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Matara 81000
Sri Lanka

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Online platforms, digital tools, and ethics in Biomedical research

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Research opportunities have been expanded and the feasibility of doing research and accessibility to data has been increased over the past few decades with the development of online platforms and digital tools. The use of the online platform to collect data has become a popular mode recently with the COVID-19 pandemic. The researchers and ethics review committees both need to be aware of the measures to be taken to implement ethically sound online research. Moreover, researchers need to understand that though the data collection is done differently, basic ethical principles (autonomy, justice, beneficence and non-maleficence) apply to any research endeavour (WMA, 2013).

Researchers need to pay special attention to the privacy risk and the issues related to consent. If the researcher intends to use publicly available data in a website, permission from the website owners is required and is obliged to abide by their terms and conditions. In such situation application for ethical approval is necessary. However, it may fall in the category of exemption from the ethical review. Consultation of institutional policies, updated guidelines by the regulatory bodies on the privacy and security measures in online research is essential for ethics review committee members during the review process.

According to the Council for International Organizations of Medical Sciences guidelines (CIOMS, 2016), the researchers are expected to pay attention to the followings:

- Providing adequate details mainly in the context of the purpose of the research and the intended use of data to the participants. This is a short introduction which is more or less similar to the description present in the information sheet (eg: aims, methods, benefits, risks, discomforts, voluntary participation, freedom to withdraw irrespective of the consent given, post-study provisions, ethical approval, contact details of the investigators and the ethics review committee). The information sheet is given to the participants in onsite research while this appears before the consent form and questionnaire/digital app in online research.
- Obtaining voluntary consent before embarking on the survey/research. This is done using a standard format after the introduction part. It is essential to obtain consent for the research, making that step compulsory allowing to proceed only when the participant agreed.
- Informing the presence of privacy risk and the privacy-security measures to be followed to protect their data. If personal information and identification details are collected researcher needs to justify the collection of such information and elaborate how privacy and confidentiality are maintained especially when the data sets are shared or published online.
- Notifying the potential limitations on the security measures on privacy-protection despite the safeguards put in place. The traditional de-identification techniques (deduction of name, postal address, and other contact details) notably have limitations and may still expose the individual's identity. The use of different online platforms and digital tools or mobile devices/apps have their

limitations related to privacy characteristics. Therefore, the researcher needs to be aware of the features of the devices and the mitigation measures.

In the future, internet and technology-driven research will move forward, and is of critical importance to keep the research going even during a pandemic like this. Hence, defining the firm ethical boundaries would promote ethically sound online research with digital tools, while encouraging flexibility and situation-based ethical decision making especially in ethically grey areas.

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The impact of globalization march on the formation of gender relationship regarding the domestic division of labour in rural Sri Lanka

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Abstract

This research investigates the nature of the impact of globalization march upon the formation of gender relationships regarding the domestic division of labour in rural Sri Lanka. The research venture was a basic research based on the socio ethnographical methodology belonging to several methods of post positivism. In this research, the family units of two chosen villages in accordance with the standardized mode focused by the globalization process gender relationships activated in the household division of labour will be examined. The progress achieved by Sri Lanka on account of gender equality, as shown by the global indicators, enjoys a higher position than the rest of South Asian countries. Nevertheless, these advancements depicted by global indicators pose the question as to why this phenomenon of male centred domination perpetuates regarding gender relationship in rural Sri Lanka. Accordingly, this research effort was based on the data collected through several techniques belonging to post positivist method. This was conducted in Rejjipura and Badungoda villages in Galle, Sri Lanka with the valid sample of 200. The primary data were analysed by using descriptive and statistical methods. Accordingly, the globalization concept has been formulated with the interactions between globality and locality spheres. This concept is though employed to explain the globalization march on behalf of a community which is labelled rural people of a non-western country, to identify the contemporary patterns of gender relationships. On one hand, the rural family structure has been rapidly impacted by the globalization march. However, the entire ideology of globalization is not practiced in these villagers. It has been explained that a gender

relationship was established with a seal of global- local nature through hybridization of both ideologies. This could be taken as a micro level novel model applicable for the study of contemporary rural communities.

Keywords: *Gender relationship, Globalization march, Glocalization, Ideology, Hybridization.*

Introduction

Globalization march point out that global capitalism being the sole and highest path towards better human society for which the global community required to turn to and without which any country in the present world would not be able to achieve socio cultural development (Hemantha-Kumara,2018a;82: Scholte,2005;51). As such, it should be decided either to march towards a mighty development effort accepting capitalist methodology or to fall back as ‘Lilliputian’ countries (Hemantha-Kumara, 2018b: Robertson, 2005). This research intends to investigate the impact of globalization march upon the formation of gender relationships regarding the family units. The reason is that the global society means only a new picture of the capitalism and a social network as well as a technological society of information and the questionability of basic features inherent to patriarchal family system in modern society (Castells, 2000). “The concept gender relations as used here refers to the relation of power between men and women which are revealed in a range of practices, ideas and representations, including the division of labour, roles, and resources between men and women, and the ascribing to them of different abilities, attitudes, desires, personality traits, behavioural patterns, and so on” (Agarwal,1994;51). As such, this researcher defines, in this study that the gender relation and household work are necessarily the hierarchical relationship of power system built upon between men and women, women and women, men and men in gender wise that tend to disadvantage women. This type of gender relations and household works are socially determined relations, culturally based, and are subjected to change over time (Reeves and Baden, 2005: Agarwal, 1994; 52).

Women's marginalization of society is an outcome of several factors. They can be categorized broadly into three namely, socio-economic, ideological, and political. Within feminist theory different schools analyses the relation between these aspects in different ways. Feminists argue that the gender division of labour in contemporary society has confined woman to the position of housewife which chains her to unpaid housework, dependency on man, lower social status, and gender discrimination. The liberal feminists believe that the sex specific attitudes on women and the division of labour in the society are mainly based on the informal customs which violate the liberal political values (Amarasinghe, 1999; 07: Jagger, 1983; 75-76: Wallby, 1992; 68). The overall objective of the study was to examine the impact of globalization march on the formation of the division of labour gender wise within contemporary rural community in Sri Lanka.

Statement of the problem and research questions

The progress achieved by Sri Lanka on account of gender equality, as shown by the global indicators, enjoys a higher position than the rest of South Asian countries. Nevertheless, these advancements depicted by global indicators pose the question as to why this phenomenon of male centred domination perpetuates regarding gender relationship between men and women within the context of rural family units in Sri Lanka.

Thus, in this research the following questions have been pursued.

- a) understanding the Western concepts such as authoritative globalization ideology and gender discrimination operating in the Eastern rural societies
- b) Identification of the nature, and patterns existing with the gender relationship regarding the domestic division of labour in the rural family units in Sri Lanka.

Hypothesis of the study

The hypothesis of the study can be formulated as follows.

“Contemporary rural societies contain the mode of traditionality and the mode of globality, both which have jointly created a new model that activates the gender relationship in family units of the Sri Lankan context.”

Objectives of the study

The overall objective of this research was to analyse the impact of globalization march on the formation of gender relationships regarding the domestic division of labour within rural society in Sri Lanka. The specific objectives of the research include:

- i. To identify and understand factors associated in the formation of gender relationship regarding the domestic division of labour in rural family units.
- ii. To explore the nature of gender relationship with relevance to the participation in domestic economy and relevant stages.
- iii. To introduce a new formula explaining gender relationship prevailing in the contemporary rural communities in Sri Lanka.
- iv. To point out the difference between the actual established gender relationships in rural communities and scholarly angled perspectives.

These first two specific objectives have been made based on the theories centred upon the globalization paradigm and the universal declaration of the human rights as accepted by the international community and the norms /definitions akin to gender relations. Moreover, the research on power relations of family units done by C.O. N Moser (1993), Binna Agarwal (1994), Ramani Jayathillaka (1998) and S. Kottogoda (2004) has also been helpful.

Research methodology

This descriptive research venture was basic research with the socio ethnographical perspective. Accordingly, this research effort was based on the data collected through several methods belonging to post-positivism.

Data collection methods

Secondary data relevant to this research were gathered through various secondary sources. The most important part of this field research is primary sources. As such, relevant research equipment has been carefully chosen. Instead, a range of methods and strategies were deployed to collect more reliable quantitative and qualitative data which are suitable for this research.

Sampling of the research

Rejjipura village, which is situated within the Divisional Secretariat Division, Hikkaduwa and Badungoda village which is situated in the Akmeemana Divisional Secretariat Division were selected as the study area of this research. There was no any sampling frame relevant to these two villages owing to the identification of these communities not according to administrative division but as per the view of the village people or the 'emic approach' that result the absence of sampling frame. Due to this short coming, non-probability sample had to be used enabling to select sample units. This should not be the only way of collecting particulars for the intended study. As per the above discussion, 150 persons from Badungoda village and 50 from Rejjipura village totalling 200 samples have been selected. Apart from deploying these samples for the purpose of collecting data; key informants, case studies and transact walk used for data collection. This field research was carried out in two stages. The first phase was performed in 2014 while the second phase was carried out during the end of 2015 and at the beginning of 2016.

Study area of the research

Rejjipura village, which is situated in the Divisional Secretariat Area, Hikkaduwa. Rejjipura village came into being with the 50-acre land out of 950-acre estate owned by an estate owner, taken over by the policy of government land reform launched during 1972/74 period. This newly born village was initiated by an Italian catholic priest with selected 100 poorest family units lived around Hikkaduwa and Rathgama during 1986 (Hemantha-Kumara, 2018c). This Rejjipura habitation commenced with the hope of developing as a marginal community during the earlier stages of globalization in 1980s.

Badungoda is in Divisional Secretariat Area, Akmeemana. This village differs from Rejjipura. According to traditional historical legends, Badungoda village emanated since the day of kings. Accordingly, Badungoda village was selected as a traditional village in this research. As shown above, the two villages called Rejjipura and Badungoda of Galle district, in the Southern province of Sri Lanka were selected as study area of this research.

Conceptual framework

Since the key concepts used in this research have multiple meanings and interpretations, it is important to clarify how researcher used them.

Gender relationship and gender division of labour

Gender refers to the economic, social, political, and cultural attributes and opportunities associated with being women and men. Gender is a sociocultural expression of characteristics and roles that are associated with certain groups of people with reference to their sex and sexuality.

‘Gender relationship’ is a common expression in many fields of social research, yet it is hardly ever clearly defined in conceptual terms. It is therefore necessary to

clarify the concept of 'gender relations' itself while discussing different versions of it. The concept is suitable for critically investigating the structural role that genders play in social relations in their totality.

This field study emphasizes only on the formation of gender relationships regarding the family units. The reason is that the global society means only a new picture of the capitalism and a social network as well as a technological society of information and the questionability of basic features inherent to patriarchal family system in modern society.

As such, this researcher defines, in this study that the gender relation is necessarily a relationship system built upon between men and women, women and women, men and men. When making a comprehensive analysis on gender relations in family units we could consider that any type of gender relations also exists within the context of gender division of labour. Sociologists argue that 'triple gender roles' (TGR) namely, (a) role of biological reproduction, (b) productive role, and (c) household and environmental management role. Even though women's labour contributes much for the wellbeing of the family and the economy, various ideological factors have obscured this reality. In general, based on the division of labour, women are not only participated in fulfilling the role of biological reproduction but also, they participated in bearing children, raising, and socializing children, giving care services for the family members, supporting or doing domestic production and managing the family unit.

Globalization march

Globalization as an evolutionary process began since the 15th century (Turner, 2010). Study of its origin as well as its progress is an extremely complex subject. However, by the 21st century the globalization march has turned the world society virtually into a flat world. Notions of "globalism" as a condition began to circulate in 1980s (Robertson, 2005). Since the 1990s globalization has become a major

academic growth industry. The problem is now explored across subject disciplines and across the socio-political spectrum (Scholte, 2005: 51). With the many faces it has globalization every sphere of human life. These are four major features which have been pointed out, in understanding the kind of impact of the globalization process.

- i. Enforcing to make decision (decisional impact); This is the kind of influence made by the modern globalization march towards the decision making produced of government, social institution, and other societies.
- ii. Influencing institutions (institutional impact); that in the influence made by modern globalization march on existing institutional system in a community or society or to create new institutional, including social institutional.
- iii. Influencing distribution (distributional impact); This is the influence made by the globalization march to distribute wealth, resources, assets and the power of any country, institutions, or a social body.
- iv. Influencing the structure (structural impact); the influence made by the modern globalization march on the structural changes in a country, society or in a community.

Glocalization

The theory of glocalization or the theory of hybridization has been presented by Ronald Robertson (Robertson, 2005). He was encouraged to analyse this glocalization merged with the transnational social process. For this purpose, he has employed following two concepts.

- (a). Something
- (b). Nothing

The term ‘something’ is the concept connected with the globalization march. The concept of ‘nothing’ is connected to glocalization process. ‘Something’ is looked upon as more beneficial than ‘nothing’. Accordingly, the glocalization concept has been formulated with the interactions between globality and locality spheres (Hemantha-Kumara, 2018a). Even though this conceptual analyse is though employed to explain the current globalization march, this researcher makes use of it on behalf of a community which is labelled as rural people of a non-western country, to identify the contemporary patterns of gender.

Findings and discussion

Gender relationships activated in the domestic division of labour will be examined in this research. This study uses the following two themes.

- i. Gender relationship upon the domestic division of labour.
- ii. Gender relationship with relevance to the participation in domestic economy and relevant stages

The main purpose of this research is to investigate the contribution made by globalization march on re-arranging of the division of labour gender wise within rural community by making use of above-mentioned themes.

Nature of gender relationship upon the domestic division of labour

The concept of domestic division of labour means the daily household chose of a family unit in a rural society. Here it will be investigated into the nature of gender relationship affecting the general household activities of family units. Within the chosen field of study if globalization affected to change gender relationship, some symmetrical formation should be witnessed in this regard. Accordingly, the nature of gender relationship affecting the domestic division of labour will be investigated under following subtopics.

- i. Gender relations on rearing and protecting children within family units.
- ii. Gender relation on the workload in the family kitchen.
- iii. Gender relations about the cleaning work of the residing home and its compound.
- iv. Gender relation on washing of cloths.

Husband's contribution towards the nourishing and protecting children of the family units in keeping with the gender relationship.

Nourishing and looking after children means feeding small children and looking into their needs, washing, and cleaning them, be on alert for their security etc. Women of the families of Rejjipura and Badungoda with school age children made their response as depicted below. By this, it will be possible to find out the exit from traditional opinion of considering women as only 'wives and mothers.

According to these data, husbands of these villages who have contributed very seldomly or not at all on the above gender relation theme show a high percentage of 73% for Rejjipura and 58% for Badungoda. However, gender relationship based on traditional foundation has not been subjected to considerable change. "Whereas the husband supply food for the family the wife takes care of the family" (Jayewardene and Gunarathna, 2010:29) this idea is confirmed through these villages.

Anyhow Badungoda village exits in some higher progressive strata. This aspect has been revealed from the women who rated their husbands as good or very good in their education level.

Rising of the education level among people is a significant feature in global society. This is confirmed and proclaimed by the universal charters within the globalization process. As per the above table, gender relations become satisfactory along with the increase of educational level among husbands.

Table 01. Education level of husbands falling into the categories good or very good.

Response	Passed Ordinary level examination or above %	Failed Ordinary level examination or below %
Good or Very Good	72	28

Source: Field Study, 2014/2016.

However, there are also a very small percentage of such relations among lower education levels in both villages. This does not mean even that much of percentage should perform the tasks required to be fulfilled by women without gender relationship basis (Box no: 01). That is the suitable presence of gender relationship expressed at the queries made as to find good or very good levels. Gender relationship upon the tasks connected to the kitchen. In this research what is meant by kitchen work includes preparation of food for family inmates, helping such cooking tasks, serving food to family members and the necessary cleaning chores of kitchen. It is not defined here as to the purchasing of commodities needed for preparation of food.

The reason is that, without the help of the wife the husband does not fully manage the money and family economy in both these villages. This encourages finding out whether any exit has been made from the traditional ideology considering only women and housewives. Accordingly, attention can be paid to the following prepared upon the data attained.

In both the villages some 2/3 parts of kitchen work are fully performed by women of those family units (wife, daughter, and other women of relationship). The above picture shows the minute percentage of men join the work in kitchen. It appears that these men join these works whenever requested by women rather than attending to such tasks as a daily routine (see box 02).

Box 01. Case-01, a 32-year-old woman in Badungoda Colony

“My husband helps me by what he can do I too ask him to do what is suitable for him.

Otherwise

he doesn't perform all the work of children by himself alone.”

Source: Field Study, 2014/2016.

That is as a “helping hand” and not with the idea of dividing kitchen tasks equally between the two. Specially, the educational level of husbands and their status of the employment limit the helping work in kitchen. Furthermore, women of lower class have voiced about their men being drunk during the night (see box. no. 02 and 03).

Even when they stay at home during daytime, they would not help in kitchen tasks. A Woman commented as getting down their food stuff from the boutique, during their stay in the hospital (see box 03). Small boys help their mothers reluctantly as they think such work is considered women's tasks (see box 03). Hence the food preparation task and cleaning work of kitchen ‘division’ have been reserved for women.

Box 02. Case-01, 32-year-old woman in Badungoda Colony

“I do all our cooking; my two daughters are going to school. They help me in preparing. Moreover, my son (11 years) does some work if I asked him to do. Even he can do some little tasks only. My husband only comes to help me in my cooking whenever I fall ill. For all that he comes home after taking alcohol then I cannot speak to him anything.”

Source: Field Study, 2014/2016.

Box 03. Case -02, a 40-year-old woman in Rejjipura

“It is true these men take hot drinks by the evening. It is also difficult to find men who do not drink alcohol. Even our man is the same. We do not talk to him at that time. These may erupt shouting. Therefore, I do our cooking alone. If I call the Boy (son) for a little help he would utter the words, these are women’s tasks - get them done by sisters. I happened to fall ill during last few days and stayed at Karapitiya hospital. They had taken food from the boutique during that time. This is how the life going all these here”.

Source: Field Study, 2014/2016.

Gender relationship at the cleaning of household and the compound

It was decided to study separately on homestead and the compound apart from kitchen tasks owing to the basic data that depicted a considerable difference between those two places. Here the cleaning of house and the compound can be divided into two parts: as a daily routine and as monthly or fortnightly clearing work.

- a) Daily sweeping work to be done at the household and in the compound premises.
- b) Removing of spider webs, weeding compound premises (removing grass, cleaning ground pruning, and cutting grass) planting seeds, maintaining homestead, making minor repairs to home etc. once or twice a month.

Out of these tasks, the first kind of work is identified as the duties belonging to women. Second category of work is done mainly by the men. This clarified that the gender relation on affairs shown in box 03 are dominated by the males of family units of both these villages. Drawing room front corridor and the compound of the home considered to be under the authoritative dominant of the males. Although the daily routine work of husband’s domain was done by women those places were not

accepted as ‘women’s area’ or ‘joint area.’ Women’s area was the kitchen and adjacent rooms etc. Some husbands give helping hands in these tasks yet not considered as joint area. For all that, it does not declare a systematically form of domestic chore relationship which belongs to both male and female parties.

Gender relationship in the task of washing clothes.

Daily task of washing cloths defined as a separate topic and as a sole job of women did not affect to identify gender relationship at the division of labour of these family units. Only 11% Rejjipura and 22% of Badungoda families use washing machines for washing cloths while the rest of communities wash their cloths using hands.

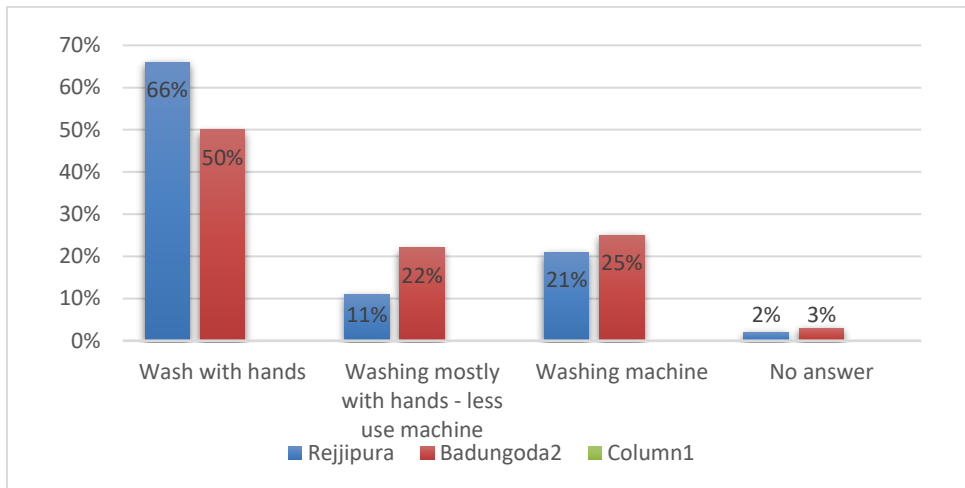


Figure 01. Daily task of cloth washing, Rejjipura and Badungoda

Source: Filed Study, 2014/2016.

Whenever cloths washing are done by hands it is supposed to be women’s work. The traditions of women’s work or males work have not completely removed away yet as is witnessed; by the work of cloth washing still belong to women’s duties. Males do not engage in cloth washing because of having no time as the income earning person of the family (see box 04).

Majority of women do not expect men to do cloth washing. Instead, they think that such merely work should not be done by men and is not suitable for men at all.

Under these circumstances a very small percentage of males seldom give a helping hand in such work that is also in discrete. This can be understood by paying attention to the particulars shown in table 02.

Box 04. Case-03, –a 29-year-old woman in Badungoda-Nawandannagoda hamlet

“Our husband goes to work in jewellery shop in Galle. He leaves home early in the morning and come back by 7.00-8.00 in the night. Therefore, he has no time to wash cloths whatsoever. I know not the day he washed his own cloths. As I believe it is a sin to ask our husband to wash cloths. Even our grandmother had uttered that such sins would make us not to be born as men. Men should be requested to do what is suitable for them. It is not good for us to get them to the task that makes them humble for us women, it is sinful”.

Source: Field Study, 2014/2016.

Table 02. Males give helping hands to washing of clothes.

Activity	Rejipura		Badungoda	
	Number	Percentage	Number	Percentage
Using washing machine	06	12	33	22
Washing with hands: inside the bathroom	04	08	26	17
Washing with hands: any open spot	13	26	12	08
Washing with hands: Any covered spot	26	52	79	53
Washing with hands: Common place outside the home	01	02	00	00
Total	50	100	150	100

Source: Field Study, 2014/2016.

Here the table 02 depicts common information without gender difference. Whenever the males wash cloths, it is done by a washing machine inside a bathroom or any covered spot not opened to outsiders. Having a cover means ‘not to be seen in open for the outsiders either by a parapet wall or another covering, and the temporary or permanently closure of cloth washing spot’. This re-affirms that the wife of a family is always a housewife, to who reserved the task of washing clothes. These gender relations of the family units do possess a women’s area of authority.

Gender relationship with relevance to the participation in domestic economy and relevant stages

Women should also have the right to participate and to avail the opportunities in the economy as accepted by the “International Convent of Economic Social and Cultural Rights (ICESCR), International Convention of Civil and Political life Rights (ICCPR), International Convention on the Elimination of all forms of Discriminations Against Women (ICEDAW) (Kaeley, 2005:192; Marasingha, 2012:16-19).The economic participation for women has been emphasized by the globalization ideology, liberal feminism and other theories. Accordingly, the income earnings and the gender relations prevailing among the households will be investigated under following two themes.

- a) Gender relationship on the process of income earning.
- b) Gender relationship on the process of economic participation

Gender relationship on the process of income earning.

It is required to identify the gender relationship acting in the contribution to earn financial strength for the survival of the family units in Rejjipura and Badungoda villages. Following table depicts the situation.

Table 03. Gender Relations on income earning in the family units of Rejjipura and Badungoda

Income Earner	Rejjipura		Badungoda		Percentage
	Amount	Percentage	Amount	Percentage	
Husband only	35	70	112	75	74
Wife only	-	-	03	02	1
Husband and wife only	06	12	16	11	11
Husband and Children only	04	08	08	05	06
Husband, Wife and children	05	10	11	07	08
Total	50	100	150	100	100

Source: Field Study, 2014/2016.

As per above data, the task of earning money has been attributed to males. It is 70% in Rejjipura and 75% in Badungoda and an average of 73% for both villages. Family income earning by both the husband and wife show 12% for Rejjipura and 11% for Badungoda and an average of 11% for both villages.

