

THREADS

The Newsletter of the Sociology Alumni Association
University of Colombo

| Issue : II | 2021 - June - July



Editorial Board

Editor-in-Chief

Dr. Indika Bulankulame

Sub Editors

Melina Jaimon

Jennifer Paldano Goonewardane

Prof. Siri Hettige

Prof. Ramani Jayathilake

Dr. Sagara Chandrasekera

Dr. Champa Nelson

Malraji Wanniarachchi

Chandima Jayasena

Lakshman Pathmakumara

Chanuka Thilakarathna

Chathuri Gunathilaka

Namal Weerasena

News P. 01 & 05

Editorial P. 02

Pregnancy & COVID 19 P. 02

Politicized Nature and Ecological Democracy P. 03

Book review - Isabella P. 06

Creative page P. 07

Design and Layout :
WGN Prasad Rathnayaka

Submissions to:
newslettersaauc@gmail.com

Inquiries
Editor in Chief
C/O Department of Sociology
University of Colombo
Reid Avenue
Colombo 03



SAAUC ORGANISED A WEBINAR ON REPRODUCTIVE HEALTH FOR YOUNG ADULTS

Public views and perceptions about Reproductive Health are often misinformed, misguided and is therefore misused. Hence the channel of information trickling down to the generations have produced a rather warped picture on its scientific accuracies. The SAAUC in the hope of correcting this, organised a Webinar on Reproductive Health on the 25th of June by inviting the well known Alumna Dr. Champa Nelson (Fertility Counselor) to speak on this timely subject aim to educate the youth of today.



The Webinar had an overwhelming audience of 250 guests and was a highly successful event. Dr. Nelson spoke on a wide variety of topics such as: Puberty and changes to the body; What is menstruation; Healthy menstruation

and related issues; Reproduction; Infertility; Pregnancy, Birth Control; Abortions; Cancers for women, Sexually Transmitted Diseases and Menopause. The Q & A session was very interactive, the viewers posting useful questions. One such question that was highlighted was the link between weight and menstruation. Dr. Nelson expressed that for a healthy reproductive system weight control is a necessity for woman. She also emphasized on the need for good nutrition, the negating of stress to balance a healthy hormonal system contributing to maintain a healthy reproductive system and overall wellness.

The event was moderated by Alumna

Prof. Subangi Hearth of the Department of Sociology. She gave an overview of the SAAUC and its activities and also emphasized the need for this timely webinar. Prof. Hannifa the Head of the Department of Sociology also encouraged the students' participation for this webinar and commended this activity of the SAAUC. The event was organised by the events committee of the SAAUC who contributed largely to its overall success.

NEWLY APPOINTED HEAD DEPARTMENT OF SOCIOLOGY PLEDGES SUPPORT TO THE SAAUC !

Prof. Farzana Hannifa was appointed as the Head of the Department of Sociology early this year.



Joining the last SAAUC committee meeting as an Ex officio member Prof. Haniffa was

of the view that the SAAUC can greatly contribute to the discipline of sociology, student's welfare and their career development. She pledged her full support to the activities of the SAAUC, in doing so she was hopeful that greater ties would be forged between the Department of Sociology and the SAAUC.



Pregnancy & COVID-19

C COVID-19 caused by Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2) was declared by the WHO as a global pandemic in March 2020 and there are more than 150 million confirmed cases worldwide. Although pregnant women are susceptible to respiratory pathogens and more severe incidents of pneumonia there is a lack of evidence on the impact of COVID-19 in maternal and perinatal health.

Repercussions in pregnancy and perinatal health are unclear due to the availability of data; however, there are many ongoing studies to ascertain the impact of the COVID-19 infection on maternal and perinatal health. The guidelines and treatment protocols keep changing with the latest clinical evidence and new experiences.

Current evidence suggests that pregnant women are no more likely to get COVID-19 than other healthy adults. Roughly two-thirds of pregnant women with COVID-19 have no symptoms at all (also known as being asymptomatic). Most pregnant women who do have symptoms only have mild cold or flu-like symptoms. However, a small number of pregnant women can become unwell with COVID-19. Pregnant women who catch COVID-19 may be at increased risk of becoming severely unwell compared to non-pregnant women, particularly in the third trimester. (UK Obstetric surveillance system)

Studies have shown that transmission of the COVID-19 from a woman to her baby during pregnancy or childbirth (which is known as vertical transmission) seems to be uncommon (Royal College of Obstetricians & Gynecologists – RCOG). At present, it is unclear whether pregnancy will impact, on the proportion of women who experience 'long COVID' or as a post COVID-19 condition (RCOG). In such a context...

A little note to a young lady turning a new page in her life...

You may be the lady looking forward to the birth of your precious baby. The world may look bleak and dark around you. You and I are both stuck inside our homes with the phone and the social media being the only connection to the outside world. Day after day you see numbers, the number of infected people and the number of deaths reported in media. You become so frightened and desperate with no one to turn to except those who are around you who are equally worried and tensed because of your anxiety. Also remember that there are much worse illnesses with very high death rates, but we hardly know about them. The moment has come to think that this is the most wonderful opportunity you have received. Never again will you get such a beautiful time to spend with your loved ones. Enjoy this moment laugh with them, talk with each other over a cup of tea, relax and carry on with the hobbies that you never had time to do. Now is the time to pray with your loving family and wish all mankind a safe and healthy life. Relaxation is a wonderful tool of healing. The baby you are carrying will feel your happiness and the small disorders that you were so worried about will vanish away.

Every dark moment has a ray of hope. This is a pandemic that is causing so much of worry to all mankind in this world. You must be careful and follow the health rules laid down by the government and by your doctor diligently but remember to always look for that ray of hope amidst the darkness and you and your baby will be safe.

THEADS II brings a very timely focus on Environment and Society in recognition of the Environmental day, which fell on the 6th of June 2021. UN-Secretary General António Guterres said that "2021 must be the year to reconcile humanity with nature" (One Plant Summit Jan 2021) and "2021 was the make or break year" in the fight against climate change. This statement at the launch of WMO's report on the State of the Global Climate 2020 highlighted, accelerating climate change and worsening impacts to the environment.

Six months to the year, here in Sri Lanka we have been facing many serious environmental challenges and anxieties; the issues relating to deforestation of the Sinharaja World Heritage Site and other large scale deforestation continues, the threats to the national parks particularly to Wilpatu and other human and wildlife conflicts, more recently the chemical pollution caused by the ship X-Press Pearl, in our waters, have led to many heated debates on the protection of our environment. As sociologists how can we contribute to the knowledge base relating to the impending or even inevitable crisis of serious air pollution, floods, landslides, food shortage and many other crises? In responding to the global crisis the main article in this issue deals with Politicised Nature and Ecological Democracy. The author explores how political ecology is rooted in political economy and cultural studies drawing critical connections between nature and society giving us food for thought!

We have been fortunate to receive for the creative page many poems related to the theme and the two short stories shed light on the need for reflective discourse. We also review a timely book on disability, *Isabella* a translation of a Slovenian children's story by a young academic, an alumni of SAAUC.

Finally this issue also continues the conversation on the COVID 19 pandemic and focuses on the impact of women and pregnancy in this context.

To end this note I warmly welcome Prof. Farzana Haniffa the newly appointed Head of Department to SAAUC.

Stay safe and enjoy the issue.

