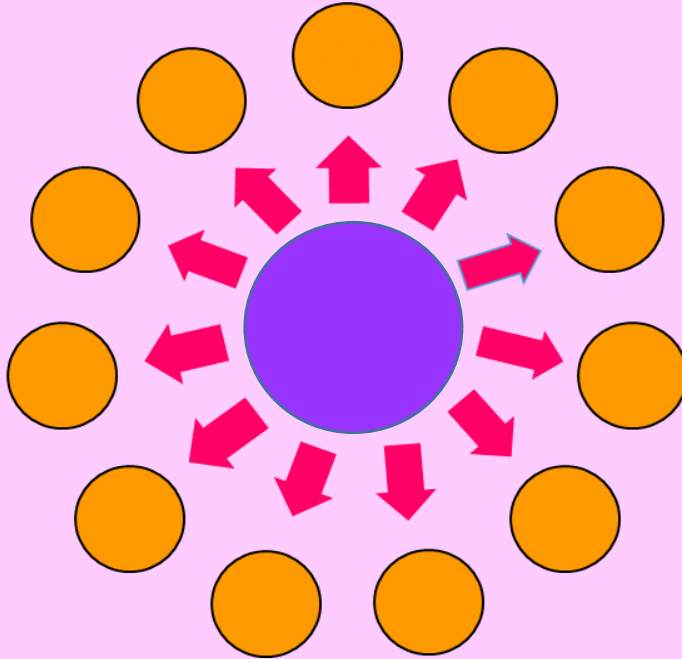


# Samaja Viggaha

## සමාජ විග්‍රහ

Number 01-10<sup>th</sup> Volume-Part-01

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Department of Sociology  
University of Colombo

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2023-2024

(විමර්ශන ද්විභාෂා සංග්‍රහය)

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සරත් අමරසිංහ (සම්මානිත මහාචාර්ය) රුහුණ විශ්වවිද්‍යාලය  
යසාංජලී ජයතිලක (ජ්‍යෙෂ්ඨ මහාචාර්ය) ජයවර්ධනපුර විශ්වවිද්‍යාලය  
චන්ද්‍රසිරි නිරිඇල්ල (විශ්‍රාමික මහාචාර්ය) කොළඹ විශ්වවිද්‍යාලය  
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## **Note of the Editor-in-Chief**

On behalf of the Editorial Advisory Board of the Journal of Samaja Vigraha and my co-editors, I am glad to present Volume 10, Issue 1 of the journal consisting of two parts. The first volume of the journal was published in September 2014 and has now published 10 issues since. Initially, it was started as a Sinhala language journal but we are happy to announce that from this volume it will be published in both Sinhala & English languages, which means from this volume it is turned into a bi-lingual refereed and an Open Access Journal with a printed version as well. We were able to reach this stage through the constant support of the editors, editorial advisory Board Members, and the intellectual generosity of the readers and contributors (authors and reviewers). On top of that, the generous financial support provided by the Faculty of Arts and the University aided us in going for a printing version of the journal. One of the objectives of this journal is to encourage publications from different streams of research that help to enrich a further discourse on Social Sciences, particularly Sociology, Social Work, and Anthropology. We attempt to make decisions on the submitted papers within three months of the date of submission. The Associate Editors are assigned to handle the review process of the submitted manuscripts. The Chief Editor then decides on the acceptance or rejection of manuscripts based on the recommendation of the relevant Associate Editor and the review report of one referee. Currently, Mr. Dishan Madhusanka is providing great support in the editorial process. We are expanding our editorial board to address the gaps and further enrich this journal. I am glad that Ms. Chamathka Dewasiri is joining as one of the Associate Editors of this journal. From the next Issue, Prof. Dilrukshi Abeysinghe has kindly agreed to take the role of the chief editor while I will remain as the Founding Chief Editor of the journal. I am sure with her efforts the journal will be able to strengthen the links between Sociology, Social Work, and Anthropology within the field of Social Sciences and strengthen the journal editorial process.

Everyone associated with the editorial works of professional journals recognizes the need for good and committed reviewers. My sincere thanks go to those colleagues who have worked as referees and/or expressed interest to be included in the panel of reviewers. The Samaja Vigraha team highly values the contributions of the referees, which have made the journal more useful to our readers. The small team has done an excellent job so far. The previous and current Head of the Department, Prof. Iresha Lakshman's unconditional support is highly valued in achieving the completion of the milestone of publishing the 10<sup>th</sup> volume of the journal. I would be happy to see some more energetic reputed scholars on the editorial advisory board of Samaja Vigraha soon.

This volume has two parts and part I consists of four articles in English and one in Sinhala. Among those articles, two of them focus on the impact of social media on political mobilization and cultural tourism while the other two on religion and ritual. A special article was included on the social and cultural life of the Indigenous group of Eskimos in Northern Canada. Part II contains six articles, out of which four articles are written in English including a book review and two articles written in Sinhala focusing on understanding urban social structure and introduction to Sociology of Media. The remaining three articles focus on the pressing social issues faced by Soldiers with Disabilities, LGBTQI Community, and Individuals with Mental Illness.

My unreserved thanks and appreciation are to the Colombo University Press for taking up this version of the journal for publishing and putting their full trust in the Editors. Last, but not the least, I take this opportunity to thank our department colleagues and well-wishers who have encouraged us to bring out this journal as a “Refereed Bilingual Journal” and have been continuously supporting the publication of Samaja Vigraha in various capacities. We hope we will be able to meet their expectations. Conclusively, we welcome any constructive suggestions to improve the quality and standing of Samaja Vigraha as a professional journal.

### **Chief Editor**

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## ප්‍රධාන සංස්කාරක සටහන

සමාජ විග්‍රහ සංස්කාරක උපදේශක මණ්ඩලය සහ මගේ සමකර්තෘන් වෙනුවෙන්, කොටස් දෙකකින් සමන්විත සමාජ විග්‍රහ විමර්ශන සංග්‍රහයේ දසවන වෙළුමේ පළමු කලාපය මෙලෙස ඔබ හමුවේ සතුටෙන් ඉදිරිපත් කරනු කැමැත්තෙමි. මෙම විමර්ශන සංග්‍රහයේ පළමු වෙළුම 2014 වර්ෂයේ සැප්තැම්බර් මස ප්‍රකාශයට පත් කරන ලද අතර එතැන්සිට මේ දක්වා වෙළුම් 10ක් ප්‍රකාශයට පත්කර තිබේ. ආරම්භයේදී එය සිංහල භාෂාවෙන් ප්‍රකාශයට පත්වූ විමර්ශන සංග්‍රහයක් වුවත්, මෙම වෙළුමේ සිට ඉංග්‍රීසි සහ සිංහල යන භාෂා ද්විත්වයෙන්ම ප්‍රකාශයට පත්කෙරෙන සංග්‍රහයක් බව සතුටෙන් දන්වා සිටිමි. එනම් මෙම වෙළුමේ සිට සමාජ විග්‍රහ විමර්ශන සංග්‍රහය මුද්‍රිත අනුවාදයක් හා විවෘත ප්‍රවේශයක් සහිත ද්විභාෂා සංග්‍රහයක් බවට පත්වනු ඇත. කර්තෘවරුන්, ලිපි විමර්ශකයන්, සංස්කාරකවරුන්, සංස්කාරක උපදේශක මණ්ඩලය මෙන්ම පාඨක ඔබ විසින් ද ලබාදෙන ලද අඛණ්ඩ සහයෝගය හා බුද්ධිමය ත්‍යාගශීලීත්වය හේතුකොටගෙන අපට මෙම අදියර කරා ළඟාවීමට හැකි වූ අතර කොළඹ විශ්වවිද්‍යාලයීය ශාස්ත්‍ර පීඨය මගින් සපයන ලද නොමසුරු මූල්‍ය ආධාර මගින් විමර්ශන සංග්‍රහය මුද්‍රිත ප්‍රකාශනයක් ලෙස මෙලෙස පාඨකාවතීර්ණ කිරීමට ද උපකාරී වූ බව කිවයුතුය.

අදාළ කතුවරුන් විසින් සිය පර්යේෂණ ලිපි ඉදිරිපත් කළ දිනසිට මාස තුනක කාලයක් ඇතුළත ඒ සම්බන්ධ තීරණගැනීමට අප උත්සහ කරන අතර සහය සංස්කාරකවරු එම ලිපිවල සමාලෝචන කටයුතු බාරව කටයුතු කරති. ඉන්පසු සහය සංස්කාරකවරුන්ගේ නිර්දේශ සහ වඩාත් සුවිශේෂ ලිපි සම්බන්ධයෙන් ඉදිරිපත් වන විමර්ශක වාර්තා මත පදනම්ව ප්‍රධාන සංස්කාරකවරයා විසින් අදාළ ලිපි පිළිගන්නේද නැතහොත් ප්‍රතික්ෂේප කරන්නේද යන්න තීරණය කරනු ලබයි. මෙම සංග්‍රහයේ සංස්කාරක ක්‍රියාවලිය සඳහා දිශාත් මදුශංක මහතා වඩාත් සුවිශේෂ සහයෝගයක් ලබාදුන් අතර විමර්ශන සංග්‍රහයේ පර්යේෂණ සීමා හඳුනාගනිමින් එය තවදුරටත් පෝෂණය කිරීමේ අරමුණෙන් අපි අපගේ සංස්කාරක මණ්ඩලය තවදුරටත් පුළුල් කරමින් සිටිමි. එහිදී වමන්කා දේවසිරි මහත්මිය මෙම සඟරාවේ සහය සංස්කාරකවරයක ලෙස කටයුතු කිරීම සම්බන්ධයෙන් මම සතුටු වෙමි.

ඊළඟ කලාපයේ සිට විමර්ශන සංග්‍රහයේ ප්‍රධාන සංස්කාරකවරයා ලෙස කටයුතු කිරීමට මහාචාර්ය දිල්චුක්කි අබේසිංහ කාරුණිකව එකඟ වූ අතර මම තවදුරටත් සංග්‍රහයේ සමාරම්භක සංස්කාරකවරයා වශයෙන් කටයුතු කරමි. ඇගේ පරිශ්‍රමය යටතේ සමාජ විග්‍රහ විමර්ශන සංග්‍රහය මගින් සමාජවිද්‍යාව, සමාජ කාර්යවේදය සහ මානවවිද්‍යාව ආදී සමාජීය විද්‍යාත්මක ක්ෂේත්‍ර අතර පවත්නා සම්බන්ධතාව මෙන්ම විමර්ශන සංග්‍රහයේ සංස්කරණ කටයුතු ද ශක්තිමත් වනු ඇතැයි මම විශ්වාස කරමි.

වෘත්තීමය ශාස්ත්‍රීය සංග්‍රහයන්ගේ සංස්කාරක කටයුතු සඳහා සම්බන්ධව සිටින බොහෝදෙනා වඩාත් කැපවූ විමර්ශකයින්ගේ අවධානයට හඳුනාගනී. මෙම සංග්‍රහයේ විමර්ශකවරුන් ලෙස කටයුතු කළ සහ විමර්ශක මණ්ඩලයට අනුබද්ධවීමට කැමැත්ත පළ කළ සියලුදෙනාට මාගේ අවංක ස්තූතිය මෙහිලා පුද කරමි. අප සංග්‍රහය පාඨකයන්ට වඩාත් ප්‍රයෝජනවත් විමර්ශන සංග්‍රහයක් බවට පත්කළ ලිපි විමර්ශකයින්ගේ දායකත්වය සමාජ විග්‍රහ සංස්කාරක මණ්ඩලය වන අපි ඉහළින් අගය කරමු. ප්‍රමාණයෙන් කුඩා කණ්ඩායමක් වුවත් ඔවුන් මෙහිලා වඩාත් විශිෂ්ට දායකත්වයක් සපයා තිබේ. එමෙන්ම සමාජ විග්‍රහ විමර්ශන සංග්‍රහයේ දැසවන වෙළුම දක්වා අවතීර්ණ වූ ගමන් මගෙහි එය සම්පූර්ණ කිරීමට දායකත්වය සැපයූ පූර්ව සමාජ විද්‍යා අධ්‍යයනාංශ ප්‍රධානීන් මෙන්ම වත්මන් අධ්‍යයනාංශ ප්‍රධානී මහාචාර්ය ඉරේෂා ලක්ෂ්මන් මහත්මියගේ කොන්දේසි විරහිත සහයෝගය ද ඉතා ඉහළින් අගය කරනු කැමැත්තෙමි. නුදුරේදීම සමාජ විග්‍රහ සංස්කාරක උපදේශක මණ්ඩලය සමඟ වඩාත් කීර්තිමත් සහ උද්යෝගිමත් විද්වතුන් එකතුවනු දැකීම මගේ බලාපොරොත්තුවයි.

පූර්වයේ අවධාරණය කළ ආකාරයට මෙම වෙළුම කොටස් දෙකකින් අනූන වේ. පළමුකොටස වන මෙහි ඉංග්‍රීසි භාෂාවෙන් විරචිත ලිපි හතරක් සහ සිංහල භාෂාවෙන් විරචිත ලිපියක් අන්තර්ගත වේ. ඉන් ලිපි ද්විත්වයක් මගින් දේශපාලනික බලමුළුගැන්වීම් සහ සංස්කෘතික සංචාරක කර්මාන්තයෙහිලා සමාජ මාධ්‍ය බලපෑම් විමර්ශනයට ලක්ව ඇති අතර සෙසු ලිපි දෙක මගින් ආගම සහ යාතුකර්ම අධ්‍යයනයට ලක්කර තිබේ. එමෙන්ම උතුරු කැනඩාවේ එස්කිමෝ ආදිවාසී කණ්ඩායමේ සමාජ සහ සංස්කෘතික ජීවිතය පිළිබඳ විශේෂ ලිපියක් ද එහි ඇතුළත් වේ.

දෙවන කොටසෙහි ග්‍රන්ථ විමර්ශනයක් ද ඇතුළත් ඉංග්‍රීසි භාෂාත්මක ලිපි හතරක් ද නාගරික සමාජ ව්‍යුහ සහ මාධ්‍ය සමාජ විද්‍යාවට හැඳින්වීමක් යන සිංහල භාෂාත්මක ලිපි ද්විත්වයක් ද ඇතුළත් වේ. සෙසු ඉංග්‍රීසි ලිපි තුන මගින් ආබාධ සහිත සොල්දාදුවන් මුහුණදෙන සමාජ ගැටලු, LGBTQI ප්‍රජාව සහ මානසික ව්‍යාධි සහිත පුද්ගලයින් පිළිබඳ අවධානය යොමුකර තිබේ.

සංග්‍රහයේ සංස්කාරකවරුන් කෙරෙහි පූර්ණ විශ්වාසය තබමින් මෙම සංග්‍රහය ප්‍රකාශයට පත්කිරීමට කටයුතු කිරීම වෙනුවෙන් කොළඹ විශ්වවිද්‍යාලයීය මුද්‍රණාලයට මගේ අසීමිත ස්තූතිය සහ ප්‍රශංසාව හිමි වේ. මෙය එක්තරා අවසානයක් සනිටුහන් කරන නමුදු එය කුඩා ව්‍යායාමයක් නොවේ. සමාජ විග්‍රහ විමර්ශන ද්විභාෂා සංග්‍රහයක් බවට පත්කරමින් එය ප්‍රකාශයට පත්කිරීමෙහිලා විවිධ හැකියාවන්ගෙන් අබණ්ඩ සහයෝගය ලබාදුන් අප දෙපාර්තමේන්තු සාමාජිකයන්ට සහ නිරතුරු අප දිරිමත් කරමින් සුබපැතුම් එක්කළ සියලුදෙනාට ස්තූතිය ප්‍රකාශ කිරීමට මම මෙය අවස්ථාවක් කරගනිමි.

අවසාන වශයෙන් සමාජ විග්‍රහ විමර්ශන සංග්‍රහය වඩාත් වෘත්තීමය සංග්‍රහයක් බවට පත්කරමින් එහි ගුණාත්මකභාවය සහ ප්‍රමිතිය ඉහළ නැංවීම සඳහා ඔබ විසින් ලබාදෙන නිර්මාණාත්මක යෝජනා සාදරයෙන් පිළිගන්නා බව ද සඳහන් කරනු කැමැත්තෙමි.

### **ප්‍රධාන සංස්කාරක**

සමාජ විද්‍යා අධ්‍යයනාංශය

කොළඹ විශ්වවිද්‍යාලය

කොළඹ-03

දුරකථනය/ෆැක්ස්: 011-2500452

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# **Bridging Sinhalese Society and Religion: Exploring Obeyesekere's contribution to the study of Religion in Sinhala Society.**

**M.W. Amarasiri de Silva**

## **Abstract**

This article reviews the contribution of Gananath Obeyesekere, a prominent anthropologist who has made remarkable scholarly contributions to the study of popular Buddhism in Sri Lanka. His work has greatly enhanced our understanding of Sri Lankan society, culture, and religious practices, establishing the country as an important topic within anthropological discourse. Obeyesekere's research encompasses diverse areas, including the philosophy of religion, social theory, and psychological anthropology. Through his analyses of personal symbolism in religious experiences, as seen in works like "Medusa's Hair" and "Imagining Karma," he illuminates the intricate nature of religious belief systems. Furthermore, his investigations extend to topics such as European mythmaking, land tenure in Sri Lanka, and ethical transformations across different cultural contexts. Obeyesekere's notable contributions include his rejection of the dichotomy between animism and Buddhism in Sri Lanka, proposing a unified understanding of Sinhalese Buddhism, and analysing the influence of Christianity on Buddhist practices, which is the central theme of the present article. He also explores the transformation of Buddhism during the colonial period, coining the term "Protestant Buddhism" and analysing the influence of Christianity on Buddhist practices. Additionally, his research delves into urban religious practices and the worship of specific deities, revealing the socio-economic factors that underlie these phenomena.

**Keywords:** Buddhist Revival, Buddhist Rituals, Gananath Obeyesekere, Sinhalese Buddhism and Sri Lanka.

## **Introduction**

This article celebrates the remarkable scholarly contributions of Gananath Obeyesekere, specifically in the field of popular Buddhism in Sri Lanka. Obeyesekere, now aged 93, embarked on his anthropological career at the University of Ceylon (now University of Peradeniya), where he earned his undergraduate degree in English. Subsequently, he served as a lecturer and professor in the Department of Sociology from the 1960s to 1972, before moving on to the United States. He was Professor of Anthropology at Princeton University from 1980 to 2000.

Obeyesekere is a highly regarded Sri Lankan anthropologist who has made significant contributions to the field, particularly in the areas of the philosophy of religion, social theory, and psychological anthropology. His work has greatly enhanced our understanding of Sri Lankan society and culture and has established Sri Lanka and its religious practices as an important topic of discussion and analysis in anthropological literature.

Obeyesekere's intellectual contribution to the field of anthropology rests mainly on how he has analyzed personal symbolism as related to total religious experience, which is vividly set out in works such as *Medusa's Hair* (Obeyesekere, 2014)<sup>1</sup>, *Buddhism Transformed* (Obeyesekere & Gombrich, 1988)<sup>2</sup>, *The Work of Culture* (Obeyesekere, 1990)<sup>3</sup>, *The Cult of the Goddess Pattini* (Obeyesekere, 1987)<sup>4</sup>, and *Imagining Karma* (Obeyesekere, 2002)<sup>5</sup>. His work also covers subjects such as *European mythmaking in the Pacific* (1997)<sup>6</sup>, *land tenure in Sri Lanka* (2008)<sup>7</sup>, and *ethical transformation in Amerindian, Buddhist, and Greek rebirth* (1997)<sup>8</sup>.

Obeyesekere is so dominant a figure that any anthropological study of the society and culture of Sri Lanka is inevitably influenced heavily by his

works. Obeyesekere was an inspiring teacher and an enthusiastic and passionate lecturer. I remember this redoubtable personality as the leading sociologist/anthropologist and intellectual at Peradeniya when I was a student in the late 1960s and early 1970s. His animated lectures even attracted many students studying subjects other than sociology. He was a lively and energetic young lecturer, and, as his students, we would listen to him conscientiously for well over three hours at a stretch, particularly when he lectured on the anthropology/sociology of Buddhism. In his lectures, he used to draw on examples from many different cultures to support his theoretical arguments. With his distinctive amiable style, excellence in presentation, and erudite scholarship, he was one of the true intellectuals ever produced by the University of Ceylon.

### **Contribution to Sociology and Anthropology**

Obeyesekere's contribution to the understanding of Sri Lankan society and culture began with his criticism of the dichotomizing of Buddhist religious practices by the Canadian anthropologist, Michael Ames (1964)<sup>9</sup>. In 1964, Ames argued that "magical animism and Buddhism" coexist without constituting a single Sinhalese religious system and concluded that the two units of religion "do not lie on one continuum, but on two intersecting ones" and serve the worldly (*laukika*) and the otherworldly (*lokottara*) interests of Sri Lankan Buddhists respectively. Ames thus saw Buddhism in Sri Lanka as comprising two major conflicting components: animistic religion - a residue of the pre-Buddhist era - and the Buddhist rituals introduced subsequently.

Obeyesekere rejected this religious dichotomy and provided a compelling theory that explains Buddhism in Sri Lanka as being a single entity called



Sinhalese Buddhism. Sinhalese Buddhism encompasses many rituals, such as the Pattini cult (Obeyesekere, 1987)<sup>4</sup>, Kataragama (Obeyesekere, 1977)<sup>10</sup>, Kali (Obeyesekere, R., & Obeyesekere, G., 1990)<sup>11</sup>, Huniyam worship (Obeyesekere, 1969)<sup>12</sup>, and the worship of many other deities, and Obeyesekere developed an underlying theory regarding the distinctiveness of Sinhalese Buddhism (Obeyesekere, 1975)<sup>13</sup>. He drew on field data showing that the Buddhist pantheon (Obeyesekere, 1966)<sup>14</sup> comprises many deities, with the Buddha seen as seated at the apex. The structure of the pantheon, fundamental to ordinary people's religious understanding, embodied a hierarchical authority structure, similar to that seen in the Sinhala kingdom or later in the administrative authority of the country. Thus, the religious pantheon exhibits some parallels with the 'worldly' political and administrative hierarchy. There are also parallels with the horizontal power structure that extends from the centre to peripheral villages: the various processions that take place in the months of July and August in the peripheries of the country, as observed by Obeyesekere in Mahiyangana in particular, demonstrate the existence of many different provincial deities who hold subordinate positions in the pantheon; yet, they all come under the authority of the Buddha, who holds the supreme position in the pantheon.

