

The Rise Of Tamil Separatism In Sri Lanka From Communalism To Secession Routledge Research In International Law

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'This is probably the only work that deals with the entire spectrum of South Asian ethnicity and its dynamic role in regional politics. A decade and a half later after the first edition was published, the work has become even more relevant because ethnic divisions have become sharper all across the region. This updated second edition is thus welcome' - Rajeswari Pillai Rajagopalan, Contemporary South Asia First published in 1989, this widely hailed core text of the dynamics of ethnic identities and movements in the South Asian region is perhaps even more relevant today, as the region faces a resurgence of ethno-nationalist sentiments and the outbreak of new ethnic conflict. Among the features of this thoroughly revised edition are: - it provides a critical appraisal of various theoretical approaches to the study of ethnicity and nation-building - delineates the ethnic composition of the South Asian Region - examines the specific state structures of the countries studied: India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan and the Maldives - discusses various ethnic movements in these countries - covers the most recent developments in the region For three decades, Sri Lanka's civil war tore communities apart. In 2009, the Sri Lankan army finally defeated the separatist Tamil Tigers guerrillas in a fierce

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battle that swept up about 300,000 civilians and killed more than 40,000. More than a million had been displaced by the conflict, and the resilient among them still dared to hope. But the next five years changed everything. Rohini Mohan's searing account of three lives caught up in the devastation looks beyond the heroism of wartime survival to reveal the creeping violence of the everyday. When city-bred Sarva is dragged off the streets by state forces, his middle-aged mother, Indra, searches for him through the labyrinthine Sri Lankan bureaucracy. Meanwhile, Mugil, a former child soldier, deserts the Tigers in the thick of war to protect her family. Having survived, they struggle to live as the Sri Lankan state continues to attack minority Tamils and Muslims, frittering away the era of peace. Sarva flees the country, losing his way – and almost his life – in a bid for asylum. Mugil stays, breaking out of the refugee camp to rebuild her family and an ordinary life in the village she left as a girl. But in her tumultuous world, desires, plans, and people can be snatched away in a moment. *The Seasons of Trouble* is a startling, brutal, yet beautifully written debut from a prize-winning journalist. It is a classic piece of reportage, five years in the making, and a trenchant, compassionate examination of the corrosive effect of conflict on a people.

This paper focuses on the post-colonial ethnic conflict in Sri Lanka between the Tamil and Sinhalese populations which has generated over 500,000 Tamil asylum seekers worldwide in the past ten years. The paper has four sections dealing with the root causes of exile, the process of diaspora, attempts to promote and organize

voluntary repatriation and conclusions to be drawn from these attempts. Section one charts the growth of ethnic polarization and armed separatism over perceived state discrimination against Tamils in language, employment, education and settlement issues. Section two describes the Tamil diaspora in detail, a first wave of emigrants followed by an outflow of asylum seekers concentrated in Europe and south India. Section three discusses three major international aid programmes for Sri Lankan refugees since 1987, focusing on voluntary repatriation and relief assistance to returnees and displaced persons. Conclusions drawn in section four show that voluntary repatriation for Sri Lankan Tamils remains a favoured but unpredictable solution to the refugee crisis. Evidence from Sri Lanka suggests that the development of Open Relief Centres assisting the displaced in their country of origin may offer an important step forward in preventing mass exoduses. (Author's summary).

Narendra Modi has been a hundred years in the making. Vinay Sitapati's Jugalbandi provides this backstory to his current dominance in Indian politics. It begins with the creation of Hindu nationalism as a response to British-induced elections in the 1920s, moves on to the formation of the Bharatiya Janata Party (BJP) in 1980, and ends with its first national government, from 1998 to 2004. And it follows this journey through the entangled lives of its founding jugalbandi: Atal Bihari Vajpayee and Lal Krishna Advani. Over their six-decade-long relationship, Vajpayee and Advani worked as a team despite differences in personality and beliefs. What kept them together was fraternal love and professional

synergy, of course, but also, above all, an ideology that stressed on unity. Their partnership explains what the BJP before Modi was, and why it won. In supporting roles are a cast of characters-from the warden's wife who made room for Vajpayee in her family to the billionaire grandson of Pakistan's founder who happened to be a major early funder of the BJP. Based on private papers, party documents, newspapers and over two hundred interviews, this is a must-read for those interested in the ideology that now rules India.