Dr. Indika Balankulame

Dr. Champa Nelson
MBBS & PgD Reproductive health
PgD Applied Sociology & PgD Counseling and Psychosocial Work



Politicized Nature and Ecological Democracy

Around 8 billion people use this earth as a living space, production depot and as a place for disposing waste. In doing so it is evident that the human race is dependent on the natural sources of the earth. However, nature and natural resources are viciously misused and destroyed all over the world. Only 30% of the global forest cover was available by the end of 2020 because 180 million hectares of forest cover has been in decline over the past three decades. In Sri Lanka there are many leading environmental problems such as deforestation, human - wildlife conflict, water pollution, climate disasters, waste disposal and bio-diversity loss. For example, Sri Lankan forest cover has declined to 28%, about 12000 tons of solid waste is generated per day, more than 400 elephants and 50 people die annually due to the human elephant conflict. Furthermore, frequent floods, landslides and droughts have wreaked havoc to people who live in vulnerable areas prone to natural disasters. High levels of water pollution and a reported 150, 000 kidney patients in the country is another example of water pollution in Sri Lanka, which also highlights a violation of people's environmental rights. All these global and local environmental crises are studied by the sub-disciplines of environmental sociology and political ecology.

Nature and natural resources were first studied as part of rural sociology later, Sociology of Natural Resources was developed based on equity in allocation and use of resources, reduction of social conflict over natural resources in forests, wetlands, wildlife, range management and fisheries. Then, Environmental Sociology became crucial to studying the attitude, behavior,

collective actions of people in terms of environmental problems in addition to the interaction between nature and society. The relationship between nature and culture is also studied under the discipline of anthropology through cultural ecology; this subject studies how culture is used by people to adapt to their environment. Later in the 1990s, political ecology emerged as a leading perspective providing a political economic analysis of environment through Marxian perspectives.

According to the Marxists' perspective, capitalism considers nature as a commodity to be bought and sold in the market. In this context, natural resources are treated as capital and considered to be private property. Marxists further say that capitalism always produces goods from natural resources by destroying the relationship between man and nature. The economic activities of man always results in exploiting natural resources; thus Marxists consider environmental problems to be a byproduct of the dominant mode of production in the world. The prime goal of the capitalist mode of production is profit maximization through promoting new patterns of consumption culture and not an environmentally friendly economic growth. Therefore, Marxists view that environmental crisis's are yet another form of economically created conflicts caused by capitalism (Mahees, 2010).

Political ecology is a new approach rooted in political economy and cultural studies, it attempts to critically understand the relationship between society and the natural world. Political ecology is a relatively new area of critical exploration into a previously unseen environmental

crisis. Bryant (1992) suggested that the emergence of the Third World political ecology as a new research field in the 1980s was a reflection of the pressing need for an analytical approach integrating environmental and political understanding in a context of intensifying environmental problems in the Third World. The role of unequal power relations in constituting a politicized environment is a central theme. Third world political ecology critically looks at the access, ownership and control of natural resources (Bryant and Baily, 1997). Political ecology has become increasingly prominent in academia and beyond. Political ecology seeks to reveal how global accumulation occurs at the expense of natural resources, the environment and health of the producers and the poor in the "Global South".

According to Pickering (et al, 2020), ecological or environmental democracy emerged as a result of modern environmental movements, green political parties and environmental political theory. The ecological democracy of the Global North often focuses on the protection of earth, natural resources, wild animals and climate change issues. For this purpose, democratic institutions and reconciling environmental protection and democratic processes are expected to be reformed. In brief, the ecological democracy originated towards the eco-centric base but it changed into anthrocentric when it came to the Global South. Ecological democracy is largely used to talk about the ecological rights of socially marginalized groups such as low caste groups, women and aborigines who become victims of environmental degradation in the developing countries.



Many of the natural resources all over the world such as water, forests, fisheries, wetlands, oil and other minerals have become sites of conflicts or war. Vandana Shiva (1992) refers to these conflicts over natural resources as environmental war, ecological terrorism or hydro jihad in her book *Water Wars* in 1996. In India the Yamuna, Ganges, Narmada, Mahanadi, Krishna and Kaveri rivers have become the centre of heated court cases among the states that disagree over the ownership in the

distribution of water. The conflict between Karnataka and Tamil Nadu over the distribution of the water of the River Kaveri for instance has led to bloodshed and brought down governments.

The ecological or environmental democracy is closely related with environmental movements of Third world countries. The life supporting ecological system is a highly relevant phenomenon in understanding ecological democracy within the environmental movements in

“
The social and cultural reality based on the knowledge of indigenous people or local farmers, fishermen and women are crucial for the conservation of the natural environment”

Third World countries. Environmental resources such as land, sea, water, and forests make the material basis for the production and reproduction of the economically poor. This situation influences marginalized groups to engage in all sorts of severe action that may save their life supporting ecological system. The ecological democracy of the Global South has led to a new environmentalism known as livelihood environmentalism. Livelihood environmentalism refers to a grass roots environmental practice emerging within vulnerable groups of people for the purpose of protecting their life supporting ecological systems. Most of the environmental movements occur at the grass roots level in the third world, it could be seen as falling within the livelihood environmentalism (Mahees, 2010).

According to Shiva and Dwivedi, the operation of development projects in developing countries create two different groups that contradict each other: one is the group that gets benefit of the project and the other is the group that becomes victimized by the project through the negative effects these projects have on their livelihoods. Thus, environmental struggles in this context are indeed livelihood based economic conflicts

that occur between the groups which are positively and negatively affected by various development activities. The environmental movements in the third world countries are mostly based on energy resource intensive activities as projects such as big dams, commercial forestry, mining, energy intensive agriculture and mechanized fishery projects and activities that threaten and erode the resource base of peasant and other artisan groups.

Sri Lanka as a developing country attempts to achieve its economic growth incurring whatever the ecological cost. There are many development projects such as the port city, high ways, dams, power plants, hotels and other infrastructure under construction. The marine ecosystem, wetlands, rivers, lakes, forests, mountains and farming lands are under threat due to the unsustainable use of these resources for the development activities. These natural resources are closely related with the livelihood of people, social identity of caste groups, cultural values and religious belief. When the life supporting and culturally sensitive ecological systems are disturbed or destroyed by the development projects, the ecological or environmental rights of these people are violated and it becomes an ecological crime.

At present Sri Lanka is experiencing many political ecological issues due to the politicized nature of natural resources. The patron - client political relationship has a severe impact on illegal constructions, land reclamation, capturing lands and discharging waste at environmentally sensitive areas such as rivers, wetlands, forests, the coastal belt and landslide prone areas of Sri Lanka. Party politics always encourage land acquisition, illegal settlements and excess consumption of natural resources. A democracy of this nature is always ecologically costly and can create many socio-ecological problems. Marine pollution due to the Express Pearl ship, deforestation at Sinharaaja and Wilpattu, illegal constructions, frequent floods at urban areas, waste transportation are

good examples of the violation of the ecological rights of people. Thus, ecological democracy is vital to assure that Sri Lanka achieves a sustainable development and guarantee the ecological rights of its citizens. The social and cultural reality based on the knowledge of indigenous people or local farmers, fishermen and women are crucial for the conservation of the natural environment. The key message of this short essay is that sociology or environmental sociology can play a crucial role in understanding the politicized nature and ecological rights of people in a Sri Lankan context.

