Everyday Ethnicity In Sri Lanka Up Country Tamil Identity Politics Routledge Contemporary South Asia Series

Nation, Constitutionalism and Buddhism in Sri Lanka offers a new perspective on contemporary debates about Sinhalese Buddhist nationalism in Sri Lanka. In this book de Silva Wijeyeratne argues forcefully that 'Sinhalese Buddhism' in the period prior to its engagement with the British colonial State signified a relatively unbounded (although at times boundary forming) set of practices that facilitated both the inclusion and exclusion of non-'Buddhist' concepts and people within a particular cosmological frame. Juxtaposing the premodern against the backdrop of colonial modernity, de Silva Wijeyeratne tells us that in contrast modern 'Sinhalese Buddhism/nationalism' is a much more reified and bounded concept, one imagined through a 19th century epistemology whose purpose was not so much inclusion, but a much more radical exclusion of non-'Buddhist' ideas and people. In this insightful analysis modern Sinhalese Buddhist nationalism, then, emerges through the conjunction of discourse, power and knowledge at a distinct moment in the trajectory of the colonial State. An intrinsic feature of this modernist moment is that premodern categories (such as the cosmic order) were subject to a bureaucratic re-valuation that generated profound consequences for State-society relations and the wider constitutional/legal imaginary. This book goes onto explore how key constitutional and nation-building moments were framed within the cultural milieu of modern Sinhalese Buddhist nationalism – a nationalism that reveals the power of a re-valued Buddhist cosmic order to still inform the present. Given the intensification of the Sinhalese Buddhist nationalist project following the defeat of the Tamil Tigers in 2009, this book is of interest to scholars of nationalism, South Asian studies, the anthropology of ritual, and comparative legal history.

Northern Sri Lanka has been at the heart of the country's 30-year civil war, a bloody conflict which has given rise to an estimated 40,000 households headed by women in this region. Based on fieldwork conducted in 10 villages and towns, this ePaper aims to identify and describe the most pervasive economic, physical and psycho-social vulnerabilities that female heads of households (FHHs) in the north face in the post-war context. It also traces how the state has shaped these vulnerabilities through its pursuit of a national security agenda under the guise of "reconstruction." The response strategies that FHHs have deployed in response to these vulnerabilities range from the creation of innovative livelihood opportunities to acts of "everyday politics" that contest the structures of patriarchy and state-led domination which attempt to marginalize the diversity of FHHs' stories, hardships and responses. These findings suggest that, rather than being passive victims of socio-political manipulation and oppression, FHHs are highly vulnerable but active agents in their own lives. Though inevitably influenced by unequal power relations and gendered norms, through their response strategies, they also contest the narrow identities constructed for Tamil

women and their simplistic portrayal as either "powerless victims" or "empowered warriors".

This book sheds light on the Bawa Muhaiyaddeen Fellowship (BMF), one of North America's major Sufi movements, and one of the first to establish a Sufi shrine in the region. It provides the first comprehensive overview of the BMF, offering new insight into its historical development and practices, and charting its establishment in both the United States and Sri Lanka. Through ethnographic research, Sacred Spaces and Transnational Networks in American Sufism shows that the followers of Bawa in the United States and Sri Lanka share far more similarities in the relationships they formed with spaces, Bawa, and Sufism, than differences. This challenges the accepted conceptualization of Sufism in North America as having a distinct "Americanness†?, and prompts scholars to re-consider how Sufism is developing in the modern American landscape, as well as globally. The book focuses on the transnational spaces and ritual activities of Bawa's communities, mapping parallel shrines and pilgrimages. It examines the roles of culture, religion, and gender and their impact on ritual embodiment, drawing attention to the global range of a Sufi community through engagement with its distinct Muslim, Hindu, Jewish, and Christian followers.

Examines the relationship between the ethnic conflict and economic development in modern Sri Lanka.

Like toddlers all over the world, Sri Lankan children go through a period that in the U.S. is referred to as the "terrible twos." Yet once they reach elementary school age, they appear uncannily passive, compliant, and undemanding compared to their Western counterparts. Clearly, these children have undergone some process of socialization, but what? Over ten years ago, anthropologist Bambi Chapin traveled to a rural Sri Lankan village to begin answering this question, getting to know the toddlers in the village, then returning to track their development over the course of the following decade. Childhood in a Sri Lankan Village offers an intimate look at how these children, raised on the tenets of Buddhism, are trained to set aside selfish desires for the good of their families and the community. Chapin reveals how this cultural conditioning is carried out through small everyday practices, including eating and sleeping arrangements, yet she also explores how the village's attitudes and customs continue to evolve with each new generation. Combining penetrating psychological insights with a rigorous observation of larger social structures, Chapin enables us to see the world through the eyes of Sri Lankan children searching for a place within their families and communities. Childhood in a Sri Lankan Village offers a fresh, global perspective on child development and the transmission of culture.

