



Women. Memory. Reconciliation.

 Centre for
Equality and
Justice

Women.
Memory.
Reconciliation.

Background

The Centre for Equality and Justice (CEJ) conducted residential district level community women forums in the North, East, South, North Central and North Western provinces from August to October 2018. The objective of these forums was to provide a space for women, where they could reflect on and remember their past and find positive ways to move forward. Memorialization and its relevance in a reconciliation process, women's memorialization initiatives that can be carried out at local and national levels and the role of women in the reconciliation process were some of the issues raised and reflected upon at these forums.

The community women's forums in selected districts were conducted in Tamil in the Northern, Eastern and North Western provinces. Forums in selected districts in the Southern and North Central provinces were conducted in the Sinhala language. Two consultants were commissioned by CEJ to facilitate the district level community women forums. Viluthu, Muslim Women Development Trust, Puttalam, Sunila Women and Children Development Foundation, Polonnaruwa, and an independent field coordinator from the Hambantota district assisted CEJ in coordinating these forums.

The Tamil and Muslim women from the North and East consisted of those with missing and disappeared family members, female heads of households, including widows and disabled women. The Sinhala women from the North Central province were internally displaced women from the border villages who had been affected by war and women affected by the Janatha Vimukthi Peramuna (JVP) insurrections. The women from the South were Sinhala military widows and victims of ethnic violence and JVP insurrections in 1971 and 1988-89. Internally displaced Muslim women participated in the North Western province forum.

The forums adopted diverse methods of working with the women to remember their memories. A Timeline exercise, Memory Box Exercise and a Memory Mapping exercise were carried out to bring back memories of the past and where and when certain incidents occurred in the past. These exercises helped women understand their feelings and experiences. They raised the fact that they had forgotten many stories; the bonds and memories they had with people from other ethnic communities in their own villages. They emphasized the importance of memory in order to create opportunities for the younger generation to learn about the past and also to build mutual understanding, trust and promote coexistence amongst communities. A counsellor was present during the forums so that women could access counselling services if the need arose.


CEJ thanks the organizations and activists that assisted in organizing these forums. Vasuki Jeyasankar and Radhika Hettiarachchi for their dedicated work with the women they interacted and worked with at these forums. The empathy they showed these women is much appreciated. CEJ also thanks Velayudan Chitra for her painstaking hours of work to lay out and create this album of women's memories.

Shyamala Gomez

Executive Director

Centre for Equality and Justice

June 2019



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https://www.instagram.com/cej_srilanka/

CEJ wishes to thank the women who participated in
the workshops, remembered their past,
reflected on their experiences and
shared with us their hopes for a
future Sri Lanka that has reconciled its people.
The album is dedicated to these women who
shared their memories.

Indelible Memories of war

Stories and a glimpse into their lives.

Women who lost their husbands, those who are traumatized, those who became disabled due to the war,. Mothers who lost their children, sisters who lost their brothers, some still painfully wonder if their loved ones are alive. Soldiers, men and women... These stories of people whose lives are entwined with the war should be remembered, lest we forget. They remember their lives through the war, what they want to remember, what they choose to tell us. The pieces, what's left of their lives after the war and what they make of those, they tell us those too.

History, constructed not by privileged historians, but by these ordinary people who have experienced the pain themselves, old stories which led to the war.

They trace their memories for us. These memories are what we take with us to the future, valuable because they can help us remember, so there's no repetition of their pain.

The hurt, the scars, the smiles through their tears, their hopes, their fears, we attempt to capture some of their stories, so we know, so we remember..

யுத்த காலமும் அதன் அழியாத
வடுக்களும்

யந்திரம்
தெய்வமாக அணி
-தனின் வாழ்
-தனையாழை?

பெரியபுத்தூர்

பாதிசைலு
பாதிசைலு
பாதிசைலு

யுத்த காலகும்
கல்மியும், பண்பாடு
கூறும், பொருளாநிற
தீர்க்குறையும்

1. Wash hands
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 99. Wash hands
 100. Wash hands

சிஷ்யர்களின்
உள நிதியாண்
பாதிப்புக்கள்

யுத்த
காலம்
அதன் அடியாத
உருக்கநீர்
நூலகம்

தெய்வப் பேராறா
-விதிகளும்
சிவன் கிளின் அம்ம
புழக்கத்தை உதவினா
-ஆம்

பெண் காது
உணர்வு
மிக விரைவில்.

யுத்தம்
புத்தியம்

2. வினாக்கள்
பக்க 2-ம் பக்கம்.

திருந்த காலப்
பந்த ஓடு விதன்
ஒளகங்காநடை
சுத்தரி வீடும்
திட்டுறதன்

மேண்டாம்
மிண்டு இன்
கிண்பாது
பொய்

கணமண
இயங்கி
பெண்கள்

மண சிவசூக்ச்ச்சிசிந்
உள்வாங்கப்
பாடவர்க்கு

அழிவுக்தள்ளும்
வாழ்வு

உடன்
பிரபுக்கள்,
பிள்ளைகளை
தியுள்சுவர்கள்

உதவ்,
உறுப்புக்களை
கிழிச்செய்தல்
(கை, கால், கண்)

1956

1956-இல் கலவரம்

1971

1971 - JVP

1972

1972 - சிங்கள
மௌலி கலவரம்

1977

1977 சிங்களத்திற்கு
உரிமையுள்ள சிங்களத்தின்
பேரவையாக.

1977 சிங்களத்தின்
தமிழ் கிடைக்காத கலவரம்

1982

மட்டக்களப்பு
1982

தொகுதி எல்லா விலை
அளப்புகளையும் கட்டி
புதிதான கட்டிடம்
புதிதான

1982 - கிடைக்காததில்
அவதூறியதில்
கிடைக்காததில்
புதிதான கட்டிடம்
புதிதான கட்டிடம்
புதிதான கட்டிடம்

1983

1983 - யுத
கலவரம்

1983 ல் நடந்த
கிடைக்காததில்
புதிதான கட்டிடம்
புதிதான கட்டிடம்
புதிதான கட்டிடம்

1984

1984
கிடைக்காததில்
(தமிழ், முஸ்லிம்)

1984
புதிதான கட்டிடம்
புதிதான கட்டிடம்
புதிதான கட்டிடம்

1984, 1990
கிடைக்காததில்
புதிதான கட்டிடம்
புதிதான கட்டிடம்
புதிதான கட்டிடம்

1985

1985 சூலை 18
திருதி 53 ஆண்டுகள்
வாங்குகிறார்கள் அ-
வைக்கப்பட்டு 'பொம்'
வைக்கப்பட்டது,
வல்லெட்டித்தூறு

1985. 05. 10
திருதி என் கன்
புதிதான கட்டிடம்
புதிதான கட்டிடம்
புதிதான கட்டிடம்

1985
மட்டக்களப்பு
புதிதான கட்டிடம்
புதிதான கட்டிடம்
புதிதான கட்டிடம்

Sri Lanka in conflict, at different moments in time

1956 - Disagreement over the word 'Sri'
1971 - the first revolt of the JVP
1972 - Sinhala - Muslim riots,
1977 - Sinhala - Tamil riots, Resettled in
Salli area after displaced in Kanniya,
Trincomalee
1982 - My father was abducted by
the Liberation Tigers of Tamil
Eelam (LTTE) and disappeared
in Batticaloa, my brother was
taken away from the army for
interrogation and released after
six months.

1983 - Black July - During the July 1983 riots,
children were forcibly put on a barrel of a
petrol and taken out as punishments.
1984 - Tamil-Muslim riots, I went to see my
father, who was detained in Boossa,
Between 1984 and 1990, I was displaced
twice from Mullaitivu to Puttalam.
1985 - On July 18, 53 people were detained and
bombed in a library in Valvettithurai,
my uncle was shot and killed by the
LTTE in the Marichukkutti area before
my very eyes, the Ganadevi Kovil in
Manjantoduvai was destroyed.

Meanwhile, destruction
of property, torture,
killings, assassination
of political leaders,
civilian displacement,
abductions, political
revenge, political
imprisonment, and fighting
between the government
and the LTTE intensified.

1986

1986 - இன்னொரு
உயிர் - நான்
தான்

1986ல்
தேசியம் என மகிழ்ந்து
கிட்டி கொடுத்தேன்.

1986ல் இன்னொரு
புறம் இன்னொரு
புறம் சித்திரவதாரர்.

1986 - Brother was burnt alive, my son was shot and killed in Muttur, men were taken to Boossa camp and tortured.

Meanwhile, the Sinhala, Tamil and Muslim communities suffered immeasurably-similarly and differently. Violence was a normal phenomenon in their daily lives.

1987

1987 - இந்துயன்
இரண்டாம்
பிள்ளை

1987 - இந்துயன்
இரண்டாம்
பிள்ளை

1987 - இந்துயன்
இரண்டாம்
பிள்ளை

1987 - இந்துயன்
இரண்டாம்
பிள்ளை

1987 டிசம்பர் இந்துயன்
இரண்டாம் பிள்ளை
பிள்ளை

1987
இந்துயன்
பிள்ளை

1987 டிசம்பர்
பிள்ளை

1987 - The invitation to the Indian Peace Keeping Force (IPKF) by the Government in 1987 only saw an escalation in violence. Many were killed by the Indian peacekeepers, displacement of civilians from Nedunkerny to Vavuniya, the Northern youth particularly suffered arrests, abductions, rape and more. Forcible abduction of school children and youth in white vans in order to swell the ranks in the army. Another incident of sexual abuse and killing of schoolgirls reported near the C.M College, Vavuniya.

1988

1988/10/12 நாள்
இரண்டாம் பிள்ளை
பிள்ளை

1988 - இரண்டாம்
பிள்ளை

1988 இரண்டாம் பிள்ளை
பிள்ளை

1988/10/26 நாள்
பிள்ளை

1988 - My brother was taken by EPRLF and tortured in Mannar, youth tortured and killed, harassment of Nachchikuda villagers by the Indian Peace Keeping Force (IPKF) Harassment of women, children, youth and the elderly. Brother was abducted by the LTTE in Ilantamottai, Mannar.

1989

1989 செப்டம்பர் மீதான விவரம்
யுத்தம் காரணமாக அகல்கை
கிடம் பெற்றந்ததாம்.

மன்னார். ஏகத்தாய் மட்ட
1989ல் LTTE காரால் போது
மக்களிடம் உணவு கேட்டே.
அச்சுறுத்தல் விடுத்தனர். உணவு
கூடுகாமல் எதிர்த்துக்கொண்ட
கிடத்தி 9 மீட்டர்கள். கடத்தி
9 மீட்டர் உயரம் பற்றி கெட்டு
உயர்ந்ததாம் கண்ணம்.

1989 - மன்னார்
படுகொலை

1989 - Displaced multiple times due to war, LTTE terrorists in Erukkalampitiya, Mannar threatened villagers asking for food. Those that didn't provide food were abducted. Till today, there is no information of the whereabouts of five of them. Uncle was murdered.

1990

1990 - இளங்கலம்பிட்டி
போது அந்த மீட்டர்
என என்னி செத்த
மீட்டர் உயர்ந்ததாம்.
அனைத்து உயர்ந்ததாம்.
உயர்ந்ததாம். உயர்ந்ததாம்.
உயர்ந்ததாம். உயர்ந்ததாம்.

1990 - இளங்கலம்பிட்டி
அனைத்து உயர்ந்ததாம்.
உயர்ந்ததாம். உயர்ந்ததாம்.
உயர்ந்ததாம். உயர்ந்ததாம்.
உயர்ந்ததாம். உயர்ந்ததாம்.

