalam who was the inaugural President of the Ceylon University Association which was founded in March 1906 played an important part in the activities which eventually materialised in the Ceylon University College. This institution was amalgamated in 1942 with the Ceylon Medical College to become the University of Ceylon.

11. The Tamil speaking peoples were content to look to the University of Ceylon for the satisfaction of their cultural and educational aspirations. However, after Ceylon became an independent country in 1947, political and other forces were let loose and certain disturbing features manifested themselves as to create in the minds of the Tamil speaking peoples apprehensions regarding their cultural, educational and economic future.

12. These apprehensions were more than justified by the progress of events following the appointment of a Commission to report on the introduction of Sinhalese and Tamil as media of instruction for higher studies. In submitting its Report, this Commission split into two groups, a majority and a minority group. The majority group amongst whom was Mr. L. J. de S. Seneviratne, exhibited in its report an attitude which we regret to state was totally antagonistic to Tamil interests. This group propounded the fantastic and startling theory that Higher Education in Ceylon should be rationed in the ratio of six Sinhalese to one Tamil speaking student. The following extract from the report of this group appears in para 265 and bears eloquent testimony to the prejudiced attitude of its authors towards the educational aspirations of the Tamil speaking peoples:

"Furthermore, the projection of Swabasha into the higher levels demands that Sinhalese and Tamil medium universities be established so as to provide University education in the ratio of six Sinhalese students to every single Tamil student."

13. The Tamil University Movement was launched in June, 1956 at a time when the fears, suspicions and apprehensions of the Tamil speaking peoples were at their highest. It was at that time that the Sinhala Only bill was being debated in Parliament in the face of bitter opposition by the Tamil speaking peoples. The atmosphere in

the country was unsettled and there were widespread communal disturbances. The outlook for the Tamil speaking peoples looked desperate, but a group of academic, professional and business Tamil men, unconnected with active politics, met together and decided that the only manner in which the cultural and linguistic identity of the Tamil speaking peoples could be preserved was by the immediate establishment of a University for the Tamil speaking peoples. These sponsors had realised that unless they took immediate steps to preserve their language, heritage and culture they were in imminent danger of losing not only their identity as a separate linguistic and cultural entity, but even their continued existence as self-respecting peoples of this country.

14. The Tamil University Movement counts a membership of over 3,000 which includes a large coverage of the academic and professional sectors of the Tamil speaking population. It enjoys the support and the confidence of the Tamil speaking peoples of this country from all walks of life.

The objects of this Movement are twofold :

1. the establishment of a University for the Tamil speaking peoples of Ceylon,
2. the advancement of higher education of the Tamil speaking peoples in all its aspects.

15. The Tamil speaking peoples of Ceylon form a separate and distinct cultural entity, and a separate University is essential to preserve and to protect their language and culture. The events of the past few years have amply proved that there cannot be a "National University" with two streams as far as the media of instruction are concerned, and it is essential that the Tamil speaking peoples who form an important part of the population of this country should have a University over which they will have full control. Responsible members of the present Government, including the Hon. Minister of Education and some University dons have, during the election campaign in 1956 and thereafter, referred to the Tamils holding a disproportionate number of posts in the learned professions and in Government Service, and that this state of affairs

should be remedied without delay. Again, when the post of Vice-Chancellor of the University of Ceylon fell vacant in 1955, a campaign was started to ensure that the holder of this post should be a Sinhalese Buddhist. It is for these reasons that the Tamil speaking peoples of Ceylon consider it imperative that they should have their own University, free from the stranglehold which chauvinistic politicians and their officials would like to exercise over the University at Peradeniya.

