



5th INTERNATIONAL CONFERENCE ON THE HUMANITIES

Retrospection for Future Perspectives

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ABSTRACTS

FACULTY OF HUMANITIES
UNIVERSITY OF KELANIYA
SRI LANKA



ICH 2020/21

ABSTRACTS BOOK

International Conference on the Humanities
(ICH 2020/21)

“Retrospection for Future Perspectives”



29th and 30th July 2021

Faculty of Humanities
University of Kelaniya
Kelaniya

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(ICH 2020/21)

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Volume of Abstracts

International Conference on the Humanities
(ICH 2020/21)

“Retrospection for Future Perspectives”



Editors

Ven. Udagaladeniye Dhammawimala

Dr. Udara de Silva

Dr. Shashikala Assella

Dr. Anjalee Wickramasinghe

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5th INTERNATIONAL CONFERENCE ON THE HUMANITIES

Retrospection for Future Perspectives
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Contents

1. Message from the Vice-Chancellor	I
2. Message from the Dean, Faculty of Humanities	III
3. Message from the Chairman, University Research Council	V
4. Message from the Chief Coordinator	VI
5. Editors' Note	VIII
6. Keynote Address -Professor Emeritus Asanga Tilakaratne	X
7. Panel Discussions	XVI
8. List of Abstracts	XXV
9. Abstracts	01
10. Acknowledgements	71



To define new knowledge to suit current needs through retrospection



It is with great pleasure that I write this short message for the forthcoming 5th International Conference on the Humanities 2020/21, to be held on 29th and 30th July 2021. This year's conference will revolve around the theme of "Retrospection for future perspectives", seeing the past as something that shapes and defines our future. One of the main objectives of the conference is to rediscover the past, to define new knowledge to suit current needs through retrospection. The conference will also explore multidisciplinary and interdisciplinary approaches that facilitate and enable the formulation of new perspectives in the field.

The University of Kelaniya recently celebrated 60 years of academic excellence, a history that is enriched by the much older traditions of the Vidyalkara Pirivena from which our University claims origin. The University's Faculty of Humanities carries much of the responsibility for the continuation of these ancient traditions, but at the same time, it is very engaged in today's world and is very concerned with meeting the needs of our common future.

This year, the Conference will be held virtually for the first time since its inception because of the ongoing COVID 19 pandemic. The use of a virtual platform will enable the participation of many eminent speakers and conference delegates, including those from overseas. With an array of

speakers on a range of different topics, the 5th International Conference on the Humanities 2020/21 promises to present all participants with an intellectual feast.

I thank the Conference Organizing Committee for the tremendous effort made by them to ensure that the conference proceeds smoothly and meets the expectations of all participants.

I wish all participants a fruitful and enriching conference !

Senior Professor Nilanthi de Silva

Vice Chancellor

University of Kelaniya

**Preserving the Vidyalkara tradition entrusted to
the Faculty of Humanities;
'Retrospection for Future Perspectives'**



It is with great pleasure that I write this message to congratulate the 5th International Conference on the Humanities, ICH 2020/21. The conference which is on the theme of 'Retrospection for Future Perspectives' looks into reevaluating existing knowledge on the humanities through multidisciplinary and interdisciplinary lenses.

The academic service of the Vidyalkara Pirivena commenced in the year 1875. The founders of the Vidyalkara Pirivena possessed a prescient wisdom and clear insights on the role to be fulfilled by the Pirivena in the spheres of religion and academic education and a deeper insight based on extensive theological knowledge. This insight paved the way for the nourishment of the Vidyalkara academic tradition and for its expansion worldwide.

The fulfillment of the aforementioned role of the Vidyalkara Pirivena which preserved religion, culture and language for eighty-three years, was bestowed on the Vidyalkara University after acquiring university status in 1959.

The task of preserving the Vidyalkara tradition was directly entrusted to the Faculty of Humanities. Remembering those responsibilities and reminiscing about past, the 5th International Conference on the Humanities

'ICH2020/21', on 'Retrospection for Future Perspectives' is held on the 29th and 30th July 2021.

Dr. Udara de Silva, the Chief Coordinator of ICH 2020/21, and the Organizing Committee should be commended for overcoming all obstacles and making this conference possible through virtual technology in the face of the current global pandemic.

I convey my heartfelt gratitude to the Vice Chancellor of the University of Kelaniya, Senior Professor Nilanthi de Silva for her constant support in all academic endeavors and the Chairman of the Research Council, Professor Kapila Senevirathne as the Dean of the Faculty of Humanities.

I wish all the researchers and academics at this conference all the success in their academic endeavors.

Dr. Sudath Senarath

Dean, Faculty of Humanities

University of Kelaniya

Encourages interdisciplinary research in the humanities



It is a great pleasure to send my best wishes to the International Conference on the Humanities (ICH) 2020/21 organized by the Faculty of Humanities, University of Kelaniya. This important research conference has been a well-organized research conference publishing peer-reviewed, edited research communications. The Conference encourages interdisciplinary research in the humanities. The timely theme covers the areas of the Vidyalankara tradition, Sinhala language, literary and theoretical criticism, Eastern and Western languages and traditions, linguistics, Vastu Vidya, Yoga/Ayurveda lifestyle, astrology and cultural norms, Buddhism/Hinduism and Christian religious traditions, fine arts, politics and ethics among other cross and interdisciplinary research topics. The knowledge disseminated through this annual research conference enriches the research record of the university. I also believe that the concepts discussed at the ICH enhance the creativity and uplift moral, spiritual and intellectual sense among the university community.

My best wishes for a very fruitful and rewarding conference !

Senior Professor Kapila Seneviratne

Chairman, Research Council

University of Kelaniya

Rediscover the past in order to define new knowledges to suit current needs



It is a great privilege to write a message to the Abstract Volume of the International Conference on the Humanities (ICH) 2020/21. The Faculty of Humanities is proud to present its international conference for the 5th consecutive time; on a virtual platform for the first time due to the pandemic curtailing our day to day activities on a global level.

This year's conference revolves around the theme "Retrospection for future perspectives" and sees the past as something that shapes and redefines our future. In a view to celebrating the rich history of 60 years of academic excellence enriched with the "Vidyalankara Tradition", one of the main objectives of the conference is to rediscover the past in order to define new knowledges to suit current needs through retrospection. The conference also looks at multidisciplinary and interdisciplinary approaches in the field to formulate new perspectives. History can be seen as repetitive and lessons learnt from history can be utilized to refashion and redefine the epistemological and ontological paradigms in humanities. Therefore, we look back to the past in retrospection to traditions of excellence from the East as well as the West in order to enrich the future of humanities disciplines.

The keynote speech by Professor Emeritus Asanga Tilakaratne focusing on knowledge of values and value of knowledge is important in an era where the value of humanities knowledges are being questioned. Panel discussions on the Vidyalankara tradition, legacy of the Portuguese in Sri Lanka, curating

lost object histories of the colonized, application of Vasthushastra principles for future perspectives and retrospective memory will add color to the conference. We are honored and proud to have panelists from Sri Lanka as well as around the globe; Austria, Finland, Ghana, India, Namibia, Portugal, UK and the USA, who will be joining virtually to share their valuable insights.

Organizing this conference would not have been easy if I did not have the heartiest support of the following individuals. The Vice Chancellor and the Chairman of the University Research Council readily gave their fullest support in organizing the conference. The Dean of the Faculty of Humanities with his dedicated organizing committee and the Research Management Committee of the faculty of Humanities were an absolute strength to me. The keynote speaker, Professor Emeritus Asanga Tilakaratne accepted the invitation without hesitation to be here at the conference to share his insights with us. The invaluable contribution of the panelists in making the conference an interesting one is immeasurable. Furthermore, I thank all the abstract reviewers for their marvelous job despite time constraints. All the Heads of Departments, senior academic staff and the junior academics along with the senior administrative staff, technical and academic support staff must be acknowledged for their untiring efforts. The Director of the university ICT Centre and his staff did a commendable job in facilitating IT support. The ICH organizing committee did a marvelous job, amidst their other academic commitments. Most importantly, this would not have been a success without the presenters who worked hard and enthusiastically. I commend the efforts of the session chairs for their lively and fair chairing of the sessions and for providing valuable feedback.

Finally, I thank all the presenters for their interest in the conference and wish all presenters and participants good luck. I sincerely hope they would experience an academically fruitful two days at ICH 2020/21 in a virtual platform hosted by the University of Kelaniya.

Dr. Udara de Silva
Chief Coordinator
ICH 2020/21

Editors' note



This volume of abstracts contains abstracts of research studies by scholars and researchers who have enquired into multidisciplinary and interdisciplinary nature of the humanities through the lens of “Retrospection for Future Perspectives”.

The International Conference on the Humanities (ICH) 2020/21 is organised for the 5th time providing a platform for the researchers and scholars to engage in knowledge dissemination and sharing through research papers, panel discussions and the keynote speech. ICH 2020/21 yet again has become a platform for the scholars in the diverse fields of humanities to present and share their knowledge among like-minded people.

As editors we consider it our privilege to have read and engaged with thought provoking and stimulating original research in the field of humanities where knowledge is produced, reinvented and reformulated through its multi-level engagement with historical, present and future oriented research. The rigorous process of selection that went into choosing the best of the best among the many research papers paved the way to this volume, strengthening ICH's standing as a unique research platform for scholars in the filed of humanities.

We, the editors of this volume of abstracts, invite you to critically evaluate the vibrant research studies done by both the leading and emerging scholars

in the varied subject disciplines of humanities and we sincerely hope that this volume of abstracts as well as the International Conference on the Humanities – ICH 2020/21 will promote a more nuanced understanding of the field of humanities.

As editors we would like to record our heartiest gratitude to the Vice Chancellor, University of Kelaniya; Chairman, Research Council; Chair, ICH 2020/21 and Chief Coordinator ICH 2020/21 for their unstinting support and guidance in preparing this volume. We would not have been able to select the array of stimulating research papers without the generous help of our reviewers, to whom we are forever grateful. It takes a village to raise a child and it takes a like-minded community of hard working selfless individuals to nourish research. We are extremely grateful to those of you who helped us along the long road of challenges to make this volume a reality.

Editors

Dr. Anjalee Wickramasinghe

Dr. Shashikala Assella

Keynote Address

**International Conference on the Humanities (ICH): University of Kelaniya,
July 29, 2021**

Conference Theme

Retrospection for Future Perspectives: Look back at the past in order to
explore the role of “value” in the humanities disciplines

**Knowledge of Values and Value of Knowledge:
Reflections on Nature, Purpose and Limits of Knowledge**



Asanga Tilakaratne

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Knowledge in academic sense is viewed as involving three broad phenomena; nature, human being and society (organized groups of human beings). In academic settings these three are referred to as natural sciences, humanities and social sciences. Such areas of study with direct bearing on human beings as language, literature, religion, philosophy, history, aesthetics, all with related branches, come under Humanities. Social sciences study human behavior as manifested in groups or as applicable to human society as a whole. Natural sciences study nature or natural phenomena perceived as existing independently of human beings, though highly questionable, based on a foundational assumption behind the sharp distinction between nature and human beings or, in academic terms, natural sciences and humanities.

This distinction was made on the assumption that there are 'facts' existing independently of human interests or values considered to be relative to particular times and spaces. The distinction was clearly articulated by David Hume who claimed that there are matters of fact, the domain of science and relations of ideas studied by logic and mathematics. Apart from these two domains lie values closely connected to human interests. This Humean idea became one of the major tenets of philosophers like Wittgenstein (early) and Bertrand Russell upon whose influence developed the movement called Vienna Circle which advanced the philosophical position called logical positivism during the early decades of the last century. The philosophers who subscribed to this idea were predominantly scientists (physicists) or mathematicians who viewed natural science as the one and only legitimate way of knowing about the world. According to this view, only the scientific statements deal with facts about the world and only assertions are to be classified as true or false. Any assertion not dealing with facts were considered purely subjective expressing one's own emotions which are not open for being contradicted. In the words of A.J. Ayer, a leading spokesman of logical positivism:

If now I ... say "Stealing money is wrong," I produce a sentence which has no factual meaning – that is, expresses no proposition which can be either true or false. ... Another man may disagree with me about the wrongness of stealing, in the same sense that he may not have the same feelings about stealing as I have, and he may quarrel with me on account of my moral sentiments. But he cannot, strictly speaking, contradict me. For in saying that a certain type of action is right or wrong, I am not making any factual statement, not even a statement about my own state of mind. I am merely expressing certain moral sentiments. And the man who is ostensibly contradicting me is merely expressing his moral sentiments. So that there is plainly no sense in asking which of us is in the right. For neither of us is asserting a genuine proposition. (Language Logic and Truth, Dover Publications, Inc. New York, 1952, p. 108).

The upshot of this view is that the facts are facts and the values are values and the two will never meet. The meaningfulness was reserved only for the so-called propositions dealing with matters of fact, which alone are genuine propositions, and any assertion involving a value was relegated to a domain of pseudo-propositions which do not carry any sense, hence, non-sensical. This is another way of saying that there cannot be any 'knowledge' of values. Only facts are knowable.

This truncated notion of knowledge based on the assumed sharp distinction between fact and values has been questioned by some very powerful philosophers and consequently rejected by many. Hermeneutics and phenomenology are two philosophical movements that reject this dichotomy.

The aim of the present discussion is to propose that the matters of value go beyond humanities to encompass all three areas of knowledge referred to above. It is possible to develop an argument informed by the idea of dependent origination, a key Buddhist philosophical insight, to show how untenable this dichotomy is. According to this Buddhist teaching, interdependence is a characteristic of reality which lacks any intrinsic substance capable of existing on its own. It is based on this insight that Buddhism rejects the two concepts, Atman which is understood to be the essence within human (or any other) beings (microcosm) and the concept of God understood to be the universal essence (macrocosm). Following the dependently arisen character of reality it is possible to argue that facts depend on human beings (their interests and their values) for their being so recognized and for their subsequent existence. Values and facts are inter-dependent and one will not be possible in the absence of the other.

Furthermore, in a broad sense, we may say that the production of knowledge in any field of study is governed by human interests. This means that people spend their time and financial and personal resources to study what they find useful, meaningful, gratifying and ennobling or profitable and expedient. Within this it also includes a considerable amount of knowledge production motivated by questionable goals. This means, in other words, values, both desirable and undesirable, govern the processes of knowledge production and hence what is counted as knowledge. A further implication of this conclusion is that there is no value-free or totally objective knowledge.

An interesting question that arises from the assumed sharp distinction between facts and values and the resultant dismissal of values from the domain of knowledge is whether or not there are any 'facts' or principles or universally accepted beliefs associated with, say, moral values. For instance we may take some observations found in the Buddhist literature, 'all fear pain; all fear death' (sabbe tasanti dandassa -sabbe bhayanti maccuno: Dhammapada) and 'life is dear to all (sabbesam jivitaṃ piyaṃ: Dhammapada) which are given as universally applicable to all living beings. Based on these observations (derived from inductive reasoning) Buddhism proposes a moral injunction, namely, 'one should not cause pain to or kill another' (na haṇeyya na ghaṭaye: Dhammapada). It appears that there can be similar ethical or moral principles or rules universally applicable. (Bimal K Matilal, a well-known contemporary Indian philosopher, in his *Logical and Ethical issues in Indian Religious Belief*, (Calcutta University Press, Calcutta, 1982) has argued for a similar position.) This example seems to justify moving from 'is' to 'ought' which is vehemently denied by those who uphold fact/value distinction.

Value of Knowledge: It is generally believed that knowledge is valuable. This is so in the broader Indian context as well as in Buddhism. The general Indian belief is that knowledge is the highest wealth (vidyā dhanam sarva dhanāt pradhānam). Buddhism included knowledge among the auspicious matters (bāhusaccam ... etaṃ maṇigalam uttamaṃ). Knowledge seems to have been considered an end in itself. Statements of this nature have to be understood as betraying a general appraisal of knowledge as a positive thing, valuable in its own right as against lack of it. Going beyond this general assertion, however, one needs to raise some questions about knowledge, such as, what is knowledge? what type of knowledge? for what purpose is the knowledge used? and is there good knowledge or bad knowledge or good or bad use of knowledge? Any effort to answer such questions will reveal that it is not easy to talk about knowledge as if it is one uniform phenomenon.

Whereas knowledge produced by natural sciences gives us 'facts' about the world, in particular such areas of humanities as philosophy, religion and ethics, aesthetics produce values, pieces of wisdom, insights that are capable of changing or reforming our ways of thinking, knowing, feeling and behaving.

A widely held belief in Indian philosophy in general (with the exception of materialism) and Buddhist philosophy in particular is that knowledge liberates. Moksha in this tradition is always a result of knowledge referred to in the Buddhist literature by such terms as *ñāna*, *paññā*, *pariññā* etc. Liberation, in its highest sense, is the ultimate liberation from the *samsara*. But we may understand this to include many other forms and degrees of liberation before the final one.

The Indian tradition reminds us that knowledge should ultimately be motivated by compassion for all beings (*jñānena kim sakala satva janesu vairāth?* = What is the use of the knowledge of one who hates the entire humanity?). Buddhism emphatically says that knowledge without virtue is meaningless (*sīlena anupetassa sutenattho na vijjati*: Jataka). Not only all beings are adversely affected by such knowledge, but also the nature or the natural world in which we live and on which we depend for our survival will be equally affected. Therefore knowledge without virtue is not only meaningless, even more importantly, such knowledge can be destructive. This naturally leads us to the concept of purpose and limits of knowledge. Knowledge is not for its own sake. It has to serve a practical end conducive for the wellbeing of all beings. This means that both the production as well as the mastery of knowledge have to be governed by broad ethical principles.

To conclude, knowledge produced by Humanities and social sciences reminds us that human beings do not live by 'facts' alone. They need ethics to guide them and values to enrich them. The knowledge that will lead to these lofty ends may be described as wisdom found in both eastern and western religious and philosophical traditions. Ultimately such knowledge will enable us to live peacefully and happily, spreading boundless love to all living beings and to the entirety of nature including rivers, mountains, oceans, and forests.

Asanga Tilakaratne, PhD.

Emeritus Professor of Buddhist Studies

University of Colombo

Emeritus Professor Asanga Tilakaratne

Asanga Tilakaratne (PhD University of Hawai'i) is (former) senior chair professor of Pali and Buddhist Studies and founder Head of the Department of Buddhist Studies at University of Colombo, Sri Lanka. In 1999-2000, Professor Tilakaratne was a Senior Commonwealth Fellow and was attached to Oriental Institute, Oxford University. During 2003-2006 he served as the director of Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya. He has served as Visiting Professor at Yonsei University, Korea, Otago University, New Zealand, Savitribai Phule Pune University, India, Somya Vidyavihar, Mumbai, India and Sitagu International Buddhist Academy, Myanmar. He has published, both in Sinhala and English, more than one hundred papers on Buddhist studies. Of his more recent academic works, *Theravada Buddhism: the View of the Elders* (2012) was published by University of Hawaii Press in the series of 'Dimensions of Asian Spirituality'. He co-edited with Prof. Oliver Abenayaka *2600 Years of Sambuddhatva: Global Journey of Awakening* (2012), a work covering the history and the current status of global Buddhism of all three traditions.

Currently (2020 Spring) he is teaching at the School of Buddhist Studies , Philosophy and Comparative Religion at Nalanda University, Rajgir, Bihar, India.

Panel Discussions

Panel 01

විද්‍යාලභිකාර සම්ප්‍රදායෙහි වර්තමාන උපයෝගිතාව

පෙරදිග අධ්‍යාපනයේ මහාකක්‍ෂිලාව ලෙස පැලියගොඩ විද්‍යාලභිකාර පිරුවන පෙර-අපර දෙදිග වියතුන්ගේ අතිශය සම්භාවනාවට පාත්‍ර වූ අධ්‍යාපන කේන්ද්‍රස්ථානයකි. අනුබුදු මිහිදු මහරහතුන්වහන්සේගේ ලංකාගමනයෙන් පසුව මෙරට තුළ ආරම්භ වූ දේශීයත්වය මුල් කොටගත් අධ්‍යාපනය පසුකාලීනව යුරෝපාකුමණ හමුවේ පසුබෑමකට ලක් වූ බව නූතන ඉතිහාසය පරිශීලනයේදී මැනවින් පෙනී යන කරුණකි. අනතුරුව නුවර යුගයේ ජාතියේ පිනට පහළ වූ වැලිවිට පිණ්ඩපාතික අසරණසරණ සරණංකර සංඝරාජයන්වහන්සේගේ අප්‍රතිහත ධෛර්යයත් දුරදර්ශී ඥානයත් හේතු කොටගෙන පෘතුගීසි ආක්‍රමණයෙන් පසුව බිඳවැටුණු හෙළයේ අධ්‍යාපනික මහාසම්ප්‍රදාය නැවතත් ප්‍රතිස්ථාපනය කිරීමට හැකි විය. එකී ඓතිහාසික ව්‍යායාමයේ අග්‍ර ඵලය ලෙස ව්‍යවහාර වර්ෂ 1873 නික්කඩුවේ ශ්‍රී සුමඬිගල මාහිමියන්ගේ ප්‍රධානත්වයෙන් පිහිටවූ මාලිගාකන්ද විද්‍යාදාය පිරිවෙනත් වර්ෂ 1875 නොවැම්බර් 01 වෙනි දින රත්මලානේ ශ්‍රී ධර්මාලෝක මහාස්වාමීන්‍යයන්වහන්සේගේ ප්‍රධානත්වයෙන් ආරම්භ වූ පැලියගොඩ විද්‍යාලභිකාර පිරිවෙනත් හඳුන්වා දීමට හැකිය.

පිරුවනක් ආරම්භ කිරීමට හේතු සාධක වූ කරුණු අතුරින් විද්‍යාලභිකාර පිරුවනට ලංකා ඉතිහාසයේ සුවිශේෂ ස්ථානයක් හිමි වේ. එනම් වර්ෂ 1875 වර්ෂයේ රත්මලානේ ධර්මාලෝක මහාස්වාමීන්‍යයන්වහන්සේ පැලියගොඩ විද්‍යාලභිකාර පිරුවන පිහිටි ස්ථානයේ වස් විසීම අවසන් කොට කඨින පිංකම ලෙස පොල් අතු මඩුවක් තුළ පිරුවන ආරම්භ කිරීමයි. ප්‍රාචීන අධ්‍යාපනය මුල් කොටගත් මෙම විද්‍යාස්ථානය වැඩි කලක් නොගොස්ම ශාස්ත්‍ර ගවේෂණයෙහි යෙදුණ ලංකාවේ විවිධ පළාත්වලින් පැමිණි හික්‍ෂුන්වහන්සේලාගේ ශාස්ත්‍ර පිපාසාව සංසිදුවාලන අග්‍රගණ්‍ය තෝතැන්නක් බවට පත් විය.

ලංකා ඉතිහාසයේ ප්‍රථම වතාවට වසර තුනක පාඨමාලාවක් හදාරා එම විද්‍යාර්ථීන්ට 1939 වසරේ ත්‍රිපිටකාචාර්ය, සාහිත්‍යාචාර්ය උපාධි ප්‍රදානය කිරීමේ ගෞරවයද හිමි

කරගත්තේ පැලියගොඩ විද්‍යාලභිකාර පිරුවනයි. සාර්වභෞම පණ්ඩිත රත්මලානේ ශ්‍රී ධර්මාරාම ස්වාමීන්ද්‍රයන්වහන්සේ වැනි වියත් පඩිවරුන්ගේ ගැඹුරු ශාස්ත්‍රීය පර්යේෂණ විද්‍යාලභිකාර ගමන් මග දිප්තිමත් කිරීමට ඉවහල් විය. එමනිසා ලෝකයේ විවිධ රටවලින් ශාස්ත්‍රාභිලාෂීන් පෙරදිග ශාස්ත්‍රඥානය සොයාගෙන විද්‍යාලභිකාර පිරුවනට පැමිණ ශාස්ත්‍රෝද්ග්‍රහණය කිරීමෙන්ම ජාත්‍යන්තරව ලැබූ කීර්තිය මැනවින් කියාපායි.

එසේ විදේශ රටවලින් පැමිණි ශාස්ත්‍රවන්තයන්ගෙන් කිහිප දෙනෙකු මෙසේ නම් කළ හැකිය.

රාහුල සංස්කෘතායන, ශාන්ති භික්ෂු ශාස්ත්‍රී, ජගදිශ කාශ්‍යප, ආනන්ද කෞශල්‍යායන, නාගාර්ජුන වාත්සායන භික්ෂුව, අනන්තරාම හට්ට පඩිතුමා, ශීතල ප්‍රසාද ජෛන සාධු, ශ්‍රී ඥාන භික්ෂු යන භාරතීය උගතුන් පමණක් නොව ඕලන්ද ජාතික ඒ.ජේ.හැමස්ටර් (අරිය අසංග භික්ෂුව), ඇමෙරිකන් ජාතික බ්‍රැක්ලින්හි ජිනාලෝක භික්ෂුව, ලාඕස් ජාතික කම්පෙන් සෙන්සවන් (ගුණවුද්ධ භික්ෂුව), නේපාල ජාතික අමාතානන්ද භික්ෂුව, ඉංග්‍රීසි ජාතික හර්මන් ඊ. ටේලර් (උපාලි සාමණේර), චීන ජාතික බොධිදාන භික්ෂුව, චීන ජාතික තාන් ෂු හොකි භික්ෂුව, චීන ජාතික පාගන් භික්ෂුව, චීන ජාතික වොං මෝ ලෝ මහතා, පිනැංගුවේ මහින්ද භික්ෂුව, පිනැංගුවේ ආනන්ද භික්ෂුව යන අය ඒ අතර වෙති.

