

New Settlers; Affinity Relationship and Adopting of Sinhalese IDPs by the War in Sri Lanka to the New Society

Upali Weerakoon

Department of Sociology, University of Peradeniya, Sri Lanka

Email: weerakoonupali@yahoo.com

Abstract: Internally displaced people (IDPs) and their resettlement are not new phenomena among post-war countries. This article focus on IDPs, who have been displaced by nearly three decades of protracted conflict and their resettlement in Sri Lanka. During conflict (1980-2009), Tamil, Muslim and Sinhala people were displaced specially north and eastern provinces in the county. First they shifted to displace camps and stayed there for safety. Some of them moved to other part of country and some migrated to other countries. This research focus on Sinhalese IDPs and their resettlement process. The objective of the study is to find the effect of affinity relations to adopt host community and confirmation of permanent residence of the IDPs. Research field is Galkandegama village at Rambawa divisional secretariat in Anuradhapura district in Sri Lanka. Research sample is purposively selected by pre observation and recognize displaced new settler families. This is empirical research done by qualitative research method. Mostly case study method was used to collected primary data. Interviews and observation techniques were used to collect data. Secondary data and information were used to have a depth analysis. Research finding is affinity relationship has influenced in various ways to new settlement of IDPs. Those are ethnic group and ethnic identity, affinity relationship, cast and livelihood. Later affinity relation were expanded through marriages between displaced new settlers and early settlers. Further this confirmed the adaptation of newly settled displaced families to new society.

Keyword: Affinity; Displaced People; Migration; Ethnicity; Caste.

INTRODUCTION

Displacement occurs in Sri Lanka at different period of time. In 1915 majority of population has been displaced due to Sinhala-Muslim conflict (De Silva 2007: 448). In 1958 hundreds of people died and more than 25,000 people displaced because of the ethnic violence. Due to the war conflict which commenced on July 1983 nearly 1,116,000 Tamil, Muslim and Sinhala people were displaced. Among them 800,000 migrated to other places within the country (National Peace Council 2003). It has been revealed that nearly 25,000 to 50,000 Sinhalese in the North and Eastern Provinces were displaced (De Silva 2007: 451).

Displacement occurs due to various reasons and arise complicated issues. Because of this crisis like losing their settlements, collapsing the livelihood and failing to achieve basic facilities (food, water, clothes, medicine etc.) are occurs. Displacement results Social economic problems and leads to subsistence lifestyle (Jayamule 2006: 65). International organizations emphasis that displaced people should be cared humanitarian way (Suryanarayan 1996: 219, UNHCR 2000: 08).

Displacement is an intense issue which get attention of world community. Violation of human rights, national and international security problems of displaced people were concerned by world community (Seneviratne 2006: 271). Displacement process concentrating various problems into one place (Haniffa 2008: 07). Losing the settlement of people has been broken down the human relationships which leads to social chaos (Hasbullah 1996: 13).

Displacement has been changed the human relationships. Such as kinship, neighborhood and friendship are main relationships. Most of displaced people are moved to camps for safety. Camped IDPs are losing their connection between external societies and facing the problems like limited health facilities, security and food problems (Gomez 1997: 237). Displacement and encamped are changing the development and social relationships (Haniffa 2008: 7). This condition is resulting mentally stressed and physically weakened displaced people. Also breaking down of social relationships and livelihood leads to social problems (Hasbullah 1996: 1).

People who are lost their settlements moved to other places for safety. Some time they migrated to other countries. This arose the problem of refugees. End of the 2000 world refugee population was about 14 million (Lankaneson 2003: 39). Therefore this problem conquer not only the native country of refuge but also country or countries which refugees settled. During 1990 -1995 displaced Tamils from Sri Lankan war 241,000 were migrated to Europe and 123,000 Tamils were migrated to North America. Immigrant Displaced People to India was in between 150 000 – 200,000. As a whole 500 000 Sri Lankans seek for safety from foreign countries (Pieris 2000: 353).

Most of the counties in the world concern about the people who displaced by natural disasters but pay less attention for displaced people by conflicts. There is no proper process to socialize the displaced people (Lankaneson 2003: 41). Many of the states in the world face difficulties to provide security for displaced people. Therefore international organizations such as UNHCR, ICRC, UNICEP, UNHCR, and OCHA are providing relief for Displaced People (Seneviratne 2006: 276). International organizations are responsible for these people (Lankaneson 2003: 39).

