



SELF SPLIT INTO THE YOU AND I: IDENTIFYING THE EXPERIENCE OF OUTSIDER SYNDROME IN THE NATIVE TAMIL PEOPLE OF SRILANKA AS PORTRAYED IN SHEHAN KARUNATILAKA'S THE SEVEN MOONS OF MAALI ALMEIDA

Shobana sundaramoorthi,

Assistant Professor,
Department of English,

P.K.R. Arts College For Women, Gobichettipalayam, Erode, Tamilnadu- India

Abstract : Literature is something that deals with not just historical or cultural artefact, but also acts as a gateway to the new world of experience. Literature includes everything under the blue sky both positive and negative poles of the earth. It can be psychological, historical, social, cultural and even mythological. It depicts all the joy and emotions and also the sad realities like social discrimination, denial of rights, inequality, marginalisation, identity crisis, authenticity and many things through its creations. Among the artificially developed crises of human race, the denial of acceptance and authority to a particular group of people by considering them as an outsider is some serious issue that's to be taken care of. This act of encouraging the division between the dominant group and the minorities can lead to insider-outsider syndrome. Insider-outsider syndrome generally refers to a psychological phenomenon in which individuals perceive themselves as either part of a particular group (insiders) or not (outsiders). This is common among almost all social groups and nations. People who feel like insiders tend to have a stronger sense of belonging and identification with the group, and greater trust and cooperation with other members. On the other hand, outsiders may feel excluded, marginalised or even discriminated. They may have a more critical or sceptical view of the group's values and norms and have difficulty building relationships with its members. In contrast, in Sri Lanka, the Tamils – the aborigines of the land, experience the outsider's syndrome, even though they are the insiders, because of the other community's majority in population and authority. Tamils are the largest minority in Sri Lanka with contrast to Sinhalese who make up to the three quarters of Sri Lanka and there is a profound history that makes sense to all the questions about the ethnicity of the land. The origin of the Sinhala race is in Lanka. There is no evidence proving that the actual Sinhalese people originated from India as there was no such community and language called Sinhala in ancient times. Sinhala is a language which was born as the result of the fusion happened between the Tamil and some other Aryan languages (languages of the settlers). And those who spoke Sinhala would have become Sinhalese. The present Sri Lanka is haunted by the memories of the island's history and civil war. This paper deals with how the history of Sri Lanka contributes to its ethnic factors, its disturbing insensitivity, and Sri Lankan literature, and it also presents author introduction and the summary of the selected text.

KEYWORDS: Srilankan Tamils-aboriginals-outsider-insider-syndrome-factors-marginalisation

I. INTRODUCTION

Disturbing Insensitivity

One could confirm the originality of Tamils in Sri Lanka, as there are convincing evidences proving that they are insiders. Nevertheless, the issue is that though the Tamils were the insiders, they were treated as outsiders by the settlers just because of their minority in the population and less power over the authority. Moreover, it got worse when the country gained independence, as they felt that their more significant numbers gave them more rights and powers. The political strives triggered many riots demanding ethnic rights and citizenship through the "S.O.A" *Sinhala Only Act*, also called The Official Language Act (No. 33 of 1956), which stated that only English and Sinhala would be used as official languages, excluding Tamil completely. They even gave uneducated Sinhalese a more active role in the government. Tamils were instructed to learn Sinhalese rather than their language.

The British-educated Tamil government elites were thrown out, and put in a position where they should learn Sinhala or lose their job. The author Shehan Karunatilaka portrays the cruelty and injustices that happened to the Tamils, through his metaphorical narration. Sri Lanka, after the war (post-war), on the surface, looks better, where people can go around in the streets and walk freely without fearing gunshots. Many places got beautified, and tourism peaked, but Sri Lankan politics and ethnic relations did

not. The economy and foreign policies were terribly on the wrong side. In politics, it has become a one-family business, and policymaking is extremely populist and ad hoc, hostage to the whims of certain people; technocratic competence in government is probably at its lowest ebb. Public institutions, judiciary and civil services have been emasculated. Sri Lanka can be termed an “illiberal democracy,” and there is little trace of ‘liberalism’ – rights and freedoms, an impartial rule of law and balances on the power.