1990 - கித்தியாங்கு
கிடம்பியாங்கு
(வண்ணி மாவட்டம்)

1990. 07.16. சென்னை
தமிழ் உயர்ந்ததாம்.
தமிழ் உயர்ந்ததாம்.
தமிழ் உயர்ந்ததாம்.
தமிழ் உயர்ந்ததாம்.

1990 - இளங்கலம்பிட்டி
தமிழ் உயர்ந்ததாம்.
தமிழ் உயர்ந்ததாம்.
தமிழ் உயர்ந்ததாம்.
தமிழ் உயர்ந்ததாம்.

1990ம் ஆண்டு
மன்னார் மாவட்டம்
தமிழ் உயர்ந்ததாம்.
தமிழ் உயர்ந்ததாம்.
தமிழ் உயர்ந்ததாம்.

உயர்ந்ததாம். உயர்ந்ததாம்.
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உயர்ந்ததாம். உயர்ந்ததாம்.

1990
மன்னார். மன்னார்.
மன்னார். மன்னார்.

1990ம் ஆண்டு
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.

1990. 10.29
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.

1990ம் ஆண்டு
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.

1990. 20.06 ம்
தமிழ் உயர்ந்ததாம்.
தமிழ் உயர்ந்ததாம்.
தமிழ் உயர்ந்ததாம்.
தமிழ் உயர்ந்ததாம்.

1990ம் ஆண்டு
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.

மன்னார். மன்னார்.
1990/08/12
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.

1991

1991. 01.06
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.

1991
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.
மன்னார். மன்னார்.

The Muslims from the Northern Province who were evicted by the LTTE, were forced to relocate their homes to other parts of the country. Their socio-cultural and economic lives were severely affected by the displacement.

1995

1995 - இலங்கையின்
படுகொலை
இலங்கை மண்ணை

விடுவதில் தாமதம்
95ம் ஆண்டு இலங்கையின்
இலங்கையின் 36 ஆம்
வெடிகளால் கொல்லப்பட்ட

1996

மன்னாரில் இலங்கை
கிடம் குடியிருப்பது அந்த இலங்கை மக்கள்
- மன்னாரில் இலங்கை மக்கள்
குடியிருப்பது அந்த இலங்கை மக்கள்
கொல்லப்பட்டது. 1996 இல் இலங்கை
கொல்லப்பட்டது. இலங்கை மக்கள்
- அந்த இலங்கை மக்கள்
அந்த இலங்கை மக்கள்.

2002

2002
A9 பாணை கிறித்தவர்கள்
வண்ணியல் கிறித்தவர்கள்
கிடம் பெயர்ந்து யாழ்ப்பாணம்
- மன்னாரில்

2003

2003
பல இலங்கை மக்கள்
கிறித்தவர்கள்
இலங்கை மக்கள்
இலங்கை மக்கள்
இலங்கை மக்கள்
இலங்கை மக்கள்
இலங்கை மக்கள்

2004

இலங்கை மக்கள்
இலங்கை மக்கள்

இலங்கை மக்கள்
இலங்கை மக்கள்
இலங்கை மக்கள்

இலங்கை மக்கள்
இலங்கை மக்கள்
இலங்கை மக்கள்

இலங்கை மக்கள்
இலங்கை மக்கள்
இலங்கை மக்கள்

Sri Lanka in conflict, at different moments in time

1990 - During the ethnic conflict, carrying sacks of dried chillies, assuming they were sacks of rice. Destroying the memorial built by the LTTE. Escaping to India as refugees. Air Attacks. The little missing sister who returns home after 3 days. Bombing the bridge in Mannar. Cancelling school because classrooms were occupied by the war displaced. Returning home to Arayampadi in 1990 from Puthukudiruppu after 19 years of displacement and losing two loved ones. The forcible eviction of the Muslim community from the North. The killing of Muslims in Eravur by the LTTE. Someone carries a cat thinking it is a baby girl. LTTE abducts someone's husband. A respected person in the village of Pandirippu mistakenly wears his wife's skirt thinking it is a sarong.

1991 - Forcible conscription of child soldiers by the LTTE up to 2006. The Attack on Elephant Pass.
2012 - Clashes between the Sinhala and Muslim Communities in Colombo in October. The menace of the 'Grease Yaka'.
1996 - Displaced from Mannar, settled in Government land in Puttalam, threatened by the Sinhala community there.
2002 - The reopening of A9 enables travel from the Vanni to Jaffna.
2003 - Witnessing scores of bodies of dead cadres being transported in tractors.
2004 - The Tsunami causing the death of people. While an Officer travelled on the Harbour Road, a Black Tiger ambushes the vehicle in a suicide attack. Quelling protests by students with tear gas, as they protested the death of a peer who was killed when a truck with soldiers knocked her down.

2005

Sri Lanka in conflict, at different moments in time

உயிர்த்த தீயாகம்
இடம் - வண்ணி-யாழ்ப்பணம்
வீட்டுகை 86 போலீஸ்காரர்
கடவுளாய் போதாட்டத்திடு
படுக்கப்பட்டது.
2005 - 2009

2005 இல்
பலிசைகளாகத் துரு
மொழி
ஐந்தே பேர் சுட்டு
தொண்டை உமை
நிதிசென்ற மொழி

2005
வெகாஸ் நிகழ்வில்
இடம் பெற்ற
தீயாக்கித் தீட்டு
சம்பவத்தில் எழு
மொழி மொழி
நினைபியன் அப்பா
உயிர்த்த தீயாகம்
மட்டுமே கிழி

2005
கிராமம் தீயாக்கி
-8 தீட்டு சம்பவத்
தீயிற் சார்ந்த
வண்ப்பால் சைத்து
தீய்யப்பட்டவா
கொள் சிட்டு
தொண்டை
மட்டுமே கிழி

2005
புள்ளி தீயிற் தீயிற்
புள்ளி கொள் மொழி
கொள்ளி வெகாஸ் தீயிற் தீயிற்
உயிர்த்த தீயாகம்
மட்டுமே கிழி

2006

2006
வண்ணியூரம் செஞ்சை
பெருந்தலை தீயிற் தீயிற்

2006
பெருந்தலை தீயிற் தீயிற்
29 வயது தீயிற் தீயிற்
-லி தீயிற் தீயிற்
பெருந்தலை

2007

2007
பெருந்தலை 20 தீயிற் 16 தீயிற்
பெருந்தலை தீயிற் தீயிற்
நாத்தித்தலை தீயிற் தீயிற்
மொழி

2007 - 2009
வண்ணியூரம்
கொள் பெருந்தலை தீயிற் தீயிற்
தீயிற் தீயிற் தீயிற் தீயிற்
தீயிற் தீயிற் தீயிற் தீயிற்
தீயிற் தீயிற் தீயிற் தீயிற்
18-05-2009 தீயிற் தீயிற்
தீயிற் தீயிற் தீயிற் தீயிற்

2008

2008
தீயிற் தீயிற் தீயிற் தீயிற்
தீயிற் தீயிற் தீயிற் தீயிற்
-மொழி

2008 / 2009
வண்ணியூரம் தீயிற் தீயிற்
மக்கள் தீயிற் தீயிற்
வண்ணியூரம் தீயிற் தீயிற்

2005 - Family members and a neighbour die in a shoot-out during Vesak. Following a shooting in an Army Camp, people arrested in a search operation are shot dead. Five students of the University in Trincomalee are gunned down. From 2005 to 2009, it was mandatory for every family to sacrifice at least one member of their family to the LTTE's cause. The students of Tamil Eelam Masjid School are killed by a bomb.

2006 - Attack on a children's orphanage in Vallipuram, Sencholai. The Army abducts my twenty nine year old son from a place named Kodi.

2007-2009 - The displacement of people of Saalam, Mannarthottam, Iluppakadai, Mulungavil, Kilinochchi, from Vishvamadu to Mullivaikkal, and in 15-5-2009 till Vattuvakal.

2008 - An unidentified group abducts my Uncle.

2008 - 2009 - Civilians are displaced from the Vanni to Mullivaikkal.

2009 - May 18, the disappearance of her husband in Vattuvakal. My son lost his life in a conflict between two groups in Pudemathalan. Displacement during the final battle in May, the loss of lives.

2009

18/05/2009 அன்று ~~திரு~~
உட்கொண்டல் உட்கொண்டல்
ஏனது கிடைத்த கிடைத்த
திருமயம்

2009ல் இலங்கை கிறிஸ்தவ
கிறிஸ்தவ இளைப்பாறும்
தொகுதியின் போது மக்கள்
2-மீட்டர் கிடைத்தனர்.
(4 மீட்டர் கிடைத்தனர்)

ക്രമം നോക്കി
 ക്രമം നോക്കി
 ക്രമം നോക്കി \rightarrow ക്രമം നോക്കി

96-2009

The most violent last stage of war that was waged between the LTTE and the government armed forces came to an end in the month of May 2009, taking a large number of innocent civilian lives with it.

Along with the 30 year civil war, the violence inflicted by the JVP (Janatha Vimukthi Peramuna) in the 1980s also comes to the minds of women.

[illegible][illegible]

During the insurgency in 88-89 we had to spend our nights in the dark.

Our childhood was spent amidst difficulties. During that period parents spent their days fearing that their kids would be taken away by anyone at anytime. On the one hand it was the JVP, on the other it was the military. Those who participated in the liberation fight from Embilipitiya, Nonagama, Tissa and Matara were also killed. Their throats were slit and their naked bodies were displayed in our village. Likewise, anyone who opposed the JVP was tortured and murdered.

Not just that. We also didn't have the freedom of expression. What we went through was worse than the 30-year long conflict. Speaking to families of the military would serve to put our lives in danger. Youth were burned alive on tires.

Most of the people who were killed were innocent civilians who had not committed any wrongs. They sent letters to our houses to gather food, our NICs were taken away: this was our experience during that period. Innocent people had to face many such challenges. There was no vehicle movement in the streets. Couldn't shop for goods. Black flags were raised. Couldn't go to schools. We pray that we don't have to go through something like this ever again.

Despite all the hardship I had to go through in my life, because of my conviction, I am now living a peaceful life.

සමස්ත දුර්වලතාවය අත්විඳීමට මම සූර්යාගේ දිවියට
දිවියට මම සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට
දිවියට මම සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට

88. නමුත් සමස්ත දුර්වලතාවය අත්විඳීමට මම
සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට
දිවියට මම සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට
දිවියට මම සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට

මම දිවියට සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට
දිවියට මම සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට
දිවියට මම සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට

මියුණුකරුණික දිවියට මම සූර්යාගේ දිවියට
දිවියට මම සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට

Lives that were lost

During the insurgency in 1980s, the forces visited my house threatening us asking where our brother was. They waited till he returned and took him away at night. Everyone from our family went to the police that night inquiring about him. One police officer told us, "him?! He is not here. You came to see him??? Look at the ash over there!" the police officer said whilst coming to shoot us.


1988 වසරේදී මම සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට
දිවියට මම සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට
දිවියට මම සූර්යාගේ දිවියට මම සූර්යාගේ දිවියට

In 1988, thieves trespassed into our home and cut my husband. He had to get 12 stitches. The nieghbour who came to our help was also shot and killed. We had an infant during that time. This incident had severely affected us both economically and psychologically.



A colorful illustration of a person lying in a coffin, surrounded by flowers and a heart, with a large, stylized figure in the background. The scene is set against a dark background. The person in the coffin is wearing a blue shirt and yellow pants. The coffin is decorated with a red heart and a small yellow flower. The background features a large, stylized figure with a white outline and a red heart, and several small, stylized figures in the upper left corner. The overall style is simple and expressive, using bold outlines and a limited color palette.