India is emerging as a key player in the development cooperation arena, not only because of the increasing volume and reach of its south-south cooperation but more so because of its leadership and advocacy for the development of a distinctly southern development discourse and knowledge generation. This book traces and analyses the evolution of Indian development cooperation. It

highlights its significance both to global development and as an effective tool of Indian foreign policy. Focussing on how India has played an important role in supporting development efforts of partner countries in South Asia and beyond through its various initiatives in the realm of development cooperation, the book tracks the evolution, genesis, and the challenges India faces in the current international context. The contributions provide a rich mix of academic and government, policy and practice, Indian and external perspectives. Theory is complemented with empirical research, and case studies on countries and sectors as well as comparisons with other aid providing countries are presented. The book is of interest to researchers and policy makers in the field of development cooperation, the role of emerging powers from the South, international development, foreign policy and global political economy.

South Asians constitute the largest expatriate population in the Gulf Cooperation Council (GCC) countries. Their contribution in the socio-economic, technological and educational development of GCC nations is immense. This book offers one of the first systematic analysis of South Asia–Gulf migration dynamics and its varied impact on countries such as India, Nepal, Bangladesh, Pakistan and Sri Lanka. It deals with public policy, socio-economic mobility, remittance policy, global financial crisis and labour issues. Bringing together essays from contributors from around the world, the volume reveals not only the multi-dimensionality of the migration process between the two regions, but also the diversity and the underlying unity of the South Asian countries. This book will be invaluable to scholars and students of migration studies, development studies and sociology as well as policy-makers, administrators, academics, and non-governmental organisations in the field.

This introductory textbook provides students with a fundamental understanding of the social, political, and economic institutions of six South Asian countries: Afghanistan, Bangladesh, India, Nepal, Pakistan, and Sri Lanka. It adopts a broad theoretical framework and evaluates the opportunities and constraints facing South Asia's states within the context of democracy. Key features include: An introduction to the region. The history and political development of these South Asian states, including evaluations of their democratic trajectories. The management of conflict, economic development, and extremist threats. A comparative analysis of the states. Projections concerning democracy taking into consideration the opportunities and constraints facing these countries. This textbook will be an indispensable teaching tool for courses on South Asia. It includes pedagogical features such as political chronologies, political party descriptions, text boxes, a glossary, and suggestions for further reading. Written in an accessible style and by experts on South Asian politics, it offers students of South Asian politics a valuable introduction to an exceedingly diverse region. The role of the home, the domestic sphere and the intimate, ethno-cultural identities that are cultivated within it, are critical to understanding the polemical constructions of country and city; tradition and modernity; and regionalism and

cosmopolitanism. The home is fundamental to ideas of the homeland that give nationalism its imaginative form and its political trajectory. This book explores positions that are vital to ideas of national belonging through the history of colonial, bourgeois self-fashioning and post colonial identity construction in Sri Lanka. The country remains central to related architectural discourses due to its emergence as a critical site for regional architecture, post-independence. Suggesting patterns of indigenous accommodation and resistance that are expressed through built form, the book argues that the nation grows as an extension of an indigenous private sphere, ostensibly uncontaminated by colonial influences, domesticating institutions and appropriating rural geographies in the pursuit of its hegemonic ideals. This ambitious, comprehensive, wide-ranging book presents an abundance of new and original material and many imaginative insights into the history of architecture and nationalism from the mid nineteenth century to the present day.

In recent social research, ethnicity has mostly been used as an explanatory variable. It was only after it was agreed that ethnicity, in itself, is subject to change, were the questions of how and why it changes, possible to answer. This multiplicity of ethnic identities requires that we think of each society as one with multiple ethnic dimensions, of which any can become activated in the process of political competition - and sometimes several of them within a short period of time. Focusing on Malaysia and Indonesia, this book traces the variations of ethnic identity by looking at electoral strategies in two sub-national units. It shows that ethnic identities are subject to change - induced by calculated moves by political entrepreneurs who use identities as tools to maximize their chances of winning elections or expanding support base - and highlights how political institutions play an enormous role in shaping the modes and dynamics of these ethno-political manipulations. The book suggests that in societies where ethnic identities are activated in politics, instead of analysing politics with ethnic distribution as an independent variable, ethnic distribution can be taken as the dependent variable, with political institutions being the explanatory one. It examines the problems of voters' behaviour, and parties' and candidates' strategy in a polity that is, to a significant extent, driven by ethnic relations. Pushing the boundaries of qualitative research on Southeast Asian politics by placing formal institutions at the centre of its analysis, this book will be of interest to students and scholars of Southeast Asian Politics, Race and Ethnic Studies, and International Relations.

This multi-sited island ethnography illustrates how the embattled politics of (im)mobility, belonging, and patronage among coastal fishing communities in Sri Lanka ?s militarised northeast have intersected in the wake of civil war. It explores an undertheorized puzzle by asking how the conceptual dualisms between co-operation and contestation simplify the complex lifeworlds of small-scale fishing communities that are often imagined by scholars through allegories of rivalry and resource competition. Drawing on ordinary interpretations and lived