විද්‍යාලභිකාර ශාස්ත්‍ර සම්ප්‍රදාය මගින් දේශීය අධ්‍යාපනය වෙත සම්ප්‍රදානය කළ අතිවිශිෂ්ටතම දායාදය වන්නේ නිදහස් අධ්‍යාපනයයි. සී.ඩබ්.ඩබ්.කන්නංගර ශ්‍රීමතාණන් විසින් නිදහස් අධ්‍යාපන පනත එදා රාජ්‍ය මන්ත්‍රණ සභාවට ඉදිරිපත් කරන ලදී. එහෙත් එය අතිශය දුෂ්කරතා මැද ඉදිරිපත් කළ පනතකි. එයට හේතුව එදා සිටි ප්‍රභූ පැලැන්තිය එයට අවහිර කිරීමයි. එමනිසා ඒ වෙනුවෙන් දූවැන්න කතිකාවක් නිර්මාණය කරමින් ජාතිකානුරාගී දේශ හිතෛෂීන් විසින් රට පුරාම විවිධ වැඩසටහන් ක්‍රියාත්මක කරන ලදී. කෙසේ වෙතත් නිදහස් අධ්‍යාපනය ලබා ගැනීමේ සටන් ව්‍යාපාරයේ පෙර ගමන්කරුවෝ වූවෝ බෞද්ධ භික්ෂූන්වහන්සේලා බව ඓතිහාසික ලේඛන සාක්ෂ්‍ය දරයි. එයින් ප්‍රධානත්වය විද්‍යාලභිකාර භික්ෂූන් වහන්සේලාට හිමි වීම විශේෂ වශයෙන්ම මෙහි සඳහන් කළ යුතුයි. මෙය 1947 මැයි 22 බහස්පතින්දා දින කාලය පුවත්පතෙහි යාපනය කයිට්ස් දූපත නියෝජනය කළ ඩී. නල්ලයිසා මන්ත්‍රීවරයා රාජ්‍ය මන්ත්‍රණ සභාවේ කළ ප්‍රකාශයෙන් එකී කරුණ මැනවින් ඔප්පු වේ.

නිදහස් අධ්‍යාපනය සුරක්ෂිත ද?

හික්කු සංඝයා කළ ජයග්‍රහණයකැයි කියන හින්දු මන්ත්‍රීවරයා

... වි නල්ලියියා මහතා අධ්‍යාපන පනත ගැන බලවත් මහජන මතයක් ඇතිවූයේ ප්‍රගතිශාලී හික්කුන්ගේ උද්ඝෝෂණය නිසා බවත්, විරුද්ධව සිටි මැතිඇමතිවරුන් පවා පක්ෂවීම හික්කුන්ගේ ජයග්‍රහණයක් ලෙස සැලකිය හැකි බවත්...

වර්ෂ 1959 විද්‍යාලභිකාර විශ්වවිද්‍යාලය ආරම්භ වන්නේද පැලියගොඩ විද්‍යාලභිකාර පිරුවන මුල්කොටගෙනයි. විද්‍යාලභිකාර විශ්වවිද්‍යාලය ආරම්භ කිරීමට ප්‍රධාන වශයෙන් හේතු වූ මූල සාධකය මෙහිලා විමසීම වර්තමානයේ අතිශයින්ම වැදගත් කරුණකි. එනම් සිංහල භාෂාව ආරක්ෂා කොට පෝෂණය කිරීමේ උදාර බලාපොරොත්තුව සහිතව ගුණාත්මක දේශීය අධ්‍යාපනය ස්ථාවරව පවත්වාගෙන යාමයි.

කරුණු එසේ හෙයින් එදත් අදත් වියතුන්ගේ අතිශය සම්භාවනාවට පාත්‍ර වූ විද්‍යාලභිකාර අධ්‍යාපනික ශාස්ත්‍රීය ශාස්ත්‍ර සම්ප්‍රදාය ඉදිරියටත් එලෙසින්ම ආරක්ෂා කිරීම අප කාගේත් උර මත පැටවී ඇති භාරදූර වගකීමක් ලෙස නිරන්තරයෙන් සිහිකටයුතුය.

Foreword

The collective purpose of the inception of Peliyagoda Vidyalankara tradition

Peliyagoda Vidyalankara Pirivena, which is viewed as the greatest Thakshila of Eastern education by Eastern and Western scholars, is an esteemed centre of education. Through the study of modern history, it is observed that the indigenous education system, which had been weakened due to the European invasions was reestablished due to the unparalleled courage and prescient wisdom of the Welivita Pindapathika Asarana Sarana Saranankara Thera in the Kandyan era. As the ultimate achievement of this historic endeavour, the Maligakanda Vidyodaya Pirivena was established in 1973 under the patronage of Venerable Hikkaduwe Sri Sumangala Thera, and the Peliyagoda Vidyalankara Pirivena was established on November 1st 1875, under the patronage of Venerable Rathmalane Sri Dharmaloka Thera.

Vidyalankara Pirivena which originally began in a Cadjan shed was modelled on oriental education tradition. It soon became an oasis for quenching the thirst for knowledge of the monks from various parts of the island who were engaged in scholarly exploration.

For the first time in the history of Sri Lanka, in the year 1939, the Peliyagoda Vidyalankara Pirivena awarded the degrees of Tripitakāchārya and Sāhithyācharya (degrees that specialise on Thripitaka Studies and Literature) to a graduate who completed a course of study of three years.

The scholarly research by eminent scholars from both Sri Lanka and abroad has been instrumental in brightening the path of the Vidyalankara history. Free education is the greatest contribution ever made to the local education system by the Vidyalankara academic tradition. The Vidyalankara Bhikkus were the pioneers of this venture.

The Vidyalankara University was established in 1959, with its roots deeply planted in Vidyalankara Pirivena. Today, it is of utmost importance to inquire into the root cause that led to the founding of the Vidyalankara University, which was to maintain quality local education with the noble hope of preserving and nurturing the Sinhala language. Therefore, this is an attempt to remember that it is the responsibility of each and every one of us to preserve the Vidyalankara academic tradition that is highly esteemed by scholars in the past and the present.

Panel 1

The present resuscitation of the Peliyagoda Vidyalankara tradition

The collective purpose of the inception of Peliyagoda Vidyalankara Pirivena had been to resuscitate the native educational tradition that was neglected due to the influence of European invasions and to create a national body, political culture and socio-cultural environment enriched by that educational tradition and to present it to future generations. This panel proposes to debate on the merits of the Vidyalankara tradition to the present day needs.

Panelists

Professor Emeritus Ven. Nawagamuwe Rewatha thero

Dr. Sudath Senarath

Senior Professor Patrick Ratnayake

Professor Emeritus Rohana Luxman Piyadasa

Moderator:

Ven. Professor Malwane Chandaratana thero

Panel 2

The history and legacy of the Portuguese in Sri Lanka

The arrival of the Portuguese in Sri Lanka in 1505 led to the island's first period of European colonisation over the following century and a half, and had a transformative effect on Sri Lankan society that still resounds today. Taking an interdisciplinary approach that draws together ongoing historical and contemporary research, the contributors to this panel throw new light on the impact of the Portuguese and their legacy, be it tangible or intangible. By tracing connections back and forth between these different social, cultural and linguistic contexts, the presentations reveal new perspectives on Sri Lanka's past and present.

Panelists

Dr. Hugo C. Cardoso

Ms. Patricia Costa

Dr. Dominic Esler

Mr. H. M. Chryshane Mendis

Mr. Mahesh White-Radhakrishnan

Moderator:

Ms. Dinali Fernando

Panel 3

Curating lost object histories of the colonized

The focus of this panel of museum curators from Sri Lanka, USA, Finland, Ghana and Korea is on ethnographic collections which have object histories going back to suppression, occupation and destruction during colonization. This panel discussion focuses on ethnographic collections which have a colonial history. Most curators aim at collaborative participation of the communities focusing on a joint curatorship. Thus, this panel inquires into how the troubled legacy of object stories can be narrated without overplay

of emotional chords as a response to the longstanding musealization of the exotic other in Ethnographic Museums. This further discusses challenges when interactive spaces are created in museums where the collector and curator is less dominant.

Panelists:

Ms. Áile Aikio

Ms. Heather Ahtone

Mr. Amalka Wijesooriya

Dr. Julia Binter

Ms. Kanchana Wijesooriya

Mr. William Gmayi Nsuiban

Moderator:

Professor Asoka de Zoysa

Panel 4

**Application of Vastushastra principles
for future perspectives**

Vastushastra which is known as one of the Upa-Vedas and is considered as the art and science of designing and constructing buildings. Today Sri Lanka, like most countries, is looking at modern technology and new materials with respect to construction. In this research forum, attempts will be taken to describe how the Vastushastra principles can be scientifically applied and the potential of application of Vastushastra keeping in view the modern trends. The practical values and approaches of traditional practices of construction on which the influence of Vastushastra principles can be seen, will be scrutinized with the new possibilities of their application in modern buildings.

Panelists:

Ven. Dr. Jambugahapitiye Dhammaloka Thero

Ven. Udawela Rewatha Thero

Dr. Rahul Vishwas Altekar

Mr. Thilak Kandegama

Moderator:

Professor K.B. Jayawardhena,

Panel 5

Retrospective memory and space.

The panel brings together aspects of human geography, historical dialogue through memory, musicology and ethnography. This inquires into personal memories through the entry points that are sensory, pleasant and unpleasant. The panel will discuss memories and spaces with a history of sustaining ritual practices during hostile British rule, conflict, and mutual tolerance of shared living and devotional spaces in early post-colonial decades.

Panelists

Dr. Vagisha Gunasekara

Ms. Sulakshana de Mel

Mr. Harin Amirthanathan

Ms. Ganga Rajinee Dissanayaka

Dr. Iranga Samindani Weerakkody

Moderator:

Professor Asoka de Zoysa



5th INTERNATIONAL CONFERENCE ON THE HUMANITIES

Retrospection for Future Perspectives
ප්‍රතර්ලෝඛනයෙන් අනාගතයට

List of Abstracts

Title / මාතෘකාව	Pg. No. / පිටු අංකය
Image-house in Jethavanarama Monastery and Principles for Image-house of Manju Sri Bhaṣitavāstuvīdyāśāstra ජේතවනාරාම පිළිමගෙය හා මඤ්ඡුප්‍රීතාමිතවාස්තුවිද්‍යාශාස්ත්‍රාගත ප්‍රතිමාගෘහ සිද්ධාන්ත Ven. Panawala Dhammadhaja	2
A Study of Buddhist Ethics and Soft Skills and Its Existence for The Enrichment of Society සමාජය සරු කරන බෞද්ධ ආචාර ධර්ම, මෘදු කුසලතා සහ එහි පැවැත්ම පිළිබඳ අධ්‍යයනයක් S.D.Y. Jayarathne, N.L.K. Sandunika	4
An Analysis of the Concept of Psychiatry Related to Buddhist Practices බෞද්ධ වත් පිළිවෙත් හා සබැඳි මනෝරෝග විකිත්සාමය සංකල්පය පිළිබඳ විග්‍රහයක් Sajini Wasundra Vithana	6
An Illumination of the Christian Gospel of Luke to Promote the Dignity of Women in the Apparel Industry of Sri Lanka ඇගලුම් ක්ෂේත්‍රයේ නියුතු කාන්තාවන්ගේ උදාරත්වය ප්‍රවර්ධනය සඳහා කිතුනු ලූක් සුඛාරංචි චින්තනයේ ආලෝකනය Sanduni Mahesha Samarasinghe	8
A Study on the Influence of Buddhist Literature on the Independent Development of the Contemporary Artist's Medium of Painting බෞද්ධ සාහිත්‍යයෙන් අනුප්‍රාණය ලද තත් කාලීන චිත්‍ර ශිල්පියා ස්වකීය සිතුවම් මාධ්‍ය ස්වාධීනව වර්ධනය කළ ආකාරය පිළිබඳ ප්‍රත්‍යාවලෝකනය I.M.T. Ilangasinghe	10
A Study on the Contemporary Utilisation of the Creative Ability of the Artist to Illustrate Buddhist Proverbs in Paintings බෞද්ධ ප්‍රස්තුත චිත්‍රණය කිරීමේදී චිත්‍ර ශිල්පියා විශද කළ නිර්මාණ ශක්‍යතාවෙහි සමකාලීන උපයෝගිතාව I.M.T. Ilangasinghe	12
A Study on the Use of Photography as a Public Relations Tool in the 2019 Presidential Election in Sri Lanka ශ්‍රී ලංකාවේ 2019 ජනාධිපතිවරණයේදී මහජන සම්බන්ධත්වතා මෙවලමක් ලෙස ජායාරූපය භාවිතය K.A.N. Dulanjalee	14

A Study on the Characteristic Features of the Motions of the Uva - Sabaragamuwa Tradition in Sri Lanka උඹව සබරගමු නර්තනයේ අන්තර්ගත චලනයන්හි සුවිශේෂ ලක්ෂණ පිළිබඳ අධ්‍යයනයක් C.M.R.P. Chandrasekara	16
An Investigative Study of the Spread of Hinduism in the Anuradhapura and Polonnaruwa Eras අනුරාධපුර හා පොළොන්නරු යුගයන්හි හින්දු දහමේ ව්‍යාප්තිය පිළිබඳ විමර්ශනාත්මක අධ්‍යයනයක් Ven. Ulpathagama Amitharathana	18
Understanding Indian Mega Teledramas through Genre Theory of Mikhail Bakhtin ඉන්දියානු මෙගා ටෙලිනාට්‍ය ශාන්තියව වටහා ගැනීම: මිකාහිල් භක්තීන්ගේ ශාන්ත න්‍යාය ඇසුරෙන් E.S.A. Mahagama	20
Musical Tendencies of the Film “ABHA” “අබා” චිත්‍රපටයේ සංගීතමය ප්‍රවණතා A.M.S. Karunarathne	22
Study on how the “Deviyan Mayam Wima” is Important as a Psychological and Therapeutic Ritual in Pandiggama Village පාඩිගම ගම්මානය ආශ්‍රිතව ඇති දෙවියන් මායම් වීමේ ශාන්ති කර්මය මනෝවිකිත්සක අභිචාර විධියක් ලෙස වැදගත් වන ආකාරය පිළිබඳ අධ්‍යයනයක් K.M.L.D. Dharmarathna, R.D.D. Pushpa Kumara, P.D.M.Pathirana	24
An Investigative Study of Female Roles in the Plays based on Jathaka Stories ජාතක කතා පදනම් වූ නාට්‍ය නිර්මාණ තුළ ස්ත්‍රී චරිතයන්ගේ ක්‍රියාකාරිත්වය පිළිබඳව අධ්‍යයනයක් R.M. Ushan Perera	26
Recontextualizing Form of Dance in Polonnaruwa Era පොළොන්නරු යුගයෙන් හමුවන රූකම් හා මූර්ති ඇසුරින් ප්‍රතිනිර්මිත නෘත්‍ය සංමාර්ගදර්ශකය Dulanga Gunarathna	28
Lack of Representation of Women in Common Human Liberation: from Henry Jayasena’s Play ‘Kuvani’ පොදු මානව විමුක්තිය තුළ ස්ත්‍රීය නියෝජනය නොවීම: හෙන්රි ජයසේනගේ “කුවේණි” නාට්‍යය ඇසුරින් Hewagama Chamane Darshika	30

A Study of Bharatamuni's Theatrical Rules Mentioned in the Maha Madupura Poetry මහ මඩුපුර පද්‍යාවලියෙන් ප්‍රකට වන භරතමුනිගේ නාට්‍යශාස්ත්‍ර නියම පිළිබඳ අධ්‍යයනයක් C.M. Ramith Preshal Chandrasekara	32
Lessons from ancient practices of using Buddhist Teachings for Dispute Resolutions in Sri Lanka to Enhance Recent Trends of Alternative Dispute Resolution Methods - A Legal Analysis K.K.G. Anuththara	34
A Study on the Image of the Woman in the French Novels; Une si longue lettre and Le Voile de Draupadi R.S. Samarasinghe	35
A Study on the Use of Sinhala Terms to Depict the Sri Lankan Culture in the Sri Lankan English Novels; Reef by Romesh Gunasekera and Paduma Meets the Sunbird by Nihal De Silva I.H. Ihalagama	36
The Impact of Compensation Subtitling Strategies Employed in 'Narasiha Gatha' in the Film Bimbadevi alias Yashodara by Prof. Sunil Ariyaratna on the Target Audience J.A.M. Hansani, N.M. Wijebandara	37
A Study on Language Rights Pertaining to the Post-war Decade P.D.D.D. Wickramasinghe	38
The Potential Efficacy of the Practice of the Theravada Concept Asubha (Repulsiveness) in Curbing Irrational Racism in the Buddhist Community Ven. Maharagama Ananda	38
Redefined Gender Identity in Modern Adaptations of Classic French Fairy Tales: A Comparative Study of Perrault's Little Red Riding Hood (1697) and Catherine Hardwicke's Red Riding Hood (2011) H.G.T. Poornima Thuduwege	40
An Analysis on the Impact of Sequencing of Grammar in English Textbooks Used in Sri Lankan Government Schools from Grades 6-8 in the Achievement of Intended Learning Outcomes Hiranya Amrasinghe	41

A Study on Facebook as a Platform to Develop Descriptive and Narrative Paragraph Writing Skills for Tertiary Level ESL Learners Dilini Jayarathna	42
A Study on the Contemplation of Feeling (Vedanānupassanā) as a Method of Anger Management Ven. Y.B.M. Thakuri	43
Existentialism in Raja Rao's The Cat and Shakespeare: A Comparative Analysis of Govindan Nair and Søren Kierkegaard Janitha N. B. Ekanayake	44
The Voice and Visibility of Draupadi in The Palace of Illusions: Narrating the Reworking of Focalisation in the Feminist Translation of the Ancient Indian Sanskrit Epic, Mahabharat Fathima Huzrah	45
“Sri Lanka Matha”: A Matter of Translation K.A. Nagodawithana	46
A Study on Anxiety in Speaking English among Tertiary Level Learners of English as a Second Language Oshani Alwis	47
A Study on Audio-visual Translation Approaches in Translating Songs for Children's Films and Cartoons Amaya Nanayakkara	48
Sri Lankan Chinese: A Forgotten Ethnicity of Sri Lanka Ven. Nedalagamuwe Dhammadinna	49
A Contrastive Study on the Sound Systems of Korean and Sinhala Languages Hemantha Sirisena	50
Test Development Processes Followed in Testing Learners in Writing and Reading in English as a Second Language Classroom in the Rathnapura Education Zone K.D.M. Jayathissa	51

Translanguaging as a Pedagogical Tool to Enhance Undergraduates' Language skills: A Study on the Higher Education Sector in Sri Lanka Himesha Prabodini Alahakoon	52
A Study on the Anthropomorphic Portrayal of Olympian Gods in the Epic Poem Iliad by Homer D.C.V. Fernando, D.S.A. Munasinghe, M.M.S.B. Manamperi	53
An Investigation on Effective Methods of Teaching Literature to Learners of German as a Foreign Language S. Peumica Wijethilake	54
What Are the Practical Solutions Offered by Buddhism for Mental Health Issues and Depression? K.P. Manmi Pabasara Senarathne, S.A.H.M. Sandarapperuma	55
Metacognitive Awareness of Reading Strategies among ESL Learners: An Online Study Conducted in Higher Education Institutes in Sri Lanka W.S. Sudusinghe, W.G.C. Kumara	56
The Use of Code- Switching in Selected Sri Lankan English Novels K.D.M.S. Abeythunga	57
The Structure of the Verb Phrase in Spoken Sinhala: A Linguistic Study H.M.S.M. Bandara, K.N. Gamage	58
Teachers' Perceptions in Selecting Teaching Materials/ Aids for Secondary Level Classrooms: A Study Conducted with Government In-service Teachers in Southern Province, Sri Lanka K.G.I. Randhuli, I. Ijlal	59
The Implementation of Videos as a Tool in Teaching Vocabulary to Elementary English as a Second Language Students W.K.N. Udara	60
A Comparative Study on the Acceptances of Moodle by the High Proficient and Low Proficient Level ESL Undergraduates in the Faculty of Business Studies and Finance Nipuni P. Hakadewaththe, N. Chandrasekara, Rajindra P. Bandara	61

Behavior of Sociolinguistics in Diplomatic Variations: Study based on English and Korean Language P.K.B.I. Premarathna	62
The Language Ideologies and the Macro-context in the Family Language Policy (FLP) of a Sinhala/ English Bilingual Family Kanchana Sanjeevani Bandara	63
Unani Medicine from Egypt to Hippocrates of Cos and Ayurveda Medicine to Modern Day. Are the Traditional Medicinal Systems of Unani, Ancient Greek and Ayurveda based on the Same Principles of Restoration of Health? R.M.D.S. Randiwela	64
An Overview on the Agreement Between Greece and Egypt on the Delimitation of the Exclusive Economic Zone – 2020: A Reminiscence of the Pre-Alexandrian Contacts Between Europe and Africa C.T.S. Sathsara Perera	65
A Linguistic Analysis of Sri Lankan Advanced Level English Students' Writing in relation to Sri Lankan English Writing and Error Analysis Chandula M. Arsakulasuriya, Isuri A. Caldera	66
A Study on Investigating the Effectiveness of Incorporating Edmodo to Improve English as Second Language (ESL) Tertiary Learners' Paragraph Writing Skills J.D.K. Ruwandika	67
A Study on Issues in Learning English Language through Short Courses in Sri Lanka K.P. Manmi Pabasara Senarathne, S.A.H.M. Sandarapperuma	68
'Why English? I Never Felt It as a Language, anyway': A Study of Language Ideologies and (Re)construction of Ethno-Linguistic Identities among Sri Lankan Undergraduates Osanka H. Rathnasiri	69
A Study on the Use of Online Streaming Media by the Undergraduates of the Faculty of Humanities, University of Kelaniya D. Randula Podduwage, R.M.P.F. Rathnayake, P. Manuratne	70



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Abstracts

ସାରସଂକ୍ଷେପ

Image-house in Jethavanarama Monastery and Principles for Image-house of Manju Sri bhaṣitavāstuvidyāśāstra

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The Jethavanarama monastery was commissioned by king Mahasena who ruled Sri Lanka and within the premises ruins of an ancient large image house too is found. There is also a Sanskrit book called Manjusribhastawastuvidyashastra which was written as a guide for building monasteries including all parts such as image house etc. This research investigates into how helpful the above book or another Sanskrit theory books and/ or traditions were in creating the image house of Jethavanarama. The research uses data collected from Sanskrit theory books such as Manjusribhasitavastuvidyashastra and Bimbamana as main sources while study of excavation and conservation reports, library exploration and field studies are also used. This study confirms the use of Sanskrit vastuvidya texts in the construction of image houses in Sri Lanka. The main objective of this study is to socialize the correct knowledge and methodology for creating a modern image house.

Keywords: Bimbamana, Image house, Jethavanarama, Manju Sri
Bhasitavastuvidyashastra, Vastuvidya.

ජේතවනාරාම පිළිමගෙය හා මඤ්ජුශ්‍රීභාෂිතවාස්තුවිද්‍යාශාස්ත්‍රාගත
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සංස්කෘත හා පෙරදිග ශාස්ත්‍ර අධ්‍යයන අංශය, කැලණිය විශ්වවිද්‍යාලය

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මහසෙන් රජතුමා විසින් සිය පාලන සමයේදී ඉදිකරන ලද ජේතවනාරාමය අසල විශාල ප්‍රතිමාගෘහයක නටඹුන්ද සොයාගෙන තිබේ. මඤ්ජුශ්‍රීභාෂිතවාස්තුවිද්‍යාශාස්ත්‍රය නැමැති සංස්කෘත වාස්තු සිද්ධාන්ත සංග්‍රහයෙහි ප්‍රතිමාගෘහය මෙන්ම ආරාම සංකීර්ණයක බොහෝ අංග පිළිබඳව සාකච්ඡා කෙරේ. මෙම පර්යේෂණයෙහි ගැටලුව වන්නේ ජේතවනාරාම පිළිමගෙය නිර්මාණයේදී එකී මඤ්ජුශ්‍රීභාෂිතවාස්තුවිද්‍යාශාස්ත්‍රාගත සිද්ධාන්ත හෝ වෙනත් සංස්කෘත මූලාශ්‍රයාගත සිද්ධාන්ත හෝ වාස්තු සම්ප්‍රදායයක් හෝ බලපා තිබේද යන්නයි. මෙහිදී ගුණාත්මක පර්යේෂණ ක්‍රමවේදය යටතේ මඤ්ජුශ්‍රීභාෂිතවාස්තුවිද්‍යාශාස්ත්‍රය, බිම්බමානය ප්‍රධාන මූලාශ්‍රය ලෙස පුරාවිද්‍යා කැණීම් හා සංරක්ෂණ වාර්තා අධ්‍යයනයන් පුස්තකාල පරිහරණයන් ක්ෂේත්‍ර අධ්‍යයනයන් තුළින් දත්ත සංග්‍රහ කරගැනිණි. මෙම පර්යේෂණාත්මක අධ්‍යයනයෙන් ලක්දිව ප්‍රතිමාගෘහ ඉදිකිරීමේදී සංස්කෘත වාස්තුවිද්‍යා මූලාශ්‍රය සිද්ධාන්ත උපයෝගී වී ඇති බව සනාථ වේ. නූතන ප්‍රතිමාගෘහ නිර්මාණයේදී උපයුක්ත කරගත යුතු නිවැරදි වාස්තු දැනුමක් ක්‍රමවේදයක් සමාජගත කිරීම මෙම පර්යේෂණයෙහි ප්‍රමුඛ පරමාර්ථය වේ.