Dr. M.T.M Mahees
Department of Sociology
University of Colombo

Bibliography

- Bryant, R. L. (1992) Political ecology: an emerging research agenda in Third-World studies,
- Bryant, R. L. and Bailey, S. (1997). Third World Political Ecology. London: Routledge.
- Dwivedi, R. (2001). Environmental Movements in the Global South, International Sociology, 16(1): 11-3
- Global Environment Outlook (2019). UN Environment Document <http://wedocs.unep.org/bitstream>
- Mahees, M. T.M, (2010). Environmental Movements in Sri Lanka, Germany: VDM Publisher
- Mahees, MTM. (2020). Green Social Works: The Role Social Worker in Ecological Justice and Collective Environmental Actions. E-Journal of Social Work 2020 - 4 (1): 15-23
- Mahees, MTM. (2020). Environmental Politics (book in Sinhala)- Paarisharika dhesapaalanaya. Battamulla. Sameera publication.
- Pickering, J. K. Bäckstrand & D. Schlosberg (2020). Between environmental and ecological democracy: theory and practice at the democracy environment nexus. Journal of Environmental Policy & Planning. VOL. 22, NO. 1, 1-15 <https://doi.org/10.1080/1523908X.2020.1703276>
- Shiva, V. (1991). Ecology and the Politics of Survival. New Delhi: Sage publication.
- Shiva, V. (2002). Water Wars. London: Pluto press.

2021 ENVIRONMENTAL LEADERSHIP CAMP

With the participation of over 100 second year undergraduates from the Faculty of Arts, University of Colombo and the Department of Sociology and the Faculty of Humanities and Social Sciences University of Ruhuna in collaboration with the AHEAD Development Project of the Faculty of Arts, University of Colombo held the 2021 Environmental Leadership camp virtually via Zoom from 31st May 2021 – 4th June 2021. The event was presided by the Dean of the Faculty, Senior Professor Lasantha Manawadu. A number of resource persons contributed to this endeavour to enhance students' awareness on a plethora of environment related issues. This is the first step, of a long term initiative to charter a student based Environmental Society at the Faculty. Further, a more hands-on experiences including out-bound training and field excursions are scheduled to be held when the situation of the country improves from the pandemic.

*A special thank
you to...*

Ms. Luxshe Hariharan

Ms. Unnathi Samaraweera

Mr. Bensley Henry Mitchel

Miss. Nipulmi N. Jayathilaka

&

Mr. Sanjay Prakash

for supporting us.

මහාචාර්ය සුභාංගි හේරත් විසින් පරිවර්තන “ඉසබෙලා” කෘතිය පිළිබඳ කෙටි විවරණයක්



ලමා ලෝකය වඩාත් සුන්දර හා මිහිරි මතකයන්ගේ එකතුවක් ලෙස නිර්වචනය වී තිබේ. ලමා ලෝකය ඇතුළු එහි විවිධ කතිකාවන් ගවේෂණය කිරීමේනිලා විශ්ව ලමා සාහිත්‍ය විසින් සපයා ඇති සාහිත්‍යාලෝකය අද්විතීය වේ. මෙම සටහන, මිත්‍යාත්මක චිරකතාවන්හි ගොදුරක්ව ඇති ලාංකේය පරිවර්තන ලමා සාහිත්‍ය තුළ “ඉසබෙලා” ස්ථානගත වන්නේ කෙසේද යන්න පිළිබඳව වන කෙටි විවරණයකි.

ස්ලෝවේනියානු ලේඛිකා බෙයාටා ඇකර්මන් විසින් විරචිත “ඉසබෙලා” කෘතිය විශ්ව ලමා සාහිත්‍යයේ හමුවන අනගිතම නිර්මාණයකි. 2010 වර්ෂයේ ඔස්ට්‍රියාවේ පැවැත්වුණු 08 වන ජාත්‍යන්තර ලමා හා යෞවන සාහිත්‍ය පිළිබඳ තරගයේදී ජූරි සභාව මගින් පිරිනැමූ හොඳම ලමා හා යෞවන සම්මානය මෙම කෘතිය විසින් දිනාගැනීමෙන්ම එහි ඇති විශ්වීය අගය පසක් වේ. මෙම ස්ලෝවේනියානු ලමා කතාව එහි නාමයෙන්ම සිංහලයට පරිවර්තනය කරන ලද්දේ මහාචාර්ය සුභාංගි හේරත් විසිනි.

මෙම කෘතියෙහි මූලික වස්තුවිෂය වී ඇත්තේ යම් කථන ආබාධයක් සහිත දැරිවියකි. ඇ නමින් ඉසබෙලා වන අතර වචන උච්චාරණයේදී ගොත ගැසීම ඇගේ ආබාධිත තත්ත්වය වී තිබේ. ඉසබෙලාගේ කථන ආබාධය හෙවත් ගොතගැසීම සම්මත යැයි නිශ්චිත පොදු සමාජය මගින් සංජානනය කරගන්නා ආකාරය සහ ඊට දක්වන ප්‍රතිචාර සියුම්ව පාඨකාවතීර්ණ කර ඇත. ආබාධිතභාවය යනු අස්වාභාවික දෙයක් නොවන වෙනස් තත්ත්වයක් බව පොදු සමාජය වෙත අවධාරණය කිරීම මෙහි සමාජ ධාරණාවයි. කෘතිය තුළ ඉසබෙලා පළමුව රූපණය කර ඇත්තේ ඇය වඩාත් නිහඬතාවය ප්‍රියකරන දැරිවියක ලෙසය. එමගින් ලමා සිතේ කුතුහලයක් ඇතිකරමින් ඇගේ නිහඬතාවට හේතු ගවේෂණය කිරීමට පොළඹවාලීම ලේඛිකාවගේ අභිප්‍රායක් වන්නට ඇත.



“ඉසබෙලා එයා හරිම නිශ්ශබ්දයි හැබැයිඉසබෙලා කුමාරිකාව ගොත ගහනවා. හැමදෙනාම ඉසබෙලා කුමාරිකාවට අවවාද කළා ගොත ගහන්නේ නැතුව කතා කරන්න කියලා. වචන හරියට ශබ්ද කරන්න බැරිවෙනකොට එයාගේ වැරදි කිව්වා. ඒ නිසා දවසින් දවස ඉසබෙලා නිශ්ශබ්ද වෙන්න පටන් ගත්තා.”

භාෂාත්මක සන්නිවේදනය යනු හුදු අදහස් ප්‍රකාශනයම නොවේ. භාෂාත්මක සන්නිවේදනයේදී සම්මතයක් හෝ සාමාන්‍යකරණය වූ රටාවක් ඇතැයි සිතීමට හුරු කිරීම එක්තරා බල ප්‍රකාශනයකි. කුඩාකල දීම සමාජානුයෝජන ක්‍රියාවලිය හරහා එය අප තුළ නිර්මාණය කෙරේ. ඉසබෙලාගේ ගොත ගැසීම තවත් එක් වෙනසක් ලෙස අත්දකිනු විනා එය ප්‍රශ්න කිරීමට හා බැහැර කිරීමට ඇගේ සහෝදර සහෝදරියන් උත්සුක වී ඇත්තේ එහෙයිනි.

එමෙන්ම ඉසබෙලා දෛනික සමාජ ලෝකයෙන්ද බහිෂ්කරණය වන ආකාරය දක්වා ඇත්තේ පාඨක සිතෙහි යම් ආකාරයක ඇ පිළිබඳ කරුණ රසයක් ඇතිකරමිනි. ලමයකු වශයෙන් ඇ ලබාගත යුතු කෙළිලොල් බාවය ඇයට අහිමි කර ඇත.

“ඔයා අපිවගේ කතා කරන්න ඉගෙනගන්නකං ඔයාට බැහැ අපි එක්ක සෙල්ලම් කරන්න” ලුසියා කිව්වා ‘ඉතිං යන්න එහාට’ අන්තිම වචනේ එව්ලිනාගේ..”

