

# Vibhasha

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## Promoting the bilingual tradition at the Provincial Council level

### An initiative from the Central and Northern P.C.s

There is a fresh enthusiasm in the provincial councils these days about the implementation of the bilingual policy. During the special session that had been held on the 11th November, at the Central Provincial Councils, Provincial Councilor, Mr. Sanjeeva Kavirathna, submitted a proposal giving attention to the value of implementing the bilingual method

The Minister stated that it

was the duty and responsibility of Provincial Councils to implement the bilingual policy in every division of the Central Province and to provide all assistance and facilitation that is necessary for its implementation.

Provincial Councilor Mr. Sanjeeva Kavirathna submitted this proposal stating that special attention should be paid to implement the bilingual policy in the Central Province and to

implement a work programme in order to do so.

Central Province council member Mr. M. Velu Kumar approved this proposal.

While there are many problems concerning language rights in the Central Province, the Minister stated his belief that solutions could be obtained by implementing this work programme.

In February, a two day debate was fixed.

Meanwhile the Southern Provincial Council also, has recently appealed to the Ministry of National Language and Integration, to give them

guidelines to implement a programme at Provincial Council level, to form a permanent Committee to build national unity.

In order to gather information about this by telephone the effort to contact Mr. Shan Wijayalal, the Chief Minister of the Southern Provincial Council had failed.

But it has been reported that the Ministry of National Languages and Social Integration had already sent guidelines to the Chief Minister of the Southern Provincial Council.

Sandamali Senevirathne

### Students who are receiving bilingual education showing a high proficiency

### passes with distinctions in mathematics and science.

The Director of Education (Bilingual Education) Mr. Priyantha Nanayakkara states in a letter written to the web site of the Ministry of Education [http://www.moe.gov.lk/web/images/stories/branchnews/bilungual/bilinhu.pdf](http://www.moe.gov.lk/web/images/stories/branchnews/bilungual/bilinh.pdf)

that students in Sri Lanka who are receiving bilingual education have shown a high aggregate in complex imaginative subjects such as mathematics and science, as shown in the pass analysis of the 2008-2011 General Certificate of Education (Ordinary level) examinations, that they had faced.

This letter further states that, although the experiments done in connection with the programme in bilingual education were very few, some idea about the bilingual literacy of the students of our country who are receiving a bilingual education can be obtained from the analysis of examination results

This letter, which includes complete results, is published in page 10 of this Vibasha Publication.



This photograph shows Mr. Jagath Chamila a highly acclaimed actor presenting a trophy to the best actor, in the Tamil Only Division, I. Imash Ali during the National Children's Drama Festival that had been held in October.



## Tamil Language training for new doctors to solve language problems in hospital.

From the end of December, arrangements have been made to train new doctors passing out from state universities throughout the island, to converse in Tamil with their patients.

The first batch of doctors had already obtained this residential training last week during a ten day training in Agalawatte.

Sixty five newly qualified doctors will be taking part in the next work programme. "Our aim is to train more than 1000 doctors. In this way in medical clinics throughout the island, doctors will be able to communicate with their patients in the Tamil Language," says the

Chairman of the Government Medical Officers Association, Dr A. Padeniya.

"At present, there is a great problem about communication among the majority of doctors in being unable to hold a conversation with their patients in the Tamil Language. In order to face this problem, the assistance of the Department of Health, the National Languages Department, and the Government Medical Officers' Association with the help of the World Health Organization has commenced a Tamil Language training work programme for newly qualified doctors throughout the island," stated Dr. Padeniya.

He further stated that the residential training programme that is currently being implemented will continue without a break until the end of December.

"The first work programme has been very successful and we hope that all doctors will speak the second national language fluently by December," he said.

Parallel to training in Tamil language, the Government Medical Officers Association deals with listening skills, building trust with the patient, communication skills and enhancing the availability of

different types of choices in the treatment of the patients, which are also dealt with in this programme.

"This programme is only available for a selected number of doctors. They will in turn teach the newly qualified doctors. In a few weeks' time, there will be a work programme, to train new doctors in enhancing the above talents in every region, and by this, the patient will receive a beneficial protection and a better doctor/patient relationship will be established," said Dr. Padeniya.

## North Attidiya and Colombo Language Societies more interested.

Languages Societies were established for the 541 GN Division of the Ratmalana Divisional Secretariat and the Attidiya North Division, on the 9th.

The officials who established the language societies told the Vibasha Publication that, under the second step of establishing the languages societies, in the Colombo District, the establishment of languages societies is continuing further and also said that people were showing a special interest in it. Mrs. Priyangika Thushari and Mrs. Sevvandi Perera of the Mt. Lavinia Divisional Secretariat Office had organized a "Dharmarama Language Society," recognizing the group of people in this region who had shown a special interest in learning the Tamil Language.

Meanwhile, Mr. Sameera Kalum had organized a "Sadisi Language Society" in Attidiya North.

## A lack of Tamil Language Teachers for Pavakkulam Tamil Vidyalaya.

The students of Pavakkulam Track 7 Primary School in the Pavakkulam Track 7 Village in the South Vavuniya DS area are facing great difficulties as there is no teacher to teach them the Tamil Language.

Mr. G.S. Gunasekera, the Principal of this Vidyalaya said that he had notified the Zonal Education Office about inequalities prevailing among the teachers and the problems that are present among them, but no action had been taken by the relevant officers yet.

## Notices in the Kuruwita Prison are only in Sinhala.

In Kuruwita Prison, Ratnapura all notices are in Sinhala. There are a lot of Tamil and Muslim visitors, mainly women and elders who come to visit prisoners coming from very far away and it takes about half day to come here and another 2 hours to get through the entry procedures, and if you miss the times between 9-12 you have to stay till 2.30 and if you miss coming by 4pm you will be turned back. Also you are not allowed to bring food; you have to buy it from this canteen which is put up by a prison official. The guards say you can't bring food from outside. All this information is only in Sinhala causing suffering to visitors who come from far away and don't know about this. Some people have to take back the food they bring and some have to go back because they missed the closing time by a few minutes. (*Ceylon Today*)

## Official Language Policy analysed.

The Official Languages Commission has decided to implement the Official Languages Policy in manufacturing and service institutions.

The Chairman of the Official Languages Commission Mr. Nimal R. Ranawaka stated that, under this, steps had been taken to notify the associations of the manufacturing sector including the Chamber of Commerce

He stated that the goal of this workshop is that all information about all manufactured goods have to be published according to the Official Languages Policy.

The Chairman of the Commission further stated that by the first week of November a work programme will commence by the Official Languages Commission about the Trilingual Policy, along with the Presidential Task Force.



## Language Diversity In the State Children's Drama Festival should be appreciated.

**...and should be further continued.**

The State Children's Drama festival which had completed 17 years upto 2013 was successfully held this year too. This year, 28 Sinhala dramas, 13 Tamil dramas and 12 English dramas were staged. Among these were four dramas nominated by special invitation

While 57 dramas had been staged, demonstrating the hopes and expectations of future generations in this country ; also hearteningly the extent of language diversity observed should be appreciated.

By performing children's dramas in Sinhala, Tamil and English on the same stage, the audience was given an opportunity to see equally, the languages and the cultural forms of children's dramas; this is a cultural programme that should be popularized and promoted.

This was an opportunity for about 53 dramas to be held in the final rounds, as a large number of scripts in various languages medias had been received by the drama festival island wide.

The honours given to the best children's dramas in the limited section and the open section were as follows.