[illegible]

୧.  ଘର ନଂ ୧୨ ପି ପ୍ରାନ୍ତର ଶିଳ୍ପର ପ୍ରତିଷ୍ଠାପକ ଶ୍ରୀ
 ୩୫ ଶ୍ରୀ ରାମ. ରାଜୁ ୧୨ ପର୍ବର ପ୍ରତିଷ୍ଠାପକ
 ପ୍ରାନ୍ତର ଶିଳ୍ପର ପ୍ରତିଷ୍ଠାପକ ଶ୍ରୀ
 ଶ୍ରୀରାମ ରାଜୁ ପ୍ରତିଷ୍ଠାପକ ଶ୍ରୀ ୦୪ ଶ୍ରୀ ରାଜୁ
 ଶ୍ରୀରାମ ପ୍ରତିଷ୍ଠାପକ ଶ୍ରୀ. ଶ୍ରୀ ରାଜୁ ଶ୍ରୀରାମ ରାଜୁ
 ଶ୍ରୀ ରାମ.

* ଶ୍ରୀରାମ ରାଜୁ ଶ୍ରୀରାମ ରାଜୁ ଶ୍ରୀରାମ ରାଜୁ
 ୦୫ ନୂଆପଲ୍ଲୀ ଶ୍ରୀରାମ. ଶ୍ରୀରାମ. ଶ୍ରୀରାମ. ଶ୍ରୀରାମ. ଶ୍ରୀରାମ.
 ଶ୍ରୀ ରାଜୁ ଶ୍ରୀ ୮-୫୫ ଶ୍ରୀ ୧୫୭ ଶ୍ରୀ ୧୫୭ ଶ୍ରୀ ୧୫୭
 ୮-୫୫ ଶ୍ରୀ ୧୫୭ ଶ୍ରୀ ୧୫୭ ଶ୍ରୀ ୧୫୭ ଶ୍ରୀ ୧୫୭
 ଶ୍ରୀରାମ ରାଜୁ ଶ୍ରୀରାମ ରାଜୁ ଶ୍ରୀରାମ ରାଜୁ ଶ୍ରୀରାମ ରାଜୁ
 ଶ୍ରୀ ରାଜୁ ଶ୍ରୀ ୧୫୭ ଶ୍ରୀ ୧୫୭ ଶ୍ରୀ ୧୫୭ ଶ୍ରୀ ୧୫୭
 ଶ୍ରୀରାମ ରାଜୁ ଶ୍ରୀରାମ ରାଜୁ ଶ୍ରୀରାମ ରାଜୁ ଶ୍ରୀରାମ ରାଜୁ

189.10.9

මගේ කුටිල නානාත් විශ්
මාගේ සැවියා ඉතිරි වීම
හ අමතක. සැවියා හදිසි පිරිසිදු
පෙනෙනවා වඩා මම ඇඳුවෙත්
කුටිල සමස්ත ජීවත් කිරීමට
පිළිවෙත් බලන්න තේරෙන
තුරු කිසිවක් කෙරෙන නම් සුඛ
යා ලෝකයේ පෙනෙන්නේ

[illegible]

The diagram shows a simple house with a person inside and another person standing outside. To the right of the house is a tree. Below the house is a row of three boxes containing stylized purple marks.

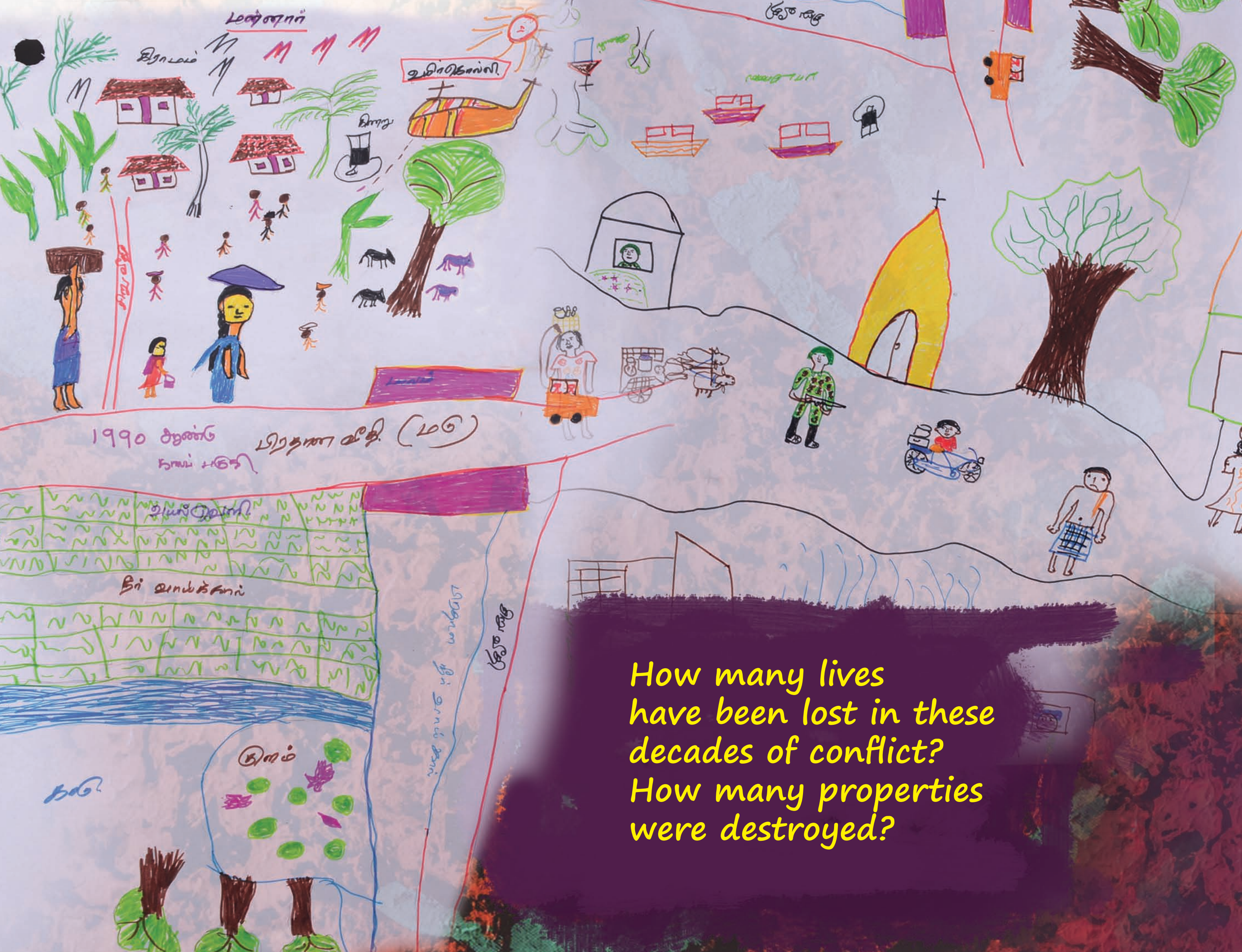
They were victims of violence not only perpetrated by their 'enemies'.

[illegible]

In 1989 and 1989 we couldn't attend school or any tuition class. I couldn't walk in the streets. When we witness people being murdered and burnt on the sidewalk we would run back to our homes. When we saw the military we were afraid that we would be arrested. We couldn't study. There shouldn't be lights turned on. There shouldn't be lanterns lit. I cannot forget having to live like that in fear. I won't be able to forget that period of my life.

The Commencement of the War 2007

பஸ் நிறுத்தம்
Bus station



செங்குந்தர்

செங்குந்தர்

செங்குந்தர்

செங்குந்தர்

1990 சிங்கள

செங்குந்தர்

பிரதான அலகு (106)

செங்குந்தர்

சி செங்குந்தர்

பிரதான அலகு

சி செங்குந்தர்

செங்குந்தர்

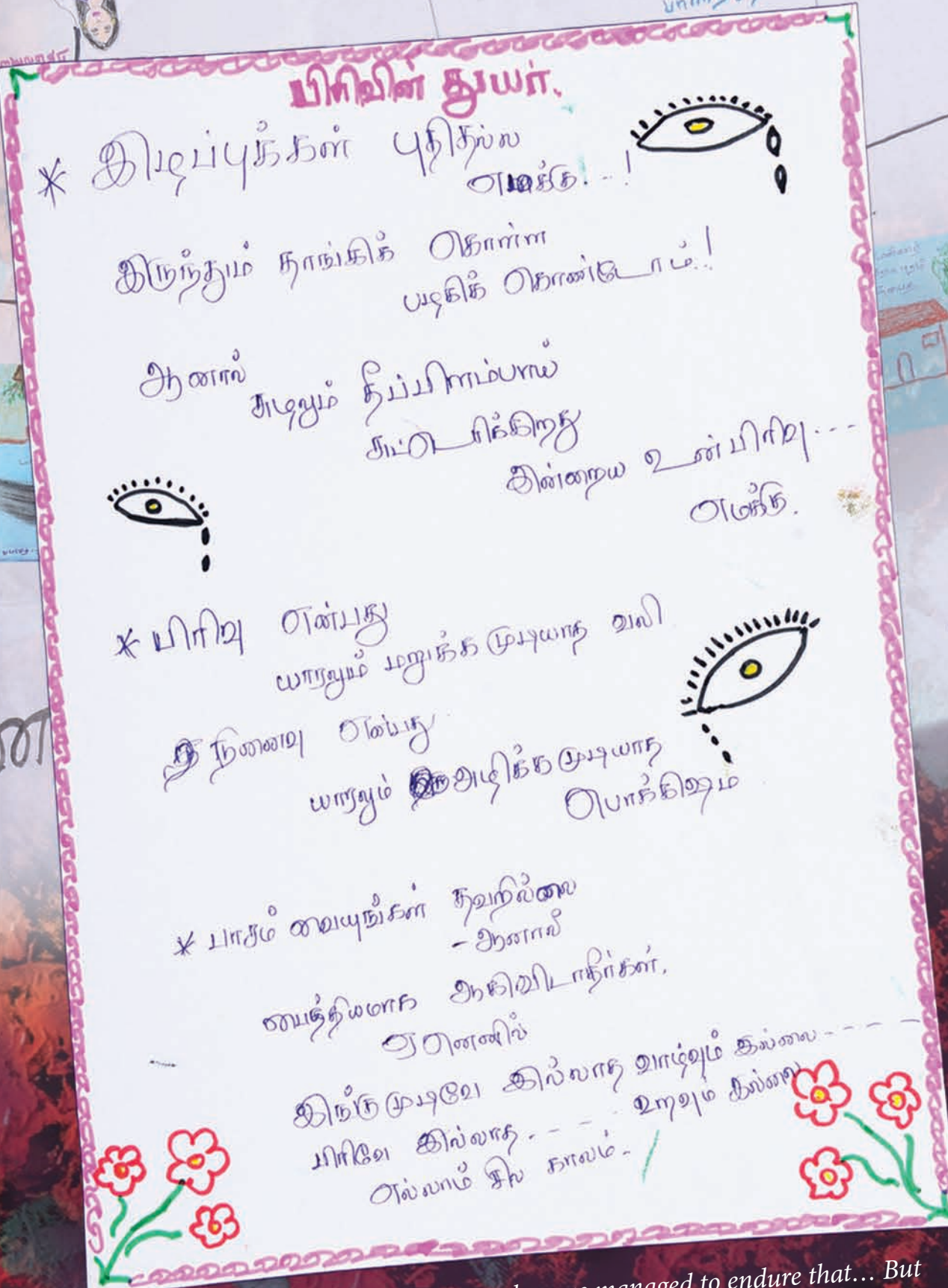
How many lives
have been lost in these
decades of conflict?
How many properties
were destroyed?