මෙහිදී සෙසු ළමුන් මෙන් සෙල්ලම් කිරීම සඳහා ඇයට සනාථ කළ යුතු එකම සුදුසුකම වී ඇත්තේ අධෛර්‍යව කතා කිරීමයි. එසේ නොවන තැන ඇයව හුදෙකලා කෙරේ. ඉසබෙලා හට සවන්දීමට අනතුරුව ඉදිරිපත් වන්නේ පුංචි කුරුල්ලෙකි. පුංචි කුරුල්ලා කතාවේ එන සංකේතයක් බදුය. මිනිස් මනසට නොවැටහෙන එහෙත් වටහාගත යුතු ගැඹුරු දහමක් උග අවධාරණය කරන්නේ ඉසබෙලාගේ සිතෙහි ඒතාක් නොවූ විරියක් ද වඩවමිනි.

“ඒ වගේ හපනෙකුට සවන්දීමෙන් ඉසබෙලා ධෛර්යයවත් වුණා. ඇය තවදුරටත් ඇගේ ගොතගැසීම ගැන ලැජ්ජා වුණේ නැහැ...”

ඉසබෙලා වැනි දරුවන් විවිධ වෙනස්කම්වලට බදුන් කරමින් සම්මත සාමාන්‍ය තුළ සිරකර තැබීම වෙනුවට, ඔවුන්ව තේරුම්ගනිමින් ඔවුන් සතුව පවත්නා සුවිශේෂීභාවය සාමාන්‍ය හැඩකරන විවිධත්වයේම ප්‍රකාශනයක් ලෙස සංජානනය කිරීමේ වැදගත් මෙමගින් සමාජයට අවධාරණය කර ඇත.

කතාවේ කුඩාප්‍රාප්තික අවස්ථාව වන්නේ ඉසබෙලා තම සහෝදර-සහෝදරියන්ටත් දිනක් තුළ ගොත ගසමින් කතා කිරීමට පියරජු ලවා නියම කිරීමයි. එය ගොත ගැසීම ඇතුළුව පොදුවේ ආබාධිතභාවය පිළිබඳ ස්වයං විමසා බැලීමකට කරන ලද ආරාධනයක් බදු වේ. ඉසබෙලාගේ සිතුවිලි තේරුම් ගැනීමට අප තවත් ඉසබෙලා කෙනෙකු වීම අත්‍යවශ්‍ය නොවූවද

අප සහ අනෙකා ලෙස ප්‍රභේදගතව සිතීමේ දෝෂය මෙමගින් අරුත්ගන්වා තිබෙන අයුරු කදිමය.

“මට ඇ ඇ ඇති වෙන්න සෙ සෙ සෙල්ලං බඩු ති තියනවා. ඒ වුණාට ක...වරුන් මා එක්ක සෙ සෙ සෙ සෙල්ලං ක ...රන්නේ නැහැ. මට පෙ පෙ පෙන්නන්න ඕනෑ වුණේ ඕ ඕ ඕගොල්ලෝ මට ඇහුම්කං නො නො නොදෙන කොට සෙ සෙල්ලං නොකරන කොට මට කොච්චර දුක හිතෙනවද කියලා’ ඉසබෙලා ඒ වචන කිව්වම හැම දෙනාම නිශ්ශබ්ද වුණා”

අවසන සියලුම සහෝදර-සහෝදරියන් ඇය වැළඳගන්නේ දැඩි සෙනෙහසින් වන අතර ඉසබෙලා විසින් අවධාරිත නීති හතකින් කෘතිය නිමාවට පත්කර තිබේ. මෙහිදී ලමයා ඇතුළු වැඩිහිටි ලෝකය හමුවේ රූපණය කර ඇති “ඉසබෙලා”, ඇ හා සමාන සෙසු ආබාධිත තත්ත්වයන්හි පසුවන ළමුන් පිළිබඳ සංකේතීය ප්‍රකාශනයකි. එබැවින් අප කළ යුත්තේ ආබාධිතභාවය ඇතුළු සියලුම සුවිශේෂී තත්ත්ව සහ අනන්‍යතා අධිපති සාමාන්‍ය තුළ බලහත්කාරීව අනුගත කිරීම හෝ ඉන් බැහැර කිරීම නොව විවිධත්වය නොහොත් සුවිශේෂත්වය සාමාන්‍යයේම පැතිකඩක් ලෙස අවබෝධ කරගැනීමයි. එම අර්ථයෙන්, “ඉසබෙලා” පරිවර්තන ලමා සාහිත්‍ය කෘතියක් ලෙස ස්ථානගතව ඇත්තේ උක්ත සොදුරු පණිවිඩය ලමා හා වැඩිහිටි මනස එකවර ස්පර්ශ කරමින් අපුරු ලෙස ඉදිරිපත් කර ඇති නිසා වේ.

එම ඒ දිගාන් මදුශංඛ සහකාර කථිකාචාර්ය සමාජ විද්‍යා අධ්‍යයනාංශය කොළඹ විශ්වවිද්‍යාලය

අහසේ එකදු වළාකුලක් හෝ දැකගත නොහැකි ය. එන්න එන්න ම හිරුගේ රශ්මිය ද වණ්ඩ වී ය. දූවිලි සුවඳ මුසු වූ මඳනළ ගතේ දැවටුණ ද දාහය නිවන්නට ඒ සුළඟ කිසිසේත් ම ප්‍රමාණවත් නොවී ය. මාස ගණනක් ම පැවති නියඟය අවසන් කර මහ වැස්සක පෙර නිමිති පහළ වන තුරු ගම්වැසියන්ද සිටියේ නොඉවසිල්ලෙනි. වැව් ජලය අඩු වී යාමත් සමඟ ගොවිතැන් කිරීම ඉතා අසීරු වී ය. වගාබිම්වල කිරිවැදෙන්නට ලංව තිබූ ගොයම් ගස් අව රශ්මිය ඉවසා ගත නොහැකිව යළිත් පොළවට කඩා වැටී ඇත. ගොවියන් කුඹුරු දෙස බලා සිටියේ දැඩි ශෝකයෙන් සහ අසරණ බවකිනි.

“හාමිනේ, අර මිනිස්සු දෙන්නා අදත් වැවේ වතුර පොදු බෙදාගන්න බැරුව රණ්ඩුවක පැටලෙන්නයි හදන්නේ. උදැල්ල දික්කරන හැටියට නම් එක්කෙනෙක්ගේ ඔලුව පළාගෙනයි අද නම් නවතින්නේ. වැවේ තියෙන අත්ති ම වතුර ටික, එළවළු කොරටුවට බෙදාගන්න බැරිකම නොවැ.”

“උදලු පහරින් නෙවෙයි මනුස්සයෝ., අපි කාටත් මැරෙන්නයි වෙන්නෙ මේ විදිහට දිගට ම වැස්ස නැති වුණොත්. වැවේ වතුරත් හිඳෙනවා. ගහකොළ වේලිලා. කන්න කෑම විතරක් නෙවෙයි බොන්න වතුරත් නෑ කියලා ඊයේ මේ කුඹුක්ගහ යට මිනිස්සු කතා වෙනවා මට ඇහුණා.” කටුසු හාමිනේ කිව්ව ඒ කතාව අනුමත කරන්නට මෙන් කටුසුහාමි හිස ඉහලටත් පහළටත් දෙවරක් ම වනන්නට වී ය.