In the English Only category, from the Lyceum International School, Watsala Sudarshana Bandara's "We make it better" drama and in the open section the best drama was Rohitha Jayakody's "A Wonderful Gift For Bob" drama. The best children's drama in the Tamil limited section was M.J.S. Amarasinghe's "Karannan Vittu Karadiyum" and in the open section M. Kalidasa's and Manisha Dugannaralage's "Sin Uthin Muyatchchi," drama was chosen as the best drama.

The best children's drama in the Sinhala Only section, was from the Vidyaratna Education Faculty of Horana, G.P. Subashana Kuruglalg'e's "Parta Thunai, Ekama Malai" drama, and in the open section, from the Subarathi Madya Maha Vidyalaya, K. Mithraratna and Indika Nilmini Sirisena Arachchi's "Kiri Pani Paalama," children's drama was also chosen as the best children's drama.

In the state children's festival, Sakina Jusar of the Lyceum International

School, Wattala, was chosen as the best actor in the limited English category. M.D.C. Hasanka who performed in the drama "A Wonderful Gift For Bob" in the open English category, I. Imash Ali who performed in "Karannan Vittu Karadiyum (Rabbit)" in the limited Tamil category, John Paul Cluooos who performed in the Tamil Open category in "Sin Uththin Muyatchchi (Lion)" received awards.

A. Lakkantha Vibanga Abeywickrama, from Vidyaratna Medical Faculty, Horana, who performed as "Loku Malli" in the children's drama "Parta Thunai, Ekama Malai" in the Sinhala limited category and Jeevantha Jayasinghe who performed as "Dhanu" in the children's drama "Vatina Kenek Mung" also received awards as best actors.

M.D.P. Samadhi Wickramaratna from

Thakshila Prathamika Vidyalaya, Horana was chosen as the best child actress in the English category in the drama "Goldi And The Bears" and Dulshani Amanda Wickramarachchi who performed in the drama "Win With Windy" in the open English category, V. Sathurthika who performed in the drama "Peththamma" in the Tamil limited category and K. Oviya who performed in the drama "Vaalum Vaalum," in the Tamil open category, received the best actress awards in the state children's drama festival which had been held the 17th time.

Meanwhile, R.M.M. Supipi Mediwela of Royal National School, Moneragala, who performed in the drama "Rankaasi Wessa" in the Sinhala limited category, and Anjana Charithani Jayalatha who performed in the children's drama "Walas Gedera Giya Mashas" in the Sinhala open category, received honours.

Also this time, during the State Children's Drama Festival, awards were presented for Best Drama Script, Best Drama Production, Best Music Produced, Best Dialogue, Best Costumes, Best Stage Backdrop, Best Stage Direction, and Best State Lighting in all categories.

It has been generally observed in the Drama Festival, that although the level of variety in the languages were commendable, presentations in the Tamil category should be further strengthened. If attention could be paid to these facts in the future, this drama festival will be more fruitful socially and culturally.

**Sandamali Senevirathne**



Information about the great writers who lit the lamp of friendship for facilitation of great writers, was published in the previous issue.

The appreciation this time is of the writer Naima Siddik.



## Lighting lamps in appreciation of great authors.

# Naima Siddik

Among the 2013 facilitation of great writers was Naima Siddik. Other than being a writer, she fulfilled great service as a teacher and as an activist in Trade Unions. Naima Siddik who was born in Haputale in the Badulla District, had her primary education in the village and was successful in the scholarship examination after which she entered the Kathankudi Madya Vidyalaya. Later, she

entered the Passara Central Collage. Before beginning to write she began with social services.

While being a student she opened a small school in a building owned by her father, who was a businessman, and taught children of poverty stricken estate labourers.

She also took steps to establish a night school to teach people

who go to work. Later Naima, who became the Secretary of Abdul Azis's Democratic Estate Workers Congress, devoted her time to solving the problems of the workers. During this time, she obtained a post as a teacher. That was to the Kahagolla Muslim College.

While being in the teaching profession, she passed the Teaching Diploma examination. After her marriage she

relocated to Geli Oya and worked at a teaching post at Zahira Vidyalaya in Gampola, until she retired. The literary life of Naima Siddik commenced during her stay in Geliyoia.

During her stay in Haputale, as she was a reporter in the Chinthamani Newspaper, she had connections with Tamil newspapers. Renewing these connections she began writing short stories and poems to those newspapers.

Her first novel was "Vaalaika Padangu." Later she published several short story magazines. Collected short stories were published as "Vaalaika Suwadugal," "Vaalaika Vannangal," and "Vaalaika Veleyvugal."

She has an important place in the field of Tamil literature, as someone focusing specially on the many problems that the Muslim people face in their lives.

She wrote many letters and essays about her race and the many common social problems, and

in particular those that women faced, in connection with the magazine "Nee Pori Mangai".

Naima Siddik was honoured during the Up Country literary festival in 1986 and in the Uva Province (her birthplace) in 1994 appreciating her literary and social services.

Apart from this, she was also honoured in 2002, during the International Islamic Literary Festival. During the same year she was honoured with the *Kala Booshana Gaurawa* honorary Title.

While being a dedicated mother to three daughters, she continued her literary work even after retiring from teaching. A veteran translator, Upali Leelathna has translated Naima's "Vaalaika Suwadugal," short story book into a Sinhala edition "Jeevana Piya Satahan," and during the facilitation festival it was launched.

**Kamal Perera**  
Secretary,  
*Sinhala Tamil Co*  
*operative*

## The National Association of Sri Lankan Writers expands

Steps have been taken to strengthen the membership registry of the National Association of Sri Lankan Writers.

According to this, authors belonging to different ethnic groups such as Sinhala, Tamil and Muslim are already being formally included in a registry of names.

The National Association of Sri Lankan Writers which had been established recently,

has already covered the administrative districts of the island and had commenced establishing district level registration of the organization.

The National Association which was established by a Parliamentary Act, has begun a number of long and short term activities, including the setting up of a Centre in the capital, to encourage the progress of authors and literature.

The Minister of Culture and Arts, Mr. T.B. Ekanayake stated recently at the Authors' Executive Committee that the National Association of Sri Lankan Writers was going to be incorporated by a Parliamentary Act.

The minister stated that he had given instructions to the relevant officers to make a draft, for the act and to present it to the legal department for approval, and that a great assistance is

required from the authors to create a country which has a National Association of Sri Lankan Writers. He said that he greatly appreciates the assistance that is already being given by the generation of authors of this country.

An appeal is sent to the authors who are living everywhere in this country to let these facts be spread by joining the National Association of Sri Lankan writers.

# National Trilingual Work Programme and its implementation

4th Part

(From the previous issue)



the economic difficulties that the middle class was facing.

It was definitely not primarily a conflict from the grassroots, between the Sinhala and Tamil citizens. Consider a statement

“An example of conflicts relating to languages which had taken place in collision prone regions in Belgium and Canada may be due to incorrect implementation of languages” says the professor. As we have stated this belief earlier, the following is an extract from the speech given by a member of our experimental team.

“Somalia is a country which has one language and one religion. Yet a large number of people have divided themselves into small groups and they are fighting among themselves. Due to this reason, there is no stable government in the country.” (This is our brief translated extract)

We can obtain a very recent example from the Middle East. Severe conflicts are observed still in the Arab countries where divisions had been made sometimes due to religions and sects but there are no divisions due to language.