ප්‍රමුඛ පද: බිම්බමානය, ප්‍රතිමාගෘහය, ජේතවනාරාමය, මඤ්ජු ශ්‍රී භාෂිතවාස්තුවිද්‍යාශාස්ත්‍රය,
වාස්තුවිද්‍යා

A Study of Buddhist Ethics and Soft Skills and Its Existence for The Enrichment of Society

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Soft skills are personal traits, personality traits, inherent social traits, and the communication skills necessary for success on the job. Soft skills are identified by the way a person relates to one another in his or her interactions. These are often difficult to learn in a traditional classroom. They are also more difficult to measure and evaluate. While many skilled jobs are specific, many employers are looking for similar soft skills to their job seekers. However, the word "ethics" has a broader meaning. That is, ethics implies the qualities needed for good behavior. The research carried out the study of Buddhist ethics and soft skills and its present existence. In this research, the bibliographic method was used. Accordingly, primary and secondary sources were used. Data was collected via 30 university-based data contributors as primary sources. The primary purpose of this research is to study the extent to which Buddhist ethics and soft skills are practiced in the present.

Keywords: *Buddhism, Culture, Buddhist Ethics, Soft skills, Applicability*

සමාජය සරු කරන බෞද්ධ ආචාර ධර්ම, මෘදු කුසලතා සහ
එහි පැවැත්ම පිළිබඳ අධ්‍යයනයක්

එස්.ඩී.වයි.ජයරත්න¹, එන්.එල්.කේ.සඳුනිකා²

මානවවිද්‍යා අධ්‍යයනාංශය, ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය

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මෘදු කුසලතා යනු පෞද්ගලිකවත් සමාජයීයවත් සාර්ථකත්වය සඳහා අවශ්‍ය සන්නිවේදන කුසලතාය. මෘදු කුසලතා හඳුනාගනු ලබන්නේ පුද්ගලයෙකු ඔහුගේ හෝ ඇයගේ අන්තර්ක්‍රියා ඔස්සේ එකිනෙකා හා සම්බන්ධවන ආකාරයෙනි. සාම්ප්‍රදායික පන්ති කාමරයක ඉගෙනීමට මේවා බොහෝ විට දුෂ්කරය. ඒවා මැනීම හා ඇගයීම තවත් දුෂ්කරය. කෙසේ වෙතත්, "ආචාර ධර්ම" යන වචනයට පුළුල් අර්ථයක් ඇත. යහපත් හැසිරීමට අවශ්‍ය කරන ගුණාංග මොනවාද යන්න ආචාර ධර්මවලින් අදහස් කරයි. ආචාර ධර්ම හෙවත් ආචාර විද්‍යාව යනු මිනිස් ගතිපැවතුම්, වර්ග, පරමාර්ථ, අභිප්‍රාය, ජීවන ක්‍රම ආදිය සම්බන්ධයෙන් කරනු ලබන ඇගයීම් පිළිබඳ විමර්ශනයකි. මෙකී බෞද්ධ ආචාර ධර්ම ඉගැන්වීම්වල වර්තමාන පැවැත්ම පිළිබඳ අධ්‍යයනය කිරීම මෙම පර්යේෂණයෙහි අරමුණයි. පර්යේෂණ ක්‍රමවේද ලෙස ග්‍රන්ථ සංඛාර ක්‍රමවේදය භාවිත කළ අතර ඒ අනුව ප්‍රාථමික හා ද්විතීයික මූලාශ්‍රය භාවිත කෙරිණි. පර්යේෂණය සඳහා මූලික කරගත් පර්යේෂණ ගැටලුව වන්නේ බෞද්ධ ආචාර ධර්ම ඉගැන්වීම් කෙතරම් දුරට වර්තමානය තුළ ක්‍රියාත්මක වේද? යන්නයි. ඒ අනුව ප්‍රාථමික හා ද්විතීයික ප්‍රභවයන් භාවිත කරන ලදී. ප්‍රාථමික මූලාශ්‍රය ලෙස විශ්වවිද්‍යාල පදනම් කරගත් දත්ත දායකයන් 30 දෙනෙකු හරහා දත්ත එක්රැස් කෙරිණි. මෙම පර්යේෂණයේ මූලික පරමාර්ථය වන්නේ වර්තමානයේ බෞද්ධ ආචාර ධර්ම හා මෘදු කුසලතා කොතරම් දුරට ක්‍රියාත්මක වේද යන්න අධ්‍යයනය කිරීමයි.

ප්‍රමුඛ පද : බුදුදහම, සංස්කෘතිය, බෞද්ධ ආචාර ධර්ම, මෘදු කුසලතා, අදාළත්වය

An Analysis of the Concept of Psychiatry Related to Buddhist Practices

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This research study seeks to explore the manner in which practices based in Buddhism can be identified and applied as practical psychotherapy. Psychiatry is branch of western medicine that recommends treatment for mental and psychological disorders caused by physiological and psychological factors. Psychotherapy can be defined as psychotherapeutic modalities for the treatment of mental illnesses based on psychological approaches and regulations. Hence, due to the many aspects of Buddhist culture such as *bodhi pooja*, meditation, *sila* observance, *dharmma* discourse and pilgrimage, this study argues for the existence of an interconnection between Buddhist practices and psychiatry. Accordingly, this research study attempts to inquire the means across which Buddhist practices can be used as a psychotherapy. The purpose of this inquiry is to portray the value of psychotherapy that is embodied in Buddhist practices, to the present society. The research study takes upon a qualitative research approach where literary and scientific sources were analysed closely. This study concludes that Buddhist practices can be used as a form of psychiatric treatment and healing in overcoming psychological conditions and challenges to mental health such as stress, tension, frustration, depression, and many other ailments that prevail in today's society as a result of social inequalities, and pressures. Therefore, this study depicts the potential for further research on studies centred on Buddhist practices as means of promoting mental health.

Keywords: Buddhist practices, Buddhist culture, Psychotherapy, Psychiatry,
Mental health

බෞද්ධ චන් පිළිවෙත් හා සබැඳි මනෝරෝග විකිත්සාමය
සංකල්පය පිළිබඳ විග්‍රහයක්

සජිති වසුන්ද්‍රා විතාන

පාලි හා බෞද්ධ අධ්‍යයනාංශය,
ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය

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කායික හා මානසික හේතු සාධක මත හටගන්නාවූ මානසික රෝග විෂයෙහි ප්‍රතිකාර නිර්දේශ කරන්නාවූ බටහිර වෛද්‍ය විද්‍යාවට අයත් ශාඛාවක් වන්නේ මනෝරෝග විකිත්සාවයි. මනෝවිද්‍යාත්මක ප්‍රවේශය හා න්‍යාය භාවිතයෙන් මානසික පදනමක් සහිතවූ මානසික රෝග සුවපත් කිරීමේ ක්‍රමවේදය මනෝරෝග විකිත්සාව ලෙස සරලව නිර්වචනය කළ හැකිය. බෞද්ධ චන් පිළිවෙත් සහ මනස පිළිබඳ මනා අන්තර් සම්බන්ධයක් පවතී. එය ප්‍රායෝගික මනෝ විකිත්සනයක් ලෙසද හඳුනාගත හැකිය. ප්‍රායෝගික මනෝවිකිත්සනයන් ලෙස බෝධි පූජාව, භාවනා කිරීම, ප්‍රතිපත්ති පූජාවන්ට මූලිකත්වය දීම, ධර්මදේශනා කිරීම, වන්දනාගමන් යාම ආදී බෞද්ධ සංස්කෘතියේ එන බොහෝමයක් අංග හඳුනාගත හැකිය. එම බෞද්ධ චන් පිළිවෙත් මනෝරෝග විකිත්සාවක් වශයෙන් යොදාගත හැක්කේ කෙසේද යන්න මෙහි පර්යේෂණ ගැටලුව වන අතර බෞද්ධ චන් පිළිවෙත්හි අන්තර්ගතවන්නාවූ මනෝරෝග විකිත්සාමය වටිනාකම වර්තමාන සමාජයට පෙන්වාදීම පර්යේෂණයේ අරමුණ වෙයි. මෙහිදී පර්යේෂණ විධික්‍රමය ලෙස සාහිත්‍ය මූලාශ්‍රය සහ විද්‍යාත්මක පර්යේෂණද ආශ්‍රය කෙරිණ. නූතනයේ පවත්නා කාර්ය බහුලත්වය සහ විවිධ සමාජ සම විෂමතා නිසා මනුෂ්‍ය චින්තනය මුල් කරගෙන හටගන්නා විවිධ මනෝව්‍යාධීන් අතර ඉව්ජාභංගත්වය, ආතතිය, විෂාදය, උත්මාදනා, හිනිකා ආදී බොහෝමයක් රෝගවලට බෞද්ධ වතාවත්වල යෙදීමෙන් සුවය ලබා ගත හැකි බව විද්‍යාත්මක අධ්‍යයනයන් මගින්ද තහවුරු කර ඇත. මේ පර්යේෂණයේදී බුදුසමය මිනිසාගේ විවිධ මානසික ගැටලු සම්බන්ධයෙන් ඉතා ක්‍රමානුකූල හා විද්‍යාත්මක මනෝකායික විකිත්සන ක්‍රම නිර්දේශ කොට ඇති බව නිගමනය කෙරේ.

ප්‍රමුඛ පද: බෞද්ධ චන් පිළිවෙත්, බෞද්ධ සංස්කෘතිය, මනෝ විකිත්සාව, මානසික සෞඛ්‍යය

An Illumination of the Christian Gospel of Luke to Promote the Dignity of Women in the Apparel Industry of Sri Lanka

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This research study seeks to demonstrate that the illumination of the Gospel of Luke can be utilised to promote the dignity of the women workers in today's garment industry in Sri Lanka. The formulation of investment zones became a prominent economic development policy in Sri Lanka in 1977. In addition to these investment zones, garment factories were opened at the divisional level, where small and medium-scale garment factories were founded in various Divisional Secretariats throughout the island. Such institutions are also common in the Katana Divisional Secretariat, where women workers from the Katana Divisional Secretariat and other rural areas continue to be attracted to these organizations in large numbers. Accordingly, the main objective of this study is to comparatively examine the sense of dignity that Jesus granted to women in his contemporary Jewish society, and the dignity of the present-day female workers in the garment industry of Sri Lanka. For the purpose of the study, a sample of forty female workers employed in the garment factories within the Katana Divisional Secretariat were selected under the random sampling method. Preliminary data and information were obtained from this sample by distributing questionnaires, conducting interviews and using other observational methods. The data and information obtained were then analysed and presented by utilising descriptive statistical tools. Hence, this study endeavours to explore the manner in which Jesus' efforts as a true humanitarian noble leader to reform the religious, political, social and cultural structures of his contemporary Jewish society can be likewise applied to promote and secure the dignity of women workers in the garment industry of Sri Lanka.

Keywords: Development policy, Garment factories, Women workers, Dignity, Gospel of Luke

ඇගලුම් ක්ෂේත්‍රයේ නියුතු කාන්තාවන්ගේ උදාරත්වය ප්‍රවර්ධනය

සඳහා කිතුනු ලුක් සුඛාරංචි චින්තනයේ ආලෝකනය

සඳුනි මහේෂා සමරසිංහ,

මානවශාස්ත්‍ර අධ්‍යයන අංශය, මානවශාස්ත්‍ර හා සමාජවිද්‍යා පීඨය,
ඇක්වයිනාස් උසස් අධ්‍යාපන ආයතනය

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ශ්‍රී ලංකාවේ ආර්ථික සංවර්ධන ප්‍රතිපත්ති අතර 1977 රජය විසින් ක්‍රියාත්මක කරන ලද ආයෝජන කලාප සඳහා ප්‍රමුඛස්ථානයක් හිමි විය. විවෘත ආර්ථිකයේ බලගැන්වීමෙන් ක්‍රියාත්මක මෙම ආයෝජන කලාපවලට පරිබාහිරව, පසුකාලීන ප්‍රාදේශීය ඇගලුම් කර්මාන්ත ශාලා විවෘත විය. මෙම කුඩා හා මධ්‍ය පරිමාණ ඇගලුම් ආයතන දිවයින පුරා ප්‍රාදේශීය ලේකම් කොට්ඨාසයන්හි නිරීක්ෂණය කළ හැකි අතර කටාන ප්‍රාදේශීය ලේකම් කොට්ඨාසයේ ද මෙවැනි ආයතන සුලබව දක්නට ඇත. කටාන ප්‍රාදේශීය ලේකම් කොට්ඨාසයේ වෙසෙන කාන්තා ශ්‍රමික පිරිස් මෙන්ම සෞඛ්‍ය ගම්බද පෙදෙස්වල සිට පැමිණෙන කාන්තා ශ්‍රමිකයෝ ද විශාල ප්‍රමාණයක් මෙම රැකියා ස්ථාන වෙත අඛණ්ඩව ආකර්ෂණය වෙමින් සිටිති. ඇගලුම් ක්ෂේත්‍රයේ නියුතු කාන්තාවන්ගේ උදාරත්වය ප්‍රවර්ධනය සඳහා කිතුනු ලුක් සුඛාරංචි චින්තනයේ ආලෝකනය යන පර්යේෂණ පත්‍රිකාවේ මුඛ්‍ය අරමුණ වන්නේ ලුක් සුඛාරංචියට අනුව ජේසුස් වහන්සේ සමකාලීන ජුදා සමයේ කාන්තාවන්ට හිමි කර දුන් උදාරත්වය හා ඇගලුම් ක්ෂේත්‍රයේ නියුක්ත වර්තමාන කාන්තා ශ්‍රමිකයන්ගේ උදාරත්වය අතර පවතින සමාන-අසමානතා තුලනාත්මකව අධ්‍යයනය කිරීමයි. ඒ සඳහා කටාන ප්‍රාදේශීය ලේකම් කොට්ඨාසයේ ඇගලුම් කර්මාන්ත ශාලාවල රැකියාවේ නියුක්ත කාන්තා ශ්‍රමිකයන් හතළිහක් අහඹු නියැදි ක්‍රමය යටතේ තෝරාගෙන එම නියැදියෙන් ප්‍රශ්නාවලී, සම්මුඛ සාකච්ඡා හා නිරීක්ෂණ ක්‍රමවේදය උපයෝගී කරගනිමින් ප්‍රාථමික දත්ත හා තොරතුරු ලබා ගැනුණි. එසේ ලබාගත් දත්ත හා තොරතුරු විස්තරාත්මක සංඛ්‍යානමය ක්‍රමවේදය මගින් විශ්ලේෂණය කෙරුණි. තවද මෙම පර්යේෂණයෙන් අනාවරණය වූයේ ජේසු තුමා සැබෑ මානවවාදියෙකු හා උදාරතර නායකයෙකු වශයෙන් සමකාලීන ජුදා සමාජයේ කාන්තාවන්ට හිමිව පැවති අඩු ගරුත්වය සහිත ආගමික දේශපාලන සමාජ හා සංස්කෘතික ව්‍යුහ ප්‍රතිසංස්කරණයට ලබා දුන් ආලෝකය වර්තමාන ඇගලුම් ක්ෂේත්‍රයේ නියුක්ත කාන්තා ශ්‍රමිකයන්ගේ උදාරත්වය ප්‍රවර්ධනය සඳහා උසස් අන්දමින් උපයෝගී කරගත හැකි බවයි.

ප්‍රමුඛ පද : සංවර්ධන ප්‍රතිපත්ති, ඇගලුම් කර්මාන්ත ශාලා, කාන්තා ශ්‍රමිකයන්, උදාරත්වය, ලුක් සුඛාරංචිය

A Study on the Influence of Buddhist Literature on the Independent Development of the Contemporary Artist's Medium of Painting

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Buddhist literature and murals can be identified as major art forms of the Sri Lankan culture. Visual cues such as symbols, shapes, elements, objects, tools, animal and human figures provide different meanings to murals. For instance, in the murals that signify the 'Themiya Jathaka' story; the costumes of Prince Themiya, the gardener and the hoe, the horse cart and the trees as well as the costumes in Thivanka's statue that depict the 'Chullapaduma Jathaka' story are visual cues that symbolise ideologies of both the artist and his/her contemporary period. Accordingly, this research study seeks to investigate the meanings, ideas and ideologies that are conveyed by the visual styles of Sri Lankan murals. This research is conducted via the application of the philosopher Johan Galtung's 'ABC Triangle' theoretical framework. This study examines that, despite the inspiration of Buddhist literature, when analysing the visual symbols and signs, the invisible concepts that intensify those visual factors such as the Sri Lankan identity, culture, and the way in which the artist has developed mural painting as an independent means of expression can be observed. Furthermore, this study reveals that the visual elements in murals provide a political reading and a reflection of the Polonnaruwa and Anuradhapura periods, as well as the concept of eco-friendly green cities, the nature of the oppressed class system such as the capitalist ruling class and the disenfranchised classes that sheds light on the social inequality prevalent in those periods. This political analysis also becomes a representation of the cultural identity acquired by the ancient Sri Lankan society. Therefore, this study concludes that the visual imagery in the mural depicts the artist's invisible attitudes and ideologies via the painting and also the manner in which it becomes the cultural identity of Sri Lanka. Furthermore, it portrays the way in which the contemporary artist has developed an intensified form of independent painting tradition inspired by Buddhist literature.

Keywords: Murals, Buddhist literature, Visual signs, Independent medium, Ideology

බෞද්ධ සාහිත්‍යයෙන් අනුප්‍රාණය ලද තත්කාලීන චිත්‍ර ශිල්පියා
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අයි.එම්.ටී. ඉලංගසිංහ,
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චිත්‍ර කලා අධ්‍යයනාංශය, දෘශ්‍ය කලා පීඨය,
සෞන්දර්ය කලා විශ්වවිද්‍යාලය.

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ශ්‍රී ලාංකේය සංස්කෘතියේ ප්‍රමුඛ කලා අංගයන් ලෙස බෞද්ධ සාහිත්‍ය හා බිතුසිතුවම් කලාව හඳුනාගත හැකිය. බිතුසිතුවම්හි සංකේත හැඩතල අංග, ද්‍රව්‍ය, මෙවලම්, සත්ව හා මානව රූ ආදී දෘශ්‍යමය හැඟවීම් සංඥා මගින් විවිධ අරුත් සම්පාදනය කරයි. පර්යේෂණයේ සිතුවම් විශ්ලේෂණය කරන ක්‍රමවේදය වන්නේ දාර්ශනික ජොහන් ගල්තුංග්ගේ ඒ. බී. සී. ත්‍රිකෝණ න්‍යායයි. (Johan Galthung –ABC Tringle) එම සංකල්පයට අනුව ත්‍රිකෝණයේ බී ලක්ෂ්‍යයෙන් දෘශ්‍යමාන වන්නේ එකී වර්ෂාව ලෙස හඳුනාගත හැකි බිතුසිතුවමේ දෘශ්‍යමය රූපක සමූහයයි. ඒ අනුව තිවංක බිතුසිතුවම් අතර තේමිය ජාතකයේ තේමිය කුමරුගේ ඇඳුම් ආයින්තම්, උයන්පල්ලා හා අතැති උදල්ල, අශ්ව කරත්තය සහ ශාක, තිවංක පිළිම ගේ, චුල්ල පඳුපම ජාතකය සිතුවමේ ඇඳුම් පැළඳුම්, යමක් ලබාදීම, වසම්මලේ හා ඉන්ද්‍රියානු අජන්තා සිතුවම්වල ලලනා රුවක් සුරතට බර ලබා දී ඇති ආකාරය ආදී දෘශ්‍යමය හැඟවීම් සංඥාවන් විශ්ලේෂණය කොට ඇත. එකී දෘශ්‍යමය සාධක තීව්‍ර කරන අදෘශ්‍යමාන සංකල්ප ලාංකේය අනන්‍යතාව කියාපාන අතර චිත්‍ර ශිල්පියා බෞද්ධ සාහිත්‍යයෙන් අනුප්‍රාණය ලද ප්‍රස්තුත භාවිත කළද ස්වාධීන ප්‍රකාශන මාධ්‍යක් ඔස්සේ බිතුසිතුවම් වර්ධනය කර ඇති ආකාරය හඳුනාගත හැකිය. මෙම පර්යේෂණයේ ගැටලුව වන්නේ ශ්‍රී ලාංකේය බිතුසිතුවම්හි දෘශ්‍යමාන විලාස මගින් ගම්‍යමාන කෙරෙන්නේ මොනවාද? යන්නයි. එකී බිතුසිතුවම්වල දෘශ්‍ය සාධක මගින් පොළොන්නරු හා අනුරාධපුර අවධියේ පුද්ගල භෞතික ස්වරූපය, පරිසර හිතකාමී හරිත නගර සංකල්පය, ප්‍රාග්ධනය හිමි පාලක හා පාලිත පන්තියේ හා යාවක වැනි පීඩිත පන්තිවල ස්වභාවය මෙන්ම සමාජ විෂමතාව පිළිබඳව දේශපාලනික කියැවීම්ද අන්තර්ගත වේ. එකී දේශපාලන විශ්ලේෂණය පැරණි ශ්‍රී ලාංකේය සමාජය ලබාගත් සංස්කෘතික අනන්‍යතාව බවටද පත් වෙයි. මේ අනුව බිතුසිතුවම්හි දෘශ්‍යමාන රූප සංඥාවන් මගින් සිතුවමේ අදෘශ්‍යමානවන චිත්‍ර ශිල්පියාගේ මතවාදය (ආකල්ප හා සන්දර්භය) නිරූපණය කෙරෙන අතර එය ශ්‍රී ලාංකේය සංස්කෘතික අනන්‍යතාව බවටද පත්වී ඇති අතර එමගින් තත්කාලීන චිත්‍ර ශිල්පියා බෞද්ධ සාහිත්‍යයේ අනුප්‍රාණය ලබමින් ස්වාධීන සිතුවම් සම්ප්‍රදායක් වර්ධනය කර ඇති ආකාරය හඳුනාගත හැකි වේ.

ප්‍රමුඛ පද : බිතුසිතුවම්, බෞද්ධ සාහිත්‍ය, දෘශ්‍යමය සංඥා, ස්වාධීන මාධ්‍ය, දෘෂ්ටිවාදය

A Study on the Contemporary Utilisation of the Creative Ability of the Artist to Illustrate Buddhist Proverbs in Paintings

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Soon after the arrival of Arahat Mahinda in Sri Lanka or the ‘Mahindagamanaya’ (250-210 BC), Sri Lankan literary art and mural art were formally established with the patronage of the state. Buddhism was one of the founding conduits of classical literature in the Anuradhapura and Polonnaruwa periods. Artists inspired by Buddhist literature have used literary documents as sources of creativity for murals. Accordingly, the primary objective of the research is to identify the artist’s creative ability in drawing a detailed portrait of a literary document. The purpose of the research is to explore the applicability of the creative ability of the identified past artist to the contemporary artist. The research endeavours to investigate what visual techniques have been used by the artists in the past to illustrate Buddhist literary proverbs. This study aims to conduct a comparative analysis of the artist’s portrayal of the Dimbulagala ‘Mara’ street, the murals of the Thivanka Statue that depicts the ‘Sasa Jathaka’ story and the ‘Sasadavatha’ inspired by it, in order to examine the identity of each visual symbol. This research study will be conducted via a semantic approach as its main methodological framework. The study observes that, although the mural was created in such a way as to symbolise visual techniques such as the elaborate moon, ‘Sakdevindu’, ‘Valakula’, the placement of the moon as well as the positioning of the moon, the use of space, the process of formation of meaningful impressions through those signs becomes the end result of the creation. Furthermore, this study analyses the utility available to the contemporary artist based upon the feasibility of the work of the past artist. Hence, the study concludes that the artist of the past developed murals as an independent medium, where the visual signals that are intensified in the portrayal are the ones that reveal the contemporary cultural identities.

