

[Student name]

The Forest Dwellers

[School name]

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Acknowledgements

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I would also like to thank Mrs. S, our MYP Coordinator for this year. She has guided not just me, but our entire class through the entire process of the Personal Project, and answered all the questions we had.

Mrs. S's enthusiasm and encouragement has made this year's Personal Project an enjoyable experience for all of us.

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I would like to thank my parents for helping and motivating me from the start to the end of the Personal Project. They have been willing to take me everywhere I needed to go; from the recesses of the public library to the depths of Sri Lanka. I'm sure they've learnt as much as I have and I can truly say that my Personal Project wouldn't have become a reality without them.

Finally, I would like to thank everyone else who has made this Personal Project a success:

Thank You

The goal

We were introduced to the Personal Project in May 20XX; an event our entire class had been anxiously awaiting since the beginning of ninth grade. Throughout the year I had a multitude of ideas, but ultimately I decided to investigate the indigenous people of Sri Lanka. I decided to do my personal project on this community because I wanted to do something on Sri Lanka and something with the humanities. My prior knowledge of this community was very limited; I knew they were generically called the 'Veddas', and I had visited an exhibition of Vedda culture a few years back. Coming from an ethnic minority myself, I recognized that this group of people was fast disappearing, along with their longstanding traditions and heritage. The fact that they are tribal peoples further marginalizes this society, as most people perceive them to be primitive and backward.

The goal of my project is to educate and sensitize the public on the delicate situation of the indigenous people of Sri Lanka, through a newspaper article. I decided on a newspaper article as I thought that this would be the ideal medium to deliver my message, since the majority of the civic read newspapers daily; visiting websites and watching YouTube documentaries are reserved for the few with extra time and an internet connection.

The specifications that I devised for my product were the following:

- I wanted my article to have an appropriate structure for a newspaper: cover a general background of the Vedda people, the causes of their problems and its effects, and to propose a solution as to how we can help minimize and completely reverse the consequences;
- I wanted to visit and interview the chieftain, and quote this information in my piece of writing, as well as the journey to get there;
- the article should be between a thousand to one thousand five hundred words.

I wanted to focus on the Area of Interaction, Community and Service, as I wanted to create a social awareness of how we live in relation to tribal peoples. I hoped to do this by attempting to contrast our ways of life, and what we can learn from the lifestyle of this society and that our common attitudes that they are barbaric and uncivilized are anything but true. I wanted to explore how I can contribute to the community by raising understanding and awareness of an indigenous one; by doing this ultimately help in some small way to reverse the plight of the Vedda society.

Selection of sources

The first aspect in the process of creating my article began with research. I started in the first week of our summer holidays by looking through some old books in my house. I found a few books, literally a century old, detailing the history and times of Sri Lanka. One book I found interesting in particular was by Robert Knox, an English sailor who was washed on to Sri Lanka in the mid 17th century. His generic description of the Veddas “the wild men of Ceylon” was quite an archaic perception of indigenous peoples. I needed to find some contemporary works on the Vedda community, because even though the books gave me a background history on the tribe, I required some updated information on their current situation. I decided to turn to the Internet and pay a visit to the public library where there were more resource option to choose from.

I found numerous websites on the internet, one in particular, Survival International,’ a self-proclaimed movement for tribal peoples.

I set off to the public library and found one book there. I decided to find the book in a bookstore because the public library didn’t have a very friendly atmosphere. After searching for a few days and not being able to find it, I came to a compromise. My uncle, who works for the Social Scientist’s Association in Sri Lanka, said that I could read the book in their library and talk to an Anthropologist who specialized in the Wanniyalatto community. This organization had a much more personal atmosphere than the public library it was much easier to work effectively. I had not amassed enough information yet to speak to the Anthropologist, so I decided to research a little more before an interview.