The history of Sri Lanka’s Sinhala-Tamil conflict indicates that it was started by the discussions about divisions by gentlemen, the thoughtless behaviour of political gentlemen, the work related problems and

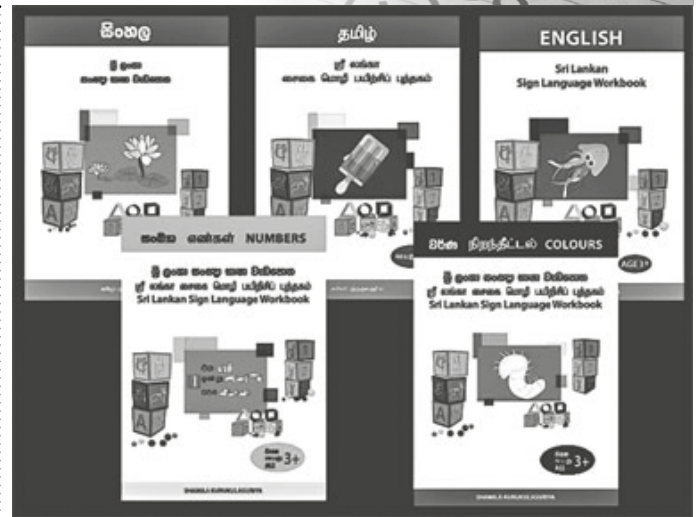
that a veteran educationalist Mr. J.R. Jayasuriya has made in our country in the 1950’s

“Generally, there is no entrenched hatred between the Sinhala and Tamil peoples. Very often they live amicably without any conflict.”

The “vision” of the draft states that “Sri Lanka should be a trilingual nation within the next ten years.” (The translation is ours. Pg 20). The same fact was stated in the speech by Mr. Fernando and Professor Dharmadasa who interpreted this similarly in his letter.

The entire population should be proficient in the English Language by 2021-2. At the time of writing (Poson Poya Day 2012) the television is showing scenes of a large population, toddlers, children, young men, young women, elderly laymen and laywomen, who are engaged in religious activities crowding near the Ruwan Weli Seya.

Actually, can anyone believe that the Tri-lingual Advisory Committee and the Honourable President would observe that at least a part of this population, would be to some extent tri-lingual, when they will be engaged in their religious activities on Poson Poya Day



2022?

Today the extent of the knowledge of the English Language among the general population is limited to saying “Good Morning” in the morning. Sometimes if the question “How are you?” is asked from one person among them, he is capable of replying “fine”.

Is it this skill (until now only about 1%) that is expected of a trilingual society? Is this also the Sinhala, Tamil language skill that is expected from a person who does not speak Sinhala and from a person who does not speak Tamil? Today there are job application forms that are printed in English available in the open market. The job applicant has only to give his name, address and identity card number to an English based computer programme and get his application form completed. What is the point, if this life skill is limited only to a few?

A job applicant should gain the English proficiency to discuss the facts that are shown in the job application form.

It is doubtful whether there is a clear interpretation indicated about the trilingual proficiency of citizens at any instance in the draft.

According to Mr. Sunimal, who states in his speech, “Taking

language away from the deep dangers of knowledge” (the translation is ours) is another goal of the implementation of the trilingual policy”.

We should “know” what “knowledge” is. For example, the mobile telephone that is used to a certain extent is being used as life skills, by people who cannot speak or write Sinhala, let alone English.

This is not due a Ten Year National implementation or a special training. It is a skill developed due to necessity and experience in usage.

2009 was declared to be a year of English (and Information Technology.) Already one year has lapsed from the trilingual time limit.

According to this scheme the general population is in the same place as in 2009 as it was in June 2011. So we can see as a public declaration but not much else. Anyone can see and travel in the expressway that had been opened by His Excellency the President and appreciate it. It is a marvelous programme. But what about the *Language Expressway*?

Next issue  
**Amaradasa Weerasinha**  
*Cultural Magazine*  
 An excerpt from the February  
 2013 issue.

The literature of Sri Lanka's famous author Mr. Martin Wickramasinghe was a literary tradition that was honoured not only in Sri Lanka but all over the world. Many books including "Gamperaliya, Kaliyugaya, Yuganthaya, Madol Duwa, Viragaya, Ape Gama" have been the source of great admiration by people. It has been observed during this time, that the Tamil population as well as the Sinhala population had a great liking for Mr. Wickramasinghe's literature.

Therefore, "The Martin Wickramasinghe Trust Fund" has made arrangements to translate many books by Mr. Martin Wickramasinghe in to the Tamil language.

The books that had been translated into the Tamil language are the novels "Gamperaliya" translated by Professor Uvasis, "MadolDuwa" by Mr. Sundaram Saumyam, and "Selected Short Stories" by Professor Sabha Deva Rasa.

The translator whom we are going to introduce today in Vibhasha is the author Mr Shadagopan Ramaiyah.

We will be discussing his translated works, literary works and many other skills. The great Wickramasinghe's "Ape Gama" book had been translated to the Tamil language by Shadagopan Ramaiyah.

He received the award for the best translation during the Godage Literary Awards Festival.

**Can you describe how you got the inclination to translate a book like "Ape Gama"?**



## I am not unfamiliar with Sinhala experiences

By R. Shadagopan Ramaiyah

Earlier Mr. Wickramasinghe's "Gamperaliya, Madol Duwa, Selected Short Stories" and others had been translated into the Tamil language. Translating the book "Apey Gama" into the Tamil language was not my idea. This was done under the Martin Wickramasinghe Trust Fund, due to a request made to me by Mr. Wickramasinghe's son Mr. Ranga Wickramasinghe. I received an award for the best translation of "Apey Gama" into Tamil on September 11th at the Sri Lanka Foundation Institute during the Godage Awards Ceremony. "Apey Gama" reveals the Sinhala village environment, Sinhala village usages and the features of Sinhala culture. **Taking a Tamil village, did its culture, its environment and its usages seem more special than in a Sinhala village?** Mr. Martin Wickramasinghe spoke about his experiences during his life from the age 9 to 11. At that time Mr. Wickramasinghe's age was about 40 years. He

is conveying a creativity about his childhood in a Sinhala village environment in Koggala, relating the sentimental, sensitive and vivid experiences that he had received there.

He made use of stories like "Apey Gama" to translate to suit the present, the various incidents that had happened in society during that time.

It is the birth place of Mr. Martin Wickramasinghe that is portrayed in this village environment.

In this way he describes the ruralness of Koggala, a village in Galle, through the book "Apey Gama".

When I am enjoying Mr. Wickramasinghe's books, I feel as if I too had similar experiences during my childhood.

When I was translating this story, I added certain things creatively and presented them.

The environment that I lived in was a hilly (Nawalapitiya) environment. Near our village were Sinhala villages. I saw that the experiences and the similarities that Mr. Martin Wickramasinghe

had related in the book "Apey Gama", were similar to the experiences in my village in hilly Nawalapitiya, in the Sinhala areas.

I learnt deeply about the trees and plants and the village environment that are related in this book. Then I realized that trees like Madan, Bovitiya and Aththana were not endemic to Koggala.

I found out Tamil words that were similar to the words that were describing the trees and plants.

**What are the special common features that you observe in Sinhala Culture and Tamil Culture in Sri Lanka?**

Taking into consideration all the cosmopolitan subjects of the world of art, specially the cinema, dramas, translations, short stories, books and looking at it overall, the biggest obstacle that the Tamil race faces is the South Indian influence. The other reason, when looking at dramas and the cinema, Tamil dramas are faced with a more dangerous set back than the Sinhala dramas.

