

## Linguistic based Movements for separation in South Asian States: A Case Study of Sri Lanka

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### *Abstract*

The effect of linguistic is the integral part of the Social and political consideration in the multi-linguistic countries all over the World. South Asian countries are facing multi-linguistic problem and as a result separation movements exist in the region since decades. However, each state/country is confronting this issue according to its environment and local circumstances. This paper will focus the impacts of ethnicity on education and poverty in Sri Lanka.

The existence of India, Pakistan and Bangladesh is one of the major reason of linguistic issue. In case of Sri Lanka, the Tamil movement though could not succeed due to various reasons but originally initiated due to linguistic deprivation of Tamil community. The main reasons are not only linguistic but the deprivation in education, employment and social status like poverty of particular community. If their problems are addressed properly then the linguistic issue cannot be highlighted. It is worth mentioning that all the linguistic based separation movement succeeded if supported by the International community otherwise failed. The good examples are Tamil and Khalistan separation movements. In addition to above, the Sri Lankan government took advantage of 9/11 incident and crushed the movement with force and international community remained silent. As a result this linguistic based separation movement could not succeeded in Sri Lanka despite the fact that these kind of movements succeeded in South Asia.

**Keywords:** Linguistic based movement, separation movement, Tamil Tiger Movement, South Asian States, Sri Lankan conflict, LTTE

### **1. Introduction**

Movements for separation are world-wide problem for federal states which has a long historical background. Mainstay of such separation movements had armed conflict with the state for their survival, owing to discrimination to their ethnic identity. In analyzing the conflict, after the cold war era, researchers have found a note able decrease in major armed conflicts around the world. In contrast the data indicates that “the frequency of onsets, new armed conflicts in the world has increased after the cold war in 1991” [Marshal and Cole, (2008)].

The phenomenon of ethnicity is an intrinsic component of the socio-political realities of multi-ethnic states in South Asia as well as in other parts of the world. Today, ethnicization of politics and politicization of ethnic communities have become very common and have diffused mutual tolerance, and have thus sharpened ethnic consciousness among various communities. At this juncture, the processes of socio-

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economic change, the ethnic dimensions of the power structure, and the policies, strategies as well as tactics adopted by various governments in response to the urges and aspirations of different ethnic groups provide a ground for a clear understanding of ethnicity, ethnic conflict and their dimensions. The ethnic sentiment can lead to ethnic solidarity, in which people express 'in-going identity based on ethnicity [People, P. (2006)]. In other words in-going identity means there is a relational concept about ethnicity. An ethnic group, therefore, "is a group of people bound together by a brief of common kinship and group distinctiveness often reinforced by religion, language, and history" [Hall, J. (1993)]. It also has an occupation of a historic homeland-or at least the desire for occupation of a historic homeland" [Jesse, N. G. and Williams, K. P. (2011)].

Misuse of ethnic and national identity and ideology is affects real movements of ethnic minority in various states of world, where their rights are discriminated. In other words these particular ethnic and national groups end up in conflict. Comparative politics of the world can attempt to understand the causes and solutions of ethnic conflicts.

Sri Lankan crisis has its own history, raging since 1980s with two ethnic groups, Tamil Hindu minority and Sinhalese majority. Whereas the nation has a very long history and until 1972 was known as Ceylon [Esman, M. J. (2004)] as single unit.

## **2. Historical Background**

The concept of nationalism and make definitions and meaning of nationalism, in political science nationalism has plurality meanings but confusion and ambiguity about its limitations has not yet been cleared. Generally nationalism can be acknowledged and John Hall defines "as the historical record is diverse so too must be our concepts" [Jesse, N. G. and Williams, K. P. (2011)]. Benedict Anderson, describes "Nation, Nationality, Nationalism, all have proved notoriously difficult to define, let alone to analyze" [Anderson, B. (1991)]. In the opinion of Tom Nairin "Nationalism is the pathology of modern developmental history, as inescapable as neurosis in the individual, with much the same essential ambiguity, attaching to it, a similar built-in-capacity for decent in to dementia, rooted in the dilemmas of helplessness thrust upon most of the world and largely incurable" [Nairin, T. (1977)]. The ethnic sentiment can lead ethnic solidarity where people express an "in-group identity" based on ethnicity [Esman, M. J. (2004)]. Ethnicity is a relational concept, In other words, having an in-group identity means there is an out-group member of different ethnic group [Esman, M. J. (2004)]. As Lowell W. Barrington tells, "The importance of the belief in territorial self-determination for the group is central part of most definitions of nation in the nationalism literature and provides important criterion for differentiating among nations and other social categories" [Barrington,