Since 1994, 80 % of Tamils, 13% of Muslims, 7% of Sinhalese were displaced due to war in Sri Lankan (Schrijvers 1995: 171). At the end of 1999 this estimated to 79%, 13% and 8% respectively to above ethnicity (Pieris 2000: 351). At the end of 2002 it has been 78%, 13% and 8%. (Senanayake 2003: 46, Suryanarayan 2003: 198). In 2005 Tamil, Muslim and Sinhala displaced percentages are 75%, 13%, 8% (Sariffodeen 2006: 449). According to the given province displacement composition vary according to the population composition. Conflict intensity in given time is influencing the rising or decreasing of displacement population. Commencement of second Eelam war on 6th June 1990 results 121,000 people were displaced in Eastern province on 26th of same month (Hasbullah 2000: 335).

METHODOLOGY

This study has been conducted as an ethnographic study in the village of Galkandagama, Rambawa divisional secretariat, Anuradhapura district in Sri Lanka. Sinhalese lived

in Warikutturuwa village in the year 1985 were completely displaced due to the war breakout. Therefore, they were first moved to a Sinhalese refugee camp in Bodhidakshinarama temple in Vayunia district. Following that, some migrated to Rambawa village because of their traditional ties with the village. This study has been done on displaced Sinhalese who settled at Galkandagama village.

This is mainly a qualitative research. Case study method was used to collect primary data. Participants were selected using the purposive sampling method. The interviews and participant observation techniques were used to collect the data.

Most of the secondary data was gathered from the Divisional Secretariat in Vayuniya, recorded notes from chief incumbent in Vauniya temple, IDP project reports of Sri Lanka. The research methodology for the case study comprised of interviews that took the sensitivity of the issue into consideration that was being explored, thereby deciding on unstructured interviews. This includes interviews from respondents who are returnees to their origins (homes in Galkandagama) after being displaced during the war. Respondents comprised of both men and women equally. While keeping the objective of the research study in mind, start-up questions were used to generate answers from the respondents. The unstructured nature of the interviews helped the researcher in the collection of complex information containing personal experiences.

REASONS AND SELECTING STUDY AREA

There were several reasons to select Galkandagama village at Rambawa divisional secretariat in Anuradhapura district for the study. The (pilot) pre-field study related to this research topic has collected basic information about early settlers and displaced people in every area in Rambawa divisional secretariat through questionnaire to Grama Nildhari 1.

According to the gathered data, some divisions of Rambawa divisional secretariat were already populated by displaced Sinhalese and Muslims. Refugee camps built in Ikirigollawa and Thalguhawewa respectively 377 and 16 Muslim

families were settled. However, displaced Sinhalese decided to live in other places with their acquaintances without moving to refugee camps. Therefore, the total number of 214 displaced Sinhala families settled in Rambawa division from border villages. Moreover, Galkandagama village hosted 38 families which was the most number of displaced people in the Rambawa division (17.8% out of all the displaced Sinhalese). Due to these reasons Galkandagama village was chosen for this research. 34 out of 38 families who came to Galkandagama are from Warikutturuwa village. Therefore the focus of this study was to recognize the reasons for displaced people in Warikutturuwa to pick Galkandagama. Moreover checking the influence of any marital relationships will be crucial.

AFFINITY

Marriage is not just an ordinary contract between a man and a woman it also amalgamation of two parties. Moreover, marriage forms alliances between families that expands into new kinship. However, marriage is also considered as intentions to have offspring and being able to provide as parents (Leach 2003: 133, Gough 1993: 237).

Marriages heavily influences on new social connections. Therefore, in most cases, marital relationships helps to build social affections. It is a known fact that relatives help out whenever their family member goes through struggles. Normally, the two families become relatives through marriage. Therefore, they will work together to keep peace between the family (Pieris 1984: 45).

The need for sexual pleasure is systematically and socially understood concept and marriage cooperation is a result of humans trying to achieve it (Kumara 2001: 79). Marriage is a mode for rearranging the social structure. However, the descending principle is evident in marital relationships (Radcliffe-Brown 1950: 27). Moreover, two parties identify famously as "kindred" through marriage (Amunugama 1999: 115).

Marriage is a legal bond which cannot be cancel easily. A bond between two groups is more rigid than a bond between two people. Marriage is a mode of exchange. It exchange two people among two parties (Strauss 1969). The type of marriage which prevailed in Sri Lanka is not much different

from the marriage types in India. In India marriage followed by a proposal of two parties. It is same in Sri Lanka (Ellawala, 1968: 72).

Main purpose of the marriage between a male and a female is to donate offspring which needed to the society. Here the family plays a major role. Marriage takes an important place in the evolution of human family. The concept of blood relationship is vary according to different societies. Marriage between blood relation is become blood relation as well as marriage relation (Herath 1999: 9).

It is difficult to differentiate blood relation and marriage relation in Sinhala society because in Avassa marriage there is a blood relation among husband and wife. However all marriages was not Avassa marriage and meantime these marriages reunion the prevailed kinship. As well as according to the descending principle blood relationship is to collect limited people, but it can be expanded by marriage kinship. Therefore marriage kinship can be considered as an important side of kinship.