In addition to the book by the Seligman’s, I found another book in the library, even more recent than the prior. The Vanishing Aborigines: Sri Lanka’s Veddas in Transition, by K.N.O. Dharmadasa, was a book filled with information about the trials of these indigenous peoples. The book enumerated both the positive and negative aspects of this process; we are creating a new world culture, where people now are much closer together and more accepting of each other, however by doing so, we are losing countless years of tradition, customs and knowledge, along with cultural diversity as a whole. Towards the end of the book, a question is posed, “If we ourselves are changing fast towards the modern world, where is the harm if we ask tribal people to join us? Historical processes are such that changes will have to come sooner or later.” (Dharmadasa, 165) However, it concludes that change should be brought under the terms of the indigenous people themselves rather than by us forcing it on them, an opinion I echoed.

Once I had finished researching my background information, I needed to extend my knowledge by talking to anthropologists about the current situation in their community. I talked to Professor RP (Refer Appendix 2) who had initiated a project for the Wanniyalatto children by building them a school as they weren’t being enrolled in public schools in the area and therefore was well-qualified to help me with my research.

Application of information

It was very interesting to note the vast change in opinions about tribal peoples in literature through time.

In addition to the loss of their forest, which is the main cause of the society's degradation, urbanization was playing a huge role in the disappearance of the society. By reading Sri Lanka's *Veddas in Transition*, by K.N.O. Dharmadasa I also learnt a new term, assimilation, where a smaller ethnic group gets absorbed into a larger one and thereby loses its own unique culture and traditions; something happening to all minorities across the world, including my own ethnic group, the Burghers.

Reading through the many campaigns that 'Survival International' was involved with, the message was clear. Tribal and indigenous people are just like us, who live differently and sustainably with nature. In fact, there are many things we can learn from these peoples; their close-knit communities, their interrelation with wild-life, traditional medicines and numerous other values. This site made me realize even more how important it is for us to ensure that tribal people in Sri Lanka and around the world are treated fairly and are given an opportunity to share their knowledge with the rest of the world.

The only reason that these groups of people are disappearing is due to the stubbornness of the public who refuse to understand the worth that each of these communities have. I researched the importance of cultural diversity, something very close to the heart of my school and I learnt that "If we allow cultures to die, we directly reduce the sum of our knowledge about the world and the various benefits we can derive from it" (United Nations). What's more, our negative perspectives about tribal people are used to validate out attempts to 'modernize' them. This leads to disastrous consequences: substance addiction, HIV/AIDS, poverty, disease, prostitution and death. It also explains what we as a people, and me personally, can do to help them. Distributing leaflets to spread the word about the importance of tribal people, screen movies to elaborate on their significance to the rest of humanity. Write letters to the people concerned with tribal affairs, such as the Ministry of the Environment in Sri Lanka, and finally write articles in newsletters and newspapers which is the course of action that I'm going to take. I decide to join their organization and become a Survival International campaigner, I had to fill in a form with my information and submit it to them. I didn't think that they would reply, but I was in for a surprise. (Refer Appendix 1)

With reference to the anthropologist, I talked to him about what the government and other organisations were doing to try to aid the plight of this society. His response was bleak, he said that there is little, bordering on no, action taken. I questioned him on what urbanization has done to these peoples, and he answered that the base cause of their troubles is due to the Mahaweli Development Scheme, where their ancestral homeland was demolished to make way for a power plant for the towns all across Sri Lanka. He also told me that the word Vedda, which is what I thought they were called at first, and what many people call them today, is a word with negative connotation meaning backward and primitive, and is something they do not like to be called. He said they preferred the Sanskrit word, Adivasi, meaning ancient people, or their official name, the Wanniyalatto meaning the forest dwellers. What struck me most about this interview was that he said "these people are not against so called urbanization," but the fact that it is forced en them gives

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them very little time to adjust or decide whether they want to change. Before I left I asked him how we as a people and how I for my part can help this tribe, which is one of the three questions from my AOI, community and service. His entire answer was summed up in one phrase, “we must respect the community,” and I feel if I spread this message in my newspaper article I will not only fulfil my goal of educating and sensitizing the public about the plight of the indigenous people, but also contribute to the Colombo Community by attempting to change their perceptions and be more accepting of tribal peoples thereby helping the Wanniyalatto as well.