L. W. (1997)]. According to Barrington “A nation is more than an ethnic group, differing from such a group because of a nation’s belief in its right to territorial control [Barrington, L. W. (1997)]. An ethnic group seeks “equal representation and rights within a given political system.” This is considered “ethnic politics” Nationalism results from ethnic groups making “claims to jurisdiction, to some degree of self-government in a given territory” [Hearn, J. (2006)].

South Asia in the world map is known as southern part of Asian states. South Asia comprises the Sub- Himalayan countries, India, Pakistan, Sri Lanka, Bhutan, Nepal and the Maldives and may also include Afghanistan. According to US department of state booklet publication in 1959, South Asia includes India, Pakistan (includes East Pakistan now Bangladesh) Afghanistan, Nepal, Sri Lanka as part of the “Sub-Continent of South Asia” [Haggett, P. (2001)].

In Asia, more than one billion people are living in South Asia. Despite the fact the region has increasingly solidarity threats due to ethnic and national movements within the states. South Asia is a fact that region which had never been geographically coherent but it has a distinct geographical identities [Indian Subcontinent, 2012]. According to the definition “Nation is a historically constituted a stable community of people formed on the basis of common territory, language, economic life, and psychological make-up with common cultural manifesto”. It is only when all these characteristics are present together that we have a nation [Stalin, J. (1994)].

Framework of movement against any state is the reaction of deprivation of rights of masses. In South Asia, national movements have long historical back-ground. South Asian states have been facing many intra state protests for their masses rights, living condition, status, and freedom of religious rights. Political protest in the form of violence under Indian leadership against British imperialism is named Revolt 1857 phrase.

Both Hindus and Muslims strongly protested for their independence in South Asia. As a result the states of Pakistan, India; Bhutan, Sri Lanka and Nepal, emerged on the world map. Congress party and Muslim League were the leading political forces in the sub-continent that succeeded to achieve their goals. On the above pattern of struggle of political forces, Sri Lanka and Malaysia got their independence as separate states from Crown and Mother British colonies.

New states in South Asia created a new form of nationalism with their own ideology and political theory. The basis of their new nationalism in newly states gave new thoughts to their multinational ethnic segments. Most of the newly emerged states are facing, ethnic or national movements namely Tamil Tigers in Sri Lanka, Baloch Movement in Pakistan, Naxalite & khalistan in India, Maoist in Nepal, Jummas in Bangladesh and Islamic Jihad in Jammu Kashmir in South Asian region.

Hindustani is now the largest spoken language in India with speakers almost 422 million [<http://www.censusindia.gov.in/>]. Bengali is the second spoken language with number 210 million speakers [Singh, V. K. (Nov 10, 2012)]. A major language which is spoken in India and Pakistan is Urdu which is spoken language in the subcontinent; it is major extract of various regional languages like Hindi, Bengali, Tamil and Sinhala. In the history South Asian states of post-Independence period have been able to maintain the dilemma in the relationship between religion and politics [Chaterji, R. (1994)].

Deprivation among the masses, poverty and unending in equality, encourage regional based demands of south Asian ethnic and religious movements demanding for independence like separation example of India, Pakistan. Moreover ethnic differences in Bangladesh and it's geographically distances from power center of country (capital) gave birth to a separatists movement that resulted successful creation of Bangladesh. Bengali linguistic extremism nationalism is given rise to political decision for gaining momentum. In all South Asian State, discrimination in these countries on majority basis has created serious issues created separation movements and terrorist incidents [Spotlight on Regional Affairs, (1999)].