Keywords: Literary documentation, Buddhist proverbs, Murals, Creativity,
Contemporary utility

**බෞද්ධ ප්‍රස්තුත චිත්‍රණය කිරීමේදී චිත්‍ර ශිල්පියා විශද කළ නිර්මාණ
ශක්‍යතාවෙහි සමකාලීන උපයෝගිතාව**

අයි.එම්.ටී. ඉලංගසිංහ,
කපීකාවාරිය,

චිත්‍ර කලා අධ්‍යයනාංශය, දෘශ්‍ය කලා පීඨය,
සෞන්දර්ය කලා විශ්වවිද්‍යාලය.

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මහින්දාගමනයෙන් (ක්‍රි:පූ: 250-210) ඉක්බිතිව රාජ්‍ය අනුග්‍රහය සහිතව ශ්‍රී ලාංකේය සාහිත්‍ය කලාව හා බිතු සිතුවම් කලාව විධිමත් ලෙස ස්ථාපිත විය. අනුරාධපුර හා පොළොන්නරු අවධියේ සම්භාව්‍ය සාහිත්‍යය සඳහා බුදු දහම ප්‍රමුඛ ප්‍රස්තුතයක් විය. එකී සාහිත්‍යයෙන් අනුප්‍රාණය ලද චිත්‍ර ශිල්පීන් බිතු සිතුවම් සඳහා සාහිත්‍යික ප්‍රලේඛන ප්‍රස්තුත ලෙස භාවිත කර ඇත. සාහිත්‍ය ප්‍රලේඛනයක විස්තෘත ප්‍රස්තුතයක් චිත්‍රණය කිරීමේදී චිත්‍ර ශිල්පියා සතු නිර්මාණාත්මක ශක්‍යතාව පිළිබඳ හඳුනාගැනීම පර්යේෂණයේ ප්‍රමුඛ අරමුණකි. එසේ හඳුනාගත් අතීත චිත්‍ර ශිල්පියා සතු නිර්මාණාත්මක ශක්‍යතාවෙන් සමකාලීන චිත්‍ර ශිල්පියාට ලබාගතහැකි උපයෝගිතාව පිළිබඳ හඳුනාගැනීමද පර්යේෂණයේ අරමුණකි. මෙම පර්යේෂණයේ ගැටලුව ලෙස “බෞද්ධ සාහිත්‍යයෙහි ප්‍රස්තුත චිත්‍රණය කිරීමේදී චිත්‍ර ශිල්පියා භාවිත කළ දෘශ්‍යමය උපක්‍රම මොනවාද?” යන්න හඳුනා ගැනීමි. “සස ජාතකය” හා එයින් අනුප්‍රාණය ලදුව විරචිත “සසදාවත”හි ප්‍රමුඛ ප්‍රස්තුතය චිත්‍ර ශිල්පියා විසින් දිඹුලාගල මරා විදියෙහි හා තිවංක පිළිමගෙයි බිතු සිතුවම් ලෙස චිත්‍රණය කරන ලද ආකාරය සන්සන්දනාත්මකව විශ්ලේෂණය කිරීමේදී එක් එක් දෘශ්‍ය රූප සංඥා අත්පත්කරගන්නා අනන්‍යතාව හඳුනාගත හැකිය. මේ සඳහා සංඥාර්ථවේදී ප්‍රවේශය දාර්ශනික සංකල්පන පර්යේෂණ ක්‍රමවේදය ලෙස භාවිත කෙරිණි. ඒ ආකාරයෙන් විස්තෘත සඳ, සක්දෙවිඳු, වලාකුළු ,ගිනි මැලය මෙන්ම සඳ ස්ථානගත කිරීම, අවකාශය භාවිතය වැනි සංකේත හා දෘශ්‍යමය ශිල්පක්‍රම මගින් බිතු සිතුවම නිමවන ලද්දේ වුව, එකී සංඥා මගින් නරඹන්නා රසවිඳිමින් ගොඩනගන අර්ථාන්විත හැඟවීම් ක්‍රියාවලිය නිර්මාණ කාර්යයේ අවසන් ප්‍රතිඵලය බවට පත්වෙයි. එකී අතීත නිර්මාණ කාර්යයේ ශක්‍යතාවෙන් සමකාලීන චිත්‍ර ශිල්පියා වෙත ලබාගතහැකි උපයෝගිතාව පිළිබඳ මෙහිදී විශ්ලේෂණය කෙරිණි. අතීත චිත්‍ර ශිල්පියා බිතු සිතුවම් ස්වාධීන මාධ්‍යයක් ලෙස වර්ධනය කර තිබෙන අතර එමගින් තීව්‍ර කෙරෙන දෘශ්‍යමය හැඟවීම් සංඥා තත්කාලීන සංස්කෘතික අනන්‍යතා විශද කරන බව නිගමනය කළ හැකිය.

ප්‍රමුඛ පද : සාහිත්‍යමය ප්‍රලේඛන, බිතු සිතුවම්, නිර්මාණ ශක්‍යතාව, සමකාලීන උපයෝගිතාව

A Study on the Use of Photography as a Public Relations Tool in the 2019 Presidential Election in Sri Lanka

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This research study examines the manner in which the three main candidates of the Sri Lankan presidential election held on 16th November 2019 have used photography as a tool in their election campaigns. In ancient tribal societies, the leader was selected based on one's physical strength and prowess. When societies began to gradually civilise and social creatures were increasingly enriching themselves with knowledge, mere physical strength was deemed inept to obtain state power. With the intervention and participation of the individual in the political mechanism, leaders began to recognise his/her importance and commenced the practice of more soft and diplomatic approaches to acquiring and maintaining state power, that eventually led to the origin of the political concept termed democracy. As it is a statutory requirement of democratic societies in the present-day to involve the participation of the general public, different processes and tools are increasingly being used to conduct public relations. Thus, public relations processes have become indispensable factors in the functioning of the current political arena. This can be identified as the reason for the inclusion of the new discipline of political public relations in academia. As a result of global digitalization and the advancement of technology, visual methods have become formidable forces that create change in human perception and consciousness than ever before. Accordingly, photography holds significant value as a tool in political public relations. In this study, data was gathered through interviews and via a content analysis of the photographs that were shared by each candidate on their official Facebook pages during the time period extending from the date of submission of nominations to the date on which election results were officially declared. Hence, by the analysis of such data via a qualitative research design, conclusions were derived pertaining to the means across which photography has been used as a public relations tool in the field of politics with reference to the 2019 Sri Lankan presidential election.

Keywords: Sri Lanka, Politics, Public relations, Photography, Presidential election

**ශ්‍රී ලංකාවේ 2019 ජනාධිපතිවරණයේදී මහජන සම්බන්ධතා
මෙවලමක් ලෙස ඡායාරූපය භාවිතය**

කේ. ඒ. එන්. දුලංජලී

කැලණිය විශ්වවිද්‍යාලය, ශ්‍රී ලංකාව

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ගෝත්‍රික සමාජවල පාලකයා තෝරාගනු ලැබුණේ කායික ශක්තිය හා බාහු බලය වැනි සාධක මතයි. සමාජය කෙමෙන් විධිමත් වී සමාජීය සත්ත්වයා දැනුමෙන් පෝෂණය වනවිට රාජ්‍ය බලය ලබා ගැනීම සඳහා හුදු කායික ශක්තිය යන සාධකය පමණක් ප්‍රමාණවත් නොවීය. තනි තනි පුද්ගලයා තුළින් ඒ සඳහා බුද්ධිමය සහ සැලකිය යුතු මැදිහත් වීමක් සිදුවිය. එය හඳුනාගත් පාලකයන් රාජ්‍ය බලය තහවුරු කර ගැනීමේදී සහ පවත්වාගෙන යාමේදී දෘඪ ක්‍රියාදාමයක් වෙනුවට වඩා මෘදු, සියුම් පිළිවෙතක් අනුගමනය කරන්නට විය. එමගින් ප්‍රජාතන්ත්‍රවාදය නැමති දේශපාලන සංකල්පය බිහිවිය. ප්‍රජාතන්ත්‍රවාදී සමාජ ක්‍රමයක දේශපාලනය නෛසර්ගිකවම මහජනයා සම්බන්ධ කර ගැනීමක් වන බැවින් මහජන සම්බන්ධතාව සඳහා නොයෙකුත් විධික්‍රම සහ මෙවලම් භාවිත කරයි. කෙසේ වුවද වර්තමානය වන විට දේශපාලන ක්ෂේත්‍රයේදී මහජන සම්බන්ධතාව අත්‍යවශ්‍ය කාරණයක් බවට පත්වී ඇත. දේශපාලන මහජන සම්බන්ධතාව නමින් නව විෂය ශික්ෂණයක් විශ්වවිද්‍යාල පද්ධතියට ඇතුළත් වීමට හේතුවද මෙය බව හඳුනාගත හැකිය. දේශපාලන මහජන සම්බන්ධතාවේදී යොදා ගැනෙන මෙවලමක් ලෙස ඡායාරූපයට හිමිවන්නේ ප්‍රබල වටිනාකමකි. තාක්ෂණික දියුණුවත් සමඟ ලෝකය ඩිජිටල්කරණය වීමේ ප්‍රතිඵලයක් ලෙස, රූපමාධ්‍ය අන්තර්ජාලය වඩා මානව විඥානය වෙතත් කරන සාධකයක් බවට පත්වී ඇත. දේශපාලනය, මහජන සම්බන්ධතා සහ ඡායාරූපකරණය යන මෙම පර්යේෂණයේදී මා විසින් අධ්‍යයනය කරන ලද්දේ, ශ්‍රී ලංකාවේ 2019 නොවැම්බර් 16 වැනිදා පැවති ජනාධිපතිවරණයේ ප්‍රධාන අපේක්ෂකයන් තිදෙනා විසින් සිය මැතිවරණ ව්‍යාපාරවලදී මෙවලමක් ලෙස ඡායාරූපය භාවිත කළේ කවර ආකාරයෙන්ද, යන්න පිළිබඳවයි. මැතිවරණට නාමයෝජනා භාර දුන් දිනයේ සිට නිල මැතිවරණ ප්‍රතිඵල නිකුත් වූ දිනය දක්වා එක් එක් අපේක්ෂකයන් විසින් සිය නිල ගේස්ට්බුක් පිටුවල පළ කරන ලද ඡායාරූප පිළිබඳ අන්තර්ගත විශ්ලේෂණය මගින් සහ සම්මුඛ සාකච්ඡා මගින් දත්ත රැස්කර ගනු ලැබීය. එම ගුණාත්මක දත්ත, දත්ත විශ්ලේෂණයෙන් දේශපාලන ක්ෂේත්‍රයේදී මහජන සම්බන්ධතා මෙවලමක් ලෙස ඡායාරූපය භාවිතවූ ආකාරය පිළිබඳ 2019 ජනාධිපතිවරණය ආශ්‍රය කොටගෙන නිගමනවලට එළඹිණි.

ප්‍රමුඛ පද : ශ්‍රී ලංකාව, දේශපාලනය, මහජන සම්බන්ධතා, ඡායාරූපකරණය, ජනාධිපතිවරණය

A Study on the Characteristic Features of the Motions of the Uva - Sabaragamuwa Tradition in Sri Lanka

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Dancing has originated from the intermingling of human motions with rhythmic movements. Subsequently, as a result of the changes in culture and society, the ways in which the body depicted movement also underwent transformations. According to these periodic and cultural changes, the traditions of Sri Lankan dancing is divided into three main streams as Udarata, Pahatharata and Sabaragamuwa. Each of these traditions is comprised of its own characteristic features. Hence, the objective of this research study is to predominantly examine the characteristic features of the Uva - Sabaragamuwa dancing tradition. This study principally explores the speed of motions and the rhythms of the traditional movements of the Uva - Sabaragamuwa tradition. The study also looks at the formation of full body stationary movements, troweling movements and stationary troweling movements. This research study purposes to investigate whether there is normal acceleration in the Uva – Sabaragamuwa tradition and whether the acceleration is more than other dancing traditions based on physical adjustments. Primary and secondary sources have been used in this research study in addition to case studies, practical and personal interviews.

Keywords: Udarata, Pahatharata, Uva Sabaragamuwa, Dancing, Movements

**උභව සබරගමු නර්තනයේ අන්තර්ගත වලනයන්හි
සුවිශේෂ ලක්ෂණ පිළිබඳ අධ්‍යයනයක්**

සී. එම්. ආර්. පී. වන්දසේකර

මානවශාස්ත්‍ර පීඨය, කැලණිය විශ්වවිද්‍යාලය

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රිද්මානුකූල හා තාලානුකූල වලනයන්ට මානව වලන මුසුවීම මගින් නර්තනය බිහිවිය. පසුකාලීනව ඇතිවූ සංස්කෘතිකමය විභේදන හේතුවෙන් විවිධවූ ආකෘතික ලක්ෂණ මෙම නර්තනයන්ට එක් විය. ශ්‍රී ලංකාවේද සංස්කෘතික පසුබිම අනුව උඩරට, පහතරට හා උභව සබරගමුව වශයෙන් නර්තන සම්ප්‍රදායන් තුනක් බිහිවිය. මෙම සෑම නර්තන සම්ප්‍රදායකම ඊට ආවේණිකවූ වලන රටාවක් දක්නට ඇත. මෙම පර්යේෂණයේදී අධ්‍යයනය කරනුයේ උඩරට, පහතරට යන නර්තන සම්ප්‍රදායන් ද්විත්වයට සාපේක්ෂව උභව සබරගමු නර්තන සම්ප්‍රදායේ ඇතුළත් වලනයන්හි අන්තර්ගත විශේෂත්වයයි. මෙම පර්යේෂණයේ ගැටලුව වන්නේ උභව සබරගමු නර්තන සම්ප්‍රදායේ වලන අනෙකුත් නර්තන සම්ප්‍රදායන්හි වලනයන්ට සාපේක්ෂව වෙනස්වේද යන්නය. උභව සබරගමු නර්තන සම්ප්‍රදායේ වලන අනෙකුත් නර්තන සම්ප්‍රදායන් ද්විත්වයට වඩා වෙනස්වන බව මෙම පර්යේෂණයේ උපන්‍යාසයයි. මෙම අධ්‍යයනය සඳහා වලන වේගය, වලන රිද්මය, වලන හැඩය, වලන පරාසය හා වලන ප්‍රබලතාවය උපයෝගී කරගන්නා ලදී. තවද මෙම උභව සබරගමු නර්තන සම්ප්‍රදායේ අන්තර්ගත පූර්ණ ස්ථායී වලන, සංචාරී වලන, ස්ථායී සංචාරී වලන පිළිබඳවද විමර්ශනය කෙරිණි. ඒ අනුව මෙම පර්යේෂණය සඳහා ලිඛිත මෙන්ම අලිඛිත මූලාශ්‍රයන්ද, ප්‍රාථමික හා ද්විතීය මූලාශ්‍රයන්ද යොදා ගනු ලැබූ අතර ක්ෂේත්‍ර අධ්‍යයනය, ප්‍රායෝගික පුහුණු, සම්මුඛ සාකච්ඡා හා සහභාගිත්ව නිරීක්ෂණ ආදී පර්යේෂණ ක්‍රමවේදයන්ද පදනම් කරගන්නා ලදී. මෙම පර්යේෂණ ක්‍රමවේදයන් පදනම් කරගනිමින් දත්ත රැස්කොට එම දත්ත විශ්ලේෂණය කිරීමෙන් උභව සබරගමු නර්තන සම්ප්‍රදායේ වලනයෙහි ඇති භෞතික සැකැස්මේ සුවිශේෂතා පිළිබඳව නිගමනයන්ට එළඹුණි.

ප්‍රමුඛ පද : උඩරට, පහතරට, උභව සබරගමුව, නර්තනය, වලන

An Investigative Study of the Spread of Hinduism in the Anuradhapura and Polonnaruwa Eras

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Archaeological evidence reveals that Hinduism has more or less Spread during the Anuradhapura and Polonnaruwa eras. Since Anuradhapura era, Hinduism has spread in the country due to the influence of Tamils and the various political changes that took place in the country. king Pandukabhaya Who succeeded king Panduvasudewa designed the city of Anuradhapura with an urban culture which is recognised as a unique city plan of the Rajarata civilization. In the meantime, Sena Gupttika seized state power after the reign of Suratissa, ruling the Country for about 22 years. However, it was not uncommon to observe the spread of Hinduism under their rule. After king Elara came into power, it was not possible to observe the construction of a large number of Hindu shrines during that period. Hinduism is prevalent in the Abhayagiri Vihara tradition of Sri Lanka which was formed after the Maha vihara tradition. Although the Theravada tradition was initially followed in the Abhayagiri temple complex, they adopted the Mahayana tradition later on due to various reasons. Hindu religious features such as Avalokiteshvara Bodhisatva statues, bronze diamond, can be seen in this monastery complex. This diamond is mentioned in Vedic literature as the weapon of the god Indre, the chief of the gods, and is said to be a symbol of his power and strength. There is also evidence of Hindu influence in the Jethawana and other monastery complexes, built after the Abhayagiri tradition. Almost all the ruins in Polonnaruwa were belong to king Solin king Vijayabahu the great and king Nissankamalla. Art and architecture of Buddhist and Hindu traditions can be distinguished from the ruins of Polonnaruwa. These information indicate that the influence of Hinduism which dates back to Anuradhapura and Polonnaruwa eras has spread to the present era.

Keywords: Anuradhapura, Polonnaruwa, Hinduism, Buddhism, Architecture

අනුරාධපුර හා පොළොන්නරු යුගයන්හි හින්දු දහමේ ව්‍යාප්තිය පිළිබඳ විමර්ශනාත්මක අධ්‍යයනයක්

උල්පතගම අමිතරතන හිමි,

ශ්‍රී ලංකා හික්ෂු විශ්වවිද්‍යාලය

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ශ්‍රී ලංකාවේ හින්දු දහමේ ව්‍යාප්තිය පිළිබඳ කරුණු සාකච්ඡා කිරීමේදී එහි ඓතිහාසික පසුබිම අනුරාධපුර යුගය දක්වාම ගමන්කරන බව දැකගත හැකිවේ. ශ්‍රී ලංකාවේ භූගෝලීය පසුබිම අධ්‍යයනය කිරීමේදී ඉන්දීය සාගරයේ කුඩා දූපතක් වශයෙන් ශ්‍රී ලංකාව හඳුනාගත හැකිය. ඒ අනුව මෙම දූපතට අතීතයේ සිට වර්තමානය දක්වාම විවිධ ආක්‍රමණයන්ට සාප්‍රවම මුහුණදීමට සිදුව තිබේ. එම ආක්‍රමණිකයන් අතර එක් කණ්ඩායමක් වශයෙන් ද්‍රවිඩයන් හඳුනාගත හැකිය. ඔවුන් මෙරටට සංක්‍රමණය වීම පදනම්කොටගෙන හින්දු දහමේ ව්‍යාප්තිය සිදුවූ ආකාරය ඓතිහාසික තොරතුරු මඟින් අනාවරණය වේ. අනුරාධපුර යුගයේ මහාවිහාරික හික්ෂුන්වහන්සේලා හා අභයගිරික හික්ෂුන්වහන්සේලා අතර ඇතිවූ ගැටුම්කාරී ස්වභාවය පදනම්කොටගෙන මෙරට මහායාන දර්ශනය ස්ථාපනය වීමට අවශ්‍ය පාරිසරික පසුබිම සකස් විණි. එහි ප්‍රතිඵලයක් ලෙස මහායාන දර්ශනයක් සමඟ මෙරට හින්දු දහමේ ආභාසය බහුලව ලැබෙන්නට විය. ඒ අනුව හින්දු දහමට අදාළ පූජනීය වස්තූන් බෞද්ධ ආරාම සංකීර්ණය තුළට සංක්‍රමණය වන්නට විය. අනුරාධපුර රාජධානි බිඳ වැටීමෙන් පසුව නව රාජධානියක් බිහි වනුයේ පොළොන්නරුවේය. එය ආරම්භවී මඳ කලක් ගත වන විට ද්‍රවිඩ ආක්‍රමණ ඇති විය. එහි ප්‍රතිඵලයක් වූයේ ඔවුන්ගේ ආගමට අදාළ පූජනීය ආගමික සිද්ධස්ථාන රාශියක් නිර්මාණය වී තිබීමයි. අනුරාධපුර යුගයෙන් ආරම්භ වූ මෙම හින්දු ආගමික සංකල්ප තවමත් ජනයා අතර පවතින බවට වර්තමානයේදී සාක්ෂ්‍ය හමු වේ. විශේෂයෙන් උතුරුමැද පළාතේ පෞරාණික සෑම ස්ථානයකම පාහේ හින්දු ආගමට අදාළ දෙවි කෙනෙක් සේ සැලකෙන පුල්ලෙයාර් දෙවියන් උදෙසා තවමත් පුද සත්කාර නොඅඩුවම සිදුකෙරෙයි. ඒ සම්බන්ධයෙන් බොහෝ දෙනා මහත් වූ විශ්වාසයෙන් කටයුතු කරති. වර්තමානය වනවිට ශ්‍රී ලාංකිකයෝ සිංහල ද්‍රවිඩ භේදයක් නොමැතිවම හින්දු සංකල්පය අනුගමනය කරති. අනුරාධපුර යුගයේ ඉඳි කරන ලද අභයගිරි විහාර සම්ප්‍රදායට මහායාන සම්ප්‍රදාය ඇතුළු වීමත් සමඟ හින්දු දහමේ ආභාසය ලැබී තිබේ. එමෙන්ම පොළොන්නරු යුගයට රාජධානි මාරුවීමේදී සොළීන්ගේ ආක්‍රමණයත් සමඟ එම ලක්ෂණ වඩාත් දියුණු තත්ත්වයට රැගෙන ගිය බව හින්දුන්ගේ ගෘහ නිර්මාණ ශිල්පයත් කලාවත් අධ්‍යයනය කිරීමෙන් මනාව පැහැදිලිවේ. එමෙන්ම අනුරාධපුර පොළොන්නරු යුගයන්හි ආරම්භවූ මෙම හින්දුන්ගේ බලපෑම වර්තමාන යුගය දක්වාම ව්‍යාප්ත වූ බව මෙම අධ්‍යයනය තුළින් ගම්‍යමාන වේ.

ප්‍රමුඛ පද : අනුරාධපුරය, පොළොන්නරුව, හින්දු දහම, බුද්ධාගම, ගෘහ නිර්මාණ

Understanding Indian Mega Teledramas through Genre Theory of Mikhail Bakhtin

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Indian Mega teledrama's are one of the mainstream teledramas in Sri Lanka. This trend observes how the Indian tele-dramas which are being aired on major television channels are being dub only by the telecast in Sri Lanka, a popular mode of entertainment that has a tremendous impact upon the Sri Lankan tele-drama industry. The focus of this study is to understand the social impact such dramas have had upon Sri Lankan society. For instance, it can be observed that these dramas lead to the strengthening of stereotypes that prevail in the society. Reading of these dramas as a genre indicate that those dramas can have a profound impact upon the viewers. It is also important to note that these dramas tend to portray a culture that does not exist in their country, but a strategy that they build to maintain the market. Despite their role as an agent in opening up a socio-political reality that is important in understanding the genre, and as a mode of creating a sense of humour, this study argues that they popularise stereotypes within the same narrative which may have a negative impact on the society. Accordingly, it becomes crucial to investigate their impact on Sri Lankan teledramas. The key suggestion of this study is that the genre of the drama has preceded the teledrama itself. Therefore, mega teledrama can only be analysed by understanding the pre-existing genre, the reason why this study carried out according to the genre theory of Mikhail Bakhtin.