Gender Relationship on the Process of Economic Participation

Earning income for the family unit makes the economic participation. However, this is taken separately to discuss the economic contribution by men and that by the women upon whom the difference nature of definitions is prevailing unabated. Only the wives earning income for their family units show a trivial percentage of 1.5%, whereas nobody from Rejjipura appears in this regard. About 1% of families are headed by women householders due to the demise of their husbands. The other family is similarly headed by a woman due to disability of her husband (See box 05). These are the cause for only women to take charge of income earning for families. Another significant reason is the homesteads grown by women earning a

little income are not accounted as women's earning (See box 06). If women are not employed in an office or a factory then the husband is supposed to be the main income earner of that family unit.

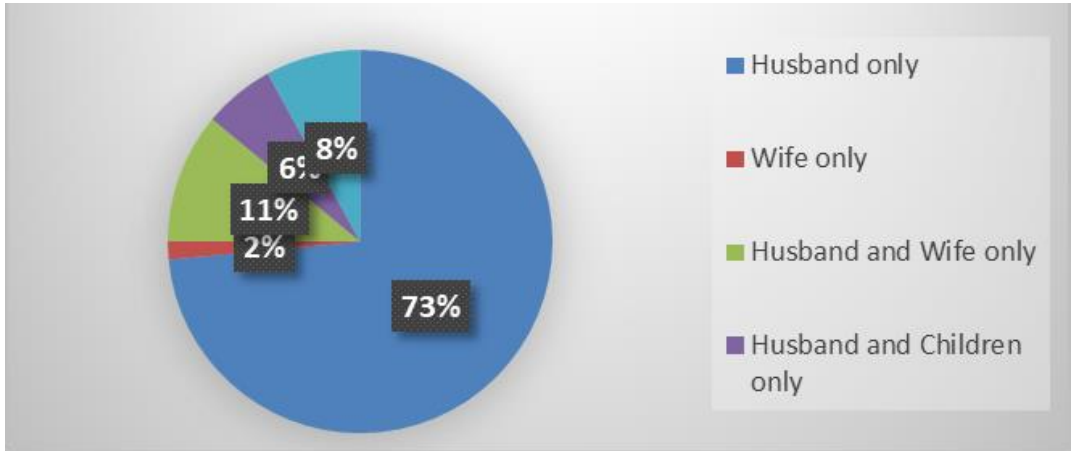


Figure 02. Gender relation on income earning process.

Source: Field Study, 2014/2016.

Box 05. Case-04, a 45-year-old woman in Badungoda Colony

“My husband did his job, felling trees, when there is no work; he goes to do other work. One day when he went to till the field, he was infected with leptospirosis. He did not care. He drank “kasippu” telling his body aches. When taken to hospital in vain it was too late. He passed away seven days later. After that, all the housework is on my shoulder. Now I am going to work in the ‘Abeyсандara oil mill’. I make ends meet just by the petty wage I get from that job.

Source; Field Study, 2014/2016.

Box 06: Case-05, a 38-year-old woman in Rejjipura

“We do home gardening in our homestead. We grow whatever possible in it and sell a part of what we reap. Cannot earn big amount by this work. Then how can we say that we are earning for our home. Husband is the person who maintains the house. Every home of our village grows whatever possible in their premises one or two cows are reared. Some women work in coir making cottage industries. All these are named as women’s work. Therefore, we cannot tell that we earn for the basic needs of our family with this little earning.

Source; Field Study, 2014/2016.

The income derived from home gardening is not reckoned as an income due to the instability and non-regularity of such earning (Box 07). However, women’s earning by some formal jobs regularly is reckoned as an income. This clarifies the gender relationship on income earning in the family unit. This reveals the approach exist in the rural community of both these villages about the contribution made to the family income by women. There had been shown the pride regarding the jobs or works belong to males’ domain (Pinnawela, 2013:172).

Box 07. Case-06, a 34-year-old woman in Rejjipura

“It is hardly enough to drag on life from what my husband earns. As such, I am compelled to seek work. It is not a permanent job. It is true that we get meagre wages. My husband shoulders most of the burden. We find it difficult to live by his earnings. That is why, you can understand, why I am engaged as a labour.”

Source; Field Study, 2014/2016

It is identifiable that the higher educational level of both husband and wife with their contribution towards the economy of the family unit (See box 08). The altitude of ‘the skills of the educated not to be neglected’ and the social respect derived from the employment by women might have caused this situation. Anyhow, the economic difficulties have forced less educated women of low-income families to find some employment elsewhere (see box 05). Economic participation in the family by both husband and wife makes an 11% for both villages. Although this percentage is low, new global values / ideology have influenced to build up this phenomenon.

Although men have secured appointments of job in the government service with the political sponsorship, women of the families should also find a job to earn some income. It is a progressive stage to accept that women also have the right to work and earn income. If the globalization ideology has been fully absorbed by these villagers, the tendency to find only the suitable jobs labelled for women need to be changed.

Box 08. Case-07, a 47-year-old woman in Badungoda, Govigamagoda hamlet

“I am a graduate teacher and got married through a proposal. My husband was in abroad, at that time, but now he works in a private company. Husband likes me to do my job, it may be because of my job as a government teacher who respected by the society. Anyhow very few women of our village have government jobs. The reason I do not know whether these are available jobs or else the dislike of men about women doing jobs.

Source; Field Study, 2014/2016

The data obtained from the field research relevant to the below mentioned two themes have been forwarded with the analysis. The conclusion on foresaid two themes and the summery of whole study will be declared.

Conclusion

This research intends to investigate the impact of globalization march on the formation of gender relationship in the selected two villages in Southern Sri Lanka. This investigation is made on following two themes.

1. The nature of gender relationship on the domestic division of labour.
2. The nature of gender relationship with relevance to the participation in domestic economy and relevant stages.

The nature of gender relationship on the domestic division of labour

With the influence of the globalization process, a re-establishment of gender relationship has occurred. This re-establishment is discussed based on following four themes.

- i. Gender relationship on the nourishment and protection of children.
- ii. Gender relation on the kitchen tasks.
- iii. Gender relation on the cleaning of home and compound.
- iv. Gender relation on cloth washing.

It was possible to identify the mode of activating gender relations upon the domestic tasks within the above-mentioned categories. Gender foundation of domestic division of labour required to be amended progressively by the impact of globalization march. The idea on the theory of modern man has been shown as the creation of gender equality (So, 1990:42). The world cultural theory has accepted the idea of creating the noble man for the global sustainable society. Also, the United Nations convention on the elimination of all forms of discrimination against women and all the declarations made regarding the women's rights under the

international context have also agreed upon the concept of creation of noble man (Hemantha-Kumara, 2018b; Marasinghe, 2012; 11-19).

However, the women of Rejjipura and Badungoda villages are considered wives, mothers, and housewives. Traditional gender norms have influenced this situation and according to etic vision, the nature of both these villages has not changed significantly. Many families of these villages make use of the new technical implements given by the globalization process or else the “material side,” and the family structures have been changed the ideological aspect of globalization march or else the non-materialist parties are not to be witnessed that far in keeping with the etic vision. Although the vision of subjects in these two villages is similar to “Whenever the world changes, men too should change” opinion as far emic vision (see Boxes) by the definition given to the term “to change” meant to associate material side of the globalization process more and more into their lives. Material implements such as domestic technological items, communication devices etc. have facilitated the household chores of these families. But still, at the division of labour of these communities existing gender norms have not been sufficiently evolved as per etic version.

As such, even in the deployment of global technology gender relation in the labour types of domestic works are not reckoned as work by the etic version. It is further confirmed that such ‘work’ should essentially be duties of women. This idea was forwarded by R. Kurian in 1989. Although males are considered bread winners who provide the family with economic means and who command respect as the householders, they do not make any favourable or justifiable position in gender relations regarding to women. As such, this creates a huge gap between the emic vision and the etic (or the researchers) vision. Although it could be said that these practices need to be changed progressively, the emic vision of these villagers just take as natural conditions. They do not think such things need to be changed.

The nature of gender relationship with relevance to the participation in domestic economy and relevant stages.

As mentioned earlier, husbands of both villages have been accepted as the earners of family income (emic vision). Women of these villages also have identified themselves as income earners of the families. This is proved by the percentage of 89% wives of those families who fail to contribute some amount for the monthly and regular family income. Therefore, a little earning of women is not accounted as 'income'. Besides the tasks they perform are not accounted as 'work' as per emic vision. Any woman employed in an office, factory, or in a shop earn a monthly salary, then their work accepted as 'work' (employment). Likewise, the contribution made by woman towards family economy depicts the emic approach.

New employment opportunities are created by the economic impact of globalization march. Diversification of professional structures also benefits a part of these villagers. Thus, globalization has affected in creating a difference in the rural economic structure. Anyhow, women of villages employed in the jobs considered to be suitable for them by the norms of the village tradition. Likewise, males too get their jobs labelled as suitable for men. As such, it cannot be said, that just because the widening of employment opportunities through the globalization process. In other words, by the change of economic structure women of these villagers have been benefitted. The normative base of these villagers has also influenced on this matter. But this situation has not made a problem for the women in their relations. The reason for this situation is the vision of these communities called as 'emic view'. By this vision, the traditional normative system is being strengthened and perpetuated uninterruptedly gender relationships have been established under the partnership in domestic economy and to the relevant occasions. A social structure peculiar to the rural societies in the country has been developed in these two globalizes villagers. On one hand, the rural social structure has been rapidly

impacted by the globalization process. However, the entire ideology of globalization is not practical in this rural social structure.

The impact of globalization process on gender relationship regarding the domestic division of labour has been analysed under several themes. The decision making at micro level as mentioned above from relationships has been based on both the rural normative system and the neo globalization ideology. The gender relations encountered with hybridization builds up as a 'novel type of global- local structure of the gender relationship'. Within this situation domination of men retain in the many types of relations except one type. Perhaps this male domination is seen visibly upon the surface. As such, it is clear that gender relations on the domestic labour division have not found upon the virtue of equality adhered by the liberal feminism. This will rise the question at the identification of rural communities through the theories built upon the universal perspective. Gender relationship in rural communities should be understood not only by applying the theories or models imported from outside (etic view) but also by application of vision of the relevant villagers (emic view). This research stresses the importance of considering these two visions. In other words, this research reiterates the necessity of comprehending rural communities, by joining the sentiments of the local populace with global theories. It has been explained that a gender relationship has been established with a seal of global- local nature through hybridization of both ideologies in these two villages.

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Making the Impossible Possible: A Contribution of connection-centered volunteering to local social development action

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Abstract

The focus of this paper is to explain the benefits of volunteering from the perspective of local social development. It is observed that volunteering activism contributes to transform social development into an action which is conventionally believed to be a goal of economic development. The authors' experience in community volunteering programmes demonstrates that modern volunteering is now, unlike its traditional charitable or philanthropic meaning, a community level connection-centred action which generates welfare benefits to the community. It is extensively used in the context of local level activities of Community-based Organisations. That volunteering activism contributes to transform social development into an action, especially at grassroots, and energizes involvement of the community as an active partner in local social development action.

Keywords: *Community Volunteering, Connection-centered, Development Action, Social Community-Based Organizations, Volunteering, Local*

Introduction

Social development is a complex process which encompasses all aspects of development, for example, economic, social, cultural, spiritual, and environmental, and is predominantly policy-driven in order for it to take place without a greater

emphasis on one aspect over another. The common belief, especially among neo-classical economists, is that economic growth accompanies social development. However, we believe that it can happen only if the policies are in place to redistribute the benefits of economic growth in a manner that ensures social justice. Again, if it is to be so, social development must be an action too, driven by “inclusive social policies”. Therefore, it is reasonable to believe that social development cannot be expected to happen spontaneously through economic growth, but it has to be an action happening hand-in-hand with economic growth. The outcome of such an action would then be a social condition in which everyone has the opportunity to lead a relatively reasonable level of decent and quality living.

The idea that modern volunteering is a form of community action, which connects people together and promotes and generates community benefits has already been widely recognized and documented (Korten and Klauss, 1984; Korten, 1990; IAVE, 1990; Warburton and Oppenheimer 2000; United Nations, 2001; Omoto and Snyder, 2009; Leigh, 2011; UNV, 2020; Omoto, et.al 2012; Ahmadi, (2013); Eliasoph, 2013; Volunteering Australia, 2015; Gamlath, 2017 and 2018). When the community members are closely connected with each other, communities are strengthened and individual and community benefits increase (Healy & Hampshire, 2000), and people have better personal wellbeing outcomes (Wilkinson, 1999). This indicates that volunteering can energize, mobilize, and involve local communities as active partners in local level social development. Based on the authors’ experience with Community Based Organisations (CBOs) that extensively apply connection-centered volunteering approach and strategies in community work, the paper puts forth the view that volunteering creates conditions at grassroots for social development action to take place.

The discussion is undertaken as a “practice-based reflexive and reflective interpretation of information”, which is a widely applied technique in research-informed practice in professional social and community work (Payne, 2014;

Yegidis, Weinback and Myers, 2012; Hardwick and Worsle, 2011; Gray and Webb, 2009; Trevithick, 2005). The information, which is qualitatively presented and interpreted, is drawn from the authors' field practice experience with a range of CBOs of different scales that recruit volunteers extensively in their work. Some inferences are substantiated with the references to secondary sources. The key implication emerged in this discussion is that if volunteering can be applied in community work with principles of promoting community centrality, equality and social justice, collective identity and civil society and social capital, moving away from traditional task-centered and service delivery orientation, it can enable an active community participation in local level social development action.

Social development as an action

Midgley (1999:25) points out that social development is “a process of planned social change designed to promote the well-being of the population as a whole in conjunction with a dynamic process of economic development”. It is however a complex process which encompasses all aspects of development, for example, economic, social, cultural, spiritual and environmental, and is predominantly policy-driven in order for it to take place without a greater emphasis on one aspect over another.

Social development can be an action that is not impossible to be made possible even at the local level (Ife, 2012; Pawar, 2014; Cox, 1996 and 1997; Cox and Pawar, 2012; Pawar and Cox, 2010). Pawar (2014:14) says that achieving social development at all levels on a global scale is a challenging, but it is a practical one. It has been meticulously proven that the social development perspective is a practice model too, with a readily available set of tools that can be applied in local level community action (Cox, 1996 and 1997; Cox and Pawar, 2012; Pawar, 2014). Almost all of these writers say that it has never been an ideal, and evidence is available even in recent history indicating that it has been applied as an action in

order to gear up local level development by global organizations like the United Nations.

The idea that social development is an intervention committed to promoting the welfare of the population has also been articulated (Midgley, 1996; UNDP 1996). Midgley (1996) and Pawar (2014) convincingly emphasized that social welfare would not occur automatically as the result of natural processes. In its institutional definition of social welfare, United Nations (1967) highlights that social welfare has a function within the broad space of a country's social development, and in this sense, social welfare should play a major role in contributing to the effective mobilization and deployment of human and material resources of the country to deal successfully with the social requirements of change to enhance people's well-being. This indicates the recognition that social development is an action. It seeks to link the action of social development to economic development in a dynamic way as it has to happen within the broad context of development.

Modern volunteering

Reaching a universal agreement on the interpretation of the modern form of volunteering has not been an easy task. Leigh (2011) suggests that it is because the terms which define volunteering, and the form of its expression vary in different languages and cultures, though the expressive values and norms could be common and universal. One of the earliest attempts to universalize the core meaning of volunteering can be found in the work of United Nations (UNO, 2001). They point out that modern volunteering is an activity, which should not be undertaken primarily for financial reward, but be undertaken voluntarily, according to an individual's own free-will, and be of benefit to someone other than the volunteer, or to society at large. This interpretation elaborates several aspects of volunteer action and implies the fact that volunteers may not benefit from volunteering. However, it is now widely recognized that volunteering brings significant benefits to the volunteer as well. For example, Volunteering Australia, an organization which has

successfully incorporated community volunteering into the country's broad social and economic development, recognizes volunteering as an activity which takes place through not-for-profit organizations or projects and is undertaken with the volunteer's own free-will for the benefit of both community as well as the volunteer (Volunteering Australia, 2015).

The Universal Declaration of Volunteering (IAVE, 1990) too interprets volunteering as a two-way process of benefits – to both community and the volunteer. In much broader context, they elucidate modern volunteering as a creative and mediating action. It enables building healthy and sustainable communities that respect the dignity of all people, empower people to exercise their rights as human beings and thus to improve their lives, help solve social, cultural, economic, and environmental problems, and create a more humane and just society through worldwide cooperation. Furthermore, with an attempt to articulate universal nature and values of volunteering, UN Volunteers (UNV, 2020) perceived volunteering as a human activity, a basic expression of human relationships that occurs in every society in the world, recognizing volunteers themselves as being an integral part of the very communities that they are supposed to contribute. While almost all these interpretations of modern volunteering revolve more or less around an identical territory, broadly, all resonate that at the heart of volunteerism are the ideals of connection, solidarity and service and the belief that together the world can be made a much better place.

The common position of the above interpretations of modern volunteering, especially in relation to the key purpose of volunteering, seems to be somewhat different from the way it had been seen in the past (Leigh, 2011). For example, traditionally, it was seen as an act of charity, philanthropy or benevolence, and the volunteer workforce as being a part of the frontline workers helping organizations to achieve better outcomes of the task of service delivery. In that, the volunteer position was always described as a set of directed tasks so that, in many

circumstances, it was the volunteer and the task that was viewed central, not the community. Contrary to that understanding, the common stance of modern volunteerism is that it points towards community engagement with implications of reciprocity, connection, opportunities for establishment and expansion of networks, building of trust and participation (Principi, et al. 2014; Dekker and Halman, 2012; Omoto, et.al 2012; Etziony, 1993 and 1995; Huges et. al. 2006). Even in a very specific situation with very specific tasks where volunteering can take place, for example, a situation of crisis intervention in an incident of natural disaster, modern volunteering can lead to the community to strengthen connections and bonds (Omoto, et.al 2012). When the volunteers turn up for relief and recovery tasks in response to crisis, they not only help victims and repair physical damage, but also strengthen the psychological intact of the community. Specifically, when volunteers turn out to show their empathic concerns, they provide visible evidence of the worth of stronger bonds of connections. They help people realize the value of withdrawal from their investments in social capital in a situation of crisis. This positive impact seems especially likely when volunteers work to empower community members rather than simply providing for their needs (Omoto, et.al, 2012; Omoto and Snyder, 2009).

Connection-centered volunteering

The new approach to volunteering that would promote circumstances of engagement in the community action becomes the culture of the connection-centered community volunteering and another form of effective community engagement and social capital accumulation (WCC, 2007; Oppenheimer and Warburton, 2014; Oppenheimer, 2008; Hardill and Baines, 2020; Chanan and Miller, 2013; Rochester et.al, 2012; Gamlath, 2017 and 2018). It can also be a powerful strategy to bring healthy community back into usual strength in circumstances where community connections and strength seem to be gradually depleting in modern societies (Etziony, 1993 and 1995; Huges et al. 2006; Korten and Klauss, 1984; Korten,

1990; IAVE, 1990; Warburton and Oppenheimer 2000; United Nations, 2001; Omoto and Snyder, 2009; Leigh, 2011; UNV, 2020; Omoto, et al. 2012; Ahmadi, 2013; Eliasoph, 2013; Volunteering Australia, 2015). Omoto and Snyder (2009) explore who gets involved and why and elucidate how effective the role of volunteering is in community action by which means community connections are strengthened. Once the connections are built up and strengthened, further generation of a process of ongoing reciprocal reactions between volunteering and healthy and connected communities is also identified. For example, having positive impacts on the emotional wellbeing of community members set antecedents of promoting volunteerism which in turn enables experience the consequences of volunteerism reiterating the wellbeing benefits of strong connections (Omoto and Snyder: 2009). In a broader sense, even the United Nations mission statement of volunteering echoes this process of reciprocal positive reactions of the link between volunteering and community connections as the power of modern volunteering which can create a better world through its contribution to build healthy and connected communities (UNV, 2020).

In this way, all aspects and players of connection are inclusive and closely interconnected for interchangeable mobilization of input contribution and benefit consumption (WCC, 2007; Chanan and Miller, 2013; Rochester et.al, 2016) so that it becomes a people focused action. The key players of inclusive connection consist of volunteers and community groups and members. The reason why people get involved in volunteering is recognized and valued. They have an invitation to participate and contribute. Volunteers reach out to almost everyone so that even community members who might miss out can be informed. Building relationships is supported and strengths, skills, and life experiences of everyone are recognized. The community develops collective identity, shares a common purpose, and demonstrates ownership to what they engage in, what they do and produce. This process facilitates individual empowerment and capacity development, and the collective strength of empowered individuals motivates personal as well as collective progress.

Principles and activism

Community volunteering set the social structure for community members to engage with each other and be involved in local action of which the guiding principles are:

- 1) Centrality of people - keeping community members central so that they actively participate in the planning and implementation of the activities they are involved in.
- 2) Empowerment - recognizing everyone's equal rights, worth and power and encouraging everyone to exercise these rights as strengths to focus on their own wellbeing outcomes, and then mobilize it so that community becomes stronger through power of collective actions.
- 3) Identity of Cohesiveness - stimulating the attitudes of collective identity and a cohesive community while maintaining individual socio-cultural and religious uniqueness; and,
- 4) Association and social capital - motivating people to be involved in the processes of healthy association by building social capital and promoting values of collectivism.

Community volunteers share a common purpose and goal. This may occur in varying degrees. At one end, they work directly together and are trying to achieve outcomes. At the other end, they meet and make networks. They do not come with a preconceived idea of what outcome they would like to achieve. The communication flow could happen across volunteers and all other participants. All are interconnected. They listen to and facilitate community needs and wants. They facilitate community members to be involved in volunteer action and opportunities for the community to come together. They are flexible allowing the individuality of different volunteers to come through in their volunteer role and further link them to networks outside the community or amongst different communities.

The community is recognized as the expert on what it needs. Therefore, the reasons why people are involved in volunteering are valued. All aspects of need, for example, individual, family, group, and community, are recognized so that representatives of all those levels are invited and enabled to participate and contribute. Those community members who might perhaps not have realized that they could become involved are reached out and connected. Building relationships is supported and relationships that already exist are valued and recognized.

The following Figure (Figure 1) depicts how connection-centered volunteerism operates at grassroots levels. It is built upon three key pillars which involve approach, principles and key players or stakeholders.

The key players involved include are volunteers, community, and external resources especially the facilitators of the entire process representing institutional structures at the community level, mostly community-based organizations which recruit volunteers and apply more sophisticated volunteering strategies in their community actions.

However, all pillars clearly reflect the value of being community-centered so that the community itself inherently becomes the central element. Strategies are also a reflection of extensions of the key principles but, at the same time, are what the volunteering activism aims to achieve so that they can be recognized as outcomes as well. In this way, strategies and outcomes set the local condition for furthering active and strong community involvement in local level social development action.

Approach and principles

The vision of connection-centered volunteering is clearly underlined by the belief that empowered people become central element of affairs, processes and tasks that affect their own life progress. It assumes that, to reach out grassroots and facilitate

people to believe in and build on their own potentials and resources, people focused structures and actions need to be facilitated.



Figure 1: Process of Local Social Development Action

The following simple story of an experience of a development facilitator in a remote village in South Africa is a classic example to demonstrate how people become confident of their capabilities and feel powerful once their involvement is placed central rather than placing the solution central.