### **3. Conflict History of Sri -Lanka**

Sri Lanka is the one of the world's most famous for long history of civil war in the South Asian states. The armed struggle, between liberation tigers of Tamil Eelam (LTTE) also known as the Tamil Tigers, and the Sri Lankan government has turned Sri Lanka into one of the most dangerous places on earth [Voorde, C. V. (2005)]. A vicious territorial struggle has been going on in the northern and eastern regions, and deadly attacks were the serious threats of suicide bombing to Entire Island. Approximately, 70,000 people have been killed, majority of them were Tamils, Sinhalese and Muslims in 1983 due to the conflict [The Economist, (2008)].

The passage of the Official Language legislation in July 1956 first, strengthened the separatist demand for an exclusive Tamil region, and Landless persons in Tamil majority districts, secondly, to Tamil speakers of East and North provinces and lastly for other citizens with preference given to Tamil citizens in the rest of the island [Votta, D. and Blowback N. (2004)]. "Only Sinhala" pact too had conceded to the 'traditional Tamil homelands' as threat concept like the earlier Bandaranaike Chelvanayakam pact. However, given formidable Sinhala as well as Muslim opposition, even the watered down District Council Bill of 1968 to devolve power to district units was abrogated before a draft bill could be issued [De Silva, K M. (1986)].

Sinhala, Tamil and other languages are 74%, 18%, and 8% respectively spoken in Sri

Lanka. As already indicated, the Swabasha Movement initially included both Sinhala and Tamil speakers who demanded that their vernacular languages should replace English which is used fluently by only about ten per cent of the population. Due to majority the call for linguistic parity was justified partially in favour of Sinhala because around population spoke Sinhala and they have mostly no need to spoke other language. It was mobilization for political parties' as well Sinhalese leadership. In 1956 S.W.R.D Bandaranaike wished to replace Sinhala as official language of Sri Lanka. As a result of this "Only Sinhala" bill was passed and implemented in Sri Lanka. This is also to say that while it was the language issue and its ethnocentric legislation that initially undermined minority confidence in the state's institutions. The Sinhala-Only Act's impact was not immediate. New republican constitution was adopted in 1972; strengthening Sinhala Buddhist ideology. Sri Lanka state has been facing political pressure for the adoption of Sinhala as official language which remained controversial during last many eras of political governments in Ceylon. English as an official language of state was used since long time in the administrative as well legal system of Ceylon. But the Sinhalese nationalists implemented Sinhala as an official language of the state. Sinhala educated intelligentsia played exploited role for those Tamils who were over represented in Ceylon Civil Services and in main part of civil bureaucracy. It was their belief that "Only Sinhala" will revolutionary steps to up-lift their socio-economic status.

Although mostly policies were implemented to legitimize the Only Sinhala act but out-comes were considered discrimination with Tamil minority. Such steps introduced linguistic outbidding, legitimated ethnocentrism reactive Tamil nationalism that reached its logical conclusion seeking separatism. The majority of Tamils including their political parties like Tamil National Alliance (TNA) demanded for more autonomy compared to that mentioned in 13th amendment however the Tamil community believed that the 13th amendment is the right step and an important achievement [Edrisinha, R. (1998)].

A federal system in Sri Lanka had introduced as per B-C Pact. It was against the D-C Pact which approved the devolution power to north and east provinces. Incremental devolution is the game of powers that is used for constitutional amendment and state building. Both state building and constitution making in colonized countries would be their uncompleted dreams. In fact Unitary State with its challenges of statute inherited in their democracy, in most of south Asian countries. Nations needed to solve their ethnic problems under their constitutional limitations but demands of their minorities where they are majority in part of country are beyond the constitutional provisions. They usually demanded for own-home land or total autonomy without any reinstruction under constitution.

It is worth to mention that Mrs. Chandrieka Kumaratunga took a bold when a similar political system containing autonomy to the regions within Federal system was launched from 1965 to 1994. The constitutions of 1972, 1978, the Parthasarathi plan, of 13th amendment and Thimpu talks 1985 and report of Mangala Moonesinghe Select Committee were all about the autonomy to the Tamil minority but the gap among both Tamils demands and Sinhala because of different ideologies.

