



International Centre for Ethnic Studies

Up-country Tamils: Charting a New Future
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I. Keynote Speeches

‘Intentionally Ignored?’: India and the Up-country Tamils in Sri Lanka

Dr. M. Mayilvaganan, PhD

Associate Professor, International Strategic and Security Studies, National Institute of Advanced Studies, Indian Institute of Science Campus Bangalore, India

“Do you know that we exist?,” “We are among the most neglected sections in Sri Lanka, India or Tamil Nadu has done nothing to help us,” “India is lending a lot of support to the north (Sri Lankan Tamils), Can’t they do anything for us?” and ‘Do we matter to India?’ these are some of the statements that generally one hear on India from the Up-country Tamils in Sri Lanka’s Central Province. Even though India continues to symbolize a sense of “home” or “mother land,” the Up-country Tamils— often referred to as Indian Tamils or Hill Country Tamils — have found ‘mother India’ neglecting them. Unlike, the plight of Sri Lankan Tamils that has become an emotive issue and significant focus of Indian government in the last four decades, the Up-country Tamils believe their grievances have not been harnessed by New Delhi and Chennai. The big question is does India sidestepped the Up-Country Tamil issues and if so, why does it actually smouldered beneath the embers for years. Particularly, the pertinent questions are: Are they “intentionally ignored” by India who are facing the most extreme poverty and marginalisation, in order to champion the Sri Lankan Tamil cause? Is Tamil Nadu, an Indian state with 67 million Tamils too, disinclined to address and resolve this ‘livelihood’ issue that confronting Up-country Tamils?

Despite its strong kinship, India has largely tended to overlook the issues concerning Up-country Tamils, perhaps, the prolonged conflict in Jaffna peninsula, regular inflow of Sri Lankan Tamil refugees and local politics in India, have acted as a driving force for New Delhi to pursue a vigorous policy that focus on Sri Lankan Tamils. Similarly, while India has been offering some assistance to the Up-country Tamil community, but apparently it is dwarfed by their basic needs in regard to livelihood and living conditions.

The paper intends to examine India's role, particularly trends in engagement and policy measures with respect to the Up-country Tamils in Sri Lanka and in addition proposes ways of scaling up New Delhi's interactions and engagement with the 'marginalised' Up-country Tamils in Sri Lanka.

Keywords: Up-country Tamils, Sri Lanka, India, New Delhi

II. Session 1: Women, Identity and Empowerment

Women in the Plantations of Sri Lanka: Their Access to Economic Rights - Land, Higher Education & Employable Skills for Livelihood.

Dr. A.S. Chandrabose (OUSL), P.P. Sivapragasam (Ph.D Candidate & Chief Program Coordinator Human Development Organization, Kandy) & Ms. P. Logeswary (Human Development Organization, Kandy)

Ensuring economic rights of women is a prerequisite for sustainable development and pro-poor growth. Women's economic rights empower them to participate in, contribute to and benefit from growth processes. The contribution of the plantation women workers to the national economy is immense. Women in the sector have been the main drivers of both the household and the plantation economies and they represent more than 50 percent. However they have been excluded from access to land rights, higher education and employment skills. The study is part of the regional study which would facilitate in strengthening the interventions on Work and Descent based and the multi-faced discrimination faced by plantation Women. The study also aims to strengthen regional and national policy frameworks. Studies on Up-Country plantation women workers too have shown gap in analyze the issues related to economic rights specifically on land, higher education and employment skills. This gap has envisaged the further study on the subject. The study uses of combination of primary and secondary data. The primary data was collected through 400 household survey in selected plantations in 4 districts. The secondary evidence were collected from published sources. The study demonstrated that the need to have robust state protection from discrimination to ensure plantation women are not excluded from common spaces. We hope this research findings will contribute towards to the policy reform.

Key Words: Women workers, Plantation sector, land rights, higher education & employment.