“A development worker went to a remote village. He was highly motivated and fully prepared to solve all the villagers’ problems and transform the ‘primitive’ community. He saw the people as living in fear and apathy, not prepared to do anything to change their situation. The community told him about a ‘monster’ across the valley which they believed was sent by the evil spirits to kill them. They

went to show the development worker where the ‘monster’ was. They left him to face the beast alone. After crossing the valley, he discovered that the ‘monster’ was nothing but an overgrown watermelon. Nevertheless, to satisfy the villagers, he acted ‘brave’ by drawing out his sword and dramatically cutting the watermelon into pieces as the villagers watched from a ‘safe distance’. To his great dismay, the villagers would not welcome him back despite what he had done for them! They requested him to leave the village in peace, fearing that he was yet another monster. They wondered how he could overcome the ‘monster’ all alone if he was not one himself. Later there was again another watermelon. Another development worker came to the village, learning of their fear he asked them to join in with their traditional weapons and ‘face’ the ‘monster’. On reaching the place they all set on the ‘monster’ with their traditional weapons until they had shattered it to pieces. They proudly walked back to the village, singing and dancing, celebrating their great achievement” (Schenck & Louw: 1995: 83-84)

In order to make changes or transformations, a truly people focused approach has to be an asset-based one, in which people become central element as an asset (Kenny: 2006). Unlike in deficit-based approaches, it acknowledges that communities are never a blank-sheet. Any given community always possesses wealth of skills, knowledge, experience and material resources and wisdom (Chambers: 1983; Korten: 1989 & 1996; Burkey: 1993). A people focused approach enables identifying those resources, make them central and work with the community to create opportunities to expand, improve and use them for their own individual and collective progress¹. The centrality of connection-centered volunteering strategy is the acknowledgement that people possess enormous resources and wisdom, they are capable, they have capacities, and if opportunities are created and given through a carefully designed non-intrusive, non-disempowering, and facilitative process, they will use it and become the nucleus of their own progress. It is the condition of

¹ *“Ordinary people can do extraordinary things if they are given the opportunity”, Barak Obama, CNN, 2007*

conduciveness where active social development action initiates, takes momentum and thrives.

The connection-centered volunteering approach instigates reaching out to people believing, that they are capable people, are not simply “objects” on behalf of whom decisions are taken. “We don’t develop people, people develop themselves²” (quoted from Schenck and Louw: 1995). People have confidence and potential to exert their power in planning and decision-making processes at community and society levels that affect their lives (Payne: 2005; Kenny: 2006; Ife, 2006).

According to Payne (2005) true empowerment needs to be a process that enables ordinary people to gain power of decisions and actions over their own lives and increase capacity and self-confidence to show that they can influence social and personal blocks that exercise existing power negatively over them. Kenny (2006) indicates that people are not objects, in an empowerment approach, they cannot be merely recognized to be studied, rescued, corrected, or controlled. If they are treated in that manner, it does not accept that people are “a package of capabilities”. If their capabilities and resources are recognized and helped to be used, they will be capable of realizing their own potentials, increasing self-confidence and, transferring it to other individuals, groups, and communities to exert a positive community transformation that is required (Kenny, 2006; Ife, 2006). Action of local social development recognizes that the power of human beings and their subjective development as being equally important as their material development (Ife, 2006). This fundamental appreciation of connection-centered volunteering approach ensures the strong adherence in the process of outreaching and engaging every

² *An inspiring statement by Julius Nyerere, renowned thinker, political theorist and writer on “African (Ujamaa) Socialism” and former President of Tanzania*

single person in the community, especially the disadvantaged people, to the key precondition that people are not conceptualized as objects of development.

Connection-centered volunteerism stimulates the collective identity of a cohesive community while maintaining the identity of individual socio-cultural uniqueness. It enhances the self-image of an identity of cohesiveness and bridges everyone to a community collectivism to which all individuals and groups feel a sense of belonging and representation irrespective of all forms of differences and diversity. Again, it motivates people to be involved in the processes of healthy and harmonious association building within which individual uniqueness and representation is again recognized, appreciated, and respected.

Energizing such a community with an identity of cohesiveness preserves some important aspects of social development such as the cultural and spiritual aspects even at the grassroots. As a whole, it is therefore to “re-humanize” people who have been continuously and systematically “de-humanized” by extremely negative consequences of some prolonged conservative approaches to development in which ordinary people become objects. There is a plethora of writings which indicates that in conservative development enterprise, people have been perceived as passive, identity-less recipients to whom development can and has to be brought. Therefore, social development action, even at the grassroots, promotes collective dimension of identity and feeling of belonging as an element of paramount important and rejects the dehumanizing enterprise of development driven social change. This fundamental requirement for local level social development action, the focus on human relations inherent in the approaches and strategies of connection-centered volunteerism is instrumental in building communities of collective dimension.

Strategies

When the people engage in collective community action, and become connected together through volunteering, strategies are created for social development to take

place through that community activism. For example, some key areas of these strategies can be identified as:

- 1) Information - provision of information empowers local communities to make decisions about how to be involved in their community and ensures people's access to appropriate services and resources. Volunteering and community participation opportunities will be promoted broadly, so the community is informed of the ways that they can get involved.
- 2) Connection - connection with integrity of CBOs, there is openness and honesty about the scope and the purpose of volunteering so that there is a willingness to trust the community views, experiences, and aspirations.
- 3) Inclusion - a diverse range of people in the community have a chance to be involved in the volunteering. Community volunteering process seeks to include and support those who may otherwise not be involved.
- 4) Cohesiveness - people have the opportunity to meet other people, get involved and form relationships. This fosters relationships between and within communities based on mutual understanding, trust, and respect.
- 5) Influence - when people participate in the community, it makes a difference in the way things are done. Then the policies and services or the ways the organizations work in the community reflect the input and involvement of local people.
- 6) Accessibility - people who have difficulty to get involved are helped to overcome the barriers to access and become involved.
- 7) Local - the opportunities to get involved in the community are available locally, and the resources available for community volunteering prioritize meeting the community participation needs, aspirations and interests of the local community.
- 8) Sustainable - opportunities to get involved and the activities that meet current needs have positive influence on the community's ability to meet future needs.
- 9) Diversity - different individuals and groups work together and become members of a group characterized by complex diversity. They are strongly bound together

with shared identity and interests but, nevertheless, are empowered enough not to lose individual uniqueness of being a member of a particular social or cultural group. Tolerating and respecting the presence of all forms of diversity in the community thus become a norm which is promoted across the community.

10) Empowerment - collective actions in the community resulted in cohesive groups and communities of empowered individuals who are able to take control of self-development, participate in local decision-making processes and promote civil society.

The entire process of change taking place at the grassroots with the new connection-centered approach and strategies of volunteering activism enables a unique expression; an expression of binding sentiment of unquestioned virtues of human relationships, with which people remain essentially united in spite of all separating factors. Such communities are a clear manifestation of the recognition of the centrality of people in their own progress. However, it is accepted outright that, for people to become so, they need to be motivated by example and facilitated with resources. It is a people focused ideological positioning with which volunteering transforms community members to do things simply differently from the ways they were used to be doing. As Ife (2006) writes, it gives even disadvantaged people the opportunity to come out of their disadvantaged situations, identify their capacities and lead their own progress individually with the help of collective action. It is the message that the volunteer's connection-centered approach bring to the local communities. The message is accepted without suspicion because the volunteers are not unknown or outsiders to the local community. Volunteers are part of the local community itself and hence their new way of engaging local members quickly become a trustworthy to the locals. Therefore, the feeling of ownership to what the community is involved in doing with the close connection of the volunteers and local level institutional resource facilitation is highly likely to be firmly entrenched among everyone in the community. It creates conducive grassroots conditions for local social development action.

Conclusion

Our main objective of this descriptive paper was to elaborate on the view that the benefits of connection-centered approach and strategies to volunteering contribute to set social conditions at the grassroots for social development action to take place effectively. Social development is a complex process which encompasses all aspects of development, for example, economic, social, cultural, spiritual, and environmental, and is predominantly believed to be policy-driven in order for it to take place without a greater emphasis on one over another. The Common belief especially among neo-classical economists is that economic growth accompanies social development. However, our view is that it can happen only if the policies are in place to redistribute the benefits of economic growth in a manner that ensures social justice. Again, if it is to be so, social development must be an action too, driven by “inclusive social policies”. Therefore, it is believed that social development cannot be expected to happen spontaneously through economic growth, and it has to be an action happening hand-in-hand with economic growth. The outcome of such an action would then be a social condition where everyone has the opportunity to live a relatively reasonable level of decent and quality living. Unlike in the conventional form, modern volunteering action is not only simply geared by the feelings and attitudes of charity and philanthropy, but it is redefined as being driven by subjective satisfaction gained from connection and engagement focused, committed action of contribution to community uplifting. It is now said to be a human relationship-based action so that it is very much connection-centered in terms of approach and strategies. When formal institutional structures at the community level, particularly Community-Based Organizations, which extensively recruit community volunteers in their work, apply connection-centered volunteering approach and strategies, we observed that it creates conducive conditions for social development action to take place at the grassroots.

In conventional interpretations, social development is seen as a goal of economic development. We have taken the view, as has been already well articulated by many writers, at any level of society it happens, social development can be viewed as an action too. It enabled us to observe that modern community volunteering, if applied with connection-centered approach and strategies, energizes, mobilizes, and involves local communities as active partners in local level social development action generating important welfare and wellbeing benefits to the community per se. This is a process happening at the grassroots through volunteering which can mainly be observed in the context of local level activities of Community-based Organizations. Therefore, we conclude that modern volunteering is now a community level connection-centered action which promotes effective community engagement. It is extensively used in the context of local level activities of Community-based Organizations. A significant outcome of this volunteering activism is that it contributes to transform local social development into an action creating conducive local conditions for it to take place. It energizes involvement of community as an active partner in local social development action and generate important welfare and wellbeing benefits for the community itself.

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Identification of Strength Parameters in Finger Jointed Timber Sections

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Abstract

Timber is widely used as a building material in the construction industry. As it is in short supply, there is now a high demand for timber in the construction industry. This has made waste timber utilization for construction important. Finger jointing can be used to connect two small pieces of waste timber. Machinery is now available in Sri Lanka to fasten, using finger jointing, the timber pieces that are used for the manufacture of furniture. As it is important to determine the structural properties of finger jointed (FJ) timber, three-point bending and compression tests using a universal testing machine (UTM) were conducted on samples of selected timber species commercially available in Sri Lanka, in accordance with BS 373:1957 to determine these properties. Samples were finger jointed with a finger length of 19 mm using the adhesive, Fevicol SWR. Satin with its high resistance to bending is found to be the most suitable species for finger jointing. The tests carried out indicated that when finger jointed, the bending strength of Satin gets reduced by only 9.5%. In the compression parallel to grain test, Jak displayed the minimum reduction of 1.53% in its compressive strength. In the timber species tested, finger jointing was found to be 100% effective in resisting compression perpendicular to grain. The compressive strength of Pine is found to be increased by 27.39% when it is under compression perpendicular to grain. Strength classes of the timber species selected were identified from BS 5268-2:2002. The compressive strength of finger jointed Grandis and Pine are found to be too poor for use as structural elements. Finger jointing of Teak is found to be cost effective. Finally, it is recommended that further studies be done on using finger jointed local timber waste.

Keywords: *Economic analysis; Finger joint; Local timber species; Strength properties; Timber utilization, Waste timber*

Introduction

Timber is used as a building material in building construction. Waste timber material and short sections of timber dumped by sawn mills are creating many problems in the construction industry. It is therefore necessary to effectively use the timber residues produced in building construction. Timber wastage can be minimized by using proper machines and adopting new technologies (Ruwanpathirana 2007).

Joining of timber pieces longitudinally using fingered end joints as shown in Figure 1 has been recognized as a qualitative and profitable method for producing high quality timber sections of required length and for reducing timber waste. Through finger jointing, undesirable timber sections can be removed to improve the strength and appearance of the timber product. Therefore, finger jointing is an ideal way for improving the efficiency of sawn mills as it minimizes waste of timber (Ayarkawa et al. 2000).

Most of the locally available timber species are hardwood. Although there have been several studies done in the past on the strength of finger jointed sections of softwood, only few such studies have been done on hardwood. Finger jointing is already being used in Sri Lanka to produce non-structural timber products such as furniture. The mechanisms and machinery required to perform this finger jointing on hardwood are already available in the country. Because of its good structural performance, finger jointed hardwood can be recommended for use as structural elements by the construction industry in Sri Lanka.

Past studies have identified the structural performance of finger joints (FJs) used in the manufacture of finger jointed timber products such as stunts, trusses, columns, beams etc.



Figure 1: A finger jointed timber section

Since British Standard (BS) Design Codes do not refer to timber connections done using finger jointing, this study focused on determining the bending properties, compressive strength and Modulus of Elasticity (MOE) of finger jointed sections. The study used timber species commonly available in Sri Lanka to determine their strengths and strength grades for use in structural applications. To understand the behavior of finger connected joints when they are under actual loading conditions, structural scale specimens were tested for compression.

Methodology

Sample Collection

State Timber Corporation (STC) has graded Teak, Jak, Mahogany, Grandis, Satin and Kumbuk as the most used hardwood in Sri Lanka. Similarly, Pine has been graded as the most used softwood in the country. Thus, samples made from sections of Teak, Jak, Mahogany, Grandis, Satin, Kumbuk and Pine that were discarded as waste at the Sawn Mill of STC in Galle were used for the tests. The long sections of timber identified from the waste timber at STC for making the samples were

visually inspected to ensure that they were defect free and strong enough for jointing.

Specimen Preparation

Specimens for the bending and compression (parallel and perpendicular to grain) tests conducted as Test Series 1 were prepared in accordance with BS 373:1957. Each finger jointed timber specimen had a finger length of 19 mm, tip width of 1.0 mm, tip gap of 0.2 mm and a pitch of 4.5 mm. The control specimens used for the tests were made of clear timber species and had the same dimensions as the finger jointed specimens.

The specimens were finger jointed at mid span under normal exposure conditions using Fevicol SWR water resistive adhesive.

For the compression tests in Test Series 2, specimens of clear finger jointed and normal glue jointed sections of non-standard timber were prepared at STC, Galle. Finger cutting machinery of the STC were used to machine the specimens (Figure 2).



Figure 2: Finger cutting machines

Experiment Procedure is shown by below flow chart 1.

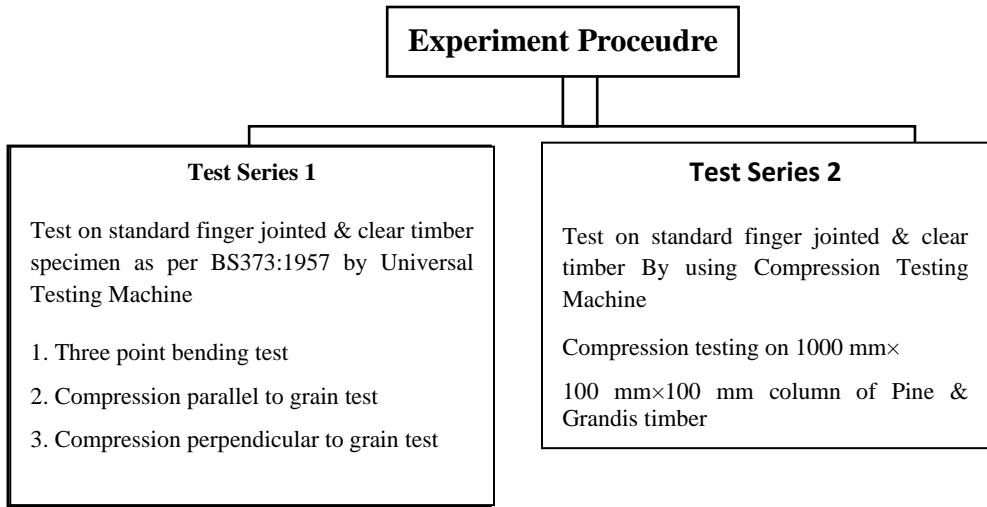
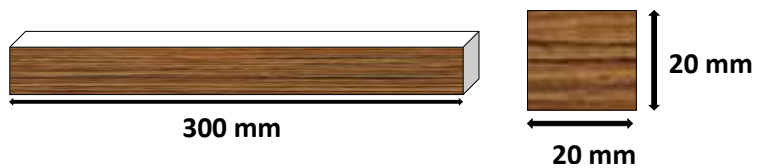


Chart 1 : Experiment Procedure

Specimens used in the Three Point Bending Test

Finger jointed and clear timber specimens used in the three-point bending test were 20 mm × 20 mm in cross section and 300 mm in length according to test method describes in BS 373:1957. (Refer Figure 3 and dimensions are not in scale).



(a) Sample size used in the test

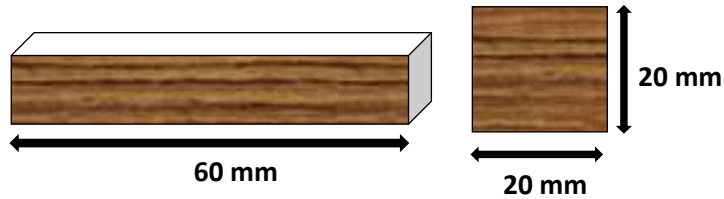


(b) Finger jointed timber specimen

Figure 3: Specimen used in the three-point bending test

Specimen used in the Compression Parallel to Grain Test

Finger jointed and clear timber specimens used in the compression parallel to grain test were 20 mm× 20 mm in cross section and 60 mm in length according to test method describes in BS 373:1957. (Refer Figure 4 and dimensions are not in scale).

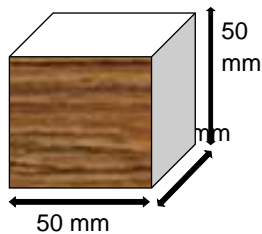


(a) Sample size used in the test



(b) Finger jointed timber specimen

Figure 4: Specimen used in the compression parallel to grain test



(a) Sample size used in the test



(b) Finger jointed timber specimen

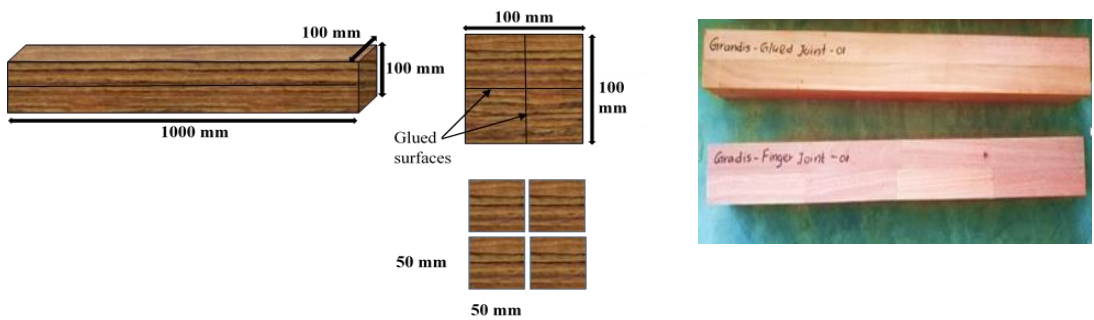
Figure 5: Specimen used in the compression perpendicular to grain test

Specimen used in the Compression Perpendicular to Grain Test

The length, width and depth of the specimens of both clear and finger jointed timber used in the compression perpendicular to grain test were each 50 mm according to test method describes in BS 373:1957. (Refer Figure 5 and dimensions are not in scale).

Specimens of Structural Scale

For the Test Series 2, 1000 mm × 100 mm × 100 mm finger jointed and glue jointed specimens of structural scale, made of Grandis and Pine were prepared as shown in Figure 6. Clear timber specimens of the same dimensions made of same species of timber were used as the control samples.



(a) Sample size

(b) Finger jointed timber specimen

Figure 6: Structural scale specimen

Experimental Procedure

The three-point bending and uniaxial compression tests of Test Series 1 were conducted on the specimens in accordance with BS 373:1957 Code of Practice, using a universal testing machine (UTM). A compression testing machine was used in Test Series 2 to determine the ultimate axial compression capacity of the large non-standard specimens. Before applying the load through the UTM, the average

density and natural moisture content of the specimens of each species were measured.



Figure 7: Universal Testing Machine

Three Point Bending Test

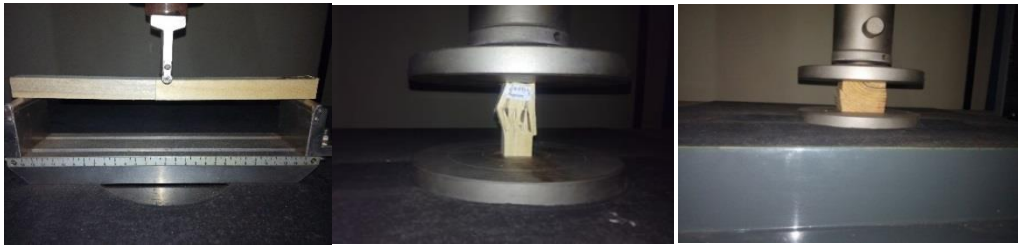
Specimens having a span length of 280 mm were tested for their bending strength using the three-point bending test. As shown in Figure 8(a), the load was applied on the specimens at their mid spans with a loading speed of 0.0066 m/min. The displacements of the specimens were recorded to obtain their load - displacement curves. Bending strength was calculated at the elastic limit assuming it as the serviceability limit state. The maximum load possible in the elastic region represents the serviceability limit state load.

Compression Parallel to Grain Test

Compression parallel to grain test with the loading plate moving at a speed of 0.000635 m/min was carried out on the specimens as shown in Figure 8(b) to see how their displacements varied with the load. The maximum possible load at the elastic limit was used to obtain the serviceability limit state compressive strength.

Compression Perpendicular to Grain Test

The specimens were loaded perpendicular to grain as shown in Figure 8(c) with the loading plate moving at a speed of 0.000635 m/min to obtain their displacements. The maximum possible load in the elastic region was used to obtain the serviceability limit state compressive strength.



(a) Three-point bending (b) Compression parallel to grain (c) Compression perpendicular to grain

Figure 8: Standard specimen testing using a UTM

Compression Test on Specimens of Structural Scale

The specimens were tested for compression parallel to grain by using a compression testing machine and their lateral deflections were recorded as the load varied. The lateral deflections were measured by manual observations using deflection gauges attached to the specimens in two sides.

Results and Discussion

Bending Strength

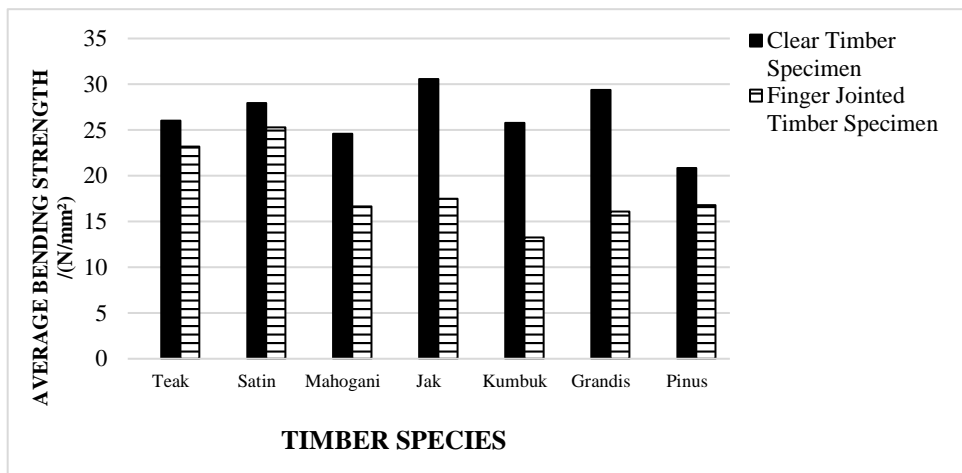
Table 1 presents the three-point bending test results and Figure 9 presents the bending strength variation of clear and finger jointed timber species. Four clear timber specimen and four finger jointed specimen were tested for each species. The bending strength of Teak, Satin and Pine got reduced by less than 20% under this test. These results reveal that finger jointed Satin is the timber species that can withstand the bending most.

Characteristic bending strength should be reduced by modification factors to derive the grade bending stresses (Department of Communities and Local Government 2008). According to BS 5268-2, the modification factor for sections less than 72 mm in depth and for short term loads are 0.856 and 0.571 respectively. Table 1 shows the grade bending stresses calculated for clear and finger jointed timber specimens.

Table 1: Bending test results.

Species	Bending strength			Grade stress	
	Clear (N/mm ²)	Finger Jointed (N/mm ²)	Strength Reduction %	Clear (N/mm ²)	Finger Jointed (N/mm ²)
Teak	26.02	23.20	10.84	13.97	10.4
Satin	27.94	25.28	9.5	24.12	20.93
Mahogany	24.59	16.64	32.34	8.93	7.72
Jak	30.58	17.49	42.82	8.53	8.4
Kumbuk	25.77	13.26	48.54	16.87	11.53
Grandis	29.39	16.09	45.25	8.92	7.74
Pine	20.86	16.8	19.43	9.08	8.8

Source: Author compiled



Source: Author compiled

Figure 9: Comparison of the average bending strength of different timber species

Compressive Strength Parallel to Grain

Table 2 presents the results of the compression parallel to grain test. Figure 10 compares the compressive strength variations of clear and timber jointed species. The strength reduction of Satin, Mahogany, Jak and Pinus is less than 20%. Jak is found to be the most suitable species for finger jointing being able to withstand the compression most. The compressive strength obtained has to be multiplied by 0.571, modification factor for very short-term loads given in BS 5268-2 to obtain the corresponding grade compressive stress. Table 2 summarizes the grade stresses of the specimens when under compression parallel to grain.