practices implicated in the vernacular term sambandam (bearing multiple meanings of intimacy and entanglement), the book traces how intergroup co-operation is both affectively routinised and tactically instrumentalised across coastlines, and at sea. Given its distinct focus on translocal and ethno-religiously plural collectives, the study maps recent historic formations of diverse practices and their contentions, from networked 'piracy' and dynamite fishing, to collective rescue missions and coalitional lobbying. Moreover this work serves as an open invitation to academics, policymakers and activists for re-imagining multiple modes of ethical being and doing, and of everyday sociality among so-called 'deeply divided' societies. A rich ethnography that pays meticulous attention to a complex social fabric made up of locals, settlers and migrants, with multiple linguistic and religious affiliations, sometimes contending fishing practices, and migration and livelihoods patterns as they have been affected by tsunami, war and the aftermaths of both. It draws from and speaks to a range of disciplines – from political science and sociology, to critical geography and cultural studies, and contributes to diverse fields of inquiry, including conflict and its relationship to a "cold" peace; coastal/maritime livelihoods; identity, cooperation, and collective action. - Aparna Sundar, Assistant Professor of Politics, Ryerson University By unveiling the vast heterogeneity of fisher migrants and settlers, the book demonstrates in an excellent way how research should not merely focus on the articulations of identity, but more so the inherent properties and qualities of the diverse interdependencies they come to sustain. - Conrad Schetter, Professor of Peace and Conflict Studies, University of Bonn

In The Struggle for a Multilingual Future, Christina Davis examines the tension between ethnic conflict and multilingual education policy in the linguistic and social practices of Sri Lankan minority youth. Facing a legacy of post-independence language and education policies that were among the complex causes of the Sri Lankan civil war (1983 - 2009), the government has recently sought to promote interethnic integration through trilingual language policies in Sinhala, Tamil, and English in state schools. Integrating ethnographic and linguistic research in and around two schools during the last phase of the war, Davis's research shows how, despite the intention of the reforms, practices on the ground reinforce language-based models of ethnicity and sustain ethnic divisions and power inequalities. By engaging with the actual experiences of Tamil and Muslim youth, Davis demonstrates the difficulties of using language policy to ameliorate ethnic conflict if it does not also address how that conflict is produced and reproduced in everyday talk.

This book presents a collection of original research about every day, innovative, interactive, and multiple religiosities among Sri Lankan Buddhists, Hindus, Muslims, Christians, and devotees of New Religious Movements in post-war Sri Lanka. The contributors examine the unique and innovative religiosity that can be observed in Sri Lanka, which reveals a complex reality of mingled, and even simultaneous, cooperation and conflict. The book shows that innovative religious

practices and institutions have achieved a new prominence in public life since the end of Sri Lanka's civil war in 2009. Using the analytic framework of 'innovative religiosity' to allow researchers to look at this question between and across Sri Lanka's plural religious landscape in order to escape both the epistemological and ethnographic isolation of studies that limit themselves to one form of religious practice, the chapters also investigate the extent to which inter-religious tolerance is still possible in the wake of Sri Lanka's religion-involving civil war, and the continuing influence of populist Buddhist nationalism, globalization and geopolitics on Sri Lanka's post-war governance. The book offers a novel approach to the study of post-conflict societies and furthers the understanding of the status of tolerance between religious practitioners in contexts where both ethnic conflict and multi-religious sites are prominent. This book is an important resource for researchers studying Anthropology, Asian Religion, Religion in Context and South Asian Studies.

By investigating Sri Lanka as a case study, this book examines whether democracy, compared to authoritarianism, is conducive to post-war reconciliation. The research, founded on primary as well as secondary data, concludes that political systems have little to do with the success or failure of post-war ethnic reconciliation. The Sri Lankan case indicated that post-war reconciliation is more contingent on the readiness of the former enemies to come together. Readiness stems from, for example, satisfaction in the way issues have been resolved, confidence in the other party's intentions, and the compulsion to coexist. If the level of satisfaction, confidence, and the compulsion to coexist are low, the readiness to reconcile will also be low. The end of the war had a profound impact on post-war governance and ethnic relations in Sri Lanka. Hence, the volume provides an in-depth analysis of the factors that led to the military victory of the Sri Lankan government over the Liberation Tigers of Tamil Eelam (LTTE) in 2009. The chapters delve into the nexus between governance and reconciliation under the first two post-war governments. Reconciliation did not materialize in this period. Instead, new fault-lines emerged as attacks on the Muslim community escalated drastically. This book provides a comprehensive analysis of the nature of relations between the Sinhalese and Muslims and the Tamils and Muslims, as well as the nature and causes of post-war anti-Muslim riots.

The contributors to Remapping Sound Studies intervene in current trends and practices in sound studies by reorienting the field toward the global South. Attending to disparate aspects of sound in Africa, South and Southeast Asia, Latin America, the Middle East, Micronesia, and a Southern outpost in the global North, this volume broadens the scope of sound studies and challenges some of the field's central presuppositions. The contributors show how approaches to and uses of technology across the global South complicate narratives of technological modernity and how sound-making and listening in diverse global settings unsettle familiar binaries of sacred/secular, private/public, human/nonhuman,

male/female, and nature/culture. Exploring a wide range of sonic phenomena and practices, from birdsong in the Marshall Islands to Zulu ululation, the contributors offer diverse ways to remap and decolonize modes of thinking about and listening to sound. Contributors Tripta Chandola, Michele Friedner, Louise Meintjes, Jairo Moreno, Ana María Ochoa Gautier, Michael Birenbaum Quintero, Jeff Roy, Jessica Schwartz, Shayna Silverstein, Gavin Steingo, Jim Sykes, Benjamin Tausig, Hervé Tchumkam

