

Ever since its political independence Sri Lanka has never been able to solve its central national crisis in relationship between the majority Sinhalese and minority Tamil speaking communities. The souring relationships began with a veneer of cordiality between leaders like DS Senanayake, Ponnambalam/Ramanathan and GG Ponnambalam. The veneer was removed at the stage when SJV Chelvanayagam, in reaction to visible signs of obduracy on the part of Sinhala leaders, demanded Federal Government. It became an obvious chain reaction on both sides of the now growing divide in the national fabric of our society. Mutual suspicions between the communities sprouted and a struggle ensued with demands and counter demands. SWRD Bandaranaike brought the process to a head with communal riots unfolding and stances on both sides hardening. The culmination was represented by the rise of the LTTE and the consequent civil war that put the clock of progress back and diverted invaluable national resources away from infrastructure development, agriculture, health and education towards the killing fields of destruction.

The war now technically over, has not put the problem to rest. The old process of demands and rebuffs have strangely resurrected itself in a different milieu and context with mounting internationalization of the national conflict. The LTTE Diaspora is out there very active and India is increasingly restive under Tamilnadu pressure. These are all new developments not present during the early phase of conflict referred to above.

There are fresh demands for 'self-determination,' or autonomy under the current new order of Tamil leadership. It is doubtful that such political proposals would be successful considering the experiences of the recent past. To the

THE MYTH AT THE BOTTOM OF OUR PROBLEM



demand for self-determination, whatever that may mean, and its rejection are thus equally racist phenomena and the issue will not be settled because of that. These futile exercises will only help to harden identities and to entrench the very myth that lies at the bottom of the problem.

University; 'the human species simply doesn't come packaged that way.' Race is a social, cultural and political concept construct based on superficial appearances and historical conditions, largely those arising from encounters with other peoples as Europe developed a global reach, with the slavery and colonialism that followed, concludes Professor Jonathan Marks.

racism. The media as a whole must play a catalytic role in helping both sides of the divide to advance beyond racism and thereby find accommodative solutions. A change of regime is a necessary prerequisite for reaching this higher plane of consciousness. The current regime is seriously suspect and has lost credibility to lead the proposed new revolution in social engineering. The UNP has also a suspect past but could yet manage to make a genuine change of perception. On the other hand, here is a new philosophy that the invigorated JVP can incorporate because the party's Marxist roots are in line with the concept of going beyond race.



I like to examine this whole issue of failure in relationships in a totally different light: The rancorous dispute between the two communities have been sourced on a terrible myth. This is the myth of race and its accompanying manifestation-racism. "Almost everywhere one looks among present societies, race and racism make angry welts and deep wounds on the body politic. It is an irony that although racism is a reality, and a harsh one, race itself is a fiction. The concept of race has no genetic or biological basis," points out British philosopher, AC Grayling.

It is suggested here that we can get over our relationship problem only by going beyond racism. To advance beyond racism we must go beyond race. One cannot reach this goal by resorting to something akin to the 'Black Power,' campaign. Satre called the Black Power an 'anti-racist racism.' As a community Tamils have been, no doubt, subject to all kinds of discrimination in the past. They believe also that the war was won by killing many of the Tamil innocent civilians. In this context, therefore, one can empathize with them when they develop prejudices toward "the Sinhala Government" and the Sinhala people.

We can see the end of racism only when individuals learn to see others only in individual and human terms. The doctrine of equality must be enforced. This would include equality in the use of Tamil and Sinhala languages. With such radical changes the question of 'homelands' will not arise and the need for self-determination will not arise. The length and breadth of the island must be perfect home for the Tamils and Sinhala. The rule of law must be firmly in place for grievances to be addressed without prejudice.