Even if Sinhala culture

had come forward, comparatively due to the influence of Tamil Nadu, the Sri Lankan Tamil arts and cultures have not advanced: there is no (Sri Lankan) Tamil Cinema, there is no (Sri Lankan) Tamil Drama. Nothing called the art of translation. The author depends on his skill to carry out his duties. There are drama schools in India. We do not have such institutions. Due to this reason the birth of (Sri Lankan) Tamil creativity has been subject to a great set back.

The other problem that we face is our inability to market (sell) the literary creations that are even produced occasionally. The Tamil author who writes a book has to pay for the production and distribute and market it himself. The opportunities that are present for the Sinhala literature and writers are not there for the Tamil writers. More often, Tamil authors write books only due to the great liking and appreciation for literature. So far, there had been nobody who had come forward and asked them to write.

**If you can speak about your literary creations...**

I translated author Bandupala Guruge's "Senehasin Upan Daruwo" into Tamil. Also I am a descendant of a section of those living in the estates of the hill country. Because I was thinking of speaking something about them, that I wrote the book "Sinhala Vathu Kamkaruwange Kathawa". I translated Anula De Silva's "Thiththa Kopi" into Tamil.

How has this war that

Continued to page 11

# Recourse, if your Language Rights are violated

Provisions on the subject of Language in the LLRC report were regularly mentioned in the Sri Lankan media in the recent past, and even commented upon by the UN High Commissioner for Human Rights Ms Navi Pillay. This might make you wonder why language is given the important place that it is. Perhaps you feel that this is an issue that affects only other people in other areas, and is not really your business. Language is believed to be a significant factor in the ethnic conflict in Sri Lanka, and although hostilities have ceased, sometimes the deep resentment has not. But on a positive note, notable achievements have been made in the recent past towards achieving a goal of language equality in Sri Lanka.

Language as a media of communication is fundamental to our very existence as human beings. In Sri Lanka, a separate Ministry, namely the Ministry of National Languages and Social Integration, headed by Hon. Minister Vasudeva Nanayakkara, has been set up to address the issue of language equality as a priority. This and a number of other institutions in Sri Lanka work hard to promote and protect the language rights of all.

There is a humanitarian aspect



to giving an equal importance to the languages of a country where we are all equal as citizens.

Imagine the plight of a poor woman from a remote area like Vavunia who came to Colombo, to visit her sick son. She is sitting alone exhausted, hungry, waiting for the bus back to her village and it is almost 8 pm in the evening, transport notifications are only read out in Sinhala which she does not understand, she wants to ask someone for information and there are hardly any woman in sight, she is afraid.

Imagine a traffic accident where a young motorcyclist has suffered a fall and is injured and in pain, but is being hassled by the police officers in a language he doesn't understand, and they ask him questions which he cant answer, and they become angry with him. Or a pregnant woman who did not understand the instructions a nurse gave her in Sinhala which resulted in the nurse losing her temper and

hitting her.

Consider, finally another recent case of a desperate woman who went to a police station to make a complaint, as a last resort, that her husband drinks and beats her badly. Her complaint was in Tamil, but there was no officer at the police station who could write in Tamil, so the statement was written in Sinhala, and she had to sign it. Her constitutionally ensured language rights (the right to use her mother tongue) were violated in this case, but this also resulted in a human rights violation where she suffered later in the case as accurate information had not been recorded. These are true cases which were recently recorded from bilingual areas of Sri Lanka.

In cases like this one can submit a complaint to the Human Rights Commission and also to the Official Languages Commission, two institutions which monitor and assist people to find recourse in cases

of language rights violations.

At a recent Training workshop for regional trainers of a civil society project promoting the language rights of minorities, human rights lawyer and language rights advocate S. G. Punchihewa talked about language rights in Sri Lanka and also outlined the various institutions and entities that exist, from which we can seek redress in the event our language rights are violated - these being the Supreme Court, the Official Languages Commission, the Human Rights Commission, and the Consumer Affairs Authority.

Seeking legal recourse through the Supreme Court can be a very expensive procedure requiring special lawyers to be hired in Colombo, and should be used only as a last resort, for serious issues with national significance, he advised.

Aside from that, there are many ways for a person to seek redress - for example if they find a product or encounter an institution which has instructions or information in only one language, they may even consider complaining to the OLC sighting the Consumer Protection Authority as respondent.

In the case of language issues encountered in a public

See page 14

The fifth step of a series of leaflets published with the goal of imparting knowledge of Language Rights to communities.

## 1978 Constitution

the 1978 Constitution was established including a chapter about the implementation of fundamental rights

Yet it was difficult, even through this to implement the Tamil language rights

The fact that it could be implemented was stated in the constitution 12(2)

This reads as follows.

"No citizen should be subjected to any harassment or discrimination due to reasons such as race, religion, gender, political affiliation or similar reasons"

Yet in this constitution, due to the fact that the Sinhala Language was the national Language, is it wrong not to conduct official work in the Tamil Language?

Isn't the violation of fundamental rights included in the constitution ?

1. in this situation what could be the practical result?
2. What happens to a right which arises from the constitution?

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## Two more international awards for the bilingual newspaper "ADA".

Focussing on the Sinhala and Tamil New Year celebrations, the "ADA" daily national newspaper, who published a special Sinhala Tamil bilingual "Unity Paper", has won two international awards, one in the outreach section and also a silver award at the Spikes Asia 2013 Festival of Creativity which had been held in Singapore.

In order to assist the "ADA" daily national newspaper, in producing this innovative policy, one of the primary

creative establishments in Sri Lanka, Leo Burnett Company had been working hand in hand with StarCom Colombo, the Colombo Branch of the Starcom Media Company which had won international fame. Before this, the "ADA" bilingual newspaper had won a Bronze award for the "Best Printing Method" at the 60th Cannes Lions International Festival of Creativity that was held in France, and was selected in the category of marketing of promotional lettering design usage.

## Grade 7 Student with first place in Tamil reading, gets a Cash Award

Pasan Ramawickrama – Matara District

W.G. Samadhi Wijewardana who is in Grade 7 of the Central Collage Kirinda, Puhuluwella, Matara has won the first place in the Students All Island Tamil Reading Contest 2013. She had won the 7th place in the Samastha Lanka Tamil Reading Contest that was held in 2012. This student's father Mr. Mahesh Wijewardana had disappeared during the 2004 Tsunami and her mother Mrs. D. K. Gamage (5292) is presently a Police Officer in the Matara Police Station. She has a younger sister aged 4 years.

The police officers of the Matara Police Station had arranged a felicitation ceremony to honour Samadhi. During this ceremony, the Inspector General of Police, Deshabandu Mr. Tennakoon had made arrangements to present her with a gift of rupees ten thousand.

Other than this, the "Feelan Association" of Matara had given her a gift of rupees twenty thousand.

Meanwhile, Police Inspector Mr. Prashantha Hemal had made arrangements to award her a scholarship for progress, in her education.

## Certificates for the group that finished the Tamil Training Course.

R.Gunaratna – Millaniya.

Certificates were presented recently by the Kalutara District Secretary Mr. U.D.C. Jayalal to the second group who had successfully completed the Tamil Training Course that was held free in the Divisional Secretariat, Millaniya.

Under the advice of the Milleniya Divisional Secretary Mrs. Buddhini Gunawardana, Mr. G. Vanaraj, the Infrastructure Facilities Development Officer had continuously conducted their classes for several years at the Millaniya DS Office

This training course that had been conducted by government officers and people who lived there, had been immensely popular.



through the

News published in several Sinhala and Tamil Newspapers the Sri Lankan





### Within two weeks orders have to be implemented.

**The Human Rights Commission emphasizes**

Sudaroli – 2013.10.15

The orders that had been issued by the Human Rights Commission are required to be implemented within two weeks, says this Commission.