Keywords: Genre, Stereotypes, Mega, Teledrama, Backwardness

**ඉන්දියානු මෙගා ටෙලිනාට්‍ය ශාන්තියව වටහා ගැනීමට.
මිබාහිල් හක්තීන්ගේ ශාන්ත න්‍යාය ඇසුරෙන්**

ඊ. එස්. ඒ. මහගමගේ

ලලිතකලා අධ්‍යයන අංශය, කැලණිය විශ්වවිද්‍යාලය

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ඉන්දිය මෙගා ටෙලිනාට්‍ය යනු මෙරට රූපවාහිනී නාළිකා තුළ ප්‍රධාන ධාරාවේ පවතින ටෙලිනාට්‍ය විශේෂයකි. මෙහිදී සිදුවන්නේ ඉන්දිය ප්‍රධාන සහ ප්‍රාදේශික රූපවාහිනී නාළිකාවල විකාශනයවන හෝ විකාශනයවූ ටෙලිනාට්‍ය සියලුම හඬකවා විකාශනය කිරීමයි. එහෙත් මෙහිදී සලකා බැලිය යුතු ප්‍රධාන කාරණය වන්නේ එමගින් ඇතිවන සමාජ බලපෑමයි. මෙම ටෙලිනාට්‍ය නාට්‍ය විශේෂයක් ලෙස සැලකීමේදී එමගින් සමාජය තුළ පසුගාමීත්වයන් වර්ධනය කිරීම පිළිබඳ අවධානය මගහැරී යයි. සමාජය තුළ පවතින ඒකාකෘතීන් සම්බන්ධ කිරීම මීට හේතු වේ. එහෙත් මෙම නාට්‍ය ශාන්තියක් ලෙස වටහා ගැනීමේදී පැහැදිලි වන්නේ එය සමාජය කෙරෙහි වඩාත් පුළුල් ලෙස බලපාන බවයි. ප්‍රධාන වශයෙන්ම මෙවැනි ටෙලිනාට්‍ය මගින් අවධාරණය වන්නේ වෙනත් රටක පවතින සංස්කෘතීන් නොවන අතර ඔවුන් විසින් ගොඩනගන ලද වෙළඳපොළ නඩත්තුව සඳහා යොදාගන්නා ක්‍රමවේදයකි. ශාන්තිය වශයෙන් ගත් කල මෙම ටෙලිනාට්‍ය ඔස්සේ පුළුල් සමාජ දේශපාලන යථාර්ථයක් විවර වීම විශේෂ වේ. ඒ අනුව මෙම ටෙලිනාට්‍ය අපට වින්දනයක් ලබා දෙන ලෙස සමාජගත කළද එම වින්දනය තුළම සමාජ පසුගාමී ඒකාකෘතික අදහස් සම්පිණ්ඩනය වන ආකාරය මෙහිලා ශාන්තියව විශ්ලේෂණය වේ. ඒ අනුව ලාංකේය ටෙලිනාට්‍ය සඳහා මෙමගින් ඇතිවන බලපෑම අතිශය තීරණාත්මකය. අපගේ යෝජනාව වන්නේ ශාන්තියත්වය පවතින්නේ ටෙලිනාට්‍යට පෙර බවයි. මෙගා ටෙලිනාට්‍ය විශ්ලේෂණය කළ හැක්කේ එයට පෙර පවතින ශාන්තියත්වය වටහා ගැනීම තුළිනි. මිබාහිල් හක්තීන්ගේ ශාන්ත න්‍යාය ඔස්සේ මෙම විශ්ලේෂණය සිදු කෙරෙනුයේ එබැවිනි. ඒ අනුව ශාන්තියව ටෙලිනාට්‍ය වටහා ගැනීම මගින් ලාංකේය ටෙලිනාට්‍ය කලාවට ඉන්දිය ටෙලිනාට්‍ය කලාවේ බලපෑම කෙබඳුද යන්න වටහා ගැනීමට හැකිවන අතර එමගින් මෙරට ටෙලිනාට්‍යට නව දැක්මක් සපයන බවද අවබෝධ කරගත හැකිය.

ප්‍රමුඛ පද : ශාන්ත, ඒකාකෘතික, මෙගා ටෙලිනාට්‍ය, පසුගාමීත්වය

Musical Tendencies of the Film “ABHA”

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The primary purpose of this study is to identify the musical tendencies of the film “Abha”, which was produced in 2008, depicting the historical narrative of king Pandukabhaya. Since the screening of “Broken Promise” (“Kadavunu Poronduwa”) in 1947, Sri Lankan film industry has expanded across various fields. The trend of making imitation films of India or any other country has continued to date within the film industry of Sri Lanka. Among such trends, films based on a historical narrative can be identified as another major trend in filmmaking that has become popular in the country. A trend of producing historical fiction films was obviously seen after the year 2008, a trend that dates back to the film "Ashokamala" (1947) which was based on the story of Saliya Ashokamala. It can be argued that, researchers and critics of film music have not paid adequate attention to the musical tendencies of historical films. The film "Aba", music directed by Mr. Nadeeka Guruge, depicts the reign of king Pandukabhaya. Singing in the form of Andaheraya and the use of musical techniques such as body music, which can be defined as singing by blowing or beating on various parts of the body such as the face, chest, and mouth, reveal the musical tendencies that existed during the reign of Pandukabhaya. In its data collection, this study includes fieldwork with literary information, discussions with subject matter experts and interviews. The findings of this research confirmed that, a variety of musical instruments made of various pieces of wood and metal have been used in the movie to provide a more nuanced representation of the musical background of the contemporary society.

Keywords: Films, Music, “Abha”, Historical films, Musical Tendencies

“අබා” චිත්‍රපටයේ සංගීතමය ප්‍රවණතා

ඒ.එම්.එස්. කරුණාරත්න

ලලිතකලා අධ්‍යයන අංශය - කැලණිය විශ්වවිද්‍යාලය

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මෙම අධ්‍යයනයේ මූලික අරමුණ වන්නේ 2008 වසරේදී ඓතිහාසික ආබ්‍යානයක් සහිතව නිර්මාණය වූ අබා චිත්‍රපටයේ සංගීතමය ප්‍රවණතා හඳුනා ගැනීමයි. ක්‍රි.ව. 1947 ජනවාරි 21 වන දින කඩවුණු පොරොන්දුව තිරගත වීමත් සමග ලාංකේය සිනමාව විවිධ ක්ෂේත්‍ර ඔස්සේ ව්‍යාප්තවෙමින් මේ දක්වා වර්ධනය වී ඇත. ඉන්දියාවේ හෝ වෙනත් රටක බිහිවන සිනමා නිර්මාණයන්හි අනුකරණාත්මක සිනමාපට නිපදවීම එකල පටන් පැවති උපතකි. කි. එවැනි ප්‍රභේදයන් අතරතුර ඓතිහාසික වටිනාකමකින් යුත් පුරාතනාවක් ආශ්‍රයෙන් නිර්මිත සිනමාපට, චිත්‍රපට වර්ගීකරණයේ තවත් එක් ප්‍රධානතම කාණ්ඩයකි. ක්‍රි.ව. 1948දී නිර්මාණය වූ සාලිය අශෝකමාලා කතා පුවත රැගත් “අශෝකමාලා” චිත්‍රපටයෙන් ඇරඹී 2008 වසර වනතුරු කඩින්කඩ නිර්මාණය වූ ඓතිහාසික කතා චිත්‍රපටයන්හි නිෂ්පාදනයේ ප්‍රවණතාවක් 2008 වසරෙන් පසුව දක්නට ලැබුණි. චිත්‍රපට සංගීතය පිළිබඳ පර්යේෂකයන්ගේ සහ විචාරකයන්ගේ අවධානය යොමු වුවද ඓතිහාසික කතා ආශ්‍රිත චිත්‍රපටයන්හි සංගීතමය ප්‍රවණතා කතා විමර්ශනයට ලක්වී නොමැත. නදීක ගුරුගේ විසින් සංගීත අධ්‍යක්ෂණය කරන ලද අබා චිත්‍රපටයෙන් පණ්ඩුකාභය රජුගේ රාජ්‍ය කාලය නිරූපණය කරයි. මුහුණ, පපුව, මුඛය, බඩ වැනි ශරීරයේ විවිධ ස්ථානයන්ට අතින් ගසා ගැනීමෙන් හඬ නිපදවීම (Body Music), අඩහැර ගායනා ස්වරූපයෙන් ගායනා කිරීම වැනි සංගීතමය ක්‍රමවේදයන් මෙහි ඇතුළත්වන අතර ඒ මගින් පණ්ඩුකාභය රාජ්‍ය කාලයේ පැවති සංගීතමය ලක්ෂණ පිළිබඳවද අනාවරණය කරගත හැකිවිය. මෙම අධ්‍යයනය සඳහා සාහිත්‍යමය තොරතුරු, විෂය ප්‍රවීණයන් සමග සාකච්ඡා කිරීම, සම්මුඛ සාකච්ඡා සහ විද්‍යුත් මාධ්‍ය ඔස්සේ ක්ෂේත්‍ර අධ්‍යයනය සිදුකරන ලදී. අබා චිත්‍රපටයේ සංගීතය නිපදවීම සඳහා ලී කැබලි, ලෝහමය ද්‍රව්‍ය යනාදියෙන් නිර්මාණය කරගන්නා ලද සංගීත භාණ්ඩ රාශියක් භාවිත කර ඇති බවත්, එම සංගීත භාණ්ඩ තුළින් එකල සමකාලීන සංගීතමය පසුබිම වඩාත් හොඳින් නිරූපණය කිරීමට පහසුවී ඇති බවත් මෙම පර්යේෂණයෙන් තහවුරු විය.

ප්‍රමුඛ පද : චිත්‍රපට, සංගීතය, අබා, ඓතිහාසික කතා, සංගීතමය ප්‍රවණතා

A Study on How the “*Deviyan Mayam Wima*” is Important as a Psychological and Therapeutic Ritual in Pandiggama Village.

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“Pandiggama” is a village of traditional Vanni vedda people, situated in Medawachchiya Divisional Secretariat in Anuradhapura district. There are a number of rituals that can be observed in that village including Mutti Mangalle, Wewe Kiri Ithirima, Hathara Mangalle, Pideni Shanthiya and Deviyan Mayam Wima. These rituals contain psychological and therapeutic methods that are used for treatment purposes. This study is focused on “Deviyan Mayam Wima with the aim of understanding the ideological and therapeutic methodologies of this ritual. Therefore, this study intends to examine the relationship between social beliefs of gods and the ritual of Deviyan Mayam Wima. Fundamental information for the study was gathered through previous researches, books and articles while conducting a field study in the village where the villagers were interviewed to gather their traditional knowledge. This ritual “Deviyan Mayam Wima” is held to invoke the blessings as a treatment for ghost possesses and other spiritual ailments.” All gods are invited by reciting invocations at the beginning of the Deviyan Mayam Wima while having the Yahan and offering Gotu been arranged. Then the Anumethiya who is dressed in a traditional attire with the weapons of gods attached to it, is possessed by a deity. It symbolises the power of those gods against the ghosts by coursing a psychological and a therapeutic effect on the Athuraya. Furthermore, this ritual which is intrinsically linked to ideology, can be regarded as an art therapy that contain the features of visual arts, movement, drama, music and other creative processes to foster a deep spiritual growth.

Keywords: Ideology, Pandiggama, Possession of deity, Ritual, Therapy

පාඨග්ගම ගම්මානය ආශ්‍රිතව ඇති දෙවියන් මායම් වීමේ ශාන්ති
කර්මය මනෝචිකිත්සක අභිචාර විධියක් ලෙස වැදගත් වන ආකාරය

පිළිබඳ අධ්‍යයනයක්

කේ.එම්.එල්.ඩී. ධර්මරත්න¹, ආර්.ඩී.ඩී. පුෂ්ප කුමාර², පී.ඩී.එම්. පතිරණ³

පුරාවිද්‍යා අධ්‍යයනාංශය, ජේරාදෙණිය විශ්වවිද්‍යාලය ^{1,2}

ලලිත කලා අධ්‍යයනාංශය, ජේරාදෙණිය විශ්වවිද්‍යාලය³

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අනුරාධපුර දිස්ත්‍රික්කයේ මැදවව්විය ප්‍රාදේශීය ලේකම් කොට්ඨාසයට අයත් පාඨග්ගම ගම්මානය සාම්ප්‍රදායික වන්නී වැදි ජනතාව ජීවත් වන ගම්මානයකි. පාඨග්ගම ගම්මානය ආශ්‍රිතව විවිධ ශාන්ති කර්ම විධි දැකගත හැකිය. ඒ අතර මුට්ටි මංගල්‍යය, වැවේ කිරි ඉතිරීම, හතර මංගල්‍යය, පිදේනි ශාන්තිය සහ දෙවියන් මායම් වීම යන ශාන්ති කර්ම විධි කැපී පෙනේ. ප්‍රතිකර්ම සඳහා භාවිත විවිධ මනෝවිද්‍යාත්මක සහ චිකිත්සක ක්‍රමවේද මෙම ශාන්ති කර්ම විධි මගින් හඳුනා ගැනීමට පිළිවන. එම චිකිත්සක ක්‍රමවේද භාවිත කර බොහෝ මානසික රෝග සුවපත් කළ හැකිය. පාඨග්ගම ගම්මානයේ ශාන්ති කර්ම විධි අතුරින් මෙම පර්යේෂණය සඳහා යොදා ගෙන ඇත්තේ දෙවියන් මායම් වීමේ ශාන්ති කර්මයයි. ඒ අනුව මෙම පර්යේෂණ පත්‍රිකාවේ අරමුණ වන්නේ ‘දෙවියන් මායම් වීම’ ශාන්ති කර්මයේ ඇති දෘෂ්ටිවාදාත්මක සහ මනෝ චිකිත්සක ක්‍රමවේද අධ්‍යයනය කිරීමයි. දෙවියන් පිළිබඳ ඇති සමාජ විශ්වාස සහ ‘දෙවියන් මායම් වීම’ ශාන්ති කර්මය අතර ඇති සම්බන්ධතාව කවරාකාරද යන්න අධ්‍යයනය කිරීම පර්යේෂණයේ ගැටලුව වේ. පර්යේෂණ ක්‍රමවේදයේ දී මූලික තොරතුරු අධ්‍යයනය කිරීම පූර්ව පර්යේෂණ, ග්‍රන්ථ සහ ලිපි ලේඛන ආදී සාහිත්‍ය මූලාශ්‍රය මගින් සිදුකෙරිණි. සාහිත්‍ය මූලාශ්‍රය පරිශීලනය කිරීමෙන් අනතුරුව ගම්මානයේ ක්ෂේත්‍ර අධ්‍යයනයක් සිදුකෙරිණි. පර්යේෂණ ක්‍රමවේදයේදී සම්මුඛ සාකච්ඡා පැවැත්වීම මගින් ගම් වැසියන්ගේ සාම්ප්‍රදායික දැනුම බෙදාහදාගැනීමේ අවස්ථාව ලැබිණි. ‘දෙවියන් මායම් වීම’ ශාන්ති කර්මය පවත්වන්නේ අමනුෂ්‍ය බලවේග සහ වෙනත් බලවේගවලට ප්‍රතිකර්මයක් ලෙස ආශීර්වාදය ලබාගැනීම සඳහාය. ‘දෙවියන් මායම් වීමේ’ ශාන්ති කර්මය ආරම්භයේදී යහන් තනා ගොටු පූජාකර සියලුම දෙවියන්ට කවි ගායනා කරමින් ආරාධනා කෙරෙයි. මෙහිදී අනුමැතියට දෙවියන් මායම් වන අතර ඔහු දෙව්වරුන්ගේ ආයුධවලින් සමන්විත ඇඳුමකින් සැරසී සිටියි. එම ඇඳුමින් සංකේතවත් වන්නේ එම දෙව්වරුන්ගේ බලය උක්ත අමනුෂ්‍ය බලවේගයන්ට එරෙහිව නැඟී සිටීමයි. එය ආතුරයා කෙරෙහි මානෝවිද්‍යාත්මක සහ චිකිත්සකමය බලපෑමක් සිදු කිරීමට හේතු වේ. මෙම ශාන්ති කර්මයේ අන්තර්ගත දෘශ්‍ය කලා, අභිරංග, සංනාද සහ වෙනත් නිර්මාණාත්මක ක්‍රියාවලීන් ගැඹුරු ආධ්‍යාත්මික වර්ධනයක් ඇති කිරීම සඳහා සැදුණු කලාත්මක චිකිත්සක ලෙස සැලකිය හැකිය. එය දෘෂ්ටිවාද මත පදනම් වෙයි.

ප්‍රමුඛ පද : දෘෂ්ටිවාදය, පාඨග්ගම, දෙවියන් මායම් වීම, ශාන්ති කර්මය චිකිත්සනය

An Investigative Study of Female Roles in the Plays Based on Jathaka Stories

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There are many stage-plays based on Jathaka stories. In the dramatic traditions such as Kolam, Noorthi, and Nadagam, the Jathaka narrator's ideology remained unchanged. But in the stage drama based on Jathaka stories created after 1950, the creator brings his own ideology. The playwrights break down the traditional view, which is primarily socialized by the native speaker. Furthermore, the new creator brings the action of female characters as a struggle for a free existence. In these post 1950s creations, the woman is given an identity in contexts of love, sex, and decision-making. In a play based on Jathaka stories, the playwright transcends the Jathaka narrator and socializes his ideology. The aim of this research is to find out if the playwright has tried to activate the female characters through a more liberal approach, which has been manipulated by the native narrator with a feminist and socio-biological opinion. Preliminary readings reveal that the role of female characters in Jathaka story-related dramas is more liberal than that of the Jathaka narrator. This research is carried out by studying the plays created in connection with the Jathaka stories and through a critical reading of the Jathaka drama principles.

Keywords: Jathaka tales, Feminism, Drama, Freedom of choice,
Dramatic perspective

**ජාතක කතා පදනම් වූ නාට්‍ය නිර්මාණයන් තුළ
ස්ත්‍රී චරිතයන්ගේ ක්‍රියාකාරීත්වය පිළිබඳව අධ්‍යයනයක්**

ආර්.එම්. උෂාන් පෙරේරා

ලලිතකලා අධ්‍යයන අංශය, කැලණිය විශ්වවිද්‍යාලය

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ජාතක කතා ආශ්‍රයෙන් නිර්මාණය වූ වේදිකා නාට්‍ය නිර්මාණ රැසක් පවතී. කෝලම්, නාඩගම්, නූර්ති වැනි නාට්‍ය සම්ප්‍රදායන් තුළ ජාතකකතාකරුවා විසින් ගෙන එන ලද දෘෂ්ටිවාදය එලෙසින්ම වෙනස් නොකොට අන්තර්ගතව තිබීණි. නමුත් 1950න් පසුව නිර්මාණය වූ ජාතක කතා ආශ්‍රිත වේදිකා නාට්‍ය තුළින් නිර්මාණකරුවා ස්වකීය දෘෂ්ටිවාදයක් ගෙන එයි. ප්‍රධාන වශයෙන් ජාතකකතාකරුවා විසින් සමාජගත කරනු ලබන කාන්තාව පිළිබඳව සාම්ප්‍රදායික දෘෂ්ටිය නාට්‍ය නිර්මාණකරුවා බිඳ දමා තිබේ. ඒ වෙනුවට කාන්තා චරිතයන්ගේ ක්‍රියාකාරීත්වය නිදහස් පැවැත්මෙහි අරගලයක් ලෙස නිර්මාණකරුවා විසින් ඉදිරිපත් කරනු ලැබේ. උදාහරණ වශයෙන් චුල්ල දනුද්ධර ජාතක කතාව ආශ්‍රයෙන් නිර්මාණය වූණු එදිරිවීර සරච්චන්ද්‍රයන්ගේ මනමේ නාට්‍යය තුළින් ජාතක කතාකරුවාගේ දෘෂ්ටියට වඩා දාර්ශනික මතයක් නිර්මාණකරුවා සාකච්ඡා කරන බව පෙනෙන්නට තිබේ. ජාතක කථා ආශ්‍රයෙන් නිර්මාණය කෙරෙන නාට්‍ය නිර්මාණයන් තුළින් නාට්‍ය නිර්මාණකරුවා ජාතක කතාකරුවා අතික්‍රමණය කරමින් ස්වකීය දෘෂ්ටිවාදාත්මක ඵලයක් සමාජගත කරයි. එම ප්‍රයත්නයේදී ජාතක කතාකරුවා ස්ත්‍රී පුරුෂ භාවය හා සමාජ ජීව විද්‍යාත්මක මතයකින් මනෝරාජික ගුණයකින් යුතුව හසුරුවා තිබෙන කාන්තා චරිතයන් වඩාත් ලිබරල්වාදී (නිදහස්) ප්‍රවේශයකින් ක්‍රියාකරවන්නට නාට්‍ය නිර්මාණකරුවා උත්සහගෙන තිබෙන බව තහවුරු කර ගැනීම මෙම පර්යේෂණයේ අරමුණයි. ජාතක කතා ආශ්‍රයෙන් නිර්මාණය වී තිබෙන නාට්‍යය නිර්මාණයන්ගේ කාන්තාකාරක ගුණය වඩාත් නිදහස් ස්ත්‍රීවාදී ප්‍රවේශයක් ගන්නා බව පෙන්වාදීමට මෙම පර්යේෂණයේදී උත්සහකර තිබේ. ජාතක කතා ආශ්‍රිත නාට්‍ය නිර්මාණ තුළ කාන්තා චරිතයන්ගේ ක්‍රියාකාරීත්වය (Feminist Action Quality) හෙවත් එම චරිතයන්ගේ ක්‍රියාකාරීත්වය ජාතක කතාකරුවාට වඩා ලිබරල්වාදී ප්‍රවේශයකින් හසුරුවා තිබෙන බව මූලික කියවීම තුළදී පෙනී යයි. ජාතක කතා ආශ්‍රිතව නිර්මාණය වී තිබෙන නාට්‍ය නිර්මාණ අධ්‍යයනය කරමින් ඒ පිළිබඳව විචාරක අදහස් සහ ජාතක කතා නාට්‍ය මූලධර්මයන් පිළිබඳව පවතින ශාස්ත්‍රීය ප්‍රකාශනද අධ්‍යයනය කරමින් මෙම පර්යේෂණය සිදු කෙරේ.

ප්‍රමුඛ පද : ජාතක කතා, ස්ත්‍රීවාදය, නාට්‍ය, තීරණ ගැනීමේ නිදහස, නාට්‍ය දෘෂ්ටිය

Recontextualizing Form Of Dance In Polonnaruwa Era

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Dance is an anthropological aspect in all cultures in the world and it has been popular in the developed or undeveloped human societies all over the world. Historical sources emphasize that Sri Lankans had a very well-developed art of dance and we find evidence from Anuradhapura era to Kandyan era. As there has not been any study on this theme, it is impossible to have a comprehensive knowledge on the art of dance during the Polonnaruwa period, from 1017 – 1215. It is believed that dance was a ritualistic feature of this period and the style is similar to that of South Indian devadasi dance. Devadasis were dancing girls who used to be addressed as servants of God and they were the symbols of communicating religious aspects in India. According to historical sources of Polonnaruwa era, there were dancing girls (Devadasis) who danced as a ritualistic feature. There are many archeological sources depicting dassiattam style which emphasizes the dasiattam of the above era. The main objective of this research is to recontextualize the dance form which was established in the Polonnaruwa period as a cultural phenomenon which interrelates with cultural aspects. Therefore, this research uses an anthropological methodology by using comparative framework where the basic concepts of choreography techniques such as Laban techniques will be used.

Keywords: Polonnaruwa era, Dance, Dassiattam, Devadasis

**පොළොන්නරු යුගයෙන් හමුවන රූකම් හා මූර්ති ඇසුරින්
ප්‍රතිනිර්මිත නෘත්‍ය සංමාර්ගදර්ශකය**

දුලංගා ගුණරත්න

ලලිතකලා අධ්‍යයන අංශය, කැලණිය විශ්වවිද්‍යාලය

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ලොව දියුණු නොදියුණු මානව සමාජයන්හි සංස්කෘතික අනන්‍යතාවේ එක් සුවිශේෂ පැතිකඩක් නර්තනයට හිමි වේ. දියුණු සංස්කෘතියකට උරුමකම් කියන ශ්‍රී ලංකාවේද වර්තමානයේ ප්‍රචලිත සාම්ප්‍රදායික නර්තන කලාව මෙන්ම එම සම්ප්‍රදායන්ට පූර්ණ වශයෙන්ම වෙනස්වූ ඉපැරණි නර්තන කලාවක් මහනුවර යුගයට පෙර ශ්‍රී ලංකාවේ ප්‍රචලිතව පැවති බවට සාධක හමුවේ. එසේ වුවද මහනුවර යුගයට පෙර ශ්‍රී ලංකාවේ පැවති නැටුම් ක්‍රම කවරේද? යන්න පිළිබඳ නිසි අවබෝධයක් අප සතු නොවේ. මෙයට හේතුව වන්නේ මහනුවර යුගයේදී සහ ඊට පෙර යුගවලදී ශ්‍රී ලංකාවේ පැවති නැටුම් කලාවේ ආකෘති හා ශෛලි පිළිබඳව මෙන්ම වාදන විලාස පිළිබඳව සිදුකළ ශාස්ත්‍රීය අධ්‍යයනවල හිඟතාවයි. අනුරාධපුර යුගයෙන් පසු එළඹෙන ක්‍රි:ව 1017 - ක්‍රි:ව 1236 කාල පරිච්ඡේදයට අයත් පොළොන්නරු යුගයේදී ඉතා දියුණු ලෙස ව්‍යාප්තවූ නර්තන කලාවක් පැවති බව හා එම නර්තනය දකුණු ඉන්දියාවේ ප්‍රචලිත දාසි ආට්ටම් ශෛලියට සමානත්වයක් දරන බවට ඓතිහාසික මූලාශ්‍රය සාධක සපයයි. පොළොන්නරු යුගයට අයත් පොළොන්නරු කෞතුකාගාරයෙන් හමුවන ශිව ප්‍රතිමාව, දැදිගම සූතිසර වෛත්‍යයෙන් හමුවූ ඇත් පහනේ රූකම්, හැටදාගේ පිටත බිත්තියේ ඇති රූකම්, ලංකාතිලක විහාරය හා නිශ්ශංක ලතා මණ්ඩපයට අයත් රූකම් වෙන් වෙන් වශයෙන් ගත්කල මෙම සෑම මූලාශ්‍රයකම ශෛලිය දක්ෂිණ භාරතීය දාසි නර්තනයේ චලනයන්ට අත්‍යන්තයෙන්ම සමානය. දාසි ආට්ටම් නොහොත් භරත නාට්‍යම් ශෛලියේ නිරූපිත චාරි හා ස්ථානක හේද මෙන්ම නර්තනයේ භාවාත්මක ගුණය මෙම මූලාශ්‍රයන්හි මොනවට නිරූපිතය. මෙම පර්යේෂණ පත්‍රිකාවේ ප්‍රධාන අරමුණ වනුයේ පොළොන්නරු යුගයට අයත් රූකම් හා මූර්තිවල චලනමය ගුණය ප්‍රතිව්‍යුහගත කිරීමය. තත් යුගයට අයත් සංස්කෘතිකමය සංසිද්ධි ප්‍රතිනිරූපණාත්මක මෙම මූලාශ්‍රය පුළුල්ව අධ්‍යයනය කරමින් රංග වින්‍යාස මූලධර්ම ගණනාවක් භාවිතයට ගනිමින් අතීත නර්තන කලාවක ස්වරූපය නිර්මාණ කෘතියක් එළි දැක්වීමට මෙමගින් අපේක්ෂිතය. එය ඉපැරණි නර්තනයේ අනන්‍යතාව සුරක්ෂිත කරන නව දිශානතියක් වනු නොඅනුමානය.