Table 2: Compression parallel to grain test results

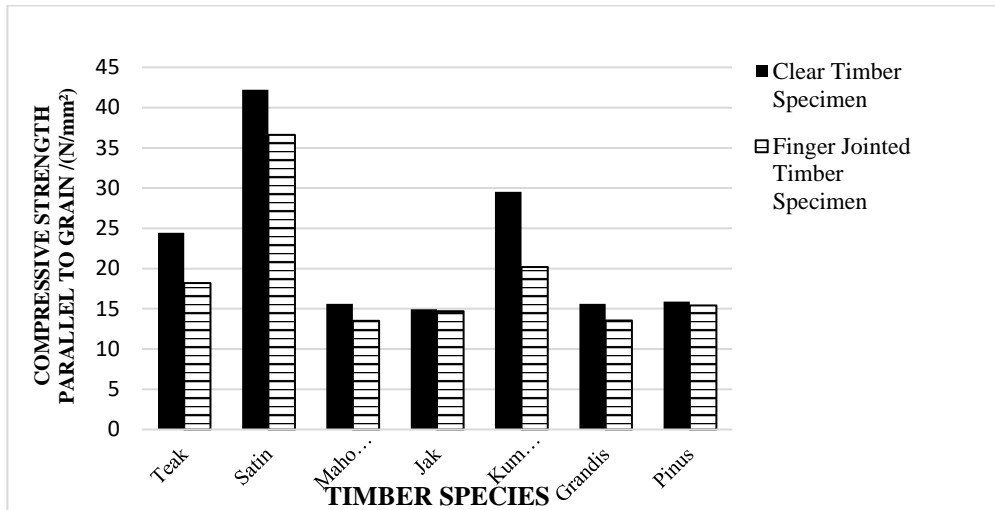
Species	Compressive strength parallel to grain			Grade stresses	
	Clear (N/mm ²)	Finger jointed (N/mm ²)	Strength reduction %	Clear (N/mm ²)	Finger jointed (N/mm ²)
Teak	24.45	18.2	25.54	12.71	11.33
Satin	42.21	36.62	13.24	13.64	12.35
Mahogany	15.62	13.51	13.51	12.01	8.13
Jak	14.93	14.7	1.53	14.94	8.54
Kumbuk	29.53	20.17	31.68	12.59	6.48
Grandis	15.61	13.55	13.22	14.35	7.86
Pine	15.89	15.40	3.04	10.19	8.21

Source: Author compiled

Compressive Strength Perpendicular to Grain

Table 3 presents the results of the compression perpendicular to grain test. Figure 11 compares the compressive strength variations of clear and finger jointed species. Strength of all finger jointed species except Jak is higher than that of clear timber. Therefore, finger jointed sections of most timber species can withstand compression perpendicular to grain better. Based on the modification factor given in BS 5268-2 for very short-term loads, the strength has to be multiplied by 0.571 to obtain the

grade compressive stress. Table 3 summarizes compression perpendicular to grain grade stresses.



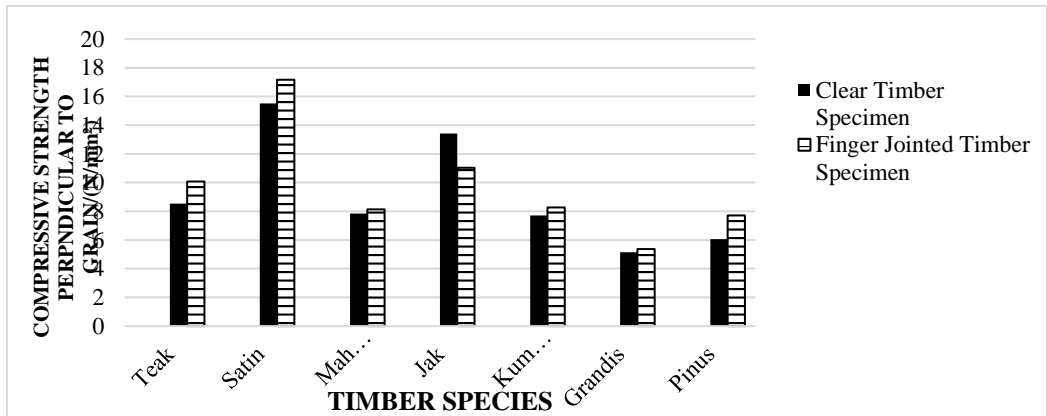
Source: Author compiled

Figure 10: Comparison of the average compressive strength parallel to grain of different timber species

Table 3. Compression perpendicular to grain test results

Species	Compressive strength perpendicular to grain			Grade stresses	
	Clear (N/mm ²)	Finger jointed (N/mm ²)	Strength reduction %	Clear (N/mm ²)	Finger jointed (N/mm ²)
Teak	8.53	10.08	-18.13	4.88	5.76
Satin	15.51	17.16	-10.66	8.86	9.8
Mahogany	7.85	8.13	-3.66	4.48	4.65
Jak	13.43	11.03	17.90	7.67	6.3
Kumbuk	7.71	8.28	-7.31	4.41	4.73
Grandis	5.14	5.38	-4.72	2.94	3.07
Pine	6.06	7.72	-27.39	3.46	4.41

Source: Author compiled



Source: Author compiled

Figure 11: Comparison of the average compressive strength perpendicular to grain of different timber species

Compression of Specimens of Structural Scale

The compressive strengths of finger jointed specimens of Pine and Grandis, which were of structural scale, got values of 80.29% and 72.58%, compared to clear timber section, respectively. The test was also carried out on sections jointed with glue. The test results reveal that the compression capacities of normal glue jointed Pine and Grandis species are got values of 70.89% and 72.16%, compared to clear timber section, respectively. Both test results indicate that there is no significant variation in the ultimate capacity of both glued and finger jointed timber species. However, it is recommended to carry out further tests on these species.

Conclusions

The study demonstrates the usefulness of finger jointed timber to utilize the timber waste focusing structural applications. Therefore, mainly the strength capacities under static bending and compression were analyzed for finger jointed timber with the commercially available finger joint profile and adhesive in Sri Lanka and the discussion is led to below conclusions.

Reliability testing on finger jointed timber according to the standard experimental procedures reveal that,

- Satin, Teak and Pine timber which have minimum bending strength reduction as 9.5%, 10.84% and 19.43 % respectively compared to clear timber are effective to manufacture finger jointed timber element to withstand bending. Bending strength was varied as; Satin>Teak>Pine>Mahogany>Grandis>Jak>Kumbuk
- Compressive strength parallel to grain reduction was found to be only 1.53% of that of clear specimens for Jak and therefore it is the most suitable species to use for finger joining. Satin, Grandis and Pine also have 13.24%, 13.22% and 3.04% strength reduction which are also suitable for withstand compression parallel to grain after Jak. Compressive strength parallel to grain was varied as was varied as; Jak>Pine>Grandis>Satin>Mahogany>Teak>Kumbuk
- Compressive strength perpendicular to grain values were found to be higher than clear timber other than Jak. Higher increment is shown by Teak and Pine as 18.13% and 27.39% that of clear timber. Compressive strength perpendicular to grain was varied as was varied as; Pine>Teak>Satin>Kumbuk>Grandis>Mahogany>Jak.
- Reliability testing of finger jointed large scale timber which was done by using 1000 mm×100mm×100mm structural scale members of Grandis and Pine resulted 72.58% and 80.29% reduction of ultimate compression capacity compared to clear timber. It was led to think that finger joint large scale timber members are poor to withstand axial compression and several number of finger joints are not effective for compression member.

The primary goal of this research is to utilize the timber waste considering the applications in construction industry. For that, below recommendations are done and it could increase the use of finger joint on waste timber.

- Bending and compressive strengths of finger jointed timber have been established for commercially available timber species in Sri Lanka by using larger number of standard specimens for experiment and they can be used for finger jointed timber designing.
- Finger joint can be used to manufacture shorter length of timber member such as beams, strut to withstand both bending and compression.
- Finger jointed element of Teak timber is structurally and economically effective for the construction industry.
- Finger jointed timber element which is manufactured by using waste of Satin, Grandis and Pine wood are structurally effective.

Further, it is revealed that there is a need for future research to understand the performance of finger jointed timber species made with metal connectors, mechanical improvements etc. These future studies could be used to determine the mechanical properties of timber species of different sectional dimensions, limitations of the dimensions that can be used for finger jointing and the durability of the joints bonded using epoxy adhesives under higher load bearing capacities.

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TV Narrations of Ratupaswala: A Case Study

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Abstract

Multiplication of media establishments in a country does not necessarily make that country more democratic and its content of the media pluralistic. Television is the most popular one among the electronic media in Sri Lanka. It can be observed that as a result of deregulation of the media since 1992, some 72 radio channels and about 21 television channels have been thrived. The objective of the present study is to examine through the content of news whether the abundance of broadcasts has had an influence on their content so as to make it pluralistic. This research can be called as an analysis of the media content in particular, the content of news telecast by six Sinhala medium television channels during a period of 10 days relating to a public conflict occurred in Gampaha District. The clash which affected 22 *Grama Niladhāri* Divisions namely *Ratupaswala*, *Nadungamuwa*, *Imbulgoda*, *Walivēriya*, *Ambaraluwa* and *Galoluwa* in *Gampaha* and *Mahara* Divisional Secretariats over an issue of pollution of water went on from 12.07.2013 to 01.08.2013. The main cause of the above crisis was the complaint of the residents of the above-mentioned area against the discharging of polluted water by the factory, *Dipped Product Plc.* established in this locality

in 1994. Consequently, a mass protest was organized by the residents of the affected area by blocking the *Kandy road* and new *Kandy road* compelling the government to remove the factory. Further, a fasting was organized by way of protest by the Buddhist clergy in the *Veliveriya* playground. The present study concentrates on examining the pluralistic differences of media content of the news broadcasts pertaining to the above on the basis of the mode of its reconstruction of 6 Sinhala television channels.

Keywords: *Media diversification, Rathupsawala water commotion, TV narrations*

Discussion

Television as a media can perform an exceedingly perfect role in inquiry for news and analysis and presentation of information etc. because it is an audio-visual technique. Consequently, the social community with a television characteristic of pluralistic content manifests advances democratic features. There are a number of factors behind this pluralism. They include media culture of a country, state of artists being trained and skilled, nature of regulation, and pluralism of media establishments.

Case study is one of the means of studying the behaviour of the media. It is in different ways that various media establishments pay response to the one and the same event. On the basis of this point behaviour of each media establishment can be observed. Factors that determine such behaviour can be investigated separately. In the light of response given by various media to a particular event and the way they present it to patrons, one can draw a clear-cut picture of not only their expressions but also other features such as information pertaining to artists themselves, their media culture and authority they exercise. The aim of the present study is to re-examine how the particular event in question occurred in Sri Lanka had been reconstructed by 6 Sri Lankan television channels. Drawing information from the above, it is expected to solve the problem whether the multiplication of media establishments has led to a pluralistic use of the media.

Nature of study

This is a case study. It is the file photos of the leading news broadcast transmitted from 27.07.2013 to 05.08.2014 which is used herein as sources. All these file photos were taken from internet. It was only television news which was adopted. Out of all the main channels now being operative in Sri Lanka news broadcasts of 6 of them, i.e., *Sirasa*, *Swarnavāhini*, *Hiru*, *Derana*, *ITN* and *National Rupavāhini* have been selected. It was the series of incidents occurred at *Ratupaswala* in *Weliwēriya* during the period of 10 days referred to above that form the present study. As the Ph value in water at *Ratupaswala* went down the residents of the locality lay the blame on Dipped Products PLC establishment for the adverse effect and following a tumult they made and in the process of their protest 3 people were shot dead by armed forces. How the above incident was reported by those 6 TV channels is the subject of the study. Only the above 6 channels were made use of because they are the most recognized chief news transmissions in Sri Lanka. Although TNL is also yet another channel of importance as we could not get their file photos from the internet we had no occasion to use the particular data. The presentation of data herein take place according to chronological order.

A brief introduction to Ratupaswala water commotion

This issue was called by many a media establishment as “Ratupaswala drinking water crisis.” Residents of 22 Grāma Niladhāri Divisions belonging to PrādesīyaSabhā (Divisional Councils) Gampaha and Mahara were involved in this matter. (see Table 1) Principal villages involved included Gampaha, Sivuralamulla, Nāndungamuwa, Ūruwala, Wāliwēriya, Wāliwēriya west, Ambaraluwa, Kiritittala, Ätikehelgalla, Bandārawatta and Helanwatta. Ph value in water in these villages are less than 06. It is reported that the value is something like 3.5 and 4. In other words acidity is much higher. Due to this high acidity some of those who consumed the water in question fell ill and even died. We have come to know that a report issued in 1960s recommended that as the acidity of the water here is high it is not suitable

for drinking but the soil in this locality is suitable for a growth such as pineapple But the said report/paper says that a study pertaining to this matter had been carried out by a team of researchers and it had been found out by them that the water containing exceedingly vast amount of acidity has been released from the factory to be contacted the underground water. (janarala.wordpress.com/2013/08/02/helis-wenigrs) Report which was summoned by the courts from the analyst was presented before the latter and its contents are as follows.

“Magistrate said that” according to the report of the Government Analyst Ph value in the water surrounding the factory is up to 4.55 and that of the factory is 6.52 and although the water in the surroundings lacks standard that of factory maintains the standard and the factory water has ammonia nitrate in it and it cannot be determined that the Ph value has gone down due to factory.” (Lankādīpa, 02.02.2015)

According to the report of the Government water in the factor is more suitable for drinking than that of the surroundings of the factory. According to the standard No SLS 614 1983 of Sri Lanka Standards Institutoin Ph value should be between 7.0 and 8.5 and the maximum Ph value range not harmful to health is 6.5 – 9. However, clean drinking water is one of the fundamental human rights which is recognized not only by the world² but also by the government of Sri Lanka³

Table 1. Population in the locality affected by the water crisis

Provincial Secretariat Division	GrāmaNiladhāri Division	Population
Gampaha	Bälummahara	3,163
	Ratupaswala	3,294
	Galloluwa	1,932
	Imbulgoda (North)	1,591
	Imbulgoda (South)	2,149
	Välivēriya (North)	2,921
	Välivēriya (South)	1,874
	Välivēriya (East)	2,376
Mahara	Hēnēgama	2,206

Table 1. Population in the locality affected by the water crisis

Provincial Secretariat Division	GrāmaNiladhāri Division	Population
	Vilimbula (North)	1,797
	Vilimbula (South)	3,070
	Butpitiya (North)	390
	Butpitiya (South)	933
	Ūruwala (East)	1,756
	Ūruwala (West)	1,769
	Sivuralumulla	1,456
	Māharagama	1,507
	Kīnigama	1,835
	Kimbulgoda	1,724
	Pilikuttuwa	1,598
	Vilimbula (North)	1,797
	Vilimbula (South)	3,070

(Source: Dept. of Census & Statistics)

Dipped Products PLC belonging to Hayley's Company was opened in Nādungātuma in the year 1994. Even prior to this year the acidity in water in the region had already been there. This establishment is a factory manufacturing rubber glove. The production of this factory fulfils 18% of the world's requirement of rubber gloves. As the quality of these rubber gloves are higher in standard than that of in India and China it has become a challenge to those two countries. During the last few years at a number of occasions, the factory removed about 120 employees who were residing in the area. Some of these employees have been reported as active members of JVP. It is as a result of the combination of a natural phenomenon with a personal issue that the crisis in question arose. Some were of the opinion that Indian gloves factories had wanted to disable the factory and as such there had been the Indian Intelligence behind the issue. Accordingly, two main points seem to emerge.

- 1) *There is a water crisis in this area.*
- 2) *There prevails a hatred towards the factory.*

What the people were asking was to solve the water problem and to close the factory. As the police and the political authority did not pay due attention to the matter a large group of people blocked up the New Kandy Road at Wāliwēriya and the Colombo-Kandy Road at Bālummahara on 01.08.2013.

While a sub-division of the Army under Brigadier Desapriya Gunawardane was sent to this locality and all the three parties; the Police the Army and the STF (Special Task Force) got together and assaulted civilians, shot and killed 3 people and controlled the mob. This act was disapproved by all the political organizations, but pro-government organized bodies. Then in order to solve the problem a project to distribute drinking water was implemented and inquiries were held into killing and the injured. What the subsequent tests done by combined body of a number of institutes revealed was that the Ph value in water in the surroundings had not been changed owing to the filthy water discharged by the factory. In consequence, the factory won the case. Compensation for the dead and the injured was being considered.

The incident referred to above is not simple as it seems to be. There were a number of individuals actively engaged in it. Interference of all of them with the case was highly complex. What we are discussing here is the contribution of the media. What follows is a table 2 which shows the nature/structure and portions of broadcasting time allotted to the incident by those 6 TV channels, during the relevant period.

Television narratives

Table 2: Reports and durations of telecast of 6 TV channels.

Channel	Duration	News 27.07.2013
Sirasa	3 min.40 sec.	News telecast on 13.07.2013 referring to Contamination of drinking water with germs says that it was reported. People block up Biyagama - Gampaha Road and make a

		clamour. A.S.P. Gampaha, Ruvan Ranathunga, Chairman Pradesiya Sabha promised people to arrange a discussion with the authority at 10. a.m. next day. Then the uproar ends.
Swarnavāhinī	2 minutes 33 seconds	Residents of 8 villages block up Kandy Road asking for drinking water. People obstruct New Kandy Road at Bälummahara making a protest. SP says that he went to the factory and after coming back said that the factory would close. The people were dispersed. Ajith Mannapperuma (UNP) M.P. visits the spot. SP says that it cannot be reported to the Police. With SP's presence the protest ends.
Hiru	3 minutes 11 seconds	Residents of 10 villages protesting against a factory in Nädungama marched along the street. This is a crisis dating back to some years. Ph value in well water goes down. SP Chandana Kodituwakku Ajith Mannapperuma M. P.
Derana	1 minute 56 seconds	New Kandy Road is closed for 2 hours. Water is polluted. Authorities take no action. Atmosphere become hot when Ajith Manapperuma visits. People's furious protests are Broadcast. Settled after police intervention.
ITN		Not reported
S.L.R.C		Not reported
Channel	Duration	News 28.07.2013
Sirasa	3.min. 07.sec.	A fasting led by Ven. Siridhamma launched at Wälivēriya Playground. Commenced at 12 noon. Chairman, Pradesiya Sabha

		Gampaha said they would arrange a discussion with Susil PremJayanth at 2 p.m. tomorrow.
Swarnavāhinī	9.min.42	Reproached authorities for not visiting the place. Ven. Thēripāha SiriDhamma, Chief Incumbent, Galoluwa Temple would commence the fasting. Antiriot police were stranded at ease. Mr. L. P. Kularathna, D.I.G of the area calls on and asks not to obstruct Road. He says that he has arranged a discussion with Mr. Basil Rajapaksha the following day at 3.30 p.m.
Hiru	1.min. 58 sec.	Chief Incumbent of Galoluwa Sambodhi Temple commences fasting. D.I.G, S.P., says that the following day at Gampaha District Secretariat a discussion will be held. When people heard about the postponement of the meeting to be held on that day to the next day, they become agitated.
Derana		Does not report incident.
ITN		Does not report incident.
S.L.R.C		Does not report incident.
Channel	Duration	News 29.07.2013
Sirasa	3.min. 21sec.	Residents of 10 villages including Gampaha, Sīvaralamulla, Nadungamuwa, Uhuralamulla, are anticipating a discussion at 2.00 p.m. today. A farmer says that some 7 or 8 farmers have lost their lives. News 1 st carry out a special investigation into this. Death of Melani Asangika Pieris, 39, some 3 months ago. 60-year-old Anula Airangani Senarath who lost her eye sight are taken to

	account. For the last number of years cultivable land has been abandoned.
Swarnavāhini	Not Reported
Hiru	Not Reported
Derana	Assault by ruffians on Mervin Silva's son is the principal news item.
ITN	Not Reported
S.L.R.C	Not Reported

Channel	Duration	News 30.07.2013
Sirasa	05min. 20sec.	The priest goes on fasting. With a view to representing all the groups at the discussion, a committee has been appointed. The report has been called for within 2 weeks. The factory has been besieged by obstructers. Some more priests have joined the fasting. Three priests are fasting now. DIG Western Pro. Anura Senanayake, Mervin Silva and arrive in. Till they go to courts next day Marvin Silva requests to close the factory. It is done.
Swarnavāhini	07 min. 49 sec.	It is said that people have been on the road since last Saturday. Police and Army is on the alert. Protest goes on.
Hiru	2 min. 38 sec.	Factory is provisionally closed down. People are still near the factory. They besiege the factory at 8 pm. STF, Riot Police and army was stationed. Anura Senanayaka and Mervin Silva were present in the morning. Factory was temporarily closed. Hiru is carrying out a special investigation. Offers information about Kudumirislanda area. Asidity in the area is

		high. Ph value in water is 3.9. This report was presented by Ananda Mādagedera and Bhātiya Attanayaka.
Derana	2 min. 45 sec.	Ven. Siridhamma says that he is going to do a deadly fasting next 15 th . Mervyn closes down the factory. Reports that people who do not accept it go on protesting.
ITN		Does not report incident.
S.L.R.C		Does not report incident.
Channel	Duration	News 31.07.2013
Sirasa		Presents a review of Ratupaswala incident. Palita Senaratne, Attorney-at-law says that on that day police did not arrange the case in relevant manner. Ven. Gantaramulle Sēlaranata has a discussion with Ven. Siridhamma. President is speaking to him over the phone and trying to settle the problem.
Swarnavāhinī		Anura Senanayaka explains over the phone. To take legal action under section 98 of Penal Code more than 5 statements are necessary. He says only 4 statements are given.
Hiru		Ratupaswala case is put off for next day. Visuals are presented. Since previous day factory road is closed. Reports that the courts said that it cannot make an order to close down the factory only on the basis of 4 complaints. Courts made an order to get reports from 5 establishments.
		<ol style="list-style-type: none"> 1. Water Resource Board 2. Central Environmental Bureau 3. Medical Superintendent of Health 4. Government Analyst's reports are called for. Courts say that it has no authority to make an order to people to relinquish

		the occupation (obstruction) of the factory road.
Derana		Keeps on reminding old news. Says the case was not filed under Section 98. Convince that police wilfully refrain from bringing this matter to the notice of the courts.
ITN		Does not report incident.
S.L.R.C		Does not report incident.
Channel	Duration	News 01.07.2013
Sirasa	6.30	Special news. (Gothābhaya Rajapaksha) has decided to close down the factory temporarily. Then it was revealed that there had been even a conflict.
Swarnavāhinī	5.30	Outcry of 10 villages for 6 days. Blocked New Kandy Road at Wāliweriya and Kandy Road at Bālummahara. Reference made includes use of teargas, water-cannon, a number of people being injured, case put off for 22 nd August. Shops in Wāliweriya closed down, police and Army using discretion, 13 admitted to Watupitiwala hospital some lost life, Water Board has been ordered to supply water.
Hiru	7.17	New Army Chief assumes duties Obstructors assaulted. Even the media artists are hurt. A priest explains Magistrate Gampaha needs reports within 2 weeks. Factory is closed for 2 weeks.
Derana		Broadcast of attempted murder of Mrs. Mandana Ismail.
ITN		Does not report incident.
S.L.R.C		Does not report incident.