දැඩි නියඟය මිනිස්සුන්ට මෙන් ම සනාඨිපාවාට ද පීඩා කරන ආකාරය තව දුරටත් ඉවසා සිටිය නොහැකි ව වැව් බැම්ම අසල වූ කුඹුක්ගස් හෙවන යට රැස් වූ පිරිස මේ සඳහා කළ යුත්තේ කුමක් දැයි සාකච්ඡා කරන්නට වී ය. ‘වැස්ස ලැබෙන්න නම් අපි මෙහෙ ම නිකං ඉදලා හරියන්නෙ නෑ. මොකක් ම හරි කරන්න ඕනෑ.’ වැව් ඉස්මත්තේ ගස් හොරරහසේ ම කපා දමන්නට කොටමුදලාලිට සහයදුන් සියාතුගේ අදහස එය වී ය. ‘මේකට දැන් කරන්නට ඇත්තේ එක දෙයයි බොලව්. වැස්ස වළාහක

දෙවියන්ට මුරුතැන් පූජාවක් තියලා කන්නලව් කරන එකයි තියෙන්නෙ.’ තලත්තැණි වයසේ පසු වූ කිරිහාමි නයිදේගේ අදහස සියලුදෙනා ම එක සේ පිළිගත්තේ එසේ ය.

“හාමිනේ වැස්ස වළාහක දෙවියන්ට කරන පූජාව දැන් අවුරුදු ගානකින් කලේ නෑ නොවැ. මිනිස්සු වස විසට හුරු වෙලා කෘෂි රසායනික පාවිච්චි කරලා වගා කරනවා. පරිසරයට ආදරයක් නෑ.

හොදට හැදුණු මහ රූස්ස ගස් කපා දාන්නෙ කිසි ම හිතක් පපුවක් නැතුව. ඉතිං මෙහෙ ම කරන මිනිස්සු දිනා දෙවියෝ බලයි ද හාමිනේ?” කුඹුක්ගස් සෙවනේ අත්තක් මත හිදිමින් මේ සියල්ල බලා සිටි කටුසුරාලගේ අදහස වූයේ එයයි.

“මිනිස්සු සොබාදහමට එරෙහි වෙනකොට සොබාදහමත් මිනිස්සුන්ට එරෙහි වෙනවා කියන්නේ මේකට තමයි. අපි දැන් මාස ගානක් ම මේ වැව ළඟ වේලිලා ගිය ගහ උඩට වෙලා පාණ්ඩු පාටට හැරිලා ඉන්නෙ දැන් කොයිතරම් කාලෙක ඉදල ද? ආසාවට ඇග කොළ පාටට හරවා ගන්න විදිහක් නෑ. හැමදේ ම වේලිලා ගිහින් අපි අපේ ශරීරයේ පාටත් වේලිලා ගිය ගහකොළවල පාටට පඩුපැහැ කරගෙන ඉන්නවා” කටුසුහාමි සිතේ වූ වේදනාව පිට කලේ දිග සුසුමක් ද සමගිනි. එහි වේගයට රක්ත වර්ණ කුඹුක් පත්‍රයක් පාවී ගොස් වියලුනු තණපත් අතර පතිත වී ය.

ලඳු කැළෑ බිම් එළිපෙහෙලි කරමින්, ගස් කපා කොන්ක්‍රීට් වනාන්තර බිහි කිරීමේ අනිටු විපාකවල ප්‍රතිඵලය ගම්වාසීන්ට දැඩි ව දැනෙනා මෙවැනි මෙහොතක දෙවියන් උදෙසා පූජාවක් තැබිය යුතුබව මිනිසුන්ගේ අවසන් උත්සහය වී ය. කෙම්මුර දිනයේ කටීකා කරගත් පරිදි කපුරාළ ප්‍රමුඛ ගම්වැසියන් සියල්ලන් ම වැව්තාවුල්ලේ කුඹුක් ගස් සෙවනට රැස් වී ය.

“මුලින් ම මේ කුඹුක් ගහේ එල්ලපු අගස්මිටිය පිරිසිදු කරලා පොතු ඇරලා මුරුතැන් මුට්ටිය හදන්නට ඕනෑ.” රැස් වූ පිරිස අමතා කපුමහතා පැවසුවේ ය. කොහේ දෝ සිට පියඹා ආ කැරලෙක් නාදකරමින් කුඹුක් ගසට ඉහළින් පියඹා ගියේ පරිසරයේ නිහැඬියා ව බිදිමිනි. එය කපුමහතාගේ හිතට නම් එක් කලේ විශාල බියකි. ශෝකයකි. මිනිසුන් කිහිපදෙනෙක් එකිනෙකාගේ කනට කොදුරමින් නැඟූ ශබ්දය එකවර නැවතුනේ පුංචිරාළගේ හඬිනි. ‘අගස් මිටිය නෑ... එතැන සිට පැතිර ගියේ දැඩි නිහැඬියාවකි.

‘අලි ඉන්න කැලේ වැඩකට නැති ඒ රූස්ස ගස් ටික කපලා කැලේ එලි කොරලා කර්මාන්ත සාලාවක් දාන්න අවසර ගන්නෙ මං. කොයි තරම් අමාරුවකින් ද? මං එහෙමයි ගමේ මිනිස්සු ගැන හිතලා වැඩ කරන්නේ. ඒත් මේ ගමේ උන් තනිකර ම හොරු. දෙවියන්ට වෙන් කොරාපු අග්‍ර අස්වැන්න

මිටියත් හොරකම් කොරල නොවැ. තවත් ඉදලා වැඩක් නැහැ. මම යනවා. හොරා හොයාගෙන ඕන හැටියක් කර ගන්නව හොදයි.’ කපුමහතා පසු පස සියලුදෙනා වැද වැටෙමින් කන්නලව් කරමින් ගිය ද පලක් නො වූ අතර ගම්මුන්

අගස් මිටිය හොරු අරණි

නියඟය අවසන් කර ගැනීම වෙනුවෙන් පැවැත් වීමට සිතූ අගස් පූජාව' එසේ අවසන් වී ය.

වී කිරිල්ලිය - මේ ... මේ ඔහේට අහුණ ද අගස් මිටියෙන් වී ගෙනාවෙ නෑ නේ ද?

වී කුරුල්ලා - අගස්මිටියට මං හොටවත් තිව්වෙ නෑ ඕන්.
වී කිරිල්ලිය - ඒ කියන්නෙ දේව දානය දෙන්න බැරි වෙයි ද? වැස්ස වළාහක දෙවියන් අමනාප වෙලා ද එතකොට මේ නියඟය. තව කොච්චර කල් තියේවි ද...න්ම...පරිසරයේ උෂ්ණත්වය එන්න එන්න ම වැඩි වෙලා.

වැවේ අවසන් වතුර ස්වල්පය සිදි ගිය ද නියඟය අවසන් වන පාටක් නම් නොවී ය. මිනිසුන්ට මෙන් ම සතුන්ට ද ආහාර පමණක් නො ව බීමට පවා දිය පොදක් නො වී ය. කටුස්සා සිය මතකය දිගේ ඇතට ගමන් කරන්නට වී ය. දින කිහිපයක් ඇද හැලුණු මහ වර්ෂාව නිසා වැව් දිය පිරි ඉතිරි තිබුණි. නෙලුම් සුවඳින් හා සිසිල් බවින් යුතු වාතය විදින අතර තමා ද කොළපාටින් ශරීර වර්ණය සකසා ගත්තේ නැවුම් උදෑසන පරිසරයට අනුවර්තය වෙමිනි. පරිසරයට අනුව අනුවර්තනය වෙන්න බැරි වුණොත් අපි වඳ වෙලා යන්න පුලුවන්... ඒ නිසා කොළපාට කඩායක් අදිමු... කටුස්සා අතීත කාමයේ ගිලෙන්නට වී ය.

