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AN ANALYTICAL STUDY OF (DIS)INTEGRATING CULTURE AND ETHNICITY IN NAYOMI MUNWEERA'S ISLAND OF THOUSAND MIRRORS

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ABSTRACT

The present study examines the factors contributing to the breakdown of ethnic and cultural identities among two groups, Tamils and Sinhala, in Nayomi Munweera's novel *Island of A Thousand Mirrors* (2013). The work is authored by a Sri Lankan-American diasporic writer who portrays stories from both America and Sri Lanka, both impacted by civil conflict. After gaining independence, Sri Lanka was plunged into a civil conflict rooted in ethnic tensions between the Sinhalese and Tamil Tigers. The research aims to emphasize disillusionment, brutality, conflict, and various other disruptions in the novel that led to the breakdown of ethnicity. The research has utilized a qualitative approach and chosen close textual analysis as the method, which involves analyzing the text and offering justification using secondary resources. The research indicates that Munweera's story portrays disillusionment through explicit depictions of killing, robbery, smuggling, looting, and rapping by both Tamils and Sinhala groups, leading to a breakdown of their ethical standing. The novel is replete with exploitation and pain, rooted in savagery. Sympathy is now absent even in language. After gaining independence from British rule, the Sri Lankan people faced a civil war that led to more disappointment. Disillusionment persists in their life even after the civil war ends, as they fear the possibility of terrorism resurfacing. Additionally, they had challenges when establishing themselves in Sri Lanka following the civil war, a common occurrence post-

conflict. The research findings indicate that the topic of ethnicity is persistent and dynamic rather than static.

INTRODUCTION:

The ongoing ethnic violence and oppression in Sri Lanka result in a high number of casualties and impacts the lives of two dominant ethnic groups of Sri Lanka Tamils and Sinhalas. These two competing ethnic groups living in the South and North of the country have serious enmity with one other. The bellicose climate has significantly impacted the economy and livelihoods of the populace. Sri Lankan writers, both inside and outside the country, have portrayed the suffering and horrors experienced by Sri Lankans due to ethnic conflicts in their fiction. This paper closely examines the novel written by Munaweera which is *The Island of a Thousand Mirrors* (2013). The novel is a fictional evidence of the disturbing events that disrupt the peaceful history of Sri Lanka. The novel depicts Colombo, its capital city, in a bipolar shape, divided by race, religion, and nationality in both structure and psychological aspects. Both groups in Colombo are power-hungry and define social status based on ancestry. Munaweera's debut novel vividly portrays the communal conflict in postcolonial Sri Lanka, depicting the struggle for identity and power between the two ethnic groups. The story examines the reasoning behind ethnic violence and the xenophobia present in Colombo, reflecting the brutal civil conflict in Sri Lanka. This work primarily explores the ethnic dichotomy and apprehension prevalent in Colombo, Sri Lanka. The violent incidents involving ethnic relations and conflict in the story provide valuable insights into our comprehension of Sri Lanka overall and specifically Colombo as a city.

The first chapter of the story subtly alludes to the power dynamics and formation of identity in Sri Lanka following its independence. Munaweera depicts the Sri Lankan flag, symbolizing the independent nation, with understated irony. She describes a stylized lion on the new nation's flag behind the fleeing Englishman, showcasing elaborate muscles and a long sword in its paw. The sign is of ancient origin and represents the Sinhala people's belief in their descent from the union of an exiled Indian princess and a huge jungle cat. A green stripe symbolizes the minority Muslim community. An orange stripe symbolizes the significant Tamil minority. The first chapter foreshadows the discrimination, race riots, and xenophobia that will plague the nation following independence. The xenophobia observed in the independent Island nation is unique and historically distinct from that experienced in other countries. The novelist's prediction that the orange colour in the flag 'will be replaced by a new flag' appears prophetic. A snarling tiger depicted with bared fangs and bristling whiskers. If the idea of militancy is not given firmly enough, dagger clawed paws leap forth while crossed rifles rear over the cat's head" (10). This is emblematic of the intense socio-political strife that characterizes Colombo today. The Sinhalas are symbolized by a lion, while the Tamils are symbolized by a tiger. The narrator succinctly summarizes the ethnic warfare with the phrase "A rifle-toting tiger". A lion holding a sword. This is a conflict that will occur between closely related animals.