It is beneficial to carry on in depth discussion on marriage kinship as an anthropological study. Marriage lead to extension of active kinship party. It is based on relationship between kin. In a welfare society mostly people concern only on themselves. But at a tragic situation they seek for help from relations (Pieris 1984: 46).

According to Levi-Strauss marriage is important within all kinship. In marriage kin parties exchange women. There are four kin parties related to marriages. In Sinhala society they are introduced as four parties (Hatara peruwa) of kin. It means that participation of them is essential in social, economic and cultural occasions (Herath 1999: 11). All four parties which connect by Diga or Binna marriage is important in kin relationship. Those who are related by marriage introduced as affine, as well as that relationship introduced as affinity (Kumara 2001:106).

FIELD STUDY AND ANALYSIS

Case-1

Thisara is 71 years old Father of four children. Occupation is agriculture. His home town is Warikutturuva. Civil war cause him to abandon his home town and move to Galkandagama, home

of his wife. At that time cast was concerned in marriage. His marriage arranged according to avassa relationship. It was decided by parents and children were obeyed. Marriage with relations didn't consider whether they live with parents of wife or parents of husband. They didn't discussed about dowry because this was an avassa marriage.

Younger sister of the family settled in Galkandegama after marriage. People of both villages are same people, same caste. Every one of them are 'ours'. Thus there were no any problems among families.

They were associate with Tamil people for long time so they got the ability to speak in Tamil.

In 1983 violence of black July broken the harmony with Tamil people. Terrorists threatened Sinhala villagers to abandon their village. In 1985 July Tiger organization was noticed that if Sinhalese live that village they will killed.

Then they came to Vayuniya temple for safety. Sinhalese from this village and surrounding villages were coming to this temple. Staying in a camp with their eldest daughter was a problem. Regular visits of outsiders restrict their freedom. Close people together did the cooking. There were problems of water and sanitary facilities. After about a week parents of wife from Galkandegama came to visit them. They asked about drop out school of young children. Wife has complained about the camp with her mother. Father in law invited them to stay with them until war is over.

Two three months later they came to Galkadegama, home town of wife. It was a relief. Food was given, mats and pillows were given, also they spoken until they relief their pain. They were talked about the villagers. This decreases the pain of being orphanage. Agriculture was done in rainy season with father in low, wage labor in dry season. Elder and younger sisters who came after marriage to this village gave Food. The shortcomings of the children were made up.

It was seem the war has no ending. Therefor they were given 1/8 of acre land by father low to wife. It doesn't matter ownership of the land. It was helpful to overcome their poor status. Wood stalks were cut by father in low to build a house. Every one helped to build the cottage house out of clay. Coconut twigs were given by sisters for roof. Mother in low loved their children more. Because

she came to look after these three children to Warikutturuwa frequently. Six seven months later they were reside at that house. Administration of their children to school was done without leaving certificates after father in low convince the principle about their orphaning by the war.

Dry crops like undu, sesame, corn, cowpea and etc. were grown at government lands with the help of father in low and two of brother in lows because lack of water. Villagers are not friendly with orphan families. Villagers looked at them as lost people who don't have any lands and useless.

Marriage of eldest daughter was arranged with a son of an orphan family who came from Ottichakulama village. Second daughter married to son of younger sister as an avassa marriage. Both son in lows were soldiers. These marriages happened as they were orphans. After marriage daughters settled at lands of in-lows. Marriage of second daughter was broke up because suspicious occurs as he was not at home for long time.

Only son joined to army after 10th grade. His job brought pride and power to family. New house was built with his salary. He spent for a cultivation well. He married as his will and settled in this home. His wishes haven't been interrupted as he is a government servant.

Children are no more burden. Dry crops brings income. Therefor it seems more improvement than early settlers. They are not happy about development of new settlers. They were complained as Outer villagers, orphans, and useless people. But it doesn't matter when live with relations. It is unforgettable the help of in lows. Now children are married and life is spending with look after their grandchildren.

Analysis

Family of Thisara seek for safety from the Bodhidhakshinaramaya temple after they displaced from Warikutturuwa village by the war. They temporally settled at there because they had idea of going back to the village. Choosing the temple for safety considered the fact of ethnic equivalency. However being displaced and encamped got the attention of Galkandegama kin. For instance Galkandegama in-lows came to the camp and visited the family of Thisara. Also they invited to stay at their home in Galkandegama. Basically it

reveals that kinship of marriage and kinship of avassa. Staying at Vayuniya camp for short period and coming to Galkandegama is a result of long term kin relationship.

Arrival to Galkandegama in Thisara's angle is because of marriage kinship but in wife's angle is returning her home town (blood relationship). This reveals that blood relationship and marriage kinship is similarly important. Therefore when displaced Thisara return to Galkandegama has considered broad kin relationship.