THEORITICAL REFERENCE

In the text *The Seven Moons of Maali Almeida* by Shehan Karunatilaka, a Photographer in the afterlife sets out to expose the carnage of Sri Lanka’s civil wars with humour and pathos. The novel showcases the unspeakable Anti-Tamil pogroms which was premeditated and triggered by the deadly ambush on 23 July, 1983 resulted in the loss of many lives. The violent confrontation between the Liberation Tigers of Tamil Eelam (LTTE), the government, the Marxist radicals, the military, and hundreds of Tamil citizens resulted in the murder and violent execution of many Tamil people. Some even burned to death in their homes and out in the streets. The novel is moving and funny but ultimately focuses on the heinous territory of genocide, torture, dismemberment, beheadings, and assassinations and the humans’ traverse. It is evident that many people, both Tamils and Sinhalese, were killed in the 26-year-old war of Sri Lanka that recently came to a halt with the defeat of Liberation Tigers of Tamil Eelam (LTTE) in 2009. In the text, the photographs the protagonist took during the 1985 war period can be seen. His camera witnessed all the cruelties and corruption – the barbarism of India up North in 1989, the cruelty of Tamils out east in 1987 and the savagery of Sinhalese down south in 1983. There are some references to Government forces, Eastern separatists, Southern separatists and Northern peacekeepers as prolific producers of corpses. They say, “Tamils are many things but not fools” (80).

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“Father, forgive them, for I will never.”

The novel opens with the above mentioned epigraph from the poem *Good Friday* (1975) by the Sri Lankan poet and activist Richard De Zoysa. Zoysa was kidnapped and killed in February 1990, allegedly by death squads with high-level ties to the government during the civil war of Sri Lanka. Many civilians were brutally killed and abused during the war times. However, the victims were mostly the Tamil people. This book *The Seven Moons of Maali Almeida* is written in the second person, which gives the narrative a slightly distancing effect but compensated by the sardonic humour. Though the novel is intelligent and funny, it ultimately showcases the heinous territory of genocide, torture, dismemberment and assassinations traversed. In the text, Karunatilaka uses the second person narrative as he addresses “you” for the entirety of the novel. It is delivered in a different narrative voice to sustain meaningfully and entertainment. The novel’s setting is uncanny to actual Sri Lanka and justifies the phrase “reality within covers.” Karunatilaka’s dead protagonist tells the story skilfully with deadpan horror mixed in the nerve-racking descriptions of the Tamil genocide during the civil war of the 1980s in Sri Lanka. It gives us a raw portrayal of how Sri Lanka lives with all those discrimination and violence. The murdered entities occupied every inch of Colombo. The dead move, glide, and fly in the wind on top of planes, trains and automobiles, like Patrick Swayze’s character in the 1990 film *Ghost*. The souls were wandering in their houses, jungles where their dead bodies rot in the heat, the polluted lake where their limbs and carved heads were thrown, blowing and breathing and whispering in their ears, listening to their conversations, responding to them and talking to each other. One could sense Shakespeare’s words in *Hamlet* that Hamlet was right when he said, “There are many things in heaven and earth, Horatio, than are dreamt of in your philosophy?”

The research focused on dealing with the factors contributing to the feeling of outsider by the Sri Lankan Tamils, though they were the insiders. The researcher has applied inter-group conflict theory, contact hypothesis and cultural hybridity to show the conflicts addressed by the author. Previous research has analysed the outsider syndrome faced by the Tamil people but did not focus much on the factors that determine the syndrome. The research deals with factors like cross-cultural awareness, conflict sensitivity, victim-centred, inclusivity and diversity, gender responsiveness, civic consciousness, autonomy & authority and climate of impunity. The strands of plural societies and the insulation concept also supported the study. With all these elements combined the study discusses how all the elements combine to contribute to the outsiders syndrome front the native Sri Lankan Tamils.