මොහොතකින් දැහැන් බිඳුනේ වියළි ගිය වැවේ මඩ අතර සිරවී සිටි ආදෙක්ගේ විලාපයෙනි. නිමේෂයකින් මාලුවා කොකාගේ තියුණු හොට අතර සිර වී අවසන් හුස්ම පොද හෙළී ය. කටුස්සා ඇතින් පෙනෙන මිරිගුව දෙස බලා දිග සුසුමක් හෙළී ය. 'තව ටික දවසකින් ම අපිටත් ඔය ඉරණම ම තමයි, නිරතුරුව ම ඇසුණු සිය බිරිදගේ හඬ යළි යළිත් දෝංකාර දෙයි. කටුස්සාට තම බිරිද සිහි වෙයි. හිටිහැටියේ ම ඇය අතුරුදහන් ව ඇත. කරන්නට කිසිවක් නොවූ කළ සිදිගිය වැව් පතුලේ වියළි මඩ අතර ඇස් රඳවා බලා සිටින්නට වී ය. අතීතයේ මේ වැව නිල්පාට ජලකඳකින් වැසී ගොස් තිබුණි. මිනිසුන්ට මෙන් ම සතාසිපාවාට ද කෙළි මඬලක් ම වී ය. වැවේ පෝෂක පෙදෙසේ වනස්පතී වෘක්ෂ-යන්ගෙන් බහුල වීම නිසා ගමට ම සිසිල් සුවදායක දේශගුණයක් පැවතුණි. වැවෙන් ලබාගත් ජලයෙන් කෙත්-වතු සාර වී ය. කළට වර්ෂාව ද ලැබුණි. නමුත් ඒ සියල්ල ම දැන් වෙනස් වී ඇත. මිනිසුන්ගේ ම නොසැලකිල්ල නිසා දැන් සියල්ලෝ ම ඊට වන්දි ගෙවමින් සිටියි. මෙසේ කල්ප-නාවට වැටී සිටින විට, දින ගණනකට පෙර අගස්මිටියෙන් වී රැගෙන කැඳ ස්වල්පයක් හෝ දරුවන්ට පොවන අදහසින් අසිරුවෙන් ඇවිද ගිය මැණිකා සිහි වූයේ නිතැතිනි. මිය ගිය සෑමියා සිහි කරමින් කුස ගින්නේ සිටින දරුවන් සිව්දෙනා වෙනුවෙන් ඇය එම ධාන්‍ය මිටිය රැගෙන ගියේ දෙවියන්ට පිං අනුමෝදන් කරමිනි.

"අහන්න..., අහන්න..., ඔන්න වැස්සක් ළඟ ම එනවා..."
වැහිළිහිණියෙක් සුබ ආරංචිය ගම පුරා ම අරන් ගියේ කටුස්සාගේ ඇස් කඳුලකින් බොද වී අවසන් හුස්ම පොද මඳින් මද සුළඟ සමඟ මුසු වෙද්දී ය.

සෙව්වන්දී ඩී. එම්. ඒ
සිංහල අධ්‍යයනාංශය
මානව ශාස්ත්‍ර හා සමාජීයවිද්‍යා පීඨය
රුහුණ විශ්වවිද්‍යාලය

මිනිසා හා පරිසරය

ගස - මගේ කවියක වෙලි මිහිරක
හිනා වුණ පොඩි යාළුවෝ
මගේ අත්වල නැගී හෙමිහිට
කතන්දර කිව් යාළුවෝ
කුඩා කල සිට මගේ රස ඵල
බෙදාගත් ඒ යාළුවෝ
අහෝ! දුවසක උන්ම ඇවිදින
කයෙන් මා වෙන් කර ගියෝ....

ගඟ - මගේ සිසිලට තුරුලු වි හිඳ
මිහිරී ගී ගැයූ යාළුවෝ
මගේ පහසට ලොල් වෙලා හිඳ
සෑම දින ආ යාළුවෝ
මගේ සිරුරම වැහැරුණා දැක
නැවත නොපැමිණි යාළුවෝ
වනේ තුරු වැල් සිත්ඳ දා සිට
අපි නොවේ දැන් යාළුවෝ

කුරුල්ලා - මිහිරී ගී පද උදෑසන සිට
මිමිණුවා අපි යාළුවේ
නුමේ දාහය නිවා දැමුමට
වෙහෙස වී ගී ගෙතුවේ මේ
වනේ අපි හිඳි තුරු මුදුන්වල
තමයි කුඩුත් තිබුයේ
අහෝ! ඒ ගස කපා හෙල දා
මගේ පවුලම මිය ගියේ....

ඉබ්බා - හෙමින් ගමහයි, මගේ කටුවයි
නිතර මගෙ දිවි රැකුයේ
හාවා එක්කත් ඔට්ටු තියලා
ඒකමයි මම දිනුයේ
ඒක හින්දා හෙමින්, දුරුවන්
එක්ක මම පාරේ ගියේ
දන්නෙවත් නෑ දුරුවො දෙන්නා
රබර් ගලකට යට වුනේ....

මිනිසා - පුරුදු පාරෙන් කැලය මැද්දෙන්
මම මගේ රිය ගෙන ගියේ
ඊයෙ ගිය රිය සකට යට වී
ඉබ්බා පැටව් මිය ගොස් තිබේ
එදා ගී වැල් මිමුණු විහඟුන්
රැළක මළ බෙර හඬ ඇසේ
යාළුවන් හා තුටින් පිනු
ගංඟාව කොහෙදෝ ගියේ..??

රූපිනී කොඟලයා
රුහුණ විශ්වවිද්‍යාලය

மண் வாசனை



சுமார் 15 வருடங்களின் பின்னர் தனது ஊரை நோக்கிப் புறப்பட்டான் சங்கர். அப்பொழுது அவனது கிராமத்து நினைவுகள் அசைபோட ஆரம்பித்தன. தான் வெளியூருக்குப் புறப்பட்ட காரணம் அவனை இன்று வரை சோகத்தில் ஆழ்த்தியது. வீட்டார்கள் கூறிய நோயாளர்கள் மற்றும் மரணித்தோர் பற்றிய தரவுகளை விடவும் இன்னும் எத்தனை எத்தனையோ, என எண்ணிப் பெருமூச்சு விட்டான். இனியும் ஊரை விட்டு எத்தனை வருடங்கள் தான் வெளியே இருப்பது? இனியாவது திருமணம் முடித்து குடும்ப வாழ்வை ஆரம்பிக்க வேண்டும். அதற்குக் கூட பிற மாவட்டத்தில் கூலிக்கு வீடு எடுக்க வேண்டும். இப்பொழுது நமது ஊரிலுள்ளவர்களை யாரும் மணமுடிக்க விரும்புவதில்லையே, என பல கோணங்களிலும் சிந்தித்தான் சங்கர்.