Up country Planation Tamil Women Tea Pluckers: Are they moving towards New Outlook?

T. Kalaimagal
Development Specialist

The recognition of the changes within the Sri Lankan tea industry—one of the major national income generating industries in Sri Lanka—is an important challenge, particularly the crisis faced the plantation labor sector, which is so pervasive and intensive . Even though workers of Sri Lankan tea plantations as a whole face difficulty, it becomes all the more important to understand plantation women's role in the changing agricultural/tea estate landscape, when women constitute more than half of the workforce. Evidently, the tea plantation being a restricted space, there is a tendency to view the women workers within it as a homogenous category of marginal workers. Besides, the intersection of being a tea plantation worker in the estate, housemaid outside the estate, and women worker is faced with marginalization in terms of possession of housing, caste, ethnicity and gender in the society. The paper will examine three key issues: 1) how these links are enacted concretely; 2) their constant negotiations at multiple spheres of work and life; 3) gender dynamics in supply chain. The methodology employed in the paper will be from the author's observations/experience and data from specific case studies.

Keyword: *Up-Country Tamil Women, Sri Lankan tea industry, Plantation Sector*

Transitional Justice: Forgotten experiences of Up-country Tamil women

Ms. Letchumanan Kamaleswary

FOKUS WOMEN

Sri Lanka's women's rights movement goes back to the pre-independence time. Women had fought for franchise and became the first country to get the voting rights for women in Asia. Sri Lanka Tamil Women Union was formed at the same time when the first women's international day was celebrated in USA, in 1909. There are feminist scholars and organizations who have been writing about women's activism on franchise, peace-building and reconciliation, working with internally displaced people, protesting against sexual abuse during war, gender based violence, and most recently on women and Transitional justice.

Up-country Tamil women have been facing numerous discriminations from the time they were brought from South India by the British colonial Government. Some of those issues are: right to citizenship, unequal wages, reproductive health and rights, education as well as lack of leadership opportunities at all spheres from estate committees to Trade unions. The mainstream women's rights activists have highlighted economic issues of upcountry women in various research studies and publications. However, their experiences of the civil war – relocated to the East and North that took place in 1978 and in 1983 riots, the arrests under Prevention of Terrorism Act (PTA) – are not widely discussed within academia.

Being discriminated at three levels – first as a minority ethnic group, second as a group of foreign indentured labourers and third as a group of women – they have gone through a lot during the 26 year civil war. What did the mainstream women's rights activists, scholars and organizations do to document up-country Tamil women's experiences on war, displacement, arrest, riots and peace?

The objective of the study is to highlight and bring up the needs of up-country Tamil women's experiences in the ongoing discourse of transitional justice and reconciliation.

This paper will attempt to highlight the gaps in documenting up-country Tamil women's experiences of the war. By doing so, I will bring out their experiences in the ongoing transitional justice and reconciliation processes.

The study was conducted based on both primary and secondary data. Ten in-depth interviews were conducted as follows:

- With 4 women whose close relatives (Husband, son, father, siblings) were arrested under Prevention of Terrorism Act
- With 3 women whose close relatives disappeared during ethnic conflict
- With 2 women who relocated because of the war to North east and
- With 1 woman who temporarily migrated to Colombo seeking employment.

The participants for the in-depth interviews were selected based on snowball sampling method.

The secondary data is collected from newspaper articles; online articles and scholarly research publications on war and government reports.