Conflict Sensitivity

Conflict sensitivity in Sri Lanka has become increasingly important in recent years due to the country’s history of civil war and ethnic tensions. This includes identifying and addressing underlying causes of conflict between Sinhalese and Tamils, promoting dialogue and understanding between different groups, and supporting a culture of peace and non-violence. In inter-group conflict theory, the Tamils have long felt marginalised and discriminated against by the Sinhalese-dominated government and society in Sri Lanka. This led to a protracted conflict culminating in a brutal civil war over 25 years. The outsider syndrome of native Tamils in Sri Lanka refers to the perception that Tamils who have lived in Sri Lanka for generations are still considered outsiders by the Sinhalese majority. This perception has led to a long history of discrimination, violence, and political unrest in Sri Lanka. The Structural Factors dealing with the discrimination of Tamils in the policies of language and quota paves the way for the experience of outsider syndrome by the native Tamils. The theory inter-group conflict theory can be amalgamated with the theme conflict sensitivity as we could witness the textual strands that prove the contribution of the concept. Indian Peacekeeping Force, United Nations, Research And Analysis Wing And Central Intelligence Agency were considered foreign devils invited by our fools. STF (Special Task Force) by the Srilanka army were specially trained by them in handling the infantry weapons and were given basic training in Jungle warfare. STF and IPKF mainly dumped bodies in the Labugama Forest reserve. The author says all the memories captured by them come to them like a

“bonfire of bodily ailments.” People from LTTE even killed Tamil United Liberation Front people in the quest for revenge. Terrorists of LTTE murdered about 700 unarmed police officers in the Eastern Province. These Liberation Tigers of Tamil Eelam are called the world’s most ruthless terrorist organisation. How Rosalie Simon was sent from Czechoslovakia and survived Auschwitz, and spent her next three decades hunting Nazis. Vavuniya is a term for child soldiers, teenagers trained in suicide squads & orphans who were trained and taught to use T56s. Whites in America fear the Negro they once enslaved & that is why Sinhalese also fear Tamils, as they feel insecure about their ethnicity and aboriginality. The violence is remorseless, relentless and all-pervasive. Maali once told an American Journalist to explain the complexities of the civil war. ‘Do not try and look for the good guys because there ain’t none. Everyone is proud and greedy, and no one can resolve things without money changing hands or fists being raised (269).

In the case of Tamils in Sri Lanka, the long-standing conflict between the Sinhalese-dominated government and the Tamil minority has created a context in which cultural hybridity has played a significant role in shaping Tamil identity. Tamils have had to negotiate their cultural identity in the face of oppression and marginalization, and the result has been a unique blend of Tamil and non-Tamil cultural elements. Conflict sensitivity, on the other hand, is a framework for analysing the potential impacts of conflict on individuals and communities. It involves taking into account the different social, economic, and political factors that contribute to conflict, and developing strategies to minimize the negative impacts of conflict and promote peace. In the context of the Tamils in Sri Lanka, incorporating conflict sensitivity with the theory of cultural hybridity can provide a more nuanced understanding of the ways in which cultural identity is shaped and transformed in the context of conflict. By taking into account the historical and political factors that have contributed to the conflict, as well as the cultural dynamics at play, it is possible to gain a deeper understanding of the complexities of identity formation and the potential for conflict resolution. Moreover, understanding the cultural hybridity of the Tamil population can help to promote a more inclusive and tolerant society. By acknowledging and celebrating the unique cultural contributions of Tamils, and recognizing the ways in which their cultural identity has been shaped by historical and political factors, it is possible to build bridges between communities and promote a more peaceful and equitable society. This can be applied to the theme to the Tamil community in Sri Lanka, which has developed a distinct cultural identity shaped by their Tamil and Sri Lankan experiences. This hybridity can be seen in their unique cuisine, music, and art forms, as well as in their language and religious practices. Sri Lankan Tamils have a distinct culture and identity different from the Sinhalese majority. This framework section will explore how cultural factors, such as language, religion and other customs, have contributed to the outsiders' syndrome.

Cross-Cultural Awareness

Cross-cultural awareness can be developed through positive intergroup contact that is guided by the principles of the contact hypothesis.

"I am Mrs Almeida. I may be Burgher, but I also have connections." (52) Bodies of dead JVP-ers are not our problem, Detective, says Elsa. If the Sinhalese are killing Sinhalese, why do we care?