Obeyesekere used folk concepts such as 'waram' (permit) to explain how the peripheral and Hindu deities have become affiliated with the Sinhalese Buddhist pantheon. More recently, he has extended this idea of a unified religion which he has grounded in the history of the Kandyan kingdom in a (video) lecture on 'A still-born cosmopolitanism-Buddhists, Catholics and other strange beings in the Kandyan Kingdom 1591- 1739' <sup>15</sup>.

The credit for coining the term Sinhalese Buddhism should go to Obeyesekere as he has devoted much of his writing to elucidating this concept. The fact that Sinhalese Buddhism is different from the religion as enunciated in Buddhist texts, which Obeyesekere defines as 'orthodox or textual Buddhism', distinguishes Buddhism practiced in Sri Lanka. In a book entitled *Precept and Practice*, written by Richard Gombrich (1995)<sup>16</sup>, an Indologist at the University of Oxford, details various aspects of Sinhalese Buddhism through a discussion of the differences between Buddhist practice and orthodox Buddhism. Further development of this concept of Sinhalese Buddhism by Obeyesekere can be seen in his historical analysis of Sinhalese–Buddhist identity - whereby the Sinhalese ethnic group became identified with Buddhism, and later came to be considered as the guardians of Buddhism in Sri Lanka (Obeyesekere, 1979)<sup>17</sup>. This link between religion and ethnicity is reflected in the discourses and practices of the Sinhalese Buddhists and can be identified as the embryonic beginning of Sinhalese nationalism, leading to the later development of ethnic tensions and the civil war in the country. Obeyesekere, in this sense, is the forerunner of studies on ethnic confrontation in Sri Lanka, having analysed the beginnings of ethnic tension and the polarization of the two main ethnic groups in Sri Lanka through his anthropological studies of Buddhism. It is inherent in Obeyesekere's analysis that Buddhism was practiced in the past not only by the Sinhalese but by many other ethnic groups, but that later, due to the forging of a new identity, the Sinhalese became the sole bearers of Buddhism.

Obeyesekere's all-encompassing approach to the analysis of Sinhalese society and its formation through his study of Buddhism as practiced by the

Sinhalese developed in a much more forceful manner when he used similar concepts to understand the changes that took place in the colonial period. His work in this area began with an analysis of Anagarika Dharmapala and the transformation of Buddhism during that period<sup>18</sup>. Dharmapala was, for Obeyesekere, the key figure of the religious revival of the time. Although some anthropologists have described the developments that took place as syncretistic [the combination of different forms of belief or practice], Obeyesekere was not prepared to buy that concept wholesale. For him, this idea failed to address fully the 'revival' of Buddhism during this period, which involved many aspects of protest against the spread of Christianity (Bond, 1992)<sup>19</sup>, (Amunugama, 1991)<sup>20</sup>. The confrontation between Christianity and Buddhism was demonstrated clearly in events such as the Panadura Vaadaya. The Revivalist movement posed a challenge to Christian missionaries during a span of historic debates that took place from 1865 to 1899 (Malalgoda, 1976)<sup>21</sup>, (Bond 1992, 47). This movement criticized Buddhism as an outdated religion with teachings that were deemed incompatible with modern knowledge. The objective of these debates was to engage the missionaries, wherein Buddhism was portrayed as a "rational" and "practical" religion, in stark contrast to Christianity, which was depicted as being rife with "incredible mythology" <sup>20</sup> (p. 582). The term utilized by Obeyesekere to describe the significant change and development in Buddhism during the late colonial period was "Protestant Buddhism," which captures the character of religious change of the time (Malalgoda 1976)<sup>21</sup>. According to this analysis, Buddhism was influenced by Christianity in many ways, such as adopting Sunday schools.

However, also important was the notion that the development of Buddhism at the time was a protest against Christian religious activities. Obeyesekere

explained how this process led to a whole new development of Buddhism from its village-based, temple-bound system of traditional worship to an urban-based Buddhism with statues erected at junctions and facing major roadways (Obeyesekere,1970)<sup>22</sup>. The development of urban Buddhism with new urban temples, the emergence of a new cadre of monks with a different style of preaching and attempts to promote orthodox Buddhism with practices such as bhawana or meditation can be seen as elements of a somewhat later stage of this new development. As Obeyesekere correctly argues, the changes among the Sinhalese Buddhists did not follow a linear process. They were dramatic but logical and can be explained by reference to various social and economic processes that were taking place in the country.

Obeyesekere's work on Kataragama can be seen as the beginning of his series of research publications on Buddhism as practiced in modern Sri Lanka (Obeyesekere, 1977)<sup>23</sup>. In his series of articles on the rise of the Kataragama cult, Obeyesekere identifies the significance of socio-economic factors in its development (Obeyesekere,1977) <sup>23</sup>, (Obeyesekere, 1978)<sup>24</sup>. As is evident from this research, the intense competition for jobs and passing examinations has led many people to seek divine assistance, and the number of worshippers has increased over the years. Increasing levels of crime and corruption have also contributed to the popularity of Kataragama deiyo, overshadowing Natha, Pattini, and other popular deities from more traditional times. Obeyesekere has thus explained the paradigmatic shifts in the traditional religious pantheon in his analysis of the post-colonial and current state of Buddhism in Sri Lanka.

At the same time, he analysed his findings from Seenigama Devalaya, where many women adore and propitiate Devol Deiyo, who is regarded as a

malevolent deity who can be appeased to get revenge on one's enemies (Obeyesekere, 1975)<sup>25</sup>. The practice of grinding chilies on the grinding stone at this devale can, as Obeyesekere points out, be explained as a way of channelling the aggression of those who worship this deity. The ritual death inherent in this practice has, in a way, contributed to reducing the number of homicides in Sri Lanka. Obeyesekere's social analysis of religion in urban settings, particularly the worship of Kali, highlighted the growing popularity of this religious practice due to the rise in treacherous actions within society (Obeyesekere, R., & Obeyesekere, G, 1990 and Obeyesekere 1975) <sup>11,26</sup>. His contribution anticipated the subsequent investigations by sociologists and anthropologists, shedding light on the religious practices of the poorer classes in urban areas in Sri Lankan society.

Gombrich and Obeyesekere's work *Buddhism Transformed* was the culmination of their analysis of the current situation of Buddhism, drawing on evidence from present-day [1980s up to now] society for a thorough analysis of the religious culture of the Sinhalese. The book, published in 1988, benefited from Obeyesekere's previous research in the 1960s and 1970s. In this work, Gombrich and Obeyesekere differentiate three forms of religion: "traditional Buddhism," "spirit religion," and "Protestant Buddhism," which co-exist in a single organic form known as Sinhalese Buddhism, to which people turn for religious practices when they need to call on the powers of gods and deities, while observing the traditional 'textual Buddhism' in matters relating to otherworldly issues. To explain Buddhism's role in ordinary life, Obeyesekere heuristically used the concept of spirit religion. Using this concept, Obeyesekere explains the development of the three prominent deities of Huniyam and Kali in the urban areas and Kataragama deiyo in general. Obeyesekere also describes

the development of Bhakti religiosity, particularly in the urban regions where different forms of "possession" and "ecstasy" are prominent, reflecting the social change in such urban communities.

It is impossible in an article like this to do justice to Professor Obeyesekere's contribution to the study of religion in Sri Lanka and its broader application in various disciplines, including religious studies, social theory, historiography, and psychosocial analysis. But, by way of tribute, I have sought to outline some of the essential concepts and ideas that he has introduced.

## **Conclusion**

In conclusion, Gananath Obeyesekere's work on Sinhalese Buddhism has been instrumental in reshaping our understanding of Sri Lankan society and culture. Through his meticulous research and insightful analysis, he has challenged prevailing dichotomies and established the concept of Sinhalese Buddhism as a distinct religious entity. His exploration of the socio-economic factors influencing religious practices, such as the rise of the Kataragama cult, has provided valuable insights into the dynamics of modern Buddhism in Sri Lanka. Additionally, Obeyesekere's examination of the relationship between religion, ethnicity, and nationalism has shed light on the complex interplay between these factors in the country's history.

Furthermore, Obeyesekere's work on the transformation of Buddhism during the colonial period, particularly his concept of "Protestant Buddhism," has deepened our understanding of how religious traditions evolve and adapt to changing social and cultural contexts. His analysis of urban religious practices, including the worship of deities like Kali and

Devol Deiyo, has revealed the diverse ways in which religion intersects with everyday life in Sri Lankan society.

Overall, Gananath Obeyesekere's contributions have not only enriched the field of anthropology but also provided valuable insights into the complexities of Sinhalese society through the prism of religion. His work continues to inspire and shape scholarship in Sri Lanka and beyond, and his legacy as a pioneering anthropologist and intellectual is firmly established. As we reflect on his remarkable career and enduring influence, we can appreciate the profound impact he has had on our understanding of Sinhalese Buddhism and its role in shaping Sri Lankan society.

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## Impact of Social Media on Political Mobilization: A Study of Young Women

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# **Impact of Social Media on Political Mobilization: A Study of Young Women**

**Ishara Jayarathna**

## **Abstract**

This study explores the impact of social media on young women's Political Mobilization in Sri Lanka. Political mobilization is the act of involving and inspiring individuals or collectives to become actively engaged in the political sphere (activities such as voting in elections, aligning with political campaigns, participating in protests or demonstrations, championing specific policies, or affiliating with political groups). The objectives of this research were to examine the involvement of young women on social media, analyze the influence of social media on political mobilization, and investigate its effects on the political engagement of young women. In this research, the researcher explored how social media impact young women's political mobilization. The sample included five villages in the Kurunegala district. The researcher selected two social media platforms for this research, Facebook and Twitter. The secondary data was collected from academic articles and research papers. Data were analyzed using the Statistical Package for Social Sciences (SPSS). This study contributes valuable insights into both academic scholarship and practical applications. Research findings were, young women between 25 to 30 years are engaging with political issues and socio-political movements than young women between ages 18-25 years through social media platforms; Facebook as a social media platform is more influential in the political mobilization of young women than Twitter; social media provides a platform for young women to amplify their voices and share their political opinions and concerns; young women are using social media platforms to organize political activities. In summary, to harness the positive aspects of social media for political mobilization among young women, it is crucial for young women to develop critical thinking skills, fact-check information, and take measures to protect their online safety and privacy.

**Keywords:** Political Mobilization, Political opinions, Political sphere, Social media, Young women.

## **Introduction**

In this section the researcher explores previous research discourse on political mobilization and social media, while briefly introducing the current study. Political mobilization, as understood today, is a process by which an individual is motivated to become an active political actor (Duraishkumar & Vasekaran 2020, p.25). Scholars around the world have conducted much research related to political mobilization. Among them research based on social media, related to young girls' political mobilization is lacking. In his influential work, 'The Semi-sovereign People: A Realist's View of Democracy in America' (1960), Schattschneider discussed political mobilization, asserting that it aims to influence the political agenda and expand the government's scope by engaging previously inactive or marginalized groups in the political process. He highlighted the significant role of interest groups in this process. In his seminal work, 'Imagined Communities: Reflections on the Origin and Spread of Nationalism,' Anderson (1983) explored the significance of political mobilization in shaping national identity and the formation of imagined communities. He contended that print media and mass communication were pivotal in rallying individuals around the concept of the nation. Charles Tilly and Sidney Tarrow are well-known for their work on social movements and political mobilizations. Charles Tilly, in his works "From Mobilization to Revolution" (1978) explores the dynamics of contentious politics and social movements, focusing on the process of mobilization leading to revolutionary change. "Social Movements, 1768-2018" (2020) is a comprehensive study which traces the evolution of social movements over two centuries, examining their causes, characteristics, and outcomes. Tarrow in "Power in Movement: Social

Movements and Contentious Politics" (1994) offers a comprehensive analysis of social movements, examining their origins, organization, and impact on political change. The book, "The New Transnational Activism" (2005) explores the emergence of transnational social movements and their role in shaping global politics and governance. They examined how social movements form, grow, and succeed in achieving their goals. They emphasized the importance of collective action and contentious politics in the process of mobilization.

Research related to young women's political mobilization through social media focuses on various factors such as online identity, privacy, and the role of social media in political discussions among youth, political engagement, or issues related to gender and social media activism. Danah Boyd is a prominent researcher known for her work on digital media and youth. While not exclusively focused on young girls, her research on 'The Social Lives of Networked Teens' (2014) addresses how young people use social media for political engagement and activism. She has examined issues related to online identity, privacy, and the role of social media in political discussions among youth. Jennifer Earl and Katrina Kimport have conducted research on digital activism and social movements. In their work, 'Digitally Enabled Social Change: Activism in the Internet Age' (2011) they explore how social media platforms like Twitter and Facebook are used for mobilization and political engagement by young people. Cathy J. Cohen's work often touches on youth and political engagement (Cohen, 2013). Her research has explored the political attitudes and behavior of young people, including how social media platforms can be utilized for political mobilization among youth of marginalized communities. In her 2016 article 'Digital Feminist Activism: Girls and Women Fight Back

against Rape Culture,' Jessica Taft has researched gender and social movements, focusing on how young women and girls engage in activism and political mobilization through digital platforms. Her work addresses issues related to gender and social media activism.

The objectives of this research were to examine the involvement of young women on social media, analyze the influence of social media on political mobilization, and investigate its effects on the political engagement of young women. In this research, the main research problem is, how social media impacts young women's political mobilization. Research questions are; (1.) In what ways does being exposed to political content on social media platforms impact the involvement of young women in real-world political events and movements? (2.) How do online social networks contribute to the process of political mobilization among young women, and in what ways does this differ from more conventional methods of mobilization? (3.) What are the perceptions of young women regarding the trustworthiness and reliability of political information circulated on social media, and how does this influence their readiness to participate in political mobilization efforts? (4.) What tactics do young women commonly employ on social media platforms to effectively rally their peers and advocate for political transformation?

Scholars, policymakers, and activists have explored the ways in which social media platforms shape political engagement, influence public opinion, and facilitate collective action. In this research, the researcher explored the ways in which social media platforms impact the political mobilization of young women.

## **Research Methodology**

The sample included five villages in the Kurunegala district. Both, in-depth interviews and structured interviews were conducted to collect data. The survey was conducted from March to June 2023 and used 60 respondents as the sample, in the age groups of 18-24 and 25-29 and above 30 -35 years. The researcher selected two social media platforms for this research, Facebook and Twitter. The secondary data was collected from academic articles and research papers. Data were analyzed using the Statistical Package for Social Sciences (SPSS) and to analyze in-depth and structured interview information researcher used descriptive and thematic analysis. The researcher used Resource Mobilization Theory, Social Identity Theory and Social Capital Theory, Public Sphere Theories in this research. Social Capital Theory examines how social media platforms help young women build social capital and networks for political mobilization. Resource Mobilization Theory explores how social media aids in resource mobilization for young women's political movements. Habermas's notion of the Public Sphere can be used to assess how social media contributes to the creation of a digital public sphere and its implications for young women's political engagement.

## **Research Findings – Results and Discussion**

Political mobilization refers to the mechanisms through which individuals are encouraged to engage in political activities. This involvement can stem from various sources, including institutions, organizations, social connections, and individual efforts. Political mobilization and social media are intertwined in the modern era. Social media has fundamentally transformed the landscape of Political Mobilization by providing new

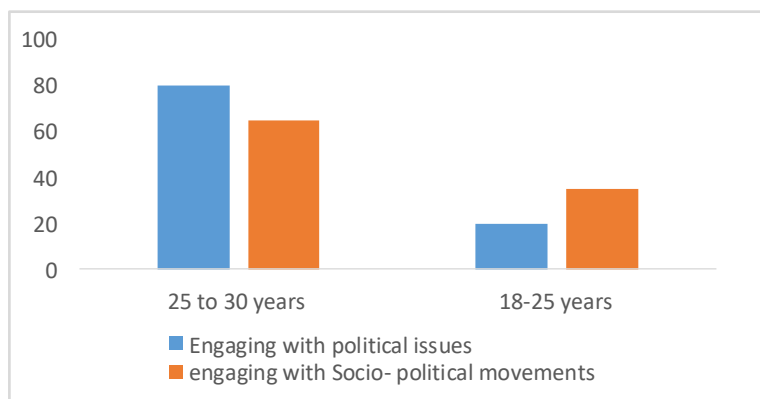


avenues for communication, organization, and engagement. According to Global Digital Insights (2023), “49.4 percent of Sri Lanka's total internet user base (regardless of age) used at least one social media platform in January 2023. At that time, 37.3 percent of Sri Lanka's social media users were female, while 62.7 percent were male.” Social media has revolutionized political mobilization by offering new ways to connect and engage with supporters, disseminate information, and shape political narratives.

Numerous young individuals are leveraging various social media platforms to engage in governance, amplify their voices, and to hold their leaders accountable. These platforms span internationally recognized media applications like Facebook, Twitter, YouTube, and Instagram. Social media platforms are widely accessible, making it easier for young girls to participate in political discourse. Social media democratizes the flow of information. Young girls can access a wide range of news sources, opinions, and perspectives, allowing them to form informed political opinions. Social media encourages active engagement with political issues. Young women can join online communities, follow activists, and participate in campaigns that align with their values. When young girls share their political opinions and concerns, their messages can spread rapidly, increasing the likelihood of them being heard. Young girls can learn about complex political issues through articles, videos, and discussions shared on these platforms. Social media allows the formation of online communities focused on specific political interests. Young girls can find supportive spaces where they can discuss and explore their concerns without fear of judgment. Social media platforms offer a convenient and accessible avenue for young girls to access information, express their

viewpoints, and establish connections with like-minded individuals and organizations (Hargittai, 2018; Valenzuela et al., 2009). The reach facilitated by these platforms can transcend geographical boundaries, extending well beyond their immediate physical communities (Boyd, 2014; Ellison et al., 2007).

**Graph 01 - Young women between 25 to 30 years are engaging with political issues and socio- political movements than young women between ages 18-24 years through social media platforms.**



Source – Field data, 2023

The researcher identified that young women between 25 to 30 years are engaging with political issues and socio- political movements than young women between ages 18-25 years through social media platforms. Olley & Ekharrafo (2013, p.30) assert that “social media have become the engine of social movements in the world today. Socio-political movements, as defined by scholars, such as David A. Snow, Sarah A. Soule and Hanspeter Kiriesi are collectivities acting with some degree of organization and continuity outside of institutional or organizational channels for the purpose of challenging or defending extant authority, whether it is institutionally or culturally based, in the group, organization, society, culture or world order

of which they are a part (2004, p.11). In political studies, it encompasses organized and collective endeavors undertaken by groups of individuals or organizations with the objective of exerting influence or effecting alterations in political processes, policies, or structural arrangements within a given society. Young women are actively participating in political discourse via social media platforms. Social media has emerged as a potent instrument for political engagement and activism, effectively democratizing the avenue for involvement in political discussions. Young women employ social media as a means to remain well-informed regarding political matters, encompassing both local and global contexts. They actively track news agencies, engage with activists, and follow political figures, thereby facilitating their acquisition of knowledge on diverse subjects and ensuring their continuous awareness. The utilization of social media platforms to involve young women in socio-political movements represents a potent strategy for empowerment, allowing for the amplification of their voices within the realms of political and social discourse.

The use of social media platforms by young girls to organize political activities, such as protests, rallies, campaigns, and awareness-raising efforts, has become a prominent feature of modern activism. This trend has had a significant impact on the way political and social movements are conducted and has both positive and negative implications. The use of social media by young girls to organize political activities is a powerful and evolving force in contemporary activism. It has the potential to bring about positive change, but it also poses challenges that need to be addressed to ensure a responsible and effective use of these platforms for activism and social change.

Social media platforms provide a low-cost and accessible means for young girls to connect with a wide audience. They can reach people across geographic boundaries and mobilize support for their causes more easily than traditional methods. Information can be disseminated quickly through social media, enabling young activists to respond rapidly to emerging issues and organize spontaneous actions. This speed can be crucial in addressing urgent concerns. Social media allows young activists to amplify their voices and share their perspectives on important issues. It provides a platform for marginalized voices that might not have been heard in mainstream media or traditional political spaces.

Research data revealed, **Social media platforms provide a low-cost, easily accessible means for young girls to engage in activism and share their views with a wide audience.** They can participate in discussions, share information, and raise awareness about various issues without any geographical barriers. Social media is a powerful tool for organizing and mobilizing people for various causes. Young girls used platforms such as Facebook events or Twitter hashtags to rally support for protests, rallies, and other civic engagement activities. Social media provides a direct line of communication to policymakers. Young girls can engage in advocacy efforts by reaching out to elected officials, sharing petitions, and participating in online campaigns aimed at influencing government decisions. Social media bridges generational gaps, allowing young girls to connect with older activists and learn from their experiences. This intergenerational dialogue can enrich their understanding of civic issues. Social media platforms enable individuals to gain insights into a diverse spectrum of social and civic concerns, ranging from gender equality to environmental advocacy (Vergeer & Pelzer, 2009; Yang & Lim, 2013).

Young girls, in particular, have the opportunity to educate themselves on these matters by engaging with informative articles, videos, and discussions disseminated across platforms such as Facebook, Twitter, Instagram, and TikTok (Livingstone, 2008; Tufekci, 2014). Political mobilization involves the transformation of individuals into active participants in the political arena. This field of study examines the underlying mechanisms that facilitate individuals in establishing connections with others who share similar beliefs and values, thereby engaging in various political activities.

