

Displaced People Due to War and Resettlement process: A Role of Kinship

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Abstract

The Civil war in Sri Lanka which commenced in the year 1983 was concluded victoriously by the Government Arm forces on the 19th day of May 2009. The war conflict which prevailed for three decades and bloomed many social economic issues. The main cause of this conflict was the people displaced who were living in the North and eastern provinces.

When considering sort term of the displacement they had lost their houses, property, food, lodging, clothing, medicine and common amenities. These displaced people faced as such a trauma. For a long term affects to poverty, social status, culture and unsecured. Migration will occur highly within and beyond the country. It could be observed that due to displacement human transition or migration will be effected for the development processes. It should be noted that new employment opportunities and new social connections must be adhered to.

Most attention were rendered to displaced Tamil and Muslim people. But no consideration was given to displaced Sinhala people. May be minority concept would be most effected to attend for the displaced Tamil and Muslim people. On the other hand North East provinces majority are Tamil and Muslims. So several studied have been done about displaced Tamil and Muslims in Sri Lanka.

A village called Warikuttiuruwa was situated in the Sinhala southern division of the District of Vavuniya. The Sinhalese who were living in this village for a long period. During the reign of Ranasinghe Premadasa the Gamudawa was organized to the Sinhalese of this village and it was named "Rankethgama" and had a separate Grama Niladhari Division. These Sinhalese people were recognized as a marginalize groups.

After the commencement of the war in the year 1985 the Sinhalese were totally chased out of the village whilst a few were killed by the LTTE. The displaced Sinhalese first came to a temple called Bodhidakshinaramaya in Vavuniya. The faith was that they would have security and ethnic segregation at the temple. This displaced camp was not deeply recognized by the Government due to spreading the war conflict. So minority ethnic groups were given preference. At the situation the Non Governmental Organizations and the political party Janatha Vimukthi Perumuna had based their activities easily in this camp.

The needs and requirements of this displaced people were supplied and looked after by their relatives. These relatives were from a village called Galkandegama in the Divisional Secretariat Division of Medawachchiya in the District of Anuradhapura.

The resettlement process of displaced people and consanguinity relationship is examined by this study.

Introduction

The displacement is a worldwide problem. Natural factors and manmade factors are the two main factors in respect of displaced people. tsunami, earth quakes, storms, volcano, floods, earth slides, drought, fire are natural factors for displacement. The war which occurs in a people's vicinity and development programs are manmade factors (Van Hear 1996).

Ethnic violence will cause a major effect for displacement. In Sri Lanka the Sinhala and Muslim conflict in the year 1915 a large number of people were displaced (De Silva 2007: 448). In as much as the Sinhala and Tamil conflict in the year 1958 where about 25,000 people were displaced. Due to the war conflict which commenced on July 1983 nearly 1,116,000 Tamil, Muslim and Sinhala people were displaced (National Peace Council 2003). It has been revealed that nearly 25,000 to 50,000 Sinhalese people in the North and Eastern Provinces were displaced (De Silva 2007 : 451).

In the social scientific experiments performed in respect of the displaced people from the Civil war in Sri Lanka has only reflected to the minorities residing in various displacement Camps (Husbullah 1996, Brun 2008, Haniffa 2008, Bastiampillai 1996, Periananpillai 2001).

To understand the social condition of the displaced due to war has to be based on an ethnic background for a reasonable analysis. They were displaced due to another ethnic assault. However the Sinhalese who were displaced due to war has been politically ignored and less consideration. Not only the Ethnic problems of the Sri Lankan Tamil and Muslim people must be considered but also attention should be given to displaced Sinhalese whilst obtaining reasons thereof. There is a probability that the Sri Lankan Government should render attention towards the displaced Sinhalese other than giving attention to the minorities. However by this the fact is totally different. The next fact is accordance to their ethnic group in consequence to the kinship to solve their problems.

Kinship is one of the main aspects in our society. Kinship pattern are bounded by kin and marriage. A person who marriage later a relative connection could be constructed and obtained (Peiris 1984: 340). There exists a two method for kinship analysis. That is a descent frame and exchange frame (Radcliffe Brown and Forde 1950: Levi – Strauss 1969). In the Sinhala society Leach, Thambiah, Ralf Peiris had come to a conclusion and footing that kinship is within a descent frame. Yalman had a conclusion that by the exchanging method the Sinhalese kinship could be ascertain (Yalman 1967).