16. Whereas money has been spent lavishly in the country on the development of the Sinhalese language and culture about which we are glad, we regret to note that very little has been done in this direction as far as the Tamil language and culture are concerned, and it is clear from the present trend of events that very little indeed will be done unless the Tamil speaking peoples have a University of their own. The development of the Tamil language and culture must be pursued in an atmosphere of absolute academic freedom, unrestrained and unhindered by outside pressure or hostility. This is not all. Whereas the Sinhalese language and culture were preserved in the Pirivenas during the period of four and a half centuries of foreign occupation and now enjoy in full measure the patronage of the Government, the Tamil language has not only not had these benefits but on the contrary is today languishing with scanty support from the Government. It may be argued that the Tamil language is sufficiently well-cared for in India and that therefore the Tamil speaking peoples in this country need have no fear that their language would suffer, even if neglected in Ceylon. Questions of this nature have been posed in the past by certain politicians, and it is necessary to state here emphatically that the Tamil speaking peoples of Ceylon have a culture and tradition which is quite distinct from that obtaining in India. The Tamil language has been preserved in Ceylon in its state of pristine purity, and has not suffered, as it has in India, from the impact of linguistic forces such as English, Hindi and Urdu. It is also relevant here to note that although the French language is adequately looked after in France, the French minority in Canada has its own University at Laval, the French Cantons in Switzerland their Universities at Lausanne, Geneva and Neuchatel, and the French speaking Belgians their own University at Brussels.

In all countries of the world, the national minorities have established their own Universities for the preservation of their language and their cultural traditions. The Tamil Language as such has not yet developed sufficiently to enable the teaching of science and modern technology to be undertaken through its medium. It is necessary that a University for the Tamil speaking peoples should be endowed with all the Faculties so that the language could be used as far as possible in the teaching of science and technology. A language can develop only when brought in direct contact with modern scientific knowledge and it is only by undertaking the teaching of these subjects in Tamil that the Tamil language can develop on its proper lines.

17. The Tamil speaking peoples, like the Sinhalese people, have their own economic and social problems to be solved. Some of them are of a fundamental nature and the necessary research work and investigation can be done best only in a University by staff conversant with these problems and competent to deal with them and with an acute feeling for the problems of their people. As an example might be mentioned the necessity for evolving a new system of education in Tamil for the primary and secondary schools and the writing of modern scientific text books in the Tamil language. These involve a considerable amount of research and patient study and the collection of information. As a further example we might cite the lack of a Research Institute for the development of the Palmyrah industry, on which depends the economy of a large number of the Tamil speaking peoples. Ceylon has Research Institutes for Tea, Rubber and Coconut but strangely enough none for Palmyrah. The need for conducting research work on the development of the Dry Zone which forms a large part of the Tamil speaking area of Ceylon, the exploitation of the under-ground water resources of this area and several other matters have yet to be undertaken.

18. The cultural history of the Tamil speaking peoples of Ceylon has yet to be written and it is significant that this important work has not even been touched upon by the Archaeological Department. This Department has done very little to preserve and to record the archaeological remains of Tamil origin

that are to be found in various parts of the Island. Tamil has enjoyed a definite status through the centuries in the history of this country, and it might be of interest for the Commission to note that Tamil was a compulsory language in the Kotte Pirivena three centuries ago, and was also the language of the Court of the Kandyan Kings. Only a University for the Tamil speaking peoples can remedy these shortcomings and regain the ground already lost by the period of stagnation and neglect which the language has suffered during the past four and a half centuries.

19. It is a generally accepted principle that if in any country there exists a linguistic minority, this minority, provided that its numbers are adequate, should be provided with its own University. We may quote the following examples of Universities for linguistic minorities: Laval University in Quebec for the French speaking Canadians, a University for the Swedish speaking Finns, the University of Ghent for the Flemish in Belgium and the University of Wales, to mention a few. Furthermore, in India each linguistic group has its own University (eg. Telugu, Malayalam, Hindi, Tamil, Urdu, etc.).