It is hard to find any person who has not been affected by war or any kind of a conflict


One can think "what's done is done". But the immeasurable suffering such a war can inflict is inconceivable

Sometimes the grief and suffering caused by war remains like a scar forever. The pain remains like a scar.



Losses are nothing new for us. Even then we managed to endure that... But your parting burns us like a flame. Separation is a suffering that no one can bear. Memory is a treasure that everyone cherishes and cannot be erased by anyone. Love should not be a mistake. Love, but not to the extent that it makes you insane. However there is no life that has no end. There is no relationship without parting. All this is only for a short time.

1990, during the war, many people went missing. Women believe that they were abducted by the LTTE, the militant groups, or by the Army. Women see it as people 'made to disappear' rather than 'disappeared'. It is important to ensure the victims of war and the sexually abused receive justice.



இலங்கையில்
 நிறுத்தப்பட வேண்டும்
 Something that needs to be established in Sri Lanka

**The Library
of Feminism**

1990
தமிழ்நாட்டின் பக்காத்த
- மனம் முன்பத்திவிடுதல்
1990ஆம் ஆண்டு பட்டிப்ப
பெரியபுத்தூர்.

1990-07-20.
எனது கணவர் நடந்த
-ப்பட்ட தினம்.
மருச்சூரம் 19

1990
 ஸ்கர் அந்நாண ஸப்தநித்ய
 ஸப்தநாமித்யம்
 - ப் குமாரசாமி

1990/7/13 தந்தை மிகத் தந்தை
தந்தை தந்தை 6 தந்தை,
தந்தை தந்தை தந்தை,
தந்தை தந்தை தந்தை,
தந்தை தந்தை தந்தை,
தந்தை தந்தை தந்தை,
தந்தை தந்தை தந்தை.

1990.07.13
ம. தி. தி.
மாண்புமிகு
பகுதியல்
வைத்துள்ள தர்
தரப்பட்டார்.

1990/5/16 அண்ணந்தீய் மாடம்
- உடந்தியுள்ள மாண்குமர்
சான்றிதாமத்திச் சைத்தி
கண்ணர் காணா மாடம்
கேள்வியு.

ԼՍԽՈՒՄ ԲԱՆԱԿԻ 1990/2/28 և
ՀԱՅԿՈՒՄԻ ԲԱՆԱԿԻ ԵՎ
ԵՍՍՐՈՒՄԻ:

1990 காலப்பகுதியில்
அக்டோபர் 2 தேதியன்று
L.T.T.E கொள்கை மாற்றம்
தொகுப்பு
தொகுப்பு

1990 தாஸ்பத்தியாலை
தொண்டினர் கண்ணாடிக் கண்ணாடலி
ஆக்கப்பட்டனர்.
இடம் - உய்யனியா

A memorial for women who were tortured, raped and lost their lives due to war.

23.06.1997

1995 கிடம்பெய்து.

English

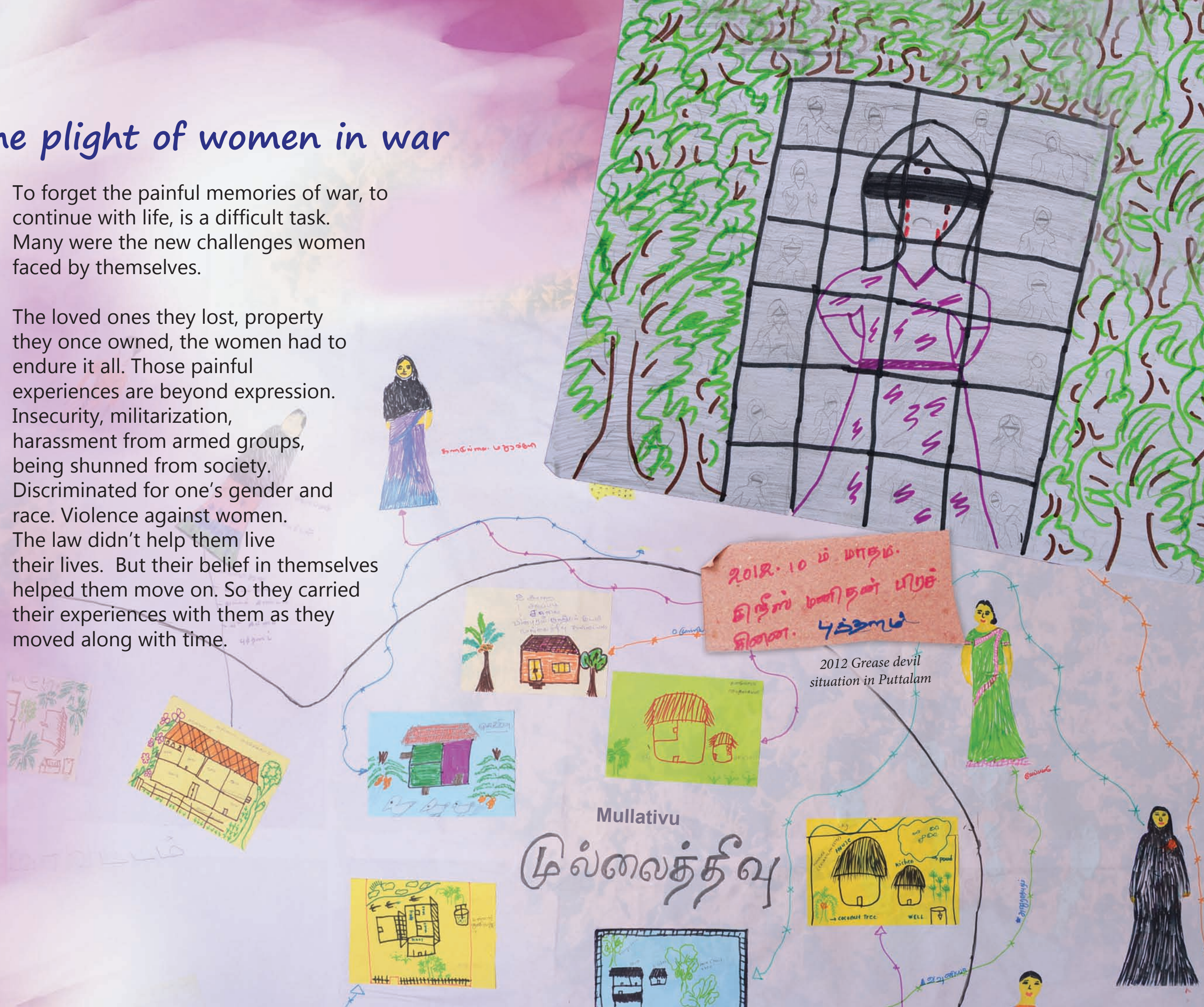
→ Example

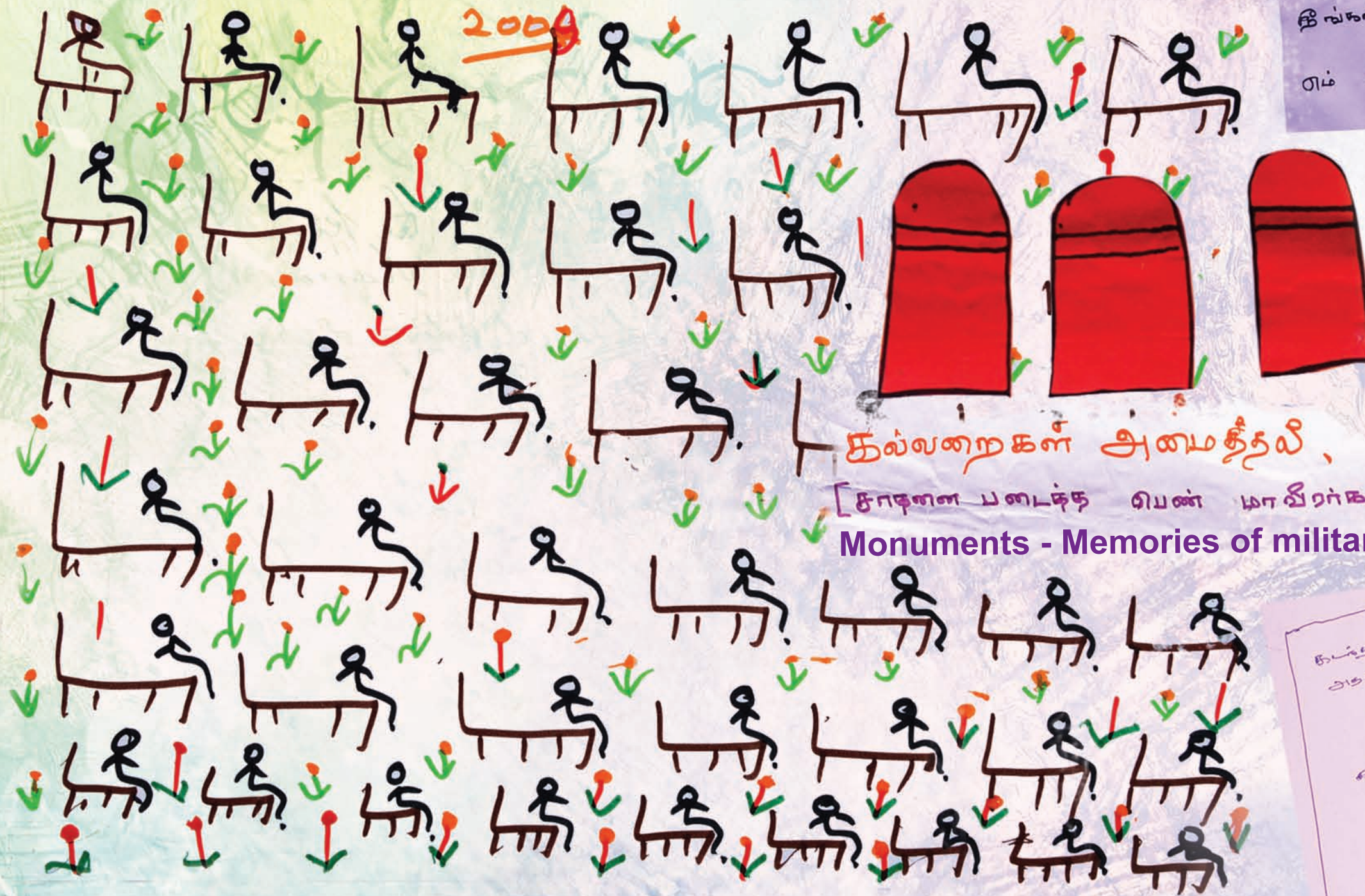
2019-2020

The plight of women in war

To forget the painful memories of war, to continue with life, is a difficult task. Many were the new challenges women faced by themselves.

The loved ones they lost, property they once owned, the women had to endure it all. Those painful experiences are beyond expression. Insecurity, militarization, harassment from armed groups, being shunned from society. Discriminated for one's gender and race. Violence against women. The law didn't help them live their lives. But their belief in themselves helped them move on. So they carried their experiences with them as they moved along with time.