#### **4. Separatist Movements and Their impacts**

As per International community expectations the National Liberation Movements must be non-violent and such movement must not convert into arms struggle like terrorist organization. During national liberation struggle such movement should not disturb political, economic and administrative structure of the country. National Liberation Movements should not participate in the activities of terrorists' organizations but individually struggle for their nation/community cause and expectation. The Liberation Movements normally struggle against the injustice and discrimination being faced to them which they think is the violation of international law. In this study we studied, how Tamil National movement shifted from political to armed struggle in Sri Lanka.

Social and cultural National Liberation Movements are representative of their class and may initiate arms struggle to achieve their objective like Tamil struggle in Sri Lanka. National Liberation Movements has its political implications when these groups are called terrorists by states and media. National Liberation Movements had positive aspects if they demand, from the state, identity of their nation and not to force them for freedom or independence by denying their basic rights which is natural and legitimate. Today nations have geographical bounded territories with history, ideology, language and religion. Wars for national liberations were fought in those countries where population was multi ethnic communities with differences of language, color region and religion. The best example of such National Liberation Movement in south Asia was the Pakistan Movement that was based on religion. Similarly Bangladesh Movement was based on language. However, Sri Lankan civil war was a complicated issue in the world history of the nations. This movement was based differences in religion, language and region but failed to be successful. In my opinion the support of International community plays the crucial role in deciding the fate of liberation movements. In case of Pakistan and Bangladesh the support of international community was in favour of liberation movements but in case of Sri Lanka, the whole scenario changed after 9/11 incident and the support of international community was not available to the Tamil liberation movement and for the reason it failed to succeed. It was a great challenge for government that after war

ends to settle the all matters which were not addressed last two decades most important their impact of civil war period ignored problems.

However in name of religion, nation, language and ethnicity exploitation never be allowed in any civil society. Whenever discrimination would be exercised in the name of majority basis or in ethnic politics where basic human rights would be suppressed then movements will be arisen and Sri Lankans conflict study was makes Mari-go-round around these complexities. However, for discussion purposes it was necessary to separate these themes that would emerge in any analysis of the Sri Lankan issues as clearly identifiable conflict.

## **5. Impacts of Sri –Lankan Movement**

### **5.1 Ethnic Politics**

Sri Lankan society is an ethno-religious mixture and within these ethnic groups, there was a clear religious division as well. Regional factor is also dominant in ethnicity and religion and these factors have had a significant impact. Therefore Tamil militancy had a strong geographic dimension and a separate independent state demand was based on geographical boundaries. They were deprived of rights by Ceylon citizenship were time to time these Tamils, about 350,000 were in India under the Indo-Ceylon Agreement in 1964. All over the years they returned, the next government awarded civil rights with the rest of the population. Ceylon citizenship was base of strengthen ethnic politics, they were on their proposal where they were discriminated every field of life. Ethnic politics and fears of discrimination at the head of the Tamil politicians in the Federal Government was bone of contention in Sri Lanka. Number of alliances was formed to settle the modalities for transfer the power and BC pact in 1957 was hope of regional decentralization. Political decisions were made to satisfy the stake holder of communities of state but implementation takes time. In 1965, formulated and agreed Dudlee-Chelvanaigam pact by both the parties. But, once again the provisions of the present Covenant were quite similar to the former void. Failure to implement these proposals led to Tamil demands for separation instead of Federalism that was the most wanted at that time. The thinking of many Tamils especially young were increased their emotions. Tamils that political treaties never come with fruitful results, every failure of treaties was collapse of decisions and anti-state sentiments founded platform of separatism the Tamil United Liberation Front won a landslide election victory in 1977. Furthermore, pro national and ethnic media draw lines for ethnic, religious and political differences by voicing one-sided arguments and overstating and amplifying issues linked to ethnic and religious disagreements that worsened communal divide.