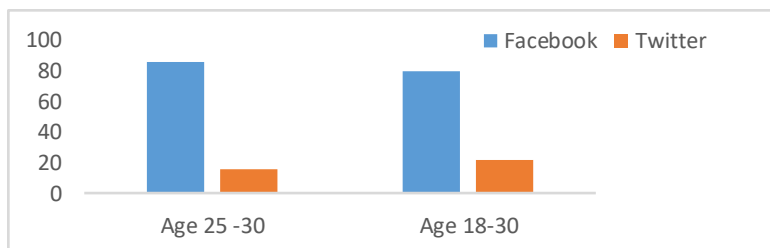
The research data revealed, **social media allowed young women from diverse backgrounds to share their unique perspectives and experiences.** Also respondents explained this diversity enriches conversations and helps in building a more inclusive and tolerant society. Furthermore, respondents explained, women can connect with others globally who share similar concerns and aspirations. This global solidarity can be particularly impactful when addressing issues like gender equality, women's rights, and social justice. Public opinion is a collection of attitudes and beliefs held by people about political affairs or the state (Jinadasa 2015, p. 95). The research data revealed that 95% of the respondents felt that social media allowed them to express their political opinions more freely compared to offline environments. The study found that 79% of the respondents felt that social media provided them with supportive communities where they could connect with others who shared similar political opinions or concerns. Respondents cited the absence of physical barriers and the ability to use pseudonyms as factors that encouraged open expression. In his notable book, "The Structural Transformation of the Public Sphere" (1962), Habermas described the public sphere as a space in society where people gather to discuss important topics like politics,

culture, and social issues in a rational and critical manner. Today, this concept has expanded to include online spaces like social media platforms, where people engage in similar discussions and debates. While digital technology has made it easier for more people to participate in public conversations and get involved in politics, it has also brought some challenges. The digital public sphere is where online platforms enable public discourse and deliberation. Social media's accessibility benefits marginalized groups, including young women, by providing opportunities for political expression and activism. Grassroots movements are being led by young women on social media, demonstrating their impact in raising awareness and effecting social change through political activism, advocacy, and community organization.

Research data revealed that young women used their digital literacy skills and knowledge of social media to create political content that reaches a wider audience. According to Resource Mobilization Theory, social movements are resource-dependent organizations. Resources can be tangible (e.g., money, facilities, equipment) or intangible (e.g., knowledge, skills, networks). The use of digital literacy skills and social media by young women to create political content and reach a wider audience is a notable and empowering trend in the realm of digital communication and activism. Empirical findings indicate that young women leverage their digital literacy competencies and social media acumen to generate political content with an extended reach (Lloyd & Schrock, 2018; Stromer-Galley, 2014). Digital literacy skills and access to social media platforms have empowered young women to become active participants in political discourse.

The research data revealed that Facebook as a social media platform is more influential in the political mobilization of young women than Twitter. This idea is shared among young women of both age categories. Moreover, they clarified that Facebook boasted a larger and more diverse user base in comparison to Twitter. This implies that it has the potential to reach a broader audience, including young women, and could wield more influence simply due to its sheer size. Facebook also offers the capability to create groups and pages dedicated to specific political causes or issues. These online spaces can serve as valuable hubs for fostering discussions, coordination, and mobilization among individuals who share similar beliefs, including young women. On the other hand, Twitter is renowned for its real-time nature, serving as a platform where breaking news and political conversations often unfold swiftly. This rapid dissemination of information is crucial for swiftly rallying people around current events or issues. However, the efficacy of these platforms in political mobilization can fluctuate depending on how effectively they are harnessed by political organizers and activists, as well as the precise objectives of a mobilization campaign. Furthermore, it is essential to recognize that the dynamics of these platforms have evolved over time due to alterations in algorithms, policies, and user behavior.

**Graph 02 – Facebook, as a social media platform, is more influential in the political mobilization of young women than Twitter.**



Source – Field data, 2023

Respondents explained that young girls can use their online presence to encourage their peers to participate in elections and make their voices heard in the political process. Public participation is enabled for political discourse due to new media (Jayasekara 2014, p. 47). Platforms such as social media, online forums, and digital news outlets have democratized access to information and have provided avenues for citizens to voice their opinions, engage with political issues, and hold authorities accountable. This increased accessibility and interactivity have reshaped the dynamics of political communication, empowering individuals to contribute to public debates and shape the course of governance. Young girls can create and share posts, stories, and videos on platforms like Instagram, Twitter, TikTok, and Facebook to raise awareness about the importance of voting and political engagement. They can share informative content about the electoral process, candidates, and the significance of different elections (local, state, and national). Young girls can create online spaces, such as forums or groups, where their peers can have respectful and constructive discussions about politics and elections. Furthermore, establishing online forums or groups focused on political discussions acts as a means of building social capital. Here, young girls play a pivotal role in guiding respectful and constructive dialogues surrounding politics and elections among their peers. These exchanges foster trust and reciprocity within the group, strengthening social ties.

In summary, Exposure to political content across various social media platforms significantly influences the participation of young women in real-world political activities and movements. Through these digital channels, young women are increasingly informed about political issues and events, which stimulates their involvement in discussions and debates. Social



media serves as a catalyst for mobilization, empowering young women to orchestrate rallies, protests, and grassroots movements, while also fostering community building and networking among like-minded individuals.

The role of online social networks in political mobilization among young women is pivotal due to the unique opportunities they offer for engagement and empowerment. Firstly, these platforms provide accessible and inclusive spaces where young women can connect, exchange information, and mobilize around political causes. Through social media, they can amplify their voices, garner support for their initiatives, and forge communities irrespective of geographical barriers.

Moreover, social media facilitates the swift dissemination of information and enables real-time communication, enabling young women to coordinate collective action and respond promptly to political developments. The interactive nature of these platforms allows for personalized engagement, empowering individuals to tailor their participation according to their interests and preferences, thus instilling a sense of ownership and agency in the political sphere. In contrast, traditional methods of mobilization, such as door-to-door canvassing and town hall meetings, often demand more time, resources, and organizational infrastructure. While these approaches remain effective in engaging certain demographics, they may not always be as accessible or appealing to digitally savvy young women. Furthermore, social media offers unparalleled reach and scalability, enabling young women to connect with broader audiences and amplify their impact on political discourse. In summary, online social networks provide a dynamic and accessible platform for political mobilization among young women, offering new avenues for engagement and empowerment that diverge from traditional methods. By harnessing these digital tools effectively, young

women can significantly influence the political landscape and advocate for meaningful change. Young women skillfully leverage social media platforms to mobilize their peers and advocate for political change through a variety of strategic methods. They effectively utilize storytelling, sharing personal anecdotes that resonate emotionally and shed light on the real-life consequences of political issues. Hashtag campaigns act as focal points, allowing them to coordinate collective action and broaden the reach of their message. Through visually compelling content like images, videos, and infographics, they capture attention and convey their message persuasively. Collaborating with like-minded allies enhances their influence, while engaging with peers fosters dialogue and unity around political causes.

Additionally, young women employ targeted calls to action, encouraging specific actions such as contacting elected officials or participating in demonstrations, to translate their online activism into tangible real-world results. By utilizing online tools like petitions, surveys, and dialogues, they empower their peers to voice opinions, champion causes, and hold policymakers accountable. Through these strategic approaches and by harnessing the unique capabilities of social media platforms, young women are pivotal in effecting meaningful change and driving political progress both locally and on a broader scale.

## **Conclusion**

Political mobilization serves as a fundamental component of a democracy and can act as a catalyst for democratic transformation. This study explored the impact of Social Media on Young women's Political Mobilization in Sri Lanka. Research findings were: young women between the ages of 25 to 30 years are engaging with political issues and socio-political movements than

young women between the ages of 18-25 years through social media platforms; social media provides a platform for young women to amplify their voices and share their political opinions and concerns; young women are using social media platforms to organize political activities, such as protests, rallies, and campaigns and mobilize their peers, coordinate efforts, and raise awareness about important issues. Digital literacy skills and access to social media platforms have empowered young women to become active participants in political discourse. To harness the positive aspects of social media for political mobilization among young women, it is crucial for young women to develop critical thinking skills, fact-check information, and take measures to protect their online safety and privacy.

The research findings were,

- Young women between the ages of 25 to 30 years are engaging with political issues and socio-political movements than young women between the ages of 18-25 years through social media platforms,
- Social media provides a platform to Young women for amplify their voices and share their political opinions and concerns,
- Young women are using social media platforms to organize political activities, such as protests, rallies, and campaigns and mobilize their peers, coordinate efforts, and raise awareness about important issues.
- Social media activism served as a gateway to broader civic engagement for young girls between ages 18 to 30 years.
- Facebook as a social media platform is more influential in the political mobilization of young women than Twitter.

Resource Mobilization Theory offers a lens through which we can understand how social media serves as a critical resource for young women's political mobilization, providing them with access to information, networks, resources, and organizational tools that are essential for their activism and advocacy efforts. Social media serves as a vital conduit for young women's political mobilization by granting access to crucial information, resources, and networks necessary for effective activism. Platforms such as Twitter and Facebook enable them to stay abreast of current events, policy matters, and activist opportunities, facilitating more targeted and informed mobilization efforts around specific causes. Additionally, social media fosters network building and organizational coordination among young women, allowing them to form alliances, organize events, and synchronize collective actions in real-time, thus amplifying their voices and enhancing their visibility within the broader societal discourse.

Furthermore, social media platforms empower young women to amplify their political messages and garner broader support for their causes. By strategically utilizing hashtags, viral campaigns, and multimedia content, they can raise awareness about issues pertinent to them, challenge societal norms, and sway public opinion, fostering mobilization in favor of their political agendas. Additionally, these platforms serve as invaluable tools for fundraising and resource acquisition, enabling young women to secure financial backing for their activism, sustain organizational infrastructure, and finance various campaigns and initiatives. Moreover, social media transcends geographical boundaries, enabling young women to mobilize across local, national, and global spheres, fostering solidarity, sharing

experiences, and amplifying the impact of their political mobilization efforts on a wider scale.

Social media has become a powerful tool for political mobilization among young women, allowing them to challenge traditional power structures, advocate for their rights, and shape the future of politics in profound ways.

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Article Number-03

**A Study on the Impact of Social Media on Cultural Tourism (With Special Reference to Ihala Karagahamuna-North GN Division, Kadawatha).**

**H. S. D. Perera<sup>3</sup> & W. G. M. Sasandaree<sup>4</sup>**

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# **A Study on the Impact of Social-Media on Cultural Tourism (With Special Reference to Ihala Karagahamuna-North GN Division, Kadawatha)**

**H. S. D. Perera & W. G. M. Sasandaree**

## **Abstract**

Tourism is a dynamic global sector, with cultural tourism focusing on experiencing the culture, heritage, and traditions of a destination. Social media, a key internet component, allows users to share and discuss ideas, and is widely used to promote cultural tourism. However, the effectiveness of social media in the cultural tourism industry of Sri Lanka is problematic. Much research on its impact have been conducted in Western countries compared to Sri Lanka. In this study, the research problem seeks to explore the impact social media have on cultural tourism. Thus, the main objective of the study is to explore the impact of social media on local people within the context of Sri Lankan cultural tourism. To address this objective, 200 respondents were selected using simple random sampling method based in Ihala Karagahamuna-North Kadawatha. Questionnaires were used for data collection. Both qualitative and quantitative analysis methods were used to analyse the data. The study findings revealed that a significant number of individuals utilize social media to discover locations. They primarily focus on culturally and historically significant places, as well as naturally attractive locations. Furthermore, many individuals have gained knowledge about traditional medicine, agriculture, handicrafts, white magic, customs, norms, and astrology through social media. However, the study also found that there is a lack content on cultural tourism on Facebook and YouTube, and respondents were generally dissatisfied with the amount of space allocated to cultural tourism on social media platforms. In conclusion, the impact of social media on cultural tourism in Sri Lanka is weak. To improve its effectiveness, it is recommended that social media activists who raise awareness about cultural tourism be evaluated annually, and that social media tourism platforms be updated and maintained with complete travel guides by relevant authorities. With these measures in place, social media could become a more effective tool for promoting the cultural tourism industry in Sri Lanka.

**Keywords:** Cultural tourism, Facebook, Impact, Social media, YouTube

## **Introduction**

Social media is a significant component on the internet, and it is referred to as a platform which enables the users to interactively create, share, communicate and discuss idea, experiences and opinions. It has exploded as a category of online discourse where people create content, share it, bookmark it and network at a prodigious rate (Acheaw et al., 2015). Moreover, social media consists of various internet based applications that build on the foundations of web 2.0, empowering online communities, gathering and sharing online information and knowledge allowing for real time, two-way communication (Laroche et al., 2013). The commonly utilized social networking platforms are Twitter, Facebook, Instagram, YouTube, Flickr, Wikipedia, Pinterest, LinkedIn and etc (Koçyiğit & Küçükcivil, 2022).

Because of the ease of use, speed and reach, it is rapidly changing the public discourse in society and setting trends and agenda in topics that range from the environment and politics to technology and the entertainment industry (Acheaw et al., 2015). Especially in recent years, social media has become an integral part of our daily lives, influencing our decisions and behaviors. It has also transformed the way we communicate, share information, and access knowledge. With the rise of social media, cultural tourism has emerged as a significant area of interest for researchers and practitioners (Karaca & Polat, 2022).

Tourism is one of the most dynamic and competitive sectors in the global economy. It is a profoundly unique industry, which requires the capacity to persistently adjust to the rapidly changing needs and wants of the sightseer, as the traveler's fulfillment, wellbeing and pleasure are the main focal points in shaping the travel industry (Rizk et al., 2018). In Sri Lanka, the

tourism industry is the third biggest fare worker in the economy. Sri Lanka is regularly considered as an undeniably famous objective for worldwide travelers. In 2015, Forbes magazine pronounced Sri Lanka among the “best ten coolest nations” to visit. Moreover, in 2016 Lonely Planet, Rough Guides, The Guardian, The New York Times have recognized Sri Lanka as a top area to visit (Shamini, 2020).

Cultural tourism is a type of tourism that involves movements of persons for essentially cultural motivations, including both tangible and non-tangible cultures. It refers to special interest tourism involving leisure travel for the purpose of viewing or experiencing the distinctive character of a place, its peoples, and its products or productions (Adams, 2008). Moreover, it includes the activities of individuals who travel to destinations to experience the culture and heritage of the place they visit (Javed et al., 2020). Types of cultural tourism are as follows;

Table 1: Types of Cultural Tourism

<b>Types</b>	<b>Tourism Products, Activities</b>
Heritage Tourism	Material (built heritage, architectural sites, world heritage sites, national and historical memorials) and non-material (literature, arts, folklore)  Cultural heritage sites (museums, collections, libraries, theatres, event locations) and Natural heritages
Thematic Routes	Wide range of themes and types (spiritual, industrial, artistic, gastronomic, architectural, linguistic, vernacular)

City Tourism	“Classic” city tourism, sightseeing
Ethnic Tourism	Local cultures’ traditions and Ethnic diversity
Event Tourism	Cultural festivals and events
Religious Tourism	Visiting religious sites and locations with/ without religious motivation and Pilgrimage routes
Creative Tourism	Traditional cultural and artistic activities (performing arts, visual arts, cultural heritage, and literature) As well as cultural industries (printed works, multimedia, the press, cinema, - audiovisual and phonographic productions, craft, design)

Source: (Csapo, 2012)

Individuals participate in the mentioned cultural tourism types with some tourism activities such as; Heritage sites (archaeological sites, whole towns, monuments, museums), performing arts venues (theatres, cultural centres), visual arts (galleries, sculpture parks, photography museums, architecture), festivals and special events (music festivals, sporting events, carnivals), religious sites (pilgrimage destinations, spiritual retreats), rural environments (villages, farms, national parks, Eco museums), indigenous communities and traditions (tribal and ethnic groups and cultures), arts and crafts (textiles, pottery, painting, sculpture), language, gastronomy (food tasting and cooking), industry and commerce (factory visits, canal trips), modern popular culture (pop music, shopping, fashion, media, design,

technology), special interest activities (painting, photography, weaving) (Koçyiğit & Küçükcivil, 2022).

Sri Lanka is a country rich in culture and heritage, attracting millions of tourists each year. In addition to the essential elements such as beaches and wildlife, Sri Lanka has a plethora of cultural sites, historical resources and investment prospects that might considerably boost the tourism business. However, the impact of social media on cultural tourism in Sri Lanka is still not well understood. Many countries use social media platforms to promote cultural tourism. But the adequacy of social media use in Sri Lanka's cultural tourism industry is problematic. In this study, the research problem explored was; what kind of impacts do social media have on cultural tourism?

## **Objectives**

### **Main objective:**

- The main objective of the research is to investigate the effects of social media on cultural tourism in Sri Lanka.

### **Specific objectives:**

- Identifying commonly used social media platforms in cultural tourism.
- Analyzing the impact of social media on the promotion of cultural tourism in Sri Lanka.
- Examining the relationship between social media usage and tourist behavior in Sri Lanka's cultural sites.
- Providing recommendations on how the Sri Lankan tourism industry can effectively use social media to enhance cultural tourism experiences.

## **Significance of the study**

With the increasing use of social media platforms, it is important to understand how they impact various industries, including cultural tourism. This study provides insight into the ways in which social media can influence the decision-making process of potential tourists, as well as the potential benefits and challenges associated with its use. Sri Lanka is also known for its rich cultural heritage, and tourism is an important industry for the country's economy. Moreover, this study can help tourism stakeholders in Sri Lanka to better understand how social media can be used to create a more engaging and memorable experience for visitors. Through this study, researchers can identify ways in which social media can be used to promote sustainable tourism practices, such as responsible tourism and community engagement. Overall, the study on the impact of social media on cultural tourism in Sri Lanka is important for promoting sustainable tourism development, enhancing the visitor experience, and supporting the country's cultural heritage.

## **Methodology**

The research mainly focused on the local community rather than foreign tourists. The study used both primary and secondary sources of data. The primary data sources were data contributors, while the secondary sources were books, research papers, articles and reports. Out of 1620 families, 200 data contributors (12.35%) were selected using simple random sampling method based on Ihala Karagahamuna-North G.N. division at Kadawatha. Kadawatha is one of the major cities in Gamapaha District, in the Western province of Sri Lanaka (Figure 01).

Figure 01: Map of research area

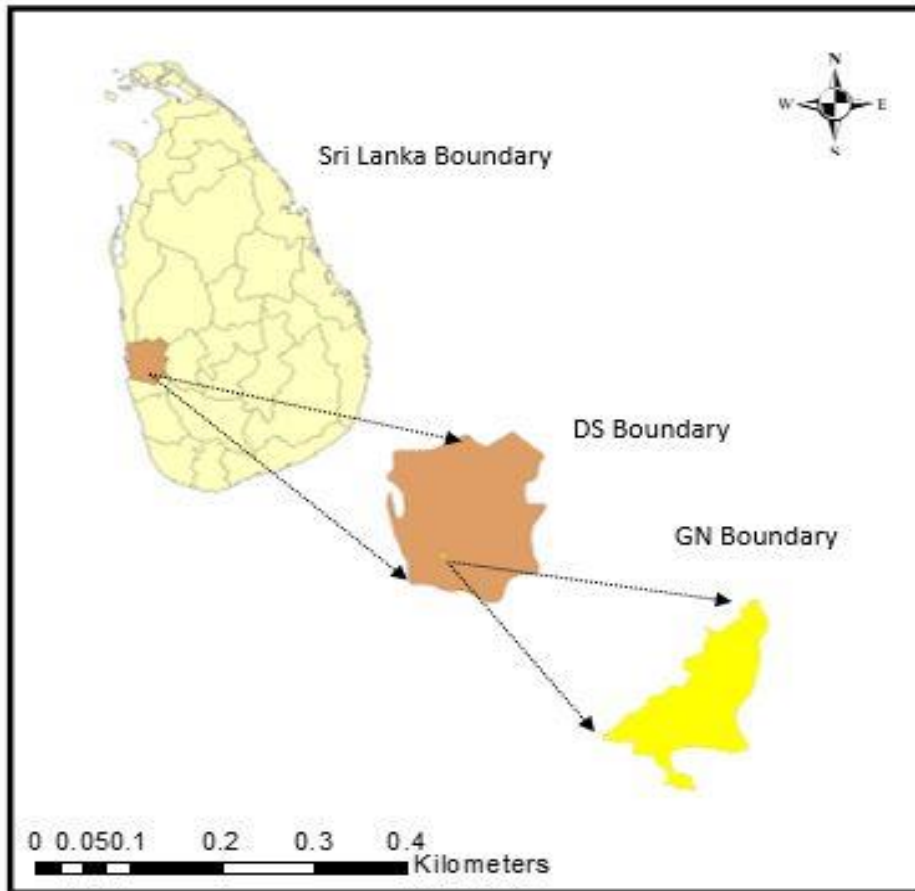


Table 2: The response rate

<b>Rate of the Respondents description</b>	<b>Frequency</b>	<b>Respondent rate (%)</b>
<b>Questionnaires distributed</b>	200	100%
<b>Duly filled and returned questionnaires</b>	200	100%

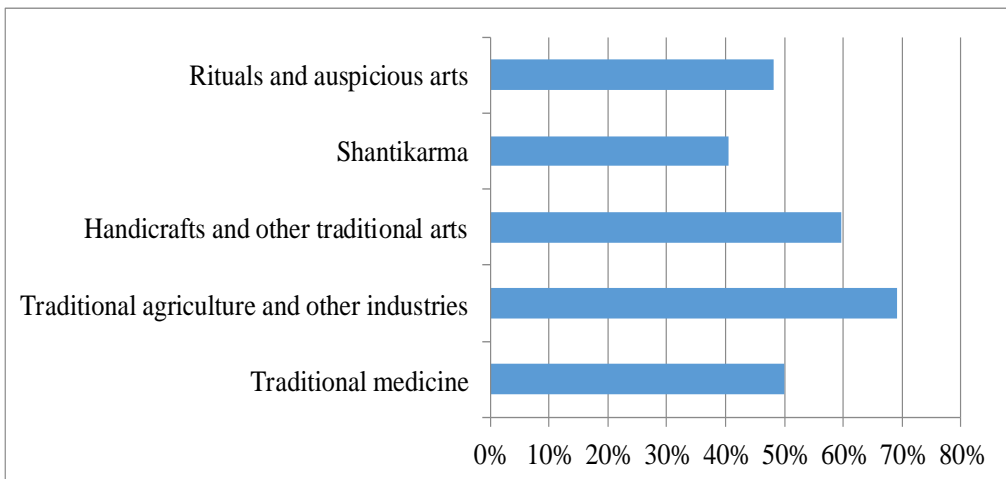
In this study, the required data was collected by using both quantitative and qualitative approach by using questionnaire. Mixed method approach (Both qualitative and quantitative analyses) was used to analyse data. Qualitative

method was used to identify patterns and themes in the data. Quantitative analysis was conducted using statistical methods to determine the relationships between variables.