The year 2009 brought the end of the protracted civil war in Sri Lanka, and observers hoped to see the re-establishment of harmonious religious and ethnic relations among the various communities in the country. Immediately following the war's end, however, almost 300,000 Tamil people in the Northern Province were detained for up to a year's time in hurriedly constructed camps where they were closely scrutinized by military investigators to determine whether they might pose a threat to the country. While almost all had been released and resettled by 2011, the current government has not introduced, nor even seriously entertained, any significant measures of power devolution that might create meaningful degrees of autonomy in the regions that remain dominated by Tamil peoples. The Sri Lankan government has grown increasingly autocratic, attempting to assert its control over the local media and non-governmental organizations while at the same time reorienting its foreign policy away from the US, UK, EU, and Japan, to an orbit that now includes China, Burma, Russia and Iran. At the same time, hardline right-wing

groups of Sinhala Buddhists have propagated-arguably with the government's tacit approval-the idea of an international conspiracy designed to destabilize Sri Lanka. The local targets of these extremist groups, the so-called fronts of this alleged conspiracy, have been identified as Christians and Muslims. Many Christian churches have suffered numerous attacks at the hands of Buddhist extremists, but the Muslim community has borne the brunt of the suffering. Buddhist Extremists and Muslim Minorities presents a collection of essays that investigate the history and current conditions of Buddhist-Muslim relations in Sri Lanka in an attempt to ascertain the causes of the present conflict. Readers unfamiliar with this story will be surprised to learn that it inverts common stereotypes of the two religious groups. In this context, certain groups of Buddhists, generally regarded as peace-oriented, are engaged in victimizing Muslims, who are increasingly regarded as militant, in unwarranted and irreligious ways. The essays reveal that the motivations for these attacks often stem from deep-seated economic disparity, but the contributors also argue that elements of religious culture have served as catalysts for the explosive violence. This is a much-needed, timely commentary that can potentially shift the standard narrative on Muslims and religious violence. This book investigates the factors that led to the breakdown of democracy and the rise of violent separatism in Jammu and Kashmir in the 1980s, and how the risk of a large-scale war has grown in South Asia in the 1990s. Solutions to this conflict need to be based on knowledge about what caused it as well as

perspectives on why this conflict is so particularly dangerous. Widmalm offers answers in this book, with systematic comparisons over time to establish the causes of the conflict. He refutes the contention that ethnic factors are the main cause, while acknowledging that ethnic dividing lines are salient features of the conflict today. Interviews with representatives of the Indian government, the ISI in Pakistan and separatist leaders in Jammu and Kashmir are also incorporated. The book provides a detailed historically-based analysis of the origin, evolution and potential resolution of the civil conflict in Sri Lanka over the struggle to establish a separate state in its Northern and Eastern provinces. This conflict between the Sri Lankan government and the secessionist LTTE (Liberation Tigers of Tamil Eelam) is one of the world's most intractable contemporary armed struggles. The internationally banned LTTE is considered the prototype of modern terrorism. It is known to have introduced suicide bombing to the world, and recently became the first terrorist organization ever to acquire an air force. The 'iron law of ethnicity' – the assumption that cultural difference inevitably leads to conflict – has been reinforced by the 9/11 attacks and conflicts like the one in Sri Lanka. However, the connections among ethnic difference, conflict, and terrorism are not automatic. This book broadens the discourse on the separatist conflict in Sri Lanka by moving beyond the familiar bipolar Sinhala versus Tamil ethnic antagonism to show how the form and content of ethnicity are shaped by historical social forces. It develops a multipolar analysis which takes into account diverse ethnic groups, intra-ethnic, social class, caste and other variables at the local, regional and international levels. Overall, this book presents a conceptual framework useful for comparative global conflict analysis and

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resolution, shedding light on a host of complex issues such as terrorism, civil society, diasporas, international intervention and secessionism.