20. The case of Ireland deserves special mention and is not without relevance in the present context. The Irish, in particular the Irish Catholics, had been a down-trodden race for centuries. In their own country they existed more as "hewers of wood and drawers of water" than as self-respecting citizens. A complex of political causes not dissimilar to what obtains in Ceylon now, and which we fear will endure, was responsible for this state of affairs. The Pope in Rome reflecting on the miseries of the Irish people concluded that the only solution to this vexed problem was the establishment of a University in Ireland. Thus was founded the Catholic University of Ireland, and within the term of office of its first Vice-Chancellor, the eminent Cardinal Newman, this University attained a very high stature. And if today the Irish people hold their heads high and are respected among the Nations of the World, it is in no small measure due to the foresight and the wisdom of the Catholic Church.

21. It should be most emphatically stressed that the recognition of national minorities and the provision of safeguards for their

linguistic and cultural development, will not in any way contribute towards racial disharmony and antagonism. The United Nations Organisation has recognised this and has strongly recommended in its several manifestos, particularly through UNESCO publications, that the protection of the culture and the language of minorities should receive the highest consideration of the Governments concerned. The Tamil University Movement believes in a hierarchy of loyalties—loyalty to the family, loyalty to the race and loyalty to the Nation. Such a hierarchy will contribute to the stability of the Nation, it will promote racial harmony, and the life of the Nation will be much enriched. A hybrid race has no sheet anchor, the level of its intellectual life will be very low and the tendency to instability great. This has been the experience of many countries.

22. According to the Administration Reports of the Department of Exchange Control there are at present more than 2,000 Ceylon students at the Universities of India. The vast majority of these are Tamil speaking and only a few among them are those who failed to secure admission to the University of Ceylon. These students have been sent to India (in the majority of cases to the Universities of Madras and Annamalai) at considerable expense to their parents in order that their studies might be carried out in the proper atmosphere and with the proper background. The parents concerned have felt that Peradeniya has little to offer in this direction. These are parents who could afford to send their children to India. There must be many more who cannot afford to do so. It is a tragedy that large numbers of Tamil speaking young men and women should have to go abroad to pursue their University Education in an atmosphere that is not foreign to them and that an equally large number should be cut off from this type of University education because of financial inability to do likewise. Tamil speaking women students, in particular, Muslim women students, are perhaps the most seriously affected. Tamils, more so Muslims, are known to be conservative and they are reluctant to expose their daughters to an atmosphere so foreign to their own culture. This is a stubborn fact, it cannot be exorcised but must be recognised. A University is established for a people—a people are not made to fit into a University. On a University are centered the

hopes and aspirations of a people. If this great truth is recognised then there will be no need to elaborate the case for a University for the Tamil speaking peoples.

23. It might be argued that the requirements of the Tamil speaking peoples in the matter of higher education may be adequately met if a system of affiliated colleges or constituent colleges of the University of Ceylon is established and that in these colleges the Tamil speaking student could have his native atmosphere and cultural background. We would urge however that the control over these colleges will be vested in a large way with the central body, the University of Ceylon, which for obvious reasons will be manned to a great extent by Sinhalese personnel who cannot, however sympathetic they would like to be, be sensitive to the cultural aspirations of the Tamil speaking peoples and to their economic and social problems. We have dealt with elsewhere the comparative neglect suffered by the Tamil speaking peoples in regard to their economic, social and cultural problems.

24. We have mentioned that the Tamil language as spoken in Ceylon has a distinctiveness of its own. We would like to elaborate on this. The bulk of the Tamil speaking peoples of Ceylon have been in Ceylon from the dawn of history and were isolated by geographical conditions. This is clearly shown by two facts :

- (a) The almost complete absence of words of Sanskrit origin in the Tamil spoken in Ceylon
- (b) The abundance of Tamil words of the Sangam periods (before second Century A. D.) which have passed out of currency in India but are current in Ceylon, so much so that Indian visitors to Ceylon find these words unfamiliar. That there is hardly any word of Hindustani, Hindi or Urdu origin in Ceylon Tamil but frequently found in South Indian usage is clear evidence that Tamil late comers to Ceylon must have been few in number.