The Warikuttiuruwa and the Galkandegama villagers are similarity from the caste system. This is the main reason for Exchange marriages had occurred between these two groups. As such laborer exchange and Social relationship was considered. Sinhalese of Warikuttiuruwa who were affected by war left the village and this was not consented. As such they came to the Buddhist temple at Vavuniya for protection. They stayed at this place for two years with the intention of going back to their village and had a strong connected to the own village. During this period it is special that the relatives who are living in the Galkandegama visit this camp. This situation effected to rebound and rebuild their relationship. Blood relationship visits were special. In these surroundings a portion of the displaced blood relatives left the camp to the Galkandagama village to continue their blood relationship with the relatives.

Study Method

This is an Ethnographic study. The two villages the name of Galkandegama and Warikuttiuruwa were given for this study. It should be observed that the displaced Sinhalese of Warikuttiuruwa and reason for selected the Galkandagama village and examined the how blood relationship were effected of their resettlement of the village.

The data mainly is qualitative. Case studies, participant observation, Key information and interviews are used for collecting data. Quantitative data used a small portion for this study. The census of Data obtained from Government Offices and others institute of establishment are included.

The Objective of the Study

01. To inquire and look into the importance in respect of Blood relationship in displaced Sinhala villagers by war in supplying short term subsidy reliefs (for example food and lodging and clothing).
02. To recognize the duties of relations in respect of rendering amenities such as long terms reliefs for livelihood lands and housing to Sinhala villagers who were displaced due to war.
03. To educate the children of displaced families due to war and to refer them for employment and to inquire into the high social mobility.

The influence of blood relationship for resettlement and social absorbing process of the displaced families due to war.

The connection between blood relation and the new settlement of displaced people.

Due to the war the number of displaced people sought a protection place and first they went to the welfare camps. They were able to occupy sudden constructed displaced camps for safety purposes. As such these camps were situated in close proximity to the original village. The displaced people stayed closest camp nearest the original village because they wanted to go back as soon as.

A group of persons were taken out of these displaced camps and commence the opportunity of rendering preliminary protection. There they were important kinship connections. It is commonly consented that this kinship could cause blood kin. Directly the persons who are involved had a faith that they have blood relations. The parents and children are the main blood relations. Blood relations alias Blood relatives had gene connections. It is clear as to the phrase 'one blood' and 'blood claim' (Yalman 1967: 139). However whilst going in search of new residence by displaced persons for residence and protection they had no other

place to go. By this background Yalman had stated that utilization of the idea of 'One Blood' and 'blood claim' will be most suitable.

In other ethnic as well as Sinhala ethnics gave blood kinship first preference. Generally Sociologist have been accepted it was a consented idea that within a household and Social, Economic, politically and culturally as far as possible had Blood relations among relations, It could be seen that special connections could prevail blood relationship by the Sinhalese. In various Sinhalese customs adopted by their clan or non clan the feeling of one blood was essential (Yalman 1967: 141).

To obtain the living protection of the displaced people whilst invading another place or area had the feeling of a blood relationship. To evade the innocent condition had to face the possibility of obtaining the required assistance from blood relations. Thus certain people in some society had faith in their blood relations. But another society is not that. They do not consider the assistance of blood relations. However there is no biological connection among blood kinship but there is a biological appearance in social connections. There is a faith that blood connection with a mother and child, father (Genetically) and child within themselves. But the social acceptance in society is the pattern which varies in the mode of blood relationship. The Society how define the blood relationship generally accepted it (Herath 1999: 04).

Whilst residing displaced people the new relation connection has various modes of movements. Here a person born in a family (family of orientation) is very essential. Otherwise due to a marriage of a person in a family (family of procreation) is brought forward. In any family connection is important use by displaced family. By this the displaced family growth could be inquired to.

The kinship could be considering the foundation of Sinhalese social organization. The kinship can be defined in two ways. One is blood relatives and other one is Marriage relatives. Most of the time blood relations and marriage relations do combine each other. Crossing marriage in Sri Lankan is an example. For various requirements of and on behalf of a person most of the time blood relations are sought. Due to some other reasons like changes of society or any other reasons this method could be changed.

Case study analysis 01 - *Siriya*.