Channel	Duration	News 02.07.2013
Sirasa	4.47	It is said investigation is made by Colombo Crime Division. Army Mediaspoke man Rowan Wanigasuriya says a separate investigation will be made by Army. Corpse of the student is in Gampaha Hospital. 41 injured are still in 5 hospitals. Gampaha- Biyagama Road, closed last night is open this morning. Even at the moment Police and Army keep watch. Dead student K.A. D. Akhila Dinesh 17studied at Bandujoti College, Yakkala resided at Helanwatta, Wāliwēriya. It is said that Ven. TeripāhāThero threatened to kill. The injured are given treatment in Gampaha, Watupitiwala, Uduwila, Ragama, Colombo Hospitals. Marvyn Silva, Sarath Fonseka etc. visit Hospitals.
Swarnavāhinī	7.53	37 people including 9 security officials are still in hospital. How did a clash arise following the fulfilment of peoples need. Army is hit with petrol bombs & bottles filled with sand. Discussion will be held at Dist. Sec. Gampaha led by Basil some political stooges who are addressing the media on behalf of the Govt. are behind the issue. He refers to removal of 120 JVP supporters from factory. 8 out of the injured are in National hospital 3 in I.C.U. Visuals Mervyn's visit to Hospital Gampaha.
Hiru	16.57	Information divulged cause of death of the student in Wāliwēriya clash was shooting. Colombo crime Investigation begins inquiries. Hiru broadcasts at 6.30 pm what a spectator supplied them. Telecast is on shooting which occurs as if in a war. Electricity is disconnected. Teargas The road about 200 meters from Wāliwēriya Town towards Helanwatta is stained with blood. This post-war position is

reported by Sandun Aroscha Fernando. The media was prevented from reporting what happened at night. A multitude of shops in the town damaged. Only after the arrival of the head priest St. Anthony church Wāliweriye the people who occupied it left the place. Church has been shot. As RuvanVanigasekara said Army has assisted police. People who had been in church and assented scold army. 5-member committee has been appointed by the army. Its chairman is Jagath Dias. Information about deceased Akhila Dinesh. He was in Gr. 12. Discus, iron ball all island player. Human Right Commission sent a group special representative. Views of Pratibha Mahanama, Dalas, Vijita Herat, Ranil, Fonseka, PubuduJayakody, Ven. Ratana – discussion of Basil to give 300 water tanks, 10 tractors, water Pumps arrangement will be made.

Derana	15.44	Who set fire at Ratupaswala.01army official injured all injured include 30. Father Cyril Parish priest ready to help people taken to custody by police by bailing out Karu Jayasuriya.
ITN		Who caused bloodshed in Ratupaswala. Object of <i>Peratugamin</i> of Ratupaswala coup d'etat is warriors. Information about the band of motorcyclists who peregrinated round the village is disclosed. Brigadier Desapriya Gunawardana who went to secure safety says this was done by <i>Peratugamin</i> , Diaspora and NGOOs
S.L.R.C	4.47	Buddhika Siriwardana police media announcer says that investigations will be held. 5 officials and 35 civilians are injured. Even O.I.C. Wāliweriya is injured. Visuals of Basil and

participants of his discussion. Crowd includes Lasantha Alagiya-wanna Minister, Prasanna Ranatunga Chief Minister PMM Ruwan Wijewardana Waruna Rajapaksha Ajith Mannapperuma, Sunil Wijeratne Provincial Council Chairman Dilip Raj Gampaha Pradesiya Sabha chairman Officials of Environment Health Water Resources Priest Ciril Gamini also makes a statement.

Channel	Duration	News 03.07.2013
Sirasa	5.16	Inquiries are being held. Akhila Dinesh's Corpse is placed in his home. Police escort is also given till burial. Arrangements are made to supply drinking water. A woman says while some places are given twice or thrice a day some other places are given once in 2 or 3 days.
Swarnavāhinī	3.08	36 are still in hospital. Investigations by a number of sections. Town is calm. Investigations by Colombo Crime Division 5-member committee. Ravi Karunanayake has visited the place.
Hiru	4.55	Five-member Committee headed by Jagath Dias will be making inquiries. Says Army Announcer. Ruwan Wanigasuriya situation come back to normal. 150 tanks given to distribute water. Condition of another youth is critical 8 in National hospital. 3 in I.C.U. 15 out of 30 at Gampaha hospital are still under treatment. Statement Daya Ratnayake Army Chief made in Kandy is broadcast.
Derana	4.36	(New) Army chief visiting Ven. MahaNayakas & addresses the media says that a committee is appointed. Chairman of this committee is Major General Jagat Dias. Report is requested within 2

		weeks.
ITN	2.16	Don't try to gain political advantages from this death. Lakpriya Nonis chief priest mission house comments Army appoint 5 man commission to inquire into the incident.
S.L.R.C	4.39	At the meeting held to review progress on 26 th by Mahinda Rajapaksha.
Channel	Duration	News 04.07.2013
Sirasa	6.38	Death tolls reach 3 at Ratupaswala. Ravishan Perera, a student, 19 residents Bandarawatta, Wāliwēriya died this morning. Mr. Nilantha Pushpakumara, 29, resident Udahēntenna, Gampola died this afternoon. Teacher of Ravishan Perera, Chaminda. offers his opinion on him. Mine Bureau examines the soil surrounding the factory. Human Right Commission has begun work. Announcement issued by a chief of factory is presented.
Swarnavāhinī	2.0	Army Media Announcer requests not to blame the army till the reports are received.
Hiru	7.15	News of the day-speaks out on death of Ravishan Perera. Report on Nilantha Pushpakumara. He is from Gampaha, Kohuwala. He worked in Biyagama. He was boarded here. In addition to S.T.F., Army, Police and people another party was involved. Says Army media announcer RuwanVanigasuriya
Derana	4.00	Report on Ravishan Perera. He was to sit A/L this year. Akhila Dinesh's funeral. Hayleys Co. Dip Product PLC says it is a work of some people who wanted to muddle up.

ITN	5.9	Funeral of Akhila Dinesh 2 more die of injuries. Answers to blame put on the army. Announcement of Dip Product 18% of global need of rubber gloves is produced. Company runs with all permits of environment. Water is given by Gampaha Pradeshiyasabha. Ranjith Gunawardana says 350 tanks and 8 bowsers. Within one-year pipelines will be laid. (Information was not obtained by calling on the residents) A weekend paper says Gothābhaya will have to go to courts for assigning the case to army.
S.L.R.C	2.14	Has there been some other party behind the scenes? Death of schoolboy Akhila Dinesh is broadcast
Channel	Duration	News 05.07.2013
Sirasa	6.8	Patients are still under treatment. Nilantha Pushpakumara is referred to. He was married. A father of a child of 1 ½ years. Christian priests pay their last respect to Ravishan Perera. He studied at St. Peter's College, Udugampola. Even the brother of Roshan Chanaka who died some years ago in the Pension clash of Katunayaka Trade Zone is present at the funeral. It is 2 years 2 months and 4 days since he was killed. Human Right Council has begun inquiry.
Swarnavāhinī		Does not report incident.
Hiru		Does not report incident.
Derana	2.28	Human rights Commission says that investigations are in progress. Mass media people have been attacked says by Mandana Smile. The media was not attacked - Army

	spokesman.
ITN	Does not report incident.
S.L.R.C	Does not report incident.

Analysis

First of all differences between the channels of the media in reporting this incident should be identified. The following table shows the duration of each channel allotted to this incident during the period of 10 days.

Table 3: Airtime allotted by 6 TV channels during a period of 10 days

Channel	Sirasa	Swarnavāhini	Hiru	Derana	ITN	S.L.R.C.
Airtime	46.38	40.26	35.56	33.58	15.5	11.40

It is the channel Sirasa which allotted the highest airtime for reporting this incident. i.e., 46 minutes 38 seconds. The least airtime was allotted by SLRC, i.e., 11.40. The three channels Swarnavāhini, Hiru, and Derana to a great extent allotted a moderate airtime for the above case. It was Sirasa which continuously furnished reports concerning these incidents during the period of 10 days. S.L.R.C was the channel least paid attention to the case. S.L.R.C. and ITN both state media establishments commenced reporting the incident only on 01.08.2013 after the public uproar which ended in one individual being killed on the spot and some 40 others injured by the army. The aim of the two channels S.L.R.C. and ITN is to convince the spectator that the government is not responsible for this occurrence, and that the armed forces and the police are two parties free from guilt who interfered merely to safeguard security, and that it is an event stirred up by JVP. Nevertheless, according to a videotape of a spectator broadcast on 22.08.2013 by the channel Hiru what quite clearly proved was at least 500 bullets were being fired by both the army and the police within the relevant period 15 minutes and 44 seconds at the spot in question.

It resembled just some scenes of war. The other fact of great importance is that the two state channels refrained from presenting any information obtained from those who were involved in the incident by visiting the spot where it occurred. They simply present voice cuts of individuals they need to use as means by which to prove the justification of the shooting. None of these channels present a scientific and experimental programme in respect of this incident. The channel Sirasa visits the locality and presents a documentary of the water crisis of its residents on 29.07.2013. The documentary shows the fact that the water in the area is not suitable for drinking and certain instances of some deaths and illness caused by the consumption of the water. The channel Hiru which visited the village Kudumirissa on 30.07.2013 says that the Ph value of the water in that place is 3.9. This observation is conducted by Ananda Mādagedera and Bhatiya Attanayake. Both these reports pay attention to the problem connected with the water. No channel takes trouble to see whether the factory is or is not responsible for the issue in hand. If such a study has been done, the incident in question would not have ended up in the manner referred to above. At every press conference dealt with this incident all the microphones used bore the signs of all respective television and radio channels operative in Sri Lanka in front of the speaker who addressed the gathering. Thus, in all the channels one and the same visuals were in sight. All the events such as the new Army Commander's answer he gave addressing the media following his visit to MahaNayakaTheras in Kandy, and then DIG Western Province Mr. Anura Senanayake's address after the assault of the army on protestors, all these things broadcast by Sirasa, Swarnavāhini, Hiru and Derana were in one and the same identical manner. So, it is pretty obvious that the media functioned in relating to this occurrence with the object of creating an attractive narrative. It was only the frame of the state media which differed from that of others when playing its role in the process. While the frame of the narrative of the private media created was closer to truth than that of the state media which was much falser. This crisis which affected about 1000 people in Gampaha area was not at all an issue of importance to the

National Television channel. It is clearly manifested from the allotment of exactly a half of its airtime by SLRC meant for the news broadcast to “Ranaviru Real star”, the introduction of a performing programme especially at a time when “the Ratupaswala uproar” has already reached its uppermost position (the highest level) on the 28th day. This shows clearly to what extent are the state media establishments sensitive to problems of the public. In presenting the series of these happenings to the spectator what the media did was simply to create “hero” and “villain” (two extremes in the drama) and nothing beyond that. The following gives the nature of the narrative.

Table 4: Narrative Patterns of private televisions – 1

Narrative Patterns of private televisions	
Hero	Villain
1. People of Ratupaswala	1. Dipped Products PLC
2. Ven. Teripähä Siridhamma	2. L.G. Kularatne (D.I.G.)
3. Lakpriya Nonis	3. Mervyn Silva
4. Akhila Dinesh (the 1 st deceased)	4. Anura Senanayake
5. Nilanta Pushpakumara (the 2 nd deceased)	5. The army
6. Chaminda Vanigasekara (the 3 rd deceased)	7. Desapriya Gunawardana (Brigadier)
	8. Dalas Alahapperuma
	9. P.A Government

Table 5: Narrative Patterns of state televisions – 2

Narrative Patterns of state televisions	
Hero	Villain
1. Desapriya Gunawardana the Brigadier and the army	• Janatha Vimukti Peramuna
2. Army media announcer	• Peratugāmī Party
3. Anura Senanayake	• Dias Pora
4. Basil Rajapaksha	• Unidentified band
5. Mahinda Rajapaksha	

The channel Derana broadcast a voice cut of Mr. Mahesh Rajasoma on behalf of the management of Dipped Products PLC on 02.08.2013. It was only through the news broadcasts of Derana channel that we were able to find a different picture (approach) somewhat dialectic approach to the issue in question, i.e., these series of happenings connected with the water crisis in Ratupaswala. While expressing their distress over the case and stressing on the innocence of the matter Dipped Products Company issued a statement on 04.08.2013 and it was transmitted over the channels “Sirasa”, “Derana”, and ITN. ITN allots more airtime to the announcement than shvs.

Findings:

1. Although the state media establishments depend on **public funds, they do not pay due response/sensitivity to issues of the public.** They tend to broadcast news pertaining to various state projects and neglecting burning issues of the masses.
2. In case of this particular issue the state media institutes pay no attention to opinions of the masses or their visual display but make public merely the views of officials and the authorities.
3. Private media houses pay particular attention to burning questions of the masses. They are ready to interfere with such matters too.
4. All the media establishments are, in general interested especially merely in reporting incidents but none of them perform an exploratory investigation.
5. All the media houses narrate events and conditions as they please to create a “hero” and a “villain”.
6. None of the media bodies goes beyond dialectic insight. They do not examine events and conditions through a pluralistic angle/approach.
7. Due to pluralization of the media, pluralistic characteristics can be found in news broadcasts.
8. As I observe with the exception of immense difference in content between media houses of the state and that of private sector bodies owing to

pluralization of the media no sufficient qualitative pluralism has been brought about in it.

Conclusion

It can be stated with conviction that the media diversification or multiplication of their number also have paved the way for pluralistic differences in media content only if media houses of the state are compared with that of the private sector. The conclusion which can be drawn by an investigation into in what manner 6 TV channels within a period of 10 days broadcast a single event is that the content of none of those channels contained a pluralistic character with a qualitative value. Further, on the other hand, it must be added that when attention is paid to alternative media associated with the internet, they contain a more pluralistic content. The present observation is restricted merely to the television media.

Conflict of interest

In this study names of the media establishments, political parties and individuals are mentioned. The authors wish to state that there is no conflict of interest associated with this scholarly work.

Notes:

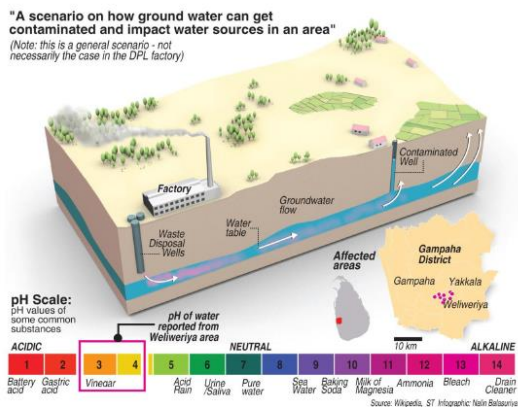


Fig. How ground water can get polluted (Wikipedia)

- A sketch showing how ground water can get polluted.
- *Convention on the Elimination of all Forms of Discrimination Against Women*, 3 September 1981, 1249 UNTS 13 [CEDAW], Article 14(2)(h); *Convention on the Rights of the Child*, 2 September 1990, 1577 UNTS 3 Article 24(2)(c)
- **Constitutions** - Congo – Constitution of 2005 Article 48; Kenya – Constitution of Kenya Act 2010 Article 43(1)(d); South Africa – Constitution of 1996 section 27(1)(b); Uruguay – Constitution of 2004 Article 47; **Judicial Decisions** – Belgium - *Judgment N° 36/98* Belgian Court of Arbitration, 1 April 1998; Bangladesh - *DrMohiuddinFarooque v Bangladesh Writ Petition 998 of 1994*, CA 24 of 1995, Supreme Court of Bangladesh, Appellate Division (Civil), 25 July; India - *Subhash Kumar v State of Bihar and Others* (1991) AIR 420; Ireland - *Gladys Ryan v The Attorney General* [1965] IR 294; Nepal - *Advocate Prakash Mani Sharma and Others v Nepal Drinking Water Corporation and Others*, Supreme Court of Nepal, Writ Petition 2237/1990 (10 July 2001)
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Political Uprising of Tamil Youth in the 1970s: A Historical Analysis

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Abstract

A segment of the Tamil youth population started to engage in aggressive anti-government activities in the Jaffna peninsula beginning from the early 1970s. Various researchers have observed from diverse perspectives the reasons for the emergence of militancy among the Tamil youth. This study will attempt to find the reasons for the Tamil youth's political uprising and whether it was triggered at least in part by the deprivation they suffered in the society. To do that the study will analyze how the deprivations they had to face led to frustration among the Tamil youth. It was this frustration that acted as a strong influence and the motivating factor behind the emergence of the militancy. This is a qualitative research on this topic based on content analysis and the theory of relative deprivation that uses the case study method. Data were collected from text documents and supplemented by conducting interviews. Field surveys were conducted in the three villages of Meesalai, Valvettithurai and Varani of Jaffna peninsula. Altogether 44 individuals were interviewed. Most of them were elderly people who had experiences of the issues of the 1970s in Jaffna peninsula. In-depth interviews and focus group discussions were conducted with them. This research revealed that both "egoistic" and "fraternalistic" relative deprivation existed among Tamil youth in the 1970s because of the disadvantageous position in which they found

themselves in comparison to the privileged reference group within the same society. Both individual-centered and group-centered relative deprivation existed among the Tamil youth. However, group-centered relative deprivation played the most prominent role. Lower caste Tamil youth had to suffer “double deprivation.” Various forms of relative deprivation-based grievances existed among Tamil youth in the 1970s and these compulsions acted strongly to steer them along the militant path.

Keywords: *Caste, Relative deprivation, Sinhala majoritarianism, Tamil youth*

Introduction

During the early post-independence period the leadership of Tamil political groups was comprised of high caste (Vellalah) Tamils, who mostly hailed from Jaffna. They mainly adopted non-violent and democratic methods to fight for Tamil rights³. However, beginning from the mid-1970s, a group of Tamil youth of the Jaffna peninsula in Sri Lanka started political agitations in an effort to win certain rights and benefits from the government. Many studies have examined the background and contributory causes that were behind the Sri Lankan Tamil militant movement of the 1970s. For example, some studies by Roberts (2009), Little (1994), Bond (1988) have observed there is a connection between Sinhala Buddhist nationalism and the emergence of the Sri Lankan conflict. Similarly, some scholars have categorized the Sri Lankan conflict as a religion based or language predicated conflict (De Silva, 1988, a, b; Devotta, 2007; Obeysekara, 1984). Some researchers have identified “Tamil nationalism” as a powerful cause that motivated the Tamil youth (Wilson, 1994, 1998, 2000; Gunasingham, 1999). A number of recent studies (for example, Abeyratne, 2002; Perera, 2001; Tambiah, 1986; Shanmugaratnam & Stokke, 2004; Stokke & Ryntveit, 2000) on the Tamil youth insurrection have explored the underlying causes of the violent conflict and suggest that it was due to the presence

³ *However, even before the 1970s some violent incidents occurred in Jaffna. In the 1950s and 1960s there were violent protests against certain policies of Sri Lankan governments. But those incidents were not significant when compared with the violent activities of the 1970s and 1980s in the peninsula.*

of inequalities that prevented them from accessing political power and economic resources. Another perspective in this regard was that elite politicians were the chief group who created communal problems in this country (Kerney, 1985; Wilson, 1982; Tambiah, 1986; De Silva, 1981). According to this observation, the majority Sinhalese or minority Tamils were not behind this problem. Another popular argument is that the colonial rulers were responsible for creating this situation (Gunasingham, 1999; De Silva, 1972; Bandarage, 2009). Some researchers have pointed out that the Tamil youth came forward to engage in a double revolution (Balasuriya, 2012; Mahindapala, 2016; Silva & Tanges, 2009 (b); Hoole, 2003; Shammugathan, 2008; Rasanen, 2015; Plaffenberger, 1982). First, they wanted to enjoy the same opportunities as those available to the majority Sinhala community and secondly, they wanted to change the regressive Tamil society by eliminating its pernicious caste system. According to some of the commentators, the most significant factors in the Sri Lankan conflict seemed to be myths and history (Gunasingham, 1999; Dharmadasa, 1988; Kemper, 1988; Rajanayakam, 1990; Spencer, 1990).

Reasons for the emergence of the uprising by Tamil youth in the 1970s cannot be attributed to any single cause. It emerged due to multiple factors that were mostly interlinked. Many of the recent studies have examined these issues from different perspectives. However, it is difficult to find any recent analysis regarding the background conditions of the Sri Lankan Tamil militant movement that has been carried out from the perspective of “Relative deprivation and the resulting frustration.” In respect of that, this research expects to determine whether there was any relative deprivation and resulting frustration among the Tamil youth of Jaffna peninsula in the early 1970s and how they influenced the Tamil youth uprising of the time.

Theoretical and Methodological Application

As defined by social theorists and political scientists, relative deprivation theory suggests that people are likely to feel a sense of deprivation if they think they are being denied something considered essential in their society, such as for example money, rights, political voice, status etc. when compared to some reference group or person that is enjoying those benefits. However, it is recognized that a simple feeling of deprivation is not considered significant even if someone is frustrated about something. Frustration based feelings acquire significance only when a person or group compares its own situation with that of another reference group. Walter Runciman listed four necessary conditions if people are to sense a feeling of relative deprivation:

- A person does not have something.
 - This person knows other people who have that thing.
 - This person also wants to have that thing.
 - This person believes they have a reasonable chance of getting the thing.
- (Runciman, 1966)

Some researchers have argued that relative deprivation mainly existed in two forms, namely as individual-based relative deprivation (IRD) and group-based relative deprivation (GRD) (Osborne et al., 2015). Accordingly, when a person suffers some sort of deprivation relative to other individuals, that kind of deprivation is known as IRD. In contrast, when a person feels his group is deprived relative to other groups that can be identified as GRD. Presence of IRD and GRD can result in four categories of people who experience relative deprivation. They are (i) people who suffer high IRD and high GRD (i.e., ‘doubly deprived’), (ii) people who suffer high IRD and low GRD, (iii) people who suffer low IRD and high GRD, (iv) people who suffer low IRD and low GRD (Osborne et al., 2015; Runciman, 1966; Foster & Matheson, 1995).

Runciman drew a distinction between “egoistic” and “fraternalistic” relative deprivation. Egoistic relative deprivation occurs when a comparison is made between an individual’s circumstances and that of a reference group. A comparison that is unfavorable to one can result in discontentment and unhappiness. Fraternal relative deprivation occurs when an unfavorable comparison is made between one social group (this may be based on race, language, religion, caste, social class, etc.) and another. Such comparisons can lead to substantial social discontent that could erupt into political protest, riots, and in extreme cases, social revolution.

Ted Gur also makes certain observations about the relationship between deprivation and violence. He expounds in “Why Men Rebel” (2010), that if people feel they are being deprived of something (especially regarding sundry rights like welfare, linguistic, religious, and other benefits) when comparing their position with those around them, it engenders feelings of discontent within them. This also happens when they realize that they have less of that which they believe themselves to be entitled to, so a gap is opened between their aspirations and their achievements. These problems always arise among deprived groups. As pointed out by Gur, ‘the tension that develops from the discrepancy between “ought” and the “is” is of collective value contentment’, and this disposes men to become violent (Gur, 2010, p. 23). Therefore, relative deprivation and the resultant discontent are identified as potential causes of conflicts within and between organizations. In the case of a country, it can lead to political violence, such as conflicts, rioting, terrorism, civil wars and other instances of malefaction.

This is a qualitative research that is based on the theory of relative deprivation and uses the case study method. In this context, as the first step of the data collection process the researcher was able to gather a large volume of subject related secondary information from various text documents. This process mainly depended on a desk-based review of literature and the perusal of other related documents that were most relevant to the main research area. Through the literature survey, a vast amount of

data contained in documents and news reports published in local and international newspapers and websites about the Sri Lankan conflict was accessed. In addition, other sources that were used for this purpose were books, research papers, monographs, theses, etc. Relevant contemporary documents preserved in the Sri Lankan National Archives were also scrutinized, such as contemporary Hansards, contemporary newspapers and various acts promulgated by successive governments, etc. Following the collection of literature-based text materials, researcher engaged in a field study to assess the validity and authenticity of these findings. A field survey was conducted in the three villages of Meesalai, Valvettithurai and Varani of Jaffna peninsula. Research sample comprised 44 persons, representing 30 males and 14 females. Most of them were elderly people who possessed extensive experiences of the events that occurred in the 1970s in Jaffna peninsula of Sri Lanka. Valvettithurai emerged as the main center of militant activities in the early 1970s. For that reason, 60% of the sample was selected from Valvettithurai. In-depth interviews and focus group discussions were conducted in all three areas to collect reliable qualitative information. Key informant interviews were conducted with knowledgeable people in the surrounding villages and with officials of government institutions.

Content analysis method was used to analyse the data. As the first step of the data analysis process all the collected data were coded. Secondly, all the data were categorized to suit the main research aim. In order to do that numerous details that were not relevant to the main research aims were omitted. Also, in the case of partial viewpoints and incomplete information that were received, they were checked for reliability. Whenever information seemed incomplete or less reliable, all the information collected from the literature and interviews were cross-checked during the analysis and the reliable information was extracted. In the end it was possible to arrive at certain plausible conclusions by comparing all related details with each other.