III. Session 2: Urbanization and Migration

Estate line rooms to Colombo city: The story of estate Tamils ‘home’ construction in the city of Colombo

Anton Piyarathne, PhD

Department of Social Studies, The Open University of Sri Lanka

The Estate Tamil community or *Thōtta Thamilarhal* was a new group added to Sri Lankan population by the British colonizers and since then they have been a very significant community in Sri Lanka. When the Sinhala locals did not like to serve as wage labourers (Wesumperuma 1986) in the Coffee, Tea and Rubber cultivations they were brought to cater to the high labour demand. The British planters established isolated Indian colonies here with the establishment of old barrack type of housing schemes which are popularly identified as *line rooms* in the middle of the estates. These foreign communities were intentionally isolated from the host Sinhala community (Bandarage 1983: 309). Planters had special security mechanism to maintain such isolation of the migrant Tamils through a system called *tin ticket* system. Those migrants have been continued to work in the special kingdom like estates under the hegemony of the white planters. Even today they largely live without much interactions with broader Sinhala community, as a group of “outsiders” (Philips 2001: 217) even though they have been living here for more than 200 years. They are not ready to accept any other country as their motherland than the Sri Lanka (Manikam 1995: 36).

Since the independence plantation Tamil families have been struggling to integrate with the mainstream communities. A few factors contributed estate peoples outer migration, i.e., estate managing companies relaxing their rules, state intervention, diminishing of prestige of the estate life, insulting attitudes of Sinhala, Sri Lankan Tamils towards them. Some of the estate Tamil families left their first “homes” to build new “homes” in the cities. Against this backdrop a research has been conducted to identify the process of “home” construction in multi-ethnic Colombo. Ethnographic data from 10 families were collected for about two years between 2010 August to end 2012. According to the research findings, “home” is a “safe” place, people in the neighbourhood “know” each other, “trustworthy” and can “rely”, they do not “betray”. They join hands as neighbours, friends, and relatives through inter-ethnic marriages, as devotees in the same religious cults, business partners, co-workers, members of the welfare or community organizations, and generally connect to each other in socio-economic, cultural spheres in their everyday lives amidst all the divisive forces attempts to demolish their “home”. In a way, this “home” construction is also a shifting identity from “estate Tamil” to “Colombo Tamil”.

Up-country Tamils in the Urban Areas: Their Working and Living Conditions

O. Arumugam

Senior Consultant- SHAGAR Consultants, Colombo, Master Trainer/ Consultant- Organizational Development.

1. Concern

It is seriously discussed by Civil Society, Interested Community Organizations, Trade Unions the Planters Association and the Government too on the issues of the future of the plantations which affect the economy of the country and workforce problems, closing of estates/ factories etc.

The previous studies conducted for plantation sector development are mainly limited to the issues connoted in an around with the estates. The studies rarely speak of the internally migrated workers/ youth / retired men and women who are employed in the urban areas and neighboring villages of the estates.

1.1.The world university service of Canada's (WUSC) study for their **Plantation community project** (PCP) , the Study for the ten year National Development Plan of the Plantation sector community development which covered the entire plantation areas, CARE study. NGO's Such as ISD studies definitely have influenced the POLICY Makers in developing Plans for this community. But, not concentrated on the group who are absorbed as cheap/ highly exploited group of labor

I was a member of the STUDY TEAM of WUSC covered the Upcountry as well as Kelany valley areas (E.g. Madeniya) estates.

The proposals of those studies were mainly on motivating the Youth to retain in the estates, and other proposals supporting for this purpose.

They haven't looked into the Impact of the Changes taking place in the Plantation sector on the community.

The main impact of the changes is forcing the Youth - retired men and women to urban areas for mainly economic reasons. As cheap labor

There are about 30% to 40% people internally migrate from Plantation Sector.

2. The study

I have personally involved in studying the working and living Conditions of the Up Country persons outside the estates. I have interviewed some youth in the Kirulapone Public market/ Multi shops and in some Boutiques and Hotels. Also in some estates E.g. Iddalgashinna Haputale.

I have few Case Studies on Small Groups working in Construction site and Victims of Accidents worked in Hotel and Construction site.

The Labor Laws- are not applied to this category of people

3. I have Plans for further study involved with connected groups including State law enforcement institutions for creating awareness among all concerns.