Keeping in view the aforementioned crises of ethnicity the current research is undertaken to highlight the issues of ethnicity seem to be (dis)integrated due to bipolar power of the country, held by the two groups; Sinhala and Tamil Tiger that do not accept one other and they harm their ethnicity. Further, the research investigates to show the processes, involving to deconstruct the ethnicity in the context of novel.

Research statement

Sri Lankan society after its independence has been thrown to the trauma of civil war, affected the entire community. The two groups Sinhala and Tamil Tiger trigger the issue of ethnicity that is not the initial outcome of the crises but it is historical impacts of colonialism that affects the Sri Lankan society. Civil war broke out in Sri Lanka between the government, holding by Sinhala, and Tamil Tigers due to ethnical issues, further shattered their ethnicity. The current research is about exploration of Naomi Munaweera's *Island of a Thousand Mirrors*, seems to engage with (dis) integrating of ethnicity of both groups; Sinhala and Tamil Tigers. Ethnical issues are depicted due to reciprocal relationship between text and culture, therefore, the text is considered a cultural product is explored and analyzed with reference to New historicism, intaking intertextual approach to show the relationship of the source text with secondary sources to reach the stand point of the research.

Research Questions:

1. How Naomi Munaweera does represent her *Island of a Thousand Mirrors* as cultural product?
2. To what extend the Naomi Munaweera replicates the historical background of the postcolonial Sri Lanka, impacted by the residuals of colonialism?
3. To what extend Naomi Munaweera's *Island of a Thousand Mirrors* reflects the ethical issues, seem to be fractured or integrated?

Significance of the study:

Literature reports life in given time is now moved from one period to other whereas the text holds a historical position and history in parallel textual position. The process is called both historicity of text and texture of history, presented in New Historicism. Taking the same stance, the current research intakes the ethnic issues in Naomi Munaweera's *Island of a Thousand Mirrors* whereas the ethnic clashes between two Sinhala and Tamil Tigers are reported from New Historical perspective has never been researched. The prescribed lens will help out to reach the historical facts using intertextuality to reach the appropriate position, showing (dis)integrity of ethnicity.

RESEARCH METHODOLOGY

The current research is qualitative and the nature of the research is explorative. The researchers used New historicism as a school of thought that provides appropriate description of historical incidents, resulted the ethnic conflicts in Sri Lanka. *Island of a Thousand Mirrors* is further explored through

intertextual relationship with other texts and historical text to read the conclusion. For this purpose close textual analysis will be taken as a research method.

New Historicism

The New Historicist paradigm is similarly to poststructuralist approach that focuses on the instability of meaning in literary artefacts. According to Hamilton, new historicism is the most recent and vibrant iteration of Historicism (2003, p. 2). The New Historicist approach is about the analyzes and interpretation of discursive phenomena which relies on the theoretical ideas and critical principles put forth by Stephen Greenblatt, Louis Montrose, Catherine Gallagher, and Hayden White. Greenblatt has termed this analysis of historiographical discourse as “Poetics of Culture”, while Brannigan refers to it as “Cultural Poetics”.

New Historicism demonstrates a tendency towards pluralism and opposition to totalizing views when interpreting historical events, since it is sceptical of unified and monolithic portrayals of civilizations or historical periods (Payne, 2005: 3). According to this perspective, monolithic metanarratives are considered to be fantasies, and literary representations only include fragmented and conflicting “histories” (Selden et al, 2007, p. 191). Hayden White has defined the written form of history in his Metahistory thesis. He highlights a weakness in historical discourses: historiography tends to provide conflicting yet equally valid interpretations of the same historical events or processes. Granting equal credibility to all accounts disrupts the notions of authenticity and realism in historical literature. His analysis of historical texts and discussion of the existence of several interpretations of the supposed unity of the content has been recognized as authoritative in the field of historiography. Said has cited White's concept of variant narratives and contradictory representations of the same event as crucial for historical understanding. He emphasized the importance of incorporating Hayden White's ideas from Metahistory into discussions about history (1994: 304).