While family of Thisara lived at Warikutturuwa they have maintained relationship with Galkandegama. For instance mother in law has visited Warikutturuwa from Galkandegama for help. Even before marriage, Thisara had maintained relationship with Galkandegama. This relationship has renewed with marriage of Thisara. The original kinship and this new kinship is the reason Thisara got help from Galkandegama kin.

The kinship was important in several ways in rehabilitation of displaced Thisara's family. First seven months survived temporarily in Galkandegama village because of kin. They got protection from the family members. At that time the problem of shelter and food of Thisara's family was solved. This not be happened if they were only orphans without kin. These facilities was given because of kin relationship. Kin relationship was important in making foundation to protect their children and their success in education for some extend. Though Thisara's wife lived in Warikutturuwa for longtime, the facts such as prevailed relationship with Galkandegama and being displaced, helped to admit the children to school.

Thisara has chosen his livelihood as their kin's livelihood. Traditional occupations lost because of displacement (De Silva 2007: 457). Initially Thisara did farming with his father in low. The basic approach for his livelihood associated with kin relationship. This background helped to get different jobs later. For instance lack of water for agriculture make him to go for wage labour work in Galkandegama and nearby villages. As Thisara was novice to this village let his father in low give knowledge about village to help his work. This knowledge was important in providing livelihood.

When Thisara was confirming his settlement in Galkandegama he got a land for free from his kin.

Being Displaced and helpless then come to Galkandegama also having relationship with them were reasons to get a land for free. According to anthropological studies kinship is directly bound with property (Obeyesekere 1967, Codrington, 1980, Yalman 1967). First seven months in Galkandegama without a specific purpose was disappeared with having a land. For instance Thisara has confessed that his family poorness has been overcome with receiving this land.

It was important in building the house of Thisara for residence helped by kinship. Specially displaced poor person building a normal house is a difficult task. This has overcome with the help of kin relationship. For instance while they build the home looking after the children and supply food was done by kins. As well as labor contribution done by kin. Thisara got mental comfort from this. These types of help didn't come from other people of the village. As well as acquiring a government land was possible with the help of kin relationship. According to field study it reveals that government land was cleared with the help of kin. When this displaced family getting the stability in society kin was came forward even in risky time. Kinship played a major role in Rehabilitation of Thisara's displaced family. According to some scholars relations with kin have played a vital role in providing protection in the process of displacement and settlement (Evans, 2007).

Thisara has been considered as a displaced person by some villagers in Galkandegama. For instance this displaced family were introduced as lost and people without land. This interrupt to build social relationship with villagers. Specially when it comes to marriage of his daughters. But kin were not in that opinion. Kin were always with Thisara's family, not only that kin were volunteered to come up with partners for his children. Thus arriving after displaced was not invited by some native people but full support was given by kin.

At Present, the only boy in this displaced family is in military service. Army job was changed the social status. This government job was helped to climb up the social position. Having a monthly salary and the pension increase the value of this job. Without uncertainty permanent livelihood has been buildup. As well as doing a government job qualify to earn social respect. New job is the reason to confirmation of residency of this displaced family. For instance new house was built instead of

old house made them match to new social status. The Sinhala government has gradually increased the number of soldiers in the security forces, which has opened up a number of key job opportunities for the country's unemployed Sinhalese youth (Venugopal 2009).

Economy status of this displaced family became success to some extent importantly because of military job, other than Agriculture. Major part of agriculture in Galkandegama got dry crops. Economic status has built up with dry crops not by rice cultivation. This displaced family got a chance to build a better economic status than some pre settlers. This situation was a reason, displaced family to rehabilitate successfully in Galkandegama.

Displacement recover the marriage (avassa marriage) exchanges with kin. Second daughter of Thisara got an avassa marriage. According to field study information it was not a successful marriage. This marriage was broken. Normally kin from both sides are interest in protecting an avassa marriage. The facts that relate to break the marriage is attempted to avoid. For instance soldiers have to be away from home for long time, makes this newly married couple to suspect each other.

It is clear that other children of Thisara married as their will. Before displaced by war marriages between Galkadegama and Warikutturuwa mostly done according to consent of both sides. There was a common agreement for this. But family members got married according to their free will after displaced and settled. As a fact this is a new condition that has not prevailed before. Specially these types of marriages result as a new influence by the war. However ethnic equality had paid more attention in marriages.

The householder of next field study was born in Warikutturuwa village. Close relationship has maintained with neighboring Tamil people. Those relationships have broken because of war and has abandoned the home town. The help of marriage kin to settle in Galkandegama village for displaced family is inquiring here.

Case-2

Suddana was born in Warikutturuwa village and now 72 years old. Studied until third grade. Occupation is farming. Married and have seven children. Displaced by war and came to settle in Galkandegama village, the hometown of wife.