New Venture- Up Country Tamil Youth Urbanization “Slipped Cup of Tea”

*Mr.Periyasamy Surendran, M.Sc (Strategic Studies)
Research Consultant*

The identification of estate sector people migrating to urban areas for survival is tremendously in the rise. The result of ordinary Level pass rate crisis, which the estate sector is experiencing, is forcing us, among other things, to reevaluate the efficient utilization or finding alternative methods for providing knowledge with state of the Art resources, especially holistic approach technology for educating the estate students who are at a low level of knowledge gathering which triggers their migration. Recent studies clearly prove beyond doubt, that there is a conflict between knowledge gathering & Migration of estate people prevails. Root cause of migration, urbanization, becoming paid domestic helpers leverages the imbalance in the living society, pushes them to mitigate among life & poverty. The findings are very alarming with the particular age group of the students from grade one to grade twelve who are forced to drop out from education system and take up child labour including child sex trade. The youths who fail in their subjects, refuse to re-sit for the exams thus entering into the hardship of unknown jobs in urban areas as well take up trishaw driving, construction industry labour staff in an unknown place which causes rivalry conflicts between ethnic groups. Whereas the youth girl is convinced by their mentors to enter into paid domestic helpers to a multiple and cross culture which is totally unknown to her. The analytical research findings are paramount in its nature with variable multi diversity of social, economic & cultural hazard to the society. The paradigm in which the whole system should be re arranged for the youths of the estate sector people has to be in a derivative process from benchmarking a successful theory which would guide the knowledge building in a pace that matches their mind & culture unprejudiced social living.

Key words– Up country Tamils, Urban migration, Youth, Child Labour

IV. Session 3: Education and Inequalities

Experimenting critical pedagogy with Up-country Communities in Haputhale, Sri Lanka.

Upul K. Wickramasinghe¹, Waradas.Thiyagaraja², R.N. Uttamadasa³, M.I.M. Infaz⁴, Sakuna M. Gamage⁵, Tharindu D. Abeyrathna⁵, N.N. Wickramasinghe⁵, and Suppiah Srivani⁵.

Despite many efforts and interventions by both state and non-state actors, socio-political conditions of up-country communities in Sri Lanka, remain far from a satisfactory level, compared to rest of the country. As perceived by the authors, one of the main reasons for the prevailing socio-political conditions is that the majority of the studies and interventions have merely focused on analyzing the situation, instead of transforming the structural factors underlying such socio-political conditions. Simply put, the existing knowledge on up-country people is hardly been informed by the practice of social change.

Using a single outcome case study, this paper attempts to unpack the issues related to transformation of structural factors contributing to the social-political stagnation of the up-country communities. Authors document the process of establishing a Multi-Purpose Learning Center (MPLC), intended to create a common pedagogical space for selected Tamil and Sinhala communities. The MPLC was established in November 2016 in Kolathenna, Haputale under the direct supervision of the authors via Education Renaissance Program (ERP) an organization of young individuals committed to create emancipatory education systems. More than a year long process of installation and function of the MPLC was guided by the concept of critical pedagogy introduced by Paulo Friere and others.

Critical pedagogy not only helps to unveil hidden structural factors which cause the present socio-political status of the up-country communities, but also to progressively transform those conditions. For Freire, critical pedagogy enables teachers and learners to become Subjects of the educational process by overcoming authoritarianism and alienating intellectualism. The paper is

¹ *Corresponding author, President of ERP and Visiting Lecturer, Open University of Sri Lanka, Nawala. Contact*

² *Former Treasurer of ERP and Lecturer, Department of International Relations, University of Colombo, Colombo.*

³ *Secretary of ERP and Lecturer, Department of Social Studies, Open University of Sri Lanka, Nawala.*

⁴ *Treasurer of ERP.*

⁵ *Board Members of ERP.*

based on the challenges and possibilities experienced by both the authors and the involved communities in establishing and functioning of the MPLC.