New Historicism demonstrates a tendency towards pluralism and opposition to totalizing perspectives when examining historical events, since it is skeptical of unified and monolithic portrayals of civilizations or historical periods (Payne, 2005: 3). According to this perspective, monolithic metanarratives are seen to be fantasies, and the literary representations simply consist of disconnected and conflicting “histories”. (Selden et al., 2007: 191). Hayden White has defined the character of history as textual in his Metahistory theory. He highlights a vulnerability in historical discourses: history has been susceptible to generating conflicting yet equally valid interpretations of the same historical events or processes (1973: 442). Granting equal credibility to all accounts disrupts the notions of authenticity and realism in historical literature. His analysis of historical texts and discussion of the existence of several interpretations of the supposed unity of the content has been recognized as authoritative in the field of historiography. Said has referred to White's concept of different narratives and contradicting representations of the same event as a crucial reference point for historical comprehension. Today,

discussions about history must include Hayden White's theses from *Metahistory*, which argue that all historical writing is really a form of writing that uses figurative language and representational tropes (1994: 304).

THEORETICAL FRAMEWORK

The researchers used Anthony Smith's idea of ethnicity for my present research. An ethnic group, or ethnic, is characterized as a named human community with similar ancestry myths, histories, and cultures, linked to a specific location and united by a sense of solidarity. (1986: 32). Myths of descent and shared history appeal to one's social self-definition and solidarity, using language, religion, customs, folklore, food, and music to unite members and highlight their distinctiveness from other ethnic groups. A symbolic geographical center helps ethnic members connect even when dispersed globally, fostering a strong sense of belonging and solidarity that transcends class, factional, and regional differences in times of crisis. (Ibid: 24-30) Identity formation and ethnic groupings are closely linked to the concept of ethnicity, which can be viewed as a tool used by leaders to mobilize people by strategically employing ethnic symbols for social, cultural, and political-economic objectives. If ethnic feelings are politically activated and jeopardize the integrity of current political systems, conflict is probable. Smith (1986) elaborates: the state consists of distinct autonomous and public institutions that are territorially centralized and assert authority over a certain territory, including having a monopoly on force and extraction. The primary roles of a modern state, as he stated, involve defending its territory from external threats, whether physical or cultural, and resolving conflicts within its borders by acting as a mediator to manage disputes among different classes and groups. Some researchers have combined primordialist and instrumentalist aspects to elucidate the emergence of conflict in multi-ethnic civilizations. Anthony Smith argues that a genuine examination of ethnic identity and the formation of ethnic groups should avoid the extreme viewpoints of the primordialist-instrumentalist debate. This debate focuses on the idea of unchanging cultural traits on one side and the deliberate manipulation of ethnic feelings and cultural flexibility on the other. (Ibid, 25-26)

Members of ethnic groups may not experience absolute deprivation but rather relative deprivation, since they compare themselves to groups slightly better wealthy than them. While the group's material and social status may have advanced in absolute terms, what matters most to them is their relative progress compared to other groups (Smith 1981: 28). Anthony Smith (1981) argues that the concept is not very applicable to non-western regions such as the Middle East or Africa. This is because ethnic nationalism evolved in these countries at a time when there was minimal capitalism or industry, despite some western commercial influence. In regions experiencing significant economic development and educational expansion, such as Ibo, Baganda, and Karen, ethnic nationalism emerged as strongly as in less developed areas. (Ibid, 33).

Smith defines a plural society as one where a dominant cultural group prevails over others. If each group operated freely, they would be considered different societies, eliminating sources of conflict. Therefore, in situations of ethnic

plurality, there is a notable inclination towards one group exerting dominance. This inclination to exert control stems from the lack of harmony between the institutions and ideals of the different groups. Cultural plurality is a significant factor in shaping the structure of a plural society, according to Smith's concept, and is equally important as economic influences in Furnivall's analysis.

This theory of cultural pluralism aims to explain the instability in a diverse society but overlooks the shared institutions and beliefs that could reduce conflict instead of exacerbating it. Cultural diversity inherently leads to one cultural group dominating over the others, preventing the possibility of consensus or integration among the different communities. The idea neglects political factors like leadership and focuses solely on group interactions from a cultural perspective. 87 It overlooks the influence of elites, especially those who have common objectives and ambitions. The main drawback of the cultural pluralist theory is its inability to account for the high level of ethnic conflict within communities who have similar cultural and socioeconomic backgrounds.