Associated with Tamil people since childhood. Tamil writing and speaking skills acquired at young age. Learned more from social association such as food and drink, doing job, praying god, maintain family information about country all of them belong to it.

At the age of 20 married from Galkandegama as parent's wish. Matching the caste was important in marriage. Living was not difficult so didn't ask for dowry.

After marriage settled in a piece of land got from father. Wife look after cattle as an occupation. Tamil people came home and took milk. He rode his bicycle and sold milk. Speaking in Tamil with them built a strong bond.

The hartal in 1958 results Tamil people from various places in country came to settle in Warikutturuwa. Because of this Tamil people in this area rapidly increased. Children of those families may be recruited as tigers later. Tamil people suffered because they didn't received houses from Rankethgama Udaagama built in 1981.

In 1983 deaths of soldiers caused by landmines feared the villagers. Villagers are belong to same family (same caste) because of that they didn't think about only their own safety. Threats of tigers scared them to send children to school. Farming and looking after cattle were became difficult. Before end of the June, 1985 the LTTE had posted notices in Tamil urging people to leave the village. Those were explained to villagers. It was a reason to win the hearts of villagers. Two villagers were kidnapped by tigers in the jungle.

Three children were married and separated from the family. Surviving was the only thought of everyone. Assets, cattle and lands were not concerned. There was no time to think about that. At the end they came to Vayuniya temple for protection.

There were about 500 displaced Sinhala families. There were not enough space to stay or sleep for people. Cooking was done as a whole because there is no enough space. It was annoying to keep children in vain. Children were not sent to school as there were no any books or stationery. They went to Vayuniya office to complain about the problem of school children but not got any result.

They stayed for about one year in the idea of return to the village. But they understood as the war intensified returning was impossible. Later they came to home of wife at Galkandegama with children. Parents of wife, younger sister, and her family was lived in that home. Though they were poor, food was supplied as much as possible. They helped admit the children to school also looked after the children. Father in law helped to find hiring work. It was really important as they don't know about the village. There were no any property suitable for farming. He worked as wage labour and saved about 300 rupees. Later he bought a land for 500 rupees from younger brother of wife. Land was sold for such a low prize because of kin relation.

Kin of wife helped for 4 months until they settle in that house. Their wishes were fulfilled as possible. Two sons studied until 8th grade and 9th grade and enlisted to the army. First son guided the second to serve for army. Friend of first son visited home and first daughter started an affair secretly. After her marriage she settled at Thalawa hometown of her husband. Next daughter was married to known family in Galenbidunuwewa which was arranged by parents with same caste displaced family.

Though relations and other known people didn't say anything to this family but others looked down as an orphan embraced family. They rised up again with the help from the family where the wife born. Raised the children and send them to government paid jobs. With the grace of god this family was protected by the help of those on the marriage side. At present they spent their time at home and looking after the grandchildren.

ANALYSIS

Before displacement Suddana was maintain a good relationship with Sinhala villagers as well as Tamil neighbors in Warrikuturwa village. Specially ability to speak in Tamil was helpful for it. As well as ability to speak in Tamil is the reason to develop the economic status of family. For instance visiting of Tamil homes helped to sell their milk. The knowledge of Tamil language help to maintain good relationship with Tamils in an area where majority of Tamil people live. Speaking each other's language is important to build up the ethnic harmony. Language is important for

successful life as well as language is the media to build up social relationship, acquire knowledge and sharing (Fernando 2002: 7).

Suddana's Knowledge of Tamil confirmed the relationship between the villagers as well as kin. Information about Tamil people was distributed to his own people. Because of this kin and villagers acquired better knowledge. For instance threats Liberation Tigers of Tamil Eelam was informed by Suddana to villagers. There is a broad connection between language and society (Silva 1987). Ignoring the law by LTTE fade away the peace of society. At the beginning stage used murders they have done can be considered as guerilla war strategies (Narayanswamy 1994: 34). Because of this villagers concerned about their own protection. These rumors were deeply confirmed the sense of nationality. Neighboring Tamils haven't warn about the threats of above organization. One shaping up their own action and attitudes according to the certain methods. This leads to individual and build up collective representatives (Durkheim 1965).

Kin relationship helped to leave the Warikuturuwa because of war. Also kinship gave the opportunity to leave the village with children safely. Here, when they go for protection first have considered ethnic equality. For instance staying at bodhidakshinramaya temple in Vayuniya district. Though Suddana associate with Tamil people they didn't seek for help from Tamils when they become orphans. They haven't moved to camps with Tamils when they lost their own places and seeking for protection. Here, they have moved to places with same ethnic group. As well as they stayed in a place near to their original villages in the idea of returning.