Sinhala people Prabhakaran had been a bitter experience when innumerable attempts at peaceful mediation had come a cropper with Prabhakaran giving his word and later breaking it all utilizing the pauses just in order to regroup his forces. To many Sinhala leaders the suspicion is real that a proposal for some kind of autonomy would likewise be utilized by the Tamil leadership to launch a separate state. Both the

DNA analysis dismantles the whole idea of race completely. 'Race has no biological reality,' says Professor Jonathan Marks of Yale

On the other hand, responsible Tamil leaders must try and correct such an ant-racist

විදේශගත ශ්‍රී ලාංකිකයන් පිළිබඳ විශ්ලේෂණය

සිංගප්පූරුවේ ජාතික විශ්වවිද්‍යාලයේ ආසියානු ආධ්‍යයන කේන්ද්‍රය විසින් පළකරනු ලැබ ඇති විදේශගත ශ්‍රී ලාංකිකයන් පිළිබඳ විශ්ලේෂණය දැන් මිලදී ගත හැකිය

පරම්පරා ගණනක ශ්‍රී ලාංකිකයන් මව්බිම අතහැර විදේශ ගතවී ඒ ඒ රටවලට අනුගතවී විවිධවේගයෙන් ඒ ඒ රටවල සමාජ ආර්ථික හා සාස්කෘතික ප්‍රතිසංස්ථාපන වූ හැටි වාර්තා වී ඇතොත් ඒ මඳ වශයෙනි. මේ අනුව පළමු වරට මුද්‍රණයෙන් නිකුත් වූ මෙම විශ්ලේෂණය ලෝකයේ සමාජ ඉතිහාසයේ පැවති විශාල අඩුවක් සම්පූර්ණ කිරීමක් ලෙස හැඳින්විය හැකිය.

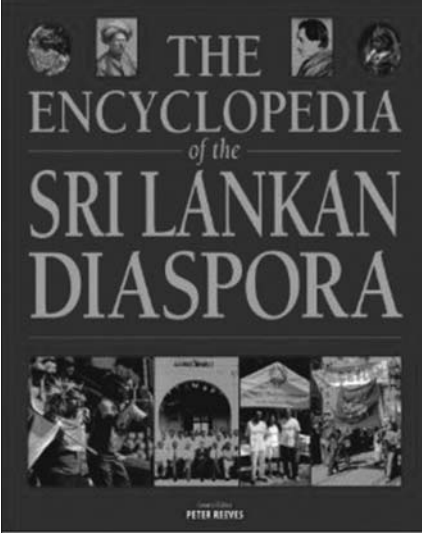
ලෝකයේ සෑම මහාද්වීපයකම විසිරී සිටින ශ්‍රී ලාංකික ඩයස්පෝරාව මිලියන තුන ඉක්මවා ඇතැයි ගණන් බලා ඇත. මවුන් ධර්මපිටින සමයේ හා ඉන්පසුව විදේශ ගතවූ ආකාරයේ විශේෂණය, මවුන්ගේ ජනවාර්ගික විවිධත්වයන්, මවුන් ස්ථිර-පදිංචිය සඳහා තෝරාගත් විදේශීය රටවල සමාජ ආර්ථික පරිසරය මවුන් ඒ රටවලට අනුගතවීමේ දී ඇති කළ බලපෑමන් වාස්තවික අන්දමින් හෙළිකිරීමට මේ විශ්ලේෂණය දරා ඇති ප්‍රයත්නය ප්‍රශංසාකරනුය.

මේ විශ්ලේෂණයට ඇතුළත් ඩයස්පෝරික විස්තර ඇතුළත් රටවල් මෙසේය.

ඉන්දියාව, මැලේසියාව, සිංගප්පූරුව, මෙදපෙර්ටුගාල, බ්‍රාහ්මය, ඇමරිකානු එක්සත් ජනපදය, තෙද්ලන්තය, ප්‍රංශය, ජර්මනිය, ස්වීට්සර්ලන්තය, ඉතාලිය, නෝර්වේ, ස්වීඩනය, ඩෙන්මාර්කය,

පාකුනාලය, රුසියාව, පෙරුගියාලය, මියැට්‍රිලියාව හා නවසීලන්තය.
 මියැට්‍රිලියාවට සාකච්ඡා වූ ශ්‍රී ලාංකික ප්‍රජාව ගැන තොරතුරු ඇතුළත් පරිච්ඡේදය මෙම විශ්ලේෂණයේ 163-168 පිටුවල අන්තර්ගත වී ඇත. මේ පරිච්ඡේදය සිව්නි හුවර් ආචාර්ය පාලිග ගනේවර්ත විසින් ලියනු ලැබ ඇත
 පහත දැක්වෙන අන්තර්ජාල පිටුවට පිවිසීමෙන් මේ විශ්ලේෂණය තැපැල් මාර්ගයෙන් මිලදී ගත හැකිය.

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