The Human Rights Commission had stated that legal action would be taken against any Heads of Departments who have been unable to implement these orders.

Many complaints had been received by the Human Rights Commission, saying that some heads of departments had not carried out the orders that had been given.

The Commission also states that a separate investigation would be carried out regarding the complaints. The Chairman of the Sri Lanka Human Rights Commission, Mr. Priyantha Fernando had discussed his problem with His Excellency President Mr. Mahinda Rajapaksa.

This decision that had been taken by the Human Rights Commission had been sent to the legal department for inclusion in the legal draft. Meanwhile, this legal draft is to be presented to the parliament to be passed.

### A Practical Sinhala Tamil English Dictionary is published

Lawrence Selvanayagam.  
Thinakaran – 2013.08.08

The Ministry of National Languages and Social Integration has compiled and published a handy and practical Sinhala, Tamil, and English trilingual dictionary.

This is the first general dictionary that had been published by the state. The Ministry states that this is a great asset for government officials who carry out their duties in the national trilingual languages of the country, for people in ordinary offices and for generations of students.

The Ministry further states that the goal is to broaden and enhance the trilingual knowledge among the population of Sri Lanka, and arrangements had been made to observe this globally through the internet.

Also, this trilingual dictionary has been created to assist teaching establishments, officers in government offices, educationists and also those who are engaged in research

Using the internet, the web address to be used [www.trilingualdictionary.lk](http://www.trilingualdictionary.lk)

Copies of the above practical dictionary have been officially handed over to the Ministry of Public Administration, and CD's containing this dictionary have been given to all departments, according to an official of this Ministry.

the media eye

popular media reflect how the bilingual problems are questioned.

### Letters should be sent in the Tamil Language request the Pradeshiya Sabha Members

Weerakesari – 2013.08.25

Elected members had expressed their dissatisfaction that letters written in English had been sent to the Jaffna Pradeshiya Sabha, without translating them into Tamil and had appealed to the Chairman of the Pradeshiya Sabha to get the letters translated into the Tamil Language according to the existing trilingual policy.

Letters written in English giving information about the development work programmes and other facts in an Eastern Pradeshiya Sabhawa have been given to the members without being translated into the Tamil language.

Many members who had no knowledge of the English language being unable to understand the information in these letters, face many difficulties and they have come to a state that they are compelled to seek assistance from others. In some instances, they have been in a state where they had said incorrect facts due to misunderstanding the information.

The members had pointed out the English letters and the problems that they face due to these, and had appealed to the Chairman to refrain from allowing this injustice in the future and appealed to provide them with Tamil translations of the English letters.

### If the Tamil language had also been an official language there would have been no ethnic problems.

**Minister Tissa Vitharana said**

Sudaroli – 2013.10.07

Hon Minister Mr. Tissa Vitharana said that the national problem of Sri Lanka had not yet been solved. The Minister stated this taking part in the ceremony of laying a wreath in the statue of the late leftist politician Mr. Pieter Keuneman in Maradana, honouring his 96th birth anniversary, on the 5th October. He further stated there, that there is still no establishment of peace and harmony in the country. The ethnic problem is still existing in the country. There had been no solution for it yet.

If action had been taken during that time to make both languages national languages as appealed by leftist leaders like Mr. Pieter Keuneman including other leaders, this present problem would not have occurred. Against this, a main reason for this problem, was making the Sinhala Language only the national language and implementing it. Therefore, the necessity for making both the Sinhala and Tamil languages into Official languages is now apparent

# A Quality Future Generation as a result of Bilingual Education.

**Priyantha Nanayakkara.**

Director of Education (Bilingual Education)

Although only limited research has been conducted about the progress of bilingual education in Sri Lanka some idea can be obtained about the skills of the students of bilingual education, from the analysis of examination results

Following is a result analysis of the passes as percentages of some of the subjects that bilingual education students had sat for in the English medium for the General Certificate of Education (Ordinary Level) examination from the year 2008 to the year 2011.

As shown in the analysis the students who received bilingual education, show a high performance in such complex

**The first part of this letter which discusses the place of bilingual education within a trilingual policy was published in the previous issue.**

concept subjects as mathematics and science. This also tallies with international experimental findings.

#### Learning and acquisition.

There is a difference between learning a language and language acquisition. This is another primary difference between teaching the English language as a subject and the bilingual education work programme. According to Krashen, 1981,



acquisition of a language is a subconscious action, while learning a language takes place consciously.

When learning a language, the rules of the language as well as grammar are learnt, and even if the language is not learnt directly learning the language gives a knowledge of grammar in an indirect way while ensuring the correct way of using it. In bilingual education, a language is used as a medium of instruction to teach subjects that are not languages (Cummins 1997) and a valuable opportunity arises, to acquire the language which is the goal.

implementation of this concept when considering the expected results, the similarity that is existing between these two different work programmes is the great contribution that they give to a bilingual Sri Lanka.

#### The place of English in a bilingual education.

In this, a fact that cannot be ignored is the mutual relationship that exists between the English language education and the bilingual education. For example just as the Sinhala language or the Tamil language is important when teaching science, subjects in the Sinhala or Tamil medium, the English language becomes important when teaching science subjects in the English medium. In this, because the English language is a foreign language and not the first language more care has to be taken when teaching the English language.

For this, the teacher of bilingual education can get much assistance from the teacher of the English language.

During this journey towards a trilingual Sri Lanka, giving prominence to the first language in the bilingual education programme, helps in creating a generation who uses the goal language not only for communication but for mastering of a concept and for thinking too.

Therefore to accomplish the goal of a trilingual Sri Lanka, the bilingual programme, including the contribution given by every programme dealing with languages and the international relationship among them is very important.

#### Multilingual Literacy

There is a clear difference between bilingualism and bilingual education. The word "bilingual" indicates the

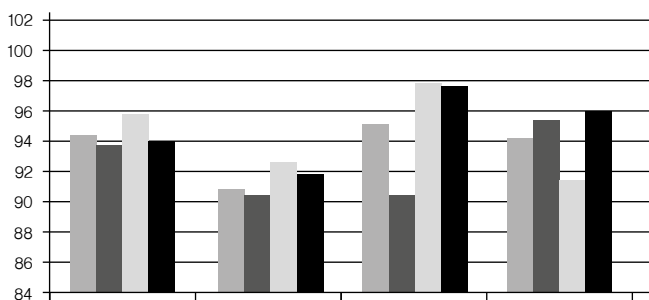
ability to communicate in the two languages and is the primary result of an education in (two) languages. In a bilingual education system, always the goal language is used as the medium of instruction together with the students first language, the result of which is acquiring bilingual proficiency (multi lingual) as stated above.

This is the reply that can be given to some people who argue that, within the school syllabus, only a formal English was necessary which needs to be only strengthened.