This dissertation examines the place-making practices through which immigrants reproduce home in a diasporic context, and the impact of this work on immigrant subjectivities. It focuses on Sri Lankan Tamils in Toronto who immigrated to Canada in the context of marginalization by the Sri Lankan state, civil war, and the growth of militant Tamil separatism, making Canada the home of the largest Sri Lankan Tamil diaspora in the West. Based on fifteen months of fieldwork conducted in 2008 -- 2009 in Toronto, this dissertation draws on participant observation, observation, life histories, and semi-structured interviews, to trace the material, affective, symbolic, spatial, embodied, and strategic ways through which the homeland is (re)produced by people who now occupy a new locale. I argue that the meaning of home/ the homeland transformed over time, inter-generationally as well as in relation to specific socio-political events. In addition, their diasporic context also shaped Tamil subjectivities by informing the form and content of place-making. New diasporic subjectivities were constructed in the nexus of these socio-temporal processes. As such, historic and contemporary events related to the homeland acquired new political meaning when collectively embodied and commemorated from a diasporic location, producing rejuvenated, newly politicized nationalist subjectivities. The meanings given to the homeland also transformed across generations, producing a second generation whose identity was rooted in the increasingly politicized nation, rather than in local lived contexts of place; contexts which were accessible to the first generation. Therefore, this research suggests that place and time derive meaning when they are understood together, for while the meaning of place was temporally

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inflected, immigrants' memories of the homeland derived new meaning through their re-emplacement in diaspora.

A critical analysis of the ethnic conflict in Sri Lanka In the eighties, Sri Lanka, once considered the 'model' colony, was torn apart by ethnic strife between the predominantly Buddhist Sinhalas, constituting almost threequarters of the island's inhabitants, and the numerically fewer Tamils, who were a mix of Hindus, Christians and Muslims. Massacres occurred after the riots of May 1983, and over time about 1,25,000 Tamils entered India as refugees, fleeing from a virtual civil war which still afflicts the north of the island. The author, a renowned Sri Lankan analyst of global ethnic conflict, discusses the historical reasons behind the ethnic violence, especially the growth of the Sinhalas' feeling of being a beleaguered minority despite their numerical strength. Analysing the present conflict, he shows how the language policy of 'Sinhala Only', followed by the government in the sixties, supplanted religion as a divisive factor and how rivalry over educational and employment opportunities fuelled the schism. Bringing the story up to the present, de Silva examines the role played by Indian and Tamil Nadu politicians, and President Kumaratunga's efforts towards a devolution of power to the Tamil Provinces. But given the LTTE's acceptance of nothing less than Eelam, he sees little hope of an early end to the violence that has racked Sri Lanka for almost two decades now.

Concerns the treatment of the Tamil minority in Sri Lanka. This book begins from a critical account of the final months of the Sri Lankan civil war, tracing themes of nationalism, discourse and conflict memory through this period of immense violence and into its aftermath. Using these themes to explore state crime, atrocity and its denial and representation, Seoighe offers an analysis of how stories of conflict are authored and constructed. This book examines

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the political discourse of the former Rajapaksa government, highlighting how fluency in international discourses of counter-terrorism, humanitarianism and the 'reconciliation' expected of states transitioning from conflict can be used to conceal and deny state violence. Drawing on extensive interviews with activists, academics, politicians, state representatives and international agency staff, and three months of observation in Sri Lanka in 2012, Seoighe demonstrates how the Rajapaksa government re-narrativised violence through orchestrated techniques of denial and mass ritual discourse. It drew on and perpetuated a heightened majoritarian Sinhala-Buddhist nationalism which consolidated power under Sinhalese political elites, generated minority grievances and, in turn, sustained the repression and dispossession of the Tamil community of the Northeast. A detailed and evocative study, this book will be of special interest to scholars of conflict studies, political violence and critical criminology.