தனது ஊரில் வாழ்வதில் நம்பிக்கையிழந்த சங்கர், லண்டனுக்கு மாணவர் வீசா மூலம் சென்று அங்கு 15 வருடங்களாகப் பொலீசாருக்குப் பயந்து பயந்து, தண்ணீர் தாங்கிக் குள் ஒழிந்து ஒழிந்து, ஓயாமல் உழைத்து தற்பொழுது நாடு திரும்புவதற்காக விமான நிலையத்தில் காத்திருந்தான். தனது விமானப் பயணம் முற்றிலும் தனது அழகிய கிராமத்தை அசை போடும் பொழுதாகவே கழிந்தது. தனது கிராமம் 4/5 உல்லாசத்துறைத் தரத்தினை உடைய கிராமம் என்பதை IUCN (இயற்கைப் பாதுகாப்பிற்கான சர்வதேச ஒன்றியம்)இன் அறிக்கை மூலம் அறிந்திருந்தான் சங்கர். அது மட்டுமின்றி காற்றோட்டம் மிக்க தனது களப்புக்கு அண்மையிலுள்ள வீடு தற்பொழுது அயலவர்களின்றி, காற்றே நஞ்சானதால் காட்போடுகளால் ஜன்னல் அடைக்கப்பட்டிருப்பதையும் அறிந்திருந்தான். களப்பும் அதன் சுற்றாடலும் மாசடைந்ததால் பலரும் தனது கிராமத்தை விட்டு வெளிமாவட்டங்களுக்கே இடம்பெயர்ந்து விட்டனர். மீனையே விலை கொடுத்து வாங்கிராத சங்கரது கிராம மக்களுக்கு இன்று மீனின் ருசி என்னவென்றே மறந்து விட்டது. ஆங்காங்கே பச்சைப் பசேலென இருந்த மர முந்திரிகைத் தோட்டங்களும், மா, தென்னந்தோப்புகளும் எரிசாம்பலினால் கன்னங்கரென்று கருகிக் போயிருந்தன. வரும்வழியிலே மினமாட்டா நோய் வைத்தியசாலையும் தனது தலைநகரிலே திறந்திருப்பதைக் கண்ட சங்கர் தனது நெஞ்சை அழுத்திப் பிடித்துக் கொண்டான்.

சீமெந்து தொழிற்சாலை மற்றும் அனல் மின்சார நிலையம் ஆரம்பிக்கப்பட்ட பின்னர் தனது ஊரில் காசநோய் வைத்தியசாலை அமைக்கப்பட்ட பின்னரும் மகரகம் புற்று நோய் வைத்தியசாலைக்கு விசேட பஸ் சேவைகள் தனது ஊரிலிருந்து ஆரம்பிக்கப்பட்ட பின்னரும் இனி சர்வதேச குப்பைகளும் தனது ஊரையே வந்தடையப் போகின்றது என்பதையறிந்த சங்கருக்கு, தனது நிச்சயமற்ற எதிர்காலத்தை நினைத்து தனது நண்பர்கள் அவஸ்திரேலியாவுக்குப் படகு மூலமும் மாணவர் விசா மூலமும் போலி ஏஜண்டுகள் மூலமும் வெளிநாடு நோக்கிப் புறப்பட்டமை சங்கருக்கு நினைவுக்கு வந்தது. குறிப்பாக அவஸ்திரேலியா நோக்கி படகு மூலம் சென்ற இருவரில் ஒருவர் தற்கொலையின் மூலம் இறந்து விட்டதாகவும் மற்றொருவர் அங்குபோய் இராணுவத்தினரால் கைது செய்யப்பட்டு சர்வதேச புலம்பெயர் அமைப்பு மூலம் நாட்டுக்கு அழைத்து வரப்பட்டாகவும் பின்னர் சங்கருக்கு செய்தி கிடைத்தது.

2000ம் ஆண்டில் அனல் மின்நிலையம் ஆரம்பிக்கப்பட உள்ளமையை எதிர்த்துப் போராடிய பொழுது துப்பாக்கிச் சூட்டுக்கு இலக்காகி இறைவனடி சேர்ந்தார் சங்கரின் மீனவத் தந்தை மெல்கம். எவ்வாறாயினும் துப்பாக்கி முனைக்குப் பயந்த மக்கள் தம் உயிரைக் காப்பதற்காகப் போராட்டங்களைக் கைவிட அனல் மின்நிலையம் ஸ்தாபிக்கப்பட்டது. இதற்கு முன்னர் சீமெந்து தொழிற்சாலை ஆரம்பிக்கப்பட்ட போது மக்களுக்கு வழங்கப்பட்ட அபரிமிதமான வாக்குறுதிகளால் அதனையும் ஸ்தாபிப்பதற்கான மக்கள் அங்கீகாரம் கிடைக்கப்பெற்றது. மற்றுமொரு இரசாயனத் தொழிற்சாலையும் மக்களுக்கு வேலை வாய்ப்பு, விவசாய, மீன்பிடித் துறைக்கு நிதி உதவி என்ற பெயரில் ஆரம்பிக்கப்பட்டு அவை எதனையும் வழங்காது அம்மக்களது குடிநீரை நாசப்படுத்தித் தற்பொழுது நீதிமன்ற உத்தரவுப்படி ஒரு சிறிய நட்புட்டினை வழங்கி விட்டு இன்னும் அதன் பணியைத் தொடர்கின்றது. ஆர்ப்பாட்டத்தில் தனது தந்தையை இழந்த சங்கர் சுவாசப்பைப் புற்றுநோயினால் தனது தாயையும் இழந்தான். கடல்மாசடைவதன் மூலம் தாங்கள் கேள்விப்பட்டிராத "மினமாட்டா" எனும் நோயினால் தனது கிராமத்தில் பலரும் பாதிக்கப்பட்டிருந்தனர். இதில் தனது அக்காவும் ஒருவர். அன்று களப்புக்கு அண்மையில் குப்பைச் செயற்றிட்டம் வரப்போவதாகவும் அதனுடன் சேர்ந்து அனல்மின் நிலையக் கழிவுகளும் கடற் சூழலை மாசுபடுத்துவதனால் "மினமாட்டா" எனும் நோய் ஏற்படலாம் என பல ஆய்வறிக்கைகளிலும் சூழலியலாளர்களாலும் எதிர்வு கூறப்பட்டிருந்தது. ஆனால் அவர்கள் கூறியவாறு இருபது, இருபத்தைந்து வருடங்கள் அன்றி பதின் மூன்று வருடங்களுக்குள்ளேயே ஒரு தண்ணீர் கோப்பையைக் கூட தூக்க முடியாத அளவு எலும்புகளை வலுவழிக்கச் செய்யும் மினமாட்டா அக்கிராம மக்களை மின்னல் வேகத்தில் ஆட்டிப்படைத்தது. இவ்வூர் மக்களது ஆர்ப்பட்டங்களும் சத்தியாக்கிரகங்களும் நாட்டின் ஏனைய பகுதி மக்களின் காதுகளுக்கு எட்டவே இல்லை. அரசியல்வாதிகள் இம்மக்களது சூழல் மீதான காதுலை சிறுபான்மை இனப் போராட்டமாகவும் அரசியல் பின்புலமாகவும் பிரதேசவாதமாகவும் தம் கைகளுக்குள்ளேயே அடங்கியிருந்த ஊடகவியலாளர்களின் உறுதுணையுடன் திரிபுபடுத்தினர். பல விஞ்ஞானிகள் இக்கிராமத்தின் களப்பும் காற்றும் மாசடைவதானது முழு தீவுக்குமே பாதிப்பை ஏற்படுத்தும் என ஆய்வுகள் மூலம் எச்சரித்தும் யாரும் அதனை கருத்தில் எடுக்க வில்லை.