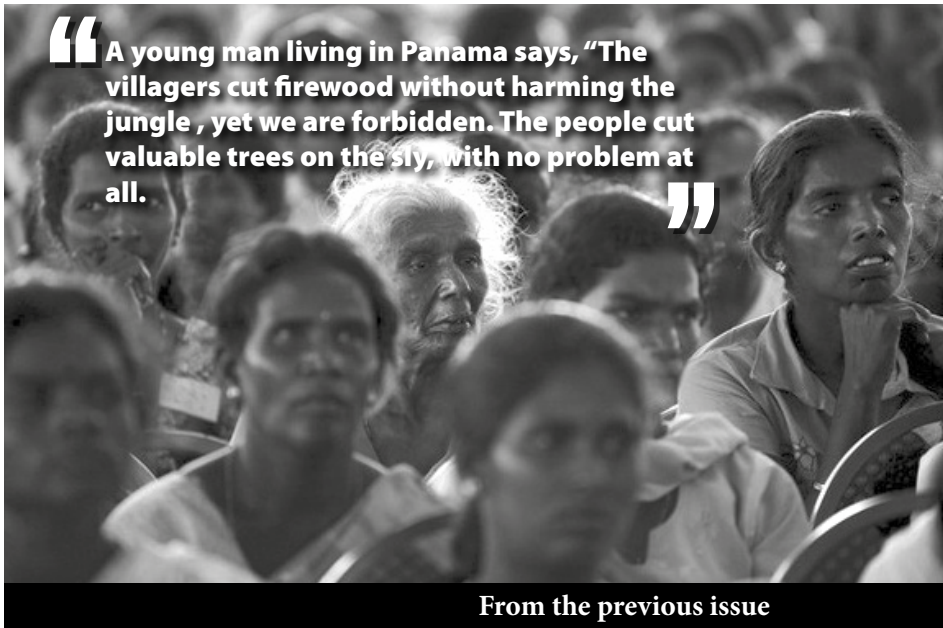
According to the method of

Subject	2008	2009	2010	2011
Mathematics	94.82	93.73	95.67	94.15
Science	90.95	92.83	92.83	91.78
Geography	95.20	97.78	97.78	97.66
Citizenship Education	94.30	91.30	91.30	96.14
Health and physical education	99.71	99.40	99.40	99.67

Graph - National symposium on reviewing of the performance of school candidates, G.C.E. (O/L) examination - 2011, Research and Development branch, Department of Examination



Picture 1.0 shows the analysis of results of the passes of the bilingual education students who sat for the General Certificate of Education (Ordinary Level) Examination.



“ A young man living in Panama says, “The villagers cut firewood without harming the jungle , yet we are forbidden. The people cut valuable trees on the sly, with no problem at all. ”

From the previous issue

The birth place of the parents of Nallan Thewani, (aged 58) who had inherited the dhoby trade from generations, was Potuvil.

Apart from connections with relatives in Paanama, including member of several families such as Magalinga, Selvarsa , Sindiran and Kandasamy, they still continue the dhobi trade and his children are in the fishing industry say Nallan Thevami.

The livelihood of more than half the young men living in Paanama is from the fishing industry. The main industry is catching lobsters but it is forbidden to catch “young abhina” until the prawns are mature, and during days their income is from “going on courses” ie sailing in boats at dawn and returning in the afternoon which is this routine.

Sudu Banda Abeyeratna says “Now a kilo of alugoduwa(fish) is Rs.300. Rs. 200 has to be paid to those who catch them. Life is difficult because now less fish are caught.” A large number of fisherman in Paanama work under businessmen. Also the diesel expenditure for the boats is very high. Many fishermen have to live with considerable debts.

The Paanama village gets an extra income by cutting

## Sinhala-Tamil Relatives in Panampaththuwa

and selling *palu* and *weera* products during the bearing season.

Vendors from Akkaraipattu, Kalmunai and Pottuid come to buy them.

Cutting firewood is also a means of livelihood. But it is difficult due to the imposition of regulations by the Department of Wild Life and Forest Conservation.

“Villages cut firewood without the harming jungle. Yet we are forbidden. There is no problem for those who cut trees and transport them on the sly.” says a young man living in Panama.

As a result of the change in the tradition of the village the young men and women go away to other places in order to get jobs. Tourists come to the village.

### Threats from Drug Addiction

The elders say that, being exposed to outside society results in various dangers such as alcohol and drugs.

It is observed that they still have a deep feeling for the heritage and the identity of the “ Paanama”.

### They should be protected

The Panama Pradeshiya Sabha member Mr Ajantha Wimalasena says, “ the people of Panama suffer from economic difficulties. Many people don't possess a fixed abode. When an innocent man goes to the jungle to get a medicinal plant or some firewood, he is caught. A programme should be implemented to give economic progress to the village and to protect its culture.

### The law is not practical.

The Chairman of the Central Environmental Authority, Mr. Charitha Herath says, “ from the fact that the villager who takes firewood while not harming the environment is being caught and the poacher who cuts wood having no problem, it is shown that the purpose of the law is not achieved”

The objectionable state where the limits of the law enter the limits of village life, while the law is being implemented unjustly, cannot be condoned.

**Thibiriyagama Bandara**

## I am not unfamiliar

from page 6

went on for 30 years affected the Tamil liking for literature

By now the group who likes Tamil literature is expanding.

It is seen that literary creations depicting the sorrow and lament of the Tamil population affected by the war, have been produced. Various components have been added to Tamil literature.

**What is your opinion about a great author of Sinhala literature like Mr. Martin Wickramasinghe?**

He is one of the authors who introduced the identity of this country's heritage. I like to say that Mr. Martin Wickramasinghe was an author who made a great effort to rekindle the Sinhala, Buddhist, Tamil identity that had been buried under Burgher, Portuguese and British subjugation. People like him made an effort to reclaim culture and civilisation and so on that was lost during that era.

**While translating “Apey Gama” you have said that you learnt about trees and plants described in and the use of various languages while translating “Apey Gama”. Did you think that there might be some harm to the original book, by making use of this information for this translation work?**

When translating a Sinhala book into the Tamil language, I think that I am creating a new story. This is how a successful translation is created. Today translation has become a wave. I don't think that a translation done, by getting caught to that wave will be successful. It is an injustice done to the reader. A translation must be carried out with creativity and finesse.

At present, I am translating Mr. Upali Leelaratna's “They Katha” book into the Tamil language. This book also deals with the problems and grievances that the estate labourers are facing. I have a special right to speak about people like them. I have no wish to become popular. I don't want to be a Harry Potter or Shakespere My aim is to give something to people about my experiences in the estate life.

**Could you tell us about your media life?**

I served five years as the main editor of “Subawali Wu” a health magazine and as the starting editor of “Vijai” a Tamil newspaper of the Vijaya Newspaper Association.



# Ethnic Harmony and literature

**L. Murugabhoopathy**

The primary causes of the ethnic problem in Sri Lanka are languages and facts relating to language and ethnicity. Yet human compassion is common to everyone. Regardless of a person's ethnicity, religion and language knowledge, he or she will receive compassionate medical treatment to save his or her life in the event of developing world famous illness or ailments like diabetes, cancer and AIDS. In the same way, authors, media personal and artists should be friends who will provide treatment to groups who develop illness due to ethnicity

If they, with their creations spread viruses, they will be destroyed by the same viruses.

The identity, mark, language and literature of one ethnic group can be known from the arts and literature of another ethnic group.

For example, language translations help us tremendously to read and understand in our language, American literary works that had been published from European languages, showing the nature of ethnic communities in these countries, their customs their hopes and dreams and other facts.

We learnt about the creations of world known authors like Shakespeare, Leo Tolstoy, Dostoyevsky, Maxim Gorky, D.H.Lawrence, Maupassant, Kaleel Gibran, Nasrun, Nasrul Islam,

Hemmingway, Chinua Achebe through the English language.

Tamil and Sinhala readers, who read the books of the above mentioned translated them into their mother language there by gaining knowledge about them.

Also the Sinhala, Tamil and Muslim people who are all Sri Lankans could realize the identities, culture, hopes and dreams of their brother communities due to the mutual languages translations.