Political violence has remained an integral part of South Asian society for decades. The region has witnessed and continued to encounter violence for achieving political objectives from above and from below. Violence is perpetrated by the state, by non-state actors, and used by the citizens as a form of resistance. Ethnic insurgency, religion-inspired extremism, and ideology-driven hostility are examples of violent acts that have emerged as challenges to the states which have responded with violence in the form of civil war and through violations of human rights disregarding international norms. This book explores various dimensions of political violence in South Asia, namely in Bangladesh, India, Nepal, Pakistan, and Sri Lanka. Each chapter either speaks to an important aspect of the political violence or provides an overall picture of the nature and scope of political violence in the respective country. Political violence is understood in the larger sense of political, that is, above and beyond institutions, and also as an integral part of social relationships where social norms and the role of individual agency play seminal roles. The contributions in this book incorporate both institutional and non-institutional dimensions of political violence. Exploring how everyday life in South Asian states and societies is transformed by the engagement with violence through direct and indirect methods, this book adopts an interdisciplinary framework; diverse methods are employed – from ethnographic readings to more macro level analyses. The phenomenon is explored from historical, sociological, and political perspectives. This book will be useful as a supplementary text in courses on South Asian Studies in general and South Asian Politics in particular.

This Book Is A Very Important Work Of Scholarship And Research Because It Sheds Fresh Light On Some Of The Historical Roots Of Present-Day Sri Lankan Ethnic Politics Through An Examination Of The Last Decades Of Colonial Ceylon.

At the point of independence in 1948, Sri Lanka was projected to be a success story in the developing world. However, in July 1983 a violent ethnic conflict which pitted the Sinhalese against the Tamils began, and did not come to an end until 2009. This conflict led to nearly 50,000 combatant deaths and approximately 40,000 civilian deaths, as well as almost 1 million internally-displaced refugees and to the permanent migration abroad of nearly 130,000 civilians. With a focus on Sri Lanka, this book explores the political economy of ethnic conflict, and examines how rival political leaders are able to convince their ethnic group members to follow them into violent conflict. Specifically, it looks at how political leaders can influence and utilize changes in the level of economic liberalization in order to mobilize members of a certain ethnic group, and in the case of Sri Lanka, shows how ethnic mobilization drives can turn violent when minority ethnic groups are economically marginalized by the decisions that the majority ethnic group leaders make in order to stay in power. Taking a political economy

approach to the conflict in Sri Lanka, this book is unique in its historical analysis and provides a longitudinal view of the evolution of both Tamil and Sinhalese ethnic drives. As such, this interdisciplinary study will be of interest to policy makers as well as academics in the field of South Asian studies, political science, sociology, development studies, political economy and security studies.

"Will be of interest to those working on conflict and peace studies, economic development, cultural studies, and women in the modern world. A key new publication." -- Chandra R. de Silva, Old Dominion University "... offers a superb overview of how a civil war, driven by ethnicity, can engender a new culture and a new political economy... Highly recommended." -- Choice Economy, Culture, and Civil War in Sri Lanka provides a lucid and up-to-date interpretation of Sri Lankan society and its 20-year civil conflict. An interdisciplinary examination of the relationship between the economy, broadly defined, and the reproduction of violent conflict, this volume argues that the war is grounded not just in the goals and intentions of the opposing sides, but also in the everyday orientations, experiences, and material practices of all Sri Lankan people. The contributors explore changing political and policy contexts; the effect of long-term conflict on employment opportunities and life choices for rural and urban youth; life histories, memory, and narratives of violence; the "economics of enlisting" and individual decisions about involvement in the war; and nationalism and the moral debate triggered by women's employment in the international garment manufacturing industry. Contributors are Francesca Bremner, Michele Ruth Gamburd, Newton Gunasinghe, Siri T. Hettige, Caitrin Lynch, John M. Richardson, Jr., Amita Shastri, Deborah Winslow, and Michael D. Woost.

This title is an examination of the everyday economy, experiences, and livelihoods in the context of Sri Lanka's civil war. It argues that the war is grounded not just in the goals and intentions of the opposing sides, but also in the everyday orientations, experiences, and material practices of all Sri Lankan people.

As the events of 11 September 2001 and their aftermath influence new developments in spy fiction as a popular genre, an examination of these literary narratives concerned with espionage and terrorism can reshape our approach to non-fictive representations of the same concerns. Post-9/11 Espionage Fiction in the US and Pakistan examines post-9/11 American spy fictions alongside Pakistani novels that draw upon many of the same figures, tropes, and conventions. As the Pakistani texts re-place spy fiction's conventions, they offer another vantage point from which to view the affective appeals common to these conventions' usual deployment in American texts. This book argues that the appropriation by Pakistani writers of these conventions insistently tracks how the formulaic and popular nature of post-9/11 American espionage thrillers forwards and reinforces "appropriate" affective responses, often linked to domestic sites and relations, to "terrorism." It also analyses and compares American and Pakistani representations of the twinned figures of the spy (or his proxy) and the "terrorist," a term frequently conflated with fundamentalist. The insights of these analyses can serve as interpretive interruptions of non-fictive representations of Pakistani-US "war on terror" relations. Offering an innovative analysis of the reflection of narrative conventions in our view of the real-life events, this book will attract scholars with an interest in Pakistani literature, Postcolonial literature, Asian Studies and Terrorism studies.