'One day, Malays will be killing Moors. And Burghers will be butchering Chetties. Nothing in this country will surprise me'. (83)

The above mentioned lines were from the text where the people of different cultures and communities in Sri Lanka were always influenced by their identity and background. Cultural hybridity in the text refers to the blending of different cultural influences to create a new cultural identity. By creating opportunities for individuals from different cultural backgrounds to interact and collaborate towards shared goals, it is possible to break down barriers and stereotypes that may exist between them. Positive intergroup contact can lead to greater understanding of cultural differences, increased tolerance, and a greater appreciation for diversity. Incorporating crosscultural awareness with the theory of cultural hybridity can provide a powerful framework for building a more inclusive and culturally aware society.

By fostering positive intergroup contact and promoting cross-cultural awareness, it is possible to create a more peaceful and harmonious world where individuals from different cultural backgrounds can thrive and succeed together.

The concept of plural societies can also be incorporated with the concept of crosscultural awareness. Some ways to promote cross-cultural awareness in Sri Lanka include:

- Learning about the different cultural groups in Sri Lanka: Sri Lanka is home to several ethnic groups, such as Sinhalese, Tamils, Muslims, and Burghers, each with unique cultural practices, beliefs, and values. By learning about these different groups, one can better understand the cultural diversity in Sri Lanka, and we could provide our possible contribution by throwing light on the hidden gems of all those ethnic communities. For example, Tamils in Srilanka follow a very authentic tradition and culture in their purest form.
- Promoting cultural exchanges: Cultural exchanges between groups can help promote understanding and appreciation for cultural practices and traditions. This can be done through cultural festivals, food fairs, and music and dance performances.
- Encouraging multilingualism: Sri Lanka has several official languages, including Sinhala, Tamil, and English. Encouraging learning multiple languages can help bridge the communication gap between different cultural groups and promote understanding.

Emphasising cultural sensitivity and respect: Respecting different cultural practices and beliefs and avoiding stereotypes and biases is essential. This can be achieved through education and awareness-raising campaigns that promote cultural sensitivity and respect.

Promoting cross-cultural awareness in Sri Lanka is essential for fostering social harmony and understanding between different cultural groups. By embracing cultural diversity, Sri Lanka can strengthen its cultural identity and promote a more inclusive society.

Victim-Centeredness

The Tamil population in Sri Lanka has been subjected to various forms of violence and discrimination, particularly during the civil war over three decades. "You have photos of the government Minister who looked on while the savages of 83 torched Tamil homes and slaughtered occupants. The portraits of disappeared journalists click portraits, vanished activists, bound, gagged and dead in custod" (12). The victim-centeredness of Tamils in Sri Lanka refers to the efforts made by the Tamil community to centre the experiences and voices of those affected by violence and discrimination and to seek justice and accountability for the harm they have suffered. Tamils were the victims of many injustices, forced violently just because of their claim as aborigines. They burnt their homes and were involved in massive killings and ruthless beatings. Some were even forced to leave the country for their survival.

"History is people with ships and weapons wiping out those who forgot to invent them. Every civilisation begins with genocide. It is the rule of the universe. The immutable law of the jungle, even this one made of concrete. You can see it in the movement of the stars and in the dance of every atom. The rich will enslave the penniless. The strong will crush the weak" (137)

Some ways in which Tamils in Sri Lanka have demonstrated victimcenteredness include:

- Advocating for justice and accountability: Tamil activists and organisations have been advocating for accountability and justice for the crimes committed against Tamils during the civil war. This includes advocating for investigations into war crimes and human rights abuses and pushing for reparations and redress for victims and their families.
- Supporting the needs of victims: Tamil organisations and civil society groups have been providing support to victims of violence and discrimination, including legal assistance, counselling, and other forms of support to help victims cope with the trauma and emotional distress they have experienced.
- Promoting awareness and education: Tamils in Sri Lanka have been promoting awareness and education about the experiences of victims in order to raise public awareness and understanding about the harms suffered by Tamils during the civil war.
- Advocating for reconciliation and peace: While seeking accountability for past crimes, Tamils in Sri Lanka have also been advocating for reconciliation and peace to move towards a more just and inclusive society that respects the rights of all citizens.