கவிதை ஆங்குள்
ஐங்குள் வெகுள் கல்லறை
நினைவுகள் சில
மம் காணியங்கள்

உங்குள் உடல் எம்மை
விட்டு விடுவதாம்.
உங்குள் நினைவுகள்
எம்மை விட்டு
விடுவதாம்

கல்லறைகள் அமைத்தீர்,

[சாவுகள் படைத்த பெண் மாவீரர்களின் நினைவு]

Monuments - Memories of militant LTTE women

கடந்த கால புத்தகம்
சிதன் விசுவகமம்
மம் நினைவுகள்

கவிதை நமையின்
எனினிடு.

A shelter at the
bus stop,
in remembrance of
children who
died in the war

The past determines our present. We must recognize the painful past of these women. Recognizing their pain can ensure justice for them, so they can move on. Women who shoulder responsibilities of the family in the absence of their men, face many challenges. Their challenges are particular to their different communities and cultures.



சாவுகள் மெனவர்களின்

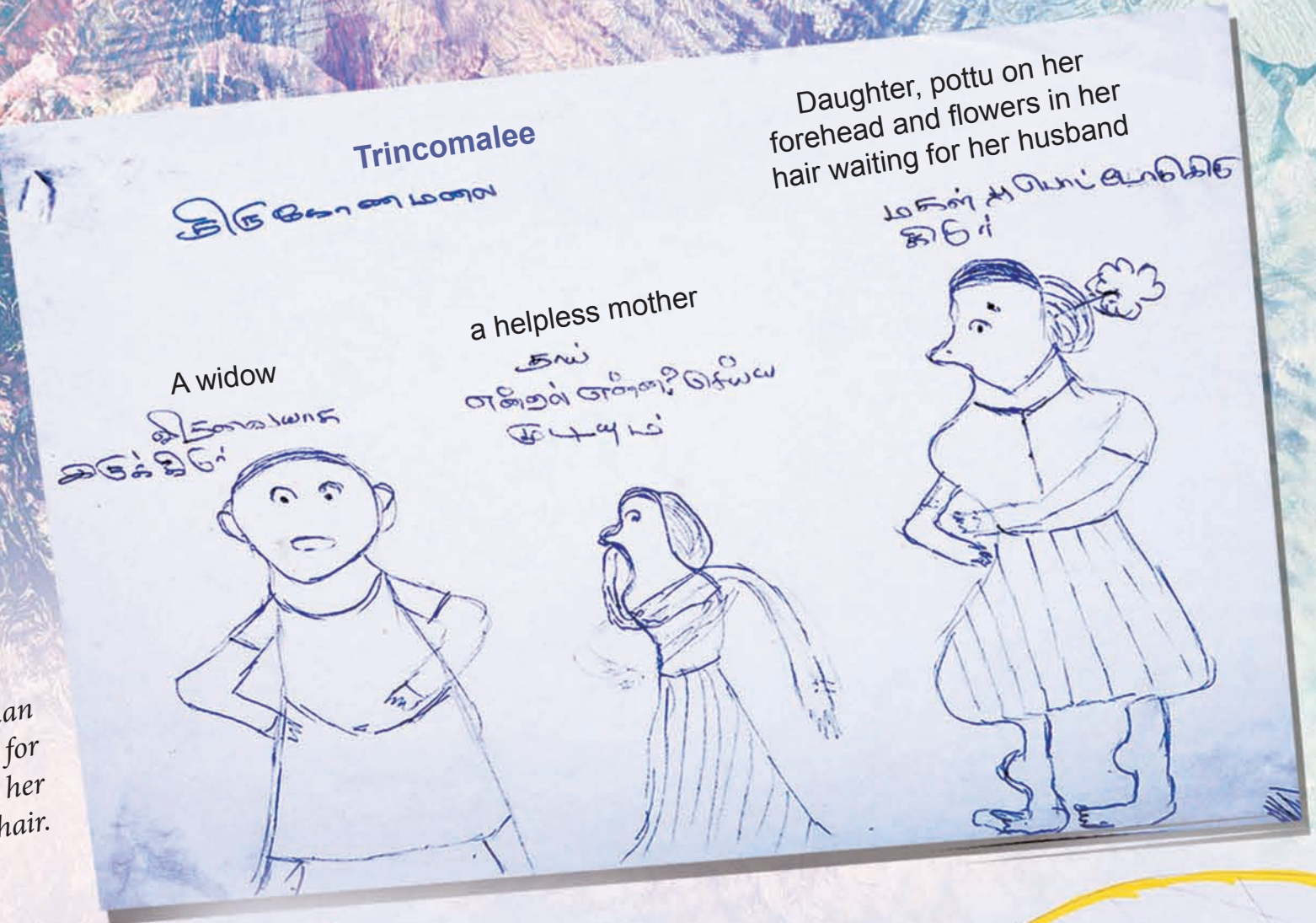
"A lotus-shaped monument
with names of women of all
ethnic groups that were victims
of violence."



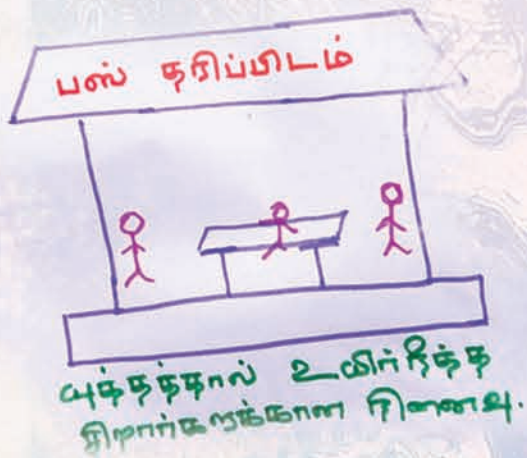
கஜிண 90.
[மஇம்புலிகன் நினைவு]

"Your memory isn't just enshrined in a memorial built in your name.
You are our history.
Your soul may have left your body,
But your memory will live
with us forever."
- A poem written for the
dead black tigers.

A widow, a helpless mother, a woman
who watches her daughter wait for
her husband with kunkumam on her
forehead and flowers in her hair.



Bus stand built for
the children that
died during the war



ஆமியின் உணவியல் தமிழர்
அகடு
A cordon and search
operation by the Army...
Tamils are arrested.



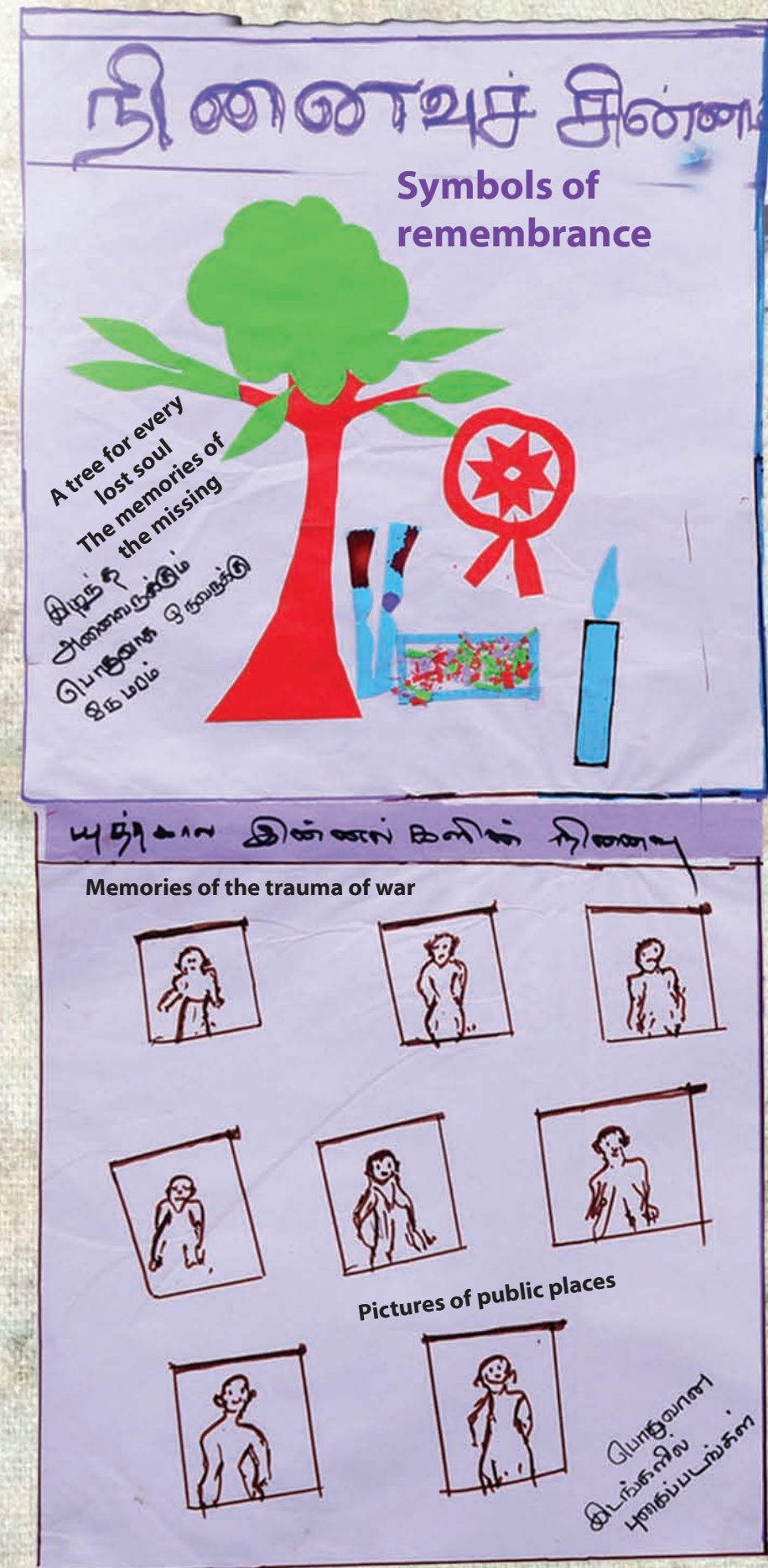
உணவியல் தமிழர் அகடு
தமிழ் உணவியல் 100000
Families who are still looking
for their loved ones.



"They took my daughter in Trincomalee.
She hasn't returned home yet."

The fires of war may no longer be ablaze, but its embers still glow

Families of the dead and forcibly disappeared may have something belonging to their loved one that they may want to hold onto as a memory. If there is a possibility for the families who do not have any loved one's belongings to memorialize their loved ones, to create memorials and to pay respect...