25. There is great regard in India for the Tamil (Sentamil) spoken in Ceylon. In the same manner Tamil culture has been

preserved pure in Ceylon. We have been able to achieve all this and more, thanks to our isolation which kept off foreign influences. The conservatism of the Tamils in Ceylon has resisted the inroad of Sinhalese usage and customs into their culture and of Sinhalese words into the Tamil language. It follows that such a dynamic race, in view of their contribution, should not be allowed to become extinct either by cultural genocide or by fusion with a foreign element. A separate University for the Tamil speaking peoples is the only solution.

26. It is the earnest wish of every racial and cultural group in any country to have its children educated at all levels in a cultural atmosphere which is genuinely theirs and which will enable them to imbibe their cultural traditions. The Sinhalese people are sparing no pains to ensure that at Peradeniya their children will receive their University education in an atmosphere which they consider to be distinctly theirs. While the Tamil speaking peoples do not wish to deny to their Sinhalese brethren their inherent right to have their children brought up in a traditionally Sinhalese cultural environment, they consider it most inappropriate that the Tamil speaking children should be subjected to influences of a culture and a background that are foreign to them.

27. It is also necessary to point out here that the atmosphere at the Peradeniya University will not encourage the growth of self-respect among the Tamil speaking students. Not only will it create a sense of frustration among our students but it will also tend to encourage among the more weakminded of them a sense of dependence on and subservience to, the Sinhalese majority. This is a state of affairs which we wish to remedy, and we consider it indispensable for the future of our peoples that the education of our younger generation should be against the background of Tamil language and culture. It is not possible in the midst of an alien atmosphere for a minority to enjoy the benefits of cultural or academic freedom which constitute an essential part of the education imparted at a University. This lack of academic freedom is bound to set its mark on the entire outlook of our younger generation who will be expected to make its contribution to leadership in the country.

28. Academic work can only achieve its highest results when the atmosphere is free and uninhibited by frustrations and complexes. It might perhaps be mentioned in this connection that the authorities of the Colleges of Oxford and Cambridge do not admit unlimited numbers of non-English students (including Dominion Students) to these institutions for fear that the English way of life might be affected. In any one year not more than about a dozen non-English students are admitted to each of these Colleges. If the English fear that more than five per cent foreign students would affect their way of life, how much worse would it be for the 30% Tamil speaking students in the University of Ceylon.

29. In view of the geographical distribution of the Tamil speaking peoples in Ceylon, the Tamil University Movement is of the opinion that the University should not be unitary but of the federal type. A draft scheme for this University is given in Appendix A to this memorandum. The scheme has been drawn up with the object of making the best use of the available resources already existing in the Tamil speaking area of Ceylon with the least expenditure of money to the Government.

30. As will be seen from Appendix A, the Head-quarters of the University will be in Batticaloa in the village of Vantharamoolai where the buildings erected for a Central School are available. The proposal is that these buildings be made available and to house in them the Faculties of Arts, Science, Economics and Commerce as well as the administration buildings of the University. Sufficient land is available in the vicinity for expansion.

31. The Movement is of the view that Trincomalee should be the site for the Faculty of Engineering. The buildings vacated by the Royal Navy and Air Force are available here for immediate occupation and with the proper equipment these could be converted into the Engineering Faculty of the proposed University.

32. As far as the Medical Faculty is concerned the largest hospital in the Tamil speaking area is at Jaffna with a bed strength of over 450 and a large staff. The Jaffna Hospital could be converted without much expenditure into a teaching hospital.

and the Faculty of Law could also be established in Jaffna without much expenditure.

33. The Movement has considered it most desirable to set up the Faculty of Agriculture and Veterinary Science at Vavuniya as this is the area where new agricultural techniques have to be worked out with a view to developing the Dry Zone.