Displacement results people gathered into one place. In camps work as team was limited because they considered not only kin but also the caste. Also it limited to face the problems as a team inside the camp. Internally displaced people had not enough food, protection and medical facilities and they forced to own frame as well as habits (De Silva 2007: 447). However most behaviors developed in displaced people according to the anomalies created by society 2. Some camped and displaced people become poorer because of this anomalies.

Suddana went kin in Galkandegama village for protection as staying in camp leads to poorer. Here marriage kin relationship was helped. Kin poverty was the reason delay one year to visit there. Ones economic status influence in each other relationship. Suddana was suffered from poverty as loss of living places. Economic stability collapsed. Rebuilding the original status was not easy task. They stayed at displaced camps in the idea of returning to original village. Later they dismissed this idea as war was not going to stop also they gave up the displaced camps. Though the relations in Galkandegama poor they volunteered to give protection to this displaced family. This reveals that sense of kin is more powerful than the feeling of poverty. Here Suddana was a marriage kin but his wife was a blood relation for them. Kin considered that helping to displaced poor family is needed.

It is important that with many shortcomings they stayed at kin's home for at least 4 months of short period of time. At that time they provided food, accommodation and other facilities until build up the stability of family. Specially staying at this home helped get education of children. For instance kin said that it is important to send children to school. Because of this children got good education for some extent. Later these children was able to get in to military jobs. Camped displaced Tamil people was unable admit their children to school as they were unable to submit necessary certificate (Bastiampillai 1996: 202).

Kin relationship was important in buying a land needed for permanent residents from Galkandegama for low prize. This was possible to limit the period staying at kin's home and build up the independent life. Kin relations were unable to provide land for displaced family as they were poor. But they provided a land for permanent resident as much as possible. Kin relationship is the main reason to do a sacrifice. Kin of wife helped to build a house in that land. As well as it was possible to build up stability of the family because kin always volunteered when they needed. Mostly pre settlers in that village ignored the displaced family. For instance displaced families embraced as orphans by pre settlers. But kin considered displaced people as their own and supported them. This situation is the reason to re socialize this family successfully.

Suddana found a new job because of displacement. Displacement is a reason to loss their inherited jobs. They engaged in temporary jobs when staying at displaced camp. After settled in Galkandegama they did daily wage labour and farming for hire. As a result of displacement they go for new livelihood and got experiences about that. Specially after settled in Galkandegama kinship helped to provide livelihood. For instance father in low of Suddana helped to find a wage labour job. Thus after displacement and new settlement to leads to change the traditional jobs and go for new jobs also strengthen kin relationship.

The military job of sons is important in building a stable economic status of displaced family. War gave a solution to unemployment. The aim of recruiting specially Sinhala Youngers to army of our country is for avoid conflict³ or win the war. Military jobs were help to build up economic stability of this displaced family. They got jobs with government allowances and monthly salary under least education qualifications. War caused Displacement. On the other hand created new job. As well as influence of war arose sense of country and nation. This feeling tend to go for military service,. Military jobs build up harmony and sense of ethnicity among Sinhala youth.

The value of social status like cast has been decreased because of Military jobs. This livelihood earned high social value as a profession because it's a Government job as well as got respect from majority Sinhala citizens. This displaced family appreciate by the society because sons at military service. Also they were able to overcome the status of some pre settlers at Galkandegama. As well as they got the opportunity to find young men from same job to marry their young women. Marriage burden of young women was avoided because of this. This leads to neglect considering of caste in Marriages. Instead of that ethnic similarities were considered.

Three children of Suddana got married before the displacement. These marriages done with the Intervention of parents. But because of displacement marriage of other children based on love affair. Displacement increased external social relationships. As well as supervision of parents and elders became limited. On the other hand earnings of military job develop the independency of person.

At This stage they become more related with the city than before displacement. Affairs were started without the awareness of parents. For instance secret dating led to marriage of the first daughter of Suddana. This status influenced to deciding settle in different place after marriage. Above first daughter settled at Thalawa in Anuradhpura district after marriage.

REVIEW

Kinship has been broadened because of war. After settled in Galkandegama displaced families got married using avassa kinship. Avassa marriages were motivated because other families who are not displaced didn't accept the displaced families. For example, the marriage of the displaced Thisara's second daughter took place in the avassa kinship. In general through whole avassa marriages renewed the kin relations.

As well as with settling at Galkandegama after displaced not with avassa families but with family members of same cast got married. For instance first daughter of Thisara from Ottichchakulama village, the daughter of Suddana from Galenbidunuwewa village married to men from displaced families. These new types of marriages build up new relationships.

Soldiers married to outsiders were common. These marriages were initiated because of new bonds with broad society and chances to know young women at the area they worked. For instance sons of Thisara and Suddana got married to young women from other villages. This situation is the reason to build up new kinship related to these families.