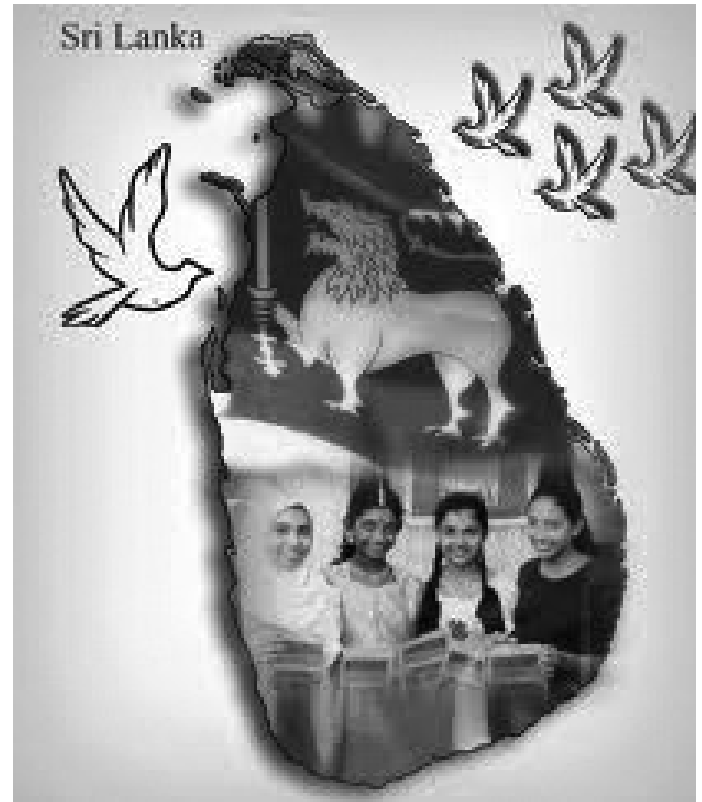
It is the truth that one community cannot live freely if it is subjugating another community. A simple example is that in a family if a husband tries to control a wife, or a wife tries to control a husband, the strength of that family is shattered.

It is because of the above reason that developed countries like Australia have realized that humanity and compassion are absolutely essential.

Many writers are making great efforts to build ethnic harmony among the Sinhala, Tamil and Muslim communities in Sri Lanka.

The monthly magazine "Mallieika" which was initially published in Jaffna for 30 years and later in Colombo for 17 years, advocated racial harmony continuously.

The editor of the magazine Dominic Jeeva is a progressive writer. He is the one who received the national literary award for the first time in



Sri Lanka for the Tamil short story magazine (Kanneerum Thanneerum-1964). Many literary creations of Sri Lankan authors like Martin Wickramasinghe, Ediriweera Sarathchandra, Gunasena Vithana, K.Jayathilaka, G.B.Senanayaka, Ariyaratna Vithana, Karunasena Jayalath, Gunadasa Amarasekara, Mahagama Sekara and many others were translated into the Tamil Language and published

Meanwhile the photographs and the interviews done with the Tamil Language proficient priest Rathanavansha Thero, Sinhala Film director professor Lester James Pieris, dramatist Henry Jayasena, the great book publisher of Sri Lanka Deshabandu Sirisumana Godage, author Denagama Siriwardana, Translator Upali Lealaratna, among them were published in the Mallieika.

Meanwhile short stories of Denegama Siriwardana, Kasun Aramapath, Phillmera

Dilrukshi, Aravinda Chandrapathma, Amarapala Karasingherachchi, Ajith parakum Jayasinghe, Upali Leelaratna and others translated into the Tamil language and published in the magazine "Gnanam" which is published in Colombo.

Many of the short stories had been translated into the Tamil language by Arumugam Tharangavelayutham and Dikwella Kamal.

Until recently more than 150 issues of the 'Gnanam' magazine had been published, the editor being Professor T. Gunasekara. A short story by Dharmasiri Vithana had been translated into the Tamil language by Dikwelle Kamal and had been published by Kalmani Paranidaran in the monthly magazine 'Jeevanadi' in Jaffna. In Baticaloa, Fahimajagan has published poems by Manjula Wediwardana, translated into the Tamil language in the tri-monthly magazine 'Magudam' yet people like me wonder how many of these facts are known by the Sinhala readers.





## A motherland without a title, or Tamil poems become Tamil.

The publishing company Ezhuma Media Foundation states that the Tamil translation of the book “Mathrukawak neth mathruboomiya” ‘a Motherland without a topic’ or a magazine of Tamil poems which had been launched in 2010 by Manjula Wediwardana, will be launched in April in London.

A spokesman for the Media Foundation which is based in the United Kingdom said “We need to walk with progressive Sinhala people. At this moment, we are really happy that a book of Sinhala poems have been translated into the Tamil languages and we have been able to publish it. We believe that there will be discourse about this among Tamil Poems. In the future we hope to introduce more Sinhala literary works to the Tamil reader, and to introduce Tamil literary works to the Sinhala reader. We believe that this course of action will be the first step towards a new culture.’ He further stated. In 1997, Manjula together with share Macelvi launched his first book of poems ‘Niruththara Samadhiya’ and also launched ‘Pilihuduwi’ in 2002, and ‘madusadhiri maduwitha’ in 2008, presenting his readers with these books of poems.

In the year 2009, by using his media for other or by being sensitive about the Tamil National Problem, Wediwardana went into exile in order to save his life and in 2010 he presented his creation “Marthukawak Nathi Marthruboomiyak’ also known as ‘Demala Kavi.’

In 2011 he presented to his readers his second book of poems while in

exile, namely ‘Ahala amathuma kata arahemi’

“This is an extremely important moment, myself, I questioned using the language that I write, the Sinhala conscience. By enabling Tamil society to read how I questioned the Sinhala conscience will be a motivating factor to pave way for future politics,” says Manjula Wediwardana.

The book of poems ‘Marthukawak Nathi Marthruboomiya’ written by Manjula Wediwardana who is an author as well as a Media personality, is the first book of poems that had been translated as a whole book from the Sinhala language to the Tamil Language.

It had been translated into the Tamil language by two highly talented translators, M. Rishan and Fahima

Jahan.

The Ezhuma Media Foundation states that this Tamil translation will be launched in April in London and simultaneously launched in Norway; it is also expected to be launched in May in Canada and Switzerland.

At the moment, copies of this book produced by the printers are available at the Discovery Book Palace (Pvt) Ltd as stated by that company.

The state of language policy was discussed in the time of the chief guest the honorable, Minister of National Languages and Social Integration Mr Vasudeva Nanayakkara, and it was noted that several work programmes about the implementation of the state languages policy had been held recently.

Primarily these work programmes had been held on 2013.07.31 in Anuradhapura, East Kandy district, and in the Kahatagasthigiliya DS Division

Another was held on 2013.06.27 in Trincomalee, in the Kadawathasathra and Kanatalai DS Division.

The main goal of the work programmes was to inform the offices in the government officers within the relevant Pradeshiya Secretariat section about the language policy and also to discuss how the language policy is being implemented in these establishments. Information had been given here about the language section of the Ministry of Social Integration and other connected establishments such as the National Languages department, National Languages Commission, National language education and training Institution and their duties and responsibilities.