ප්‍රමුඛ පද : පොළොන්නරු යුගය, නර්තන කලාව, දාසි ආට්ටම්, දේවදාසි

Lack of Representation of Women in Common Human Liberation: From Henry Jayasena's Play 'Kuvani'

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According to Whitney Chadwick, modernist art recognises a woman's intimacy with nature, that is, femininity itself, through its innate mystique, unbridled sexuality, and destructive power. The best example of these qualities is Kuvani's story in Mahawanshaya. In 1962, Henry Jayasena wrote the play Kuvani, which was inspired by this story. In his explanation of the character of Kuvani, the dramatist Henry Jayasena once interpreted her "as an eternal woman of the world". Taking the above remark as its point of departure, this research aims to determine whether Kuvani represents the concept of "an eternal woman in this world" who emblematises women's traditional ideologies. It analyses whether Kuvani has been represented as a woman seeking sympathy; or as a re-interpretation of women's potential and its possibilities. During the time in which the drama was produced, there have been advanced feminist movements in Euro-American countries, the influence of which could not be seen in Sri Lanka. For instance, the ideas popularised by the feminists such as Simone de Beauvoir who examined the role a person's intervention can play in changing the power of history of divided sex and gender, along with Judith Butler's ideas on the performativity of gender identities, exerted a significant influence upon the contemporary society. In light of those perspectives, Jayasena's Kuvani can be recognised as a reflection of the patriarchal discourses. Thus, this study investigates whether it is possible to socialise the idea of the woman depicted in this play, which is derived from a local cultural story, as the eternal woman. Thus, this study deconstructs the idea of the woman portrayed in Henry Jayasena's 'Kuvani' in its attempt to achieve this objective of the study. Therefore, it will address the dearth in popular commentary on such cultural trends in Sri Lanka, bringing it into a more dynamic and academic level.

Keywords: Ideology, Femininity, Tradition, Sex, Gender

පොදු මානව විමුක්තිය තුළ ස්ත්‍රීය නියෝජනය නොවීම:

හෙන්රි ජයසේනගේ “කුවේණි” නාට්‍යය ඇසුරින්

හේවාගමගේ වාමනී දර්ශිකා

ලලිතකලා අධ්‍යයන අංශය, කැලණිය විශ්වවිද්‍යාලය

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නුතනවාදී කලාව පිළිබඳව වැඩිවික් (Whitney Chadwick) පවසන ආකාරයට ස්ත්‍රීය හඳුනා ගන්නේ ස්වභාවධර්මයට වඩාත් සමීප එනම්, ස්ත්‍රීත්වය යනුම සහජ ගුප්ත බව, නොදැමුණු ලිංගිකත්වය, විනාශකාරී ශක්තිය ආදී ගුණාංග ආශ්‍රයෙනි. මහාවංශයේ එන කුවේණි පිළිබඳ කතා පුවත ඒ සඳහා කදිම නිදසුනකි. එය මූලාශ්‍රය කරගනිමින් හෙන්රි ජයසේන විසින් “කුවේණි” නාට්‍ය 1962 දී රචනා කරන ලදී. තම කෘතිය පිළිබඳ අදහස් දක්වමින් ඔහු කියා සිටියේ “කුවේණිය මා දකින්නේ මෙලොව සදාතනික ගැහැනිය ලෙසයි” යනුවෙනි. මෙම පර්යේෂණයේ අරමුණ වන්නේ කුවේණිය මෙලොව සදාතනික ගැහැනිය යන සංකල්පය නියෝජනය කරන්නේද යන ගැටලුව විමර්ශනය කිරීමයි. මෙහිදී ස්ත්‍රීය සම්බන්ධයෙන් ගතානුගතික අදහසක් ප්‍රකාශ වන අතර, සිදුවිය යුත්තේ ස්ත්‍රීයට දයානුකම්පාව දැක්වීම නොව, ඇය සතුව පවතින විභවාත්මක හැකියාව දැක්වීම තුළින් ස්ත්‍රීයද මනුෂ්‍ය පැවැත්මක් ලෙස යළි අර්ථකථනය කිරීමයි. යුරෝ-ඇමෙරිකානු ස්ත්‍රීවාදී ව්‍යාපාරය හා ස්ත්‍රීවාදී කලා සම්ප්‍රදාය දියුණු මට්ටමක පැවතියද, ස්ත්‍රීය බලගන්වනසුලු ගතික ස්ත්‍රී ව්‍යාපාරයක් ලංකාවේ බිහිවී නොතිබුණි. “ගැහැනියක් යනු කුමක්ද?” යන්න ඉතිහාසයේ දාර්ශනික ප්‍රශ්නයක් ලෙස යොමු කරනු ලබන්නේ හෙබෙගර්ට් යානු විශාරදයෙකු වන සිමෙන් දි බෝවා (Simone de Beauvoir) විසිනි. ඇය පුද්ගලයාගේ මැදිහත්වීම සහ පුද්ගල ක්‍රියාවන් හරහා ඉතිහාසය වෙනස් කිරීමේ විභවය සාකච්ඡා කරන්නීය. ජුඩිත් බට්ලර් (Judith Butler) විසින්ද සම්භාව්‍ය ස්ත්‍රීවාදයේ ලිංගිකත්වය (Sex) හා ස්ත්‍රීපුරුෂ සමාජභාවය (gender) අතර වෙනස අභියෝගයට ලක් කරයි. ඇය පවසන්නේ ලිංගික අන්‍යත්‍යතාව යනු අප විසින් නිරූපණය කරනු ලබන දෙයක් ලෙසයි (“gender is the performative”). මෙකී අදහස් දෙස අවධානය යොමු කිරීමේදී පෙනී යන්නේ කුවේණි නාට්‍ය පුරුෂමූලික කතිකාවේ පිළිබිඹුවක් බවයි. දේශීය සංස්කෘතිය හා බැඳී වෘත්තාන්තයකින් බිහිවූ මෙම නාට්‍යයේ නිරූපිත ස්ත්‍රීය පිළිබඳ අදහස සදාකාලික ස්ත්‍රීය ලෙස සමාජගත කළ හැකිද?. මේ සඳහා ඉහත දාර්ශනික අදහස් තුළින් නාට්‍යයෙන් නිරූපිත ස්ත්‍රීය පිළිබඳ අදහස විසංයෝජනය කිරීමට අපේක්ෂා කෙරේ. ශ්‍රී ලංකාව තුළ ජනප්‍රිය තලයේදී, මෙවන් සංස්කෘතික ප්‍රවණතා පිළිබඳ අදහස් ඉදිරිපත් කිරීම් ඉතා හීන වන අතර, මෙකී කතිකාව සුක්ෂම ලෙස සංකල්පීය හා ඥානවිභාගාත්මක වශයෙන් වඩාත් ගතික ශාස්ත්‍රීය මට්ටමකට රැගෙන යනු ලැබේ.

ප්‍රමුඛ පද : දෘෂ්ටිවාදය, ස්ත්‍රීත්වය, සංස්කෘතිය, ලිංගිකත්වය, ස්ත්‍රීපුරුෂ සමාජභාවය

A Study of Bharatamuni's Theatrical Rules Mentioned in the Maha Madupura Poetry

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Geemadu Shantikarmaya can be introduced as a ritual performed to obtain the blessings of Goddess Pattini for the country and the nation. These Shanthikarma have spread to Uva, Sabaragamuwa and Southern Provinces of Sri Lanka. Geemadu Shanthikarma contains a rich literature consisting of thirty five poems. Out of these thirty-five poems, the poem Maha Madupuraya describes the story which was the basis for performing this Geemadu Shanthikarma. The poem describes the illness of King Seramanan, the cause of the disease, the actions taken to cure the disease, and how the Brahmins who came to Sri Lanka from India performed the first Gee Madhu Shantikarma in the Ruwanwella area. The objective of this research study is to identify whether the poems included in this Maha Madhupura confirm to the rules that are mentioned in Bharatamuni's Natyashathra. Adopting a qualitative research methodology to gather data for this research study, the researcher has analysed palm leaf manuscripts as its primary sources, along with Bharatamuni's Natyashathra, other literary texts and magazines. Analysis of the data gathered revealed that, the features of Bharatamuni's theatrics, pre-acting, theatrical performances, lyricism, choir, actors, and theatrical creations are also evident in the Madupura Poetry. Accordingly, this research concludes that this Maha Madupura was written based on Bharatamuni's Natyashathra, contributing to the existing research studies in the field of anthropology.

Keywords: Bharatamuni, Goddess Pattini, Poems, Maha Madupura, Natyashathra.

**මහ මඩුපුර පද්‍යාවලියෙන් ප්‍රකට වන හරතමුනිගේ
නාට්‍යශාස්ත්‍ර නියම පිළිබඳ අධ්‍යයනයක්**

සී. එම්. ආර්. පී. වන්දසේකර

මානවශාස්ත්‍ර පීඨය, කැලණිය විශ්වවිද්‍යාලය

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පොදුවේ රටට දැයට සෙත් පතා පත්තිනි දෙවියන්ගේ ආශීර්වාදය ලබාගැනීම උදෙසා පැවැත්වෙන ශාන්තිකර්මයක් ලෙස ගී මඩු ශාන්තිකර්මය හඳුන්වාදිය හැකිය. මෙම ශාන්තිකර්මය උභව, සබරගමුව හා දකුණ යන පළාත්හි ව්‍යාප්තව පවතී. මෙම ගී මඩු ශාන්තිකර්මයේ විශාල පද්‍ය සාහිත්‍යයක් අන්තර්ගතව ඇත. මෙම ශාන්තිකර්මයේ ඇතුළත් මහ මඩුපුරය නම් පද්‍යාවලිය මගින් මෙම ගී මඩු ශාන්තිකර්මය පැවැත්වීමට මූලිකවූ කථා පුවත විස්තර වේ. එහිදී සේරමානන් රජුට හටගත් රෝගය, එම රෝගය හටගැනීමට හේතුව, එම රෝග සුවකිරීම උදෙසා කරන ලද ක්‍රියාවන්, භාරතයේ සිට ලක්දිවට පැමිණි බමුණන් විසින් රුවන්වැල්ල ප්‍රදේශයේ ප්‍රථම ගී මඩු ශාන්තිකර්මය සිදු කරන ලද ආකාරය පිළිබඳ මෙම පද්‍යාවලියෙන් විස්තර වේ. මෙම පද්‍යාවලියේ ඇතුළත් පද්‍ය මගින් හරතමුනිගේ නාට්‍යශාස්ත්‍රයේ අන්තර්ගත නියම ප්‍රකට වේද යන්න මෙම පර්යේෂණයේ ගැටලුව වේ. මහ මඩුපුර පද්‍යාවලිය මගින් හරතමුනිගේ නාට්‍යශාස්ත්‍රයේ ඇතුළත් නියම ප්‍රකට වේද යන්න හඳුනා ගැනීම මෙම පර්යේෂණයේ අරමුණයි. මෙම පර්යේෂණය මානවවංශ පර්යේෂණ ගණයට අයත් වේ. මෙම පර්යේෂණය සඳහා ගුණාත්මක පර්යේෂණ ක්‍රමවේදය භාවිත කෙරිණි. මෙම පර්යේෂණය සඳහා දත්ත රැස් කිරීමේදී ප්‍රාථමික සාහිත්‍ය මූලාශ්‍රයට අයත්වන පුස්තකාල පිටපත් හා හරතමුනිගේ නාට්‍යශාස්ත්‍රය උපයෝගී කරගැනිණි. ද්විතීයික සාහිත්‍යය මූලාශ්‍රය යටතේ පොත්පත් හා සඟරා මගින් දත්ත රැස් කර ගන්නා ලදී. එසේ රැස් කරගත් දත්ත විශ්ලේෂණයේදී හරතමුනිගේ නාට්‍යශාස්ත්‍රයේ අන්තර්ගත පූර්ව රංගනය, නාට්‍යධර්මී රංගන, ගීත විධි, ගායන වාදන වෘත්තය, නළු නිළි භූමිකා, ආහාර්ය අහින, නාට්‍යගෘහ නිර්මාණ පිළිබඳ නියම මෙම මඩුපුර පද්‍යාවලියෙන්ද ප්‍රකටවන බව දක්නට ලැබුණි. ඒ අනුව මෙම සාධක විශ්ලේෂණයේදී හරතමුනිගේ නාට්‍යශාස්ත්‍රය ගුරු කොට මහ මඩුපුර පද්‍යාවලිය රචනා වී ඇති බව තහවුරු විය.

ප්‍රමුඛ පද : හරතමුනි, පත්තිනි දෙවියන්, පද්‍ය, මහ මඩුපුර, නාට්‍යශාස්ත්‍රය

Lessons from Ancient Practices of Using Buddhist Teachings for Dispute Resolutions in Sri Lanka to Enhance Recent Trends of Alternative Dispute Resolution Methods - A Legal Analysis

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As mentioned in the Oxford Dictionary (2017), a conflict could mean ‘A serious disagreement or argument, typically a protracted one. A prolonged armed struggle. A state of mind in which a person experiences a clash of opposing feelings or needs. A serious incompatibility between two or more opinions, principles, or interests.’ The usual judicial procedure does not, however, handle the complexity of some of these problems. It requires an independent method with an independent and unbiased knowledgeable third person to resolve these disputes. These processes such as Arbitration, Mediation, Conciliation and Negotiation are recognized as Alternative Dispute Resolution methods (ADR). These methods, while not novel, are similar to some ancient methods which are similar to the current Alternative Dispute methods. The main problem examined in this research is how traditions of Sri Lankan conflict/ dispute resolution methods might be used to improve the legitimacy of present Sri Lankan ADR approaches. The objective of this research is to evaluate the practicalities of those ancient methods and to find out and recommend some novel concepts in to the current ADR methods. This study is based on normative research which analyses primary and secondary sources relevant to the subject. Furthermore, this research would analyse to what extent the ancient methods can be used to develop the efficiency of current ADR methods, most importantly with the principles used in ancient Sri Lanka with reference to Buddhist teachings.

Keywords: Ancient dispute resolutions, Buddhist teachings, Alternative dispute resolution (ADR), Sri Lanka

A Study on the Image of the Woman in the French Novels; *Une si longue lettre* and *Le Voile de Draupadi*

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Francophone women's literature is an important area of study in world literature and women's studies as it illustrates the role of women through literature. Francophone women writers mostly focus on the image of women represented in their literary texts. Among Francophone women writers, Mariama Bâ of Senegal and Ananda Devi of Mauritius are recognised as feminist writers. This research attempts to conduct an in-depth analysis of the two novels *Une si longue lettre* by Mariama Bâ and *Le Voile de Draupadi* by Ananda Devi. As the woman's role in society is considered crucial today, this study attempts to investigate the research question on how women are being represented in the two novels. Accordingly, the main objectives of the study are to identify the conditions of women in the two respective Senegalese and Mauritian societies, and to explore how the female protagonists face problems within their respective societies, depicted in the two novels. The research is based on a literary and socio-psychological analysis of the two novels and the study of qualitative data collected by different sources and interviews. The study is conducted by focusing on the different themes that the two writers have developed based on their respective analysis of the woman's condition in society. Accordingly, this study concludes that despite the cultural and social differences portrayed in the two societies, the position of women is rather tragic. Hence, this study explores the ways in which the two writers have striven to highlight the woman as the victim while revealing the key elements that contribute towards her victimisation such as marriage, culture, religion, motherhood, and fatalism. The study also portrays findings pertaining to the effective use of language in representing the image of the woman, which is a potential area for further research.

Keywords: Francophone literature, Victimisation, Women.

A Study on the Use of Sinhala Terms to Depict the Sri Lankan Culture in the Sri Lankan English Novels; *Reef* by Romesh Gunasekera and *Paduma Meets the Sunbird* by Nihal De Silva

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This research study examines the manner in which Sinhala terms are used to depict the Sri Lankan culture in Sri Lankan English novels, by examining the two selected texts; *Reef* (1994) by Romesh Gunasekera and *Paduma Meets the Sunbird* (2006) by Nihal de Silva. This study attempts to investigate the research questions pertaining to what types of Sinhala terms have been used and how they have been utilised to portray the Sri Lankan culture in Sri Lankan English novels. The objectives of this research study are to identify different word categories used in the novels, and to examine the differences in the features of terminology used to emphasise the Sri Lankan culture by each author. In order to fulfil the above objectives, a qualitative research approach has been used. Moreover, the framework of the Five domains by Peter Newmark has been applied to this study to classify the terms identified from the novels under different cultural categories. Accordingly, the selected terms are examined and tabulated manually under several subtopics while analysing them with regards to their importance to the study. The findings of the study argue that the authors have used different word categories such as borrowings, calques, alien terms, hybrid compounds, and transferred terms to portray the Sri Lankan culture in literature, in addition to other features such as code mixing and the employment of direct Sinhala terms. Hence, this study concludes that when translating culture related terms into a second language, the borrowing of terms from the source language helps the reader to grasp the content of the text clearly and effectively, while enhancing the vivacity of representation of the Sri Lankan culture in literature.

Keywords: Culture, Terminology, Sri Lankan English literature, Romesh Gunasekera, Nihal De Silva

The Impact of Compensation Subtitling Strategies Employed in ‘Narasiha Gatha’ in the Film *Bimbadevi alias Yashodara* by Prof. Sunil Ariyaratna on the Target Audience

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This research seeks to examine the translation strategies used by the subtitle writer in the representation of the cultural changes from Sinhala to English with special reference to the religious hymn ‘Narasiha Gaatha’ in the film *Bimbadevi alias Yashodhara* by Prof. Sunil Ariyaratne. Religious translation marks an important chapter in literary translation where the Bible is celebrated as the most translated document in the history of translation. However, in Sri Lanka, particularly the translation of Pali and Sanskrit documents have dominated the field of Religious translation. The main objective of this research is to analyse the translation strategies used by the subtitle writer of the film in translating the hymn from Sinhala (Source Language - SL) to English (Target Language - TL). Furthermore, this study attempts to investigate as to whether the ‘Narasiha Gatha’ has been effectively subtitled into the target language. The research study has been designed based on a survey conducted on 22 final year undergraduates of the Sabaragamuwa University of Sri Lanka, reading for their BA Honours in Translation Studies. The survey was conducted via a questionnaire that examined the sample group’s perspectives regarding; literary translation, subtitling, strategies of subtitling and the effectiveness of the relevant subtitling of the film. Accordingly, the findings of the study indicated that 72% (16 participants) believed that the subtitling of the religious hymn was successful, while 59% (13 participants) perceived that its success was due to the preservation of the cultural capital within the source text. Furthermore, the results of the research depicted that the subtitling was conducted via translation strategies such as calque, adaptation, addition, omission, transposition, explication and loan translation, where calque was the strategy that has been used most frequently while, omission was employed the most infrequently. Therefore, this study concludes that the subtitling of ‘Narasiha Gatha’ in the film *Bimba Devi alias Yashodara* is proved to be valid and effective as per the selected sample.

Keywords: Literary Translation, *Narasiha Gatha*, Religious Hymn, Subtitle Writer, Translation Strategies.

A Study on Language Rights Pertaining to the Post-war Decade

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According to Chapter III, Article 12 (2), language constitutes a fundamental right of all citizens of Sri Lanka and no citizen shall be discriminated against on grounds of language. The constitutional provisions thus entitle a citizen to transact business with and access the government in the language of his/her choice. Language as a right defines a set of duties and obligations on the part of the State and of the citizen that would enable the fulfilment of such rights. During the post-war period, language emerged as a crucial factor in the political mobilisation of the two major communities, the Sinhalese and Tamils. However, the language rights continued to be flouted in certain state sectors during the post-war period in Sri Lanka. The objective of this study is to examine which sectors in the society have the most tendency to breach the language policy and accordingly, to recommend a proper mechanism to overcome these challenges. This study was conducted according to a quantitative research design where primary unprocessed data pertaining to the received language complaints were analysed in terms of the nature of the violation of the language policy. The findings of the study revealed that the non-compliance of language policy occurs to a degree in terms of visibility, ambience, and service delivery in the government offices. Accordingly, the study recommends the revision of the language policy Act, the decentralisation of the language policy provisions to the ground level and to create designated bilingual positions in the government sector.

Keywords: Sri Lanka, Post-war period, Language policy, Rights of citizens, Government.

The Potential Efficacy of the Practice of the Theravada Concept *Asubha* (Repulsiveness) in Curbing Irrational Racism in the Buddhist Community

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The present research chiefly examines the nature of the Theravada concept *asubha* thereby, seeking potential efficacy in the practice of ‘Contemplating Repulsiveness’ to curb irrational racism in the Buddhist community. Although numerous analogous terms have more or less covered the meaning of the concept *asubha*, the ‘deterrent effect’ of the same in combatting the two hindrances viz. ‘the false view of individuality’ (*sakkāya-diṭṭhi*) and ‘the pride’ (*māna* or *ahaṅkāra*) have been highlighted in this study. The prevalent irrational racism in today’s world has caused substantial harm to humanity at large. The aim of the researcher, therefore, is to examine the possibilities of using the ‘repulsive nature’ of *asubha* to transform irrational racist thoughts of the average Buddhist into sheer harmless notions of ethnicity in particular. Factually, the practice of *asubha* is a multifaceted teaching which demands several levels of ‘successive development’ in the mind of the Buddhist to reach complete realisation. The *Visuddhimagga* enumerates the said levels of developments as Universal Repulsiveness (*samasarīra-paṭikkūlatā*), Characteristic Repulsiveness (*asubha-lakkhaṇam*) and Actual Repulsiveness (*paṭikkūla-bhāva*), respectively. Accordingly, this study argues that the afore mentioned understanding of universal repulsiveness could possibly ignite a sound ‘initial deterrent effect’ within the average Buddhist against his/her own natural inclination to indulge in irrational racism. At this juncture, ‘the false view of individuality’ (*sakkāya-diṭṭhi*) and its accompanying ‘pride’ (*māna* or *ahaṅkāra*) could be suppressed to a considerable extent. Although, the characteristic repulsiveness is well present in a living body just as in a dead body, the very realisation of the same is hindered by the deep-rooted ignorance (*moha*) and other various embellishments which shun the reality from surfacing. Hence, the study further contends that the development of understanding of the Buddhist of ‘Actual Repulsiveness’ of his/her own body promotes equality among the Buddhist community and such an understanding is pregnant with a potential efficacy to deter the Buddhist from indulging in irrational racism.

Keywords: Theravada, Repulsiveness, Racism, Ethnocentrism, Equality.

Redefined Gender Identity in Modern Adaptations of Classic French Fairy Tales: A Comparative Study of Perrault's *Little Red Riding Hood* (1697) and Catherine Hardwicke's *Red Riding Hood* (2011)

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This research study seeks to examine the manner in which prejudiced images of masculinity and femininity in the classic French fairy tale *Le Petit Chaperon Rouge* by Charles Perrault (1697) have been redefined in its modern cinematic adaptation, *Red Riding Hood* (2011) by Catherine Hardwicke. Originally written centuries ago, fairy tales never cease to reappear in literature in different forms, where modern adaptations often twist their original versions with significant modifications. Redefined gender identity is one such modification prominently observed in modern fairy tale adaptations. Accordingly, this research study primarily attempts to investigate two research questions pertaining to the nature of the images that are used to portray masculinity and femininity in the original tale and in its modern version, and the similarities and dissimilarities in the depiction of gender identities in the selected texts. This study was conducted according to a qualitative research design, where the selected texts were analysed to determine their individual character distribution, the development of the major characters and the plot, with focus on their influence on the construction of gender identity. Subsequently, the findings of this preliminary analysis were juxtaposed to identify their similarities and differences. This secondary comparative analysis revealed that women are redefined from victims to survivors and heroines, whereas men are redefined from supremely strong and frightening 'beasts' to sensitive beings capable of love. Moreover, the expanded character scheme, reconstruction of the major characters (both male and female) and plot resolutions in the modern version were identified to have played a substantial role in destabilising the gender constructs of the classic tale. Hence, this study concludes that the absolute gender images in the classic tale have been neutralized in the modern text.