Key words: Up-country communities, critical pedagogy, Paulo Friere, MPLC, structural factors

Lack of language proficiency of Indian Tamils in Sri Lanka and its Implications

S. Thiruvengatasamy

Department of English, SSN College of Engineering, Chennai

The paper aims to study the impact of lack of language proficiency in Indian Tamils with particular reference to the people in the plantation sector and suggest remedies. The study is based primarily on author's personal experience in teaching the English Teachers from the Tamil Community in the plantation sector during 2006 and 2009 and the subsequent connection with the teachers and the education sector. The oral and written feedback obtained from these teachers and students by way of interviews and observation in the schools in Kandy, Badulla, Balangoda, Ratnapura and Hatton have been eye openers to the problem of the people for basic education.

Findings:

The English language education in the schools in this region is abysmally low in standards due to several factors:

- Lack of trained teachers
- Abysmal infrastructure in schools (lack of classrooms, black boards, text books, teachers etc.)
- Absence of motivation to study as a result of the prevailing education system.
- Poverty and social degradation have left the students resigned to their fate instead of fighting for their rights to basic education for survival, if not social upward mobility.
- Their proficiency in Tamil and to an extent in Sinhala is confined to speaking and listening (Productive Skills). When it comes to the Receptive Skills (reading and writing skills), their proficiency is rather low. This is because of their exposure to the language spoken in the environment and lack of practice in actual reading and writing.

Results of lack of proper education

As there is a strong link between language and education, it is obvious that linguistic poverty has been a root cause for illiteracy and lack of gainful employment

As English language remains an important tool for social upward mobility in any of the colonized countries in the world, Sri Lanka is not an exception.

Increase in school drop outs combined with increasing sense of failure in study at a very young age leaving an indelible scar in the minds of the youth.

As there is no controversy in the fact that language is the basic need of all human beings, there is a strong need to providing the same at its best to all citizens without any discrimination of any sort. Though English is seemingly the gateway to social upward mobility, it is not to be undermined

that proficiency in any language is vital for human growth. Even the proficiency Tamil and the Sinhalese amidst these people is not commensurate with that of their counterparts in the country for reasons stated above.

After establishing the need for English language proficiency for improvement for the up-country Tamils, it is important to study who is to be blamed for the state of affairs.. First of all they have been the victims to the system where language proficiency enhancement has not given adequate importance. Language policies, made one after the other, have not been very useful to this sensitive issue. Secondly, the target population is oblivious of the value of language proficiency and hence there is no intrinsic motivation, a condition conducive for their exploitation. Awareness raising on these issues is as important as improvement in standards. This paper will address these areas of how the Up-Country People suffer from lack of language and education and suggest a remedial measure.

New Futures for Up-country Tamil Youth: One Non-profit's Efforts to Tackle Economic, Educational and Gender Inequities

Ruvani Fonseka and Yadharshi Selvaraj

Young Up-country Tamils lack opportunities, particularly around education and employment. Poverty and poor school quality causes many Up-country youth to drop out of school to support family incomes, but Up-country Tamil youth are often discriminated against when seeking employment. As a result, many Up-country Tamil young adults are unemployed, work on the estates, or leave for manual/domestic work in the larger cities. Alcoholism is a widespread problem in the Up-country, along with high rates of domestic and sexual abuse, and the highest women's suicide rate in South Asia.

Tea Leaf Trust, a nonprofit English language and professional skills training program for Up-country youth in Maskeliya, was created 8 years ago to empower Up-country Tamil youth with opportunities to work outside of the estates. The program is open to anyone ages 18-24 who is unemployed and living in the estates or towns of the tea plantation area. 65% of the students are female, and each year around 80% of the students live on less than \$1 a day. Nearly 40% of Tea Leaf Trust's students who enter the main diploma consider or carry out self-harm, with 25% feeling suicidal.