My final step before writing my article was to go and meet the Wanniyalatto so that I can have a personal outlook on the situation of the community. Through the contacts of Professor P, I was able to get a guide to take me around Dambana, one of the last sanctuaries of these indigenous peoples. On the 25th of July, my dad, uncle and I set off to the area. It took about eight hours to get there, but the scenic landscapes kept the drive interesting. (Refer Appendix 3) The highlight of my entire journey was getting to meet with the Chieftain, WA and I was delighted that he agreed to have an interview with me.

My interview was based on the affect that forced development has on tribal peoples. The chief told me that “as entering the forest is prohibited, we cannot maintain our traditional lifestyles and culture, as they are integrated with the forest itself. We are facing a situation where our society and identity is under threat of disappearing as we are not allowed to live in our home and pursue our way of life the way we want to.” Throughout my interview he said that he is not against change, and that if any member of his tribe wants to live in the City he will let them go. However, the majority of people want to remain true to their roots and maintain their life in the forest, as the problems they face living out of it is endless. Their relationship with the environment is changing; they used to be a tribe that never harmed a pregnant animal or one that was feeding. But as they aren’t allowed to use the forest, they have to do what’s necessary to get game. In fact most of the people have turned vegetarian as they can’t find any animals. Disease and unemployment are just a few of the other factors threatening their existence. On a positive note, he said the government’s responses to their problems are getting better, and they only ask for one thing, to get their forest back.

After collecting enough research, I decided to write my article, something that I thought would be the easiest phase of my Personal Project. By the time I had finished all my research school had begun, and with all the homework, SAISA swimming and projects, time just flew by. Soon, I was about two weeks ahead of my original plan, and time management was something that I really needed to improve on. I began with planning my article using my previous knowledge from newspaper day in Grade 8, and reading a few websites to refresh my prior knowledge. I worked on the article bit by bit and after a few more weeks, I finally had it done.

I then called a friend, IR, who was a former journalist at the Sunday Observer and asked what the procedure was to get it published. She told me that I needed to double the length, and that then all I needed was to send it to her. I was quite exasperated as I felt a sense of accomplishment once I had finished writing my article and then someone told me to double its length! So I wrote and I wrote, and I expanded my article by further describing the journey and the conditions that they live in. I also added information that I obtained when I had my interview with the chieftain, and quoted directly from my meeting, this made the article more reliable as well because I was using a primary

source. When I called her back to say that I had sent it, her mum picked up and said that she had left the country and was not coming back for a month! I either had the option to wait till she came back, or find another publisher.

And find another journalist I did. After another week or so of calling people, I found a contact at the Sunday Times, KH. I sent my article to her, along with a few pictures and asked her what she could do; she told me that it was a bit long and she needed to cut it down! After all my work! I didn't mind too much though because at least it was getting published, and they were sure to keep the more interesting parts of the article in. However, she said that each newspaper also had a style guide, so that it's different from all the other newspapers so that no other paper can copy articles. If I didn't mind the style being changed then it was on the go ahead to be published. This was a big decision for me because style is what makes articles unique, but if I waited till the other journalist came back it would be too late, and I couldn't be sure if they would change the style as well. Anyway, the content would remain the same and that's what really matters, and it would fulfil my goal of educating the public about the delicate situation of the indigenous people of Sri Lanka.

However this too was a dead end. Three weeks before my project was due, she said that she was unable to publish my article before the 10th of December, and if my article wasn't published my goal of educating the public would not be fulfilled. So I had to find yet another journalist, and I was getting the feeling that they weren't a reliable bunch of people.

I found another contact at The Nation, a newspaper not as popular as the Sunday Times or the Sunday Observer, but still one that was read by a large number of people. DB was the editor of the features section and she promised to publish my article on the 7th of December on a full page and on the front section of the features section (Refer Appendix 6). She asked me to send her more pictures so that she could arrange the page more creatively and she also said she didn't need to change the style. I was actually quite glad that the Times couldn't print it because the Nation decided to give my article much more prominence than the Times would have. However the title was changed from 'The Forest Dwellers' to 'A change impossible to bear' but this didn't bother me too much.