(Dis)integrating ethnicity in Nayomi Munweera's Island of Thousand Mirrors

The research investigations the issues identified with condition and environmental factors in the colonized land with the issues of character, class, detest, Otherness and underestimation in the novel of Nayomi Munaweera, *Island of Thousand mirror* (2013). The novel has been researched through various understandings which have different parts of ethnicity like the binaries between the Superior and sub-par, the abuse of the colonized land and individuals. The epic delineates the sufferings of the individuals who were oppressed by the Sinhala who hindered the land, its regular assets, the entire condition and its kin leaving them in interminable disarray of character misfortune and diaspora with the doubles of predominant and mediocre.

The focal point of royal forces was especially the land and the entire nation which was loaded with financial advantages. In this way, to wreck the tranquility of land with its full assets either characteristic or HR was the crushing of conditions as well as the way of life. The epic *Island of a Thousand Mirrors* which is composed by Nayomi Munaweera, story of this specific novel is connected on the subject of ethnicity. Munaweera depicted cautiously about the consuming issue of ethnic clash of Sinhala and Tamil. Occasions of the story are near to truth of Sri Lanka.

New historicism features the issues in regards to environmental factors including common habitat, physical settings and everything which is in worry to man. The artistic writings which are nature-situated, certainly portray the noteworthiness of the nation for man in light of the fact that the physical milieu consistently mirrors the internal universe of the characters. In postcolonial writing the indigenous habitat involves unmistakable spot since it portrays the misuse of the non-human by the human.

Through deciphering the novel on various levels it has been discovered that Munaweera's novel *Island of Thousand mirror* (2013) investigates the numerous conspicuous and concealed results of war with a powerful mix of gruffness and enthusiastic multifaceted nature. The Sinhala and Tamil not just destroyed the way of life example of the locals yet in addition demolished the life and made the land desolate and dumbfounded the locals by concealing their actual vicious and unfeeling aims of removing the entire assets to their own territory. The content of the novel delineates the hypothesis of New historicism.

The chose novel of Munaweera's *Island of Thousand mirror* (2013) subsequent to being examined as a New historicism milestone in the point of view of postcolonial issues delineates the destroyed land, ruined culture and characters in the injury of their reality both in their own and outsider land. Munaweera's capability to relate the proclivity between the landscape and coming upon circumstance of the characters recognizes her among Asian writer as a result of featuring the issues of the locals of Sri Lanka in the captivating condition. The place that is known for Asia with its rich seasons impact the environmental factors. The place that is known for Sri Lanka appreciates all the seasons, the downpour, the copying beams of the sun, the melancholy winter, the thunder, which cast their effect on the land that is the reason it was an entranced spot for the British to practice their control and adventure it for their prudent advantages.

The research is an attempt to discover the goals and the exploration inquiries in common similarity. The significant issue which has been examined is to follow connect between New historicism and Post colonialism. Another significant goal of the exploration is to discover how personality, diaspora and minimization have molded the lives of the individuals specifically environment.

The Sinhalese (for the most part Buddhist) establish roughly 74 percent of the populace; the Tamils (for the most part Hindu) are around 18 percent (1981 registration); story of the novel *island of thousand mirrors* (2013), larger part of the characters and the enormous piece of the books depends on Sinha's families. Albeit a short part is on Tamils. Author Munaweera gives the reference about this in her novel section 2.

She says;

“Tamil buggers, continually crying that they are a minority, so little and defenseless, yet look! Simply over our heads, drifting like a colossal foot holding on to stomp on us, south India, loaded with Tamils. For the Sinhala, there is just this little island. In the event that we let them, they will drive us a little bit at a time into the ocean. Swimming for our lives. (Munaweera, 2013, p. 14)

Munaweera likewise talk about, the issue of responsibility for access to land has additionally been a reliable region in which ethnic governmental issues in Sri Lanka have showed, and have continued themselves throughout the years. Ethnicity makes a significant issue for land .and the case of that specific

thought is examined by Munawera in the novel. In the part 2 peruse knows the occasion of a young lady, whose individuals are asserting that she isn't Sinhala she is Tamil.

“She’s Tamil. Stop. They take our property, our employments. In the event that we let them they will take the entire nation.” (Munaweera, 2013: 16)

Munaweera depicted cautiously about the consuming issue of ethnic clash of Sinhala and Tamil. Occasion of the story is extremely near truth of Sri Lanka. We have seen a great deal of model and occasions of ethnic clash, Form the start till the finish of the novel.

Ethnic clash is known as a contention between two gatherings or more on bases of political, social, religion and person. In this novel there are talked about two gathering of contention Tamil and Sinhala on social clash. Per users can undoubtedly observe this contention in the novel. Sinhalese think about Tamils substandard.