The program's goals are to improve employment opportunities for young Up-country Tamils, and to help them become change agents in their communities. It centers on employment readiness, by focusing on English language proficiency, public speaking, basic I.T skills, and professionalism. The program also invests in Up-country youth's emotional wellbeing, through emotional health and gender equity modules and community service projects. In 2015, the rate of unemployment among Tea Leaf Trust alumni who were successfully contacted was 5%, far lower than the national youth unemployment rate of 22%.

This presentation will share findings from a recent study conducted at Tea Leaf Trust to understand and improve its gender equity efforts. Using a variety of qualitative methods, the researchers seek to understand upcountry youth's constructions of gender norms, and to identify possible ways that organizations like Tea Leaf Trust can intervene to promote gender equity among Up-country Tamil youth.

V. Session 4: Politics, Governance and Rights – Implications for Policy

Up-Country Tamils: Charting a New Future

Dr Ratnarajan Hoole & Dr Devanesan Nesiah

The Up-Country Tamils were recruited from overseas, kept deprived, submissive, segregated and with virtually no mobility, whether spatial or socio-economic. But they enjoyed voting rights and *de facto* citizenship. Within months of Independence, nearly all of them lost citizenship (and voting rights) for failing to pass tests of citizenship which they very few Sinhalese, Ceylon Tamils, or Muslims would have passed.

The Franchise Act was in 1951 challenged in the Kegalle District Court which ruled that the Citizenship Act on which it was founded, was *ultra vires* Section 29 (b) and (c) of the Constitution. In the appeal hearing, the Supreme Court confined itself merely to the question of whether the District Judge's reasoning was correct and refused to hear broader arguments on intents and purposes. The Privy Council sided with the Supreme Court.

Section 29 (b) and (c) of the constitution suggest, at face value, a bar on discriminatory legislation. But the Supreme Court held otherwise, on the grounds that the language of the Citizenship Act showed no discrimination. The Franchise Act merely stipulated that a voter must be a citizen. What mattered the Court held was the language of the Act and neither its objective nor impact.

The Sirimavo-Shastri Pact of 1974 eliminated statelessness at the cost of drastically decreasing their numbers and their political significance. Over half the population was “repatriated” to India although most had not even visited India. Their risky migration to India formed a new underclass there and left behind a weakened residue.

The community needs a range of affirmative action programs including extensive quota intakes for employment, education, and training for at least a decade. They could also be given preferences in selection for colonization schemes in Tamil majority districts. A distinctive identity is essential for affirmative action programs targeting Up-Country Tamils. When sufficient progress has been made, they could be reclassified as Sri Lankan Tamils. It's important that all these steps be worked out in detail in consultation with Up-Country Tamils.

Key Words: Discrimination; Oppression; Citizenship; Franchise; Affirmative Action

Random Reflections of Sri Lankan Laws on Upcountry Tamils - An Appraisal

Selvaras Janaha

Lecturer, Department of Legal Studies, The Open University of Sri Lanka.

Sri Lanka is known by world for three matters, namely; tea, cricket and multiculturalism. The Sinhalese, the Tamils and the Muslims and few other small minority groups are the constituents of multiculturalism in Sri Lanka. There are two groups of Tamils in Sri Lanka. The first are the Sri Lankan Tamils, who either descended from the Tamils of the old Jaffna kingdom and or who form the Tamil population of the Eastern province. The second are the Indian Tamils or Hill Country Tamils, who are descendants of labourers who came from Tamil Nadu to Sri Lanka in the 19th century to work in coffee and later in tea rubber plantations. According to the latest census in 2012, upcountry Tamils are of 4.1% in Sri Lanka. However as a large number of Indian Tamils have been incorrectly enumerated as Sri Lankan Tamils the more accurately estimated percentage is 7.4. This paper seeks to have a brief look at the rules, regulations and laws that had an impact and influenced these Indian Tamil workers and a few others who came in their wake while a comprehensive study of this nature is recommended. The research will primarily concentrate on the laws that came into force starting with the election of 2 Indian Tamil representatives for the first time to the legislative council in 1924 bearing in mind the themes of our deliberations here.