மக்களை மாக்களாகவும் சுயநலமிக்க ஜடங்களாவும் இருப்பதை அவதானித்த தேசிய அரசியல்வாதிகள் தமது ஏழு பரம்பரைகளுக்கும் பணம் சேர்ப்பதற்காக நாட்டின் இயற்கை வளங்களுளையே பணயம் வைத்தனர். அபிவிருத்தி என்ற போர்வையில் தமக்கு விருப்பமான முறையில் நாட்டின் வளங்கள் குத்தகைக்கும் அடகுக்கும் விலைக்கும் ஒப்பந்தங்கள் மூலமும் கைமாறப்பட்டன. வாய்திறந்து கதைக்க முடியாத நீர்வீழ்ச்சிகளும் அழகுமிக்க கடற்கரையோரங்களும் உலக அதிசயமான காட்டுவளங்களும் பெறுமதிமிக்க கனியவளங்களும் வேற்று நாட்டவர்களதும் பல்தேசிய நிறுவனங்களினதும் உடைமையை நோக்கி நடுவிப்போயின. இன்று சங்கரின் கிராமம் மீட்டெடுக்கவே முடியாத பாதிப்புக்குட்பட்டிருந்தது.

பச்சைப் பச்சேலென இருந்த வயல் நிலங்கள் நீரின்றி கைவிடப்பட்டிருந்தன. உப்பு வாய்க்கால்களும் களப்பு நீர் மாசடைந்ததால் கைவிடப்பட்டிருந்தன. மீன் மற்றும் கருவாடு தொழில்கள் தமது முகவரியை இழந்திருந்தன. எஞ்சியிருந்தவை உடல், உள நோய்கள் மட்டுமே. உல்லாசப்பிரயாணத்துறை பூச்சியமாக்கப்பட்டு ஊரே இன்று மயானமாகக் காட்சியளித்தது.

தனது ஊரை விட்டு கொழும்புக்குத் தனது தங்கையை அழைத்துச் செல்லத் திட்டமிட்டிருந்த சங்கருக்கு நாட்டிற்கு வந்ததன் பின்னர்தான் கொழும்பின் செய்தியும் தலையைக் குழப்பியது. சீனர்களின் மேலாண்மை, அதிகரித்த சட்டவரம்புகள் போன்ற இன்னும் பல தகவல்கள் அவனைத் திடுக்கிடச் செய்தன. என்ன செய்ய? தனது தங்கையை இன் ஆலோசனைப் படி தனது ஊரிலேயே சீனாவினால் ஆரம்பிக்கப்பட்ட அணு ஆலையிலாவது ஏதாவது வேலை செய்து சீவியம் நடத்துவோம் என எண்ணி ஒரு கீழ்மட்ட சேவகனாகத் தன்னை இணைத்துக் கொண்டான் சங்கர். எதற்கும் வக்கின்றி அனைத்து உயிர் கொல்லித் திட்டங்களையும் தடுக்க முடியாமல் போன தனது மூதாதையரை நினைத்து உருக்குலைந்து நின்றான். தந்தை வழி மூலம் சூழல்நேய நிறமூர்த்தத்தைக் கொண்ட சங்கர் தனது தேடலின் மூலம் பல சூழலியலாளர்களையும்

சமூக ஆர்வலர்களையும் ஆய்வாளர்களையும் உள்ளடக்கிய, கடும் முயற்சி இருந்தும் தொடர் ஆதரவின்றி நிலை தடுமாறிக்கொண்டிருக்கும், அன்றிலிருந்து செயற்பட்டுக் கொண்டிருந்த சூழல் அமைப்பொன்றைப் பற்றி அறிந்து கொண்டான். மேன்முறையீட்டு நீதிமன்றத்தில் கிடைத்த நியாயாதிக்கப்படி சூழல் பாதுகாப்பு அனுமதிப்பத்திரம் இன்றி இயங்கிக்கொண்டிருந்த அனல் மின் நிலையம் மூடு விழாவைக் கொண்டாடியது. உலகளாவிய ரீதியிலும் புதுப்பிக்கப்படும் சக்தி (Renewable energy) முறைமைகள் அங்கீகரிக்கப்பட்டமையே இவ்வெற்றிக்கான அடித்தளமாக அமைந்தது.

எது எவ்வாறிருப்பினும் சங்கரின் தாரமும் அவனது சூழல் செயற்பாடுகளில் ஒத்துழைத்தான். அன்று முதல் இன்று வரை ஓயாது உழைத்துக்கொண்ட அச் சூழல் அமைப்பு அயராத முயற்சியினாலும் உறுப்பினர்களது தன்னலமற்ற சேவையினாலும் முழு நாட்டு மக்களையும் ஈர்த்ததுடன் உலகளாவிய ரீதியில் அங்கீகரிக்கப்பட்ட ஆலோசனைக் கூடமாகவும் ஏற்றுக்கொள்ளப்பட்டது.

Nadheeha Hismi,
Visiting Lecturer in Sociology
Psychological Counsellor

ගගන හා ගසක කතාව

සිසිලදිය දහර ගෙන
මරු කතර සිහල් කර
තුරුලතා ඉසව් මැද
පණ පොවමි උන් සැමට
කේ බිම්ද සාර කර
සයුරු තෙල බලා යන
ගංගාව නම් මාය
නුමේ සරු ගමනේම
ළඟින් හිඳ දිවා රෑ
උල් පත්ද දිය ඇලිඳ
පීවයෙන් සරසවා
පරිසරය මෙන් නුමිඳ
සෙවණ දී දිවිතුරා
රැකගන්න මා ගසය

මොකද අද ලෝකයම
අපව බිම ඇද දමන
නිසා අද ගංගාව වන මමද
අතුරුදහන් වී ගොස්ය

ගෙ වුවොත් තව කලක්
විනාශය ලෝකයේ
සිදුවේවි නොපමාව
අයැද ඉන්නම් ඔබෙන්
රැකගන්න අපව අද
වෙහෙස වී විශ්වයම

පවිත්‍රා ලක්ෂණී රණතුංග
පළමු වසර
ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය

ස්වාමිනි මේ නඩුව අහමුද?

(වන සංහාරයට එරෙහිව උසාවි ගිය අලියෙක්)

අයිතනායක දෙයියෝ ඇවිදිං
හන්දියේ කඩයක් දාන්ඩද
රෑ බදල්ලන් වෙසක් කාලෙට
ටවුමේ කියක්හරි හොයන්ඩද

හබන් කුකුලන් රබන් අරගෙන
බස්සෙකක නැග ගී ගයන්ඩද
වනේ සිවුපා සත්තු සයිවර්
කඩේ ඉඳගෙන කොත්තු කන්ඩද

වසරේ අග ට්‍රිප් එකක් දාගෙන
සත්තු අරගෙන පාර්ක් යන්ඩද
වතුර තිබහට මුහුද ඉහ ඉහ
ලඹු පෙරාගෙන වතුර බොන්ඩද

මේන්න මේ වගේ
තැනක තිටගෙන
ස්වාමිනි මේ නඩුව අහමුද

ස්වාමිනි මං ඉතා කෙටියො
නඩුව ඔබ වෙත කියා තිටිනව
පෙරකදෝරුවෝ ඉල්ලනව නං
සාක්කිත් ඇතිවෙන්නේ තියෙනව
කල් දමන්නට වැඩිය කල් නෑ
යකඩ ඩෝසර පහුරු ගානව
මගේ ඉරහඳ කපා දම දම
උන්ගේ ඉරහඳ වගා කරනව

ප්‍රභීන් කිරිඇල්ල
සංවර්ධන නිලධාරී
අධ්‍යාපන අමාත්‍යාංශය
ඉසුරපොය