- My son was abducted by Karuna's men. Trincomalee, 2007.
- In detention at the Boossa Camp for nine months since arrest on suspicion, 2008.
- During the last phase of the war in Nandikadal, hundreds of thousands lost their lives, 2009.
- Shakthi FM attacked with bombs, 2009.
- Two persons are shot dead in Thampalagamam, 2010.
- Arrested for lighting lamps in remembrance of war heroes in Muthur, 2014.
- They arrested my brother again, 2017, An unidentified person had been shot dead, 2017.
- Digana attack - 2018

2018- മലയാളം
നവംബർ

12. கிளப் தெரியாத நபர்
சுட்டிங் கொளல. 2017

2017 - 2020
Dinakar
0032

3. கட்டிட
புள்ளி

2014 - மார்ச்சு
தமிழ்நாடு
தலை - பெரிய
தலை

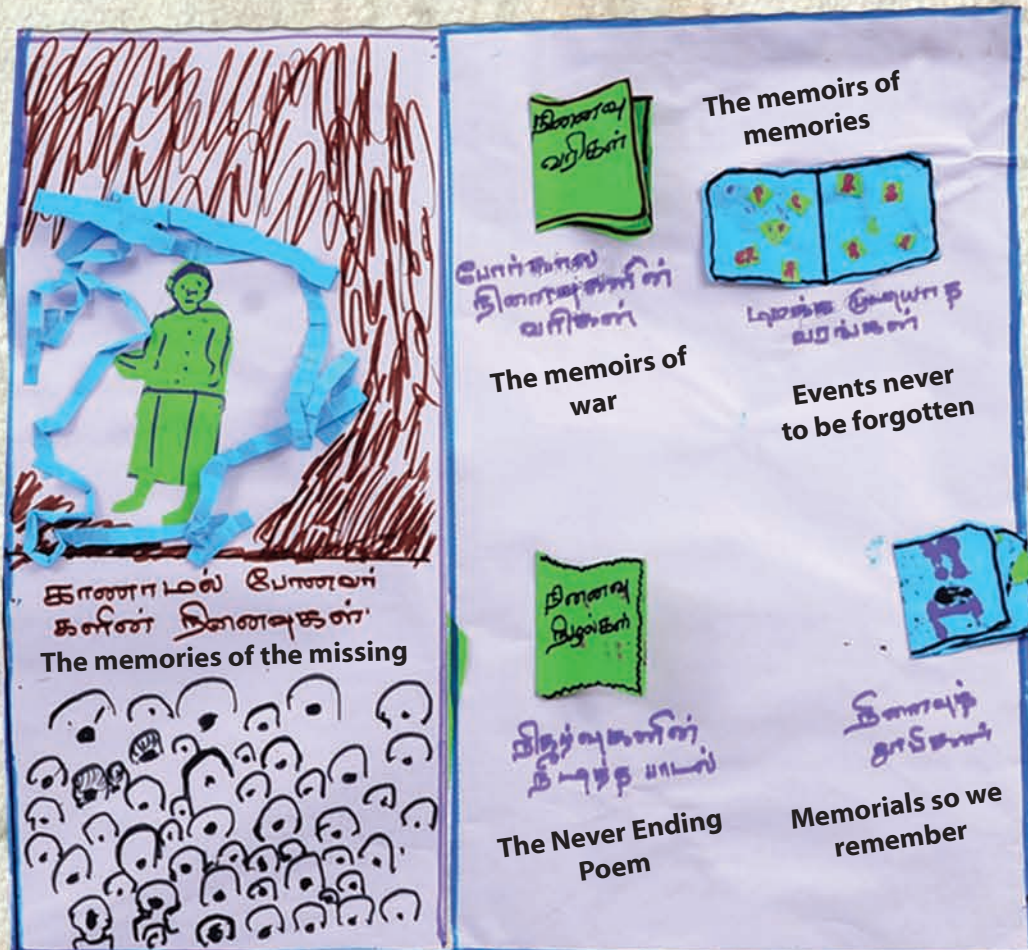
2010 - இதுவரை
செய்திருக்கிற
தொண்டுகள்

2005 - Shakti FM
 @ 1000 @ 1000

2009 இன் இறுதி
யுத்தத்தின் பின்னர்
கடலின் வெள்ளம்
என்பதற்கான உதாரணம்
இது.

2008. 10.10. சந்தேகத்தி
யுள்ள 9 மாத காலம்
முன் சிறைத்தொண்டின்
குற்றத்தைப்பற்றி

தொண்டு கடத்தலை
2007ல் தொண்டர்கள்
கடுங்கு சூதாட்டம் கடத்தல்
பட்டியல் 10 பக்கம் 10



Memorial Days, Monuments, Souvenir Books

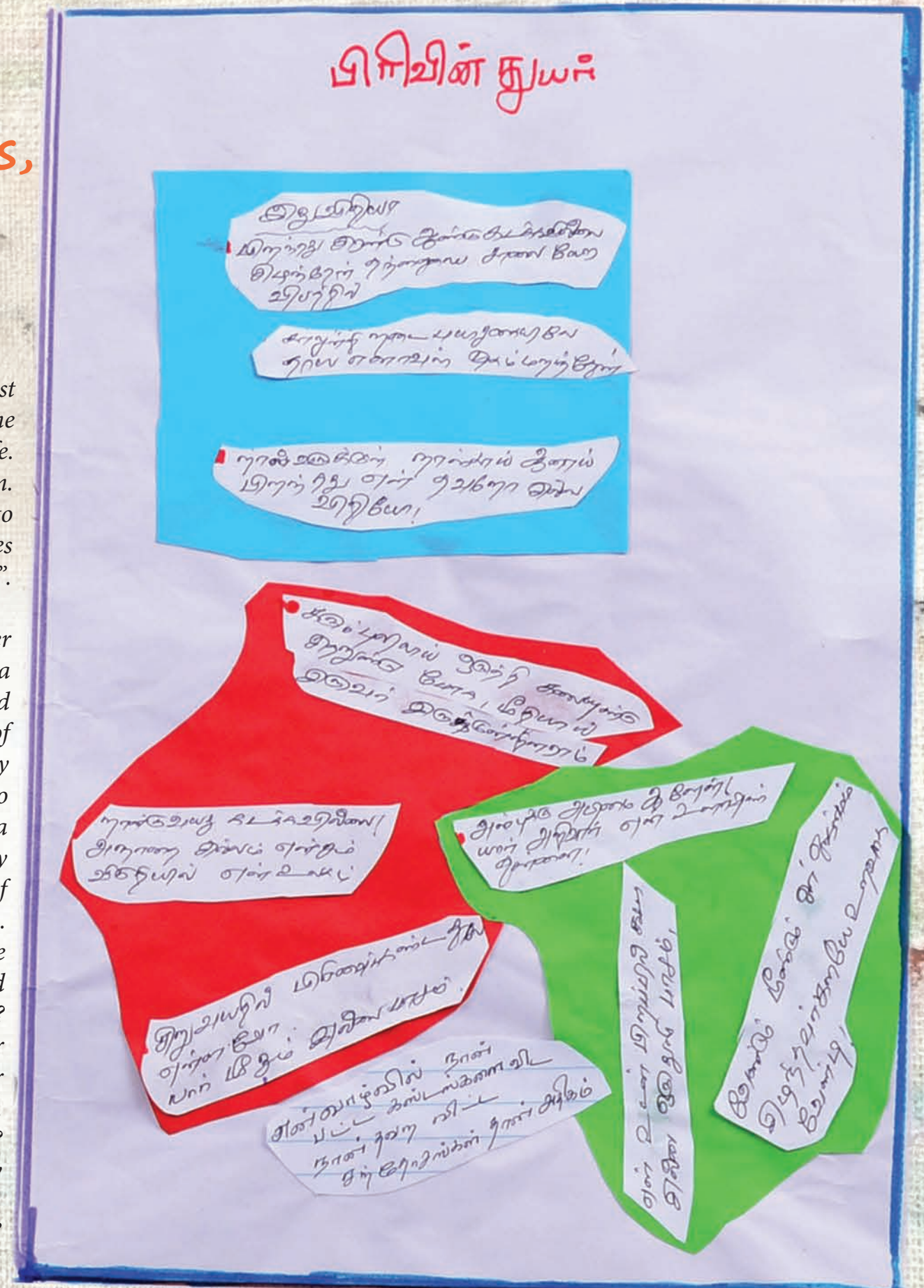
"The happiness that I lost is much greater than the suffering I endured in life. All I need is affection. I need to be born again to live with the loved ones we lost".



Ever since my father passed away from a car accident, all I could see were the faces of my brothers. Probably because I am so used to bombs while living in a children's home, I really don't feel the affection of my brothers.

Was it my fault to be born as the fourth child in the family? Although one brother died as a black tiger militant, I am still alive.

Is this my destiny? No one understands my feelings. I want to be born again amongst them."



A child's drawing on a white sheet of paper. On the left, there is a grey, textured shape representing a building or wall. It has a green outline at the top and a purple line running vertically down its side. Below this, there are several small black squares. To the right of the building, there are several blue pots, each containing a green plant. The drawing is done with markers or crayons.

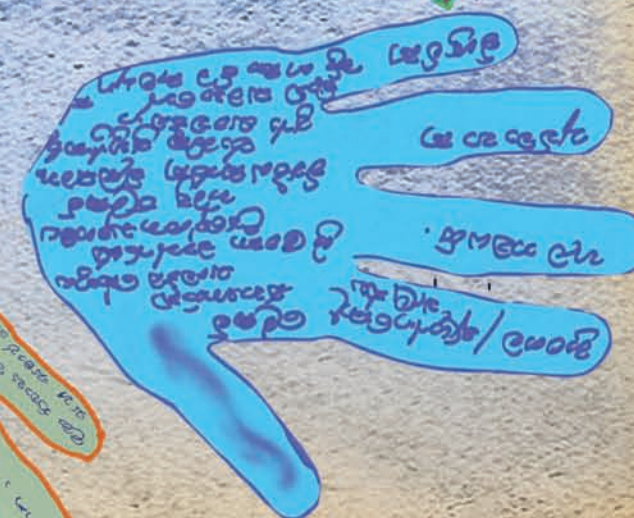
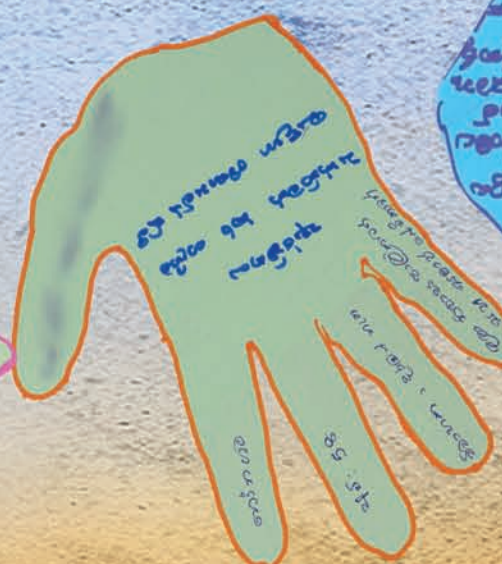


Although some enjoy that space, there are others in our country who don't have the same opportunity. Sensitivity to the feelings of others, respecting the rights of others, diversity, these are still to be accepted in our country.



Handprint with Malayalam text and numbers:

- Index finger: 3/4
- Middle finger: 3/4
- Ring finger: 3/4
- Pinky finger: 3/4
- Thumb: 3/4
- Wrist: 3/4
- Handprint: 3/4



- * പ്ലാസ്റ്റിക് സംവിധാനം ഉപയോഗം
- * 0-5 വയസ്സ് മുൻ പ്രാദേശിക സംവിധാനം
- * വെർച്വൽ യൂണിറ്റുകൾ
- * വെർച്വൽ യൂണിറ്റുകൾ

ഉൽപ്രവർ

29-45



මම මගේ 45 වන උපන්දිනය දිනයේ මගේ
මහත්මයාණිය මගේ මහත්මයාණිය මගේ
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මහත්මයාණිය මගේ මහත්මයාණිය මගේ
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මහත්මයාණිය මගේ මහත්මයාණිය මගේ

For my 45th birthday
I got a memorable gift.
People from my husband's
office came home and
celebrated it. Since we
couldn't celebrate our kid's
birthday, we celebrated
my birthday with happiness.

ජීවිතය දින ආපසු හැරී බලමු
→ ජීවිතයේ ප්‍රශ්න පත්‍රය ප්‍රශ්න පත්‍රය
→ ජීවිතයේ ප්‍රශ්න පත්‍රය ප්‍රශ්න පත්‍රය
→ ජීවිතයේ ප්‍රශ්න පත්‍රය ප්‍රශ්න පත්‍රය
→ ජීවිතයේ ප්‍රශ්න පත්‍රය ප්‍රශ්න පත්‍රය

We turn back and look at what life has been

Regardless of the challenges women face, they fight back against those challenges and come forward to reintegrate into the community. Women heading their own households try their best to improve the living standards of their families whilst fighting hard against socio-economic and cultural issues. They are engaged and involved in community/social service and income generating activities, and are looking for foreign employment opportunities, while providing for their families.