Achieving the goal

In the first section of my article I introduced the basic background of the Wanniyalatto community and established the base cause of their troubles; the fact that they weren't allowed to live in their forest. I then went on to describe my journey to Dambana, and what I experienced by visiting the settlement. My next section was focused on the problems faced by the indigenous community, and my final part was how we can help them. I used my article to publicize the questions of the AOI community service; how we live in relation to tribal people and what we can do to help them. (Refer Appendix 5)

I felt extremely relieved and felt a sense of achievement once I had made the final arrangements; after all this creation had taken six months of work I think that my Personal Project was a success! I managed to fulfil my goal of educating and sensitizing the public on the indigenous people of Sri Lanka through a newspaper article as I got to share with the rest of Colombo what I learnt through

my project. In conclusion, I think that my Personal Project was a success and I consider that it deserves a level 4.

Reflection on learning

The main thing that I learnt through this process was the importance of cultural diversity. I also found out the significance of indigenous people not only in Sri Lanka, but throughout the world and how we can make use of the traditional knowledge they possess “over the local environment and the sustainable use of natural resources which are embedded in their spiritual and cultural beliefs” (United Nations).

I think that my personal project clearly reflected the Area of interaction of community and service because I managed to create a social awareness about how we live in relation to tribal peoples and how our perspectives of them being primitive and backward have negative impacts on their community. I also contributed to the society by putting this information out to the public so that they themselves can learn the worth of indigenous communities. I attempted to help the Wanniyalatto community in some small way by trying to change the attitudes of people in the national community by educating them of the difficulties that they are facing, and the fact that modernization is being forced on them, and not something that they are welcoming. I also wrote what we can do to help them, such as learning more about their culture and heritage and thus changing their attitudes. So overall I think that my article was a successful in both reflecting my area of interaction and achieving my goal.

I think that one of the main strengths of my personal project was that I was actually able to go to Dambana and meet the Wanniyalatto chieftain because it gave my project a whole new sense of reality and showed me that tribal peoples are intellectual and concerned people and not just people who dance around fires. It also gave me first hand information and improved my people skills. I was very nervous to talk to the chieftain at first but soon I got over it and the whole process helped build my confidence. I think that strength was that I had a variety of sources to work with, especially in the initial stages of my project, so I got a good background on what was going on.

(Refer Appendix 4) However one of the weaknesses I faced while doing this was the translation; I’m not fluent in my Sinhala and the chieftain only speaks in the Adivasi language. Therefore the translation had to go from me, to my uncle, to the translator and then to the chief and back. This was a long process, but it was interesting to hear their language, and it made me realise that even though this was a tribe living in Sri Lanka, they had their own separate traditions and culture. While I was researching I found out that, “every two weeks another language dies, taking millennia of human knowledge and history with it” (Williams, A.R.). The Adivasi language is spoken by less than two thousand people, and many words used to describe bees and wasps and other aspects of forest life are not found in other Sri Lankan language. Another thing that caught my attention, which was not even part of my interview or something I had researched was how close this community was to wild-life. During my interview a wild deer waltzed into the house and the Chieftain was petting it kindly without any hesitation. This made me realize how far away the urbanized person has strayed from nature, forgetting what beauty takes place in it.

The weaknesses that I had were that I should have tried to find a few sources that justified the government's decision to ban entry to the forest in the context of the disappearance of our indigenous communities so that I could fully understand the reason that their society is disappearing. I think that another thing I could have improved was my time management, because although I finished all my research on time during the summer vacation, once school started I found it hard to balance between all my schoolwork. I should have been more pro-active and gotten my article finished earlier and my essay started sooner because I was way behind of my time plan that I had originally formulated. I also realised that I couldn't always rely on other people to do what I wanted, such as publishing the article. My article was with different sorts of publishers for over a month before it actually got published, and I should have taken more of an initiative myself by getting the article done earlier so that I didn't need to stress so that the article was published on time.