Even though Sri Lanka's protracted civil war came to a bloody conclusion in May 2009, prospects for a sustainable peace remain uncertain. The Sri Lankan army is no longer waging military campaigns and the separatist Liberation Tigers of Tamil Eelam (LTTE) are no longer carrying out political assassinations and suicide attacks, yet structural violence continues, and has arguably intensified since the war's end. Anti-Tamil discrimination, anti-Muslim violence, and Sinhala Buddhist majoritarianism all increased in the war's aftermath, as President Mahinda Rajapakse's government invoked its military victory over the LTTE to silence any

opposition. The election of Maithripala Sirisena as president in January 2015 began to alleviate some of the worst of these post-war abuses of power, but many long-term problems will take longer to solve. This book brings together scholars in the fields of anthropology, sociology, history, law, religious studies and diaspora studies to critically engage issues such as post-war development, constitutional reform, ethnic and religious identity, transnational activism, and transitional justice. Through an interdisciplinary approach to post-war Sri Lanka, this volume examines the intractable and complex issues that continue to plague this war-torn island.

This book provides a micro-historical analysis of the emergence and contemporary dynamics of recent ethnic sub-nationalist insurgencies in South Asia. Using comparative case studies, it discusses the causes of each insurgency, analyses the trajectory and dynamics of each including attempts at resolution, and highlights the wider theories of ethno-nationalist insurgency and mobilization. Bringing together an international group of contributors, the book covers insurgencies in India, Sri Lanka, Pakistan, Nepal, and Bangladesh. It questions why ethnic sub-nationalist insurgencies occurred at particular points in time and not at others, and explores the comparative trajectories of these movements. The book goes on to discern reappearing patterns of conflict escalation/de-escalation through the method of comparative process-tracing. It argues that while identity is a necessary factor for insurgency, it is not a sufficient one. Instead, ethnic mobilization and insurgency only emerge when it is activated by tension emerging from political competition between ethnic and central state elites. These elite-led dynamics, when combined with favourable socio-economic and political conditions, make the ethnic masses primed to accept the often symbolically-rich appeals from their leaders to mobilize against the central state. Providing an important study on ethno-nationalist insurgencies in South Asia, the book will be of interest to those working in the fields of South Asian Politics, Security Studies and Ethnic Conflict.

The media have a special relationship with conflict situations, external or internal which has been an integral part of the history of a country as well as the world. Northeast India has been beset with insurgencies for more than half-a-century. The Nagas rebelled in the early 1950s and since then insurgency in some form or the other has spread to all the states of the northeast, popularly known as seven sisters. While insurgency in the northeast India is taking a toll of the law and order, peace, stability, progress and foreign relations; it is also causing irreparable harm to the press, the developments and the decision making process in administration. So, should it be the media's mission to promote peace, democracy and growth in this region? This edited volume contains ten essays written by prominent media persons with first-hand experience of reporting on conflicts in northeast India. It provides the broad range of factors including the manner in which media operates and their relationship to the various ethnic conflicts in the region. This book is perhaps the first of its kind which explored many possibilities how to restore peace and public's confidence in the region by engaging media as facilitator in the process.

Analyses of the Sri Lankan civil war (1983–2009) overwhelmingly represent it as an ethnonationalist contest, prolonging postcolonial arguments on the creation and dissolution of the incipient nation-state since independence in 1948. While colonial divide-and-rule policies, the rise of ethnonationalist lobbies, structural discrimination and majoritarian democracy have been established as grounds for inter-ethnic hostility, there are other significant transformative forces that remain largely unacknowledged in postcolonial analyses. This ambitious multiscalar spatial study of civil war in Sri Lanka offers an intersectional, de-ethnicised analysis of political sovereignty drawn out by the struggle for territory. Based on vital retrospective findings from the five-year postwar period, when wartime hostilities were still festering, it convincingly links ethnonationalism to postnational border politics, marketisation, militarised securitisation

and illiberal democracy. This book argues that internecine conflict exposes the implicit violence within nation-state formations; mass human displacements heighten collective and individual ontological insecurity and neoliberalism makes the nation porous in unforeseen ways. Based around three themes – normative spaces, human mobilities and exilic states – it is organised into ten comprehensive, chapter-based explorations of a range of spatial units, including homes, cities, routes, camps and experiences of ruin that were irrevocably politicised by protracted conflict. Focusing on their material transformations over a thirty-seven-year period, the book explores what can be known of the war if we look beyond ethnicity to other salient, shared geographical features of this embattled history. The book uncovers how fealty to exclusionary cultures of political sovereignty aligns us with their violence, limiting our capacity for empathy, a boundary seemingly exacerbated by neoliberal opportunities. Making use of Sri Lanka as a case study to test geographic, architectural and urban methodologies for understanding violence, this book acts as a provocation to rethink current readings of the particular case study while reflecting on the more general impact of marketisation and militarisation in Asia. It will be of interest to an interdisciplinary audience, including those scholars interested in South Asian history, politics and civil war, South Asian studies, border studies, geography and architecture and urban studies.