A hallmark of Indian politics, ethnic tension have escalated dramatically since the 1980s, endangering India's unity as a sovereign democracy. Although a succession of governments has attempted to resolve them, these conflicts have weakened India's role as the dominant power in the region. This work examines the connections between internal and external policy and explores the ways in which domestic tensions, particularly arising from ethnic and sectarian heterogeneity, shape India's role in the region. The book studies movements in Punjab, Kashmir and Tamil Nadu, which escalated throughout the 1980s and influenced India's relations with Pakistan and Sri Lanka. It argues that India does not seek hegemony in South Asia; instead it acts to protect its nation-building efforts from similar problems faced by neighbouring countries. Paradoxically, this goal requires India to intervene in neighbouring countries ethnic conflicts. This study argues that political Buddhism and Sinhalese

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Buddhist nationalism have contributed to a nationalist ideology that has been used to expand and perpetuate Sinhalese Buddhist supremacy within a unitary Sri Lankan state; create laws, rules, and structures that institutionalize such supremacy; and attack those who disagree with this agenda as enemies of the state. The nationalist ideology is influenced by Sinhalese Buddhist mytho-history that was deployed by monks and politics in the late nineteenth and twentieth centuries to assert that Sri Lanka is the designated sanctuary for Theravada Buddhism, belongs to Sinhalese Buddhists, and Tamils and others live there only due to Sinhalese Buddhist sufferance. This ideology has enabled majority superordination, minority subordination, and a separatist war waged by the Liberation Tigers of Tamil Eelam (LTTE). The study suggests both LTTE terrorism and the ethnocentric nature of the Sri Lankan state, which resorts to its own forms of terrorism when fighting the civil war, need to be overcome if the island is to become a liberal democracy. The present government of President Mahinda Rajapakse is the first to fully embrace the Sinhalese Buddhist nationalist ideology, suggesting that a political solution to Sri Lanka's ethnic conflict is unlikely. Meaningful devolution of power, whereby Tamils could coalesce with their ethnic counterparts amidst equality and self-respect, is not in the offing. A solution along federal lines is especially unlikely. Instead, continued war and even attacks on Christians and Muslims seem to be in store for Sri Lanka as the Sinhalese Buddhist nationalist ideology is further consolidated. The study recommends that the international community adopt a more proactive stance in promoting a plural state and society in Sri Lanka. In addition to countering the terrorist methods employed by the LTTE, the international community should initiate and support measures to protect fundamental civil liberties and human rights of Sri Lanka's ethnic and religious

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minority communities.

Through a succession of key stages since Sri Lanka (formerly Ceylon) became independent in 1948, its Tamil minority, historically concentrated in the north and east but with an important segment in Colombo, became alienated from the Sinhalese majority and, after peaceful opposition failed to secure its rights, resorted to an armed struggle. The Tamil Tigers (LTTE) today appear to hold the key to their people's future. While they have suffered setbacks, including the loss of the Tamil capital, Jaffna, they remain a potent guerrilla force, able to strike with impunity at both military and civilian targets. The Tigers' grip on the Tamil population seems secure, as does their overseas support and funding from Tamil exiles in Britain, Canada, and Australia. This book offers a concise history of the Sri Lankan Tamil nation, its culture, social make-up, and political evolution. In a final chapter, A. J. V. Chandrakanthan gives a first-hand account of life and attitudes inside the embattled Tamil areas today. A. Jeyaratnam Wilson teaches in the Department of Political Science at the University of New Brunswick. He is the author of *The Break-Up of Sri Lanka* and *S. J. V. Chelvanayakam and the Crisis of Sri Lankan Tamil Nationalism*. A. J. V. Chandrakanthan teaches in the Department of Theology at Concordia University, Montreal.

Tamil Nadu has been playing its legitimate role in the inter-government relationship on the Tamil issues. The magnitude of the state politics in the problems of Sri Lankan Tamils has reached its Zenith during the past one decade as a result of the eruption of ethnic violence

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in Sri Lanka. Since Tamil Polity has been fully dominated by ethnic political parts, each one has been trying its level best to project itself as the Vanguard of Tamil Nationalism. This book traces the approaches of the political parties and especially ethnic political parties towards the Sri Lankan Tamil issues. It also analyses to what extent the pressure extended by the ethnic political parties has been taken into account in foreign policy making of Indian Government during different periods. Significantly this work touches a very important aspect that to what extent the support extended by the political parties to help themselves to establish firm roots in provincial polity. This study sheds light on the ambiguous stand of the political parties in Tamil Nadu over this issue which ultimately has weakened the cause of the Tamils and mislead the Indian Government which adopted a tough stand without heeding to the plea of the majority of the Sri Lankan Tamils.

