Tamilans are not discriminated in Sri Lanka

BY N.A. S. AMARANTHUNI

T he exact nature of the so-called eth­
nic problem, sometimes referred to as the Nor­
sean Problem or the Tamil Problem, has not been clearly defined by those who comment on the subject at even those who think that they are able to explain which impact on the lives of everybody. However, it is widely held that Tamils are discriminated. What is the data that the community ex­
 pressed in the 1950s is by now considered to be the standard of judging the truth of discrimination? Tamilans are not those who propose elaborate solutions on land ownership, security etc. without giving due consideration to the other communities. They do not explain clearly how the Government or the majority community by design, discriminates against the Tamils. They seem to imply that absence of govern­
m ent or the majority community, devolution of political power to the North constitutes a major discriminatory policy aimed against a minority community. Thus, the theories of land devolu­tion of political power is not considered a compulsory or essential minority rights as enunciated in the UN Charter on Minority Rights – International Covenant on Civil and Political Rights (Adopted 26.11.1966). The United Nations would not have debated on a number of such principles if the idea that devolution of political power is neces­
sary for minority self-determination of the entire community. These minority rights created by the absence of protection from discrimination and persecution, pro­
tected by minority community and par­
ticipation in political life. The fact that the UN Charter on Minority Rights in order to avoid the above mentioned minority rights, would mean that the Tamil community would have to adjust in respect to the above minority needs and not merely a Tamil strongly feels that in score there may be a case for devolu­
tion. However, it is clearly shown that Sri Lanka has not failed in this respect and on the contrary has in fact achieved high standards in all these areas compared to other countries which have similar problems.

As regards language the Sri Lankan Constitution guarantees the right to use Tamil as an official language in any part of the country. Speaking people assert for instance could use Tamil in any court of law where the right is not estranged even to the Tamilans in Tamil Nadu in India where the Tamils are not allowed to use Tamil as their official language in the courts in their own state. This proves the fact that there is no distinction between the two States. Tamilans are allowed to use Tamil in any court of law where the right is not estranged even to the Tamilans in Tamil Nadu in India where the Tamils are not allowed to use Tamil as their official language in the courts in their own state. This proves the fact that there is no distinction between the two States. Sri Lanka enjoys the right to use Tamil in the courts in its own country. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism in Sri Lanka is different in nature and differs from the Thai Buddhism. It is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people. The Theravada Buddhism is held in parts of the South with equal pomp and pageantry as in Jaffna and very often with the participation of Sinhala Buddhist politicians and ordinary people.