Keywords: Gender identity, Classic French fairy tales, Modern adaptations

An Analysis on the Impact of Sequencing of Grammar in English Textbooks Used in Sri Lankan Government Schools from Grades 6-8 in the Achievement of Intended Learning Outcomes

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The present study focuses on the investigation of the sequencing of grammar lessons in government English textbooks from grades 6 to 8. Despite the prestigious position that English holds within the country, it is a well-known fact that the English language competency of majority of students in schools and universities is below the expected standard. According to the evaluation reports of the Ordinary Level English examinations published by the Department of Examinations (2015 – 2018), it is evident that the results of majority of the students have been subpar and that most of them have failed the exam. In 2015, only 55.44% of the school candidates have obtained weak passes for the O/L exam paper, and in 2016, only 52.00% obtained weak passes, while in 2017 the percentage further declined to 11.12%. The year 2018 saw a rise of 45.10% which is approximately only half of the examination candidates. Furthermore, the 2018 O/L evaluation report accounted that English is the subject with the highest rate of failure. The O/L English exam paper is prepared largely based upon language lessons learnt from grades 6 to 11. The English language curriculum for the afore mentioned grades are developed by the National Institute of Education (NIE), upon which textbooks have been prepared for students. Although, teaching methods and the availability of resources for students may differ based on individual teaching style and location, respectively, the syllabus and textbooks remain as constant factors that impact the students' language learning processes. Therefore, there arises a need to assure the quality of textbooks. Hence, the main objective of this study is to investigate the impact of sequencing of grammar lessons in English textbooks to examine their influence on the learner's ability to use the English language within target language use domains accurately and effectively. Accordingly, this study concludes that the examination of the quality of textbooks could be perceived as a stepping-stone towards the development of English language skills of the students.

Keywords: Sri Lanka, English language competency, Textbook design, Grammar learning.

A Study on Facebook as a Platform to Develop Descriptive and Narrative Paragraph Writing Skills for Tertiary Level ESL Learners

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Facebook is one of the most visited social media sites in the world as well as in Sri Lanka that is identified as an exceptional source of influence on language learning. However, while Sri Lanka is making efforts to modify its paper-based traditional education system and adhere to worldwide trends of integrating novel technologies and social media into educational purposes, Facebook consumption among undergraduates for teaching/learning processes remains a rarely studied topic. The problem of the present research is sprung from learners' low achievement, lack of motivation in writing and lack of interest in paper-based learning. Thus, this study aims to investigate the impact of adopting Facebook in developing descriptive and narrative paragraph writing skills for tertiary level learners of English as a Second Language (ESL) and their perceptions on the efficacy of using Facebook as a medium for learning. A mixed-method research design was implemented in the study as data was collected through a pre-test, post-test and five semi-structured interviews. A purposive sample of 60 intermediate level ESL learners from the University of Kelaniya who study in the first year "English for Social Sciences" course participated in the study. By conducting the pre-test the participants were grouped, and the 30 students of the experimental group were taught for six weeks using a closed Facebook group, while the remaining 30 students of the controlled group were taught using paper-based methods in regular classrooms. The lessons on 'descriptive' and 'narrative' paragraph writing were posted on the Facebook learning group while the same lessons were conducted for the controlled group using the paper-based method. The study's findings revealed that there were statistically significant differences between the scores of the experimental and the controlled groups in favour of the experimental group exposed to Facebook-based learning, reflecting upon its innovative learning setting that is appealing instead of traditional teaching practices. This study serves ESL practitioners to adopt an effectual approach such as Facebook in teaching language skills to solve existing issues in the teaching sphere.

Keywords: Facebook learning, Social media, Paragraph writing, Facebook groups, Writing skills

A Study on the Contemplation of Feeling (*Vedanānupassanā*) as a Method of Anger Management

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This research study examines the contemplation of feelings (*vedanānupassanā*) in Pāli texts as a method of anger management. Contemplation of feeling is a recurring theme in meditation found in the Pāli texts that can be used to manage all forms of unwholesome states of mind. The study conducted in this paper is based mainly upon the framework provided in the Satipaṭṭhāna Sutta, primarily of two noteworthy guidelines concerning the contemplation of feeling. First, the Sutta expounds that contemplation of feeling consists of cultivating mindfulness by making pleasant (*sukhā*), unpleasant (*dukkhā*), and neither pleasant nor unpleasant [neutral] (*adukkhamasukhā*) feelings as the object of meditation. Amongst these three types of primary feelings which should be mindfully comprehended, particularly the understanding of painful feeling (*dukkhā vedanā*) is explicitly depicted as a way to dispel anger. The Satipaṭṭhāna Sutta itself also explicates that abandoning anger is one of the objectives of cultivating mindfulness. Anger is usually an unwholesome reaction that rejects painful feeling. Thus, the mindfulness of unpleasant feeling is particularly helpful. The pleasant as well as neutral feeling too have painful dimensions embedded in them, making them probable causes of anger. Thus, the contemplation of feeling as a whole is helpful in managing anger. The second guideline in the Satipaṭṭhāna Sutta stipulates that one has to comprehend the context in which the three feelings arise. This is indicated by differentiating feelings on the basis of ‘material’ (*sāmisa*) and ‘non-material’ (*nirāmisa*). Thus, this study concludes that this distinction is very essential, for only the material kinds of feelings tend to reinforce latent tendencies to anger, while the non-material forms of feelings weaken and eradicate the latent tendencies towards anger.

Keywords: Anger, Feeling, Mindfulness, Anger management, Contemplation of feeling

Existentialism in Raja Rao's *The Cat and Shakespeare*: A Comparative Analysis of Govindan Nair and Søren Kierkegaard

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India is a country composed of sophisticated civilisations that have given birth to a number of rich philosophies which have influenced many Indian writers in English. Raja Rao, one of the first three prominent Indian writers who wrote in English, has likewise utilised Indian philosophies in formulating his fiction and characters. The protagonist of Rao's novel, *The Cat and Shakespeare* (1965), Govindan Nair epitomises the influence of Sri Ramanujacharya's philosophy of *Vishishta Advaita Vedanta*. However, attentive scrutiny upon the afore mentioned character would suggest that Govindan Nair is also an existentialist in practice. Hence, the study attempts to examine the parallelism between Govindan Nair and Existentialism, in order to assess the validity of the hypothesis that similarities could be found between Nair's ideology and Søren Kierkegaard's existentialist thoughts. As a qualitative research, the study is based on a thorough textual analysis of the mentioned novel, while a comparative analysis with Kierkegaard's philosophical thoughts is conducted to formulate the theoretical framework for the research study. The study elucidates that Govindan Nair has comprehended the futility of materialistic life and the attempt to pursue worldly desires, which are the essence of existentialist thought. However, unlike atheistic existentialists such as Jean-Paul Sartre and Martin Heidegger, Govindan Nair transforms himself into God in order to seek salvation. Hence, Govindan Nair's ideology accurately conforms to the thoughts of Søren Kierkegaard, the father of existentialism. Accordingly, the study concludes that there is precise parallelism between Kierkegaard's existentialist ideas and the philosophical positioning of Govindan Nair.

Keywords: Existentialism, Indian Fiction in English, Raja Rao, Søren Kierkegaard, *The Cat and Shakespeare*.

**The Voice and Visibility of *Draupadi* in *The Palace of Illusions*:
Narrating the Reworking of Focalisation in the Feminist
Translation of the Ancient Indian Sanskrit Epic, *Mahabharat***

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Literary translation is a realisation or an inner readerly response to a text rather than an interpretive recontextualization. This study examines the presence of two voices in Chitra Lekha Banerjee Divakaruni's *The Palace of Illusions* (2008), which is a feminist interpretation of *Mahabharat*. One voice is essentially that of the significant yet the subordinate character of Draupadi existing within the patriarchal setting of the end of what the Hindu scriptures term *Dvapara Yuga* or the Third Age of Man (dated between 6000 BCE and 5000 BCE), where women's roles were perceived subservient to those of their male family members. The translator re-narrates the story by focalizing upon the voice of Draupadi to be presented as the point of view of the narrative. The original historical text is composed by Krishna-Dwaipayana Vyasa, who is both the character and the narrator of the epic himself. His voice enunciated masculinity as divine and heroic and diminished powerful and complex female characters as "shadowy figures", whose "thoughts and motives" were deemed "mysterious", while portraying their emotions "only when they affected the lives of the male heroes" (Divakaruni, 2008). The second voice is that of the translator herself that does not disappear without any form of textual trace, unlike to what is traditionally observed in a translated work. Hence, this study endeavours to explore the ways in which Divakaruni establishes her unique voice as a translator without re-expressing the ideas of the original patriarchal author.

Keywords: Focalization, Equivalence, Translation discourse, Voice, Feminist interpretation

“Sri Lanka Matha”: A Matter of Translation

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A national anthem is a patriotic song identified with a particular country as an expression of national identity. The language of a national anthem is significant as it is a united representation of all the communities inhabiting a country. Hence, the present study attempts to identify the perspectives surrounding the acceptance of both the Sinhalese version and the Tamil translation of the National Anthem of Sri Lanka, and to explore its potential to generate social cohesion in our society. The study was conducted via a mixed method approach, predominantly consisted of fifty questionnaires distributed amongst undergraduates of the Universities of Kelaniya and Jaffna, combined with unstructured interviews with ten participants. Furthermore, research articles and publications apropos to the study were employed to strengthen the outcomes of the research. Under descriptive statistics, the garnered data were analysed according to two primary research questions and sub-categories. The analysed data succinctly portrayed a conflict between perspectives showcased by the undergraduates. The responses of the undergraduates whose mother-tongue is Tamil, elucidated that they consider the national anthem and individual identity as correlated variables, whilst undergraduates whose mother-tongue is Sinhala expressed a completely different standpoint. With regards to the differences of perspectives, the marginalization of the ethnic Other, superior mentality, shifting of blame for the three decades of prolonged violence and suffering were amongst the justifications both Sinhalese and Tamil speakers presented in accepting and/or rejecting the bilingual version of the national anthem. The final outcomes of the study undoubtedly depict that there is an immediate requisite needed concerning the language of the National anthem of Sri Lanka. Finally, the study suggests some plausible solutions for the issues in translation concerning the national anthem of Sri Lanka, that could be adopted in order to minimise social marginalization and strengthen inclusivity within the diverse communities.

Keywords: Inclusivity, National anthem, Sinhalese, Tamil, Translation

A Study on Anxiety in Speaking English among Tertiary Level Learners of English as a Second Language

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Speaking English is one of the major challenges for students in Sri Lanka who learn English as a Second Language (ESL). It is often believed that English language speaking skills of students are not prioritised when compared to other language learning skills such as reading, writing and listening. Several studies based on classroom observation have provided ample evidence to show that students learning ESL are often hesitant and anxious when they speak in English. Thus, this research study aims to explore the causes of anxiety felt by tertiary level learners of ESL at the University College of Ratmalana, Sri Lanka. The study will ascertain specific speech situations that cause anxiety and the strategies used by the learners to overcome anxiety when speaking English. The anxiety coping strategies used by the students are further analysed by the teachers of ESL. In the context of this research, the English knowledge of the students who have transferred from primary, secondary to tertiary educational levels will be a factor of consideration when examining their exposure to the target language. This study was conducted according to a research design of a survey that focused upon a selected group of thirty male and female students pursuing the Higher National Diploma in Technology at the University College of Ratmalana. In order to assess the causes of anxiety in speaking English, a questionnaire was distributed amongst the participants, and five teachers teaching English as a Second Language were interviewed to explore effective pedagogical approaches that could be employed to overcome the anxiety of the learners. Accordingly, this research suggests recommendations for both educators and students to overcome the problems of learner anxiety when speaking English as a Second Language.

Keywords: Language anxiety, Nervousness, Tertiary level, ESL, Anxiety coping strategies

A Study on Audio-visual Translation Approaches in Translating Songs for Children's Films and Cartoons

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Audio-visual translation (AVT), a novel branch in translation studies is concerned with the translation of audio-visual material from one language to another. The two most prominent approaches of this transference are subtitling and dubbing. Among the many viewers in the audio-visual entertainment industry, children are identified as one of the most significant target audiences. A prominent feature in children-oriented films is its employment of songs to improve the cinematic experience. Translation of songs is commonly believed to be a challenging task in the field of translation. Hence, this research seeks to examine the attempts in song translation in AVT, with special reference to the translation of the theme songs in two popular children's films and cartoons in Sri Lanka, which have been translated from English to Sinhalese under the two approaches; subtitling and dubbing. It further explores the behaviour of each approach in translating songs by analysing the strategies employed by translators and their effectiveness based on the theories of translation techniques proposed by Molina and Albir. A qualitative methodology has been followed in conducting the study, where the source texts and the translated texts are comparatively analysed. Across the comparative analysis, it could be perceived that both the subtitle translator and the dubbing translator have followed several strategies to transfer songs into Sinhalese. The dubbing approach follows an adaptation strategy to nativise the song according to the Sri Lankan context, whereas the subtitling approach follows a faithful translation strategy, where the translation is conducted with strict precision to the source text. The study concludes that the two approaches of AVT behave in a significantly unique manner from one another. Accordingly, the subtitling approach becomes prominent as a result of its accuracy and faithfulness to the source text, whereas the dubbing approach becomes distinctive due to its creativeness and sense of appeal to the audience.

Keywords: Audio-visual Translation, Children's cartoons and films, Dubbing, Song translation, Subtitling

Sri Lankan Chinese: A Forgotten Ethnicity of Sri Lanka

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In the colonial period, western rulers pursued the idea of importing Chinese migrant workers from their colonies to Ceylon. British Governors of Ceylon had also pursued the same idea of securing Chinese labor for Ceylon. Independent Chinese immigrants began to arrive in Sri Lanka during 1920s to 1950 as a result of the civil war that erupted in China and the World War II. Since the country's Independence there were several thousands of Chinese living in Sri Lanka. Today it is reduced to a couple of hundred people with many migrating onwards to various countries. Sri Lankan Chinese, who were formally stateless and have had permanent residence since November 15th in 1948, were granted citizenship under the 2008 "The Grant of Citizenship to Persons of Chinese Origin (Special Provisions) Act". Despite the result of government act Sri Lankan Chinese are still not officially recognized as an ethnic group. Sri Lankan Chinese were either born in Sri Lanka or have come to Sri Lanka with their parents at a very young age. Most of these immigrants are already Sinhala-conversant though some of them are bilingual in Sinhala and English in the oral form. Previous studies have proven that early Chinese immigrants were not able to preserve their ethnic identity in Sri Lanka. The purpose of this paper is to investigate and analyze the ethnic identity of Sri Lankan Chinese. This research shows why Chinese immigrants choose Sri Lanka as their dreamland. This research reveals that very few Chinese people have decided to stay in Sri Lanka in order to set up their traditional businesses. But this situation has significant positive impact on the Sri Lankan society.

Keywords: Sri Lankan Chinese; Ethnic Identity; Sri Lanka, Chinese immigrants

A Contrastive Study on the Sound Systems of Korean and Sinhala Languages

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This paper examines the phonetic features of the Korean language in comparison with that of Sinhala language. Based on the results of scientific and theoretical analysis, Korean researchers have confirmed that there is currently no single classification and transcription of Korean consonants and vowel systems, which have engendered many difficulties for a foreigner to learn the Korean language. The number of Korean consonants in different classifications varies from 18 to 21, and there remains various arguments pertaining to the number of vowels in existence. This research study purposes to facilitate Sri Lankan students' learning of the Korean language and to overcome potential problems they encounter in the process. The main objective of the study is to identify the role and characteristics of each phoneme in both languages, by analysing the place of articulation, manner of articulation and voice, in order to examine the similar and dissimilar phonemic features characterised in these two languages. A literature survey was conducted to examine available studies on the phonetic properties of both languages. Furthermore, all accessible and available research publications, books and internet resources pertaining to the Korean language, since the introduction of *Ŏnmun* vernacular script and its evolution up to the modern era, have been examined during the course of the research. Information regarding mixed Sinhala sound system were referred to by research works conducted by local and foreign scholars. Descriptive research was the main methodological framework used in this study. The analysis of the available variety of published research materials were used to investigate the evolution of sound systems of both languages and to present a comprehensive description of phonemic inventories. Moreover, this study recommends the use of research results to develop practical exercises in Korean.

Keywords: Contrastive study, Sinhala, Korean, Phonology, Phonemes.

This work was supported by the Seed Program for Korean Studies through the Ministry of Education of the Republic of Korea and Korean Studies Promotion Service of the Academy of Korean Studies (AKS-2015INC-2230011).

Test Development Processes Followed in Testing Learners in Writing and Reading in English as a Second Language Classroom in the Rathnapura Education Zone

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In Sri Lanka, English is taught as a second language in schools, where testing in English as a Second language (ESL) has become important to measure learners' knowledge. This study examines the test development processes used in testing students in reading and writing in ESL classrooms in the Rathnapura education zone. This study investigates the ways in which test papers are designed to evaluate students' knowledge, the validity of the test development processes and the possible reasons to follow them, teachers' perception toward the current test development process, and whether the intended learning outcomes are achieved with the current test development methods. This research follows a diagnostic research design, while a mixed research methodology has been used to collect data. The research sample includes 32 English teachers from three schools, 3 in-service advisors (ISAs) from three different areas, and 32 students of grade 9 from one of the selected schools. As the pilot test, a questionnaire was given to 5 teachers to gather initial data, followed by the provision of a revised questionnaire to all selected teachers and ISAs. All ISAs as well as 4 teachers from each school were interviewed according to a semi-structured interview method, to gather further details on the processes followed to assess ESL learners. Following the standard test development methods, a test paper was designed and given to the students. The results of this study depicted that most of the teachers lack knowledge in test paper designing and neither the teachers nor the ISAs follow a standard method of test development due to the lack of practical knowledge and a standard model. Hence, this study concludes that the current test development process should be changed and recommends that standard test/assessment development courses should be conducted for all the ESL teachers and ISAs, and a standard test development model should be introduced in order to design a standard ESL paper that assesses students' knowledge.

Keywords: English as a Second language, Testing, Standard test development process, English language teachers, Rathnapura education zone.

Translanguaging as a Pedagogical Tool to Enhance Under-graduates' Language skills: A Study on the Higher Education Sector in Sri Lanka

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Translanguaging can be considered as a metalinguistic tool that can be effectively utilised in the higher education sector of Sri Lanka due to its multilingual nature, where the utilitarian languages of the majority are either Sinhala or Tamil. This study focuses on the research problem pertaining to the lack of interest exhibited by students in learning English and their lack of competency in English. This is a result of both teachers and students indicating resistance in the use of their first language in the English language classroom, owing to the second language learning and teaching culture and some other issues surrounding English language teaching in Sri Lanka. Thus, the objectives of the study are to examine the perspectives of students and language teachers on the utilisation of translanguaging in language classrooms and to measure its effectiveness in improving the students' English language competency. This research study was conducted with the participation of a focus group of 60 students who belong to the higher education sector in Sri Lanka. Moreover, data has also been gathered from 30 educators who engage in Teaching English as a Second Language (TESL) within the field of higher education. The results of the study revealed that the students are willing to alternate between languages for the purposes of communication, meaning making and to acquire a better understanding of language pedagogy. However, 15 teachers have stated that the target language (L2) should be taught while excluding the use any other languages comprising their mother tongue (L1) as well, arguing that it may negatively affect the accuracy and standards of second language acquisition. Therefore, this study attempts to explore the ways in which translanguaging can be utilised as a pedagogical tool to enhance the language skills of the students, by perceiving it as a point of mediation in language learning.

Keywords: English as a Second Language, Higher education, Multilingualism,
Pedagogical tool, Translanguaging

A Study on the Anthropomorphic Portrayal of Olympian Gods in the Epic Poem Iliad by Homer

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Classical western literature such as Greek Epic poetry tend to portray the interventions of gods in human conflicts, as well as the gods who embody human qualities. Being one of the first written records of Greek mythology, the Iliad is a classic example to understand this intervention from the beginning to the end. Homer (c. 750 BCE) is perhaps the greatest of all epic poets and his legendary status was well established by the time of Classical Athens. He has composed two well-known poems, *The Iliad* and *The Odyssey*, which were created and transmitted orally as they were not written down until much later. Therefore, this study intends to analyse the epic poem *the Iliad* by Homer, with a view on understanding anthropomorphic characteristics of ancient Olympian gods, while examining the interventions of those Gods in human conflicts. Since this is a study which is based on the classical literature, it was conducted by using qualitative research methods such as textual analysis. Homeric Opera in five volumes by Oxford University Press (1920), *The Iliad by Homer with an English Translation by A.T. Murray* and published by Harvard University Press; London (1924) were the two Iliad editions that was used for this study. According to the Homeric literature, the control of everything is vested in the hands of the gods, who are represented as the controllers of human lives. Thus, in order to control or intervene with human affairs, the gods disguise themselves as animals or people. Therefore, this study concludes that Homer has portrayed the Olympian Gods with both divine qualities and anthropomorphic features in the epic poem Iliad.

Keywords: Anthropomorphic, Homeric Literature, Olympian gods, Epic poetry, Greek mythology

An Investigation on Effective Methods of Teaching Literature to Learners of German as a Foreign Language

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The study of literature plays a vital role in language teaching as well as learning. It is obvious that a good literary text can stimulate the learners to think beyond what they see, to familiarize themselves with the other cultures and make them more interested in the target language. This paper focuses on the methodologies used in teaching German literature and recommends effective methods which can be used during teaching literature to the university students. The sample consisted of 27 undergraduates of German as a Foreign Language at the University of Kelaniya, who follow the three year and four-year Honours Degree programs in German for the Bachelor of Arts Degree. Qualitative data were collected through classroom observations and to collect the quantitative data, the oral presentations, class tests and assignments were evaluated. Secondary data for the study were obtained through printed and electronic resources. The study showed that two methods were successful to improve the literary skills and to awaken the interest among the students towards literature. Interpretation through listening comprehension proved to be successful in teaching poems and songs, whereas to teach the novels and short stories, different methods were combined such as connecting the text to real-life situations and using multiple interpretations. Therefore, it was concluded, that the combination of different methods is the most successful method to teach literature in a foreign language classroom, which also enhances the language skills as well as the literary skills of the students.

Keywords: German as a foreign language, German literature, Teaching literature, Student motivation, Teaching methodology.

What Are the Practical Solutions Offered by Buddhism for Mental Health Issues and Depression?

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There is an increase in the number of mental health issues across the world such as schizophrenia, dementia, and child psychiatric disorders. Among them, Neuropsychiatric disorders are rapidly increasing, while depression has been recognised as the leading cause for disability worldwide by 2020, according to World Health Organization data. Although western psychotherapy and medication seem to have achieved their highest, there is no specific, long-term remedy identified for mental health issues. Therefore, researches into clinical utility of Buddhist-derived interventions (BDIs) for these mental issues have increased greatly over the last decade. However, most of these researches have focused their attention basically on meditation as the practical solution, thereby overlooking any scientific investigation of other Buddhist principles. Therefore, this research aims to establish a proper foundation for the application of practical solutions offered by Buddhism for mental health issues in accordance with contemporary practical settings. A systematic review of prevailing literature that use both qualitative and quantitative analysis relating to Buddhism, depression and mental health issues was conducted, which highlighted insight meditation and *Mindfulness-Based Cognitive Therapy* (MBCT as the most effective treatments methods based on scholarly opinions.) It is possible to help a person to adapt a peaceful and a healthy lifestyle by using counseling through instructions or, *Bana Preaching* and Prith Chanting. Thus, it can be concluded that Buddhist Derived Interventions (BDIs) are the effective treatments for a variety of psychopathologies. Therefore, this study highlights the importance of establishing a proper foundation to employ the practical solutions offered by Buddhism for mental health issues in current practical settings. It also recommends the establishment of meditation centres, encouraging non-Buddhists to practice the meditation treatments, promoting Jathaka stories through pandals in western countries as some of the immediate actions, while working to promote conversations between Buddhist teachers, psychopathology clinicians and researchers to establish the foundations for BDIs.

Keywords: Buddhism, Depression, Mental health, Meditation, BDIs (Buddhist Derived Interventions)

Metacognitive Awareness of Reading Strategies Among ESL Learners: An Online Study Conducted in Higher Education Institutes in Sri Lanka.

