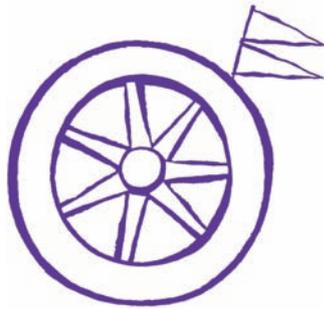




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Sri Lanka after the War

Wednesday 24 November 2010
19.00 – 21.00

Venue: Café Athen, Sandgatan 2, Lund

Dr. Camilla Orjuela

Peace and Development Studies,
School of Global Studies, University of Gothenburg
speaking about:

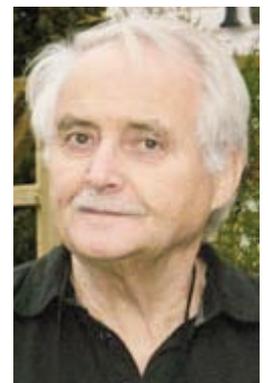
**"Sri Lanka after the War:
Sustainable Peace or new Conflicts?"**



Professor Peter Schalk

Chair in the History of Religions
(in particular in Hinduism and Buddhism),
Faculty of Theology, Uppsala university
speaking about:

**"Defeated but Defiant. The Ilamtamil
Resistance Movement after May 2009"**



Organised by Swedish South Asian Studies Network, SASNET,
and the Association of Foreign Affairs at Lund University (UPF)

Speakers:

Camilla Orjuela

is Associate Professor at the School of Global Studies, University of Gothenburg. Her research has specialised on the armed conflict and peacebuilding in Sri Lanka. Her PhD (2004) dealt with the role of civil society in peacebuilding in Sri Lanka, and she has since then researched and published on topics such as migration and diaspora politics, post-war reconstruction, identity politics and the political economy of war and peace.

Abstract:

Sri Lanka after the war: Sustainable peace or new conflicts?

In May 2009 the 26 year long and brutal war came to an end as the Sri Lankan government defeated the separatist Liberation Tigers of Tamil Eelam (LTTE). However, an end to the war does not mean that the underlying conflicts that led to and sustained it have been dealt with. This presentation deals with challenges for post-war Sri Lanka: what are the underlying conflicts that caused and were caused by the war and that have to be dealt with to reach sustainable peace? What is the situation in post-war Sri Lanka when it comes to key issues that need to be dealt with to avoid a relapse into conflict, such as demobilisation and demilitarisation, economic reconstruction, reconciliation and political reforms?

Peter Schalk

is Chair Professor in the History of Religions (in particular in Hinduism and Buddhism), at the Faculty of Theology, Uppsala university.

His current main fields of research are: Buddhism/Hinduism, and religious expressions of social-economic conflicts in present South Asia, especially on the concepts of martyrdom in a cross-cultural perspective with focus on secular concepts as promoted by the Liberation Tigers of Tamil Eelam (LTTE). Earlier he has worked on Buddhist ritual in a Sinhala-Pali tradition, especially on pirit and bana, on Buddhism among speakers of Tamil in the pre-colonial period of South India and Lanka, on Caivam of Tamil speakers in the European exile, on the Vaddo (Vaddas) of Lanka, and on the semantic history of the toponym Ilam.

Abstract:

Defeated but Defiant. The Ilamtamil Resistance Movement after May 2009

In May 2009 the military section of the LTTE was defeated by the Sri Lankan Armed Forces. A peaceful formation of opinion for a separate state known as Tamililam (Tamil Eelam) had been criminalised already in 1983 by the 6th Amendment of the Constitution. Within the island the Tamil Resistance Movement had and has to work illegally underground. The military and administrative impact of the Government of Sri Lanka in the island could however not prevent the rise and formation of a visible and in part transparent Resistance Movement in the Tamil speaking Diaspora (London, Sidney, Oslo, Paris, Berlin, Toronto) demonstrating defiance. This Movement is based on the experience of human rights violations by the Government of Sri Lanka and ideologically on the Vattukottai resolution from 1976 that demanded the recognition of the right of self-determination of the Tamil speaking people in Ilam/Lanka. The Movement has three branches with different views on how to reach this recognition. They are:

1. The Global Tamil Forum with a base in London under the leadership of Fr. Emmanuel.
2. The Country Councils with a base in Oslo having TamilNet as mouthpiece.
3. The Transnational Government of Tamil Eelam with a base in New York under the leadership of Rudrakumaran as Prime Minister.

These three have overlapping tasks which make negotiations between them desirable. The Tamil Resistance Movement in the Diaspora has also informal and clandestine expressions by individuals and small groups. In the island and in the Diaspora are also several groups of Tamil speakers that co-operate with the Government of Sri Lanka.