### **5.2 Language**

The use of the English language as the official language after independence perceived the nationalist forces that Sri Lankan Tamils had access to a major share of power due to educational opportunities in the colonial period and Tamils have comparatively bigger share in civil administration compared to their population. Moreover, significant trade benefits were also controlled by mostly Tamil groups. These fears and concerns were a basis for the politics of language. However, no progress was made for policy implementation. S.W.R.D Bandaranaike was elected Prime Minister in 1956, with manifesto of changing Sinhalese as the official language of the country in place of English. Bandaranaike passed the "Sinhalese Only Bill" and showed its commitment to fulfill the manifesto. Official Language Act (No. 33 of 1956) - Sect 2

### **Sinhala language to be the one official language**

**"The Sinhala language shall be the one official language of Ceylon: Provided that where the Minister considers it impracticable to commence the use of only the Sinhala language for any official purpose immediately on the coming into force of this Act, the language or languages hitherto used for that purpose may be continued to be so used until the necessary change is effected as early as possible before the expiry of the 31st day of December, 1960, and, if such change cannot be effected by administrative order, regulations may be made under this Act to effect such change."**

The language issue was forefront of Sri Lankan politics and Sinhalese-Tamil conflict. The dominance of Sinhalese nationalism paved a way for Buddhist religion with Sinhalese language to occupy the pre-eminent status in society. From this action and faith of Sinhalese regain ancient glory of Buddhism. Although Tamil agreed to accept Tamil as well Sinhalese the official languages in 13th Amendment of Constitution in 1987. However such sensitive matters would be tackled carefully otherwise the damages will be faced to coming generation.

### **5.3 Education**

Since 1970s, access to education particularly to higher education was based on ethnic quota. Moreover, many other factors of education like the organizational structure of educational institutions, textbooks materials and capacity building of teachers have significant relevance to ethnic conflicts. Tamils had generally strong educational background compared to that of the other ethnic and religious groups in the country. Many Tamils got education in English medium schools which paved a way to higher education locally and abroad and got better employment opportunities in the British colonial era. Due to heavy financial assistance of American missionaries the Tamil-



dominated Northern Province had comparatively better opportunities for college and university education. Therefore Tamils focused more on employment through academic achievements. As a result Tamils dominated in higher education, new professions and the management as compared to their population.

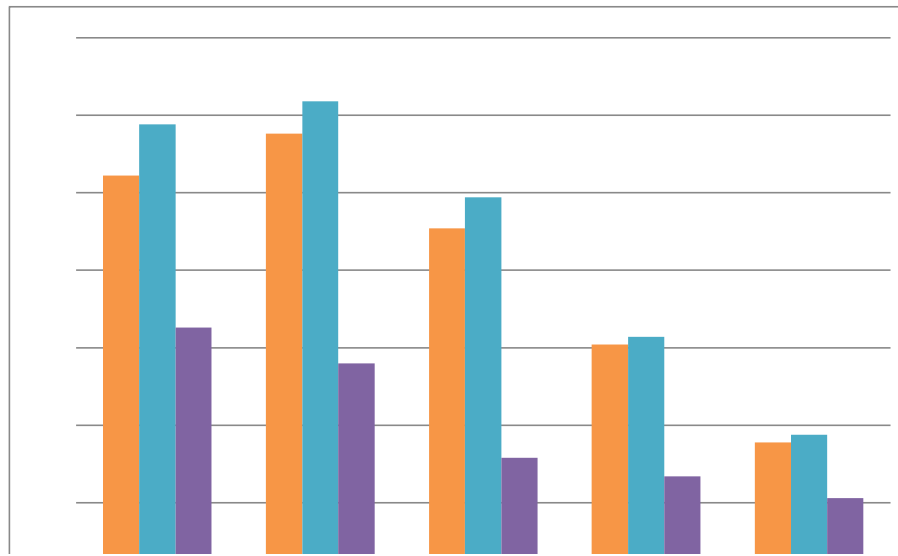
After independence Sinhalese majority tried to squeeze the numbers of Tamil in the enrollment of higher education, professional and Government jobs. The passing of the “Sinhalese Only Bill” was one first step in this regard but more measures were taken accordingly to minimize the access of Tamils to higher education. The constitutional provisions in the 1972 Constitution were tilted in favour of Sinhalese language, Buddhist religion and pro-Sinhalese educational policies. Consequently a message was conveyed to many Tamils that they were minority in the country. Sinhalese Government adopted a new “standardization” adopted that ensured that the number of students admitted to university from each language must be directly proportional to the applicants in that language. In addition to that, in 1972, a district wise quota system was introduced to favour those who did not have appropriate access to educational institutions within each language and this indirectly helped Sinhalese student and a clear discrimination for Tamil students. Overall these changes had worse impact on the ethnic representation in each university.