Gradually love marriages were taken place. Specially these type of marriages were common among people who are work for army. Elders of family intervention was decreased. Independency, having more money, freedom and increasing of external relationships were reasons for beginning of love affairs. For instance most marriages of displaced Thisara's and Suddana's sons initiated with love affairs. These marriages mainly decided according to personal will. In this case the caste was neglected. But the Sinhala identity was important. According to this acceptance of caste gradually fade away with love marriages and but secure the sense of ethnicity.

Most of the young men from displaced families came from border villages joined to military service. Those people were suffered from adverse consequences. They had different experiences because they lost their original villages, displaced and to face many difficulties in life. Therefore it is their responsibility to liberate the country. In order to liberate their original villages, the country must be liberated first. This sense made most displaced Youngers from border villages join for the army. This mentality increased the number of brave soldiers at army. Specially these soldiers were important in defeating the enemy and success the military operations. Because of this some soldiers qualify to get service promotions. Thus the displacement helped to nourish the army.

Sinhalese from border villages were extremists. Displacement gave the opportunity to join for of Sinhala national movement. Specially priorities were given as acquired status and respect by joining the army. It was able to buy a land from pre settlers as well as build a new house. Younger members of the family easily got opportunity to join army. The problems of enrolling children of family was minimized. Therefore jobs generated in military service because of war leads to upward social movement of the extremists.

There is a rehabilitation difference of displaced people between members who are in military service and who are not in military service. Members of displaced families at Galkandegama occupy in military service was important to being success in rehabilitation. Military jobs were the reason to success in building new houses, buying new land, success in agriculture, giving opportunity to family members to join military service, success in education of other family members to some extent, and choosing matching partners for female children. But family members not doing these jobs are different from above families. Thus various social and economic problems were faced by these families.

CONCLUSION

Some of displaced Sinhalese permanently settled in Galkandegama village through kinship. Kinship is the reason to build up basic social stability. Because of this Galkandegama village became the social central of displaced people.

Warikitturuwa village was a better place for human habitation before war. Sinhalese who lived there inherited special characters. For instance caste, occupation, personal addressing names and marriage etc. can be mentioned. As well as facilities such as water, land and market for harvest was available to achieve success in livelihood. Other than that human relationship with Tamil people was important. All of these attracted Warikutturuwa by Galkandegama villagers. But this process was affected by war. Because of war Galkandegama became an attracted by some of Warikutturuwa villagers. At present Galkandegama exists as an escort colony of Warikutturuwa. But later this situation may change.

Displaced people by war re socialize through kinship. This situation is a new trend of rehabilitation. The main function occurs because of this was re arrangement of kinship. This was a permanent effect of war.

In the process of rehabilitation of Orphaned and displaced people by war some opinions were arose

whether kinship act as independent force or dependent force rearranged because of war.

When displaced people setting up protection through marriage kinship it was included blood kinship in this situation. For instance displaced Thisara and Suddana came to settle in Galkandegama because of their wives. But these wives had blood relationship with Galkandegama. There for rehabilitation of displaced people occurs through mixing of marriage kinship as well as blood kinship.

Marriage kinship helped to find a place to start their life. Then farming, daily wage labour and military service was helped in developing. Especially government jobs were important in development of displaced families after settled in Galkandegama. Thus success in life was helped by government not concerning and taking action for capturing government lands forcibly for settlement. These displace people accomplished higher social mobility through acquiring various benefits as above.

REFERENCES

- [1] Amunugama, S. (1999) Culture and Society, Colombo: Sadeepa Publication.
- [2] Bastiampillai, B. (1996) Sri Lankan Tamil Refugees in Tamil Nadu; Trouble to the Host, In Muni, S. D. and Lok Raj Baral (eds.) Refugees and Regional Security in South Asia, New Delhi: Konark Publishers Pvt. Ltd. <https://doi.org/10.1177/097152319800500114>
- [3] Codrington, W.H. (1938) Ancient land tenure and revenue in Ceylon, Ceylon: Government press.
- [4] De Silva, A. (2007) Socio-Political Implications of Conflict Related Internal Displacement in Sri Lanka, Essays in History and Sociology in Honour of Prof. W.M. Sirisena, Amarasekera, D. and Dassanayake, R. (eds.) Warakapola: Ariya Publications. pp. 445-463.
- [5] Evans, M. (2007) The Suffering is Too Great: Urban Internally Displaced Persons in the Casamance Conflict, Senegal, Journal of Refugee Studies, 20(1), pp: 60–85. <https://doi.org/10.1093/jrs/fe1026>
- [6] Ellawala, H. (1968) Social history of ancient Sri Lanka, Colombo: Cultural Department.
- [7] Fernando, S.O. (2002) Education Technology, Ngegoda: Open University of Sri Lanka.
- [8] Gough, K. (1993) The Nayars and the Definition of Marriage in India, in Family, Kinship and Marriage in India, Patricia Uberoi (ed.) Delhi: Oxford University Press.
- [9] Haniffa, F. (2008) Twice Removed: Northern Muslim Refugee Women in Puttalam, Law and Society Trust Review, 19. (250): pp.1-22.
- [10] Hasbullah, S.H. (1996) Refugees are People: Proceedings of the Workshop on the Resettlement Program for the Forcibly Evicted Muslims of the Northern Province, Sri Lanka. Colombo: Northern Muslims' Rights Organization.
- [11] Herath, H.M.D.R. (1999) kinship, Maharagama: Tharanji Printers.
- [12] Jayamule, T.S. (2006) People on the Move: Internally Displaced Persons in the North, Looking Back - Looking Forward, Colombo: Family Planning Association of Sri Lanka.
- [13] Kumara, H.N.V.G.A. (2001) Family and marriage, Mulleriyawa: Wijesooriya Publication.
- [14] Lankaneson, T. (2003) Internally Displaced Persons (IDPs). Focus: Social Development Strategies Reorientation in Partnership among Government NGOs and Private Sector in Social Development, Battaramulla: Ministry of Social Welfare. pp. 38-61.