Tamil militancy in the Jaffna peninsula

The violent activities that primarily emerged from the beginning of 1970 were mainly centred on two places of different social backgrounds – one in the Jaffna University and the other in Valvettithurai (VVT), a fishing village in the North of the Jaffna peninsula, well-known as a hotspot for smuggling of goods from India (Stokke, 2006). The violence prone youth from the Jaffna University were mostly Science and Mathematics educated unemployed graduates. Most of them were from the Jaffna high caste (Vellalah) families. However, VVT became a hotbed of violent activities in the 1970s long before the Jaffna University. The reason was mainly because VVT was already well established as a popular location for underworld activities. Many of the smugglers were also engaged in gun running and a variety of other illegal trades. Therefore, an unusually high number of military personalities had been stationed there. This scenario created the perfect background to create tension between the military forces and the Tamils. Mostly, the militant youth from VVT had only a basic level of education due to being affected by caste injustices and a bad socio-economic setup. They strongly espoused radicalism and violence. Gradually they became the dominant force in society by exceeding the strength of the Vellalah based radical group from the Jaffna University.

As pointed out earlier, the Sri Lankan Tamil militant movement emerged due to a number of grievances the youth harboured. Among those reasons was the frustration felt by the Tamil youth in Jaffna in the 1970s as a result of relative deprivation, and this can be identified as a powerful factor. Relative deprivation related frustrations influenced the Tamil youth in two different ways. First, the lower caste Tamil youth deeply resented the Vellalah caste hegemony and the resultant injustices their people had endured during the course of the past several hundred years. Even in the 1970s this situation proved highly detrimental to the lower castes. Particularly, the Tamil youth of VVT were badly deprived because of the injustices of the caste system.

Caste System in the Tamil Society

Over thousands of years the depressed caste Tamil people had been subjected to Vellalah hegemony, based on the traditional caste system and its injustices. Ragavan (2009) who was an early Tamil militant leader presented a clear idea regarding contemporary Tamil society. “I think the Jaffna Tamil society is structurally violent because of the caste system. When an upper caste man’s honour is questioned, he uses violence to assert his authority.” This observation is sufficient to convey an idea of how the lower caste Tamil people had to face discrimination by the dominant upper caste. As pointed out by Silva et al. (2009), the caste system among Sri Lankan Tamils in Jaffna can be seen to be very rigid, with clearly defined patterns of inequality, discrimination, and social rejection (p. 06).

The Jaffna caste system had an inverted pyramidal structure with the Vellalah in the dominant top position (Banks, 1960; Mahroof, 2000; Pfaffenberger, 1982; Siddarthan, 2003). Simon Casie Chetty (1934) identified more than 65 castes among Sri Lankan Tamils. However, most studies by national and international authors (Banks, 1960; David, 1974; Pfaffenberger, 1982; Rasanen, 2015) have estimated a little more than twenty castes in the peninsula. Those castes are listed here according to their population strength in Jaffna. *Vellalah* (land owner, farmer) 50.0%, *Karaiyar* (deep-sea fisherman) 10.0%, *Nalavar* (praedial laborer) 9.0%, *Pallar* (praedial laborer) 9.0%, *Koviar* (domestic servant) 7.0%, *Paraiyar* (drummer) 2.7%, *Thachchar* (carpenter) 2.0%, *Mukkuvar* (lagoon fisher) 2.0%, *Pantaram* (garland maker) 1.0%, *Vannar* (washer) 1.5%, *Ambattar* (barber/ hairdresser) 0.9%, *Brahmin* (temple priest) 0.7%, and *Thattar* (goldsmith) 0.6%, *Cantar* (oil monger) 0.5%, *Kuyavar* (potter) 0.5%, *Kikular* (weaver) 0.5%, *Kollar* (blacksmith) 0.4%, and *Nattuvar* (musician) 0.2%. Further, Sivathamby (1995) has identified some other castes in addition to above castes. These are, *Saiva kurukkal* (Vellalah who achieved the status of temple priest), *Nattuvar* (temple drummers), *Kaikkular*, *Chettikai/ Chiviar* (those who carried palanquin for kings), *Mukkuvar* (fisherman) and *Turumpar* (washers for *paraiyar*). Rasanen (2015) has confirmed that members of

each and every caste mentioned here were to be found in Jaffna society even in 2015.

As pointed out by Sivathamby (2005), Vellalah and Brahmin castes are recognized as high castes (p. 10). However, in practice the Vellalaks were able to dominate society as the ratio of Brahmins was very low. Also, “---these Brahmins were being employed only as temple priests. They were in fact salaried employees of the Vellalah who managed the temples” (Banks, 1960, pp. 66–67). Mahindapala’s (n.d) observation regarding the Vellalah’s hegemony of Jaffna was, “Jaffna had only one identity, the identity of the Vellalaks. It was a closed society that did not permit anything outside its rigidly conservative identity. The power and the insularity of the Vellalaks, together with the exclusion of any external influences, gave them the upper hand in Jaffna. Having eliminated all rivals there was no one to challenge them so they resisted jealously and fiercely any intervention from any external or internal quarter.” Under the hegemony of the Vellalaks Jaffna society continues its feudal rituals and practices. Vellalaks were the traditional landowners in the society. Also, during the colonial period they were able to access the best educational resources, which allowed them to acquire proficiency in the English language and other subjects. That and the close relationship they maintained with the colonial rulers enabled them to enter the important professions and achieve political representation. As Russell noted, “Under British rule, missionaries began setting up schools in Jaffna and the American missionaries were allowed to function *only in Jaffna* along with the British. The Jaffna Tamils, especially Vellalaks took to education in a big way to gain upward mobility” (Russell, 1984, p. 35). In this context they were able to further monopolize the whole of Jaffna society and become wealthy and powerful. Rasanen (2015) explained this as follows, “Vellalaks had a monopoly over land ownership, social leadership, education, the service castes, places of worship and religious rituals, and thus over the entirety of Vellalahood” (p. 74).

In the Jaffna caste system, there was a historical categorization known as *Kudimai* and *Adimai*. As pointed out by Rasanen (2015), those who worked as menials for the Vellalah were categorized as *Adimai* (slaves), and those who lived around the Vellalah and provided assistance in the Vellalah's household matters were called *Kudimai* (Rasanen, 2015, p. 82). According to Banks (1960), traditionally the Vellalah people used to think that the Jaffna social system should be centered and focused exclusively on them (Bank, 1960, p. 71). From the mid to late 19th century, they had been living like tribal chieftains in the Jaffna society. The following observation by Hocart sufficiently presents a picture of the Vellalah's nature. "Like a feudal lord with his vassals to serve him on all occasions, these slaves and vassals came from different castes and served him in such capacity whenever the occasion demanded. The vassals were called *kudimai* and the slaves as *adimai*" (Hocart, 1950, p. 07). This system of slavery was abolished by the colonial rulers in 1844. But according to Tambiah (1954), "Although slavery was abolished legally, many of the depressed classes remained as the *de facto* slaves of their masters for economic reasons" (p. 85).

Among the above-mentioned castes, five castes were identified as the *Panchamar* castes. They are *Nalavar*, *Pallar*, *Paraiyar*, *Vannar* (washers) and *Ambattar* (barbers). They were called the depressed castes and during the 1960s and 1970s the Vellalah hegemony over these five castes was immense (Rasanen, 2015, p. 83). Also, except the Vannar (washers) other castes were referred to as "Untouchable." Traditionally, high caste Tamils identified "Untouchables" as unclean. "Untouchables" made up about 18 percent of the Jaffna population as compared to nearly 50 percent for the Vellalah population in the peninsula in the pre-war period (Silva *et al.*, 2009, p. 06). The Panchamar castes were highly discriminated against by the dominant Vellalah caste in matters such as temple entry, education, employment, land ownership, marriages, and ceremonial functions, etc. According to Silva *et al.* (2009a), Pfaffenberger (1982) and Rasanen (2015), a series of customary prohibitions were applied to the Panchamar caste community by the

Vellalah society. For example, they were not allowed to wear any kind of respectable clothes or jewellery. Particularly, both men and women from the “Untouchable” caste were traditionally forbidden to wear the upper garment (Pfaffenberger, 1982, p. 52). Jane Russell related her experiences thus, “When I first lived and studied in Jaffna in late 1973, there were elderly women who went around the villages, streets and markets with no upper garment over their breasts” (Russell, 2015). Jane Russell further observed, “---where their nudity was demanded by upper caste men and (presumably) by their wives, sisters and daughters, possibly these upper caste women felt relief that they were excused this humiliating custom by the Victorian prudery adopted by the English educated class of which they were part” (Russell, 2015). *Panchamar* castes could not dress in white for any kind of rituals. They were not allowed to wear shoes or use an umbrella when they had to go out. Also, *Panchamar* castes were not allowed to worship in certain temples. They were prevented from even going near the temples. They also could not marry without the permission of the Vellalah. Further, as pointed out by Banks (1960, p. 65), people of the *washermen* caste were not allowed to move around during daylight hours and had to travel only at night. Depressed castes were not allowed to play music at either auspicious or inauspicious functions. They were prohibited from riding bicycles and driving cars, not allowed to sit while travelling in buses, and not allowed to sit on chairs; they were also expected to bury their dead instead of cremating them like other Hindus and were not permitted to draw water from public wells. They were not expected to study or even allowed to enter the tea shops. As observed by Rasanen (2015), “the depressed castes were not permitted to enter the verandah of a high caste home. They were given tea in a discarded tin can, bottle, glass or a cup not used by others. This practice was prevalent even in the year 2018 in some rural Vellalah homes in Jaffna” (p. 86). By this practice, purity of domestic space was preserved, which would otherwise be polluted by inviting the depressed castes inside. The so-called lower caste Tamil people were socially deprived as a result of such prohibitions that had prevailed from a historical era.

Ragavan (2009) has recalled his own experiences in respect of the caste barriers in Tamil society. “I remember entering a barber saloon (barbers belonged to the oppressed castes) when I was small and asking the barber if he will allow Dalits (untouchables) into his saloon. There was a big muscular farmer standing next to me and he slapped me, because he was angry that I should even ask such a question. Eventually, the barber saloon was closed, as the barber was scared of the upper castes. After the saloon was closed, the barber started visiting people’s houses and performed his work. Thus, particularly in the villages the caste system was very strong. With the service castes of that time, there was no question of workers’ rights; whether you were paid or not, you were expected to work.” Therefore, caste injustice was one of the visible realities of life in the Tamil society.

Many elderly people from the depressed castes were interviewed by the researcher and they confirmed that they had to suffer numerous deprivations as a result of the caste injustices they had faced over the years, even as children. An elderly Tamil citizen from VVT described an injustice inflicted on him at that time as a result of the caste system that prevailed in Tamil society.

“We are toddy tappers of the Nalavar caste. We did not have an opportunity to live on an equal footing with the Vellalah people in the 1960s and 1970s. When I was eight years old, I suddenly got fever and went to get medicine for it with my mother. As I was not feeling well, I sat down near a Vellalah caste person in the medical center. He became very angry and scolded me and my mother. My mother and I came outside immediately” Key Informant 1 (12.11.2018).

The experience related above is sufficient to illustrate how the rights of deprived lower caste Tamil people were violated by the high caste groups even as late as in the 1970s. Depressed castes could not wear trousers, shorts, and shoes even when attending school in the 1970s. Also, they had to keep some distance from Vellalah caste students in the schools, including inside the classroom (Drawn from focus group discussions held with lower caste Tamil citizens on 12.11.2018 in Meesalai).

They could not use a bicycle or car. They were badly discriminated against in public affairs even in the 1970s, and prevented access to water resources, laundries, barbershops, cafés, and public transport. They could not enter certain temples as Vellalabs felt that if depressed caste people entered temples, those places would become unclean. Even when depressed caste people were able to enter some temples at the time, strong discrimination existed inside the temple in the presence of Vellalabs. An elderly Tamil citizen of VVT from a lower caste gave the following account of his painful experience in connection with temple entry.

“If Vellalabs entered the temple we could not face them directly. My brother who was eight years old at the time, talked to a Vellalah child in the temple. Angered by this, the Vellalah mother thrashed my brother and severely admonished my mother”
Key Informant 2 (13.11.2018).

Therefore, it is clear that the depressed caste Tamils suffered from intergroup discrimination over thousands of years. There were no positive developments that occurred in their livelihoods in the 1970s. So, they continued to live under the worst social restrictions of the traditional caste system.

Majoritarian Sinhala Political Community and Tamil Youth

As pointed out earlier, high caste Tamils occupied high positions in the professional and educational fields even during the colonial period. This enabled them to maintain themselves at a higher social level (Tambiah, 1986; Spencer, 1990; Bandarage, 2009; Hoole et al., 1990). High caste Tamils were able to stay in the forefront, ahead of the Sinhala leaders in the political agitation movement during the colonial period (Wickramasinghe, 1995, p. 25). During those times Tamils were not regarded as a minority community either by others or even by themselves; rather, they were on a par with the majority Sinhalese community (De Silva, 1967, p. 90). As pointed out by Wickramasinghe (1995),

“This state of affairs placed the Tamils, who formed only 11% of the total population of the country, on an equal footing with the Sinhalese, 43% of whom were Low Country Sinhalese and 24% were Kandyan Sinhalese. The psychological legacy of this was that until the mid-1920s, the Ceylon Tamils saw themselves as the dominant community” (p. 29).

Beginning from the 1930s the British rulers began applying democratic principles to the socio-political setup of Ceylon. During the post-independence period the government continued this policy by further democratizing the socio-political setup. Applying these democratic principles allowed the Sinhalese to establish themselves in a much stronger position in the socio-political and economic fields compared to the Tamils due to their far greater numerical strength. With the erosion of the previous position enjoyed by the Vellalah Tamils, they became frustrated as those positions came to be increasingly filled by the Sinhalese. Moreover, when they compared their position with that of contemporary Sinhalese society, they were worried. Even though the evolution of majority dominance is a natural phenomenon in the socio-economic and political fields under the practice of open competition based on democratic principles, the high caste Tamils were not ready to accept the majority, minority concept. They expected equal parity for both nationalities. In this context they felt they were relatively deprived compared to the Sinhalese (Focus group discussion held with Vellalah caste Tamil citizens of Meesalai on 08.02.2018).

The post-independence social welfare and human development indicators of Sri Lanka were at a higher level compared to the other South Asian countries. However, economic growth was not at a high level when compared with social welfare development. Nevertheless, as a result of the social welfare development the Sri Lankan population increased significantly so that in the 1970s the population of the youth community was extremely high in comparison to the population of older people. Supported by free education and post-independence welfare developments most Sri Lankan youth received a good education and naturally they expected to

secure profitable positions and acquire upward social mobility. But as the economy was tottering at the time, the government was unable to provide employment opportunities for such a vast number of educated youths. Therefore, unemployment, underemployment, poverty and youth unrest were rampant among both Sinhala and Tamil youth. The discontented Sinhalese youth then began to engage in violent actions against the government in 1971.

Frustration was a common issue of the time but the Tamil politicians, high caste Tamil youth and lower caste Tamil youth assumed that they were the only affected parties and that the Sinhalese community was in a better position when compared with their own situation. They also perceived certain policies implemented by successive Sri Lankan governments during the post-independence period as well as in the 1970s as being favourable to the Sinhalese while subjecting the Tamils to deprivations. Prime Minister S.W.R.D. Bandaranaike introduced the Official Language Act, no. 33 of 1956, which made Sinhala the only official language of Ceylon in 1956. Later, in the 1972 constitution, the government re-affirmed Sinhala as the official language, and declared that Buddhism shall have the “foremost place” (The Constitution of Sri Lanka, 1972, pp. 4, 5). However, it should be mentioned here that the constitution has clearly pointed out that protection will be afforded to all religions and to the cultures of all communities in Sri Lanka (The Constitution of Sri Lanka, 1972, p. 12). In addition, the constitution contains a number of clauses aimed at protecting the language rights of the Tamil community (The Constitution of Sri Lanka, 1972, pp. 5-7). Even though the upper caste Tamil leaders did not agree with some of these provisions they expected to enjoy an equal status with the majority community in the national political arena. Tamil leaders claimed these legislative enactments would bring in an era of “apartheid” with the Sinhalese as the “masters and rulers” and Tamils being forced to accept “subject status under them.” Therefore, they feared they had become second class citizens of the country under the dominance of the Sinhalese. They felt they were formally deprived due to those implementations. However, in the 1970s, the government had allowed the use of

Tamil language for official activities in Jaffna (HC. Deb, 05.03.1974, vol. 10). In 1974 the parliamentary member for Kayts named Irakthinam irascibly addressed the parliament complaining that he had received a letter on 05.11.1973 written in Sinhala language (without a translation in Tamil language) from the Department of Telecommunications in Colombo. On this occasion, the Minister of Telecommunications named C. Kumarasuriyar tendered his apology regarding the mistake made by officers at the Department of Telecommunications in Colombo (HC. Deb, 05.03.1974, vol. 10). Therefore, it is clear that Tamil political leaders felt strongly about even tiny omissions in implementing the language policy of the country, by claiming that they had been relatively deprived.

The deprivation-based feelings were further heightened among Tamils after the implementation of the Standardization policy in the 1970s. The representation of high caste Tamils in the government professions gradually declined during the post-independence period. But they were able to maintain their high position in the Science discipline-based faculties of the Universities even at the beginning of the 1970s, as a result of their English language ability, which they had acquired because of the high-class educational facilities available in Jaffna. When compared to their population ratio it was significantly high even in the 1970s. When considering the university education of the time it was noticed that towards the beginning of the 1970s, the Sinhalese representation in the Arts faculties of the universities had significantly increased but their representation in the Science faculties was not significant. The government failed though to follow up by providing suitable employment opportunities for the vast number of Arts graduates, who then went on and formed the main group that participated in the 1971 insurrection. But the Science graduates were able to secure good positions even in the 1970s. Eventually, after the uprising was brought under control, the government moved to address this problem. Contemporary Sinhala nationalists also strongly urged the government to implement necessary measures to admit students to the Science faculties according to the ethnic ratio (Panchaseeha, 1970). The government's solution was to introduce

the scheme of Standardization, the purpose of which was to draw up admission quotas to the Science and medical faculties of universities in a manner that would reflect the racial representation of the total population. The Tamil political leaders vehemently opposed this scheme as it had the effect of reducing the number Tamil students while increasing Sinhalese representation in the Universities. However, one researcher pointed out that,

“The Sri Lankan Tamils, though they constituted just 11.1% of the population, accounted for about 30% of the Science students because the scheme of Standardization ensured that this proportion of places in the University accrued to them” (De Silva, 1978, p. 90).

Nevertheless, Tamils viewed that by means of the 1972 Constitution, language implementations and university admission procedure of the 1970s, the Sinhalese had undermined their previous position. They believed the Sinhalese had usurped the socio-economic welfare benefits they had enjoyed in the past. After a prominent position was given to Buddhism in the 1972 Constitution, the perception of the Tamils was that the Sinhalese had shown disrespect to the Tamils’ cultural identity by placing their own religion and culture in a superior position. As pointed out by Jaffna parliamentarian Mr. R. Sampanthan in 1977,

“Tamil people in this country have a language of their own, a culture of their own, a civilization of their own and a heritage of their own; they too have a right to preserve and protect these...” (HC. Deb, 21.11.1977, p. 832).

As discussed above, throughout the post-independence period the Tamils perceived that they were being deprived significantly when they compared their current position with the previous position they had occupied, and by comparing their current status with that of contemporary Sinhalese society. In this context the feelings of deprivation of the lower caste Tamil youth were the most prominent. Even educational opportunities were restricted to the depressed caste people of Jaffna due to the barriers of the caste system. Some lower caste Tamil youth did

receive educational benefits through post-independence welfare programs but much of their education was based on the vernacular language of Tamil. This put them in an untenable position because after receiving education, they expected to enter the government professions but were restricted from even applying for the posts as the official language was Sinhala. The following comment was made during a key informant interview by a lower caste Tamil man who had participated in militant activities in the 1970s.

“My father was a traditional drummer from the Paraiyar caste. Over thousands of years our people had been discriminated against by upper caste Tamils. I was able to go to school in the 1960s. However, we faced discrimination even in the schools by the upper caste students. Despite many challenges I studied up to the Ordinary Level. I hoped to enter one of the white-collar professions as I did not wish to become a tom-tom beater like my father. But I was handicapped by my vernacular based education as it did not empower me to access my dream job. I did not want to be further deprived by the discrimination of Vellalabs. As a young lad I was aggressive and wanted to transform the Jaffna society in a violent manner to build up an equal society. Therefore, I joined the militant organization that emerged in the 1970s in Valvettithurai” – Key Informant 3 (12.11.2018).

One of the early Tamil militant leaders, Ragavan (2009) mentioned that the Jaffna Tamil middle class family’s aim was to educate their children and turn them into a doctor or engineer; this reflected a production line mentality. At least one child, preferably the elder child, should try and become a doctor, an engineer or at least an accountant. But during the post-independence period high caste Tamils were also brushed aside in the professional fields due to the heavy competition from mainstream Sinhalese. In this competition the depressed caste groups naturally did not stand a chance as they were marginalized by both internal and external factors. Therefore, the unemployment problem affected the depressed caste Tamils very badly.

In the mid-1970s, the relative deprivation-based feelings of Tamils regarding the Sinhalese heightened further. Even when the rest of the country suffered an economic downturn at the beginning of the 1970s, Jaffna farmers produced sufficient crops, particularly chilies, onions, rice, and mangoes (Ilangerathna, 1976). Some places like Velanai, Mankumpan and Mandaithivu produced large rice harvests in 1971/1972 (HC. Deb, 21.11.1974., p. 777). But after the introduction of the open economy in 1977 this situation changed drastically. The open economic policies were a mixed blessing. Though they stimulated the economy they also widened the gaps between the rich and the poor. Prices of agricultural produce from Jaffna dropped precipitously due to the open economy-based competition (HC. Deb, 18.11.1977). Therefore, rural poverty spread rapidly in Jaffna. However, poverty was a serious problem even among the Sinhalese in rural areas. Benefits of the open economic policies were enjoyed mostly by the urban community of Sinhalese. However, Tamils viewed that on the whole their community had been relatively deprived due to the bad outcomes of the Open Economy. At one time Mr. A. Amirthalingam, parliamentarian representing Kankesanthurai pointed out,

“We have been subjected to much pain of mind and the humiliation of being unable to provide for our family’s essential nourishment, due to the high cost of living, corruption and monopoly of the State and cooperative societies...” (HC. Deb., 18.11.1977, p. 408).

According to them, most of the factories, companies, development projects and businesses were established in the Sinhalese majority areas under the Open Economy. Therefore, Tamils were relatively deprived in such matters like professional opportunities, ownership of businesses and profits when compared with the Sinhalese (HC. Deb., 18.11.1977., p. 408).

The focus group discussions held in Varani on 23.09.2018 revealed that even during that period the Jaffna Tamil youth did not wish to work beyond the outskirts of Jaffna. Such feelings were now even stronger than in the 1970s. Computer literacy

and English language proficiency were compulsory requirements to join the private sector. Whereas the high caste Tamil youth possessed such knowledge to a certain extent, the knowledge of the lower caste youth was extremely poor. Therefore, the Jaffna Tamil youth felt that they were relatively deprived with respect to the private sector positions created by the Open Economy. Due to the much-vaunted Open Economy, a westernized lifestyle and culture were introduced to the cities. These foreign influences gradually spread among the Sinhalese majority who lived in the urban areas. Consequently, the urban Sinhalese youth acquired a taste for modern technology and the western lifestyle. Looking at all this, the Tamil youth realized they were in a disadvantaged position when compared with the Sinhala youth. Though western influences mostly had an effect only on the urban Sinhalese youth, during field visits the researcher realized that most Tamil youth were under the impression that most of the Sinhala youth were leading westernized lifestyles. They envied the contemporary Sinhalese youth and believed they received more benefits than the Tamil youth who were only facing deprivation.

Findings

Relative deprivation and the resulting frustrations have existed among the Tamil community from the 1970s. When considering the lower caste Tamil youth it could be noticed that even in the 1970s, all the signs that were characteristic of relative deprivation as identified by social theorists and political scientists, were manifested by them. Thus, relative deprivation-based feelings were definitely present among the lower caste Tamil youth. When considering the situation of these youth in the light of Walter Runciman's (1966) observations, it is clear that the lower caste Tamil youth did not have many of the things that the upper caste Tamils had. Thus, they felt they were discriminated against in the socio-economic and political sectors vis-à-vis the upper caste Tamils within the same society. Therefore, it is clear they suffered egoistic relative deprivation after comparing their individual circumstances with those of a reference group.