Pain, Pride, and Politics is an examination of diasporic politics based on a case study of Sri Lankan Tamils in Canada, with particular focus on activism between December 2008 and May 2009. Amarnath Amarasingam analyzes the reactions of diasporic Tamils in Canada at a time when the separatist Tamil movement was being crushed by the Sri Lankan armed forces and revises currently accepted analytical frameworks relating to diasporic communities. This book adds to our understanding of a particular diasporic group, while contributing to the theoretical literature in the area. Throughout, Amarasingam argues that transnational diasporic mobilization is at times determined and driven as much by internal organizational and communal developments as by events in their countries of origin, a phenomenon that has received relatively little attention in the scholarly literature. His work provides an in-depth examination of the ways in which a separatist sociopolitical movement beginning in Sri Lanka is carried forward, altered, and adapted by the diaspora and the struggles that are involved in this process.

Why people kill themselves remains an enduring and unanswered question. With a focus on Sri Lanka, a country that for several decades has reported 'epidemic' levels of suicidal behaviour, this book develops a unique perspective linking the causes and meanings of suicidal practices to social processes across moments, lifetimes and history. Extending anthropological approaches to practice, learning and agency, anthropologist Tom Widger draws from long-term fieldwork in a Sinhala Buddhist community to develop an ethnographic theory of suicide that foregrounds local knowledge and sets out a charter for prevention. The book highlights the motives of children and adults becoming suicidal and how certain gender, age, class relationships and violence are prone to give rise to suicidal responses. By linking these experiences to emotional states, it develops an ethnopsychiatric model of suicide rooted in social practice. Widger then goes on to examine how suicides are resolved at village and national levels, tracing the roots of interventions to the politics of colonial and post-colonial social welfare and health regimes. Exploring local accounts of suicide as both

'evidence' for the suicide epidemic and as an 'ethos' of suicidality shaping subjective worlds, Suicide in Sri Lanka shows how anthropological analysis can offer theoretical as well as policy insights. With the inclusion of straightforward summaries and implications for prevention at the end of each chapter, this book has relevance for specialists and non-specialists alike. It represents an important new contribution to South Asian Studies, Social Anthropology and Medical Anthropology, as well as to cross-cultural Suicidology.

Beyond nostalgic tea industry ads romanticizing colonial Ceylon and the impoverished conditions that beleaguer Tamil tea workers are the stories of the women, men, and children who have built their families and lives in line houses on tea plantations since the nineteenth century. The tea industry's economic crisis and Sri Lanka's twenty-six year long civil war have ushered in changes to life and work on the plantations, where family members now migrate from plucking tea to performing domestic work in the capital city of Colombo or farther afield in the Middle East. Using feminist ethnographic methods in research that spans the transitional time between 2008 and 2017, Mythri Jegathesan presents the lived experience of these women and men working in agricultural, migrant, and intimate labor sectors. In Tea and Solidarity, Jegathesan seeks to expand anthropological understandings of dispossession, drawing attention to the political significance of gender as a key feature in investment and place making in Sri Lanka specifically, and South Asia more broadly. This vivid and engaging ethnography sheds light on an otherwise marginalized and often invisible minority whose labor and collective heritage of dispossession as "coolies" in colonial Ceylon are central to Sri Lanka's global recognition, economic growth, and history as a postcolonial nation.

Over the years, there have been increasing intersections between religious claims and nationalism and their power to frame and govern world politics. When Politics Are Sacralized interdisciplinarily and comparatively examines the fusion between religious claims and nationalism and studies its political manifestations. State and world politics, when determined or framed by nationalism fused with religious claims, can provoke protracted conflict, infuse explicit religious beliefs into politics, and legitimize violence against racialized groups. This volume investigates how, through hegemonic nationalism, states invoke religious claims in domestic and international politics, sacralizing the political. Studying Israel, India, the Palestinian National Movement and Hamas, Sri Lanka, Saudi Arabia, Serbia, Iran, and Northern Ireland, the thirteen chapters engage with the visibility, performativity, role, and political legitimation of religion and nationalism. The authors analyze how and why sacralization affects political behaviors apparent in national and international politics, produces state-sponsored violence, and shapes conflict.

The Muslim shrine is at the crossroad of many processes involving society and culture. It is the place where a saint – often a Sufi - is buried, and it works as a main social factor, with the power of integrating or rejecting people and groups, and as a mirror reflecting the intricacies of a society. The book discusses the role of popular Islam in structuring individual and collective identities in contemporary South Asia. It identifies similarities and differences between the worship of saints and the pattern of religious attendance to tombs and mausoleums in South Asian Sufism and Shi`ism. Inspired by new advances in the field of ritual and pilgrimage studies, the book demonstrates that

religious gatherings are spaces of negotiation and redefinitions of religious identity and of the notion of sainthood. Drawing from a large corpus of vernacular and colonial sources, as well as the register of popular literature and ethnographic observation, the authors describe how religious identities are co-constructed through the management of rituals, and are constantly renegotiated through discourses and religious practices. By enabling students, researchers and academics to critically understand the complexity of religious places within the world of popular and devotional Islam, this geographical re-mapping of Muslim religious gatherings in contemporary South Asia contributes to a new understanding of South Asian and Islamic Studies.