34. A sufficient number of teachers is available among the Tamil speaking peoples to man immediately all the faculties of a full-fledged University. A perusal of the list of office-bearers of the Tamil University Movement, given in Appendix B will show the wealth of talent that is available for immediate utilisation.

35. The proposals set out above have been made with the express purpose of minimising the outlay necessary for the immediate establishment of a University in the Tamil speaking area for the Tamil speaking peoples. The Tamil speaking peoples are not anxious that the Government should spend very large sums of money in erecting buildings and in equipping their University as has been done at Peradeniya. They will be satisfied if the bare minimum requirements are provided so that immediate steps could be taken to commence teaching, additions being made as and when the finances of the country permit. The Movement has prepared its own estimate of its requirements and feels that an initial outlay of about Rs. 10,000,000 would be necessary. This is not a very large sum by present day standards and the Tamil University Movement hopes that the University Commission will give due consideration to the legitimate requirements of the Tamil speaking peoples of this country and recommend to the Government the necessity for the immediate establishment in the Tamil speaking area of a University which the Tamil speaking people could call their own and over the destinies of which they will have the fullest control.

For and on behalf of the
Council of the Tamil University Movement.
A. W. MAILVAGANAM
Chairman of the Council.

March 28, 1958.

APPENDIX A

A UNIVERSITY FOR THE TAMIL SPEAKING PEOPLES OF CEYLON

1. *Objects of the University :*

- To (a) Preserve, foster and develop the Tamil Language, Literature and Culture
- (b) Provide University education against a background of Tamil Culture
- (c) Provide for Professional and Technological studies
- (d) Advance and disseminate knowledge
- (e) Encourage the advancement of the fine arts of the Tamil speaking peoples
- (f) Encourage the study of the great religions of the world e.g. Buddhism, Christianity, Hinduism, Islam
- (g) Provide for the training of teachers
- (h) Encourage the application of knowledge for the welfare of the Nation.

2. *Admission to the University :*

Undergraduate admission to the University shall be by means of an Entrance Examination. There shall be no disqualification on grounds of race, caste, religion or sex.

3. *Medium of Instruction at the University :*

Wherever possible the medium of instruction shall be Tamil. The University shall arrange for the training of University teachers, writing and translating books and by other possible means for the progressive use of Tamil as the medium of instruction in the University. Courses of instruction in English shall be provided for those who require it.

4. *Type of University :*

The University shall have the power to affiliate colleges and institutions of collegiate standing.

5. Structure of the University :

The following Faculties or Sub-Faculties shall be established : Arts, Science, Music, Agriculture and Veterinary Science, Engineering, Medicine, Commerce, Law and Social Science.

There shall also be within the University an Institute for the training of teachers.

6. Siting of the University :

To utilise existing facilities and to give the Faculties the most advantageous location. The various Faculties may be sited as follows :

Faculties of Arts, Science, Religions, Commerce	— at Batticaloa (e. g. Vantaramoolai School)
Faculties of Law, Medicine, Music	- at Jaffna.
Faculty of Engineering	- at Trincomalee.
Faculty of Agriculture & Veterinary Science	- in Vavunia District.
Institute for the training of teachers	- at Jaffna.

7. Administration of the University :

The Principal authorities of the University shall be the Court, Council and Senate, and their powers and duties may be the same as prescribed by the Ordinance of the University of Ceylon. Membership of these authorities may be as in the University of Ceylon. Secondary Authorities shall be set up under Statutes. The main administration of the affairs of the groups of Faculties and Departments in the various centres will be by Deans appointed by the Council. Each Faculty will have attached to it an office and also a Library.

8. The University need not be residential. The students may reside in Hostels or in approved lodging houses.

9. The various Statutes, Acts and Regulations of the University of Ceylon may, subject to the above provisions and with any necessary modifications, be taken over for the proposed University

10. Finances of the University :

The Court shall consider the University Budget prepared by the Council, as is the practice in the University of Ceylon. The approved Budget shall be transmitted to the Minister of Education or in the alternative, if the Government sets up, as in other countries where there are more than one University, a University Grants Committee, the Budget may be transmitted to this body after Court approval.