## Important Contacts

### Official Languages Commission

C/O Ministry of National Languages and Social Integration  
No. 40. Buthgamuwa Road, Rajagiriya, Sri Lanka.  
Website <http://lanintegmin.gov.lk>

### HOTLINE 1956

Human Rights Commission

HRCSL - Head Office  
No. 165 Kynsey Road, Borella, Colombo 8  
Tel : 9411-2694925, 9411-2685980

Fax : 09411- 2694924

### HOTLINE 1996

### Consumer Affairs Authority

Consumer Affairs Authority  
1st & 2nd floor, CWE Secretariat Building  
27, Vauxhall Street  
Colombo 02  
Fax: (011) 2399148  
<http://www.caa.gov.lk>

Vibhasha Newsletter on Language Rights  
C/o Lionel Guruge  
105 Fifth Lane  
Colombo 3

## Recourse, if your...

from page 7

institution such as a library or government institution, public cemetery or place of worship one can submit a notice to the Official Languages Commission or even the Human Rights Commission so as to discuss with the responsible parties for translations to be provided. This is of course after first trying to negotiate for change with the parties concerned.

The Ministry of National Languages also recently set up a hotline number 1956 which came into full effect early this year. So making an informal notification of complaint is a simple matter of giving them a call on that number during office hours, but of course in all these cases it is important to name a respondent or responsible official from the institution where the issue was identified, who can answer to your complaint, and also to follow up whether

your complaint has been acted on. Its also important to exercise your civic rights and notify such institutions on instances where you see language rights being violated, because as with the examples above, although you may not personally be affected by such a situation, it may cause suffering and violation of basic human rights for your neighbours.

After suffering many years of a war brought about by resentment and misunderstanding it is important to understand the value of tolerance and appreciation of diversity that would help make Sri Lanka the beautiful and harmonious nation that it has the potential of becoming, and these are some of the small contributions you can make towards that goal.

(Ceylon Today 20 Sept 2014)



Readers Responses

Readers Responses

Readers Responses

### A special magazine

Rajitha Abeyssekara - Mirigama

Vibhasha is a special magazine about language that had been created recently. A great effort is being made to give information about bilingualism to the people of this country. It is seen that the Vibhasha magazine is supporting the enhancement of the Sinhala, Tamil and English languages.

### It should be made more popular

Sheila Gunawardena

Wellampitiya

The facts included in Vibhasha are very important to people like us who appreciate the language. I feel that the number of letters that appear in the magazine are few. It is great if it branches more and the number of pages is increased by even a few.

The Vibhasha magazine is not spread much among people. The population can get a good knowledge about bilingualism if people can obtain a copy from the market.

### A good reply to the lack of knowledge about culture

Sasvindu Bandara - Piliyandela.

The war was there for the last 30 years. At present, the ethnic problem in this country has escalated. Still the people in this country live, trying to divide this country saying this country is Sinhala, this country is Tamil. The reason for this is the lack of knowledge of each other's culture ethnicity. We can see that there is an effort to spread this knowledge through magazines like Vibhasha.

It is great that the Trilingual magazine Vibhasha is published and it supports even to a small extent, the mutual knowledge among the various people in this country and enhance their language.

## Grand Finals of the Debate Competition on Bilingualism, for selected Schools from the North

The North Region invited schools bilingual competition commences on 31st October on the Hindu Vidyalaya in Jaffna. Replying to questions by Vibhasha, Mr Abeykoon, the media secretary of the National Languages Commission, said that the invited schools debating competition which was started with the goal of showing the future student population of this country, the value of the attitude of building bilingualism. He stated that the final competition of the North Region invited schools debating competition will be held on the 4th and 5th of December while arrangements had been made to hold the main awards and gift presenting ceremony in December.

The minister of the National Language and social Integration Ministry, Mr Vasudeva Nanayakkara and other V.I.P.s are scheduled to present during this occasion.

The media secretary further stated that while the main awards ceremony of the schools debating competition is scheduled to be held in the Kailasapathi Hall of the University of Jaffna various cultural and other work programmes will be prepared by the North Region school students during this ceremony.

Sandamali Seneviratne.

## Two New Books from Sunil Ariyaratne

S. Godage publishers have launched a book 'Demala Nisottasaya or Madana Karmaraja Katha,' and another book 'Mahadanamuththa or Paramaratha Guru' written by Professor Sunil Ariyaratne.

Madana Karma Raja Katha is a series of stories which are immensely popular in Tamil culture. These stories have been related according to the form and context of the famous series of stories 'Arabian Nights Entertainment'.

From the stories in practice it can be realized how much Sinhala culture and Tamil culture had mutually integrated. We are very familiar with Mahadanamuththa's stories. (A Sri Lankan Nazruddhin Hoja styled wise-guy character) The reader can understand the closeness between the Sinhala mahadanamuththa and the Tamil mahadanamuththa.

## Board of Trade being informed on Official Language Policy

The Official languages board has taken steps to inform all manufacturing and goods manufacturing institutes in this country to implement the Official languages policy. The chairman of the Official Languages Commission Mr Nimal R Ranawaka says that the goal of this work programme is to inform the marketing board including all institutions in the manufacturing industry to take steps to publish all information about these goods according to the Official languages policy.

Mr Nimal A Ranawaka further stated that at the start of the next year, the Official Languages Commission together with the presidential Task Force hopes to give information about the bilingual policy of the new offices.

### Write to us..

Language policy of Sri Lanka is a controversial issue. Our aim through Vibhasha is to broaden further and to enrich this dialogue. We believe your contribution in this respect is crucial.

Send us your ideas, opinion and information. Vibhasha news letter is open for all of you in the debate on languages rights in this country.

Send us your ideas, response, problems and proposals on language rights



Editor,  
Vibhasha Newsletter,  
Centre for Policy  
Alternatives,  
24/2, 28th Lane,  
Flower Road,  
Colombo 07.  
TP 0112 370801/4  
Fax: 0112 370802



The signboard of this famous parking space that is controlled by the Colombo Municipal Council shows information only in English



## Language Rights – through the camera lens

The Vibhasha camera lens was able to capture with photographs, many instances in various government institutions in Colombo and in nearby places, showing how the languages policy of this country is violated

The Vibhasha camera lens has shown continuously the need for the fixing and maintaining street sign boards and other name boards according to language policy. During an inspection that we conducted at Bauddhaloka Mawatha, Colombo, at Town Hall, Colombo 13 and Hettiyawatte, these sign boards were captured, going against the official languages policy as shown below.



The signboard of the National Institute of Library and Information Sciences of the University of Colombo is only in English.



Similarly, the signboard of the Faculty of Management and Finance is only in English



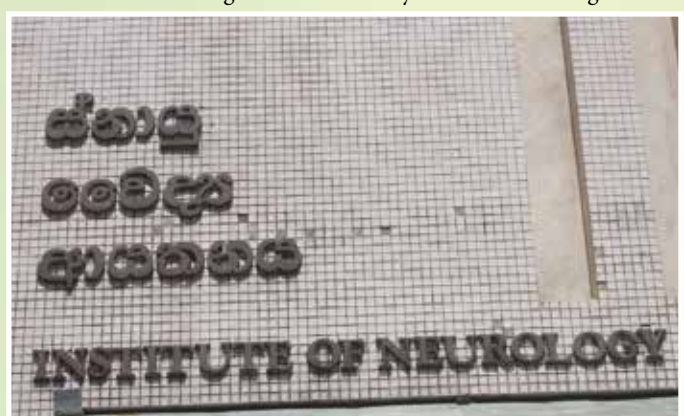
The sign board of the Faculty of Management and Science is only in English.



The signboard of Faculty of Medicine University of Colombo and the School of Nursing Colombo are only in Sinhala and English.



The signboard of the Meteorological Department has weather information only in English.



Signboard of the Institute of Neurology Colombo is shown only in Sinhala and English