- [15] Leach, E. R. (1961) *Pul Eliya: Village in Ceylon*, Cambridge: Cambridge University Press.
- [16] Linton, R. (1965) *The Study of Man*, New York: Macmillan.
- [17] National Peace Council (2003) *Cost of the War; Challenges and Priorities for the Future*, Colombo: National Peace Council.
- [18] Narayanswamy, N.M.R. (1994) *Tigers of Lanka: From Boyas to Guerrillas*, New Delhi: Konarak Publications Pvt. Ltd.
- [19] Obeyesekere, G. (1967) *Land tenure in village Ceylon*, Cambridge: University press.
- [20] Pieris, G.H. (2000) *Rehabilitation, Reconstruction and Reconciliation in Retrospect: Pursuit of Peace in Sri Lanka. Past Failures and Future Prospects*. De Silva, K.M and Peiris, G.H. (eds.), Kandy: The International Centre for Ethnic Studies.
- [21] Radcliffe-Brown (1950) *African Kinship Systems*, London: Oxford University Press.
- [22] Strauss, L.C. (1969) *The Elementary Structures of Kinship*, Boston, MA: Boston Press.
- [23] Suryanarayan, V. (1996) *Sri Lankan Tamil Refugees in Tamil Nadu*, In *Refugees and Regional Security in South Asia*, Muni, S.D. and Lok Raj Baral (eds.), New Delhi: Konark Publishers Pvt. Ltd.
- [24] Seneviratne, W. (2006) *The Role of International Organizations in Situations of Conflict Related Internal Displacement*, *Sri Lanka Journal of International Law* 18. (2): 271-279.
- [25] Schrijvers, J. (1995) *Dilemmas of Transformative Research Ideal: Refugees and Resettlement in Sri Lanka*, *Nivedini* 3 (2): 7-29.
- [26] Senanayake, D.R. (1999) *Post Victimization: Cultural Transformation and Women's Empowerment in War and Displacement. Women, Narration and Nation. Collective images and multiple identities*. Thiruchandran, S, (ed.) New Delhi: Vikas Publication.
- [27] Sariffodeen, D.T. (2006) *Internally Displaced in Sri Lanka. Rendering unto Bradman of Sri Lanka: Impressions of 50 years in the Civil Service of Sri Lanka*, Pannipitiya: A Stanford Lake.
- [28] Schellenbreg, A. J. (1996) *Conflict Resolution: Theory Research and Practice*, New York: State University Press.
- [29] Silva, K. T. (2001) *The Impact of Civil war on Population Mobility and Ethnic Segregation in Sri Lanka. Sustainable Human Settlements; The Asian Experience*. Sandhu, R.S., Minhas,S.S., and Sandhu,J. (eds.) New Delhi: Rawat, Jaipur: 328-346
- [30] UNHCR (2000) *Remembering the Displaced*, Colombo: UNHCR.
- [31] Venugoopal, R. (2009) *Cosmopolitan Capitalism and Sectarian Socialism Conflict Development and the Liberal Peace in Sri Lanka*, PhD Thesis, Oxford University.
- [32] Yalman, N. (1967) *under the boo tree: studies in caste kinship and marriage in the interior of Ceylon*, California: university press.

© 2023 Upali Weerakoon; Licensee ATSK Publishers.

This is an open access article licensed under the terms of the Creative Commons Attribution Non-Commercial License (<http://creativecommons.org/licenses/by-nc/3.0/>) which permits unrestricted, noncommercial use, distribution and reproduction in any medium, provided the work is properly cited.