## Results and Discussion

In this study, respondents were asked about their awareness of different traditional cultural heritages, and the results were displayed in the below diagram.

Figure 2: Distribution of the Respondents Awareness of Cultural Heritages



It was found that 44.2% of people had learned about these heritages through social media, and others had known through mass media (28.8%), books and related sources (21.2%), and parents and friends (5.8%). It is noteworthy that 78.8% of people expressed an interest in exploring these heritages after learning about them, indicating the potential of cultural tourism to promote the preservation and promotion of traditional cultural heritages. In order to achieve the objectives of the study, respondents were asked to select their preferred travel destinations, with the option to choose

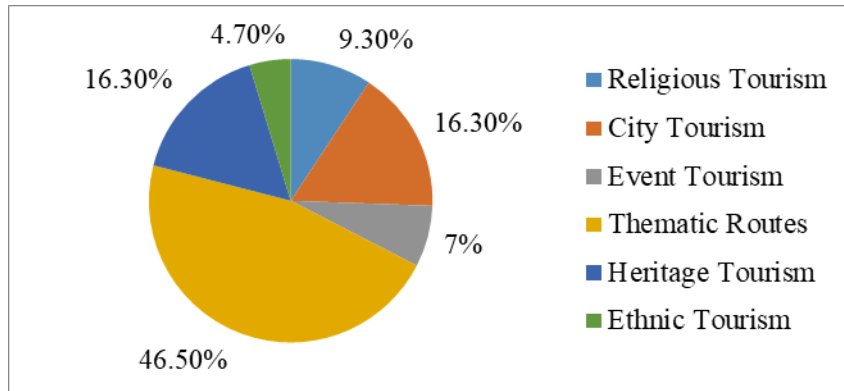


more than one answer. The results revealed that 94.2% of respondents preferred traveling to places with natural beauty, followed by 50% who expressed a preference for historically important places, 40.4% who liked to stay at luxury hotels and villas, and 24% who preferred to travel to man-made adventure destinations.

Furthermore, 84.6% of respondents stated that they use social media to select their travel destinations, while others relied on recommendations from friends, books, and other sources. The vast majority of respondents, specifically 96.2%, also use social media to find more information about their chosen destination. Facebook is the most commonly used social media platform for this purpose, with 40% of respondents. Meanwhile, 26% of respondents use YouTube, and 22% rely on websites. Other social media platforms such as Instagram and Twitter are also used for this purpose by few people. This finding is consistent with a previous study conducted among US travelers in 2010, which found that Facebook was the favorite social networking site for travel-related purposes, while YouTube was ranked in the second position (Nusair et al., 2012). Comparing these results with US-based research helps validate the global trend of using social media as a primary tool for travel planning and information gathering.

Furthermore, the study analyzed the types of cultural tourism that were popular on social media platforms and below are the results;

Figure 3: Distribution of Type of Cultural Tourism



These findings suggest that promoting destinations with these types of cultural attractions could help to increase tourism in Sri Lanka.

The reasons for using social media to plan their trips include finding feedback from other travelers, identifying the safest routes to take, locating suitable accommodations, evaluating travel costs, and learning about the advantages of traveling to a particular destination. These findings are in line with the ideas of Cox et al. (2009) that social media platforms are commonly utilized in the process of gathering information and evaluating alternatives during travel planning including making decisions regarding destinations, accommodations, and attractions. Furthermore, social media videos are the preferred source of information for 38% of respondents, while 34% rely on comments and others prefer to look at images of their potential travel destinations. This is somewhat different from the findings of Stiakakis & Vlachopoulou (2017) who identified that travelers are influenced mostly by images and less by videos.

Despite using social media for selecting and finding information about travel destinations, majority of the respondents (71.2%) also expressed a strong desire to share their travel experiences on these platforms. The reasons for doing so include creating memories, sharing experiences,

making others aware of such destinations, and motivating others to travel. Interestingly, 70.3% of people also include a brief description of the destination they visited. The data further revealed that a significant proportion of respondents (69.2%) follow YouTube channels and Facebook pages that showcase traditional and cultural heritages. However, the respondents expressed dissatisfaction (78.9%) with the limited space available for Sri Lankan cultural tourism on social media platforms. This highlights the need for more promotion of Sri Lankan cultural tourism on social media platforms to attract and engage more tourists.

The impact of social media content on knowledge and understanding of cultural tourism is a crucial aspect of this study. The analysis shows that the majority of the content has a low impact, which indicates the need for improvement in the quality of culture related information being provided. Moreover, although language was found to be an important factor in promoting cultural tourism, majority data contributors were unsatisfied about it. According to them, majority of contents were Sinhala and English Language while least content available in Tamil. Therefore, it indicates a lag of opportunity for promoting cultural tourism to Tamil-speaking audiences. Another finding is the lack of comprehensive information on travel-related data, such as accommodation and guidance on routes and travel ways, which is a concern for travelers seeking detailed information. Accordingly, 46% of contents do not provide sufficient information. Furthermore, the study highlights the presence of non-cultural tourism content in these social media figures, indicating a need for a more focused approach towards promoting cultural tourism. Overall, these findings suggest that there is room for improvement in the quality of social media content to effectively promote cultural tourism.

## **Conclusion**

Respondents expressed a strong interest in exploring Sri Lankan cultural heritages. Regarding travel preferences, respondents preferred places with natural beauty, historical places, luxury hotels, and man-made adventure destinations. Social media is the primary source for selecting and finding information about travel destinations. The most used social media platform is Facebook, and videos are the preferred medium for promoting cultural tourism on social media platforms. Also, majority of people use social media to share their experiences too. The study highlighted the need for more effective promotion of Sri Lankan cultural tourism on social media platforms, especially in English and Tamil language. Moreover, promoting destinations with different types of cultural attractions could increase tourism in Sri Lanka. However, the quality of social media content needs improvement, including comprehensive information, and the focus should be on promoting the country's unique cultural heritage. It is recommended that social media activists who raise awareness about cultural tourism be evaluated annually, and that social media tourism platforms be updated and maintained with complete travel guides by relevant authorities. With these measures in place, social media could become a more effective tool for promoting Sri Lanka's cultural tourism industry.

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Article Number-04

**The Inuit (Eskimos) in Northern Canada. A Socio-Cultural Exploration**

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# **The Inuit (Eskimos) in Northern Canada. A Socio-Cultural Exploration.**

**Sarath Chandrasekere**

## **Abstract**

This paper is a socio-cultural exploration of the lives of the Inuit people who have been living in the Canadian north for at least 15,000 years. The writer lived with them as a Canadian civil servant during 1998-2002 in two different communities of Nunavut-Cambridge Bay and Iqaluit. The territory of Nunavut was created for the Inuit people in 1999 as the 13<sup>th</sup> political entity of Canada. The Canadian census considers them as “Aboriginal people”. The outward appearance and behaviours of Inuit people are different from that of other Canadians. The difference does not necessarily mean a problem. Critics naturally ask whether the Canadian governmental interventions to “modernize” the Inuit are developmental or a reflection of “internal colonialism.” The term Inuit or Eskimo does not refer to one group of people. The word “Central Inuit” is popular among Anthropologists who within this term include about seven diverse groups living in 25 small islands. The discussion in this paper covers a bit of their history, Inuit elders who are highly respected, male-female interactions, transfer of knowledge and skills, impact of European influence, and the heavy use of alcohol. Examples come from some selected Inuit communities. Although their primary occupation was hunting and gathering, the amount of respect they had towards animals has been clearly reflected in their stories and chanting. Winter temperatures in the Canadian Arctic can remain below -50 F for extended periods and in the highest latitude, the sun disappears for about 100 days of the year. The Inuit are trapped between the Western modernity and traditional rich Inuit culture. The change agents who go to work in Inuit areas simply impose the capitalist, industrial and highly individualistic values, and practices on them. The Inuit need to embrace modernity not on our terms, rather on their terms.

**Keywords:** Aboriginal Canadians, European influence, alcoholism, social change, social problems The Inuit

## **Introduction**

This paper attempts to examine the lives of the Inuit people who have been living in the Canadian north for at least 15,000 years. Writings about these noble people by immigrants to Canada are few and far between. I had the privilege of living with them as a Canadian civil servant during 1998-2002 in two different communities of Nunavut-Cambridge Bay and Iqaluit. The territory of Nunavut was created for the Inuit people in 1999 as the 13<sup>th</sup> political entity of Canada. These Inuit people are considered “Aboriginal people” in the Canadian census reports.

My work in the Cambridge Bay community involved community wellness which provided me with ample opportunities to interact with them officially and personally. Many of them had an eternal grudge with the “white administrators” due to their colonial experience. However, they were kind enough to spare me from their negative remarks, and for them, I was, neither Inuit nor white. The fact that I did not belong to either of these ethnicities, naturally, allowed me to observe them, study them and befriend them in an unmeasurable way.

Apart from my sociological curiosity, what inspired me to write about the Inuit was two writings about Sri Lankan people by Robert Knox (1681) who spent almost 20 years in Sri Lanka as a prisoner of the king Rajasinghe the second (17<sup>th</sup> century) and Lord Naseby, (2020) a renowned British parliamentarian who has been to Sri Lanka over 20 times. Their admiration and questioning of lifestyles of locals empowered me to examine the Inuit in relation to the rest of the Canadian society.

I am trying to examine the Inuit life through my personal and participant observations informed by “sociological imagination” and historical/anthropological insights.

Any critical observer of the Inuit needs to ask and answer two important questions. The first one is frequently raised by southern newcomers to the Inuit land. Is something wrong with the Inuit? Their reasoning for raising this question is that the look and behaviours of Inuit people are different from that of many other Canadians. The difference does not necessarily mean a problem. My close encounters with these people allowed me to conclude that what is wrong with is the lens or the framework within which we, the Non-Inuit, examine the Inuit people.

The second question centres around on-going social changes in Inuit communities. They naturally ask whether the Canadian governmental interventions to “modernize” the Inuit are developmental or a reflection of “internal colonialism”. Any answer to this question requires a systematic analysis of the historical evolution of the Inuit community and some recent influences coming to them from neo-liberal economic thinking.

### **Early Days:**

I now venture into a discussion of normal cultural and social patterns that the Inuit people had followed in their early days. The characteristics of some of these patterns or styles have begun to change with the influx of fur traders and European colonizers during 1800s.

The term Inuit or Eskimo does not refer to one group of people, just like the Sinhalese in Sri Lanka or Italians in Italy. As a cultural group, the Sinhalese have variations in terms of location and heritage such as the Kandyan

Sinhalese, the Southern Sinhalese, the Low country Sinhalese etc. Similarly, the Inuit can be classified into various groups depending on their location, and in-group identities.

The word “Central Inuit’ is popular among Anthropologists who within this term include the Caribou, Copper, Netsilik, Iglulik and Baffin Island Inuit as well as the Labrador and east Hudson Bay Inuit people.

In the present discussion, I will focus on the Inuit who lived and are living in Cumberland Sound, eastern part of the Baffin Island, in northern Canada. This is one of the first regions in Arctic Canada to be studied by ethnographers, and least understood in terms of prehistory and social organization. The Inuit here also had a long and intense association with the white people who are called by the Inuit name of “Qallunaat”. The word Qallunaat does not refer to the skin colour but is a reference to either eyebrows or to the unnatural man-made clothes that Europeans brought with them. The word Qallunaat could be derived from the word “Qallunaraluit” meaning the people who make unnatural things or interfere with nature.

Map of the Nunavut Territory (2017). The community of Quaqtaq is found on the South-Eastern corner of the map, north of Ungava Bay.



Frances Boas (1884) was one of the first American Anthropologists to study the Inuit of the Arctic. He has reported certain interesting characteristics of their family life and marriage patterns.

It is believed that the descent was more bilateral than unilateral. What it means is that descent is from both father's and mother's side. There appears to be a promise between certain families for arranged marriages. After

marriage, the young person goes away to his wife's family. So long as his parents-in-law are alive, the young person will have no power to exercise his authority. Brides have been acquired with gifts. In case the parents are dead, the bride needs to obtain permission from her brothers to marry a certain person.

It is interesting that marrying close relatives was not allowed in this society. However, having two wives or to marry two sisters was permitted. Both parallel cousins and cross cousins have been categorized under one group. Many actual stories told by senior Inuit reveal nuances of Inuit marriage in the past.

One such story is known as the story of "Sun and the Moon", which refers to the incest taboo-a prohibition of marriage between brother and sister. The story of "Sedna" warns of the dangers of refusing suitors proposed by bride's father. Sedna will begin to harm the potential bride who rejects all suitors while accepting a foreigner as her husband. There are other stories addressing issues of maltreatment of boys by their grand-mothers, and girls marrying animals. Some of these stories reveal the problems of finding partners outside one's own group.

Sutherland who studied the Cumberland Sound Inuit (1846) discovered that polygyny (having more than one wife) was common. No incidence of wives having more than one husband has been found. Due to a high rate of male deaths owing to hunting accidents, the social system would have favoured the formation of polygynous unions by creating a surplus of socioeconomically productive females. It is also reported that the first wife may bring the second to help in domestic chores.

The Inuit land is above the 60<sup>th</sup> parallel, and as a result, no trees are grown in this area. Thus, “life of these people depends entirely on hunting and gathering. People in the Cumberland Sound depended principally on several species of marine mammals to fulfil their nutritional and other needs. These marine species include ringed seal (nettik); bowhead whales (arvik); bearded seal (ugjuk); harp seal (Qairulik) beluga whales (Qilalugaq); walrus (aivik); polar bear (nanuq) and caribou (tuktu). Caribou, polar-bear and Arctic fish (char) provided their main meals while all of the above species provided winter clothing for the community”. An average seal weighed about 80 pounds, and that meat becomes the staple food for many years.

The Inuit are a fascinating group of people to visit and study. The Inuit have shown universal cultural similarities like the incest taboo. Parental control on marriage found among them is not an unfamiliar feature of the Sinhalese-Tamil marriages in Sri Lanka. The early promise of marrying two people (when they grow old) seems familiar in the Sinhalese culture in the form of “Nena-Massina” or the cross-cousin marriages.

### **The Inuit Elders**

The Inuit culture gives a prominent place to their elders in many areas of daily life. They are the depository of knowledge, skills, and values. They are the trainers of future generations, and conveyers of good old traditions. They are consulted frequently by the younger people.

In Canada, Aboriginal elders have received an extraordinarily little attention. Statistically speaking, about 6% of the Inuit people are over 65 years of age (Health Council of Canada: 2013). When Inuit people are compared with non-Inuit Canadians, the Inuit show a lower life expectancy. As some critics show, even 55 years could be considered a point of

departure for a discussion of aging among the Aboriginal populations in Canada. Generally, an elder in the Inuit community is not defined in terms of chronological age. Rather, their mental well-being, community engagement, spirituality, wisdom gained through life experience and physical health are valuable indicators of Elders in those communities.

There were no colleges or universities for them. They were not lured by new material goods or dreams connected with consumerism. Their entire lifestyle was built on hunting and gathering. People who lived a collective lifestyle treated elders as their guides and pathfinders.

Even the young people had no other options but to follow instructions of the elders. There were no formal classes for learning hunting and gathering. The youth went out with their fathers and learned the trick of the trade by observing what the elders did. Hunting a polar bear is a classic example. The elders knew the techniques involved in the successful hunting of a polar bear, and the risks involved in such hunting expeditions. The youth had to empirically learn from them. Because of this traditional knowledge transfer methods, the elders have been treated with utmost respect and dignity. The elders were indispensable to the survival of the younger people and children in the communities.

Most of the elders had a crystal-clear vision about climate change, wind direction as well as when and where to find animals for their consumption. All their learning had been experiential learning. Caribos, Polar Bears, MuskoX and Moose provided enough food for them all throughout the year.

Although their primary occupation was hunting and gathering, the amount of respect they had towards animals has been clearly reflected in their stories and chanting. The Inuit had a life-long positive relationship with the



Mother Nature, and their beliefs were also connected with the nature and its divine character.

No records have been found about any gender discriminations or differences between older men and women. When hunting is complete, and the man brings the harvest home (Igloo), the woman takes over from there. Preparing meat for consumption, making snow gloves with the skin, using the skin for sleeping purposes etc. become a primary responsibility of the mother in the family. Younger women followed the older women to learn culturally required techniques and skills. Most of the writings about the Inuit highlight the fact that both men and women shared responsibilities of life without any hierarchical demarcations.

Today, the total population of the Inuit would be around 30,000 people. There must have been more people in the remote past but due to natural disasters, the numbers would have diminished eventually. “The Inuit have sustained and recreated life over many centuries, utilizing renewable resources in an extreme climate” (Mitchell: 1996:29). Winter temperatures in the Canadian Arctic can remain below -50 F for long periods and in the highest latitude, the sun disappears for about 100 days of the year. Many Inuit elders have sad memories of starvation and death. Even the religion practiced by the Inuit had a singular focus upon the necessity of acquiring food and preserving life. The youth were brought up to be efficient hunters while the women were expected to bear strong boys.

During the times of food scarcity, they adopted a practical approach towards survival. When food is plentiful, everyone will be fed well. In times of scarcity, the non-productive members were left to look after themselves. As such, infants, invalids and the elders were not provided with

shelter and sustenance. It has been reported that some Inuit groups have killed the female infants during those times (Rasmussen: 1931). Sometimes, the elders had been left to die because carrying them to a new land to find animals would cost a considerable amount of time and energy on the part of the younger generation.

One may wonder whether the higher rates of suicide reported among the Inuit today are a legacy of a historical-cultural factor among the Inuit.

The Inuit hunters had very few instruments for hunting, but they were very sharp and effective. Harpoons, bows and arrows, bird darts, and stone traps were very much in use. Some of these instruments are by products of their food. The Inuit women made needles, kulik lamps and pots from bones. They made baskets from grass during summers, pails from animal skin, thread, bedding and summer tents from animal skins.

The Inuit land is a tree-less and wood-less region. If some one could find or own a wooden sledge, that person is invariably a suitable candidate for marriage. Dogs have been a valuable resource for many Inuit groups. Whatever food (animals) the Inuit men catch, or hunt will be shared among related families. Therefore, stealing food was never a practice among them.

It is quite interesting to observe that the Inuit did not speak about or boast about a unique “identity” until they were exposed to the Europeans. There was no need for them to show any unique ethnic identity as they were not subjected to any external forces. They treated other Aboriginal groups such as the Mohawks, the Cree and the Ojibwes who lived below the 60<sup>th</sup> parallel, as outsiders, and had very minimal contact with them.

It is increasingly becoming clear now that most of the models we tend to use in the Western culture to discuss aging process are not applicable to the Aboriginal peoples in the world. R Ranzijin (2010) who did some studies about Australian Aborigines revealed that focussing on healthy aging and activities such as exercises, and formal volunteering do not fit well with the lived experience of Aboriginal elders. The Western way of “healthy aging” is built on the values of independence and self-reliance. Among the Aboriginal people, “the world view was built on the acceptance of aging as a normal process while interdependence, reciprocity and intricate kinship systems play a crucial role in supporting their living”. Even the concept of “retirement” was not found among the Inuit as they never retire until they meet with their creator God. The inapplicability of Western models may have prevented the Western writers to focus their attention on the Elders of Aboriginal people in the world.

In my own experience with the Inuit elders, I found them to be admirable human beings. The world vision of some of them I knew cannot be learned by reading books. They are knowledgeable about the climate, nature, humanity, and progress, and are committed to love, affection, and positive social relations.

### **Embracing “Modernity”**

Rather than giving a cross-section of the Nunavut population, it is meaningful to look at how one of the Inuit communities evolved as a modern entity. I prefer to take Quaqtuaq in the Ungava Bay region in Northern Quebec as a case in point.

Archaeological evidence indicates that the ancestors of the contemporary Inuit, Yupik and Aleut people crossed Bering straight, from Asia to North

America, between 9000 and 7000 years ago. About 4000 years BC, these ancestors were living in the Alaska region. Between 2000 and 3000 BC, they developed a new culture consisting of stone made small tools and hunting equipment. This culture apparently spread all over North American Arctic. About 4000 to 2000 years ago, they entered what we now call Canada. Some had settled in the central arctic and others reached Baffin Island, Greenland, Nunavik and Labrador. The present Northern Quebec-Ungava Bay community of Quaqtq was inhabited by [Thule people](#), the ancestors of today's Inuit, who arrived around 1400 or 1500 AD.

According to University of Quebec researchers, the first wave of Inuit people had entered Quaqtq area from 200 BC to around 1530 AD. (Plumet and Badgely, 1980).

It is an undebatable fact that after the European contact, the Inuit people were exposed to a vastly different individualistic culture which forced them to adapt. According to Marybelle Mitchell, there appeared to be four important waves of contact: explorers and itinerant traders; whalers; police, missionaries and traders culminating in the birth of the co-operatives in the mid-twentieth century; and finally, the state settling land claims (Mitchell: 1996).

The European “invasion” paid special attention to the younger Inuit people—both men and women. As a result, the efficacy and recognition of the elders took a secondary place in the new social order. The customary value and respect for the elders did not disappear completely, but the Europeans wanted to work with the younger populations in terms of proselytizing them into Christianity and teaching Western values while degrading traditional Inuit values. The establishment of residential schools was a major effort on the part of the Christian missionaries towards accomplishing these goals.

Evidence of early exposure to the Europeans can be found in the records kept by European writers themselves.

