

# **NECESSITY OF ETHNIC HARMONY** **FOR POLITICAL STABILITY SRI** **LANKA**



PRESENTED BY: -

SYNDICATE 14

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**CONTENT**

1. Aim.
2. Introduction.
3. Ethnic Harmony.
4. Political Stability.
5. Connection Between Ethnic Harmony and Political Stability.

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**AIM**

01. Aim of this presentation is to discuss and address the cause of unrest and factors affecting the ethnic harmony for political stability in Sri Lanka.

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**INTRODUCTION**

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## **ETHNIC HARMONY**

When people from different ethnic groups with different languages, different cultures live and work together, It can be simply defined as Ethnic Harmony.

Sri Lanka is one of rare countries that has been blessed with multicultural and multi religious communities in the world. This diversity in culture, faith and tradition beautifies our cultural heritage. Moreover, it enhances our regional and international relation with many countries in the world. This diversity gives us more advantages and benefits culturally, politically, and economically. Having four different religions in our Island is like having four types of flowers in a bouquet. Each flower gives different fragrances and yet when all are combined in one place it creates more aromatic setting. We should gauge our cultural diversity from this positive perspective rather than evaluating from negative perspectives. We should reckon different of cultures and religions are complementary not contradictory.

We should see the cultural diversity as one of positive social phenomena. With the diversity in culture, religion, and traditions we should build up Lankan identity.

Sinhalese, Tamils, Muslims, Malays, Christians have been living peacefully in Sri Lanka for hundreds of years. There is no point in arguing who came first and who came last to Sri Lanka? Such arguments would not benefit Sri Lanka at all. It is an undisputable reality today there more than four different religious groups live in Sri Lanka today. Even before colonial powers invaded Sri Lanka, different ethnical & cultural ethnic groups were living in Sri Lanka in peace and harmony: All these communities are closely interacted one another in many ways: in their work places, industries, paddy fields, business places, offices and in other working environments. This is the reality of day to day life of our communities in Sri Lanka: In all most all cities and townships of Sri Lanka we see that all these communities live together side by side: Tamils live next to Sinhalese and Muslims , Sinhalese live to next Muslims and Tamils. Muslims live next to both communities: each community participate in each other's social- cultural events such as wedding ceremonies, festivals, birthday parties, funerals, and other social events: each community share their happiness and sadness one another. In time of happiness like that of festival time foods and sweets are exchanged.

Although Sri Lankan communities have different linguistic, cultural, and religious entities, socially they all are very close interacted one another. Each community depends on others to meet necessities of day to day life. Muslims in large cities of Kalmunai and Kartharankudi depend on Tamil builders and carpenters to build their houses and shops: In same way, Muslims in the South depend on Sinhalese builders & carpenters to build their houses: Likewise, Muslims traders depend on Sinhalese to trade their goods: I know many Muslim retailers go to village to village in Sinhalese areas to sell their goods: Similarly, many Sinhalese traders come to Muslims villages to sell their goods. In the same way, In Tamil areas Muslim lands are cultivated by Tamils and Tamils farmers are trading with Muslims. I recall these events to illustrate close social interaction of our communities in Sri Lanka. This is the social reality of our communities in Srilanka: To this extent communities are so closely interacted in Sri Lanka. This is one of the uniqueness of Sri Lanka inter-communal relationship or the Ethnic harmony.

## **POLITICAL STABILITY**

Political stability is a variable of great importance in a country's evolution since, across time, it was identified as causing low level of economic growth, but also it was presented because of poor economic development. The purpose of this paper is to analyze the influence of political stability on economic growth in Romania and to conclude in what extent this political factor is a condition for a future and continuous sustainable growth in our country. By using statistical and econometric approach (correlation and multivariate regression) we conclude that political stability has an important role in a country's economic growth and that a stable political environment helps in building a coherent and continuous path for sustainable development.

Political instability can have an even greater impact on business, and it may make them reluctant to invest in new capital or enter new markets. It may even encourage relocation of activities to a more stable and predictable area as business owners hate risk! Political instability in an area where a firm operates will mean that the firm must be very flexible and adaptable; ready to change their operations at very short notice to reflect changes in the political environment.

The 2011 unrest in Tunisia is an example. Business ratings agencies such as Fitch consider political stability when advising businesses on investment opportunities.

## **CONNECTION BETWEEN ETHNIC HARMONY AND POLITICAL STABILITY**

When it comes to politics, it can be seen as an important factor influencing the ethnic unity of a country. Therefore, there is an unbreakable bond between the two.