Architectural inscriptions are a fascinating aspect of Islamic cultural heritage because of their rich and diverse historical contents and artistic merits. These inscriptions help us understand the advent of Islam and its gradual diffusion in Bengal, which eventually resulted in a Muslim majority region, making the Bengali Muslims the second largest linguistic group in the Islamic world. This book is an interpretive study of the Arabic and Persian epigraphic texts of Bengal in the wider context of a rich epigraphic tradition in the Islamic world. While focusing on previously untapped sources, it takes a fresh look into the Islamic inscriptions of Bengal and examines the inner dynamics of the social, intellectual and religious transformations of this eastern region of South Asia. It explores many new inscriptions including Persian epigraphs that appeared immediately after the Muslim conquest of Bengal indicating an early introduction of Persian language in the region through a cultural interaction with Khurasan and Central Asia. In addition to deciphering and editing the epigraphic texts, the information derived from them has been analyzed to construct the political, administrative, social, religious and cultural scenario of the period. The first survey of the Muslim inscriptions in India ever to be attempted on this scale, the book reveals the significance of epigraphy as a source for Islamic history and culture. As such, it will be of interest to students and scholars of Asian Studies, Asian History and Islamic Studies.

Following over twenty years of war, Sri Lanka's longest cease-fire (2002-2006) provided a final opportunity for an inclusive peace settlement between the Sri Lankan government and the Liberation Tigers of Tamil Eelam (LTTE). However, hostilities resumed with ever increasing desperation and ferocity on both sides, until the LTTE were overcome and largely eradicated in 2009. This book provides a contextualised analysis of the effects of war on a small Tamil community living in northern Sri Lanka during the cease-fire period. It examines how the society changed and adapted in order to accommodate the upheaval and destruction of war, and its inevitable resumption. In particular, it focuses on the nature of suffering through an exploration of a well-known ritual: Thuukkukkaavadi that transformed the experience of pain and suffering and contributed to a process whereby many village communities could come together in a demonstration of strength and resilience. It contributes to studies on violence, reparation processes of so-called 'post-conflict' societies and the medical anthropology of healing. It questions assumptions concerning the nature of suffering and critiques the application of western categories in settings like northern Sri Lanka, where entire communities have been silenced by political violence. The book therefore presents a claim for more culturally specific understandings of what constitutes suffering and is of interest to students and scholars of South Asian Studies, Conflict Resolution, and Social and Cultural Anthropology.

"Focusing on the post-war period, the book shows that ethnicities in Sri Lanka are continuously changing. The prominence of stubborn ethnic labels is the result of a long history of politicisation of ethnicities. Showing that these labels fail to do justice to lived realities, Anton highlights the various situational natures of ethnic identities as they link with as caste, class, education, profession, religious practices, etc."--Back cover.

Recently, mass arsenic poisoning of groundwater has emerged as a disastrous public health concern in Bangladesh. Apart from hundreds of deaths that have already been reported, 85 million people are estimated to be at high risk of developing deadly arsenicosis symptoms. The severity and extent of arsenicosis have obliged the government of Bangladesh to declare it the "worst national disaster" the country has ever faced, and further to be deemed a "state of emergency." To fight this pervasive public health disaster, the Bangladesh government has collaborated with the international and national NGOs to implement development projects to provide arsenic-free water to rural villagers. Drawing upon ethnographic research in rural Southwestern Bangladesh, this book discusses arsenic contamination and its resultant health impact from a medical anthropological and anthropology of development perspectives. It examines how the actual patients perceive, explain, manage and respond to this catastrophic public health outbreak, and goes on to analyse how such lay perceptions shape health-seeking behaviour of subjects in a medically plural context. To make the issue more holistic, this book further examines mitigation strategies and community participation in these projects. Challenging approaches to development and development project management, the book is of interest to policy makers, practitioners and academics working in the field of development studies, South Asian studies, medical anthropology, anthropology and sociology of development.

Islamic Banking and Finance (IBF) has become a growing force over the past three decades, with Pakistan being one of the IBF pioneers by converting to an 'interest-free' banking system in 1985. However, since independence in 1947, there has been continual tension over Pakistan's essential character, between Islamic Minimalists, who favour a Modernist interpretation of Islam, and those who favour an Islamic Maximalist interpretation that sees Pakistan as a model Islamic state. This book analyses the push to Islamize Pakistan and its financial system by Islamic revivalists, following the early 1947 debates in the original Constituent Assembly to the final 2002 ruling on IBF of the Shariat Appellate Bench of the Pakistan Supreme Court. It examines the practice and theory behind contemporary Islamic, "Shariah-compliant", banking. It offers extensive interviews with Pakistani Islamic bankers on the state of their industry and how they see it developing, and provides analysis on how the Islamic banks' customers differ from those of conventional ones. Presenting a critical analysis of Pakistan's IBF experience and offering a new insight into Pakistan's banking industry that illustrates broader political and social trends in the country, this book will be of interest to specialists on Islam, South Asia and International Economics.