However in the end, I finished my essay and product before the due date and had it proofread by the time I had to hand it in. I managed to get all my work done with time to spare and I'm very pleased with what I achieved through this process and I hope that many more people have kept the message of my article with them and have learnt something out of it.

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Appendices

Appendix 1: A letter from Survival International sending me a campaign pack

Appendix 2: An Interview with Professor RP

Why hasn't Sri Lanka ratified ILO convention 169?

The convention on tribal peoples? I'm not very familiar with it but it is a big problem. Actually we were discussing this, and I think that the representatives to the ILO they are not aware of these things. Now for example a delegation from Sri Lanka has gone to sign the WTO convention (indigenous peoples' Seattle Declaration.) But they didn't know what it is, and it is fact negatively impacting the indigenous communities. There were a lot of protests about WTO policies, and even India protested the day before. So our minister was talking in favour about WTO, and then some people came and others contested him and he said. "I didn't know about these things. "He now thinks it is highly disadvantageous to Sri Lanka and like this ah these people who are going there, are not informed what's happening.

When the ILO was constructing Convention 169, the Sri Lankan government refused to let them go to Geneva in 1985 as they were not real Sri Lankans." What are your views on this?

Really? What a thing to say. It's all about awareness.

Does Sri Lanka have any national scheme to help indigenous people?

Not exactly, no, not to my knowledge.

What actions have local politicians taken to help the Veddas?

Do you know what they have done? All the politicians in the area from 1948, just go to the area and get friendly with them and ask for their votes. The Adivasi have voting powers, therefore they are citizens of Sri Lanka. But the only reason the politicians go there is to get votes. And once they're elected they say things like, "we have to preserve their heritage," and then therefore they don't do anything. If they say that they are the first settlers of this country, and that they are the indigenous people then they have to spend something no? They don't want to spend anything for schemes or anything that would help them.

Are there any other organizations that help the indigenous people?

Not exactly. However there's a famous anthropologist called Stegeborn; Wiveca Stegeborn, who was instrumental in organizing this Waniyala-Aetto-Geneva meetings and such, she has done a lot of work to help them.

What has happened under the Mahaweli Development Scheme?

Now what has happened under Mahaweli Scheme, some groups of Adivasi people were living on the sides which were planned to go underwater and they were evicted and resettled in Henanigala area.

What has happened now that the Veddas aren't allowed on their ancestral lands?

The Veddas were asked to till the land, they're not used to do that no? So then they're living very dire lives now. So these people are not against so called urbanization, they're not against that. The problem is that they're not given facilities. Because of the area politics, the Sinhala people even discriminate them. Now there is a big problem in Hennangala which is the resettled Adivasi area which is close to traditional Sinhala places also. So it caused very big problems with land and all. So the children of this Adivasi people, the school refused to enrol them. There's no school. So then WA mediated and then Ceylinco helped and built another school, only for the Adivasi people.

Do you think that the waniyalaetto children should go to public schools, because education is empowerment, but it might mean that they will lose their language and heritage?

Not exactly. Now if you look at the children that go to school, they can speak both languages. I mean, they can quite understand what we say.

Is there a name for the language?

Yes, I forgot that. But there is a special name for it.

What can the public do to help the veddas?

Well now, the problem is that everyone is land robbing, they want to grab the land, the Adivasi don't till the land, and therefore there are some lands in the Dambana area. So encroachers, the *mudalalis* and the traders and the religious places are using their land for paddy fields and they till the land. So then there is a small conflict. Not small, there is friction. So other people are using their land. Now their sanctuary is limited to only 25 acres. There's no game in that area! So they have to do something else. We have different pictures of them no? So you ask them! There aren't any animals to hunt. Therefore most of them are vegetarians. Otherwise they fry Keels meatballs! Which they buy from the junction. I mean the public must respect the community.

Can you tell me something about WA , the leader?