In 1773, the Moravian Missionary Jens Haven drew up a list of main Inuit settlements northwest of Nain, Labrador. In 1811, two other Missionaries reached this area. In 1830, the Hudson Bay Company (HBC) established a trading post at Kuujjuaq-a near by community. The post was closed in 1842 and reopened for good in 1866. 1947, a [Roman Catholic](#) mission was opened in Quaqtaq.

The Hudson Bay trading post also housed a missionary station. This was the very first exposure to Christianity in this community. It is observed that by 1920s, almost all the Inuit had converted to Christianity and learned English as a language.

The second formidable change took place in the instruments and tools the Inuit used to utilize for their hunting expeditions. By 1875, the Inuit used stones, and bones for manufacturing knives, harpoons, spears, arrows and sewing needles. However, by 1880, the Inuit were in the possession of guns, fish nets, and metal traps obtained from the Hudson Bay company. A few other items such as sugar, tobacco, flour, tea and alcohol were easily available to the Inuit. These items were completely new to the traditional Inuit culture.

By the beginning of the 20<sup>th</sup> century, metal had replaced the older material and between 1910 and 1914, the use of guns and steel traps had become universal in Inuit areas. This universal use of metal greatly increased the efficiency of trappers. The establishment of Hudson Bay trading posts allowed the Europeans to purchase fur of the Arctic fox. The Inuit gradually

started obtaining clothes, food, tea in exchange of fox skins, fur and sealskins.

By 1900, trapping had become a lucrative business and many other European groups including the French, started establishing trading posts closer to Inuit settlements. As a result of these new interventions, a path was created for an easy entry to the modern world.

The centuries old tradition of nomadic living was gradually replaced with permanent settlements.

A nursing station was built in 1963. In the 1960s, the Quebec government opened a store and a post office equipped with a radio-telephone. In 1974, the store became a co-operative and, in 1978, Quaqtac was legally established as a Northern village. Since 1996, policing is provided by the [Kativik Regional Police Force](#).

The Quaqtac community was a winter camp of the Inuit in 1940s and 1950s, and a sedentary village in the 1960s. It was developed into a full-fledged municipality by 1980s.

After the second world war, the Canadian federal government felt an obligation to offer services that are found in southern communities to its Northern residents. In 1947-48, a program of family allowance was established to help families with children. The RCMP was involved in the distribution process. These allowances took the form of vouchers exchangeable for basic goods at the HBC trading posts. The Canadian government further extended its support by sending medical teams to the Inuit land.

The next visible change was the building of year-round permanent homes using scraped wood and other materials obtainable from the HBC. Snow houses (Igloos) became temporary dwellings during winter travel.

### **Recent Structural Changes during 18<sup>th</sup> - 20<sup>th</sup> Centuries:**

According to Louis-Jacques Dorais “what was happening in Quaqtaq also occurred elsewhere. The period from 1955 to 1965 witnessed tremendous changes. All over the Eastern Arctic the federal government was in the process of implementing a comprehensive system of social and educational services. The goal of the administration was to modernize the north, by imposing western standards on the Inuit. This modernization involved formal education, economic development, and the provision of health services” (1997: 31).

In the minds of Europeans, the main purpose of these changes was to “modernize” the Inuit, and to take the Inuit “out of the stagnation” they were in. For the Europeans, the measures they took were blended with a “developmental’ thrust.

However, when looking at the Inuit communities today, compared to the rest of Canadian provinces, one may argue that these measures do not seem to have brought about any measurable development to the Inuit. The Inuit were made servants of the European culture and were made to feel bad about themselves, compared to the highly efficient Europeans. The rights of the Inuit were ignored, their land claims were not recognized and suppressed and replaced with Western ways of thinking and doing.

Let us look at the changes a bit more. The early trading relations between the Inuit (Eskimos) and the Europeans were not at all transformative, and the explorers and early traders were not a major force of social change.

The measurable changes began with the arrival of whale hunters. The whalers had brought new ways of making a living, new laws, new gods and unexpected sudden wealth.

### **Social Structural Changes and Whaler**

The whalers arrived in the Baffin Island areas in 1729. The British, Dutch and American ships were soon to be seen on Baffin west coast. By 1900, American and Scottish whalers had established several shore stations in Hudson strait and Hudson Bay. It is reported by Usher (1970) that apart from the American whalers, Alaskan Eskimos also invaded the whale areas at this time. “Now men, women and children alike were in close contact with American whalers for extended periods. They worked with them, traded with them, socialized with them, even inter-married with them; they learned their language, their customs, their technology, their values, and economic goals”.

According to Francis (1984) the number of Mackenzie Inuit, who numbered at least 2500 in the mid-nineteenth century before the whalers came, had been reduced to 250 by the time whaling declined in the area. This was a result of high rate of epidemic diseases spread among the Inuit, introduced by the whalers.

Social structural changes began to appear with the arrival of whalers. The whalers began to hire the Inuit as labourers. The whalers introduced guns and whaleboats; both came as unprecedented innovative ideas for the Inuit.



The Inuit lifestyle and mode of production gradually began to change. The whalers wanted the support of the Inuit to find winter clothing and regular food. Inuit winter clothing was found to be far superior to what the whalers had brought from their countries. Cariboo meat was in big demand among the whalers.

As whaling activities declined, fur-trading and skin clothing became a matter of paramount importance. Whalebones, whale ivory, oil, fur and skins became high demanding items for sale. Collecting these items on regular basis kept the Eskimos busy on a timetable. As a result, they also got used to the white man's food for their survival. The whalers also introduced things like tea, tobacco, sugar, ammunition, and liquor. The whalers provided the Inuit with rifles, fishhooks, needles, knives, saws, forks, spoons, scissors, beads, matches and even sunglasses. Although these new items easily spread like wildfire, the immediate impact of them on the Inuit lifestyle was not incredibly positive. Their handicrafts skills practiced for generations went out of fashion. Introduction of firearms changed the traditional art of hunting. Now the Inuit did not have to get closer to polar bears or caribous.

The introduction of whaleboats to replace kayaks also had an impact on their hunting practices and expeditions. Owners of whale boats assumed a leadership role among their colleagues. It is reported that whaleboat owners were ideal marriage partners who could afford to have polygamous marriages.

With the above stated material changes, the Inuit began to experience a remarkable change in their traditional worldview. Upon hearing of the above changes, the Eskimos from other areas of the Inuit land flocked into

the winter harbours out of curiosity. Apparently, some whalers had treated them with food. The autumn season used to be Eskimos' Cariboo hunting season. After finishing this season, they came to help whalers and with the gradual decline of whale hunting, the whalers hired the Inuit as hunters in the winter.

The Inuit were exposed to a new concept called "employment". This newly introduced "job opportunities" ran counter to their traditional practices of hunting. The Cariboo's need to be caught before their skins get very thick. With the new pattern of hired work, the Inuit could not find the best skin of cariboo for their winter coats. Sometimes, the whalers relocated the Inuit hunters for employment. One main reason why the Inuit wanted these new jobs was because they could get new gadgets and imported goods from the whalers.

Whalers also used some Inuit as "head natives" to organize work of others. A new stratum of society began to appear (a go-between) between the Eskimos and the ship captains. The new head natives could hire other Inuit for work. This created another social class among the Inuit, which was unprecedented in the history of the Inuit. The shamans (priests) among the Inuit always had leadership roles, and all Eskimos listened to their advice. Therefore, it was quite natural that many shamans wanted to take up the new role as "head natives" for the whalers. Every whale hunting expedition began with a cultural ritual which the whalers respected. Having shamans as head natives facilitated the cultural preservation as well as the economic objectives of the whalers. According to Francis (1984), the traditional seasonal cycle of subsistence hunting and fishing was replaced by a new pattern which included periods of wage employment.

The Eskimos traditionally were subsistence hunters and gatherers. They only harvested meat for their consumption. However, with these new interventions, they began to produce a “surplus” for meeting the trade needs of the whalers. This is how the world capitalism gradually entered into the tradition-based lifestyle of the Eskimos. Karl Marx’s theory of surplus value fits very well here. It was reported that the whalers were not very genuine in their dealings with the Eskimos. According to Francis (1984), “a rifle worth ten dollars exchanged for fifteen musk-ox robes, which would have brought \$750 in the south” The Eskimos had no knowledge of prices, nor did they set the terms of the trade.

### **Copper Inuit Region**

The region that I was quite familiar with (1998-2002) was known as copper Inuit region. It includes Cambridge Bay, Holman and a few other communities. These communities were also experiencing remarkably similar changes I presented earlier in the discussion.

Some elders, when they speak English introduced themselves as Eskimos while speaking in Inuinnaqtun, as the Inuit. According to historical records written by the English speakers based on verbal accounts of the Inuit, the copper Inuit were composed of several distinct regional subgroups. The names of these subgroups ended with the word MIUT which translates as people of. There were about 19 such sub regional groups (Condon. 1996: 66). The culture and language showed more uniformity.

Climatologically, the sun drops below the horizon in the third week in November and stays down until January 16 or 17. During these two months, there is only a short daily period of twilight at midday which becomes

progressively darker and shorter until the real winter begins. During summer, they had longer day-light hours to hunt.

It is reported that in 1913, two Roman Catholic missionaries entered the Copper Inuit community and attempted to convert people to Christianity. However, these two priests were murdered by two Eskimos (Condon. 1996: 115). Six years after this murder, the RCMP established a police post in the community. By 1930s, the RCMP was a firmly established powerhouse in the region.

G.M.Wall, the RCMP Corporal in his diaries reveals some interesting things about the changing life patterns of the Eskimos (RCMP Patrol report 1932:4). According to him those Eskimos who were living closer to the trading posts or European camps were less healthy than the ones living away from the Westerners. Those who were closer to trading posts, had got used to drinking alcohol. This is the very first reference to the newly acquired habit of drinking alcohol. This habit has travelled across all Inuit people and today, it has become a serious health and social concern. Medically speaking, the Inuit metabolic system cannot tolerate consuming alcohol. During cold seasons, they did not even have flowing water to drink let alone, alcohol.

By 1932, a vast majority of the Inuit had become Christians. The Canadian government took the advantage of new developments and ordered that all organizations-churches, trading posts, etc.- should be situated within the same locality. As stated earlier, the Inuit people were oriented to many new gadgets, equipment and tools including guns. These new introductions made their lives easier but the relationship between the Inuit and traders was not always to the benefit of the trapper. The Eskimos gradually became

“bonded servants” of the Europeans. The equipment and tools the Inuit acquired from the traders had to be paid for by the Inuit. However, some of them were not able to pay the value back until the next fur season. As a result, “indebtedness” became a part of Inuit life. Some years were not as good as other years for trapping. People who were subsistence hunters have now become employees of a master. This shift did not go well with many Inuit.

It has been reported frequently that before the arrival of Eurocanadians, the Inuit people were relatively healthy people. Although the life expectancy was low, they were free from infectious diseases (Jenness. 1964: 140). However, after exposure to the Westerners, they developed TB, influenza, measles, and sexually transmitted diseases. As most of the fur traders were men with no female companions, they seemed to have taken the advantage of Inuit women and alcohol to fulfil their carnal desires. All these diseases proved fatal to the Eskimos who had no natural immunity. TB has been a fatal health problem from the early 1930s until the 1970s. Although the Government of Canada had sent a couple of doctors to deal with these issues, after they left the region, the responsibility fell on the shoulders of the missionaries.

Due to the TB eradication program of the government, the Inuit experienced a population explosion after 1960s.

After 1965, snowmobiles began to appear among the missionaries and traders who were non-Inuit. By 1972, the dog teams had fallen into disuse as most hunters were able to purchase snow mobiles. These new snowmobiles dramatically changed the hunting practices. “Within a period of 30 years, the village of Holman transformed itself from an isolated

trapping and trading outpost to a community articulated with the outside world through television, radio, fax machines, telephones and daily air services” (Condon. 1996: 159).

In 1984, the hamlet of Holman was given municipal status. In 1991, the hamlet recorded a population of 386 people. The housing corporation of the municipality began to construct modern houses. Through the Home Assistance Program (HAP), the Inuit began to purchase houses from the corporation. Many Inuit men and women obtained jobs with the government. Finally, the Inuit community gradually evolved into a “modern” society with a mix of constantly evolving and overlapping sectors: subsistence hunting; trading in products of hunting, and commercial fishing; wage employment; sports guiding; arts and crafts production including soap stone carvings; private enterprise and social assistance.

Subsistence hunting gave way to commercial employment. Long-held tradition of sharing was taken over by the value of the money. Many young people did not acquire skills to survive on the land. However, the highest level of education the young people could receive was limited to grade 9 or 12 in many Inuit communities. There was hardly any indication that a certain number of Inuit entered universities in Southern Canada. The gradual expansion of the public sector attracted Canadians from the South who had higher literacy and work skills.

Due to lack of skills to work in modern government jobs and the government’s interest in finding highly qualified people to run the government, many Inuit became dependent on social assistance rather than on salaried jobs. The government of Canada did not enter the Inuit

communities with a positive attitude to develop those people. Only very recently that they even launched technical skills programs for the Inuit.

In 1966, a federal day school up to the grade 9 was opened in Holman. There was only space for two classes in the building. All teachers were recruited from Southern Canada. All schooling was in English. Gradually the Inuit had opening to become class-room assistants. Some critics have pointed out that the curriculum used in schools was predominantly a white culture-oriented curriculum. When teachers talk about trees to students who had never seen or experienced trees, one could imagine, how the students would be lost in translation. Poor attendance and academic underachievement were noted as serious problems during the early years in the schools. Recreational facilities were installed to capture the attention of the youth. Indoor hockey areas, curling rinks became part of the recreational facilities.

When I accepted my job in 1998 in Cambridge Bay, (which was very close to Holman), I saw a well organized municipal council office, an Inuit cooperative store, a gymnasium, community health centre, community wellness centre, public high school , a post office, general store, a branch of Royal Bank of Canada (RBC), a small scale grocery known as North mart, a few coffee shops, at least 3000 houses built according to modern parameters, two hotels and a functioning telephone and Internet service. Liquor was not allowed outside the hotels. But there were bootleggers. A 750 mg bottle of vodka or Red Label scotch was about \$ 100 during the weekend through the bootleggers. There was a medium size airport, and two airlines were serving the communities. The Nunavut government as a separate territorial government was established on April 1, 1999. Before

that, all Inuit communities were under the political control of North-West Territories.

The Territory of Nunavut can hardly be compared with any city in the Canadian south. But these communities have a modern look with modern buildings and some facilities. So, there is measurable infrastructure development in the areas where the Inuit lived.

I would like to return to my question raised earlier. Are all these changes developmental or a reflection of a neo-colonial subjugation of the Inuit?

The concept of development basically denotes two aspects, namely, the physical and economic growth, and social development which include improvements in social life, human interactions, and happiness in day-to-day living.

The government and private agencies have spent millions of dollars to build affordable housing facilities for the Inuit. All public offices are well lit and equipped. In some construction work, the Inuit themselves have got involved as investors or workers. Distribution of water to all houses and removal of sewage were high priorities of the municipal governments in Inuit land. Every newly built house was equipped with electricity and wind-braking mechanisms. There is no doubt that physically and structurally, the Inuit communities are much safer today than it was 100 years ago.

Now the question is how Nunavut fared in terms of social development.

In 2018, Nunavut's health minister said that more than one Arctic community is at a crisis point dealing with social problems. One of the main problems was high rates of suicide. The picturesque hamlet of Pangnirtung with about 1,400 people surrounded by mountains, glaciers and



ocean had 12 suicide attempts over two weeks last February after a year without a suicide.

According to a CTV report (2018), police calls had increased 50 per cent since 2016. Assaults, especially domestic violence, nearly tripled. In March, the territory's poison control centre took 55 calls from Pangnirtung -- three times as many as from any spot in Nunavut. Booze flows in what is supposed to be a dry community. Local officials said violence is a daily occurrence and the community could no longer cope. A very few, culturally sensitive mental health workers are in place. The hamlet of Pangnirtung also has a 12-step program for addictions. A community wellness group was granted \$630,000 to write a wellness plan for Pangritun. "We can create in the community, more of a wrap-around service to the people. It is not just a couple of individuals that will make the difference. It's also the way they're being integrated into our community services."

### **A Way Ahead**

The Inuit are a distinct group of people who had the courage to survive in an extremely cold climate with limited resources and an incredibly strong mindset. It is an unfathomable sad story to see that they are pushed into a pathetic situation of unceasing social problems compared to other Canadians.

They are trapped between the Western modernity and traditional rich Inuit culture. Many who go to the Inuit land do not seem to learn or understand the Inuit ways. They simply impose the capitalist, industrial and highly individualistic values, and practices on them. The Inuit need to embrace modernity not on our terms, rather on their terms. Their modernity needs to be blended with the traditional culture and the good values and practices of

the modern culture. This is no easy task. Alcoholism which was a Western introduction continues to create unprecedented social issues among the Inuit. Over consumption of alcohol and drugs related to spousal abuse and even homicides are still visible.

The current social problems we see are a manifestation of ineffective approaches used by the Southern bureaucrats, professionals, and elites with the Inuit. Any outside intervention needs to embrace the Inuit culture and its traditional ways of solving problems with new scientific ways of dealing with same issues outside Inuit land. Otherwise, whatever they do can be easily interpreted as a reflection of an “internal colonialism”.

We need to stop blaming the Inuit men and women for not complying with Western standards which are still alien to them. The town of Iqaluit, the capital of Nunavut, should not be converted to another Toronto. Iqaluit has its own topography, serenity, and culture. Whatever the city that will be built there should reflect the tradition blended with a touch of modernity.

## **Conclusion**

Sociologically speaking, hitherto implemented social development programs in Nunavut have become a failure due to culturally insensitive neo-liberal thinking and practices. Therefore, so called “development programs” have become another way of subjugating the Inuit rather than improving their social status. This is in a way cultural imperialism.

Education and continuous education for the Inuit seem to be a long-term answer for the Inuit men and women to surmount their current social problems. The way the Inuit learn things is radically different from that of

the Westerners. The Inuit are experiential learners and not abstract thinkers. This is a crucial factor in designing curriculum for them.

It is noteworthy that, now some southern scholars who were working in the north have begun to transform the Inuit society with a deep understanding of their worldview and the culture. The only permanent thing about the culture is its dynamic nature. This dynamism needs to be dealt with, without forgetting the fact that there is a 15,000-year long tradition behind this dynamism.

I still feel strongly that the modernization embedded in the southern Canadian culture will be a misfit for the Inuit. They can also be modernized by creating opportunities for them to receive higher education in Inuit languages and English while strengthening their cultural values which are built on collective consciousness rather than rugged individualism.

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# Samaja Vigraha

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එස්.ටී.හෙට්ටිගේ (සම්මානිත මහාචාර්ය) කොළඹ විශ්වවිද්‍යාලය  
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කේ.කරුණාතිලක (ජ්‍යෙෂ්ඨ මහාචාර්ය) කැලණි විශ්වවිද්‍යාලය  
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යසාංජලී ජයතිලක (ජ්‍යෙෂ්ඨ මහාචාර්ය) ජයවර්ධනපුර විශ්වවිද්‍යාලය  
චන්ද්‍රසිරි නිරිඳුල්ල (විශ්‍රාමික මහාචාර්ය) කොළඹ විශ්වවිද්‍යාලය  
සුභාංගි හේරත් (මහාචාර්ය) කොළඹ විශ්වවිද්‍යාලය  
නිශාර ප්‍රනාන්දු (මහාචාර්ය) කොළඹ විශ්වවිද්‍යාලය  
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ඉරේෂා ලක්ෂ්මන් (මහාචාර්ය) කොළඹ විශ්වවිද්‍යාලය

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චමත්තා පද්මසිරි කාරියවසම්

නාලක ජයසේන

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එම්. ඒ. දිශාන් මදුශංඛ

<sup>6</sup> බීජී (කැලණිය), එම් ඒ (කැලණිය), එම්ගීල් (කැලණිය)

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## ලිපි විමර්ශක මණ්ඩලය

මහාචාර්ය ප්‍රේමකුමාර ද සිල්වා, සමාජ විද්‍යා අධ්‍යයනාංශය, කොළඹ විශ්වවිද්‍යාලය  
මහාචාර්ය වාන්දනී ලියනගේ, සමාජ විද්‍යා අධ්‍යයනාංශය, කොළඹ විශ්වවිද්‍යාලය  
මහාචාර්ය නිශාර ප්‍රනාන්දු, සමාජ විද්‍යා අධ්‍යයනාංශය, කොළඹ විශ්වවිද්‍යාලය  
මහාචාර්ය දිල්ලිකි අබේසිංහ, සමාජ විද්‍යා අධ්‍යයනාංශය, කොළඹ විශ්වවිද්‍යාලය  
මහාචාර්ය ගමීලා සමරසිංහ, සමාජ විද්‍යා අධ්‍යයනාංශය, කොළඹ විශ්වවිද්‍යාලය  
මහාචාර්ය සමන්ත හේරත්, සන්නිවේදන සහ නිර්මාණාත්මක කලා අධ්‍යයනාංශය, කොළඹ විශ්වවිද්‍යාලය  
මහාචාර්ය ප්‍රතිභා මහානාමහේවා, වාණිජ නීති අධ්‍යයනාංශය, කොළඹ විශ්වවිද්‍යාලය  
ආචාර්ය අවංකා ප්‍රනාන්දු, සමාජ විද්‍යා අධ්‍යයනාංශය, කොළඹ විශ්වවිද්‍යාලය  
ආචාර්ය උන්නතී සමරවීර, සමාජ විද්‍යා අධ්‍යයනාංශය, කොළඹ විශ්වවිද්‍යාලය  
කථිකාචාර්ය වමන්කා පද්මසිරි කාරියවසම්, සමාජ විද්‍යා අධ්‍යයනාංශය, කොළඹ විශ්වවිද්‍යාලය