"The book is an excellent addition to the scholarly literature on subnational movements, both past and present, offering a range of insights to policymakers across the globe."—Ayesha Jalal, author of *The Struggle for Pakistan* "With judicious use of empirical evidence and rich case studies, Ahsan I. Butt makes a compelling case that states' responses to secessionist movements turn to a considerable degree on their external security environments."—S. Paul Kapur, author of *Jihad as Grand Strategy In Secession and Security*, Ahsan I. Butt argues that states, rather than separatists, determine whether a secessionist struggle will be peaceful, violent, or genocidal. He investigates the strategies, ranging from

negotiated concessions to large-scale repression, adopted by states in response to separatist movements. Variations in the external security environment, Butt argues, influenced the leaders of the Ottoman Empire to use peaceful concessions against Armenians in 1908 but escalated to genocide against the same community in 1915; caused Israel to reject a Palestinian state in the 1990s; and shaped peaceful splits in Czechoslovakia in 1993 and the Norway-Sweden union in 1905. Using more than one hundred interviews and extensive archival data, Butt focuses on two main cases—Pakistani reactions to Bengali and Baloch demands for independence in the 1970s and India's responses to secessionist movements in Kashmir, Punjab, and Assam in the 1980s and 1990s. Butt's deep historical approach to his subject will appeal to policymakers and observers interested in the last five decades of geopolitics in South Asia, the contemporary Israeli-Palestinian conflict, and ethno-national conflict, separatism, and nationalism more generally.

Drawing material from dozens of divided societies, Donald L. Horowitz constructs his theory of ethnic conflict, relating ethnic affiliations to kinship and intergroup relations to the fear of domination. A groundbreaking work when it was published in 1985, the book remains an original and powerfully argued comparative analysis of one of the most important forces in the contemporary world.

Sri Lanka, the 'Teardrop Isle', has been under international attention for more than two decades for its ethnic conflict and civil war, and recently, under intense

media scrutiny for what seems like a decisive end to the civil war. While the ethnic conflict and the civil war have been the subjects of numerous academic and non-academic studies in both the East and the West, there has been no significant research on nationalism, particularly Tamil nationalism, as it manifests itself in Sri Lanka. Pathways of Dissent: Tamil Nationalism in Sri Lanka endeavours to fill this important academic gap through its collection of ten in-depth essays that present a wide perspective of the subject. The book holistically portrays Tamil nationalism from various disciplinary perspectives like history, political science, international relations, art, literature, sociology and anthropology. In doing so, it tries to understand the nature of nationalism as it emerges in these areas and adds to the richness and complexity of the problem. The significance of this collection is not only its breadth of vision, but also the origins of the hypotheses. The essays cite primary sources from Tamil society and culture that are not usually referred to. It is the first multi-disciplinary collection of essays exploring the state of Sri Lankan Tamils and their nationalistic moorings. The book succeeds in adding further scholarship to the academic debate centred on nationalism, politics, sociology and ethnic conflicts. Academics and readers with a focus on ethnic conflicts, peace studies, nationalism, Tamil politics and society and South Asian history will find the book to be an essential reference source.

And recommendations. Methodology -
Recommendations. -- Background. War in Sri Lanka -
The Tamil diaspora and support for the LTTE. -- A

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culture of fear: LTTE intimidation, threats, and violence.

-- LTTE control of Hindu temples in the West. -- Paying for "the final war": LTTE fundraising and extortion within the Tamil diaspora in late 2005 and early 2006.

Pressures to give money - Attempts to refuse and resist - Fundraising versus extortion - Response from the World Tamil Movement. -- Extortion of Tamil expatriates visiting Sri Lanka. Priya's story - Common extortion methods. -- Response of the U.K. and Canadian authorities. -- Conclusion. -- Acknowledgements.