Overall, victim-centeredness is an essential aspect of the Tamil community's efforts to seek justice and accountability for the harm suffered by Tamils in Sri Lanka and by centring the voices and experiences of the victims suffered. Tamil activists and organisations are working hard to bring attention to the injustices committed and provide an inclusive society.

The conflict between the Sri Lankan government and the Tamil separatist movement, the Liberation Tigers of Tamil Eelam (LTTE), which waged a decadeslong insurgency, has significantly impacted the Sri Lankan Tamil community. Many Tamils were displaced and faced discrimination and violence during the conflict and its aftermath.

Gender Responsiveness

"Sri Lankans were compared to Pangolins as they both have big tongues, thick hides and tiny brains. They pick on anything smaller than them, hide in terror when faced with bullies and get up to mischief when the lights are out" (302). "Sinhala men in sarong dancing outside a burning shop, Naked Tamil boy kicked to death. Uniformed cops watching Tamil women being dragged out of buses" (108). "The photo of the women in salwar being doused with petrol was never published"(106).

The above mentioned textual lines were delivered while discussing about the photographs taken by the Protagonist during the war times. Tamils were subjected to discrimination and barbarism whereas Tamil women were subjected to sexism. To address these disparities, efforts must be made to increase gender responsiveness in Sri Lankan Tamil communities. This includes promoting women's participation in decision-making, addressing gender-based violence, and increasing access to education and healthcare for women and girls. It also addresses cultural and social norms perpetuating gender inequality and discrimination.

Gender responsiveness in Sri Lankan Tamils refers to recognising and including gender perspectives in policies, programs, and practices that affect Tamil communities in Sri Lanka. Sri Lankan Tamil society has a complex social structure with varying degrees of gender inequality, and gender responsiveness aims to address this inequality by promoting gender equality and women empowerment. In recent years, efforts have been made to increase gender responsiveness in Sri Lankan Tamil communities. These efforts include increasing women's participation in decisionmaking, increasing access to education and healthcare for women and girls, and addressing gender-based violence. However, despite these efforts, there are still significant gender disparities in Sri Lankan Tamil communities. Women continue to face discrimination in employment, education, and political representation. They also face high levels of gender-based violence, including domestic violence and sexual harassment. Into these ideas, Karunatilaka also weaves a perfect story about the sexuality of the protagonist Maali, where we could witness his relationship with DD as gay, which also leads to some political conflicts.

Inclusivity and Diversity

The inclusivity and diversity of Sri Lankan Tamils in Sri Lanka is a complex and sensitive topic with a long history. Sri Lankan Tamils are one of the two main ethnic groups in Sri Lanka, the other being Sinhalese. Sri Lankan Tamils are predominantly Hindus and have their own language, culture, and customs. In the case of Sri Lankan Tamils, the country's history of colonization, migration, and conflict has contributed to the development of a pluralistic society. Tamils, who are a linguistic and ethnic minority in Sri Lanka, have a distinct culture and identity that is shaped by their history and their interactions with other cultural groups. The Tamil community in Sri Lanka is characterized by its diversity, with different subgroups of Tamils possessing distinct linguistic, religious, and cultural practices. There has been a growing recognition of the importance of inclusivity and diversity in Sri Lanka, with efforts being made to promote greater understanding and appreciation of different cultures and identities. This includes initiatives aimed at addressing the marginalization and discrimination faced by Tamils, as well as promoting greater integration and social cohesion between different cultural groups.

Incorporating the concept of plural societies with the inclusivity and diversity of Sri Lankan Tamils can provide a powerful framework for understanding the complexities of cultural identity and social dynamics in a diverse society. By recognizing and celebrating the diverse cultural identities that exist within Sri Lankan society, it is possible to promote greater tolerance and understanding between different cultural groups, and build more inclusive and harmonious society. At the same time, it is important to address the structural inequalities and discrimination faced by marginalized communities, including Tamils, to ensure that everyone has an equal opportunity to participate in and benefit from the benefits of a pluralistic society. Contact hypothesis can be carried out in Sri Lanka if efforts have been taken to promote inclusivity and diversity in Sri Lanka. The government has made some progress in addressing the issues faced by the Tamil community, such as providing reparations for victims of the conflict and promoting the use of the Tamil language in official communications. Sri Lanka's history of colonialism, independence and ethnic conflict has contributed to the development of the outsider syndrome experienced by Sri Lankan Tamils. In recent years, efforts have been made to promote inclusivity and diversity in Sri Lanka. The government has made some progress in addressing the issues faced by the Tamil community, such as providing reparations for victims of the conflict and promoting the use of the Tamil language in official communications. However, much work must be done to ensure that Sri Lankan Tamils are fully included in Sri Lankan society. This includes addressing issues of discrimination, providing equal access to education and employment opportunities, and promoting the participation of Tamils in the political process. Overall, the inclusivity and diversity of Sri Lankan Tamils in Sri Lanka is a complex and ongoing process. It requires the commitment and