APPENDIX B

OFFICE - BEARERS OF THE TAMIL UNIVERSITY MOVEMENT

President :

Sir Waitilingam Duraiswamy, Kt., B. A., Former Speaker, State Council.

Vice - Presidents :

Mr. C. C. A. Brito Mutunayagam, B. C. L., M. A. (Oxon.), Bar-at-Law.
Retired Principal, Law College.

Prof. P. K. Chanmugam, M. Sc. (Lond.), F. R. C. S. (Eng.), L. R. C. P. (Lond.),
L. M. S. (Ceylon), Professor of Anatomy, University of Ceylon.

Mr. R. R. Crossette - Thambiah, Q. C., Bar - at - Law,
Former Solicitor-General.

Prof. C. J. Eliezer, M. A., Ph. D. (Cantab.), D. Sc. (Lond.),
Professor of Mathematics, University of Ceylon.

Prof. K. Kanapathipillai, B. A., Ph. D. (Lond.), Vidwan (Annamalai),
Professor of Tamil, University of Ceylon.

Mr. M. M. I. Kariapper, District Judge, Kurunegala.

The Rt. Rev. Sabapathy Kulendran, B. A., (Lond.), B. D., Bishop in Jaffna
of the Church of South India.

Prof. A. W. Mailvaganam, O. B. E., M. A., Ph. D. (Cantab.) B. Sc. (Lond.),
F. R. A. S., F. N. A. Sc., Professor of Physics, University of Ceylon.

Prof. A. Sinnatamby, L. M. S. (Ceylon), F. R. C. S. (Edin.), F. R. C. S. (Eng.),
F. R. C. O. G., (Gt Br.), Professor of Obstetrics and Gynaecology,
University of Ceylon.

Mr. P. Sri Skandarajah, District Judge, Jaffna.

Dr. S. Subramaniam, L. M. S. (Cal.), L. R. C. P. & S. (Edin.),
Former Provincial Surgeon, Jaffna.

Rev. Fr. X. S. Thaninayagam, M. A., Ph. D. (Lond.), M. Litt., (Annamalai),
S. T. D., (Rome), Lecturer in Education, University of Ceylon.

- Mr. M. Tiruchelvam, B. A., LL. B. (Lond.), Acting Solicitor General.
 Mr. J. Tyagaraja M. A., LL. B. (Cantab.), Bar-at-Law, Member of Monetary Board, Central Bank of Ceylon.
 Mr. S. P. Vytilingam, Proprietary Planter.

General Committee :