“Of the two races on this island, we Sinhala are Aryans and the Tamils are Dravidians. This island is our own, given to us from the Buddha's own hand long, sometime before they came. Furthermore, presently they have come and we are compelled to share this spot. However it has a place with us”. (Munaweera, 2013: 14).

Tamils were furious on the grounds that their requests were over and over denied by the Sinhala people group. Their requests were to think about Tamil as an official language as well. Another explanation of Tamil's hostility was, Sinhala people group were rewarding them seriously and they have no rights in srilanka after imperialism.

“Bleedy Tamils everywhere”. (Munaweera, 2013: 14).

Every one of these reasons were the significant reason for common war among Sinhala’s and Tamils. The war was gazed 1983 and it was end in 2009. On account of ethnic clash in srilanka the doubt between the Sinhala’s and the Tamil prompted boundless clash and before long transformed into a common war. In the novel there is an incredible conversation of war .Many families had to leave the nation as exiles. Numerous individuals lost their occupations. We can see the group of the storyteller of the story is relocated from Colombo to America. Also, the spouse of her auntie was passed on because of this contention. During the common war, nonmilitary personnel are compelled to join Tamil tigers like LTTE. There is a case of this in the novel part II chapter 8.

“The Tigers had gone to our schoolroom. They gave us recordings of what the Sinhala never really individuals. How they murder and slaughter us Tamils without kindness. They talked about the Leader, his deep rooted battle for Eelam, a country where we would be protected from the Sinhala”. (Munaweera, 2013: 84).

Munaweera additionally gives reference about it in her novel, that in the common war average citizens face numerous issues like viciousness and severity.

“In the event that you are a young lady, there is consistently the opportunity that the troopers will ruin you or that *individuals will say that they did. I don't have a clue what "ruined" signifies precisely, however it must be something really horrendous. It happened to my companion Parvathi. She was returning home from school when an officer got her, hauled her into the bean stew fields, and ruined her*”. (Munaweera, 2013: 90).

Munaweera's portrayal of detest likewise shows the explanation of common war between the two gatherings. In the common war, Tamils were progressively forceful and have more abhor against Sinhala's and government. In the section 10, when Sarasvati joined Tamil tiger she murdered one armed force officer with full loathe.

'I drive them away with my weapon. I need him to see me. I ride him, my boots on either side of his face. At the point when his arguing eyes meet mine, I put the mouth of the rifle against his lips, push them aside with the goal that it clicks against his gripped teeth. I hear that snap and I pull the trigger. The rear of his head detonates; blood, bone, dark stuff splatters over my boots, sprinkles along my jeans leg, even onto my hands.' (Munaweera, 2013: 115). Munaweera's unpredictability in story talks her shrouded capability of depicting things in such a manner as though they are occurring before eyes. Like a craftsman, she utilizes the creative mind of the slashes to make the settings brilliant or lackluster, which like ghosts spread the entire situation mixing the scenes and characters together to make it a paragon of postcolonial ecocriticism arranged.

Another significant target of the examination is to discover social item regarding new historicism. New historicism is a strategy dependent on the equal perusing of scholarly and non-abstract writings, for the most part of same time span. Munaweera portrayed the social result of Srilanka in this novel in lovely way and spread all the important parts of culture, its customs and everything.

Culture as a blend of qualities and standards which influence the conduct of people which has the unmistakable highlights of the specific religions and history of that specific culture. Culture is identifying with the thoughts, customs, and social conduct of a general public. Culture can be characterized as all the practices, lifestyles, expressions and convictions.

Sinhalese and Tamil are the most generally communicated in dialects in Sri Lanka, with around 74% of populace can talk in Sinhalese, while beyond what 18% can communicate in Tamil. In colonization British has affected the dialects. English is smoothly spoken by just 10% of the Sri Lankan populace, and is generally utilized for business purposes.

In the novel island of thousand mirror, there is a ton of conversation about these dialects. In the part 1, we are told about the Beatrice who is English educator.

'She is the town teacher. In the little study hall, open to the ocean breezes, she shows the youngsters to peruse, drives them as they serenade uproariously an English zoological display' (Munaweera, 2013, p. 5).

Another case of it in the novel is in part 5

“Visiting in a blend of Tamil, Sinhala, and English that makes them giggle often”. (Munaweera, 2013: 41).