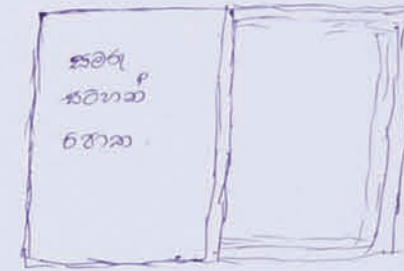
අද නවතම,
මෙතරම් ආර්ථිකයක් ගොඩනගා ගන්න
අනෙක් ජීවිතයේ යහපත් පරිසරයක්
ගොඩනගා ගන්නා බවයි,

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මාගේ මාගේ මාගේ
මාගේ මාගේ මාගේ



- * ප්‍රකාශකයා විද්‍යාත්මක හා ලිපිකර්මය මගින් මා මගින්



൧൪ ധ്യാനാനന്ദ
 പാർവ്വതീയൻ നാമ നമസ്കരം
 പാർവ്വതീയൻ നാമ നമസ്കരം
 പാർവ്വതീയൻ നാമ നമസ്കരം
 പാർവ്വതീയൻ നാമ നമസ്കരം

මම මම ගැන
 මගේ සිතාති
 මම දැනෙන්න
 කෙරෙන්න
 ඇති වෙමු නො
 -ක වෙමු බව
 දැනේ. මගේ
 මුද්ද ඇතිවෙමු
 ද මම කෙරෙමු
 කෙරෙමු කෙරෙමු
 කෙරෙමු කෙරෙමු
 ද. මොනද හැට
 මුද්ද කෙරෙමු.

၁။ သမ္မတ ဇော်လိမ္မော် မဟာ ဦးစီးသည်။
 ၂။ အထွေထွေ အဖွဲ့အစည်းများ
 ၃။ ၁။ ၂။ ၃။ ၄။ ၅။ ၆။ ၇။ ၈။ ၉။ ၁၀။
 ၁။ ၂။ ၃။ ၄။ ၅။ ၆။ ၇။ ၈။ ၉။ ၁၀။
 ၁။ ၂။ ၃။ ၄။ ၅။ ၆။ ၇။ ၈။ ၉။ ၁၀။
 ၁။ ၂။ ၃။ ၄။ ၅။ ၆။ ၇။ ၈။ ၉။ ၁၀။
 ၁။ ၂။ ၃။ ၄။ ၅။ ၆။ ၇။ ၈။ ၉။ ၁၀။

[illegible]

**“We need loved ones of our families,
not a miserable life.”**



வெள்ளம், வெள்ளம்
 வெள்ளம், வெள்ளம்
 வெள்ளம், வெள்ளம்
 வெள்ளம், வெள்ளம்

Though women have shortcomings, they address them and develop their skills. There are still unaddressed issues even though the war was ended. The government should undertake initiatives that will stop the emergence of another war. Justice should be there for everyone and more attention should be given to war affected women. Likewise, the youth should be taken away from the wrong path and guided to take part in achieving sustainable peace in the country.

මගේ ඔලන්තරෝගියා මගේ දරුවාගේ ලෙඩ
 ප්‍රාන්ත ගැනීම. හා ආර්ථිකය තරමා ගැනීම.
 නමුත් හොඳ ප්‍රතිචාරයක් ඇති බවට
 තරම් ගැනීම.
 ගොඩනැගීමක් ගැනීම සඳහා බලාපොරොත්තු
 වීමයි. සඳහා පුහුණුවීමක් දීමට.

මම හැමදිම ගිවිසි
 හා/ ශාන්තියෙන් මහා ව්‍යාපාරයට, මම නොහැරවී
 දික්කා ලියන ගායනා ලිවීම. මගේ ඇත්ත ව්‍යාපාරය
 මගේ සමාජ ආර්ථිකයයි. මම 2000 දී ප්‍රථම වරට
 මම දරුවා (ප්‍රකාශ) ලියවීමට ආරම්භ කළේය. මෙම
 දරුවා රෝගියෙකි. මගේ මා දරුවාගේ
 ප්‍රතිකර්මයට මගේ නායක 2016 දී ප්‍රථම වරට
 දරුවා ලියවීම රෝගියෙකි. මම රෝගියාගේ සමාජ
 හා මා ව්‍යාපාරය ගැන ප්‍රතිකර්මය. මම ගැන
 ලියවීමට මම හොඳින් මිනීම. මම මෙම
 මා මා 10 ක කාලයක් ගතවීමට මම
 මම ප්‍රතිකර්ම ගායනා නොහැරවී මම.

6. මම මම ගැන මම ප්‍රතිකර්මයක් ලෙස
 * මගේ සමාජ ක්‍රියාත්මක හා ගැනීමක්
 ම ප්‍රතිකර්මයක් හා ප්‍රතිකර්මයක් වීමයි.
 * මගේ/සමාජයේ මගේ මගේ.
 දරුවා ප්‍රතිකර්මයක් ලෙස මම මම හා
 ගැනීමක් ම මම මගේ මගේ.


Women feel happy and proud when they engage
 in treating everyone in the village with fairness
 and as equals, make kids study well and leading
 them to reach higher levels, helping fellow
 women, engaging in work related higher studies,
 being honest at work places, helping women who
 face challenges in society, economic upliftment,
 raising voice against injustice, working along with
 women and children, and creating friend circles.
 Whatever they have done so far for the society is
 insufficient, they expect to do more for society
 in the future using more opportunities.

මාගේ නායක අතර නැවත ඇතිවීම
 මම නැවත දරුවා මගේ සමාජයක්
 ඇතිවීම නිසා මම හා අනෙක් මම
 මගේ මම.
 මම අනෙක්, මගේ සමාජය හා මාගේ මගේ
 මගේ මගේ මගේ.

මම මගේ ප්‍රතිකර්මයක් මගේ මගේ
 මගේ මගේ මගේ මගේ මගේ
 මගේ මගේ මගේ මගේ මගේ
 මගේ මගේ මගේ මගේ මගේ
 මගේ මගේ මගේ මගේ මගේ

මගේ ප්‍රතිකර්මයක්:
 මගේ ප්‍රතිකර්මයක් මගේ මගේ
 මගේ ප්‍රතිකර්මයක් මගේ මගේ
 මගේ ප්‍රතිකර්මයක් මගේ මගේ
 මගේ ප්‍රතිකර්මයක් මගේ මගේ
 මගේ ප්‍රතිකර්මයක් මගේ මගේ

මගේ ප්‍රතිකර්මයක් මගේ මගේ
 මගේ ප්‍රතිකර්මයක් මගේ මගේ
 මගේ ප්‍රතිකර්මයක් මගේ මගේ
 මගේ ප්‍රතිකර්මයක් මගේ මගේ
 මගේ ප්‍රතිකර්මයක් මගේ මගේ



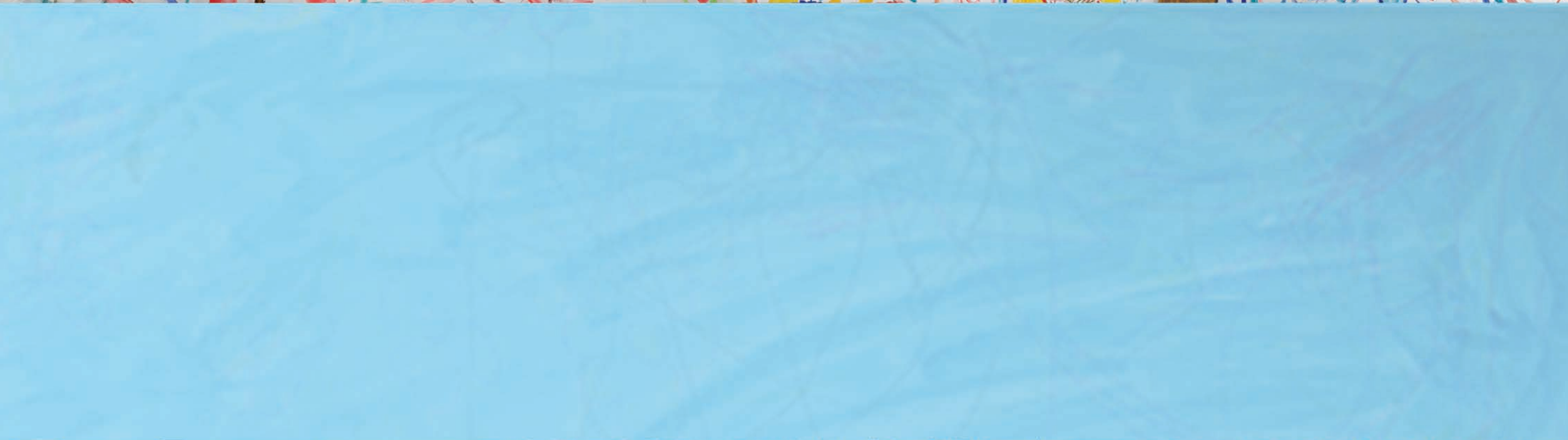
Neither justice nor other people assisted women in their lives.
It was self confidence that saw them through.
Due to their confidence, they are making great strides
despite the bad memories from the past.
These memories serve to motivate further.

யுத்தத்தின் நினைவு கிடைகள் (வடுக்கள்)



These pictures capture suspicion, fear, sadness, anger, happiness and some emotions of women...