- Dr. C. Amirthalingam, B. Sc., Ph. D. (Lond.), Former Director of Fisheries.
 Mr. C. Aiyathurai, Proctor, Vavuniya.
 Mr. S. Arumugam, B. Sc., (Lond.), B. Sc. (Engineering), A. M. I. C. E., M. I. W. E., Deputy Director of Irrigation.
 Dr. V. Appapillai, B. Sc., Ph. D. (Lond.), Reader in Physics, University of Ceylon.
 Mr. C. S. Barr - Kumarakulasinghe, Advocate, Colombo.
 Dr. (Mrs.) G. R. B. Barr - Kumarakulasinghe, M. R. C. P. (Edin.), D. C. H. (Eng.), L. M. S., (Cey.), Paediatrician and Visiting Physician, General Hospital, Colombo.
 Mr. R. Canagarayar, B. Sc., Tech. (Manch.), A. M. C. T., A. M. I. C. E., A. M. I., Mech. E., A. M. I. E. E., A. M. I. Mun. E., Associate I. E. E., Chief Engineer and Manager, Municipal Tramways.
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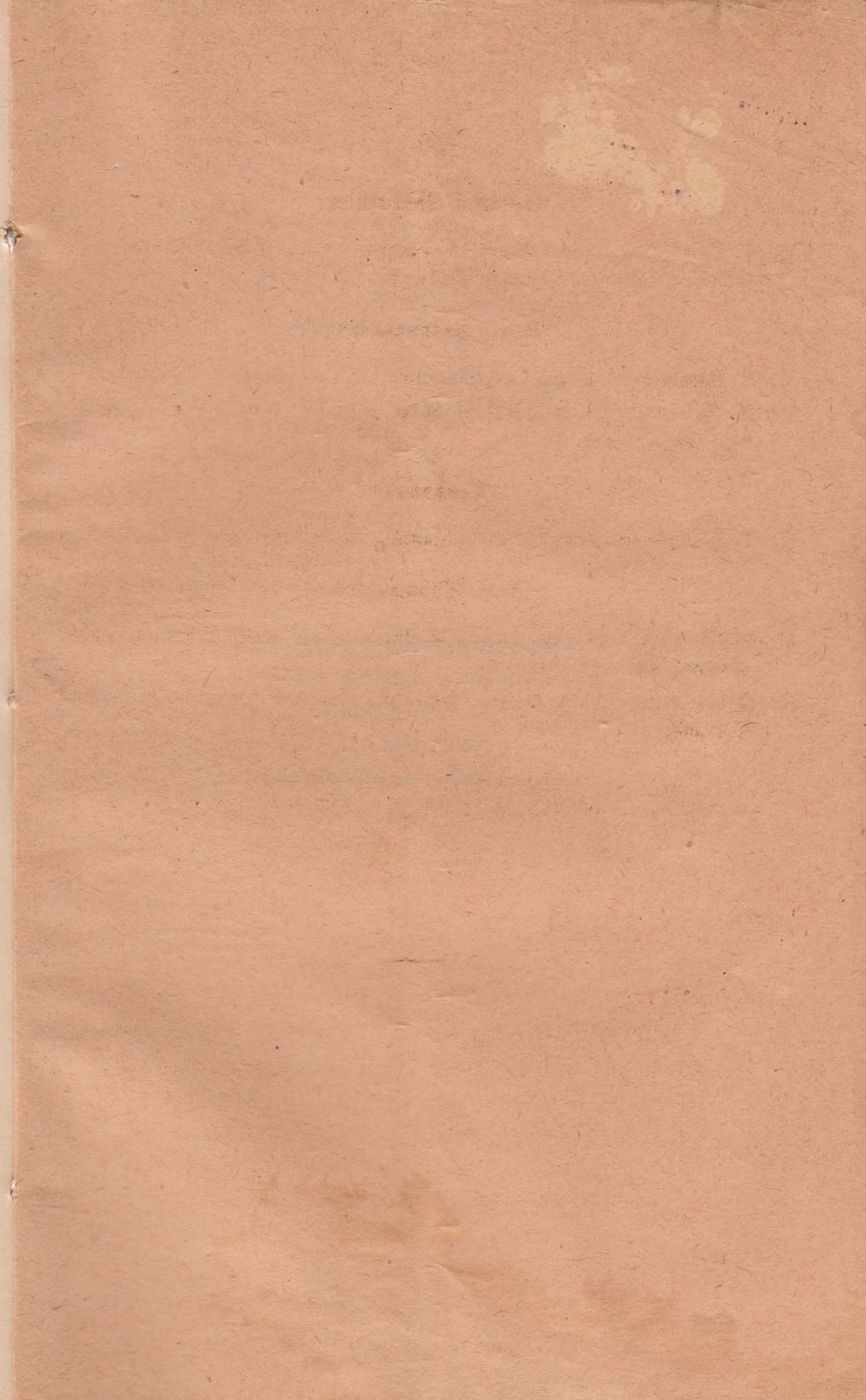
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