As discussed earlier, researchers have categorized relative deprivation based feelings in terms of IRD and GRD. In that context it is clear that lower caste people had suffered both IRD and GRD because of the hegemony of upper caste Tamils. Thus, generally the lower caste people realized they were being deprived as a group in the face of Vellalah dominancy. That was the main reason behind the organized anti-caste struggles that took place even in the 1920s. Group sense was more powerful than individual sense when the need to organize effective events arose. Anti-caste struggles were commonly visible in Jaffna society even in the 1950s. Participation of a number of people working as a group with a particular aim, such as organizing events or fighting for rights, will always achieve more effective results than the participation of a large number of people acting separately and individually.

During the post-independence period even the high caste Vellalah leaders and Vellalah youth came to realize they were relatively deprived. The depth of their deprivation-based feelings varied according to the time period. They realized they were deprived to a greater extent during the post-independence period as compared to the status they enjoyed during the pre-independence period. Another thing they felt was that they were relatively deprived after comparing their status with the contemporary Sinhalese political groups. According to the relative deprivation theory, if such comparisons arouse negative feelings among individuals or a particular group, this could give rise to egoistic relative deprivation feelings among them. It will be noticed that Vellalah Tamils too felt compelled to act as a group rather than as individuals. They engaged as a group in agitation movements at the national level during the post-independence period, by demanding equal opportunities with the Sinhalese. Therefore, it is clear that GRD is more significant among Vellalah Tamils than IRD. In the 1970s, they were able to mobilize the depressed caste youth by appealing to their sense of ethnic pride. In this context caste-based frustrations became a secondary issue and the feelings related to ethnicity-based deprivations became more prominent among all layers of Tamil youth. Thus, the Tamil youth as a single group became a united force against the

hegemony of the Sinhalese majority. Such group-based power and strength provided great encouragement to the Tamil community to project their Tamil ethnic identity and agitate against Sinhalese majoritarianism.

Group based deprivations were present among Tamil youth in the 1970s but their feelings regarding that were not the same. During the early period, deprivation-based frustrations were noticeably higher among the depressed caste groups than the upper caste group. This was because they felt they were doubly marginalized, both internally and externally. Their situation appeared to fit into the “double deprivation” category, which is discussed in the relative deprivation theory.

According to the relative deprivation theory, relative deprivation and the resultant discontentment are recognized as potential causes of conflicts within and between organizations. In the case of a country, it can lead to political violence, such as conflicts, rioting, terrorism, civil wars, and other instances of malefaction. It can be clearly observed that fraternalistic deprivations among Tamil youth are felt as the result of a negative perception regarding the circumstances of one’s social group compared to another group or groups. As interpreted according to the relative deprivation theory, fraternalistic deprivations compelled the Tamil youth to follow the violent path in the 1970s. Among them were the lower caste Tamils who were in the “double deprivation” category. Therefore, being the most affected group, they aggressively engaged in militant activities in the 1970s and gradually became the dominant Tamil militant movement in the Northern and Eastern provinces.

Conclusions

Feelings of egoistic and fraternalistic relative deprivation existed among Tamil youth of the 1970s as a result of their conviction that they suffered various disadvantages in comparison to the reference group. Though both IRD and GRD existed among Tamil youth in the 1970s GRD was the most prominent. Because they acted as a group, a powerful sense of their common ethnicity had the effect of

forging unity among the Tamils. This power was harnessed positively in organizing militant activities with a unity of purpose. The lower caste Tamils felt really motivated as they had been badly affected by the “double deprivation” due to having suffered at the hands of the upper caste Tamils as well as the Sinhalese majority. The various kinds of deprivation-based feelings of the Tamil youth drove them to react violently against those whom they perceived to be their oppressors. Thus, lower caste Tamil youth were more active in the movement as they belonged to the “double deprivation” category.

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නාට්‍ය රචනය හා නිෂ්පාදනය

සේනානායක, රංජිත්

ණ්‍යාය කලාකරුවා, සිංහල අධ්‍යයන අංශය, ශාස්ත්‍ර පීඨය, කොළඹ විශ්වවිද්‍යාලය.

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හැඳින්වීම

මානවයාගේ සමාජමානසයක් සමග ප්‍රභවය වූ කලා මාධ්‍යයක් වන නාට්‍ය කලාව නාට්‍ය රචනය හා නිෂ්පාදනය යනුවෙන් පියවර දෙකකින් සමන්විත වේ. දැන කවියෙකු අතින් රචනා වන පිටපත කාව්‍යය වන අතර එහි අන්තර්ගත කථා වස්තුව අනුකරණ මාධ්‍යයෙන් ප්‍රේක්ෂකයා වෙතට ගෙන යෑම නාට්‍යය වේ. එහි කථා වස්තුව විකාසනය වන්නේ සංවාද ස්වරූපයෙනි. ඒ සඳහා ජීවය ලබා දෙන්නේ පාත්‍ර වර්ගයා ය. නාට්‍ය රචකයා බිජ කොට ගන්නා වස්තුවෙහි නාට්‍යෝචිත අවස්ථා ස්වකීය පරිකල්පන ශක්තිය අනුව තෝරා ගෙන එයට සිය අත්දැකීම් ඇතුළත් කරමින් නාට්‍ය වස්තුව රචනා කරයි.

නිෂ්පාදකයා විවිධ ශිල්පීය ක්‍රම භාවිතයෙන් රචකයාගේ අරමුණු ඉෂ්ට වන අයුරින් බොහෝ පිරිසකගේ සහයෝගය ලබා ගෙන නිෂ්පාදන ක්‍රියාවලියෙහි යෙදේ. නාට්‍ය රචකයෙකු විසින් පිටපත් රචනයේ දී අවධානය යොමු කළ යුතු කරුණු කවරේ ද? නිෂ්පාදකයෙකු අතින් සාර්ථක නාට්‍ය කෘතියක් ගොඩ නැගීමේ දී කොතරම් කැප කිරීමක් කළ යුතු ද? යනුවෙන් කරුණු දැක්වේ.

අරමුණ

පරිවර්තන, අනුවර්තන, ස්වාධීන, සුබාන්ත, දුක්ඛාන්ත, නාට්‍ය ධර්මී, ලෝක ධර්මී, අර්ධ ශෛලිගත යනාදී වශයෙන් විවිධාකාරයෙන් නාට්‍ය රචනා වුවත් ප්‍රේක්ෂකයාට ජීවිතය හා සමාජාවබෝධය, විනෝදාස්වාදය ලබා දෙන කෘති විරල ය. ඊට හේතු වන්නේ නාට්‍ය රචනය හා නිෂ්පාදනයේ පවතින දුර්වලතා ය. එකී දුර්වලතා මඟ හරවා ගනිමින් සාර්ථක නාට්‍ය පිටපතක අන්තර්ගත විය යුතු ලක්ෂණ හා නිෂ්පාදකයෙකුගේ කාර්යභාරය විමසා බැලීම මේ අධ්‍යයනයේ අරමුණ වේ.

නාට්‍ය රචකයා දක්ෂ කවියෙකි. ශ්‍රී හර්ෂ රත්නාවලී නාවිකාවේ දී නාට්‍යයක සාර්ථකත්වය උදෙසා කරුණු 4ක් සම්පූර්ණ විය යුතු බව පවසා ඇති අතර ඉන් එක් කරුණක් වන්නේ නාට්‍ය රචනය සිදු කරන්නා කවියෙකු විය යුතු බව යි.(තිලකසිරි, (1971) : 164 - 180 පිටුව) නාට්‍ය වස්තුව මූල මැද අග යනුවෙන් ත්‍රිවිධාකාර වේ. නාට්‍යයේ බීජ අවස්ථාව මූලින් පෙන්නුම් කළ යුතු ය. එය ගැටුමේ ආරම්භය විය හැකි ය. දෙ වන අවස්ථාවේ දී ගැටුම ක්‍රමයෙන් උත්සන්න වන අතර තෙ වන භාගයේ දී ගැටුම ලිහිල් වන ස්වරූපයක් පෙන්නුම් කෙරේ.

නාටකයකට ජීව ගුණය ලැබෙන්නේ නාට්‍ය රචකයාගේ මනස, හද තුළ බැඳී ස්වකීය හැඟීම්, සංකල්පනා, චරිත හා අවස්ථා මගිනි. නවකතා රචකයාට වඩා නාට්‍යරචකයා අතර වෙනස පැහැදිලි කරන මහාචාර්ය විමල් දිසානායක

'නාට්‍ය සම්පාදකයා අසංකීර්ණ චරිත නිරූපණය කරන අතර ඒ අසංකීර්ණ චරිතවල අන්‍යෝන්‍ය සම්බන්ධතා ආශ්‍රයෙන් දේශයේත්, කාලයේත් සීමාවලින් විනිර්මුක්ත වූ සාර්වත්‍රිකවූත් සර්ව කාලීනවූත් අත්දැකීමක් ඉදිරිපත් කරයි.' (දිසානායක, කුමාරසිංහ, (2011) : ප්‍රස්තාවනාව)

එය වචන මාධ්‍යයෙන් කෙරෙන සාමාන්‍ය සංවාද ස්වරූපයෙන් හෝ පද්‍ය හෝ ගීත බණ්ඩ ස්වරූපයෙන් විය හැකි ය. රචකයා විසින් ඒ ඒ චරිතවලට කවනු ලබන හැඟීම් හා සිතුවිලි වචන මාධ්‍යයෙන් ප්‍රකාශයට පත් කරන විට එය නාට්‍යයේ මුඛ්‍ය තේමාව හා බැඳී පවතියි. ඒ වචන තෝරා ගන්නේ කාර්ය(Matter) හා ප්‍රතිකාර්ය (Treatment)හඟවන පරිදි ය.

නාට්‍ය වස්තුවේ හැඩ ගන්වනු ලබන චරිත විසින් ඉදිරිපත් කරන වදන් මාලාව හා එයින් ජනිත වන කාර්යයන් මගින් කතා විකාසනය සිදු වේ. එය කථාවේ වස්තු සන්දර්භය වේ. නාට්‍යයක් රචනා කරනු ලබන බස නවකතාවක හෝ කෙටි කතාවක මෙන් වර්ණනාත්මක හා වෘත්තාන්තමය ස්වරූපයක් ගන්නේ නැත. නිරන්තරයෙන් එය සචේතනික වූවකි. නාට්‍යයක අන්තර්ගත සංවාද කියවා රස විඳීමේ හැකියාවට වඩා නාට්‍යයක් නැරඹීමෙන් රස විඳිය හැකි ය. නාට්‍යය අනුකරණ මාධ්‍යයක් ලෙස හඳුන්වා තිබෙන්නේ ඒ නිසා ය. “Drama is not a copy but and imitation of nature- Coleridge” (උපුටා ගත්තකි, ගුණතිලක, (1964) : 19 පිටුව)

කරලියෙහි නාට්‍ය වස්තුව චතුර්විධ අභිනයෙන් අනුකරණය කරන කල (චතුර්විධාභිනයෝ ජේතං - ලක්ෂණ වෘත්තීතෝ බුධෙධො:) , (පඤ්ඤාකිත්ති හිමි , (2007):50 පිටුව) ප්‍රේක්ෂකයන්ට ජීවිතය ඔහු ඉදිරියෙහි දර්ශනය වේ. එහෙත් සත්‍ය වශයෙන් ම වේදිකාව මත සත්‍ය ජීවිතය

නිරූපණය කළ නො හැකි ය. එය ජීවිතයේ ප්‍රතිබිම්බයක් පමණි. ඡේක්ස්පියර්ගේ අදහස වන්නේ (1564-1616)නාට්‍ය රචකයා ජීවිතයට කැඩපතක් අල්ලන්නෙකු බව යි. නාට්‍යයක් යන්න ස්වභාවයෙන් ම කෘත්‍රීම දෙයක් වුවත් කලා මාධ්‍යයක් ලෙස ගත් විට ස්වාභාවිකත්වයක් උසුලයි. එහෙත් එය ජීවිතයේ කාබන් පිටපතක් මිස සපුරා සත්‍ය ජීවිතය නො වේ. ස්වාභාවිකත්වයේ ම පිටපතක් වුව හොත් එය නිරස ය. කථා වස්තුවේ නාට්‍යෝචිත අවස්ථා ස්වකීය පරිකල්පන ශක්තිය (Thinking Power) අනුව තෝරා ගෙන නිර්මාණාත්මක ලෙස නාට්‍ය වස්තුව රචනා කළ යුතු වේ.

නාට්‍ය රචකයා සෙසු ගත් කතුවරුන්ගෙන් වෙනස් වේ. නාට්‍ය විකාසනය හැඩ ගැන්වීමේ දී සංවාද මගින් එය සිදු කළ යුතු අතර එහි දී ඇඬීම, බැලීම, සිනා සීම සිදු විය යුතු ය. නාට්‍යය ලෝක ධර්මී හා නාට්‍ය ධර්මී වශයෙන් දෙ වැදැරුම් වේ. ප්‍රකෘති ලෝකයේ සිදු වන අන්දමින් නාට්‍යයේ දී ද වතුර්විධ අභිනය සිදු කරන්නේ නම් එය ලෝක ධර්මී වන අතර කෘත්‍රීම අන්දමින් මුද්‍රා භාවිතයෙන් සිදු කෙරෙන්නේ නම් එය නාට්‍ය ධර්මී වේ. ඒ හැරුණු කොට තම නාට්‍ය කෘතියේ වර්තවල කතා තාලය, රිද්මය පිළිබඳ අවබෝධයක් රචකයාට තිබිය යුතු ය. සාමාන්‍ය ජීවිතයේ දී හමු වන මිනිසුන්ට වඩා නාට්‍යයේ වර්ත දැවැන්ත වේ. ප්‍රේක්ෂකාගාරයේ සිටින බොහෝ පිරිසකට මේ වර්ත ප්‍රක්ෂේප (Projector) විය හැකි ය. අනෙකුත් කලා රචකයන් මෙන් නාට්‍ය රචකයා සෘජු ව ම රසිකයින්ට ආමන්ත්‍රණය නො කරයි. ඔහු නළු නිලියන්ගේ සහ සෙසු කාර්මික ශිල්පීන්ගේ මාර්ගයෙන් ප්‍රේක්ෂකයන් අතීයම් ව අමතයි. එසේ ම නාට්‍ය රචකයා විසින් ම නිෂ්පාදන කාර්යය සිදු කරන්නේ නම් එහි දී තමා කතුවරයා බව අමතක කොට නිෂ්පාදන කාර්යය සිදු කළ යුතු වේ.

පුරාණ ග්‍රීසියේ නාට්‍යයක් කරලියේ ඉදිරිපත් කිරීම නාට්‍ය රචකයාගේ වග කීම වූ බවත් නාට්‍ය රචකයා විසින් ම නාට්‍යයේ රඟ පෑ බවත් පැවසෙන අතර ඒස් තයිලස්, සොෆොක්ලීස් සහ යුරිපීඩීස් සිය නාට්‍ය අධ්‍යක්ෂණය කොට ඒවායේ රඟ පෑ බව කියෑ වේ. (ගුණවර්ධන, (1984):48 පිටුව) මෙයින් පැහැදිලි වන්නේ නාට්‍ය රචකයා හා නිෂ්පාදනය අතර සමීප සම්බන්ධය පුරාණ කාලයේ සිට මධ්‍යතන යුගය ඔස්සේ 17 වන 18 වන ශත වර්ෂ දක්වා පැවතුණු බවත් එකල “අධ්‍යක්ෂ” යයි හඳුන්වන කෙනෙකු නො සිටි බවත් ය.

පෙරදිග නාට්‍ය විචාරයේ දී කථා වස්තුවට ලැබෙන්නේ සුවිශේෂ තැනෙකි. ප්‍රාරම්භ, ප්‍රයත්න, ප්‍රාප්තිසම්භව, නියතඵලප්‍රාප්ති, ඵලයෝග (පඤ්ඤාකිත්ති හිමි (2007):50 පිටුව) යනුවෙන් වස්තු සන්දර්භය හැඩ ගස්වා ගෙන තිබෙන්නේ ක්‍රියාවට ප්‍රමුඛස්ථානයක් ලබා දෙමින් ය. එහි දී කිසි යම් සිදු වීමක ඇති වැදගත්කම ගැන සැලකිලිමත් වීම අවශ්‍ය ය.

කාර්යය ආරම්භ විය යුතු අවස්ථාව කුමක් ද? එහි ගැබ් විය යුත්තේ කුමන කරුණක් ද? හෝ කරුණු ද? ඒ මගින් ප්‍රේක්ෂකයන්ට හෙළිදරව් වන්නේ කෙබඳක් ද? කාර්යය අවසන් විය යුත්තේ කොතනින් ද? ආදී වශයෙන් මේ සියල්ල නාට්‍යයේ අරමුණ හා බැඳී පැවතිය යුතු ය. මේ ආකාරයට නාට්‍ය රචකයා සිය දෘශ්‍ය කාව්‍ය කෘතිය තුළ දී කාර්යය හකුළුවා ගැනීමත් සංවාද මගින් එය සිදු කිරීමත් විශේෂයෙන් ප්‍රේක්ෂකයන්ගේ සිත්වල කුතුහලය, විස්මය දනවන අයුරින් හැඟීම් ජනිත කිරීමක් කළ යුතු අතර වචන හැසිරවීම හා මනා අරපරිස්සමින් යුතු ව ඒ කාර්යයන් සිදු කළ යුතු වේ.

නාට්‍ය රචකයා තම කෘතිය භුක්ති විඳින්නේ සමූහයක් සමගිනි. පාත්‍ර චරිතයා (Actors), ප්‍රේක්ෂකයා (Spectators), පෙළ රචකයා (Scrip writer), නිෂ්පාදකයා (Producer), ඇඳුම් නිර්මාණකරු (Costume designer), නාට්‍ය පසුතල නිර්මාණකරු (Set designer), කලා අධ්‍යක්ෂ (Art director) යනු ඒ සමූහය යි. එය නාට්‍ය කලාවේ පවතින තවත් සුවිශේෂත්වයකි. අන්‍යෝන්‍ය බැඳීමක් හා සාමූහිකත්වයක් නාට්‍ය කලාව තුළ පවතී. නාට්‍යයක මේ බැඳීම් හා සාමූහික මානසික තත්ත්වය එහි සාර්ථකත්වයට ඉවහල් වේ. මිනිසුන් එකට එකතු වූ විට ඔවුන්ගේ මනෝභාවයන් ස්පර්ශ කිරීම පහසු වේ. එබැවින් නාට්‍ය රචනය රසිකයන්ගේ හදවත්වලට සම්ප වීම පහසු ය. රසිකයන් හවුලේ කම්පා වන විට හෝ සතුටු වන විට ඔවුහු රංග කාර්යය හා බැඳී යති. එවිට කතුවරයාගේ කෘතිය සජීවී අත්දැකීමක් බවට පත් වේ. නාට්‍ය රචකයාගේ කෘතිය ප්‍රේක්ෂකයන් හමුවට ගෙනෙන්නේ නිෂ්පාදකයා මාර්ගයෙනි. ඒ අනුව නාට්‍ය පරම්පරා වන මෙසේ දැක්විය හැකි ය.

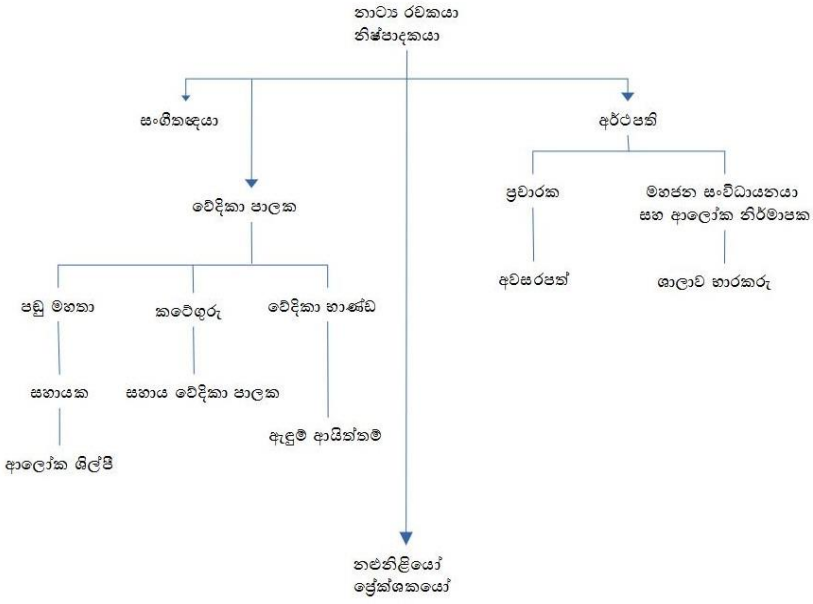
නාට්‍යක මූලධර්ම කීපයකි. ඒවා නම් ඝට්ටනය(clash),දෙගිඩියාව(indecision), විසටනය(emigration) හා උත්ප්‍රාසය යි.(ridicule) සෑම නාට්‍යයක ම ඝට්ටනයක් පවතී. පෙරදිග හෝ අපරදිග කවර නාට්‍ය කෘතියක් ගනු ලැබුව ද කථා වස්තුව වෘත්තාන්තමය වුව ද කිසි යම් ඝට්ටනයක් පැවතීම එහි විශේෂත්වයකි.

1. Exposition 2.Effort 3.Climex 4. Conflict 5. Conclusion 6. Action, යනුවෙන් ඇරිස්ටෝටල් (සුරවීර, (2012) :14 පිටුව) විසින් නාට්‍යයක වස්තු වින්‍යාසය සමග ගැටුම පදනම් වන බව පවසන්නට යෙදුණි. සෑම නාට්‍යයක් ම අවසානයේ දී ඝට්ටනයකින් උද්වේග වන බව තව දුරටත් ඇරිස්ටෝටල් විස්තර කොට ඇති අතර කේ.ටී. රෝ නැමැති විචාරකයාගේ අදහස වූයේ 'මනාව සකස් කොට ඇති ඝට්ටනය වූ කලී නාට්‍යය මූලික අවශ්‍යතාවක් බව යි.'

ග්‍රීක ට්‍රැජඩියේ ද (Trajady) සට්ටනය හමුවේ එහි වීරයා ගැටෙන්නේ දෛවය සමග යි. ජේක්ස්පියර්ගේ නාට්‍ය තුළ සංකීර්ණ ස්වකීයත්වය සමග ගැටෙන මිනිස්සු හමුවෙති. ඇතැම් නාට්‍යකරුවන්ගේ වර්ත ගැටෙන්නේ තවත් වර්ත, තමා ජීවත් වන සමාජය හා පවතින සමාජ ක්‍රම සමග ය. ඩී.එස්. ලොරන්ස්ගේ “The Fox” නව කථාවෙහි බැන්ඩිගර්ඩ් හා හෙන්රි අතර ගැටුමකි. (නවකතාවක් තුළ ද ගැටුම පොදු වූවකි.) එදිරිවීර සරච්චන්ද්‍රයන්ගේ සිංහබාහු නාට්‍යයේ සිංහයා සහ සිංහබාහු අතර ගැටුමකි. වෙර්වන්ත නාට්‍යයේ රැනෙවිස්කි ආර්යාව සහ ලෝපකින් අතර ගැටුමකි. ඇතැම් නාට්‍යවල මේ සට්ටනය ඇත්තේ ඔවුන් මුහුණ පාන අවස්ථා අනුව ය.

70 දශකයේ කරලියට නැංවූ දුන්න දුනු ගමුවේ (මුල් රැගුම 1972 මාර්තු 10 ලුම්බිණියේදී) නාට්‍යයට තේමාව වූයේ පන්ති අරගලය යි. එම පන්ති අරගලය තුළ ගැටුම් කීපයකි. පුද්ගලයා පුද්ගලයා සමග මෙන් ම පුද්ගලයා සංකීර්ණ ස්වකීයත්වය සමග ගැටෙන අවස්ථා ද මෙහි ඇතුළත් ය. (සුගතපාල (1974):ප්‍රස්තාවනාව)

නාට්‍යයක දෙගිඩියාව මතු වන්නේ සට්ටනය තුළිනි. ප්‍රේක්ෂකයෝ නාට්‍යය රඟ දැක්වෙන අතරතුර ඊළඟට සිදු වන්නේ කුමක් ද? යන්න ගැන දෙගිඩියාවෙන් හෙවත් ලිය ලන කුතුහලයකින් පසු වෙති. එවිට ප්‍රේක්ෂක ආස්වාදය දියුණු කියුණු වේ. විවිධ රස ජනනයට ද එය හේතුවක් වනු ඇත.