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Dr. Murugar Gunasingam has completed a pathbreaking and pioneering study of the Eelam Tamil quest for self-determination under the able guidance of my good friend and one-time colleague, the late Dr. Sinnappah Arasaratnam. This study in my view will receive the plaudits of all students of Sri Lanka's politics and modern history. For this meticulous work of scholarship, Dr. Gunasingam was justly awarded the degree of Ph.D by the University of Sydney. In undertaking this study, Dr. Gunasingam has left no stone unturned in his search for bibliographic material. Not only has he focused on almost every available source but he has also brought an analytical mind to bear on their veracity. His critical bibliography will be most welcomed by the world of Sri Lanka scholars and we are all in his debt for his untiring efforts. Some of his sources are highly original and they see the light of day for the first time. Nationalism is a many faceted phenomenon in our present world of bloody ethnic strife, a fact of life which was not foreseen by any of the great social scientists or thinkers of the past. What effects such self-destructive and internecine ethnic strife will have on global equilibrium is fearful to contemplate. The examples of Kosovo

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and Rwanda, leave alone other uncared for and lonely outposts on the globe, are still to unfold themselves in the final reckoning. For ethnicity is global and infectious reaching almost epidemic proportions in countries where minority groups strive for a fair share of the ever-shrinking national pie and feel neglected, if not adequately cared for, and are not endowed with equal rights with an independent judiciary and enlightened forward-looking political leadership, especially from the majority ethnic group. Dr. Gunasingam has raised these questions with all their ramifications in his comprehensive thesis.

This book offers a comparative view of nine historic separatist movements, some of which have achieved the break-up of an empire or a state, and others that to date have not. The authors analyze the long term effects of secession: after partition, ethnic strife typically continues for generations; minorities decline in status; and democracy and human rights are derogated.

In this comprehensive and authoritative study of terrorism in Sri Lanka, K.M. de Silva turns the spotlight on the Liberation Tigers of Tamil Eelam (LTTE) and its role in Sri Lanka's upheavals over the last few decades. While tracing the emergence of this separatist group and the events that led to its recent collapse, de Silva also seeks to explore the complex relationship between the so-called moderates in Sri Lankan Tamil politics and the Tamil terrorist groups. What emerges is a layered portrait of the dynamics of Sri Lanka's political system. Extensively researched and loaded with perceptive insights, Sri Lanka and the Defeat of the LTTE is the most wide-ranging analysis so far on the LTTE and its violent legacy.

Why are some places in the world characterized by better social service provision and welfare outcomes than others? In a world in which millions of people, particularly in developing

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countries, continue to lead lives plagued by illiteracy and ill-health, understanding the conditions that promote social welfare is of critical importance to political scientists and policy makers alike. Drawing on a multi-method study, from the late-nineteenth century to the present, of the stark variations in educational and health outcomes within a large, federal, multiethnic developing country - India - this book develops an argument for the power of collective identity as an impetus for state prioritization of social welfare. Such an argument not only marks an important break from the dominant negative perceptions of identity politics but also presents a novel theoretical framework to understand welfare provision.

Within the larger context of the bitter ethnic strife in Sri Lanka, this timely volume assembles a multidisciplinary group of scholars to explore the central issue of Tamil identity. Bringing historical, sociological, political, and geographical perspectives to bear on the subject, the contributors analyze various aspects of the Sri Lankan Tamil community as it strives to justify its rightful place on the island. Exploring the roots of conflict in Sri Lanka, the book traces the distinct historical origins of the Sri Lankan Tamils, discusses the impact of colonial rule, assesses the country's caste system, and questions the government's land settlement policy as well as other discriminatory practices. This exploration enables the contributors to explain the rise of militant movements in Sri Lanka - particularly the Liberation Tigers of Tamil Eelam, who demand the right of self-determination. Finally, the volume addresses the explosive issues of separatism and secession. Among the examples of civil wars, armed secessionist movements and minority uprisings in the world today, many involve conflict between a minority group's aim for political self-determination, and the nation state's resistance to any diminution of sovereignty. With the expansion of the

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international regime of human rights, minority groups have reconceptualised their struggle with the understanding that a minority which is linguistically, religiously or ethnically distinctive is entitled to self-determination if their aspirations cannot be met. This book explores the relationship between minority rights, self-determination and secession within international law, by contextualising these issues in a detailed case study of the rise of Tamil separatism in Sri Lanka. Welhengama and Pillay show how Tamil communalism hardened into secession and assess whether the Sri Lankan government has met its obligations with respect to the right to self-determination short of secession. Focusing on the legal and human rights arguments for secession by the Tamil community of the North and East of Sri Lanka, the book demonstrates how the language of international law and international human rights played a major role in the development of the arguments for secession. Through a close examination of the case of the Tamil's secessionist movement the book presents valuable insights into why modern nation states find themselves threatened by separatist claims and bids for independence based on ethnicity.