By this study it is revealed that the displaced *Siriya* had the protection firstly at the Temple Camp at Vavuniya. Due to the faith which was prevailing the combination of the origin relatives gathering together at the site. Thereafter on another occasion on the request of a sister he went to Galkandegama. Thereafter he sought abode at her house and confirmed the displaced family protection. He got board and lodging from his sisters relations. As such destitute of the family was evaded. And as much had an opportunity of living in a free environment. The sister gave all assistance to obtain the education of the children.

For the success of the displaced children residing at Galkandegama was essential. The relatives assisted in the safety of the new born child. Living at one house the feeling of blood relationship developed. As the security of the family was secured on most occasions *Siriya* went out of the house on employment. This was not governed by the rules and regulations at the displaced camp. Specially mental freedom was essential. The education of the children was in a certain limit was success. In as much were able to obtain Government paid employment Most of the people who were displaced by war had the protection of the relatives from the villages or towns in the South. (De Silva 2007: 449)

Because of the portion of land given by his sister made displaced *Siriya* to be permanent residence in Galkandegama. As he was a displaced person he was able to get a permanent portion of land. If it was not in that way he would not have obtained a land freely. Because of this the blood relationship was impudent. To built a house in this land the assistance and guidance of his sister and her family were very important. During the construction of the house she helped in giving lodging, supplying food and looking after the small children. To put aside the uncertainty in displacement was the main caused for him to obtain a permanent land. Migration by Displaced people in search of protective place for living had to face difficult problems as they did not have the required portion of land. This situation was seen among the Tamil people. But most of the displaced Sinhalese had the protection of their relatives in the South. By this situation to a certain extent the displaced Sinhalese in search of new residence was a consolation (Lankaneson 2003: 50).

After displaced and after residing at Galkandegama employment had to be sought. Whilst residing at Warikuttiuruwe the main source of livelihood was farming. After residing at Galkandegama high land farming commenced. Specially the cultivation of vegetables. To

sell the harvest of the cultivation the sister assistance was required. This is because of the success in the cultivation. To expand the cultivation they had to utilize Government lands. In this context the sister and her family member's encouragement was rendered. To clear Government lands is prohibited. As the inspection of the Government officials were poor the people of Galkandegama were vigilant. Here the assistance from the family members of *Siriya's* sister was very important.

Case study analysis 02 - *Abiththa*

Close relative gathering at the displacement camp in Vavuniya work together to achieve their aims. After a period of nearly two years *Abiththa* choose Galkandegama for his family safety due to the blood relationship of his parents. After being displaced permanent protection had been obtained on the arrival at Galkandegama. The parents supplied the needs and requirement of the family. Similarly food and other requirements were provided. This mode of assistance cannot be obtained from an outsider. As such blood relation connects is preliminary effective.

Because he got a portion of land from his father and *Abiththa* was a permanent resident of Galkandegama. In accordance to the Sinhalese customs Children inherit lands. But the management of these lands is performed by the father (Leach 2003: 10). The main cause is that there is a firm social belief in obtaining suitable residence. In most instances it could be seen that the lands of the father is usually given to male children of the family (Peiris 1964: 234).

Because of *Abiththa* residing at Galkandegama the relative connection which was weak strengthened. After coming to Galkandegama he got the respect of the blood relations born by the family. A new society was provided. The relationship which was scattered again was united. After the marriage *Abiththa* resided at Warikuttiuruwe the family relationship connected gradually was apart. Being far apart having married relatives, being workload, less income or family connections were the main causes. But the family relatives concern was seen after been displaced.

Residing at Galkandegama was an important factor to minimize the mental strategy of being displaced and coming to the camp. Those people who were displaced and camped were in a trauma (Lankaneson 2003: 47). To construct a residential house *Abiththa's* brothers and sisters gave assistance. Similarly his livelihood depended on blood relationship. Before

being displaced for an on behalf of farming cultivation of vegetables were referred. For this the way was shown by his father.

Case study analysis 03 - *Sinduwa*

Displaced *Sinduwa* came into residence at Galkandegama through the assistance of his younger brother. Even before been displaced Blood relationship prevailed. For example together with the younger brother *Pinthu* was engaged in clearing Government jungle lands, cultivation, residing at one place and preparing meals etc. *Sinduwa* being the eldest helped and assisted the younger. After the death of the father the families requirements fell on the leader of the family the eldest son (Pieris 1964: 234). The preliminary requirements was given to the displace *Sinduwa* by his blood relatives.