In 1980s, the intellectuals in Sri Lanka emphasized that educational curriculum can play an important role in improving the ethnic relations in the country. In principle, the curriculum used for teaching religion, language, social studies and sciences must incorporate tolerance and the multi-cultural reality in the Sri Lankan society in order to address ethnic, religious and cultural issues. Curriculum for school were framed, reviewed, approved and distributed by the Government which reflected the state policies or views. It is important to note that ethnic politics remained dominant during the establishment of educational curriculum. Later on few of the controversial contents in the curriculum were deleted during review and revision process. In order to address the ethnic problem in serious manner, some of the ethnic realities were removed from the curriculum and this extreme action was also not in favour of ethnic solution.

#### **5.4 Poverty**

Poverty data in Sri Lanka examines poverty index for a period from 1991 to 2010. The poverty was determined through head count index in percentage by location characteristics, such as rural, urban and country wise. From Figure-1 it is evident that poverty index at national level decrease from 28.1 to 8.9 with the passage of time during 1991 to 2010. It is worth to mentioned that most of the rural areas belong to

Northern and Eastern provinces of the country that were strong holds of Tamil community whereas urban areas like Colombo, Candy and Humbintota were Sinhalese dominated areas. The poverty index in rural areas remained higher compared to that of in urban areas. The poverty index in rural areas was 30% in 1991 and urban areas have 16% poverty index in the same period when poverty index at national level was 26%. The discriminatory policies against Tamil community are clearly evident from the poverty index data and the poverty index in urban areas remained lower than that of the national average during the decade. In 2002 the peace agreement and ceasefire resulted in lower poverty index in the entire country. However in 2010 at the civil war the donor countries contribution for rehabilitation and reconstruction had a positive impact and poverty index reduces further [Sri Lankan Human Development Report, 2012].



Figure;-1 Poverty trends in Sri Lanka from 1990 to 2010

## 6. Analysis

In the protection of the civil rights of their citizens, Sri Lankan state played double role between the both Tamil and Sinhalese ethnic communities. Above discussed discriminations were the main causes for both the ethnic communities to achieve their basic rights through militancy and armed struggle. Since decolonization the discriminating activities by the Sinhalese majority caused the Sri Lankan conflict that lies on deep rooted grievances in the Tamil community. The most important grievances were the Political policies, communal riots aimed at Tamils and broken

political promises that marginalized the Tamil citizens and divided the country on ethnic lines. Moreover the extreme Sinhalese ethno-nationalism reinforced by the Buddhist establishment and the belief that the Sinhalese people, their language, and their religion were owner of Sri Lanka and this imagination had great impact on Sri Lanka's political sphere. These two factors mainly polarized the ethnic communities and encouraged similar ethno-nationalistic tendencies in the Tamil population and other communities, who felt as a distinct nation apart from the Sinhalese dominated majority.

In order to address the quality of governance in Sri Lanka it was compulsory to highlight the root cause of ethnic conflict especially in Sri Lanka education system, with minorities due to the difference in religion, language. Although religious and ethnic differences between the Sinhalese and Tamil population were clearly observed however, both the ethnic communities did not consider these as main source of conflict. It is important to note that Sinhalese and Tamils had cultures similarities, Hindus and Buddhists theoretically are follower of a peaceful life according their religious teachings. The LTTE had common belief in Hinduism but made propaganda on the bases of religious and nationalism for the rights of Tamils. On the other hand the steps taken by governments were not successful to genuinely consider the grievances of the minority groups and as a result converted into violent conflict. The main objective of the government should have been to develop and implement policies to regain and retain the allegiance of the Tamil constituency from where the ethnic movement started.