## ප්‍රකාශනය

සමාජ විද්‍යා අධ්‍යයනාංශය

කොළඹ විශ්වවිද්‍යාලය

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තුෂාර සේනානායක

සාරසංකේෂ්පය

ශ්‍රී ලාංකේය ජන සමාජය තුළ අතීතයේ සිට ක්‍රමානුකූලව පැමිණි පුස්තකාල පොත් සාහිත්‍යයෙන් හෙළිවන ලාංකේය ජන සමාජයේ රෝග විනිශ්චය සහ රෝග පාලන ක්‍රම ආශ්‍රිත අභිචාර විධි රාශියක් දැකගත හැකිය. දේශීයව නිෂ්පන්න එම සුවිශේෂී අභිචාර ඇතැම් විට සංක්‍රමණ, ආක්‍රමණ හෝ වෙනත් ක්‍රියාදාමයන් ඔස්සේ විචලනය වූ බවත් දක්නට ලැබේ. ලේඛන කලාවේ දියුණුවත් අමුද්‍රව්‍යවල විසරණයත් පදනම් කොටගෙන ලක්දිව ලේඛන කලාවද සංවර්ධනය විය. එහිලා පුස්තකාල පොත් සාහිත්‍ය කලාවට හිමි වනුයේ සුවිශේෂී ස්ථානයකි. ලක්දිව පුස්තකාල පොත් සාහිත්‍යය සංවර්ධනය වෙමින් ප්‍රධාන ලේඛන මාධ්‍ය බවට පත් වීමත් සමඟ ඇතැම් අභිචාර පුස්තකාල පොත් තුළ සටහන් කොට තැබීමට අතීතවාසීන් විසින් කටයුතු කරන ලදී. ඓතිහාසික අධ්‍යයන යටතේ සිදුකරන ලද මෙම පර්යේෂණයේ මූලික අරමුණ වනුයේ පුස්තකාල පොත් තුළින් හෙළිවන රෝග විනිශ්චය සහ රෝග පාලන ක්‍රමයන් ආශ්‍රිත භාවිත අභිචාර විධි කවරේද යන්න අධ්‍යයනය කිරීමයි. මේ සඳහා ප්‍රාථමික සහ ද්විතීයික දත්ත රැස්කිරීමේදී කැලණිය විශ්වවිද්‍යාලයේ පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලයේ ඇති පුස්තකාල පොත් නිරීක්ෂණය, අත්පිටපත්, අප්‍රකාශිත උපාධි නිබන්ධන මෙන්ම පෙළපොත්, අන්තර්ජාල මූලාශ්‍රය භාවිත කරන ලදී. මෙම අධ්‍යයනය මගින් රෝග විනිශ්චය සහ රෝග පාලන ක්‍රම පිළිබඳ ඉපැරණි අභිචාර විධි ලෙස නක්ෂත්‍රය, යන්ත්‍ර මන්ත්‍ර, ගුරුකම්, නිමිති බැලීම සහ කීම, කෙම් ක්‍රම මෙන්ම ඇදහිලි හා විශ්වාස රාශියක් හඳුනාගත හැකි විය. එයින් යන්ත්‍ර මන්ත්‍ර සහ නිමිති කීම සහ බැලීම කෙරෙහි අධ්‍යයනය සීමාවන අතර අධ්‍යයන ප්‍රතිඵල වශයෙන් වර්තමාන සමාජය තුළ රෝග විනිශ්චය සහ රෝග පාලන ක්‍රම හා බැඳී දේශීය ඥානය පරිහානිය කරා ගමන් කරමින් පවතින බවත්, නවීන සමාජ ක්‍රමය එම ඥානය ආග්‍රහණය කිරීමට එතරම් ළැදියාවක් නොදක්වන බවත්, පුස්තකාල පොත් පරිශීලනය පර්යේෂණයන්ට පමණක් සීමා වී අති බවත් හඳුනාගන්නා ලදී. එම ඥාණ සම්භාරය මතු පරපුර උදෙසා සංරක්ෂණය කොට පවත්වාගෙනයාම ජාතික වශයෙන් වැදගත් මෙහෙවරකි. එකී කාර්යය උදෙසා සමාජ අවදානය යොමු කිරීමද මෙම අධ්‍යයනය හරහා අනුෂාංගික වශයෙන් සිදු කිරීමට අපේක්ෂා කෙරේ.

**ප්‍රමුඛ පද:** අභිචාර විධි, නිමිති කීම හා බැලීම, පුස්තකාල පොත් සාහිත්‍ය, යන්ත්‍ර මන්ත්‍ර, රෝග විනිශ්චය සහ රෝග පාලන ක්‍රම

## හැඳින්වීම

ශ්‍රී ලංකාවේ සංස්කෘතික උරුමයන් අතර පුස්තකාල පොත් ලේඛන කලාවට හිමි වනුයේ අද්විතීය ස්ථානයකි. සිංහල ජන සමාජයේ ශිල්ප, ශාස්ත්‍ර, කලා ආදී වූ විශිෂ්ට දැනුම් සම්භාරයක් පුස්තකාල පොත් සාහිත්‍යය තුළින් ප්‍රතීයමාන වේ. “ පුස්තකාල උපත් ” නමින් මහාචාර්ය පුංචිබණ්ඩාර සන්නස්ගල සූරින් විසින් සිංහල සාහිත්‍ය වංශයේ සඳහන් කරනු ලබයි. ක්‍රි.පූ. පළමු වැනි සියවස තෙක් මුඛ පරම්පරාවෙන් රැගෙන ආ ත්‍රිපිටකය ග්‍රන්ථාරූඪ කිරීම මෙරට ලේඛනයේ සහ ග්‍රන්ථිකරණයෙහි මූලාරම්භක අවස්ථාවක් ලෙස පෙන්වා දිය හැකිය. පසුකාලීනව අනුරාධපුර සහ පොළොන්නරු යුගයන්හිදී ලක්දිව සාහිත්‍යකරණයෙහි ස්වර්ණමය යුගයන් බිහිවීමත් සමඟ පුස්තකාල පොත් මූලික කොටගත් ලේඛන කලාවද ප්‍රචලිත විය. පුස්තකාල පොත් ලේඛන සම්ප්‍රදාය පිළිබඳ හැඳැරීමේදී එහි මූලාරම්භය අනුරාධපුර යුගයේ මුල් භාගය තෙක් විහිදේ. ඓතිහාසික සාධක පෙන්වා දෙන පරිදි ලේඛන සහ ප්‍රකාශන කටයුතු සඳහා තල කොළය සහ තල් කොළය භාවිත කළ බව විශ්වාස කිරීමට තුඩු දෙන සාධක හමු වී තිබීම ඊට හේතුවයි. දකුණු සහ අග්නිදිග ආසියාතික රටවල ප්‍රකාශනය සඳහා කඩදාසි හඳුන්වා දීමට පෙර ලක්දිව ලේඛන මාධ්‍ය ලෙස පුස්තකාල භාවිත විය. එය 16 වන සියවසේදී මුහුදු බඩ ප්‍රදේශ අල්ලාගත් පෘතුගීසීන් විසින් කඩදාසි හඳුන්වා දෙන තුරුම මෙරට ලේඛන සම්ප්‍රදායේ මාධ්‍ය බවට පත් වූ බවත්, පසුකාලීනව කඩදාසි භාවිත කළ අවස්ථාවන්හිදී පවා දේශීය වශයෙන් ප්‍රකාශන කටයුතු පවත්වා ගෙන යාම සඳහා පුස්තකාල භාවිත කළ බවටත් සාධක ඓතිහාසික මූලාශ්‍රය අධ්‍යනයේදී පැහැදිලි වේ.

ලක්දිව මූල්කාලීනව පුස්තකාල ලේඛන සම්ප්‍රදාය තුළදී ‘පොත්’ යන්න භාවිත කළ බවටද තොරතුරු අනාවරණය වේ. ඒ බව “ධර්මයාගේ චිරස්ථිතිය පිණිස පොත්හි ලියුහ. බුද්ධසෝඡ හිමි මහා විහාරයට පැමිණ, අටුවා කරන්නට මට සියලු පොත් දෙවයි කීහ” (වීරසේකර, 2011, පි.300) යන පාඨයෙන්ද, “ධාතු සේන තරුණ තෙමේ වනපොත් කිරීමේදී වාර්ෂායවක් වැටුණි. එහිදී පොත හා කුමරු නාගයකු විසින් නොතෙමා රකින ලදී.” (වීරසේකර, 2011, පි.304) යන අවස්ථා සලකා බැලීමේදී ඒ බව මනාව පසක් වේ. එයින් පෙනී යන්නේ පුස්තකාල අමුද්‍රව්‍ය කරගත් ලේඛන සම්ප්‍රදාය පොත් ආකාරයෙන් විධිමත් ප්‍රමිතියකට අනුව අතීතයේ සිට නිර්මාණය වූණු බවය. ඊට අවේණික අක්ෂර රටා සම්ප්‍රදායක් පුස්තකාල



පොත් ලේඛන සම්ප්‍රදාය තුළ පවතින අතර සිංහ, හස්ති, හංස සහ කපුටු යන ලේඛන ක්‍රමවේදයන් මෙන්ම පත්තිරු අංකනය සිංහල අක්ෂර මාලාවේ ව්‍යංජන අක්ෂර භාවිතකොට හෝ වෙනත් හදුනාගත හැකි ක්‍රමවේදයක් ඔස්සේ සම්ප්‍රදානය කොට තිබේ.

ලාංකේය ජන සමාජයේ ආයුර්වේද සම්බන්ධ වෛද්‍යාචාර්යවරුන්, නක්ෂත්‍ර පිළිබඳ දැනුමලත් ශිල්පීන්, සතුන් ආදී වූ සිවුපා සතුන්ගේ රෝග සුව කළ වෛද්‍යාචාර්යවරුන් මෙන්ම විවිධ විෂය ප්‍රවීණයින් සිය ඥාන සම්භාරය අනාගත පරපුර උදෙසා සුරක්ෂිතව පවත්වාගෙන යාමේ අරමුණින් පුස්තකාල පොත් තුළ ලේඛනගත කරන ලදී. ලේඛන කලාවේ ආරම්භයටත් පෙර ලක්දිව රෝග විනිශ්චය සහ රෝග පාලන ක්‍රම පැවැති බව වංසකතාවන් පෙන්වා දේ. ලංකේය ජන සමාජය තුළ මෙරටම ආවේණික වූ වෛද්‍ය ක්‍රමයක් පැවති බවට සාධක විශාල ප්‍රමාණයක් අනාවරණය වේ. ජනප්‍රවාදයෙහිලා සැලකෙන රවණා යුගය දක්වා අතීතයට දිවයන මෙරට වෛද්‍ය පුරාණය රාවණා රජු විසින් රචිත යැයි සැලකෙන වෛද්‍ය ග්‍රන්ථ රාශියක් පිළිබඳවද අතීත සාහිත්‍යය තුළින් හෙළි වේ. ඒ අතර අර්ඝ්‍ය ප්‍රකාශය, නාඩි විඤ්ඤාණය, කුමාර තන්ත්‍රය සහ උද්දීප ශාස්ත්‍රය වැනි වෛද්‍ය ග්‍රන්ථ විශේෂ තැනක් උසුළනු ලබයි. ලක්දිව සාම්ප්‍රදායික වෛද්‍ය ක්‍රමය ලෙස හඳුන්වනු ලබන්නේ ආයුර්වේදයේ ආභාසය ලැබීමට පෙර පැවති දේශීය වෛද්‍ය ක්‍රමය වේ. මෙම වෛද්‍ය ක්‍රමය දේශීය චිකිත්සාව හෝ සිංහල වෛද්‍ය, හෙළ වෛද්‍ය, ගොඩ වෛද්‍ය යනුවෙන් හදුන්වනු ලැබේ.

වෛද්‍ය ග්‍රන්ථිකරණයේදී පැරන්ණත් විසින් බොහෝ සේ භාවිත කරන ලද්දේ පුස්තකාල පොතය. මුල් අවධියේ වෛද්‍ය ශාස්ත්‍රය සංස්කෘත භාෂාවෙන් පුස්තකාල පොත් තුළ පිටපත් කරන ලදී. පුස්තකාල පොත් තුළ ලිවීම එකල ඉතා වෙහෙසකර සහ සංකීර්ණ කාර්යයක් වූ බැවින් බොහෝ විට රාජ්‍යය අනුග්‍රහය යටතේ මෙය සිදු වන්නට ඇතැයි සිතිය හැකිය. ඊට කදිම නිදසුන ලෙස අනුරාධපුර යුගයේ බුද්ධදාස රජතුමා විසින් රචිත සාරාර්ථ සංග්‍රහය වැනි පුස්තකාල පොත් පෙන්වා දිය හැකිය. මීට අමතරව වෛද්‍ය චින්තාමණිය, මාධව නිධානය, හේසජ මංජුසාව, සරස්වතී නිසන්ඩුව, සාරසංක්ෂේපය, ප්‍රයෝග ෂමුවය, අරිෂ්ඨ ශතකය, අරිෂ්ඨ මාලාව හා යෝග මාලාව යනාදී පුරාණයේ ලියවී ඇති පුස්තකාල පොත් පරිහරණයෙන් පැහැදිලි වේ. සංස්කෘත භාෂාවෙන් ලියවී දේශීය වෛද්‍යාල අතරට ගිය වරක සංහිතාව, සුග්‍රහ සංහිතාව ආයුර්වේදයේ

විශිෂ්ට පුස්තකාල පොත් දෙකක් ලෙස පිළිගැනේ. කාය විකිත්සා, ශල්‍ය විකිත්සා, ශාලාකාය විකිත්සා, කෞමාර හස්ත, අගද තන්ත්‍ර, භූත විද්‍යා, රසායන හා වාජිකරණ යන වෛද්‍ය කේෂත්‍රයේ ප්‍රධාන අංශ මූලික කොටගෙන පුස්තකාල පොත් ලිවීම සහ සංරක්ෂණය කොට පවත්වාගෙන යෑම අතීතයේ සිට ක්‍රමානුකූලව සිදුවූ බවට තොරතුරු වර්තමානයේදී ජීව මානව දැකිය හැකිය.

ශාස්ත්‍රීය වශයෙන් එලෙස රෝග විනිශ්චය සහ රෝග පාලනය උදෙසා පුස්තකාල පොත් තුළ සටහන් වෛද්‍ය ක්‍රම පැවතියද දේශීයව නිෂ්පත්තිය ලද බොහෝ රෝග විනිශ්චය සහ රෝග පාලන ක්‍රම ලාංකේය ජන සමාජයේ අභිවාර විධි මත බද්ධව පවතී. අභිවාර ස්වාභාවික බලවේග හා ඒවාට අධිගෘහිත යැයි සැලකෙන අධිමානුෂික සංකල්ප ඔස්සේ වර්ධනය වූවක් ලෙස සැලකේ. ඊට පරිබාහිරව විවිධ සංරචක ඔස්සේ බිහි වූ අභිවාරද සමාජගතව පැවතීම අතීතයේ සිට දක්නට ලැබෙන්නෙකි. අභිවාර ඔස්සේ ස්වාභාවික ලෝකයේ විවිධ ක්‍රියාකාරකම් හසුරුවා ගැනීමට හැකි වෙතැයි ආදිවාසීහු විශ්වාස කළහ. අභිවාර ශ්‍රී ලාංකේය ජන සමාජයට පමණක් ආවේණික වූ අස්පර්ශනීය සංස්කෘතිකාංගයක් නොවන අතර එය විශ්වයේ පොදු භාවිතයක් ලෙස විසමාකාරයෙන් දේශීය අනන්‍යතා යටතේ ලෝකයේ භාවිත කෙරේ.

දේශීයව ගත්කල මිනිසුන්ට ඇතිවන ලෙඩ රෝග, ව්‍යසන, අණවින, කොඩිවින සහ හදිහුනියම් වැනි දෑ දුරහිවාර ලෙසත්, යහපත, දියුණුව මෙන්ම සෞභාග්‍ය උදෙසා සිදු කරන දෑ ශාන්තිකර්ම හෝ යාතුකර්ම ලෙසත් වර්ගීකරණයට ලක් කෙරේ. ලාංකේය ගැමියන් අදහන යක්ෂ භූතාදීන් අමානුෂික ගති පැවතුම් ඇති ස්වාභාවික වස්තූන්වලට අධිගෘහිතවූවන් ලෙස සැලකේ. එවැනි අමනුෂ්‍යයන්ගේ වාසස්ථාන ලෙස ජන විශ්වාසයේ රඳා පවතින්නේ මංසන්ධි, සොහොන්, කනතු, පාළු ගෙවල් ආදියයි. මේවායෙහි නොයෙකුත් අමනුෂ්‍ය වර්ග වාසය කරන අතර ඔවුන් මිනිසුන්ට ලෙඩ රෝග, අපල උපද්‍රව, පමුණුවන බව විශ්වාස කෙරේ. (ඔරුක්මාන්කුලමේ, 1997, පි 18)

ලාංකේය ජන සමාජය ගත් කල යන්ත්‍ර මන්ත්‍ර ගුරුකම්, බලි තොවිල් නැටීම, නිමිති බැලීම, ජේන කීම, අංජනම් එළි බැලීම, අංගම් පිල්ලි යැවීම, අණවින කොඩිවින, සුනියම් කිරීම, තක්ෂත්‍රය සහ ශාස්ත්‍ර අනාවැකි කීම වැනි අභිවාර රාශියක් හඳුනාගත හැකිය. මේ සියලු අභිවාර පුද්ගල මූලාශ්‍රය කොට සිදු

කෙරෙන හෙයින් පුද්ගලයෙකුගේ දියුණුව හෝ පරිහානිය කෙරෙහි හේතු පාදකවන බැවින් ඊට ප්‍රතිචාර දැක්වීමට අවැසි අභිචාරද ඊට ප්‍රතිවිරුද්ධ ලෙස බිහිවිය.

අතීත ජන සමාජයේ වෙද ගෙදර නමින් ප්‍රචලිත සෑම ස්ථානයකදීම රෝග සුව කිරීම උදෙසා අභිචාර විධි භාවිත කරන ලදී. වර්තමාන ග්‍රාමීය ජන සමාජයේ වුවද ඇතැම් ස්ථානයන්හිදී අභිචාර මත පදනම්ව රෝග සුව කිරීමේ කටයුතු සිදුවේ. වර්තමානයේ වෛද්‍යවරයෙකු හමුවීමට යාමෙන් බලාපොරොත්තුවන අරමුණු ඉටුකර ගැනීම උදෙසා අතීත ලාංකේය සමාජය බොහෝ විට ගමන් කළේ යක්දෙස්සෙකු වෙතය. වසංගත රෝග ග්‍රාමීය සමාජය තුළ දෙයියන්ගේ ලෙඩ නමින්ද ව්‍යවහාර කරනු ලැබේ. මෙවැනි රෝග ලෙස පැපොල, වසූරිය, සරම්ප, ඇස් ලෙඩ, අඩප්පර, කම්මුල්ගාය, උජාරුකා, පාචනය දැක්විය හැකිය. (ප්‍රේමතිලක, 1991, පි.193) මෙවැනි රෝග ඇති වීම කෙරෙහි දෙවියන් කෝප වීමෙන් හටගත් ප්‍රතිඵලයක් යැයි අතීත ගැමියන්ගේ විශ්වාසය විය. විශේෂයෙන් පත්තිනි දෙවියන් කෝප වීම නිසා ඇතිවන රෝගාබාධ ලෙස සලකා ඒ වෙනුවෙන් විවිධ අභිචාර පවත්වන්නට වූ අතර ගම්මඩු, පහන් මඩු, දෙවොල් මඩු ශාන්තිකර්ම පවත්වන ලද්දේ ඊට පිළියම් වශයෙනි. වත්මන් සමාජ ක්‍රමය තුළද අඩුවැඩි වශයෙන් එවැනි අභිචාර ග්‍රාමීය සමාජයේ පමණක් නොව නාගරික සමාජ තුළ පවා භාවිත වීම දක්නට ලැබේ. වා, පින්, සෙම් කිපීමෙන් ඇතිවන්නා වූ සන්නි රෝගවලින් සුවය ලබා ගැනීමේ අරමුණින් දහඅට සන්නි ශාන්තිකර්මය පහතරට ප්‍රදේශවල අතීතයේ සිට මේ දක්වා පැවතේ. මෙම සන්නි රෝග ආයුර්වේද වෙදකම් අනුවද පිළිගනු ලැබේ. කාන්තාවන් සඳහා වූ විශේෂ අභිචාර පැවති බවත්, කාන්තා රෝග සුව කිරීමට බහුල වශයෙන් අභිචාර පැරණි සමාජය තුළ භාවිත වූ බවටත් සාධක හමු වේ. බොහෝවිට දරුවන් අපේක්ෂාවෙන් සිදු කළ අභිචාර, ගර්භ සංරක්ෂණය සහ දරු ප්‍රසූතිය පහසුකිරීම ආදිය අරමුණු කොටගෙන පවත්වා ඇත. ඊට අමතරව ළමා රෝග මෙන්ම කායික මානසික ආදි වූ සියලු රෝග සුව කිරීමේ අරමුණ පෙරදැරිව සිදු කළ අභිචාර හා පිළිවෙත් රාශියක් ලාංකේය සමාජය තුළ මුල් බැසගෙන තිබූ බවට සාධක හමු වේ. ඊට අමතරව තිරිසන් සතුනට වැළඳෙන රෝගාබාධා, වසංගත ආදියෙන් ආරක්ෂාවීම උදෙසා සිදු කළ අභිචාරද ඉපැරණි සිංහල සමාජය තුළ පැවතුණි. එවැනි අභිචාර අතර ගව සම්පත ආරක්ෂා කර ගැනීම උදෙසාත්, ගවයින්ට ඇතිවන රෝගාබාධ

වළක්වා ගැනීම උදෙසා සිදු කළ කිරීමට ඉඩ ගාන්තිකර්මය ප්‍රධාන තැනක් උසුළනු ලබයි.