To my personal experience the chief, he's a real community leader. You don't get that type of community leaders. He stands for his people, and he knows. He knows the history; he knows what, who and all this. And sometimes he knows you, I mean the respect you have for your own religion and he observes these things, and he says ok I'll respect you.

What are their views on "urbanization"?

Well there are two groups; I mean two sets of opinions. Some young people want to get more urbanized, get more facilities, and to live a more modern life. But waniyalaetto is not against it. Now if you take one of the children, the second son, he rides motorbikes, he has a hand phone, but the eldest son, he's getting ready for the chieftainship, so he lives a very traditional life, but he's also married to a Sinhala girl, not a Vedda girl.

Appendix 3: Photographs of my trip to Dambana

Appendix 4: An interview with Chief WA.

What difficulties do you face living away from the forest?

As entering the forest is prohibited, we cannot maintain our traditional lifestyles and culture, as they are integrated with the forest itself. We are facing a situation where our society and identity is under threat of disappearing as we are not allowed to live in our home and pursue our way of life the way we want to.

What has the government done to help you?

The responses from the government are better than they were earlier. They tell us to live whatever the way we want to, and then leave us alone. But we want to live in the forest, which the government isn't allowing us to do. There are no legal provisions set up to follow with what they are saying. We feel the government isn't listening to us.

Do you think urbanization is beneficial to you?

From the perspective of our culture, the impacts of urbanization aren't good. It has negatively affected our traditions and culture.

Are there any health problems in the community due to this?

There is a hospital now to treat any health issues we have. However when I was small, there was no need for a hospital. We got medicine from the forest, through different kinds of plants and herbs. We have now lost our legacy of Adivasi medicine as we cannot procure any kind of plants from the forest. Without the forest, there are no plants; therefore we have no choice but to go to the hospital.

What is happening with the children's education?

There is a school now set up for Adivasi children in the area. However most children drop out of school after two to three years, they go to school on and off. Only a few children continue their schooling.

Has the government helped you gain employment?

At the present moment, the government's response is okay. If I ask the government to help find a person a job, they will do so.

Are there any other organizations that try to help?

Yes, there are a lot of NGO's that work in the area. However, the NGO's help themselves by helping us; they help us very little.

What difficulties did you face when you had to change from your ancestral livelihoods to your new ones? When we were small, we were used to shifting cultivation; slash and burn. Now we have to use settled agriculture. With shifting cultivation the soil was always fresh as we had to move the

crop after each harvest and the soil would then get its nutrition back. However with settled agriculture, the soil gets poor and we are forced to use artificial chemicals and fertilizers to put nutrition back in the ground. We also need to use a tractor to cultivate the fields. What is there to do? There is no other option, the whole country is facing difficulties due to change and we must accept this.

Do you think other communities in Sri Lanka respect your rights and way of life as the indigenous people of Sri Lanka?

As far as the local area is concerned, the relationship between our communities has been very good. But in past times, and still some people on the island have the perception that were not educated and that we're primitive, and therefore we are treated differently because of this. I have put special effort to speak to leaders in Sri Lanka and abroad that the Adivasi community should have equal rights and respect. Now there is much more recognition towards our community than before.

For example, the axe is part of our traditional attire; in the past we weren't allowed to wear it when we went out, but I broke those traditions. Once there was a court case in Ampara, and I was summoned as a witness, but the policeman on guard didn't let me go in because I was carrying my axe. So I told him, you are wearing your uniform and I am wearing mine and I refused to enter without my axe. The judge later heard this and let me come in with my axe. That is how I broke the rules against our traditional attire.

If one of the youth wanted to live in the city would you respect that decision?

I won't prevent anyone from learning about the city, and they can go if they want to, and they are always welcome back. If I prevent people from going to a city, they might think that I'm trying to hide something from them and they will always be restless. However many members of our community always come back after they have experienced the City.

Does the government consult you before making any decisions that will affect your lives?