There are findings that suggest the implementations' extracted by other than what was necessary to their struggle for Eelam. On the contrary, the LTTE have very firm and clear rules of conduct on, and any failure to oblige these policies were severely punished. The 13<sup>th</sup> Amendment was adopted by the Parliament with an overwhelming majority above the constitutionally mandated majority after debate, and was very much part of Sri Lankan Constitution. The President has obliged under his oath of office to perform his functions in accordance with the Constitution.

To examine the critical analysis of the resolution and impact of movement on civil society of Sinhala majority of Sri Lanka and to analyze the solutions of separatist movement in Sri Lanka based on devolution of powers or suppress. There were exceptions, especially the Sinhalese living within LTTE held areas, and thus threat and violence were sometimes used as a means to collect. In addition it was hard to access on what grounds the Tamil Diaspora, gave financial support, and to what extent, the donations were voluntary or as a consequence of threats and harassment.

LTTE mobilized Tamils that all policies of government of Sri Lanka are discriminations and Tamils are treated as second class citizens. But after 9/11 incident all over the world difference between separatists movements considered

terror organizations and same was happened with LTTE. The defeat of the LTTE has provided President Rajapakse a golden opportunity to settle the problems of the Tamils.

## **7. CONCLUSION**

Linguistics based separatists movements have a long historical background in nation states. Governments in South Asian states are facing these movements according to their circumstances and their resources to minimize the grievances of their own citizens. Across the borders, especially in South Asia these separatists segments have linguistic definitions of nation, according to their survival. They used many methods to establish their writ, in the name of human rights and discrimination.

The Sri Lankan conflict rests on deep rooted grievances in the Tamil community, caused by discriminating practices by the Sinhalese majority, since a long in the name of devolutions and decolonization. Political policies, communal riots aimed at Tamils and broken political promises, had all served to marginalize the Tamil citizens and increasingly divide the country along ethnic lines. However in name of religion, nation, language and ethnicity exploitation never be allowed for the formation or demand for separate homeland, may be in future or in past any one of element would, or had but not in Tamil Movement in Sri Lanka. Whenever discrimination would be exercised in the name of majority basis or in ethnic politics where basic human rights would be suppressed then movements will be arisen and Sri Lankan conflict study was a Mari go round around these complexities. Ethnic politics and fears of discrimination led Tamil politicians in the Federal direction from a very early stage of recent Sri Lankan politics. Bandaranaike-Chelvanayagam Pact in July 1957 that offered a framework for regional devolution. In 1965, the Dudley-Chelvanayagam Pact was formulated and agreed upon. But, yet again the provisions of this pact quite similar to the earlier one were annulled.

This movement was based on differences in religion, language and region but failed to be successful. In my opinion the support of International community plays the crucial role in deciding the fate of liberation movements. In case of Pakistan and Bangladesh the support of international community was in favour of liberation movements but in case of Sri Lanka, the whole scenario changed after 9/11 incident and the support of international community was not available to the Tamil liberation movement and for the reason it failed to succeed. At the end of the civil war it was a great challenge for the then government (Rajapakasa) to settle all the matters which were not addressed during last two decades. In-order to address the problems according to local people expectations in the unrest areas which were under LTTE control more complicated situation appeared. In addition to that the of issue land record and independent investigation of war crime needs serious attentions of the Government. UN Secretary-General Ban Ki-moon demanded independent inquiry on

war crimes and other grave violations by both the parties. Government objected on the international inquiry but announced “Lessons Learnt and Reconciliation Committee” (LLRC) in June 2010. Moreover the facts of war crime were hidden and with limited mandate and resources the LLRC failed to meet the basic international standard of investigation.

Finally, the sophistication of the LTTE, and its impact on Sri Lanka and the outside world should serve as a lesson to all governments facing terrorism especially in south Asian countries today. Including those countries, which are willingly or unwillingly permitting their soil to be used to nurture and condone terrorism like Indian soil were used during LTTE armed struggle. Thus leaving the today generation fearful challenge for tomorrow, in the 21th century of global village world.

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