

State-funded vihara construction on Hindu and archaeological sites in the North-East

State-funded vihara construction on lands claimed as Hindu temple sites, Tamil-village land, or pre-existing Hindu/Buddhist archaeological complexes in the Northern and Eastern Provinces —

Kurunthurmalai/Kurundi, Vedukkunari, Thiriyai, Neeraviyadi, multiple Mullaitivu district sites — documented by PEARL, Oakland Institute and Adayaalam Centre for Policy Research. The 2020 Presidential Task Force for Archaeological Heritage Management in the Eastern Province crystallised the pattern.

This is the religion-state machine in its most spatial and most measurable form. Where Article 9 is constitutional text, the 2008 Circular is administrative regulation and forced cremation was emergency policy, vihara construction on contested sites in Tamil-majority districts is concrete poured on ground. The civic record is held by PEARL, Oakland and Adayaalam — TLTE does not duplicate it. The structural point is that religion is coupled to land in a way that connects this article to the Land & Property Desk and the Demographic-Displacement Function (DDF) math model.

§1 Pattern, not list

PEARL's Erased report (2024), Oakland Institute's Endless War (2024) and Adayaalam's Normalising the Abnormal (2017) together document a structural pattern: where land in the Northern or Eastern Province is claimed for state purposes — military, archaeological, conservation, settlement — vihara construction often accompanies or follows the claim. The 2020 Presidential Task Force for Archaeological Heritage Management in the Eastern Province, chaired by a Buddhist monk and with no Tamil or Muslim representation, formalised this institutional coupling.

Specific sites recorded across the three organisations' work include Kurunthurmalai/Kurundi (Mullaitivu District), Vedukkunari (Vavuniya District), Thiriyai (Trincomalee District), Neeraviyadi (Mullaitivu District), and multiple smaller sites in the Eastern Province. The civic record sits with the named organisations. TLTE never aggregates a count.

§2 Religion coupled to land

The pattern matters structurally because it is the operational bridge between the religion-state architecture (Article 9, Ministry of Buddha Sasana, 2008 Circular) and the land-state architecture (Mahaweli colonisation legacy, military-controlled land, archaeological-conservation classification, Forest Department land). Both architectures move together. The Demographic-Displacement Function $D(r, t)$ at /case/mathematics/ddf documents the administrative-composition change at province / district level. The religion-coupled-to-land pattern is the qualitative reading that DDF cannot capture in a number.

Reading the two together is the operative analytic move. Vihara construction alone is a religious-freedom question. State-funded vihara construction on lands claimed under military, archaeological or settlement authority in Tamil-majority districts where the administrative composition has demonstrably narrowed is a demographic-engineering question.

Sources

- `tlte-cite:pearl-vihara-construction-ne`
- `tlte-cite:pearl-erased-2024`
- `tlte-cite:oakland-institute`

- [tlte-cite:cpa-land-restitution](#)
- [tlte-cite:mahaweli-religious-colonisation](#)
- [tlte-cite:ohchr-shaheed-srilanka-2020](#)
- [tlte-cite:icerd-5d-vii](#)

What this is not

- This article does not name individual monks, settlement-scheme officers, or Tamil families displaced from these lands.
- This article does not aggregate site counts, acreage, or settler population figures in TLTE voice. All civic-record counts attributed to PEARL, Oakland Institute, Adayaalam and CPA.
- This article does not propose demolition of any vihara. The remedy question is multi-religious archaeological-conservation governance with Tamil, Muslim and Hindu representation, referenced to the OHCHR Shaheed 2020 recommendations and the EU GSP+ 2027 compliance pathway.