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Improving reading skills among the students who study English as a second language (ESL) has gained much attention among the instructors. In light of that, the role of Metacognition in enhancing critical thinking skills and autonomous learning has become a topic of central importance. Therefore, this study is focused on assessing the metacognitive awareness of reading strategies among ESL learners in Sri Lankan Universities, through a descriptive cross-sectional study that is conducted among undergraduates who represent different streams of study. Data was gathered through an online questionnaire (in English) which was distributed via social media platforms for two weeks. The questionnaire consisted of a section on demographic information, and a separate section on metacognitive Awareness of Reading Strategies Inventory (MARSII) which consisted of three dimensions as Global Reading Strategies, Problem Solving Strategies and Support Reading Strategies. The researchers have obtained the informed written consent from their participants prior to the data analysis. The data gathered was analysed using SPSS 23.0, including the descriptive statistics, independent sample t-test and Turkey Post hoc test on one-way ANOVA. The researchers have observed that the mean (\pm SD) age of the participants was 21.54 (\pm 1.79) years. Most of them were female students (62.9%; n=83) and were undergraduates in the stream of law (44.7 %; n=59). When considering the participants' self-evaluation, most of them were recognised as average readers (51.5%; n=68). There was a statistically significant mean difference among the streams in awareness on Global Reading Strategies ($p = 0.000$), awareness on Problem Solving Strategies ($p = 0.000$), and awareness on Support Reading Strategies ($p = 0.000$). According to study findings, it can be concluded that, the mean values of the GRS, PSS and SRS were at a level of medium. Therefore, it is important to make the necessary interventions to improve the reading skills of the undergraduates.

Keywords: Metacognitive awareness, ESL, Sri Lanka, Undergraduates, Reading skills,

The Use of Code- Switching in Selected Sri Lankan English Novels

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This paper investigates the use of code-switching in six Sri Lankan English (SLE) novels in order to observe how code switching has contributed to Sri Lankan English literature within the past three decades. The texts studied for this research are *The Jam Fruit Tree* (1993), *Amulet* (1994), *Sam's Story* (2001), *Mythil's Secret* (2009), *There's Something I Have to Tell You* (2011), and *Playing Pillow Talk at MGK* (2012). Therefore, the primary objective of this research study is to identify the types of code-switching patterns that are used in the selected SLE novels, which will be analysed to understand the reasons that motivated the characters to switch the language in their conversations. It also discusses how often the authors of the selected novels have used code-switching in their narratives. Based on a qualitative research design, the present study has analysed its data by using techniques of content analysis. Thus, the study has identified the utterances with code-switching in the selected texts which were then classified and analysed by drawing on Hoffman's framework on code-switching (1991). The findings of this study highlighted three main types of code-switching used in the novels; intra-sentential switching, emblematic switching, and phonological switching. The results of the study indicate that intra-sentential switching as the most dominant type of code-switching. The study has also observed three out of the seven reasons that have been identified by Hoffman, as having the potential to lead to a situation of code-switching, in its analysis of the selected texts. For instance, the characters have used code-switching to talk about a particular topic, to quote somebody else, and as sentence fillers or sentence connectors. The study has also identified three key reasons for authors to use code-switching in their writings.

Keywords: Code-switching, Sri Lankan English, Content analysis, Hoffman's framework of code-switching, Sri Lankan English novels

The Structure of The Verb phrase in Spoken Sinhala.

A Linguistic Study.

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According to structural linguistics, the structure of a language can be studied as sounds, words, sentences and meaning. Sentences of all languages have both a deep structure which gives the meaning of the sentence, as well as a surface structure which is responsible for the form of the sentence in communication. The deep structure of a sentence can be turned into surface structure by using transformational rules. Hence, Phrase structure analysis becomes essential to recognise the structure of phrases, and to ascertain the inter-structural patterns of languages. The objective of this research is to recognise the structure of the verb phrase in spoken Sinhala. Data for this study is gathered from the book of “Kelani Paalama” written by R.R. Samarakoon. Accordingly, phrase structure rules were used to recognise verb phrases from the collected data. This research applies the theories of generative grammar to analyse the structure of verb phrases. The findings of this study reveal that the verb in which the head of the verb phrase appears can be of various forms such as finite verbs, infinitive verbs, volitive verbs, involitive verbs, transitive verbs, intransitive verbs, helping verbs and main verbs. Verbs behave in the form of reports and commands in a verb phrase, while emphasise and phrase focus may happen in abundance. Furthermore, the word order of Sinhala verb phrase can be observed as a free word order. The study also observed that, simple sentences do not exhibit any change when the deep structure is transformed into surface structure, whereas complex sentences undergo some changes due to transformational rules. Therefore, it can be observed that spoken Sinhala verb phrases have a number of structures, and it is possible to construct verb phrases by incorporating linguistic units such as nouns, verbs, adjectives, adverbs, prepositions, determiners, compliments and sentences.

Keywords: Transformational rules, Phrase structure, Verb phrase, Spoken Sinhala

Teachers' Perceptions in Selecting Teaching Materials/ Aids for Secondary Level Classrooms: A Study Conducted with Government In-service Teachers in Southern Province, Sri Lanka

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The process of teaching/learning demands more work than merely following textbooks and workbooks, when establishing active learning environments. Teachers need to utilise different teaching aids and materials beyond what is prescribed in the syllabi to establish such environments, where the diversity in learning/teaching can be promoted for the purposes of retention, motivation, stimulation and improved interest. Modern teaching is more effectively facilitated by the advanced technologies, resulting in improved opportunities for English Language learners and teachers to incorporate new technologies into their teaching. Although the need for teaching aids is recognised and is being practiced to some extent, their effectiveness remains a question. The research therefore addresses this problem by evaluating two aspects; the different types of teaching materials used by the teachers, and teachers' perspectives on selecting those teaching materials/aids out of other types. Fifty secondary ESL (English as a Second Language) teachers who have more than five years of teaching experience have been chosen for the study. The rationale for choosing the sample group is the assumption that they have enough experience in the practice, and that they are aware of the effective teaching methods for different learner groups. Semi-structured interviews were conducted in order to gather qualitative data which was analysed using thematic Analysis Framework. The results indicated that out of the 50 teachers, 40 have used teaching aids/materials at some point in their teaching career. Twenty percent admitted that they have not used teaching aids at all due to time constraints in the classroom, lack of facilities and the lack of technical knowledge. Most of the teachers admitted that using teaching aids increases interest level of the students. Thus, this study concludes that using different teaching aids is perceived by the teachers as an absolute necessity in an ESL classroom.

Keywords: Teaching aids, Teaching materials, Effectiveness of teaching materials, Teacher perceptions on using teaching aids, Teaching aids for English Language Teaching

The Implementation of Videos as a Tool in Teaching Vocabulary to Elementary English as a Second Language Students.

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Language learning becomes a challenging task if the learner does not have adequate knowledge of vocabulary. As the acquisition of vocabulary is a gradual process, learners may require additional time and attention in their vocabulary acquisition. There are different ways in which the learners acquire vocabulary in ESL (English as a Second Language) classrooms. Thus, this study aims to examine the influence of using videos on the development of vocabulary of elementary students in terms of pronunciation, spellings, and meaning. Thirty Grade three students of Olcott Maha Vidyalaya were selected as the research sample of this study, who were randomly divided into two groups as the controlled group and the experimental group. A thirty-item vocabulary test was conducted prior to the experiment as the pre-test. After the completion of the pre-test, the experimental group was taught some vocabulary items under a certain theme using YouTube videos. On the other hand, the controlled group was taught the same vocabulary items by using the traditional teaching methods including meaning practicing, dictation and picture descriptions. This process was continued for four weeks where the students were taught vocabulary items under six themes namely, food, things we use at school, parts of our body, animals, clothes, colors, fruits, and vegetables. A post-test was conducted at the end of the four weeks to examine the development of each group. The results of this study revealed that the participants in the experimental group outperformed those in the controlled group in terms of the development of vocabulary. There was a positive and significant difference in the performance of the group that was exposed to videos materials when compared to the group that was taught by using traditional teaching method. Thus, the findings of this study may help teachers understand the role video materials can play in an ESL classroom.

Keywords: Vocabulary, Videos, Elementary learners, English as a second language, Sri Lanka

A Comparative Study on the Acceptances of Moodle by the High Proficient and Low Proficient Level ESL Undergraduates in the Faculty of Business Studies and Finance

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The escalation of technology has provided educational institutions with opportunities to blend the technology into their curriculum. This study is done to compare and contrast the acceptance of Moodle by the high proficient and low proficient undergraduates. This study mainly focuses on the participation of students in assignments, quizzes and discussion forums in the online learning platform. This research study was conducted using the mix method since the data of the research were gathered and analyzed by using both quantitative and qualitative methods within the same study. The actual research instruments employed in the study were based on a questionnaire and interviews. This study was conducted on 510 participants of the Faculty of Business Studies and Finance at the Wayamba University in Sri Lanka based on the purposive sampling technique to investigate the acceptance of the Moodle by the participants. The qualitative information was analyzed using the questionnaires. Further, the findings demonstrate that the participation in the activities by the students in both groups in the Moodle is considerably satisfactory. Conclusively, it is proven that the Moodle is a successful tool which can be used in the classroom as an effective way of approaching the students to teach English Language. Finally, the suggestion is to use the blended learning method in the ESL classroom in order to get the maximum results.

Keywords: Moodle, Acceptance, Proficiency, Undergraduates

Behavior of Sociolinguistics in Diplomatic Variations: Study Based on English and Korean language

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This research focuses on the impact of evolutionary linguistics on diplomatic linguistic variations. The Research deals with the phenomenon of variation as an inherent characteristic of the diplomatic Language Patterns at any stage of its evolution, as well as in all its modern manifestations. This research studies the nature of linguistics in international and multilateral diplomatic discussions. Furthermore, it analyses the linguistic background and linguistic behaviour of several existing dialects of the Korean language. Thus, it aims to study the impact of evolutionary linguistics of diplomatic linguistic variability, the linguistic background of the Korean language and the ways in which it interacts with the English language, To determine whether the diplomats adopt it in their language use. Adopting a qualitative approach to data collection, the study has analysed magazines, research books, the internet, and videos to argue that The Korean language is mixed with the English language. It also cancels out the linguistic qualities of a diplomatic language. As a result, some examples of the most common variations (types) of diplomatic discourse are listed in the study. The provision referred to is considered potentially indefinite. This characteristic proves the hypothesis that it is impossible to carry out a global research in order to remain scientifically faithful, highlighting that a narrower scope of inquiry is more likely to be thorough. Similarly, such an important variation opens up an infinite perspective for linguistic search and/or modification of the canon of contemporary diplomatic discourse. These findings challenge the notion of a linguistically and ethnically homogeneous Korea and shed light on the current status of Korean English and American English in Korea. Furthermore, the research initially identified the similarities of these bilingual languages on the genetics (Evolution) of languages as well as the influence of foreign languages on the use of diplomatic language.

Keywords: Diplomatic Variations, Evolutionary linguistics, English, Korean, Sociolinguistics

The Language Ideologies and the Macro-context in the Family Language Policy (FLP) of a Sinhala / English Bilingual Family

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The Family Language Policy (FLP) is an extension of Bernard Spolsky's conceptualisation of language policy which consists of three components: language practices, language ideology and language management. This policy is principally concerned with the decisions taken by parents with regard to their children's language use. These decisions are determined by internal factors within the family or the micro-context, as well as the external factors that stem from the macro-context. This research has studied an urban English/Sinhala bilingual family to explore the factors emerging from the macro-context, and to identify how such factors mould the language ideologies held by the parents with regard to the children's language use. By adopting a case-study approach, this research utilised the methods of participatory observation and semi-structured interviews for its data collection, which was analysed using the qualitative content analysis method. The study has identified the admission to popular public schools in Colombo, competition posed by international schools to public schools and the crucial role of English in determining the success in the job market as the factors that stem from the socio-political and socio-economic contexts in the macro-context. Several factors stemming from the sociocultural and sociolinguistic contexts that represent the macro-context also contribute to shape the language ideologies. These factors include the transmission of Sinhala cultural values through English, the lack of English leading to social marginalisation, English as a class marker and the assumed importance of foreign languages. Therefore, the family forms a language policy in response to the language policy implemented at the institutional level. In that venture the FLP adheres to the formal language policy emerging from the macro-context while emphasising the language in which the parents expect their children to gain proficiency.

Keywords: Family Language Policy (FLP), Language Ideologies, Sociolinguistic context, Socio-cultural context, Socio-political and economic context

Unani Medicine from Egypt to Hippocrates of Cos and Ayurveda Medicine to modern Day

Are the Traditional medicinal Systems of Unani, Ancient Greek and Ayurveda Based on the Same Principles of Restoration of health?

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Out of the numerous medical systems, Unani medicinal system from Egypt, Greek medicine from ancient Greece and Ayurveda medicine from India can be identified as three principle traditional medicinal systems that have survived up to the modern world of medicine. It is remarkable to note that one can witness similarities in the teachings and practices based on the principles of restoration of health among these three traditional medicinal systems. This research concentrates on the three traditional medicinal systems of Unani, ancient Greek and Ayurveda to examine whether all three systems of traditional medicine are based on the same principles of restoration of health. Though it is difficult to find the primary influence, it can be seen that the basic principle of medicine is the basis of the three traditional medicinal systems, Unani, Greek and Ayurveda. traditional medicinal systems identify them to be blood, phlegm, yellow bile and black bile. Moreover, all three systems of medicine deal with the basic principle based on the concept of any disturbance caused to the balance/ equilibrium causes disease and by restoring balance to the unbalanced or disturbed, health can be restored to the body. A qualitative data analysis was used as the study had to interpret historical material in this study. Historic and comparative methods were also used to meet the expected findings and conclusions of the study.

Keywords: Ayurveda, Unani, Greek, Medicine, Health

An Overview on the Agreement Between Greece and Egypt on the Delimitation of the Exclusive Economic Zone – 2020: A Reminiscence of the Pre-Alexandrian Contacts Between Europe and Africa

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One of the most discussed recent contracts in international foreign affairs is the agreement between Greece and Egypt on the delimitation of the Exclusive Economic Zone in the East Mediterranean Sea. On the 7th of August 2020, they signed the agreement in Cairo which sets the sea boundaries between the two countries. The agreement demarcates an exclusive drilling right for gas and oil, two major energy resources in the Mediterranean Sea. This recent agreement is reminiscent of commerce, diplomatic and political contacts that prevailed between ancient Greece and Egypt. The relationships between Greece and Egypt can be traced back to the 2nd millennium BCE. Unearthed archaeological evidence supports the ancient contacts, specifically of trade contacts between the two countries, that will be discussed in the paper, including references to historical records. Naukratis, the Greek port in Egyptian territory at the mouth of Nile was a major trade port inhabited by selective Greek communities. Other trading ports such as Canopus and Heracleion also functioned as major ports linking ancient Greece and Egypt for a considerable period of time. Furthermore, there are ancient records on how Egypt sends grain supply to Greek cities and functioned as the main grain supplier to Athens. On the other hand, evidence proves that Greece had sent mercenaries to Egypt in times of need. Nevertheless, ancient Egypt only had allied with selected Greek states depending on the necessities. The recent agreement signed by Greece and Egypt in 2020 will be examined as a present case study to reassess how the two countries maintained mutually beneficial long-term contacts. The objective of the research is to illustrate how and why, Greece and Egypt maintained continuous relations. Further, it is evident that maritime commerce has played an important role for continuation of foreign relations between Greece and Egypt throughout the centuries.

Keywords: Greece, Egypt, Trade, Commerce, Foreign relations

A Linguistic Analysis of Sri Lankan Advanced Level English Students' Writing in relation to Sri Lankan English Writing and Error Analysis

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The study incorporates an analysis of writing samples of young Sri Lankan English users (students who study English at A/L s) and semi-structured questionnaires. It aims to assess language errors done by young Sri Lankan English learners in writing, and to determine the feasibility of one-on-one feedback as an error analysis method in the classroom. The researchers identified three prominent sources of language errors in writing samples: negative transfer, overgeneralisation, and poor choice of words. The study shows that teachers work with the students with a common understanding that students who take English as a subject for General Certificate of Education Advanced Level have acquired language skills that of a native English speaker/writer. The findings of the research deconstruct this common understanding as the language errors identified in the content analysis clearly show that they belong to the category of ESL (English as a Second Language) students. The findings of this research do not justify the individual feedback as a successful method that helps students translate their ideas to grammatically correct sentences, since the participants who received feedback and did not receive feedback have made similar language errors. However, this study proves that the students alone cannot polish their writing since the errors identified in this study reflect the students' knowledge gaps which need to be rectified with the support of a teacher/mentor.

Keywords: Error analysis, Literature, English as a Second Language, Sri Lankan English learners, Writing skills

A Study on Investigating the Effectiveness of Incorporating Edmodo to Improve English as Second Language (ESL) Tertiary Learners' Paragraph Writing Skills

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The rapid growth of technological devices over the twenty first century has revolutionised different fields of science. Similarly, the invention and use of computers have had a tremendous impact on various aspects of scientific studies, while expanding its role from a mathematical device to a device that is used for general education. For example, Computer Assisted Language Learning (CALL) refers to the use of computers in the learning and teaching of English. CALL has played a vital role in personalising education while exposing language learners to a wide array of online learning platforms. Edmodo is one such platform that has been incorporated by many of the teachers for language instruction. The purpose of this study is to investigate the effectiveness of Edmodo in improving the paragraph writing skills of tertiary level students' who study English as a second language, while examining their perceptions towards its implementation. The study was conducted based on forty first year undergraduates of the Faculty of Humanities of the University of Kelaniya, who were following the course, English for Humanities. The researcher has used a mixed methodology to gather data, which consisted of a pre-test, a post test and interviews. Quantitative data that was gathered for this study has been analysed using paired sample t-test of Statistical Package for the Social Sciences 2.0 version (SPSS). The qualitative data of the study was analysed using a thematic analysis that follows the theoretical framework designed by Brown and Clarke (2006). The findings of the present study indicated that Edmodo could be used to improve paragraph writing skills of the tertiary level students. Simultaneously, participants displayed positive attitudes towards the implementation of Edmodo highlighting the ease of access, improved levels of confidence and motivation, reduction of learning cost and opportunities for interaction outside the classroom as reasons for their positive attitudes.

Keywords: Computer Assisted Language Learning (CALL), Edmodo, Paragraph writing, Effectiveness, Learner Perceptions

A Study on Issues in Learning English Language through Short Courses in Sri Lanka

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According to Kachru's Concentric Circle Model of English, Sri Lanka is recognised as an outer circle country, where English is used as a second language in the teaching/learning process. The government and non-governmental institutions in Sri Lanka have taken various steps to improve the English language skills of the students, among which is the introduction of certificate and diploma courses that can be followed after G.C.E.O/L and G.C.E.A/L examinations. Emerging from this context, the present study investigates the effectiveness of such courses conducted by the private institutes to identify the salient issues associated with them, while interrogating the students' perceptions of such short courses. Data for the study was gathered by distributing a questionnaire among 20 students, and by conducting informal discussions with 5 lecturers/teachers who work in private institutions. The researchers have used the simple random sampling technique to select the research sample for their study. The results of the study revealed that most of the English courses are primarily conducted with a financial intent, and the teachers/lecturers fail to fulfill the students' expectations of following such courses. It was also observed that, the use of target language in the classroom remains low during those courses, while little to no individualised attention was paid for the students who required the teachers' assistance the most. The study has also highlighted that 85% of the total respondents held the opinion that these courses are fruitless as they fail to provide any aid for real world language needs. Therefore, this study concludes that there should be more organised and transparent strategies when continuing these courses, while hiring more skillful and talented teachers with enough pedagogic knowledge who should be provided with a training to cater their teaching practices to the language needs of the students.

Keywords: English language learning, Short courses, Issues in Sri Lankan English education, Private Institutions, English teachers/lecturers

‘Why English? I Never Felt it as a Language, Anyway’: a Study of Language Ideologies and (Re)construction of Ethno-linguistic Identities Among Sri Lankan Undergraduates

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In Second Language Acquisition, language learning and use are considered social phenomena which reconceptualise language learners as social beings, who are intrinsically linked to their social contexts through ideologies, identities and inequitable power relationships. These factors position the learner in spaces with varying degrees of opportunities for language use. Therefore, the construct of language ideologies and identities are essential to explore the learners’ ideologies and their relationships with the surrounding world. The use of English for communicative purposes among Sri Lankan state university undergraduates has been a topic of concern for decades, highlighting that these undergraduates do not often use English despite their English education for about 13 years at school, and sometimes following it as a subject for their bachelor’s degree. Emerging from the observations of disinclination to use English and the institutional requirements such as English medium instruction, this research explores language learners ideologies and (re) constructions of identities to identify the inhibitive factors related to speaking in English. Data for this study was generated using a background profile questionnaire, identity portraits, and narrative interviews. Using purposeful sampling, seven first-year undergraduates were selected as the research sample of this study. The data gathered was analysed using thematic method of narrative exploration to identify the impact of learners’ language ideologies which were shaped by their lived realities of having limited access to English, perceptions of English as a subject rather than a communication tool and the dominant identities, originated from the influence of their mother tongue. Thus, the interpretation of English as symbolic capital by macro language ideologies may contradict the micro language ideologies, leading to (re)constructions of identities exclusive of English which refute its ownership. This disclaimed ownership of English can expose the factors that inhibit the use of English by learners, an outcome of studying their language ideologies.

Keywords: Capital, Identity, Language ideology, Speaking English, Sri Lankan state university undergraduates

A Study on the Use of Online Streaming Media by the Undergraduates of the Faculty of Humanities, University of Kelaniya.

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Recognised as one of the modern techniques in the video industry, Video Streaming refers to the use of online platforms to deliver and view video materials through the internet. People can engage with these videos whenever they want, if they have access to an internet connection. Due to the attractiveness of this new medium of delivering video content, video streaming has become a popular mode of entertainment and sharing information, resulting in a relatively low use of traditional media such as television in the contemporary society. Thousands of video materials are uploaded to the internet within a minute, some of which garner millions of views. Studies have been carried out that focus on such aspects in an international level, which points to the general lack of research that explores the ways in which online video materials can be used within the Sri Lankan context. Therefore, the effects of using streaming media on a national level remains a research area that needs to be explored. In its attempt to address this research gap, the present study is focused on understanding the use of online streaming medium by the undergraduates of the Sri Lankan universities in their day-to-day life. Data for the study (both quantitative and qualitative) are gathered by distributing a Questionnaire and conducting interviews with the students who were selected from the Faculty of Humanities of the University of Kelaniya. By analysing the data gathered through the above research methods this study has concluded that, the undergraduates of the Faculty of Humanities have chosen the streaming media as a means of escaping their hectic schedules and relieving their stress, rather than employing such media for their educational purposes.

Keywords: Streaming Media, VOD for educational purposes,
Online behaviours, Undergraduates, University of Kelaniya.

ACKNOWLEDGEMENTS

ACKNOWLEDGEMENTS

- The Chancellor of University of Kelaniya: Most Venenrable Welamitiyawe Dhammakirthi Sri Kusaladhamma Thero.
- The Vice-Chancellor of University of Kelaniya: Senior Professor Nilanthi de Silva.
- The Dean of the Faculty of Humanities: Dr Sudath Senarath, for all his guidance and assistance.
- The Chairman of the University Research Council: Senior Professor Kapila Senevirathna for providing all the guidance and assistance.
- The Keynote Speaker: Prof. Emeritus Asanga Tilakaratne.
- Panelists for the panel discussions .
- The Director ICTC: Dr. Ruwan Wickramaarachchi and his staff for providing networking facilities.
- The reviewers of the abstracts, session chairs for their fullest support rendered towards the quality of the abstracts and the overall conference.
- The volunteers for all the technical support and general support rendered to make this virtual conference a success.
- All the researchers, presenters and participants, without whom this conference would not be what it is.
- Members of the Research Management Committee of the Faculty of Humanities for their valuable guidance.
- All Heads of Departments, senior academic staff and the junior academics for their fullest corporation.
- Ms. Lakshani Godage, Ms. Janani Mudage, Ms. Amaya Nanayakkara, Ms. Sathsara Perera for effectively running the conference secretariat.

- The Assistant Registrar of the Faculty of Humanities: Ms. Sandhya Samarathunga and the Faculty Office staff for their fullest support given.
- Mr. Divanka Randula for his valuable assistance in designing the conference proceedings volume.
- The Registrar, Senior Assistant Registrars, Assistant Registrars, Bursar, Assistant Bursars and their staff for their kind cooperation.
- Mr. Wijayananda Rupasinghe, Director of the Media Unit and his staff for their media coverage of the event.
- The versatile organizing committee for their fullest support to make the event a success.
- All those who worked untiringly towards the success of the International Conference on the Humanities 2020/21.





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"Vidyalankara Pirivena which originally began in a Cadjan shed was modelled on oriental education tradition. It soon became an oasis for quenching the thirst for knowledge of the monks from various parts of the island who were engaged in scholarly exploration.

The scholarly research by eminent scholars from both Sri Lanka and abroad has been instrumental in brightening the path of the Vidyalankara history. Free education is the greatest contribution ever made to the local education system by the Vidyalankara academic tradition. The Vidyalankara Bhikkus were the pioneers of this venture.

The Vidyalankara University was established in 1959, with its roots deeply planted in Vidyalankara Pirivena. Today, it is of utmost importance to inquire into the root cause that led to the founding of the Vidyalankara University... to remember that it is the responsibility of each and every one of us to preserve the Vidyalankara academic tradition"



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