Within the larger context of bitter ethnic strife in Sri Lanka, this timely volume assembles a multidisciplinary group of scholars to explore the central issue of Tamil identity in this South Asian country. Bringing historical, sociological, political, and geographical perspectives to bear on the subject, the contributors analyze various aspects of

In the mid-1950s, Sri Lanka's majority Sinhalese politicians began outbidding one another on who could provide the greatest advantages for their community, using the Sinhala language as their instrument. The appeal to Sinhalese linguistic nationalism precipitated a situation in which the movement to replace English as the country's official

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language with Sinhala and Tamil (the language of Sri Lanka's principal minority) was abandoned and Sinhala alone became the official language in 1956. The Tamils' subsequent protests led to anti-Tamil riots and institutional decay, which meant that supposedly representative agencies of government catered to Sinhalese preferences and blatantly disregarded minority interests. This in turn led to the Tamils' mobilizing, first politically then militarily, and by the mid-1970s Tamil youth were bent on creating a separate state.

This book examines different approaches by which states characterised by federal or decentralized arrangements reconcile equality and autonomy. In case studies from four continents, leading experts analyse the challenges of ensuring institutional, social and economic equality whilst respecting the competences of regions and the rights of groups.

The complex and long-drawn war between the Sri Lankan government and the Liberation Tigers of Tamil Eelam (LTTE) ended with the defeat of the Tigers in 2009. This book provides a military history of the conflict in tracing its evolution from a battle between a ragtag guerrilla force and a mainly ceremonial army to one between an organized guerrilla force with semi-conventional capability and a state military apparatus that had morphed into a large and potent force with modern armour, aircraft and naval vessels. Using a wide range of sources this book offers an incisive analysis of the progress and conclusion of one of the longest and most destructive wars in modern South Asia. Comprehensive and accessible, the volume will be of great interest to scholars and researchers of modern South Asia, especially Sri Lanka, military history, politics, defence and strategic studies, as well as the general reader.

This book is recognized as a classic study both of the politics of language and religion in India and of ethnic and nationalist

movements in general. It received overwhelmingly favorable reviews across disciplinary and international boundaries at first publication, characterized as "a masterly conceptual analysis of language, religion, ethnic groups, and nationhood", "a monumental work", "of interest to all political scientists", one that "should be required reading for any politically concerned person" in the United Kingdom (from a TLS review), a work whose "value and importance can scarcely be overstated", with "no competitor in the same class".

Why are relations between politically mobilized ethnic identities and the nation-state sometimes peaceful and at other times fraught and violent? Madurika Rasaratnam's book sets out a novel answer to this key puzzle in world politics through a detailed comparative study of the starkly divergent trajectories of the 'Tamil question' in India and Sri Lanka from the colonial era to the present day. Whilst Tamil and national identities have peaceably harmonized in India, in Sri Lanka these have come into escalating and violent contradiction, leading to three decades of armed conflict and simmering antagonism since the war's brutal end in 2009. Tracing these differing outcomes to distinct and contingent patterns of political contestation and mobilization in the two states, Rasaratnam shows how, whilst emerging from comparable conditions and similar historical experiences, these have produced very different interactions between evolving Tamil and national identities, constituting in India a nation-state inclusive of the Tamils, and in Sri Lanka a hierarchical Sinhala-Buddhist national and state order hostile to Tamils' political claims. Locating these dynamics within changing international contexts, she also shows how these once largely separate patterns of national-Tamil politics, and Tamil diaspora mobilization, are increasingly interwoven in the post-war internationalization of Sri Lanka's ethnic crisis.

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