Left radicalism in India was rooted in the nationalist movement and was set in motion in the 1920s with the formation of the communist party. The communist movement manifested itself differently in each phase of India's political history and Communism continues to remain a meaningful alternative ideological discourse in India. This book examines left politics in India focusing on its rise, consolidation and relative decline in the present century. Left radicalism in India is a distinct ideological phenomenon which is articulated in two complementary ways: while the parliamentary left remains social democratic in character, its bête noire, the left wing extremists, continue to uphold the classical Marxist, Leninist and Maoist notion of violent revolution. By concentrating on the nature and also activities of these two versions of left radicalism, this book is a thorough study of the phenomenon. The author analyses the states of Kerala, West Bengal and Tripura and presents a variety of case studies of communist movements. He argues that the political power of the left parties depends on the degree to

which they have built organizational strength, political hegemony and a broad social base through legal and extra-parliamentary struggles. An in-depth study of socio-economic circumstances that remain critical in conceptualizing radical extremism, Left Radicalism in India will be of interest to those studying Indian Politics, South Asian History, Development Studies and Global Politics.

Rural development remains a major challenge for governments of developing countries such as Pakistan. While a broad range of state and donor interventions impact the lives of poor farmers -who provide a significant proportion of the labour force - comprehensive consideration of these combined interactions remains inadequate. Focussing on Pakistan, this book discusses the political economy of agrarian poverty and underdevelopment in the region. The book provides an in-depth exploration of the combined impact of state and donor interventions, as well as that of resistance attempts, to alter the status quo within Pakistan. It questions the relevance of state institutions and policies contending with the problems of farmers in Pakistan, and how donor-led policies and programmes also influence their lives. It draws on findings that have emerged from interviews of over 200 respondents including government officials, donor agency representatives and different categories of poor farmers, during eleven months of fieldwork in the provinces of Sindh and Punjab. This research reveals some divergences between state and donor policies, but it finds more prominent convergences, which in turn enable the landed rural elite to benefit from market-based and capital-intensive processes of agricultural growth, without offering substantial opportunities for poor farmers. Reflecting the need to become less insular when discussing solutions to rural development, and demonstrating how state policies and institutions can interconnect with donor funded programmes, this book will be of interest to students and scholars of South Asian Politics and Development Studies.

Focusing on notions of diaspora, identity and agency, this book examines ethnicity in war-torn Sri Lanka. It highlights the historical development and negotiation of a new identification of Up-country Tamil amidst Sri Lanka's violent ethnic politics. Over the past thirty years, Up-country (Indian) Tamils generally have tried to secure their vision of living within a multi-ethnic Sri Lanka, not within Tamil Eelam, the separatist dream that ended with the civil war in 2009. Exploring Sri Lanka within the deep history of colonial-era South Asian plantation diasporas, the book argues Up-country Tamils form a "diaspora next-door" to their ancestral homeland. It moves beyond simplistic Sinhala-Tamil binaries and shows how Sri Lanka's ethnic troubles actually have more in common with similar battles that diasporic Indians have faced in Fiji and Trinidad than with Hindu-Muslim communalism in neighbouring India, Pakistan and Bangladesh. Shedding new light on issues of agency, citizenship, displacement and re-placement within the formation of diasporic communities and identities, this book demonstrates the ways that culture workers, including politicians, trade union leaders, academics and NGO workers, have facilitated the development of a new identity as Up-country Tamil. It is of interest to academics working in the fields of modern South Asia, diaspora, violence, post-conflict nations, religion and ethnicity.

In 1962, the Commonwealth Immigrants Act hastened the process of South Asian migration to postcolonial Britain. Half a decade later, now is an opportune moment to revisit the accumulated writing about the diasporas formed through subsequent settlement, and to probe the ways in which the South Asian diaspora can be re-conceptualised. Writing the City in British Asian Diasporas takes a fresh look at such matters and will have multi-disciplinary resonance worldwide. The meaning and importance of local, multi-local and trans-local dynamics is explored through a devolved and regionally-accented comparison of five British Asian cities: Bradford, the East End of London, Manchester, Leicester and Birmingham. Analysing the 'writing' of these differently configured cities since the 1960s, its main focus is the significant discrepancies in representation between differently-positioned texts reflecting

both dominant institutional discourses and everyday lived experiences of a locality. Part I offers a comprehensive, yet still highly contested, reading of each city's archives. Part II examines how the arts and humanities fields of History, Religion, Gender and Literary/Cultural Studies have all written British Asian diasporas, and how their perspectives might complement the better-established agendas of the social sciences. Providing an innovative analysis of South Asian communities and their multi-local identities in Britain today, this interdisciplinary book will be of interest to scholars of South Asian Studies, Migration, Ethnic and Diaspora Studies, as well as Sociology, Anthropology, and Geography.

The Historical Dictionary of Sri Lanka contains a chronology, an introduction, appendixes, and an extensive bibliography. The dictionary section has over 700 cross-referenced entries on important personalities, politics, economy, foreign relations, religion, and culture. This book is an excellent access point for students, researchers, and anyone wanting to know more about Sri Lanka.

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