The intention is not a detailed analysis of these laws. The methodology that has been used for this study is qualitative and selected laws related to Upcountry Tamils. With this objective in mind the author has surveyed briefly the laws that had been enacted having the Upcountry Tamils in mind such as Master-Servant laws (1865), Medical Wants Ordinance (1872), Estate Labor Ordinance regarding contract of service, payment of wages etc. (1889), Education Ordinance to provide compulsory education (1920) and laws that have been enacted to determine wages such as Minimum Wages Ordinance (1927). The author will pay greater attention to the laws enacted after 1931 such as election ordinances of the Donoughmore constitution and analyze the legal provisions and Acts of Parliament which directly had an impact on the Indian origin Tamils from 1931 to date. The implication and impact that these laws had on the plantation worker community will be set in the perspective of the author. A meaningful discussion on this subject will contribute to integration into the legal regime and thus prevent Upcountry Tamils from getting more isolated under the legal system of Sri Lanka.

Key words: Upcountry Tamils, Sri Lanka, Laws

Politics and Governance

N.S. Dayanandan

Up-Country Tamil Equality Alliance Civil Society (TEA)

Human settlements in a geographic space may include small or large village's urban settlements such as, towns and cities.

Villages have a history and villagers feel a sense of identity. New villages may also be established and over a course of time, these villages acquire a sense identity and cohesiveness. Most villagers have their own houses and have land in which crops can be grown.

Pradeshiya Sabha which is constituted by a number of villages is governed by the Pradeshiya Sabha Act. It has elected councils and work in collaboration with the administrative structure of the government such as District Secretary, Divisional Secretaries. The Grama Niladari is the grassroots level officer in the administrative structure.

The towns and large cities are covered under the Urban Councils Ordinance and the Municipal Councils Ordinance. They have elected councils and officers of the government for regulation of development and funds.

The plantation or estate human settlement forms a separate category. A company or an individual owner employs labour for clearing, planting, tending, harvesting and processing. The company or the owner finds it necessary to have the labor within the estate. He is compelled to provide housing for the worker families. However there are no Village Councils, Pradeshiya Sabhas or Urban Councils to provide any other services.

The Plantation manager provides inadequate services and the funds, which result in poor housing and services. Even this has been deteriorating. There have been some intervention by international agencies to bring relief and some Decentralized Budget (DCB) funds are being given but these fall far short of basic needs.

Since Up-Country community is incorrect decisions to apply as village criteria, therefore needs to assess discuss and understand the specific structure and provisions that are needed for providing services. In one sense the high concentration settlement patterns and changing employment dependency pattern brings more of an Urban Municipal Council character to the plantations.

In power sharing structure in high concentrated Up-Country community area can identify them in identifiable geographic areas and we shall, at least, create separate Hill Province, Hill Divisional Secretary Administrative, Municipal Council or Urban Council Administrative.

This concept will bring justice to Up-country community for better governance. My revised paper hopes to raise some of these issues.

OBJECT

1. To Explore and development of creation suitable Local Authority system features of Pradeshiya Sabha/Urban Council/Municipal Council which is suitable for plantation.

2. To explore possible Hill Province and Hill Divisional Secretary Administrative.
3. To understand the difficulties to implement above and finding mechanism for a suitable solution.

METHODOLOGY

1. Selected areas to study how present housing settlement scheme implemented and how local authority services are disposed
2. References data to suggest and understand of the problems
 - a. Public Administrative Act(2004), Pradeshiya Sabha Act(1987), Municipal Council Ordinance(1947), Urban Council Ordinance(1939)
 - b. Constitutional Electoral Reform Proposals and Indian Origin Tamils By P.P.Devearaj
 - c. Up Country - Contemporary Politics - Political Solution by A. Lawrence. B.Devp (Spcl)
3. Formal questionnaires' and interviews from the expertise of Civil Community Organization, Trade Unions , lectures from local Universities and public.