Especially when it comes to our country, Sri Lanka, there are many different ethnic groups. The political stability of such a country is based on the unity that should exist between the various races such as the Sinhalese, Tamils and Muslims living here.

Inter-ethnic conflict leads to the decline of all aspects of a country's economy, culture, and society. This is the reason for the political instability. Therefore, the relationship between ethnic unity and political stability can be considered as very important.

The ethnic crisis in Sri Lanka began with the administrative and administrative methods introduced by the British. When discussing the origin and development of ethnic conflict, four main factors can be identified.

- Ethnic politics
- Politics in language
- Politics in education
- Issues related to employment and land ownership

As mentioned above, the concept of partition control and policies that promote ethnic inequality led to the ethnic crisis in Sri Lanka leading to war. The 1956 Language Policy was a major factor in the development of ethnic inequality in Sri Lanka. One of the reasons for the growth of ethnic disunity can be attributed to the fact that the potential for higher education since the 1970s has been based on ethnicity. He points out that the ethnic issue arose due to the political alienation of the Tamil people.

It will be important to look at how the ethnic crisis in Sri Lanka developed through several events.

### **A history of Tamil conflict**

Ethnic tensions in Sri Lanka were high prior to independence in 1948 and stoked by the 1956 election of the Sri Lanka Freedom Party under Prime Minister Solomon Bandaranaike. Bandaranaike proclaimed himself defender of the besieged Sinhalese culture, and oversaw the introduction of the Sinhala Only Act. The act privileged the country's majority Sinhalese population and their religion of Buddhism over the minority Hindu and Muslim Tamils. Inter-ethnic tensions continued with outbursts of mob violence.



This sparked the Black July Sinhalese rampage against ethnic Tamils, leaving at least 3,000 dead and marking the start of the inter-ethnic civil war.

## **A history of Muslims conflict**

Sri Lanka's Muslims are predominantly ethnic Tamils and make up about 10% of the population. They have been at the margins of these more recent conflicts – excluded as Tamil speakers, but at odds with the more numerous Hindu Tamils. However, they also have long been subject to Sinhalese persecution, with anti-Muslim riots dating back at least as far as the early 20th century.

As the Tamil Tiger war progressed, Sinhalese Buddhism became more radicalized. Some Sinhalese claimed that all of Sri Lanka should be exclusively Buddhist. With the Tamil Tigers defeated, Sri Lanka's non-Buddhist communities were again persecuted. This culminated in 2013 with a Buddhist attack on a mosque. Anti-Muslim riots in 2014 resulted in a ten-day state of emergency. Last year, there were more anti-Muslim riots. Buddhist monks have also disrupted Christian church services.

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## **Solutions**

### **13th Amendment**

The Janatha Vimukthi Peramuna organized protests the agreement in the South. In 1987, the LTTE unofficially withdrew from the agreement, killing 120 bus passengers in Habarana. The Indian peacekeepers stationed in Jaffna were currently attacking the LTTE and the Janatha Vimukthi Peramuna launched protests in the South demanding the expulsion of the Peace Monkeys. In the face of strong opposition to the Indian Army, President Premadasa handed over arms to the LTTE to defeat the Indian Army.

### **Peace effort after 1994**

Chandrika Kumaratunga won a landslide victory in the 1994 presidential election for an acceptable and lasting solution to the ethnic crisis. Attempts to establish peace during the Chandrika regime were as follows.

- 1995 Anti-Conflict Agreement
- Inviting both parties to the negotiating table

In both cases, the LTTE did not show much commitment to peace. Pirabakaran's speeches show that confidence in a political solution has waned. Following are the conditions set by the LTTE for the resumption of the talks.

1. Removal of Poonaryn Army Camp.

2. Complete lifting of the fishing ban in the North and East Seas.
3. Allowing LTTE armed forces to move around freely.
4. Complete lifting of the ban on goods.

However, the peace talks failed and the LTTE relied solely on the war.

### **2002 Ceasefire Agreement**

The United National Party , which won the 2002 parliamentary elections, identified the ethnic issue as the central issue in the country and signed a Ceasefire Agreement between the LTTE and the Government of Sri Lanka to find a solution to the problem. In this endeavor, the ban on the LTTE was lifted and peace talks began. On May 17, 2003, the Government of Sri Lanka submitted to the LTTE a three-pronged plan. The LTTE disagreed with these proposals and submitted its resolution on the Interim Authority.

The LTTE refused to attend the Tokyo aid conference this year. In such a confusing situation, the LTTE went to war, making this peace effort a failure.

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**CONCLUSION**

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**WEB SITES**

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