Again, in the past the government did not consult us on any of the decisions they made, and we were kept in the dark until the very last minute. But after the present president came into power he made positive movements in this direction. On the last day of the International Decade of Indigenous people, the government made a commitment to consult us and help us take a part in decision-making that would affect our lives. Another good development that has happened is that in recent times, a director has been appointed with matters related to the Adivasi community.

appendices

Appendix 1: A letter from Survival International sending me a campaign pack



Survival International
6 Charterhouse Buildings
London EC1M 7ET
United Kingdom
T 020 7687 8700
F 020 7687 8701
info@survival-international.org
www.survival-international.org

**We help tribal peoples
defend their lives, protect
their lands and determine
their own futures.**

July 7, 20XX

Dear Campaigner,

Thank you for volunteering to help Survival in your local area. This pack is designed to help you put your beliefs into action and become a campaigner.

The biggest problem faced by tribal peoples today is the casual racism which denies their status as modern, dynamic societies. Only through a sea change in worldwide attitudes towards tribal peoples will they be allowed the freedom to determine their own futures. You are one of the people who can and will make this change happen. Welcome to the movement for tribal peoples – spread the word any way you can.

This pack contains the following:

- Copy of Walk Your Talk – Survival's 'get active' guide
- 3 Stamp It Out postcards – use of terms like 'stone age' and 'primitive' to describe modern day tribal peoples is both racist and damaging. If you see such terms used, use these postcards to tell editors they are unacceptable.
- 1 Stamp It Out poster – try to find a prominent place to display your poster; at work, school, or in a local shop, library or café, where lots of people will see it. Always be sure to ask permission first!
- 20 Survival bulletins to distribute
- 5 Survival introductory brochures – regular donations are the best way to support Survival, as they allow us to plan our campaigns confident of regular support. If people are interested in our work, ask them to sign up as members of Survival

Please feel free to contact me with any questions or ideas. I will be happy to help.

Good luck and many thanks.

Yours faithfully,

Ruth Townend
Outreach and Fundraising Officer
rt@survival-international.org

'The disease came when the loggers made contact with us, although we didn't know what a cold was then. The disease killed us. Half of us died. My aunt died, my nephew died. Half of my people died.'

Jorge, Marunahu man, Peru
Jorge recounts his moving story in *Uncontacted Tribes*

'Without Survival we'd all be dead.'

David Kopenawa, Yanomami leader and shaman, Brazil

'In dark moments when the uproar squeezes us, you [Survival] spread light in the middle of ignorance and greed.'

Human rights lawyer, Venezuela

'Because of your ceaseless efforts we are still surviving. With your help, we are winning.'

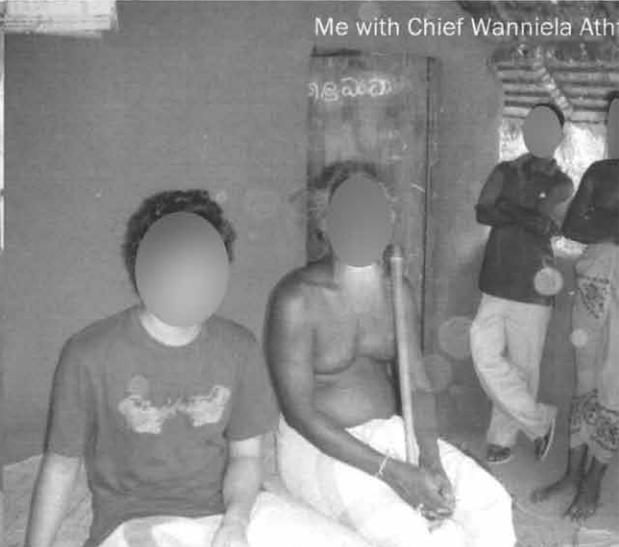
Jumina, CHI, Bangladesh

Founded 1969
Right Livelihood Award 1992
Survival International
Charitable Trust
Registered Charity 207444
Company registered in England
no. 1056317

Appendix 3. Photographs of my trip to Dambana



The Chieftain and his family



Me with Chief Wannielu Athr



Traditional Wanniyalatto art



The Victoria Sanctu



Me in front of the Cultural Center



The Wild D