His Mother and sisters assistance was very important to reside at his birth house at Galkandegama. They supplied the food and other requirements. As his children were majors his children problems were minimized. The required land for the new abode was given by his younger brother. To construct the house blood relationship was important. Economy process of *Sinduwas's* wife was due to the connect of blood relation. After residing at the new residence a new livelihood had to be sought. To protect cattle was the livelihood. It is important to purchase cattle calves for small values. Similarly the experience for raring cattle was obtained before came into importance.

The original villages of Galkadegama did not except this family. Though it was his born place most people recognized them as destitute. Similarly as an outsider. But his relations did not show any difference at any time. To recognize this social situation takes time.

Case study analysis 04 - *Pinsara*

At the displaced camp the blood and marriage relations gathered and work together. Gradually this situation increased and *Pinsara* came to reside at Galkandegama. This was due to the appearance of his elder sister. After the arrival at Galkandegama the displaced family first had taken shelter at the house of the sister. It was important to provide food and lodging. The sister gave preference to the children education. Similarly assisted in the livelihood. The assistance and guidance of the sister was of importance to solve most of the problems after been displaced.

By the assistance of the sister's husband was able to obtain the required land. *Pinsara* who was born in Warikuttiuruwa had no connections whatsoever by residing at this area. As such the protection of Galkandegama was very essential. To increase the economics of the family sister's husband had rendered tremendous assistance.

It was very important to have family member's participation to lead a successful life in Galkandegama. As such the blood relationship connection is favored. The construction of the new house expenses was done by the son who works in army forces. The son had expended the cost of finance due to blood relationship. Due to blood relationship connection the marriage of female were done by male members of the displaced family. In as much the younger males join the army forces. As such the residence of the displaced family is firmly due to the prevailing blood relationship.

The three male children of *Pinsara* are army soldiers. In this context the original settlers of Galkandegama regarded this displaced family as a high social and economic family. The change of the economic situated in the family was a result of the war and employment in the army forces.

Conclusion

It could be summarized below the situation of the Blood relationship which gives effect to the living standards of the displaced persons by war.

The connection of displaced relatives rebuild at the camp. Before been displaced each and every family had its own way. Whilst been displaced all work to be executed together inside the camp. As a result it provides to work with own blood relatives. Assistance between them was very important. Though displeasure does occur with non relatives, it does not occur in Blood relatives.

When various difficult tasks do occur in the displaced camp the intervention of blood relatives was very important. When displacement life in camp is difficult through blood relative's migration to Galkandegama takes place. The preliminary board and lodging to displaced people are been supplied by the blood relatives as well as by the original house. By this the innocent situation of displacement could be curtailed. As a result Blood relationship

ones again takes a vital role. The displaced family who are of different levels or who had faced difficulty are not disregarded or refused in society and the main cause is Blood relationship.

It is through the blood relatives that the commencing of the livelihood of the displaced family is affected. At the commencement paddy cultivation thereafter labor, highland cultivation or animal husbandry. It is of importance that for further safe security of the displaced family the family children are absorbed to the army forces. Due to the feeling of blood relationship the elder of a family always directs and encourages the younger to join the army forces. On many circumstances the blood relationship feeling towards the members of the family for food lodging clothing education expenses and for purchasing and constructing new houses are done through blood relationship. The marriage of unmarried are also done and executed in the similar manner.

Deduction

Whilst rehabilitating the displaced family affected by war blood relationship takes an important role. It is clearly seen that some of those who are displaced from the original village after rehabilitation gains it successfully. Most of displaced families after about three year's face the same situation has they were living earlier. Some families have gained living conditions and social and economical advance. Some families show a weakness in living at their original place of abode after rehabilitation has gain success in them.

The displaced people by war other than blood relationship connection utilize the normal ethnic mode. Majority of the displaced Sinhalese sought protection within their area whilst coming into occupation. Ethnic feelings was to forward them to army forces employment. As such the mentality of the displaced Sinhalese people changed and to gain National feeling army force employment was accessible. Thus the Sinhalese nationalities attitudes changed. Army forces employment bloomed in the ethnic feelings.

These Sinhalese people considered the Kinship and caste concept for their marriages. But after they were displaced it had been changed and spread up to the ethnicity. In respect of marriage flabby policy was followed by the reason of been displaced was by means of a crisis. Government wage supplied employment was considered equally in ethnic marriages.

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