Sri Lanka with a multi-strict and a multi-ethnic populace where Buddhist establish to about 69.1% of the populace, trailed by the Sinhalese. Hinduism is the following most followed religion in Sri Lanka, with around 7.1% of the populace tailing it. Likewise skilled by India, Hinduism also has a long and rich history in the nation. Most Hindus are Tamil and they represent a dominant part in Northern Sri Lanka, just as in the Eastern, Western and Central districts of the nation.

In the Island of the thousand mirrors there is additionally examine about religion conviction. In section 8.

'Amma, Appa, and Luxshmi have gone to see Maariyamma,' (Munaweera, 2013: 99).

Dressing with white or dim garments and seeming serious are typical practices at a burial service. In the novel we are told when spouse of mala passed on, all relatives wears white dresses.

“The next days are obscured in white. The white of banners fluttering across front entryways, the white of grieving saris and of covers folded over the bodies took care of to the memorial service fires. Our uncle's messed up, consumed body is brought to the Mount Lavinia house, encased in a tight-shut final resting place. La and I group together, wearing saris just because. Uncertain how to move in the yards of fabric that inundate us”. (Munaweera, 2013: 65).

Sri Lanka's feast consists of a large portion of rice accompanied by up to twelve unique side dishes of vegetables, egg, meat, or fish cooked with peppers, spices, and often coconut milk. This rice and curry meal is typically consumed in the early afternoon, however it can also be served in the evening. So there is likewise incredible portrayal about dinner in the novel. Each family in the novel is eating same customary food. In first part of the novel Beatrice is making food of seared fish, blend it in with red rice and coconut oil. Indeed, even in America, group of Sri Lankan follow same customary food. Sambol is likewise the piece of their food which is additionally referenced in the novel island of thousand mirrors.

Eating outside of the home has not been exceptionally normal. We have seen this style in the novel. In this novel, all through this novel all families make their food at home. Even when Sinhala family goes to America, They don't leave the house for eating.

Although crime rates are rising, citizens of Sri Lanka are well-informed about both legal and informal regulations, as well as about one other. Throughout the nation's history, there have been sporadic outbursts of violence and uprising. Since the 1980s, there have been significant uprisings, bombings, and rebellions that have challenged the state's authority and resulted in significant bloodshed. Large portions of the island are under the control of the LTTE rebels and have limited official influence. Due to these challenges, the administration has at times declared states of "crisis rule" to expand its secure position.

Circumstance has been portrayed in the novel, one significant character joined LTTE and stayed occupied in defiance exercises. Loathe against Tamil is found in the novel. Because of bomb impact, Lakshmi kicked the bucket and numerous other average citizens were additionally passed on.

In each ethnic gathering, relationships are traditionally arranged by the families of the pair. Self-initiated "love relationships" are becoming increasingly common among couples. In the novel there are a great deal of portrayal about marriage like customary relationships. In the part 4 of the novel, author gives itemized anecdote about Visaka's marriage in customary style.

Another case of their way of life and convention we can see a Sinhala family in America in Part 9 of the novel:

"We are hitched in a lodging in Los Angeles under a poruwa of plastic rather than palm leaf. I wear a white sari with a gold outskirt and hold a bunch of white roses cut to appear as though lotus buds. Young ladies with American pronunciations endeavor to sing the Jaya Mangala Gatha joined by a scratchy, much-utilized tape. The kapuwa hacks a coconut and allows it to fall. At the point when the two parts quit turning and stop straight up, the entire corridor inhales a murmur of help". (Munaweera, 2013, p. 115).

Traditionally, in all ethnic gatherings, relationships are arranged by the families of the pair. Self-initiated "love relationships" are always evolving. Ideally, a couple should reside with their unmarried children in their own family unit, even if it is just a small part of a larger family home. In Sri Lanka, individual family units are distinguished by cooking practices, where a wife prepares meals separately for her husband and children even if they share a kitchen with others in the same household.

In the narrative, three other generations are also experiencing the same trend. Buddhism holds a favoured status in the national constitution and public life in Sri Lanka, despite the practice of Hinduism, Islam, and Christianity by significant portions of the population. Except for Christians, who come from

several ethnic groups, these religious practices align directly with the three main ethnic groups: Sinhala/Buddhist, Tamil/Hindu, and Muslims. To perform move is likewise the way of life of srilankan culture. In the novel Munaweera additionally talked about that workmanship in section 8.