efforts of all members of society to address the issues faced by the Tamil community to promote a more inclusive and diverse Sri Lanka.

Civic Consciousness

Civic consciousness refers to individuals' awareness and responsibility towards their community and society. In the case of Sri Lankan Tamils living in Sri Lanka, their level of civic consciousness has been shaped by various historical and political factors. The novel refers to the historical events and political personalities from the civil war, the character of the corrupt minister Cyril Wijeratne, the Minister of Defence, to whom the government's death squads allegedly reported, and the character of the savage military general Major Raja Udugampola, the leader of Sri Lankan Tactical Force who runs the torture palace appears to be modelled after the real Deputy Police Inspector General Premadasa Udugampola who allegedly oversaw the torture and murder of Tamil separatists and Marxist radicals.

One of the main challenges that the Sri Lankan Tamil community has faced is discrimination and marginalisation by the majority Sinhalese community especially the government officials. This has resulted in alienation and a lack of trust in the government and state institutions. The government failed to condemn the government shelling of civilians in Jaffna. Sri Lanka is number one in suicide because they have the proper education to understand that the world is cruel and that there is just enough corruption and inequality to feel powerless against it. About 70,000 people were killed in the Sri Lankan civil war between security forces and Tamil rebels. Tamils comprise 18% of the population and Sinhalese three-quarters. Sri Lanka was considered a dangerous place to be Young and Tamil as they got their fundamental rights denied. "An organised hierarchy to manage factory-level violence was mainly an act of savagery but also an act of rational men in the face of barbarism" (348).

The Sri Lankan Tamil community has a long struggle for equal rights and opportunities in Sri Lanka. This struggle has been characterised by a sense of political and cultural identity and a desire for self-determination. This has led to the formation of various political and social organisations that aim to promote the interests of the Tamil community. Despite the challenges, the Sri Lankan Tamil community has shown a high level of civic consciousness through their participation in various forms of civic engagement, such as protests, demonstrations, and other forms of activism. The Tamil community has also established many civil society organisations, including human rights groups, advocacy groups, and community-based organisations, to promote their interests and defend their rights.

In the context of Sri Lankan Tamils, the history of conflict and marginalization has led to the development of an insulation concept that is characterized by a strong sense of cultural identity and a desire to protect and preserve Tamil culture and traditions. Tamils in Sri Lanka have faced discrimination and marginalization from the Sinhalese-dominated government, which has led to a sense of cultural isolation and a desire to maintain their distinct cultural identity.

One way in which Tamils in Sri Lanka have sought to preserve their cultural identity is through the maintenance of the Tamil language. Despite attempts by the Sri Lankan government to marginalize the Tamil language and promote the use of Sinhala, Tamil language and literature continue to be an integral part of Tamil cultural identity in Sri Lanka. However, it is essential to note that the level of civic consciousness among Sri Lankan Tamils varies depending on their social, economic, and political status. The Tamil community is not homogeneous, and there are significant differences in education, income, and access to resources, which can impact their level of civic engagement. Despite significant challenges and obstacles, the Sri Lankan Tamil community has demonstrated a strong commitment to civic engagement and social activism.

Autonomy and Authority

Tamil people wanted the recognition of Tamil as the official language as they were pulled to the situation where they should learn Sinhala for their survival in Sri Lanka. More autonomy to the provinces populated by Tamils could help them to ask for their rights and needs to be fulfilled. Equality of opportunity in securing education and Jobs – because through the "S.O.A" (*Sinhala Only Act*), mostly all the educated Tamils were thrown out, and uneducated Sinhalese were appointed in all the high profile jobs. Forming Independent Tamil Elam in the Northern and Eastern parts of Sri Lanka could be helpful.