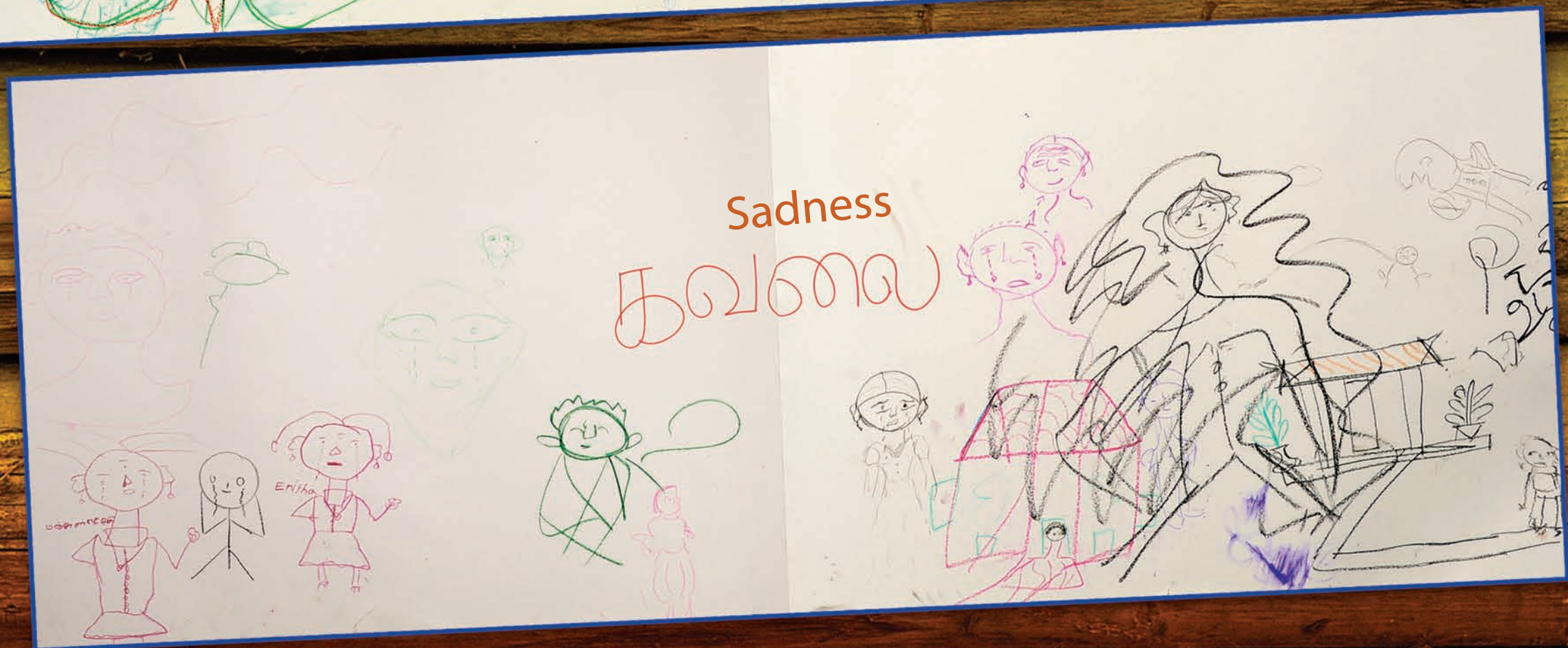








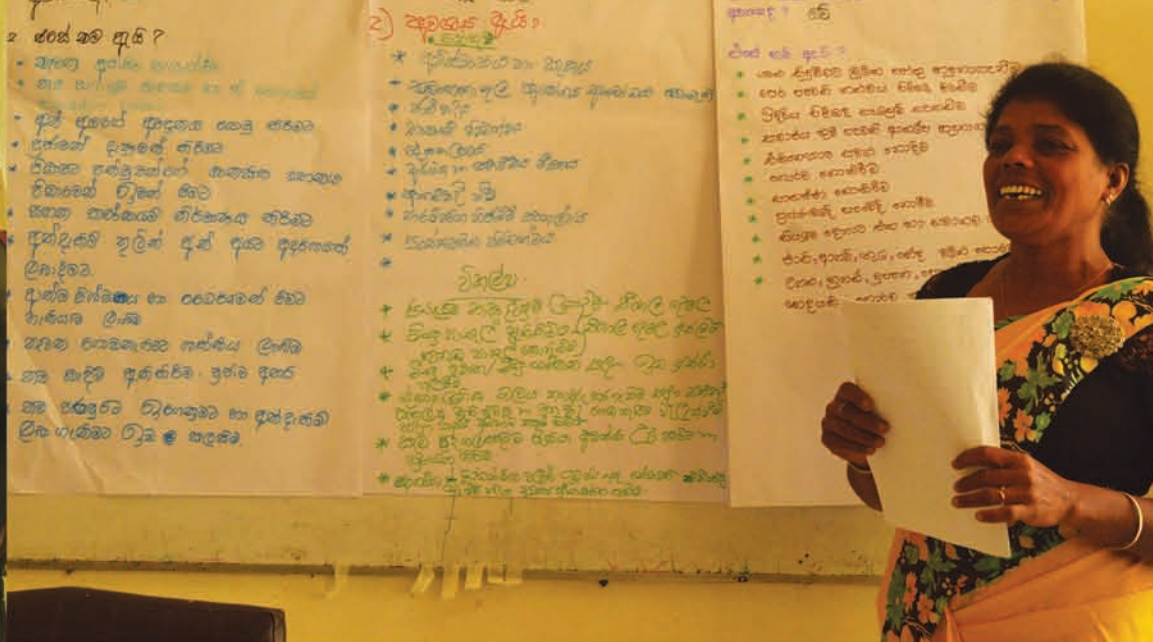
**These representations will forever
symbolize shock, depression, emotional trauma,
their loved ones experienced.**











4. නාමය

සාමය සහ සංවිධානම මිනිසාගේ මනස
අවබෝධය ? මිනිසා

එමෙන්ම අප ?

අපේ ජීවිතයේ මිනිසා සොයා ගන්නා
පෙර පවතින නාමය මිනිසා සොයා
ගන්නා මිනිසා සොයා ගන්නා
සාමය අපේ පවතින ආකාරය සොයා
ගන්නා සාමය සොයා ගන්නා
සාමය සොයා ගන්නා
සාමය සොයා ගන්නා



Hambantota District



କୃଷକାବଳୀ ୦୨

୦୧. କାଲି ତା କାଳିକାବଳୀ / କୃଷକାବଳୀ
କୃଷକାବଳୀ ?

୦୨. କିଛି କିଛି ?

- * ଉତ୍ତର କୃଷକାବଳୀ
- * ଉତ୍ତର କୃଷକାବଳୀ
- * ଉତ୍ତର କୃଷକାବଳୀ

କୃଷକାବଳୀ କୃଷକାବଳୀ

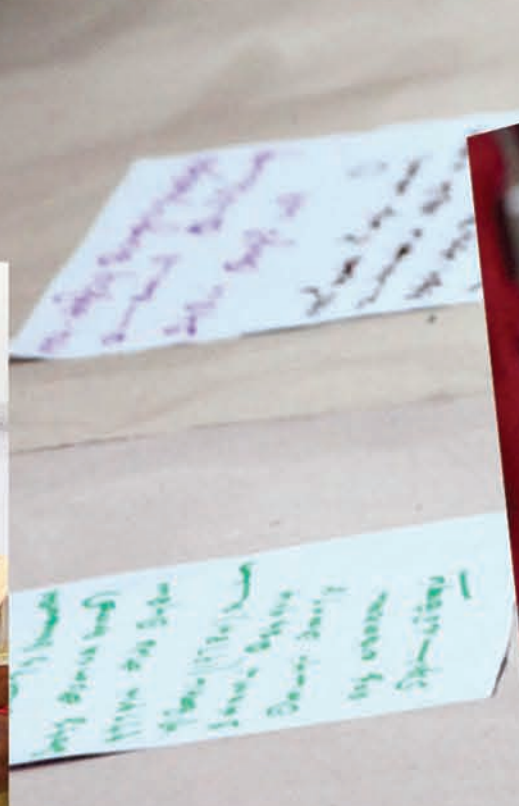






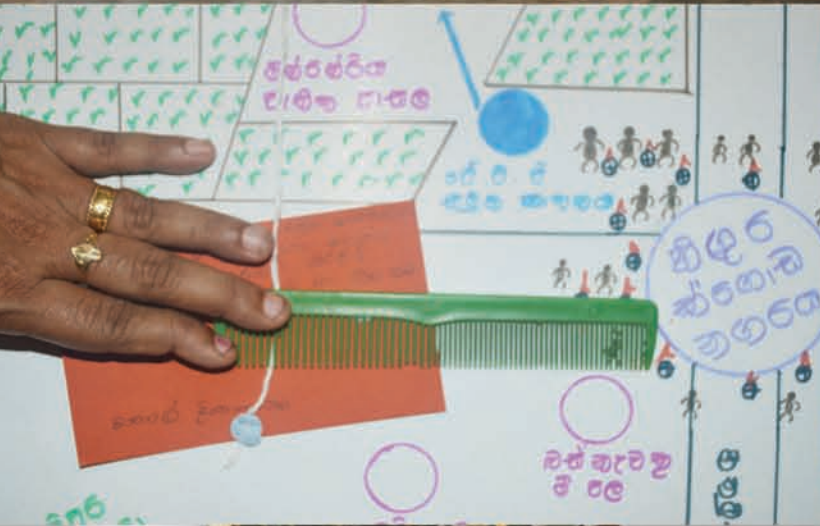
“
Let us not define
women as soft flowers
but rather as strong diamonds
for that is how we have always been
Tharshika yogeswaran





My son was abducted on 14.8.2006 in Kodikamam, after a bomb exploded in the neighborhood. The families were trying to settle down. By evening I found my son missing and went to army nearby to ask. I heard that he was sent to Palai. Some people blamed it on LTTE. I know he had no affiliation with any groups. He has been the bread winner for our family. It has been 12 years but still no information about him. I have gone everywhere with his details and live in hope. People even tried to cheat me saying 120k will get my son back. I have even traveled to Colombo, Anuradhapura, Mathakal Joseph camp with new clothes and food for my son hoping that my son will be returned. My search still continues for my son who would be 41 years now.







Polonnaruwa District



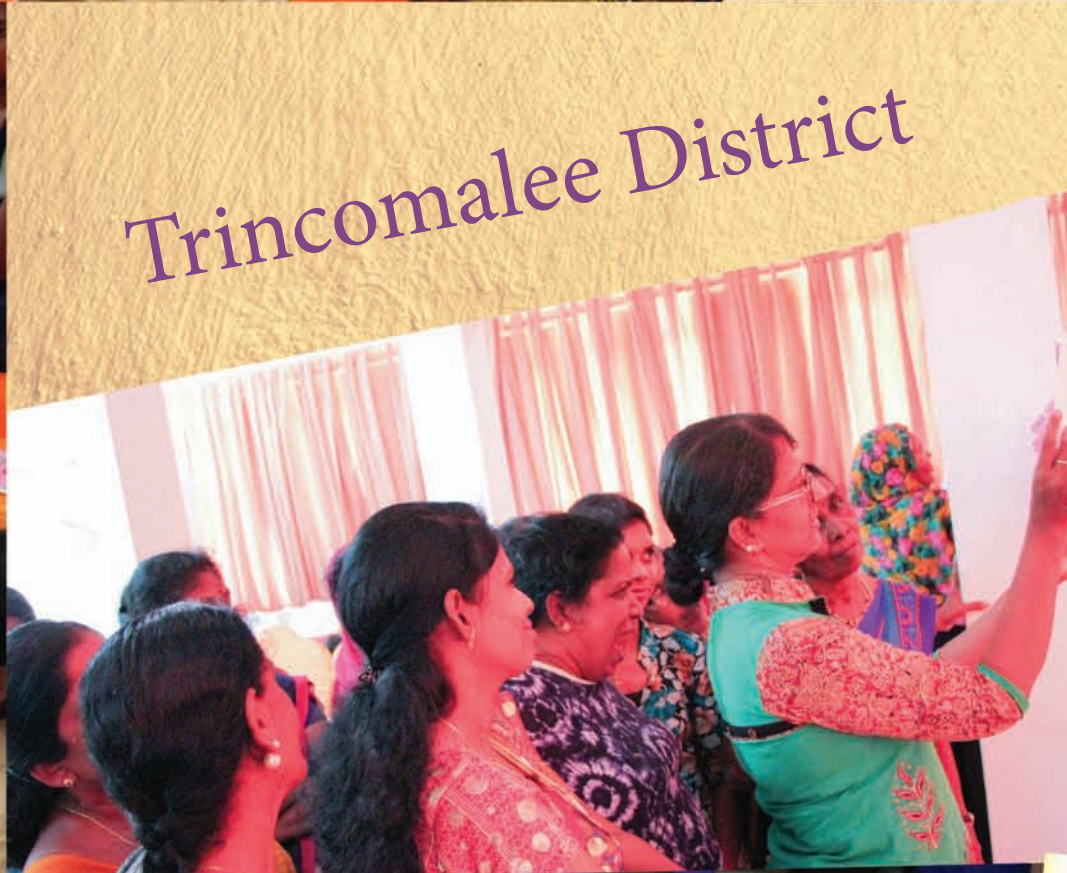




Puttlam District







Trincomalee District



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