“Before the war came, Amma was an artist. She has moved in all the lobbies and sanctuaries of the island and even over the oceans in India” (Munaweera, 2013: 90).

Yasodhara Rajasingle is the storyteller of the novel. She is the girl of Nishan and Visaka. She has a place with Sinhala family .she spent her adolescence in Colombo at that point went to America with her family. She became English instructor in college. She wedded Siddharth. She had an adoration illicit relationship with Shiva a Tamil kid. What's more, after the separation from her significant other and the demise of her sister she weds Shiva and they have a little girl Samudhra.

Luxshmi is more youthful sister of Yasodhara. She is multi layered more youthful young lady. In America she has relationship with an individual who is more seasoned to her. After her separation she returns Sri Lanka to be an instructor for kids who have been harmed in war, and wedded to Shiva. In bomb impacting in Sri Lanka because of ethnic clash, she passed on. She is extremely vivacious young lady.

Nishan was the dad of both the sisters. Storyteller depicts about his youth occasions. He became engineer. He went to Colombo for the higher investigation. He wedded Visaka. He is increasingly worthy by society and looks Sinhala.

Mala is the sister of Nishan. She is a person of color looks simply like Tamil. Also, she has complex about it. She wedded Aunradha. She makes a Tamil young lady her embraced girl, Poornam. The unexpected passing of her better half cause her to upset. Mala grows up the casualty of bias and harassing as a result of her brown complexion.

Beatrice Muriel originates from an unmistakable southern family. She is town teacher. She is mother of Nishan and Mala. She is spouse of specialist Ayurvedic. She was distraught from her life. She has an extraordinary focus on her youngsters. For this reason they left town and went to Colombo sixty miles away.

Ayurvedic is specialist in the novel and father of Nishan and mala .he is less of renowned bloodline blended Tamil.

Sylvia is living in Colombo. She has a girl vishaka .she generally contemplates the splendid fate of her little girl. After the demise of her significant other she constrained her little girl for marriage. After the demise of her significant other she gives one bit of her home on lease.

Vishaka is the girl of Sylvia and judge. She cherishes a kid who was Tamil and leasing there named was Raven. However, she wedded orchestrate with Nishan. In her youth she was a decent understudy.

Saraswathi is solid character in novel .she has a place with Tamil family. She has seven individuals in her family. she needs to turn into an instructor, yet shockingly ,after a terrible occasion .she joined Tamil tigers .Some officers assaulted her and her family constrained her to disappear from their family she stayed occupied in rebel exercises.

Shiva was the child of Ravan. He turned into a specialist .he has a place with Tamil family. He was feeling alone and upset after the passing of her first spouse Lakshmi. He has a little girl now with Yashodra.

Alice is hireling of Sylvia. She stayed occupied in kitchen to make nourishment for family.

Sri Lanka announces end to war with Tamil Tigers. The Sri Lankan government today officially pronounced a conclusion to the 25-year common war after the military assumed responsibility for the whole island and killed the pioneer of the Tamil Tigers. Sri Lankan government make progress over the defiant gathering of Liberation Tigers of Tamil Ealam.

CONCLUSION

Unmistakably, Novel Island of thousand mirrors is a finished picture of Sri Lankan culture. On the off chance that we need to think about the way of life of Sri Lanka we can peruse this novel. *The epic Island of Thousand mirrors* (2013) is wealthy and it comes with inventive points of view. The scientist has quite recently contacted a couple of viewpoints to examine. Yet at the same time it is have large amounts of different measurements, rewarded by the author. Furthermore, on the off chance that it is investigated in its different viewpoints like Ecofeminism, Hybridity, Ambivalence, Marxist Movement in Sub-landmass, Theme of Love, Culture, custom and Traditions, and History of Sri Lanka, will open skylines of realities identified with the content which will gainful for additional exploration. All these various viewpoints, issues, and topics are better whenever investigated. Such sort of examination will decipher the content based on intriguing realities and will make the perusing of the content additionally edifying and gainful. What's more, the equivalent is being proposed here. A similar subject can likewise be investigated from other or all books of Munaweera to widen the point of view and get decisive outcomes and end from this author. From another point of view Munaweera can be thought about from other South Asian essayists on a similar subject.

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