In the text, one could see that Tamils mainly resided in the Northern and Eastern hill areas working in tea and rubber plantations. Bandara's family supported the Tamils during the conflicts. They wanted "autonomy" according to the concentration in the northern and eastern parts of the country. This led them to ask for regional autonomy, recognition of Tamil as an official language and equal opportunity in jobs and education.

The author states some BORU FACTS ironically describing the situations:

- This land belongs to its citizens.
- All citizens are equal before the law.
- Government does not target the civilians.
- Presidents will not negotiate with the terrorists.
- The land neither belongs to Tamils, Muslims or Burgers, who have been living there for centuries but to the Sinhalese, who filled the land with people and their priests who wrote big books about it. (96)

In a positive context, the concept of insulation can be identified as the root cause of Tamil people negotiating for their autonomy and authority in the land. Insulation refers to the act of separating or isolating something from external influences to protect it from harm or interference. In the context of the autonomy and authority of Sri Lankan Tamils, insulation could refer to creating a self-governing system that allows the Tamils to exercise their rights and privileges without external interference. They have a long history of failed negotiations to end the Tamil discrimination claim by allowing some form of political autonomy. Tamils face the consequences like limited access to resources, marginalisation and conflict; there are potential interventions that are developed to address the outsider syndrome faced by the native Tamils. Moreover, to contribute to the welfare of Tamils in Sri Lanka, India started the Indian housing project, the Indian government's flagship project of developmental assistance to Sri Lanka.

Climate of Impunity

The climate of impunity in Sri Lanka refers to the pattern of government officials, security personnel, and others getting away with human rights violations and other criminal activities without being held accountable for their actions. This culture of impunity has been a longstanding issue in Sri Lanka and has contributed to a lack of trust in the country's justice system. "A garbage man is cheaper to hire than a dirty magistrate" (17). Those people were the saviours of the officials as they collected the dead bodies and disposed of them without question. There are people called "Kunu Kaaraya" (17) euphuism for those who

dispose of bodies that cannot get death certificates. The people died in police custody and the war fields. Village of civilians forcibly combat-trained by LTTE, but they claimed it as people power and still doing the same. Their bodies were not appropriately cremated and thrown in a water body called “Beira Lake.” All the killers and the commoners were dumped in the same places where no one bothered to ask questions. Dumping of bodies by the STF and IPKF in the Labugama forest reserve and the government did not pay any heed to the issues but focused on erasing the traces. They were treated like meat objects and were made into ashes without traces by the so-called influential people of Sri Lanka.

Even in the afterlife pandemonium, he meets the victims of the violence that plagued Sri Lanka in the 1980s. The novel also depicts the victims of the Marxist group, the JVP or Liberation Part, who similarly waged an insurrection against the Sri Lankan government and killed many left-wing and working-class civilians who disturbed them. Some Human rights abuses happened in the name of religion; those practising Hinduism were treated as a marginal community. The government abused Tamils and the LTTEs as they consider them a minority group. They even recruited 12-year-old children for the war in the name of people power. Sri Lankan Tamil people were forced to migrate from their homeland, and the government should work on the resettling and rehabilitation of the people. Looting of Lands took place – they abducted the lands from the minorities and made them work under them for their survival benefits. People were killed in mass numbers and got cruel punishments. They were treated like worms and got beaten up ruthlessly. The face of barbarism peaked when the minority people fought against the power. A violent Peace dwells in the air of Sri Lanka as they refuse to accept the indigenous Tamil people as their native men. Many state-sponsored slaughters happened where they killed people just because they were Tamils.

The interpretations presented above are the textual analysis of the study supported by the amalgamation of concepts and theories with the themes identified. Apart from these factors there are also psychological factors such as self-esteem, identity and sense of belonging contribute to the experience of outsider syndrome.