මෙම අධ්‍යයනය මගින් අපේක්ෂා කරනුයේ පුස්තකාල පොත් සාහිත්‍යයෙන් හෙළිවන ලාංකේය ජන සමාජයේ රෝග විනිශ්චය සහ රෝග පාලනය සඳහා භාවිත අභිචාර අතුරින් යන්ත්‍ර මන්ත්‍ර ගුරුකම් හා නිමිති ශාස්ත්‍රය යොදාගත් අකාරය හඳුනාගැනීමයි. එමෙන්ම ලංකේය ජන සමාජය තුළින් වත්මනෙහි අභාවයට යමින් පවතින දේශීය වෛද්‍යකම් හා බැඳී රෝග විනිශ්චය සහ රෝග පාලනය පිළිබඳ යන්ත්‍ර මන්ත්‍ර ගුරුකම් හා නිමිති ශාස්ත්‍රය පුස්තකාල පොත් සාහිත්‍යයේ සඳහන් පරිද්දෙන් සමාජ මානව විද්‍යාත්මක ලෙස අධ්‍යයනය කිරීමද මෙහිලා අපේක්ෂා කෙරේ.

### **පර්යේෂණ ක්‍රමවේදය**

මෙම පර්යේෂණය කැලණිය විශ්වවිද්‍යාලයේ පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය සතු පුස්තකාල පොත් එකතුව පදනම් කොටගෙන සිදු කරන ලද්දකි. එබැවින් පර්යේෂණයේ ඉදිරිපත් කරන ලද අධ්‍යයන අරමුණු සාපලය කරගනු පිණිස අවැසි පර්යේෂණ ක්‍රමවේදය ලෙස ඓතිහාසික පර්යේෂණ ක්‍රමවේදය භාවිත කරන ලදී. අධ්‍යයනයේ සමස්තය පුස්තකාල පොත් සාහිත්‍යයෙන් හෙළිවන ලාංකේය ජන සමාජයේ රෝග විනිශ්චය සහ රෝග පාලන ක්‍රම ආශ්‍රිත අභිචාර විධි පිළිබඳ සමාජ මානව විද්‍යාත්මක අධ්‍යයනයක් වන බැවින් ගුණාත්මක පර්යේෂණ විධි කෙරෙහි වැඩි නැඹුරුවක් දක්වන ලදී. දත්ත එක් රැස් කිරීමේදී නිරීක්ෂණය ශිල්ප ක්‍රමය යටතේ පුස්තකාල පොත් අධ්‍යයනයට ලක් කොට යන්ත්‍ර මන්ත්‍ර ගුරුකම් හා නිමිති ශාස්ත්‍ර විෂයට අදාළ පුස්තකාල පොත් නිරීක්ෂණය කරන ලදී. එමෙන්ම ප්‍රාථමික දත්ත සහ ද්විතීයික දත්ත පාදක කොටගෙන මෙම අධ්‍යයනය ගැඹුරින් අධ්‍යයනයට ලක් කෙරේ.

ලාංකේය ජන සමාජයේ රෝග විනිශ්චය සහ රෝග පාලන ක්‍රම ප්‍රමාණාත්මකව විමසා බැලූ විට මානව මූලාශ්‍රය සන්තකයේ නොනැසී විකාසනය වූ ඥාන සම්භාරයක් පවතී. රෝග විනිශ්චය උදෙසා අතීතයේ සිට වෛද්‍ය ශාස්ත්‍රානුකූල ක්‍රමවේදයන් මෙන්ම රෝග පාලනය උදෙසා භාවිත ඥාන සම්ප්‍රදායන් පැරණිතන්

සතුව පැවතුණි. විවිධ විකිත්සා ක්‍රම, කටු වෙදකම්, අක්ෂි ගෛලකර්ම, වැදූ ගෙයි පිළිවෙත්, සන්ධි වෙදකම්, මානසික වෛය ශිල්ප ක්‍රම, මෙන්ම සර්වාංග රෝග සුව කිරීම උදෙසා සිදු කළ වෛද්‍ය ප්‍රතිකාර ක්‍රම එහිලා ප්‍රමුඛව සිදු කළ බවට පැහැදිලි සාක්ෂි අනුරාධපුර යුගයේ සිට කෝට්ටේ යුගය දක්වා ලංකාවේ ආයුර්වේද සම්ප්‍රදායන් අධ්‍යයනයේදී පැහැදිලි වේ. කෙසේ වෙතත් ලාංකේය සමාජය තුළ රෝග පිළිබඳ සාකච්ඡා කිරීමේදී බෝවන රෝග සහ බෝනොවන රෝග වශයෙන් කොටස් දෙකක් යටතේ විමසුමට ලක් කළ හැකිය. ආයුර්වේදය සැලකීමේදී කාය විකිත්සා තන්ත්‍ර, ශල්‍ය තන්ත්‍ර, ශාලාකාය තන්ත්‍ර, කෞමාරභාෂ්‍යා තන්ත්‍ර, අගද තන්ත්‍ර, භූත විද්‍යා තන්ත්‍ර, රසායන තන්ත්‍ර, වාජ්කරණ තන්ත්‍ර වශයෙන් වූ වර්ගීකරණයට අදාළව ප්‍රතිකර්ම සහ අනෙකුත් කටයුතු සිදු කරන්නට විය. එමෙන්ම වෛද්‍ය විද්‍යායතන, රෝග සුව කිරීමේ මධ්‍යස්ථාන, පුද්ගල මූලික වෛද්‍ය ශාලා මෙන්ම පාරම්පරික වෙද ගෙදර තුළින් බහුලව රෝග විනිශ්චය උදෙසාත්, රෝග පාලනය උදෙසාත් ප්‍රතිකාර සිදු කරන ලදී.

ක්‍රමානුකූල පිළිවෙත් අනුගමනය කරමින් වෛද්‍ය ශාස්ත්‍රීය කටයුතු සිදු කළද අතීතවාසීන් විසින් රෝග නිවාරණය උදෙසා විවිධ අභිචාර පැවැත්වීම මගින් යහපතක් උදාකර ගැනීම අපේක්ෂා කරන ලදී. ඊටම වෛද්‍යවාර්යවරුන් විසින් සිදු කරන ලද විවිධ අභිචාර ක්‍රමද පැවතුණි. උදහරණ වශයෙන් නාගයෙකු දෂ්ඨ කළ අවස්ථාවකදී එම නාගයා ලවාම විෂ ඇද්දවීම වැනි ශිල්ප ක්‍රම ගැඹුරින් අධ්‍යයනයට ලක් කිරීමෙන් අභිචාර හා බැඳි රෝග පාලන ක්‍රම පිළිබඳ තොරතුරු අනාවරණය කර ගත හැකිය. එනමින් බලන කල ලාංකේය ජන සමාජයේ රෝග විනිශ්චය සහ රෝග පාලනය උදෙසා පවත්වනු ලබන අභිචාර සමාජය තුළ අතීතයේ සිට පැවති බව හඳුනාගත හැකිය.

**යන්ත්‍ර මන්ත්‍ර සහ නිමිති**

යන්ත්‍ර යන විෂය තරමක් ගැඹුරින් අවබෝධ කොටගත යුතු අංශයකි. යම් රටාවකට පෙළගස්වන ලද ඉතා සිහිබුද්ධියෙන් යුක්තව කළ යුතු කාර්යයන් ඇතුළත් විෂය පථයක් බවත් මනා අවබෝධයක් නොමැතිව මෙම ශාස්ත්‍රය සිදු කිරීමෙන් ප්‍රතිඵල අර්ථ ශූන්‍යවන බවත් ශාස්ත්‍රීය මතය වේ. මන්ත්‍ර යන අංගයද මෙහි තවත් එක් ගැඹුරු පැතිකඩකි. එහි අර්ථ, ධර්ම, කාම, මෝක්ෂ යන වතුර්විධ සම්පත් ලැබීමම හේතුවෙනැයි සලකන ගුප්ත භාෂාවය හෙවත් රහසිගතව

ජපකිරීම ස්වරූප කොට ඇති බැවින් මන්ත්‍ර නම් වූ ශාස්ත්‍ර විශේෂ විෂයයක් සේ සැලකේ. එමෙන්ම විශ්ව ඥානය ලැබීම හා සංසාර බන්ධනයෙන් (ලෝකික) මිදීම යමකින් සිදුකෙරේද ඊට මන්ත්‍ර යන යෙදෙන බව විද්වත් අදහසයි. නිමිති කීම මෙම කෙණ්ත්‍ර දෙකටම වෙනස් වූ ස්වරූපයක් ගන්නා වුවද එහිදී ගුප්ත විද්‍යාත්මක සංකල්ප ගැබ්ව ඇති බව පැහැදිලිව සඳහන් කළ හැකිය. විශේෂයෙන් සිංහල වෙද හෙදකම් තුළ නිමිති පදනම් කොටගෙන රෝග විනිශ්චය කටයුතු සිදු කිරීම ඉතා සුලබ සංසිද්ධියකි. රෝග විනිශ්චය සහ රෝග පාලනය උදෙසා යන්ත්‍ර මන්ත්‍ර හා නිමිති ශාස්ත්‍රය යොදාගත් ආකාරය විමසීමේදී බහුල වශයෙන් අතීත වෙද හෙදකම් සඳහා ක්‍රමානුකූල වත් පිළිවෙත් අනුව භාවිත කළ එම ශාස්ත්‍රය පුස්තකාල පොත් සාහිත්‍යයෙහි වඩාත් විවක්ෂණශීලීව ඉදිරිපත් කිරීමට කටයුතු කොට තිබේ.

**උණ රෝගය**

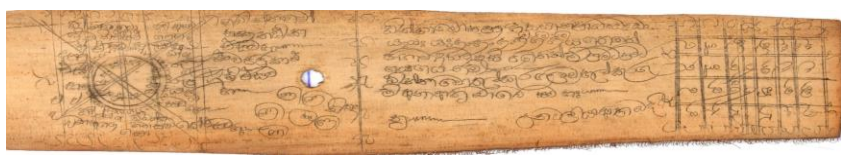
ශරීරයට ඇතුළු වූ ක්ෂුද්‍ර ජීවීන්, ඔවුන්ගේ විෂ හා එමඟින් නිකුත් වන රසායනික ද්‍රව්‍යවල බලපෑම නිසාද සයිටෝකයින්ස් (Cytokines) වැනි සංසටක රුධිරයට නිකුත් කිරීමට මිනිස් සිරුරේ සමහර දේහ සෛල ක්‍රියාකරන නිසාද උණ ඇතිවේ. මෙම සංසටක මිනස් මොළයේ හයිපොතැලමස කෙරෙහි බලපාන අතර, එමඟින් ප්‍රෝස්ටග්ලන්ඩින් (prostaglandine) නැමති හෝර්මෝනය නිකුත් කිරීමට ක්‍රියාකරයි. මෙමඟින් ශරීරයේ උෂ්ණත්වය පාලනය වෙනස් වී ශරීර උෂ්ණත්වය ඉහළ ගොස් උණ හටගනියි.

නූතන වෛද්‍ය ශාස්ත්‍රයට අනුව උණ යනු බෝවන ස්වසන රෝගයකි. එය නාසය, උගුර සහ ඇතැම් විට පෙනහළු ආසාදනය කරන ඉන්ෆ්ලුවෙන්සා වෛරස් මඟින් ඇතිවේ. කන් ආසාදන හෝ බැක්ටීරියා නියුමෝනියාව වැනි සංකුලතාවලටද උණ රෝගය හේතු විය හැකිය. මේ සඳහා ප්‍රතිජීවක ඖෂධ, එන්නත්කරණය වැනි නවීන වෛද්‍යක්‍රම නූතනයේදී භාවිත කෙරේ.

අතීත සමාජයේ උණ රෝගී තත්ත්වයන් තුළදී අනුගමනය කළ පිළිවෙත් සහ ශිල්පක්‍රම රාශියක් පිළිබඳ තොරතුරු ඉපැරණි ශ්‍රී ලංකාවේ වෛද්‍ය ශාස්ත්‍රය අධ්‍යයනයේදී අනාවරණය කෙරේ. හේසජ්ජ මංජුසාව, වරකසංහිතාව, වරයෝගසාරය, සාරාර්ථ සංග්‍රහය වැනි පුස්තකාල පොත් අධ්‍යයනයේදී ඒ බව

මනාව පසක් වේ. වෛද්‍යානුකූල එම ශාස්ත්‍රීය දැනුමට අමතරව විවිධ අභිචාර විධි භාවිත කළ බවට තොරතුරුද පුස්තකොළ පොත් මූලාශ්‍රයේ පෙන්වා දෙති. එම අභිචාර අතර යන්ත්‍ර මන්ත්‍ර භාවිතය අතීත ලාංකේය සමාජය තුළ වඩාත් ප්‍රචලිතව පැවති බව හඳුනාගත හැකිය.

ඕන් නමෝ සකක තඪික සඵවං ආ ඕං වජ්‍රකාමී එසවහ ආ ඕන්නමො සපපුගුංසයාන ජාමංඞංඞං යංයංයං හංහංහං හිංහිංහිං ය තේතේ ජගාමාද සවපාසි ජනේමී පමට පමට ගයකයි මේ ආ ඕන්නමො තල්කුරගල මගල්කුරගුම් ආනා අනාබාවේ සව හං ආනු ආනට ලියා අත බඳිනු



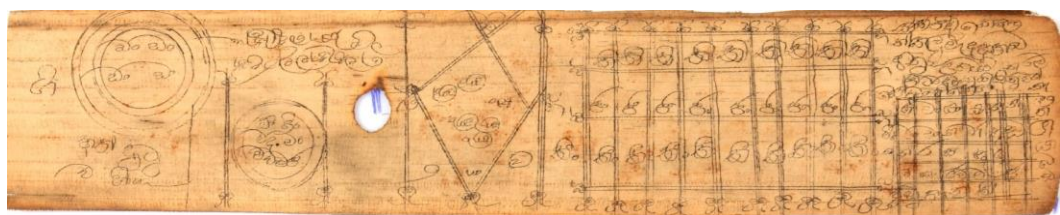
PB 16- පත්තිරු 23, මන්ත්‍ර පොත, බෝවල රජමහා විහාර පුස්තකොළ පොත් එකතුව, පුස්තකොළ පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

අත බඳිනු උනටයි ආ



PB 16- පත්තිරු 36, මන්ත්‍ර පොත, බෝවල රජමහා විහාර පුස්තකොළ පොත් එකතුව, පුස්තකොළ පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

මේ කුතම මූර උනට ලියා බඳිනු ආ කිකිරිදි කොලෙන් කලු මැද අත බඳිනු උනට යි ආ



PB 16- පත්තිරු 44, මන්ත්‍ර පොත, බෝවල රජමහා විහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

මෙ දෙක උනට ලියා බිඳිනු.



PB 16- පත්තිරු 46, මන්ත්‍ර පොත, බෝවල රජමහා විහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

**වසූරියට**

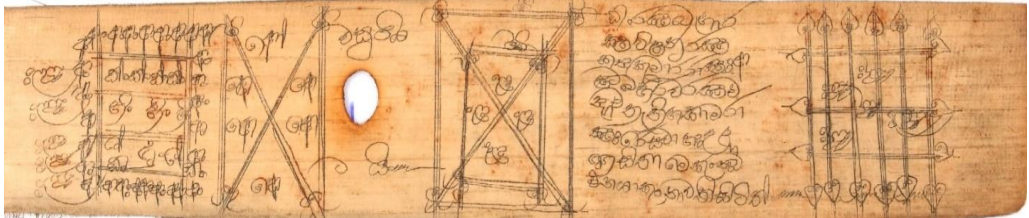
වෛද්‍ය විද්‍යාවට අනුව වසූරිය මිනිසාට පමණක්ම ආවේණික වූ වෛරසයකින් හට ගනී. මෙතෙක් හඳුනාගත් වෛරස් අතරින් අතිශය මාරාන්තික වූ වෛරස ප්‍රභේදයන් දෙකක් වූ වැලියොලා මේජර හා වැලියෝලා මයිනර් නම් වෛරස ප්‍රභේද දෙකක් මගින් හටගන්නා වසූරිය බෝවන රෝගයකි. වසූරිය රෝගය සමෙහි උගුරෙහි හා මුඛයෙහි කුඩා රුධිරවාහිනි තුළට සීමා වේ. සමෙහි කුඩා ලප සහිත පැල්ලමක් ලෙසද පසුව ඉස්සුණු දියරයක් පිරී බිබිලි ලෙසටද හටගනී. සුළුතරයකට ඇසේ කනිෂ්කාවේ ඇති වන තුවාල නිසා හටගන්නා අන්ධභාවය, ආතරයිටිස් රෝගය නිසා හන්දිපත්වල ඇතිවන විකෘතතා හා අස්ථිවල ඇති වන ආසාදනයන්ද වසූරිය රෝගී තත්ත්වය නිසා හට ගනී. වසූරිය වළක්වා ගැනීම සහ පාලනය කර ගැනීම උදෙසා වර්තමානයේ එන්නත්කරණ ක්‍රියාවලිය යොදා ගැනේ.

ලාංකේය සමාජය තුළ දෙයියන්ගේ ලෙඩේ යනුවෙන් පැරණි ගැමියන් හඳුන්වන ලද්දේ වසූරියට යැයි මතයක් ජනගතව පවතී. එමෙන්ම පැරණි ගැමි විශ්වාසයන්ට අනුව මෙම රෝග දේව කෝපය නිසා හටගන්නා බව ව්‍යවහාරයේ පවතී. සරම්ප, පැපොල, කම්මුල්ගාය වැනි මේ රෝග වැළඳුණු විට ඒවාට ප්‍රතිකාර කරන ඖෂධ මෙන්ම අභිචාරද ගැමියන් සතුව පවතුණි. ඒ අතුරින් යන්ත්‍ර මන්ත්‍ර ආශ්‍රය



කර ගනිමින් වසුරිය සුව කිරීමේ ප්‍රතිකර්ම පිළිබඳවද පුස්තකොළ පොත් තුළින් අනාවරණය කෙරේ.

වසුරිය ට සිංහල ඖෂධ ව්‍යාජන බහුරක් ව්‍යාජන කැප කුමාර රක්ෂා අළුට බහිරය රක්ෂ වැදගම තැනිතකාම රක්ෂා



රෙසවාහා උදගහ මිතා මෙ කුංකු එන යාකුං නවති සිටිත්

PB 16- පත්තිරු 44, මන්ත්‍ර පොත, බෝවල රජමහා විහාර පුස්තකොළ පොත් එකතුව, පුස්තකොළ පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

**උළුක්කුවට**

උළුක්කුවක් යනු සන්ධියක ඇති අස්ථි හෙවත් ඇට එකිනෙක සම්බන්ධ කරන අස්ථි බන්ධනවලට (Ligaments) සිදුවන අනතුරකි. මෙහිදී, අස්ථි බන්ධන එකක් හෝ කිහිපයක් ඇදීම හෝ ඉරියාම සිදුවේ. හේතු කිහිපයක් නිසා උළුක්කුව ඇතිවිය හැකිය. වැටීම, ඇඹරීම, හෝ යම් සන්ධියකට පහරක් එල්ලවීම මගින් සන්ධියේ ස්වාභාවික පිහිටීම වෙනස්වීමෙන්, උළුක්කුව හටගනී. එවිට, අදාළ සන්ධිය අවට ඇති අස්ථි බන්ධන ඇදීමට ලක්වීම හෝ ඉරියාම සිදුවේ. මෙම තත්ත්වය සුව කර ගැනීම සඳහා වත්මනෙහි වෛද්‍යානුකූල ශල්‍ය ක්‍රම භාවිත කළද අතීතයේ යන්ත්‍ර මන්ත්‍ර ක්‍රම ඔස්සේ එකී රෝගී තත්ත්ව නිවාරණය කරන ලදී.

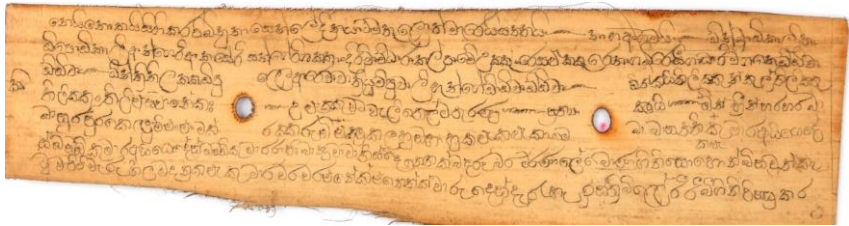
ඕන් නමො සන් උරුල සභිසංකරං උරුල කෙලි උරුලවපාය ඕමොතතු වොතතු ලකොලා උරුලනේත් ලිමඕ උරුල පතති උරුපපාපපාය ඕමොතතු මොතතු මොදුංමො උපකුතතු එ කතුං ඕරාචුං සිචුං කොතකි ඕඩිවා කාලරුතති කොඩි ඕවාතකි කොඩි ඕඩිවා තුකකක් පුඩා කොඩි ඕඩිවා ඕඩිවා මේ යන්ත්‍රය දුබුල් මැස්සෙන් බිම



ඇද මෙම මෙම මන්ත්‍රය මතුව ගසනු ණ උළුකුවටෙයි ණ

PB 16- පත්තිරු 38, මන්ත්‍ර පොත, බෝවල රජමහා විහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

ඕන්වාඩි කාලිතඩි පොඩිකාලි අන්ගෙරි ආකාසේරි සන්ගෙරි ගසකං දිරිමාමිධාර කල්පමේ උකුරෙ සඵකුරෙ නාග බිරොංසිගාධරි මගනෙඕඩිවා ඕඩිවා ණ ඕන්ති තිලකකඩි පුලෙල අරෙවාවා ත්‍රියුම්ප්‍රවාලි හැන්ගේ ඕඩිවා ඕඩිවා ණ



ඕන්කයි කිලිකුන් කුල්තිලිකු තිලකුං කිලි එසවානේකං ණ උළුකුවට වැලි කෙල් මතුරණු ණ ප්‍රත්‍යක්‍ෂයි ණ

PB 26- පත්තිරු 03, මන්ත්‍ර පොත, බෝවල රජමහා විහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

**ඇස් ලෙඩට**

අක්‍ෂි රෝග විවිධ හේතූන් නිසා හට ගනී. උෂ්ණත්වය අධික වීම, වෛරස, දිලීර සහ බැක්ටීරියා ආසාදනය වැනි වෛද්‍යවිද්‍යාත්මක හේතු ඊට පදනම් වේ. ඊට අමතරව බෝවන අක්‍ෂි රෝගද බහුල වශයෙන් සමාජගතව පවතී. මේ සඳහා විවිධ ප්‍රතිකර්ම ක්‍රම නූතන වෛද්‍ය විද්‍යානුකූලව හඳුන්වා දී තිබේ. අතීත ලාංකේය ජන සමාජය තුළද අක්‍ෂි රෝග සඳහා විවිධ ප්‍රතිකාර ක්‍රම නිර්දේශ කර

තිබුණද ඊට අමතරව මනත්‍ර ශාස්ත්‍රානුකූල ක්‍රමයන්ද බහුලව භාවිත කළ බවට සාධක හමු වේ.

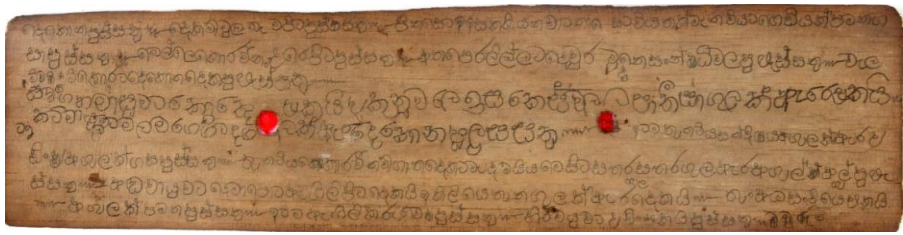


DW 76- පත්තිරු 05, මන්ත්‍ර පොත, දඹැව රජමහාවිහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

ඉසරදෙට කම්මුලේ දෙකොන උකුණුවලේ පුස්සනු..... ඉසරදෙට ඇස් කසනවාට ඇස්ස කොනට දැගුලක් ඇර බොසක් කවෙන් තවනු..... නොසිටිය නම් තැළමාවක් ගසා පුළස්සනු.....

ඇස් ලෙඩට උකුණුවල දොකොන පුස්සනු..... දෙකම්මුල බැම පිට පුස්සනු.....

(මෙහි පුස්සනු / පුළස්සනු යනු රත් කිරීම, උණු වතුරෙන් තැවීම, රත්කළ රෙදිකඩකින් තැවීම යන්න අදහස් කෙරේ)



KPC 04- පත්තිරු 10,11 කෙම් ආශ්‍රිත වෙද පොත, කැලුම් පුස්තකාල මහතාගේ පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

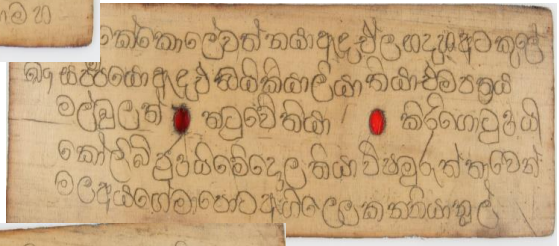
**සර්ප විෂට විෂ අද්දවා සුව කිරීම**

දේශීය පාරම්පරික වෛද්‍ය ක්‍රම තුළ සර්ප විෂට බෙහෙත් කිරීමේ ක්‍රම අනාදිමත් කලක සිට පැවත එන්නකි. ලාංකේය ජන සමාජයේ සර්ප වෙදකම් හා බැඳි පාරම්පරික වෛද්‍ය ක්‍රම බොහෝමයක් පැවතියද එකී වෛද්‍ය ක්‍රම අද වන විට භාවිතයේ නොමැති තරම්ය. එතකුදු වුවත් ග්‍රාමීය ජන සමාජය තුළ අඩු වැඩි වශයෙන් විෂ ශාස්ත්‍රය පිළිබඳ ප්‍රාමාණික දැනුමලත් දේශීය වෙද මහතන් සර්ප වෙදකම් ආශ්‍රිත කටයුතු පවත්වාගෙන යනු ලබයි. නමුදු නවීන වෛද්‍ය විද්‍යානුකූල ක්‍රම කෙරෙහි සමාජය වැඩි විශ්වසනීයත්වයක් දක්වන හෙයින් පාරම්පරික සර්ප වෙදකම් කෙරෙන් ජන සමාජය දුරස්වීමට හේතු වී ඇත. අතීත ජන සමාජය තුළ විෂ මුර්තාවෙන් මළ පුද්ගලයින් පවා සුව කිරීම පිළිබඳ තොරතුරු පුස්තකාල පොත් සාහිත්‍යයෙන් හෙළි වේ.

.....මී. ඉරුරාජවලලීවා සදරාජවලලී වා සුරරාජවලලීවා මී. ගුරුරාජවලලීවා මී. පරරාජවලලීවා මී. අං කිඩන්වරටෙට් සවං. මෙහි ක්‍රමය නම් තොල බෝ කොලේවත් වැටකේ කොලේවත් නයා ඇද ඒ ලඟ දහඅට කුලේ සපීපයො ඇද එවයි කියාලා තියා එම පත්‍රය මල් බුලත් තට්ටුවේ තියා විෂ මුරුත්තාවෙන් මල අයගේ මාපොට ඇඟිලෙල කනනියා නුල් තුන් පොටක් බැඳ පුටුවේ කොනක් බැඳ දරුවා ඇති කොලය දුන් දී තියා පොල් මල් ඇට අටෝරාසියක් ගෙන ඉදදැපකර ඇති රූපෙට දමා ගසනු කාපු සපීපයා එයි. මේ දැහැන හතෙන් විෂ බානු. දෙමව්පි නාථයා අෂධ මහා බෝධියා මහඅනුභාව හො හුං හුං කිංඨාරියෙ සවි. මේ මනත්‍රය සිහි කොට සර්පයා කෑ අයගේ මූන බලනු කතා කරනු විස දයෙයි. නමො ගොතම භගවා සිටි මී. හුං හුං සපීසිය. මේන්ත්‍රයෙන් සිතු සැටි විෂ බානු. මී. හස් පානී පෝ. අනුත් බැදි විෂ කපනු. මී. නීලකංච විෂධයෙසවාහ. බුලත් මතුරා හිංගි කලන්ච දෙනු ගුනවෙයි.







AUD 016- පත්තිරු 26,27,28 සර්ප වෙද පොත, ශ්‍රී විසුද්ධාරාම උඩ දඹුව පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

**නිමිති**

නිමිති බැලීම සහ කීම සාම්ප්‍රදායික පැරණි ගැමි විශ්වාස මෙන්ම අත්දැකීම් මත පදනම් වූ සුවිශේෂී අභිචාර ක්‍රමවේදයකි. විශේෂයෙන් සිංහල ආයුර්වේද වෛද්‍ය විද්‍යාව තුළ රහස් වෛද්‍ය ක්‍රමයක් ලෙසද බොහෝ විට නිමිති ක්‍රම භාවිත වේ. ඊට අතිරේකව ගුප්ත විද්‍යාව තුළද යම් යම් නිමිති බැලීම සහ කීම භාවිත වනු දැකිය හැකිය. බොහෝ නිමිති කීම සහ බැලීම සිදු කළ යුතු නිසි ක්‍රමවේදයක් පවතී. ඉන් පරිබාහිරව සිදු කරන කල ප්‍රතිඵල අසාර්ථක වේ යැයි ගැමි විශ්වාසය වේ. විශේෂයෙන් බොහෝ නිමිති කීම සඳහා කිළිට්ටෙන් තොර වත් පිළිවෙත් රැකිය යුතුය. වර්තමාන සමාජ ක්‍රමය තුළද භාවිතයේ පවතින නිමිති ශාස්ත්‍රය විවිධ වූ ක්ෂේත්‍ර අනුව සංඛ්‍යාත්මකව ගණනය කළ නොහැකි තරම්ය. විශේෂයෙන් රෝග විනිශ්චය සහ රෝග පාලනය උදෙසා අතීත ලාංකේය ජන

සමාජය තුළ බහුලව නිමිති භාවිත කළ බවට හඳුනාගත හැකි සාධක එමටය. එහිලා පුස්තකාල පොත් සාහිත්‍යයෙහි සඳහන් නිමිති ශාස්ත්‍රය සාධනීයත්වයෙන් ඉහළ විශ්වාසයක් ගනු ලැබේ.

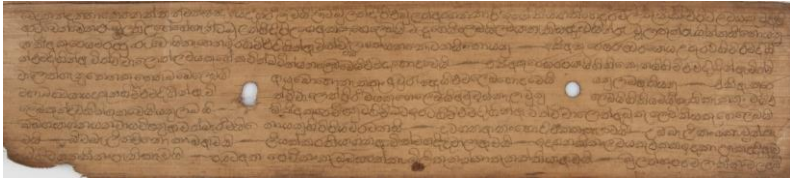
**අකුරු බලා නිමිති කීම**

නමෝබුධායා..... ආ ක රො ර වි අ හා රො ඉ කා රො බු ද ම ඡී මා උභ කා රා ගු රු එ කා රො ගැ ක්‍රො ඔ ර සෙ රැ ගැ නි සව රා..... අං ඊ උභ එ මී..... යන මෙකී අකුරු බලා කීවේ මහා බ්‍රහ්මයො පළමුව කිය නර ලොව නර සත්වයන්ගේ නිල නවය ගෙන හැර දැක්විය..... පළමු කොට නිල අකුරු පල කියනු ලැබේ..... අ කී තනි අකුරු පල නම් බාල පිරිමියාගේ ලෙඩයි ගිනියමයි ඉස කර කරවිලියි තෙමිලා ආ ලෙඩයි බුලත් නවයයික් ගෙනත් දුන්නන් ගැනු කෙනෙකුන්ගෙ ලෙඩයි ඉලලාගත ආවයි තුන් දවසින් ගුන වේ ලමා තැනි..... ඉ කී ඉස්පිලෙල් පල නම් ගැනු කෙනෙකුන්ගේ බවෙ ලෙඩයි බුලත් අටනං තුනක් අරගනඅරගන එකක් ඔකෙක කියා ගනි කටු ඇති ගසයිකී දෙබල් දෙකකී නැගෙනහිරට ගිය අතෙන් ඉදගන නෙළු බුලති ගරායක් දොසයි එකලොස් දවසිං ගුනවේ.....



DW 87- පත්තිරු 01, නිමිති සහ දූත ලක්ෂණ පොත, දඹැව රජමහාවිහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

ඉ කී අකුරේ ෂ ඊෂවරයොය උතුරට හිමි එම දිගින් එම දිගින් ඇවිත් විවාලොක් ලමයකුගේ කටින් බඩින් යන ලෙඩ වෙයි එම දා හොදවෙයි.....එකී අකුරේ සරපයා යි ගිනිකොන යි හම් එමදිගින් ඇවිත් විවාලොක් ගැනු කෙනකු නෙතබෙ ලෙඩයි ආශු බොහො නැත කුං අවුරුද්දෙයි එම ලෙඩ හොද වෙයි යනු ලා බ ඇතියනු..... එකී අකුරේ මහාබ්‍රහ්මයාය දකුනෙ හිමි එම දිගින් ඇවිත් විවාලොක් පිරිමියකුගේ ලෙඩයි අමු මස් කාලා වුනු ලෙඩයි ගිනියමයි හැනි කැකකං මයි එ ලෙඩ තුන් දවසින් ගුන වෙයි යනු ලාබයි..... ඕ කී අකුරේ විෂනුට හිමි බටඉරට හිමි එම දිගින් ඇවිත් විවාලොක් අඩු කුලේ මිනිසකුගේ ලෙඩයි බඩගසාගත යනවාය..... විෂනු ආවත් බැරිමයි නෝයනු හිටි පයවරට නසී.....



DW 87- පත්තිරු 02, නිමිති සහ දූත ලක්ෂණ පොත, දඹැව රජමහාවිහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

නක්ෂත්‍ර කලාව අනුව නිමිති

.....ගුරු දින ඉර මුදුනෙන් මෙපිට කී නං සඳු දවසින් පමණක් ගුනවෙයි. රිච් දින බුලත් පහනං ස්ත්‍රීගෙ උභ ඉසගිනියංරදෙ රුදාවයි. සඳු දින බුලත් පහනං දොලහනං ලදරු අයගේ ලෙඩයි බඩෙ රුදාවයි උස්මුරුත්තාවයි ගිනියමයි ගුනවෙයි. කුජ දින බුලත් විසි දෙකනං ප්‍රභවේ ඇවිලෙයි උනයි. බුදු දින බුලත් තිහනං දෙකන



කකුලෙ රුදාවයි බඩ උස්මුරුත්තාවයි උනයි නියතයි. මුහස්පතින්දා බුලත් කිස්පහනං කිසිකාරියක් නැත. ගැනිදා දින බුලත් හතලිහ නං කන ඉසරදෙ සවස උන ඇත කැම බැරි උස්මුරුත්තාව දෙපය වලඟු නැත මෙකී ලෙඩනං ශෝනිකක පාලපුර මෙයි දැන පිලියත්කර නු. ....

DW 106- පත්තිරු 03, නක්ෂත්‍ර වෙද පොත, දඹැව රජමහාවිහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

වෙදදුරු වෙත පැමිණ කී තොරතුරු අනුව නිමිති

.....කෙලින් ඉදගන කී නං ශැක නොව කියනු බෙරිවියක්ගේ ලෙඩයි. හෙ ලෙඩින් නසී. බුලත් කා කී නම් යකා කල ලෙඩයි විගහ හොද නැත එලෙඩ පමයි. වැදලා කී නං නැඤාගෙ ලෙඩයි කිරරෙන් කාලා ආවයි ඒලෙඩ හොද නැති. අඩලා කී නම් අම්මාගේ ලෙඩයි ඉනෙන දුර කිං තිතත එකක රොටී කා ලෙඩයි. ඉසි ඇල්ලීනං පිලිනි බත් නොකා ආවයි. නිකට ඇල්ලීනං

කුඩා කොලලකුගෙ ලෙඩ කුකුලා අඩන වෙලාවට නසී..... බඩ ඇල්ලී නං ගබබං යකුගෙ ලෙඩයි සදු දවසින් උයද නසී..... කුකුලා අලලී නං වෙන ගෙකින් පොල් එකක පිටු කාලා ආවයි රෙදද ඇලලී නං යකු කැනු ගෙදරකී කුකුල් මාළු කැඹිලි තුන කකා ආවයි..... කෝටුව බිම ඇත කී නම් දුරකින් ගෙනත් වෙලාපු මාළු එකක කැවයි.....වනන් දෙකකින් දෙනෙනක් ඇවිත් කී වූ නම් එලෙඩෙ බැරීමයි



සවස පැනැවි වෙලාවට නසී නියතයි.....

DW 106- පත්තිරු 04, නක්ෂත්‍ර වෙද පොත, දඹැව රජමහාවිහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

මේ අනුව බලන කල්හි ලාංකේය ජන සමාජයේ රෝග විනිශ්චය සහ රෝග පාලන ක්‍රම ආශ්‍රිත අභිචාර අතර යන්ත්‍ර මන්ත්‍ර හා නිමිති යනු විශාල දේශීය ඥාන සම්භාරයක් අන්තර්ගත අස්පර්ශනීය සංස්කෘතියේ වැදගත් අංශයක් ලෙස පෙන්වා දිය හැකිය.

**සමාලෝචනය**

පුස්තකාල පොත් සාහිත්‍යයෙන් හෙළිවන ලාංකේය ජන සමාජයේ රෝග විනිශ්චය සහ රෝග පාලන ක්‍රම ආශ්‍රිත අභිචාර අතර යන්ත්‍ර මන්ත්‍ර හා නිමිති අස්පර්ශනීය උරුමයන් ලෙස හඳුනාගත හැකිය. එම උරුමයන් පුරාතන සමාජයේ සෑම ගමකම පාහේ හුදී ජනයාගේ මානව සුභ සිද්ධිය සහ යහපැවැත්ම උදෙසා භාවිත කරන්නට ඇත. විවිධ රෝගාබාධ සහ අතුරු අබාධ සඳහා යන්ත්‍ර මන්ත්‍ර සහ නිමිති ශාස්ත්‍රය පුස්තකාල පොත් ලේඛන සම්ප්‍රදාය තුළ පිටපත් කිරීමෙන් අතීත ඥානය සංරක්ෂණය කිරීමට ගත් ඉදිරි පියවරක් ලෙස සනිටුහන් කළ හැකිය. වර්තමාන සමාජය තුළ රෝග විනිශ්චය සහ රෝග පාලන ක්‍රම පිළිබඳ දේශීය ඥානය පරිහානිය කරා ගමන් කරමින් පවතී. නවීන සමාජ ක්‍රමය එම අස්පර්ශනීය උරුමය මත පදනම් වූ දේශීය ඥානය ආග්‍රහණය කිරීමට එතරම් ළැදියාවක් නොදක්වයි. එසේම පුස්තකාල පොත් පරිශීලනය පර්යේෂණයන්ට පමණක් සීමා වී ඇත. ලේඛනගත එම අස්පර්ශනීය උරුමයන් මතු පරපුර උදෙසා



සංරක්ෂණය කොට පවත්වාගෙනයාම ජාතික වශයෙන් වැදගත්වන හෙයින් මේ සඳහා සුදුසු ප්‍රතිපත්ති සහ යන්ත්‍රණයක් තිබීම කාලීන අවශ්‍යතාවයකි. සංඛ්‍යාංකීකරණ තාක්ෂණය ඔස්සේ මෙවැනි පුස්තකාල පොත් පිටපත් කොට ඩිජිටල් මාධ්‍ය ඔස්සේ භාවිතයට මුදා හැරීම තුළින් වැඩි පිරිසකගේ පරිශීලනයට අවස්ථාව උදා කළ හැකිය.

වෛද්‍ය විද්‍යාල, ආයුර්වේද වෛද්‍යාගත තුළ අධ්‍යයන කටයුතු සිදු කරන විද්‍යාර්ථීන් හට මෙවැනි පුස්තකාල පොත් පරිශීලනයට අවස්ථාවක් ලබා දීම තුළින් පැරණි ශිල්ප ක්‍රම නූතන භාවිතයට යොදාගත හැකි ප්‍රවේශ සැලසීම තුළින් එම ශ්‍රේණියන් තවදුරටත් සමාජය තුළ පරිහරණයට අවස්ථා සැලසිය හැකිය. ඊටත් එහා ගිය අවශ්‍යතාවයක් ලෙස පුස්තකාල පොත් ආශ්‍රිත ඥාන සම්භාරය අනාගත පරපුර උදෙසා සංරක්ෂණය කොට පවත්වාගෙන යාම උදෙසා සුදුසු ප්‍රතිපත්ති රාමුවක් නිර්මාණය කිරීම වඩාත් කාලෝචිත වේ.

**ආශ්‍රිත ග්‍රන්ථ නාමාවලිය**

අමරසේකර, ඩී. (2004). *අභිචාර: ප්‍රභවය සහ ස්වභාවය පිළිබඳ සමාජ මානව විද්‍යාත්මක හැඳින්වීමක්*. මරදාන: ගොඩගේ ප්‍රකාශන.

කුලසූරිය අ. (2013). *පුස්තකාල පොත් හා ලේඛන කලාව: සංස්කෘතික පුරාණය*. කොළඹ: හලියාලේ සුමනතිස්ස තෙර අභිනන්දන කලාපය-2 වෙළුම.

දේවරාජ අමරවංශ හිමි, (1962). *ශ්‍රී ලංකා අන්ලිපි කොමිසමේ හතරවැනි වාර්තාව*. කොළඹ: ශ්‍රී ලංකා රාජ්‍ය මුද්‍රණ දෙපාර්තමේන්තුව.

ප්‍රනාන්දු, ඕ. (2003). *ප්‍රායෝගික පුස්තකාල ලේඛන කලාවේ දුර්ලභ ශිල්ප ක්‍රම, පුස්තකාල ප්‍රවෘත්ති (ඔක්තෝබර් - දෙසැම්බර්)*. කොළඹ: ජාතික පුස්තකාල සේවා මණ්ඩලය.

මෙධංකර, අ. (1998). *පුස්තකාල ලේඛන කලාව*. මහනුවර: පනස්වන ස්වර්ණ ජයන්ති සමරු කලාපය මධ්‍යම පළාත් සභාව.

ලගමුව, අ. (2006). *ශ්‍රී ලංකාවේ පුස්තකාල පොත් හා ලේඛන කලාව*. බත්තරමුල්ල: සංස්කෘතික කටයුතු දෙපාර්තමේන්තුව.

ලගමුව, අ. (1994). ශ්‍රී ලංකාවේ පුස්තකාල පොත් විරචිත රහස් භාෂා පුස්තකාල විද්‍යාව. සද්ධර්මාකර විද්‍යායතනය ශාස්ත්‍රීය ලිපි සරණිය.

රතනපාල, එන්. (1995). ජනශ්‍රැති විද්‍යාව, කොළඹ: ගොඩගේ ප්‍රකාශන.

විකාරණ, ඩී. (1992) බලියාගය, මහරගම: ජාතික අධ්‍යාපන ආයතනය.

**පුස්තකාල පොත්**

AUD 16- පත්තිරු 26,27,28 සර්ප වෙද පොත, ශ්‍රී විසුද්ධාරාම උඩ දඹැව පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

DW 76- මන්ත්‍ර පොත, දඹැව රජමහාවිහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

DW 87- නිමිති සහ දූත ලක්ෂණ පොත, දඹැව රජමහාවිහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

DW 106- නක්ෂත්‍ර වෙද පොත, දඹැව රජමහාවිහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

KPC 04- කෙම් ආශ්‍රිත වෙද පොත, කැලුම් පුෂ්පකුමාර මහතාගේ පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

PB 16- මන්ත්‍ර පොත, බෝවල රජමහා විහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

PB 26- මන්ත්‍ර පොත, බෝවල රජමහා විහාර පුස්තකාල පොත් එකතුව, පුස්තකාල පොත් අධ්‍යයන හා පර්යේෂණ පුස්තකාලය, කැලණිය විශ්වවිද්‍යාලය

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