SUMMATION

The study analyses the factors that determine the concept of outsider syndrome experienced by the native Sri Lankan Tamils. The research focuses on the various yardsticks responsible for the discrimination and marginalisation of the minority Tamils. The text gives us the situation of Sri Lanka during the civil war and how the government played dumb in dealing with their issues. The study perfectly captures how the Sri Lankan Tamil people became victims of discrimination and marginalisation. The Tamil population has historically been considered outsiders in

Sri Lanka due to their cultural, linguistic and religious differences from the majority Sinhalese community. They took the power control and provided minimal access to the minority Tamils. This has led to decade-long conflicts and tensions between the two communities, resulting in violence and displacement. The Tamils have been subjected to many discrimination policies like language policy and “S.O.A” (*Sinhala Only Act*), through which they were limited in acquiring language and employment. Tamils also have faced massacres and forced disappearances at the hands of the military and the Sri Lankan government. The existential rootlessness of Sri Lankan Tamils was discussed, and the factors contributing to these situations were purely artificial. The colonial history of bringing South Indians, especially Tamil people, to Sri Lanka during the British period was widely known and made the people believe all the Tamils in Sri Lanka were settlers. However, this research shows the evidence of how Sri Lankan Tamils were the actual aboriginals and what made them suffer from the outsider’s syndrome though they are the insiders. Sinhalese contribute to the 80% of the population. Sinhalese population in Sri Lanka resented British favouritism towards Tamils in the colonial period, resulting in the Sinhalese’s disenfranchisement of Tamils. Through the study, the researcher also found that Sri Lanka’s most apparent paradox is its amalgamation of beguiling tourist charm and a great propensity to violence. Though it has a blood-spattered history from ancient times to the colonial period, it does have rich ethnic mixing and religious tolerance, indeed syncretism.

The protagonist Maali’s photographs were the forensic witness of the Sri Lankan Holocaust. The novel has more than one genre that is a murder mystery, ghost story, historical novel, political satire and thriller. The author coloured the painting of Sri Lanka in blood and showed us its ugly face during those times. Using his characters, he confidently captured the cruelties and injustices that happened to the Tamils in the name of power. In this book, Maali Almeida is an outsider in his earthly existence and remains one in the afterlife. Setting a novel in this kind of afterlife is not without precedent. George Saunders did so in his masterful *Lincoln in the Bardo*. From the ghosts, vicious or helpful, who use the wind like public transport for dead people to travel from the In between to the earth, to the talking animals, the shadow of the magic realism of Gabriel Garcia Marquez and Salman Rushdie falls large. Death squads and suicide bombers settled the scores and hired goons; the list of suspects is depressingly long, as the ghouls and ghosts who cluster around him can attest. It is a rip-roaring epic full of mordant wit and disturbing truths. Moreover, the protagonist of the story, Maali Almeida was the sole victim, a fixer for the foreign press covering the war and a detached observer of the carnage on all sides – Tamils, Sinhalese, Marxists, the military, and all the cruelties as he is skilled with his Nikon camera and known for his ruthless captures as a photographer in the war zone. The photographs taken by him portrays the raw picture of barbarism the exact way it was. Even this character here suffered from the outsider syndrome as he did not possess the pure Sinhalese birth right because he is the son of a Sinhalese father and a burgher mother. However, still, the character survived as he could give up his identity and took up the role of playing the game in favour of the authorities. However, he still took those pictures hoping to bring the government down, and he expected those photos could stop wars. The study provides valuable insights into the outsider syndrome of native Tamils in Sri Lanka and its impact on the country’s politics and society. It also offers a nuanced understanding of the historical, political, and social factors contributing to the outsider syndrome and its persistence over time. The war was brought into the study as a critical factor in all the strands of this study, and all the factors that determine the outsider syndrome in the native Tamils were explained in detail.

Objectives of the Study

- To bring out the difference between native Tamil people and Sri Lankan Tamil people, as the native people were also portrayed as settlers
- To identify the native people’s syndrome and the struggles faced by the natives to reclaim their rights denied by the settlers
- To understand the diversity of cultures that existed in Sri Lanka
- To prove that birth of Sinhala was only because of the fusion happened with Tamil and some other foreign language used by the settlers

- To explore the cultures followed by the original inhabitants of Sri Lanka and try to prove their close similarities with the Indian Tamil people.

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