රූපය 1 නාට්‍ය පරම්පරා වක

නාට්‍ය රචකයාගේ ප්‍රබලතම අවිය වන්නේ විසඳනය යි. දුන්න දුනුගමුවේ නාට්‍යයේ සංගම්‍රත්තට තම එක ම පුතාගේ ජීවිතය ගලවා ගැනීමට හැකි එක ම මාර්ගය වන්නේ වැඩ වර්ජනය පවා දීම යි. එය නාට්‍යයේ උපරිම අවස්ථාව යි. ප්‍රේක්ෂකයා දෙහිඩියාවෙන් පසු වන්නේ ඔහු කුමන තීරණයක් ගනී ද යන්න ගැනයි.

මනමේ නාට්‍යයෙහි මනමේ කුමරු සහ වැදිරුජු අතර සටනේ දී කුමරු, කුමරියගෙන් කඩුව ඉල්ලා සිටී. කුමරිය කඩුව අත තබා ගෙන එය කුමරුට නො දී පවසන්නේ

දිරියෙන් යුද කළ ඔබ සමගින් නේ
සෙනගින් පිහිට ද නොම සොයමින් නේ
තනියෙන් සටනට සැරසි එමින් නේ
මෙකගින් ඇයි ඔහු ගෙළ සිඳ ලන් නේ (සරච්චන්ද්‍ර, (2011) : 28 පිටුව)

යනුවෙනි.

මේ මොහොතේ මනමේ කුමරු පමණක් නො ව ප්‍රේක්ෂකයා ද විස්මිත ව බලා සිටියි. එය ගැටුමේ උච්චතම අවස්ථාව වේ. සිංහබාහු නාට්‍යයෙහි පොතේ ඉන්නිසය පවසන්නේ

‘මනරම් යුග බා දී අහස ඔසවන යු රු
තෙ විකුම් සිහබා පෙරළවේය ගල් පුව රු’ (සරච්චන්ද්‍ර, (2012):30 පිටුව)

යනුවෙනි.

සාම්ප්‍රදායික සමාජ රටාවේ නීති රීති නැමති ලෙන් දොර පෙරළීම ගැටුමේ උත්සන්න අවස්ථාව යි.

අසඩක් හුණුවටය මැද තබා දරුවා අදින්න යයි නාට්‍යාලියට සහ ගෘෂ්‍යාට අණදෙන විට ප්‍රේක්ෂකයා දැඩි කුතුහලයකින් බලා සිටින්නේ දරුවා තමා දෙසට ඇද ගන්නා කාන්තාවට දරුවා ලැබේ ද යන්න සිතීමෙනි. එහෙත් නො සිතූ අන්දමින් ඒ විනිශ්චය ලබා දෙන්නේ පහත දැක්වෙන සංවාදයෙනි.

‘ගෘෂ්‍යා : (අසරණ) මමයි හැදුවේ! දරුව දෙකට ඉරන්නට ද මට කියන්නේ?
මට බෑ එහෙම කරන්න
අසඩක් : (නැගී සිටිමින්) මේ ආකාරයට දරුවාගේ සත්‍ය මව කවුද? යන වග
මේ මහාධිකරණය විනිශ්චය කරනවා.(ගෘෂ්‍යාට) යුෂ්මතිය දරුවා
අරගෙන උසාවියෙන් පිට වෙන්න’(ජයසේන, (1986) : 92 පිටුව)

ඇන්ටන් වෙකෝෆ් නාට්‍යයේ උපරිම අවස්ථාව හෙවත් ගැටුමේ උච්චතම අවස්ථාව උපමා කොට තිබෙන්නේ කඳු මුදුනක ඇති ගලකට ය. කුමන අතකට පෙරළේ දැයි නො දන්නා අයුරිනි. මේ බේදනීය අවස්ථාව එළඹීමට පෙර රචකයා හාසෝත්පාදක (උපහාසාත්මක (Satirical) අවස්ථා කීපයක් ම නාට්‍යයට ඇතුළත් කර ඇත. ප්‍රේක්ෂකයන්ගේ සිත් සිනාව විසින් සැහැල්ලු කර ඇති මොහොතක ඇති වන මේ උපරිම අවස්ථාවෙන් රසිකයාගේ ආස්වාදය තියුණු වේ. මෙහි දී සිදු වන්නේ ප්‍රහසනයෙන් (laughter) බේදවාවකය කරා යොමු වීමකි. එකිනෙකට පරස්පර අවස්ථා 02ක් රස නිෂ්පත්තිය සඳහා මනා ලෙස ගලපා ගෙන තිබීම විසඳනය යි. (Separation).

උත්ප්‍රාසය ද තවත් එක් මූලධර්මයකි. මෙය නාට්‍ය කතුවරයා විසින් නාට්‍යමය අවස්ථා තීව්‍ර කිරීම සඳහා යොදා ගන්නා කිසි යම් ප්‍රයෝගයකි. ඒ අවස්ථාව ප්‍රේක්ෂකයාට රහසක් හෝ රහසක් නො වන්නට හෝ පිළිවන. ප්‍රේක්ෂකයා ඒ අවස්ථාව හඳුනා ගන්නා මොහොතේ “ඔවුන් ඒ බව දැන සිටි බවට” ඔවුන් තුළ ඇති වන හැඟීම ඔවුන්ගේ වින්දනය තීව්‍ර කිරීමට හේතු වේ.

නර්ඛනා නාට්‍යයේ ගමදෝණිය සමග නර්ඛනාට තැග්ගක් දෙන අවස්ථාව ගත් විට ප්‍රේක්ෂකයා එය ප්‍රයෝගයක් බව දනියි. එහෙත් එය නරියා නො දනියි. කපුරාලගේ වදන්වල එවැනි ඉඟියක් අන්තර්ගත වේ.මෙය උත්ප්‍රාසය වඩාත් හොඳින් භාවිත වන අවස්ථාවකි.

නව කතාවක වුව ද මෙවැනි අවස්ථා පවතී. එහි දී නව කතා රචකයා රචනය කරන නාට්‍යමය අවස්ථාව හා නාට්‍ය රචකයාගේ නාට්‍යමය අවස්ථාව අතර ප්‍රධාන වෙනස්කම වන්නේ සන්නිවේදන ක්‍රමය යි. නව කතා රචකයා ආමන්ත්‍රණය කරන්නේ තනි පුද්ගලයකුගේ මනසට ය. එහෙත් නාට්‍ය රචකයාගේ ඇමතීම සමූහයකට ය. ඔවුන්ගේ මනසට හා හදවත්වලට ය. ප්‍රේක්ෂක සමූහයා විවිධ රස ගුණ හා ප්‍රකෘතීන්ගෙන් සමන්විත වුව ද නාට්‍ය රචකයා ජනිත කළ යුත්තේ සංවිහිත භාවමය අනුභූතියකි. එය සමාන්තර විය යුත්තකි. නාට්‍යයක රචකයා සීමිත ව භාවිත කරන සංවාදයන්ගෙන් පමණක් මෙය සිදු කෙරේ. වදන්වලට පිටුපසින් ඇති නාට්‍යයේ ගැඹුරට අර්ථය රචකයා විසින් ප්‍රදර්ශනය කරනු ලබන්නේ නාට්‍යයේ දෘශ්‍යමය පැත්ත හා සංවේදිත මනෝභාව (Sensitive Mindstatus) උපයෝගී කර ගෙන ය.

ශ්‍රීක නාට්‍ය රචකයන් තමන්ගේ ම නාට්‍ය නිෂ්පාදනය කළ බව නාට්‍ය ඉතිහාසඥයෝ පැවසූ අතර ෂේක්ස්පියර් විසින් ද තම නාට්‍ය තමා විසින් ම නිෂ්පාදනය කර ගන්නා ලදී.

ස්වකීය නාට්‍යයක් සාර්ථක ලෙස නිෂ්පාදනය කිරීමට බොහෝ නාට්‍ය රචකයෝ අසමත් වී සිටිති. පිටපත රචනා කළ පමණින් නිෂ්පාදනය කිරීමට අසමත් වී තිබෙන්නේ නොයෙකුත් හේතු නිසා ය. නාට්‍යයක් රචනා කිරීමෙන් අනතුරුව ඔහු ම නිෂ්පාදනය සිදු කරන්නේ නම් එය තමාගේ කෘතියක් ලෙස නො සලකමින් සිදු කළ යුතු අතර එවිට එය සාර්ථක තත්ත්වයට පත් කර ගත හැකි වනු පමණක් නො ව යථාර්ථවාදී හා කලාත්මක නාට්‍ය කෘතියක් බවට ද පත් වේ.

නාට්‍ය නිෂ්පාදනය

දීර්ඝ ඉතිහාසයකට නැකම් කියන කලා මාධ්‍යයක් වන නාට්‍ය කලාවේ නළුවා සහ නාට්‍ය කතුවරයා කෙතරම් පැරණි ද යන්න පැහැදිලි වේ. එහෙත් නිෂ්පාදකයා රංග කාර්යය හා සම්බන්ධ වූයේ මෑත භාගයේදී ය. 19 වන සියවසේ අවසන් කාල පරිච්ඡේදය වන තුරු ම නිෂ්පාදකයා විසින් කරන වත්මන් කාර්යයන් සිදු කරන ලද්දේ වේදිකා පාලක (Stage Manager) විසිනි. ප්‍රධාන නළුවා හෙවත් කතා නායකයා (නාට්‍යයේ කතා වස්තුව ගෙතී ඇත්තේ ඔහු වටා ය.) කිසිවෙකුගෙන් විධානයක් නො ගත් අතර සුළු නළුවෝ (ආගමික චරිත) හැම විට ම ඔවුන්ට පහළ තැනක රැඳුණහ. ස්ථාන නියම කරන ලද්දේ වේදිකා පාලක විසිනි. නිෂ්පාදකයාගේ කාර්යය නිර්මාණය වූයේ වේදිකා පාලකගේ මෙහෙය නිෂ්ප්‍රභ කරමිනි. පසු කාලයේ නාට්‍ය නිෂ්පාදනය යනුවෙන් වෙන ම තනතුරක් ගොඩ නැගෙන්නේ ද පුළුල් ක්ෂේත්‍රයක් ඔස්සේ ය.

නාට්‍ය නිෂ්පාදකයා (Drama of Producer) නාට්‍ය පිටපතට වෙන ම අර්ථ කථනයක් සපයමින් සමහර විට රචකයාගේ දෘෂ්ටිකෝණය අඛණ්ඩව යමින් එයට සම්බන්ධ සියලු දෙනාගේ ම සාමූහික කැපවීම මත නාට්‍යය වේදිකාවට ගෙන ඒම සිදු කරයි. එක ම පිටපතක් දෙස වුව ද නිෂ්පාදකයන් දෙ දෙනෙකු බලන්නේ දෙ ආකාරයකට ය. ඒ නිසා නාට්‍ය නිෂ්පාදනය ද දෙ ආකාර විය හැකි ය.

හොඳ නිෂ්පාදනයකින් යුත් නාට්‍යයක් නරඹන ප්‍රේක්ෂකයන් සුපරික්ෂාකාරී ව සිරුවෙන් මෙන් නාට්‍යයට බැඳී සිටින්නේ ඔවුන්ට අල්ලා ගත හැකි නාට්‍යයේ ඒ ඒ මොහොත පමණක් බව දන්නා බැවිනි. නාට්‍යයක කොටසක් අවබෝධ නො වූ විට පොතක පිටුවක් පෙරළා නැවත රස විඳින්නා සේ රස විඳිය නො හැකි ය. එ නිසා නාට්‍යයක පරම්පරාවතෙහි මධ්‍ය ලක්ෂය වන්නේ නිෂ්පාදකයා ය. නාට්‍ය රචකයාගේ කෘතිය නළුනිලියන්ගේ මාර්ගයෙන් ප්‍රේක්ෂකයා හමුවට ගෙන එනු ලබන්නේ ඔහු විසිනි. කවර නාට්‍යයක හෝ අර්ථකථනය බොහෝ විට රැඳී ඇත්තේ සංගීතඥයා, අලංකරණ, නිර්මාපක

සහ නළුනිලියන් අතින් වර්ණවත් වූ නිෂ්පාදකගේ මූලික ප්‍රවේශය මත ය. ඒ නිසා නාට්‍ය නිෂ්පාදකයා සතු කාර්යභාරය පුළුල් වූවකි. රංජිත් ධර්මකීර්ති සඳහන් කරන්නේ

‘නාට්‍ය අධ්‍යක්ෂවරයා/නිෂ්පාදකයා තම නිෂ්පාදන අර්ථ කථනයට වගකිව යුතු පුද්ගලයා ය. පස්වැනි සියවසේදී නාට්‍ය කලාව අධ්‍යක්ෂවරයාගේ/නිෂ්පාදකයාගේ කලාවක් ලෙස පිළිගෙන ඇත්තේ නාට්‍යයේ සමස්ථාර්ථය හා අර්ථ නිරූපණය ඔහු අත පවතින බව පිළිගෙන ඇති බැවිනි.’(ධර්මකීර්ති,(2008) : 28 පිටුව)

නාට්‍යයක අවසාන වශයෙන් සමස්ත රංගනයට ම සියලු දෙනාගේ සාමූහික ප්‍රයත්නයට වග කිව යුත්තේ ද නිෂ්පාදකයා ය. වේදිකා අලංකරණය, ආලෝකය සහ වේදිකා පාලනය ඒකාබද්ධ කරන්නේ ඔහු ය. එබැවින් මේ සියල්ල පිළිබඳ ව නිෂ්පාදකයාට දැනීමක්, අවබෝධයක් සහ අත්දැකීමක් තිබීම අත්‍යවශ්‍ය ය. නිෂ්පාදකයා සන්නිවේදනයෙහි දක්ෂයකු විය යුතු ය. ඔහුගේ කාර්යය වන්නේ නාට්‍යයට ප්‍රේක්ෂකයින් සම්බන්ධ කිරීම යි. ප්‍රේක්ෂක ප්‍රතිචාරය ලබා ගැනීමට නිෂ්පාදකයා විසින් අනුගමනය කරනු ලබන ශිල්පීය ක්‍රමෝපායයන් හේතුවෙන් නාට්‍යයේ සාර්ථකත්වය පමණක් නො ව විරස්ථිතිය ද පවතිනු ඇත. නාට්‍ය නිෂ්පාදකයා ප්‍රථමයෙන් නාට්‍ය පිටපත කියවා අවබෝධ කර ගත යුතු ය. ඒ අවබෝධයෙන් දක්ෂ පාත්‍ර වර්ගයාගේ සිට වේදිකා උපකරණ, භාරකරු දක්වා සෑම දෙනෙකුට ම ප්‍රයෝජනවත් වන සේ සන්නිවේදනය කළ යුතු ය. අනතුරු ව තමා අදහස් කළ දෙය නළු නිලියන් මාර්ගයෙන් ප්‍රේක්ෂකයා අතට පත් කිරීම නිෂ්පාදකයාගේ කාර්ය භාරය යි. නාට්‍ය රචකයාටත් වඩා කැප කිරීමක් නිෂ්පාදකයා සතු විය යුතු බව විචාරකයන්ගේ පිළිගැනීම යි. (ද සිල්වා, (1984) :47 පිටුව)

ඇතැම් විට නළුවෙකු විසින් හොඳ නිෂ්පාදනයක් සිදු කළ හැකි ය. නාට්‍ය නිෂ්පාදකයා ද සකල කලාවන් හා බැඳී සිටිය යුතු ය. වලනය, නැටුම් හා සම්බන්ධය, නළු නිලියන් ගොනු කිරීම, මූර්ති කලාව, වේදිකා අලංකරණය, විත්‍ර ශිල්පය ඒ අතුරින් කීපයකි. සංගීතය ද දැන සිටිය යුතු අතර සංගීතයෙන් සිදු කරනු ලබන්නේ නාට්‍ය භාෂාවේ වචනවල අර්ථය පැහැදිලි කිරීම ය. එ පමණක් නො ව නළු නිලියන් සමග පුහුණු වීමට ද නිෂ්පාදකයාට සිදු වේ. එසේ ම යෝග්‍ය ශබ්ද, ආලෝකය හා අඳුර ද නාට්‍යයට අවශ්‍ය හා ගැලපෙන පරිද්දෙන් සැකසීමේ කාර්ය ද භාර වන්නේ නිෂ්පාදකයාට ය. කෙටියෙන් කිව හොත් නාට්‍යයක සමස්ත ක්‍රියාවලිය හා සම්බන්ධ වන කෙනෙකු වන්නේ නිෂ්පාදකයා ය.

භරතමුනිගේ නාට්‍ය ශාස්ත්‍රයට, අනුව දඹදිව නිෂ්පාදකගේ ස්ථානය ගන්නේ සූත්‍රධාර හෙවත් පොතේගුරු ය. ඔහු විසින් නළු නිලියන් මෙහෙයවීම, ඇඳුම් ආයින්තම් සැකසීම, රංගනය, අධ්‍යක්ෂණය ආදිය සිදු කරනු ලබන අතර නාට්‍යාරම්භයේ දී පොතේ ගුරු

ගායනය හෙවත් නාන්දිය ගායනා කිරීම, නළුනිලියන් ප්‍රේක්ෂකයාට හඳුන්වා දීම, සුවස අවස්ථා ප්‍රේක්ෂකයාට දැනුවත් කිරීම, අංක ගැළපීම, නාට්‍යාවසානය යනාදී තවත් කාර්යයන් රැසක් කළ යුතු වේ.

නිෂ්පාදකයකු තුළ පැවතිය යුතු ලක්ෂණ රාශියකි. ආධිපත්‍යය (authority), ශක්තිය (energy), ධෛර්යය (effort), උද්යෝගය (perseverance), හාසාසය (satire), පරිකල්පනය (thinking), නිපුණත්වය (experienced), ක්‍රියාරම්භක ශක්තිය (power of effective), ප්‍රතිභාව (originality), නායකත්වය (leadership), ඉවසීම (patience), සංවේදී බව (sensitivity), දයාව (kindness), කුසලතාව (skills), උපායශීලී බව (diplomatic), ප්‍රාණවත් වචන (words of active) මාලාව යනුවෙන් රාශියකි. මෙයින් ඉතා වැදගත් වන්නේ කුසලතාව සහ උද්යෝගය යි. මේවා තිබේ නම් සෙසු ලක්ෂණ නිරායාසයෙන් ම ජනිත වේ. වෙනත් කලා රචකයෙකුට වඩා ප්‍රමාණාත්මක ව උක්ත ලක්ෂණ පැවතීමෙන් බිහි වන නාට්‍ය නිර්මාණය විරපරිචිත වනු නිසැක ය.

රංග කාර්යය හා නාට්‍ය යනු එකක් නො ව දෙකක් බව නිෂ්පාදකයෙකු විසින් මතක තබා ගත යුතු ය. ප්‍රේක්ෂක සමූහයක් අභිමුඛ කණ්ඩායමක් විසින් ඉදිරිපත් කරන රැගුම, රංග කාර්ය නම් වේ. වේදිකාවක දක්ෂ කවියෙකු විසින් රචිත රඟ දැක්වීමට සුදුසු ලිඛිත සාහිත්‍ය කෘතිය, දෘශ්‍ය කාව්‍ය හෙවත් නාට්‍ය පිටපත වේ. ධනංජයගේ දශරූපයේ දැක්වෙන්නේ “රූපං දෘශ්‍යතයොච්චතේ රූපකං තද් සමාරෝපාද්” (උපුටාගත්තකි, ගුණතිලක 1964 : 83 පිටුව) යනුවෙනි.

කිසි යම් නිෂ්පාදකයකු තම මුල් නිෂ්පාදනයේ දී ප්‍රබල ලෙස ම වලංගු සේ දකින ඇතැම් සිද්ධාන්ත හෝ ප්‍රතිපත්ති මාලා හෝ ඔහුගේ ඊළඟ නිෂ්පාදනයේ දී බැහැර කරන අවස්ථා ද දැකිය හැකි ය.

ශ්‍රී හෂීදේවයන්ගේ නාගානන්ද නාටකයේ පිමුතවාහන හා මලයවතී හමු වන අවස්ථාවේ මාලිගයට කැඳවමින් පියාගෙන් පණිවුඩයක් ගෙන එතැන දී මලයවතී පවසන්නේ “ඊට කීකරු වෙමි. මාගේ පියා එන්ට කියා එවා තිබේ. මාගේ හෘදය මෙහි නවතින්නට කියන්නේය, හා! මේ නිසා මම දෙකඩකට ඉරි සිටිමි.” (ජෝන් ද සිල්වා, (1927) : 84 පිටුව) මෙයින් පැහැදිලි වන්නේ දෙහිඩියාව, විසටනය, උත්ප්‍රාසය නාට්‍යයක ඇතුළත් විය යුතු බව යි.

නියමිත නාට්‍ය පිටපතක් නිෂ්පාදනය සඳහා අධ්‍යයනය කිරීමට පෙර නිෂ්පාදකයකුගේ අවධානය යොමු කළ යුතු තවත් වැදගත් අංගයක් වන්නේ නිෂ්පාදක සතු මෙවලම් කොතෙක් ද? යන්න විමසා බැලීම යි. මෙහි දී නාට්‍ය කතුවරයාගේ අදහසට හැකි තරම් අනුකූල ව නළු නිලියන්ගේ මාර්ගයෙන් නාට්‍ය කතුවරයාගේ පිටපතට අර්ථ සැපයීම කළ යුතු ව තිබේ. එහි දී නිෂ්පාදකයාගේ ප්‍රධාන ම උපකරණ වන්නේ නළු නිලියෝ ය. නාට්‍ය යනු කාව්‍යයකි. එහි කිසි යම් කාව්‍ය අර්ථයක් හෝ රසයක් හෝ තිබේ. ඒ අර්ථය හා රසය ප්‍රේක්ෂකයා වෙත ගෙන යන්නේ අභිනය මාධ්‍ය කර ගෙන ය. නළු නිලියන්ගේ මාර්ගයෙන් ආංගික, වාචික, සාත්වික යන ත්‍රිත්වය ම ක්‍රියාත්මක වන බැවින් නළු නිලියන් ප්‍රධාන උපකරණය බවට පත් වේ.

කිසි යම් නාට්‍යයක් රඟ දක්වනු ලබන්නේ හඬ, චලනය, ස්වරූපය හා වර්ණය උපයෝගී කර ගැනීමෙනි. මේ මෙවලම් සියල්ල නිසි පරිදි භාවිත කර නිසි ප්‍රතිඵල ලබා ගැනීමට නිෂ්පාදකයාට අවබෝධයක් තිබිය යුතු ය. හඬ, සංවාද ආදී සියල්ලක් ම හඬ පක්ෂයට අයත් වේ. තනි තනි ව සංවාද මෙන් ම නාට්‍යයේ සාමාන්‍ය සංවර රටාවක් යන දෙ පැත්ත ම ගැන නිෂ්පාදනයේ දී විමසිලිමත් විය යුතු බැවින් සංගීතය, ශබ්දෝපක්‍රම පමණක් නො ව නිහඬතාව ද නාට්‍යයේ දී වැදගත් වේ.

නාට්‍යයක කථා වස්තුවේ විකාසන ස්වරූපය තුළ “ගැටුම” බාහිර සහ අභ්‍යන්තර වශයෙන් දෙ අංශයකි. නිෂ්පාදනයේ දී සට්ටනය හා විසටනය පිණිස වර්ණය, හඬ සහ ආලෝකය මනා ව භාවිත විය යුතු ය. එබඳු අවස්ථාවක් වන්නේ ගුණසේන ගලප්පත්තියගේ මුදු පුත්තු නාට්‍යයේ සරා කතරගම දෙවොල අබියස පිළිබඳ දර්ශනය යි. මෙහි දී නාට්‍ය තුළ මුල දී දැක පුරුදු සංවර “සරා” නො ව විලිබිය ඉවත ලූ ගැහැනියක දකින්නට ලැබේ. ඇ තුළ ජීවත් වූ ගැහැනුන් දෙ දෙනාගෙන් මෙතෙක් සැඟවී සිටි ගැහැනිය කවුරු ද යන්න ඉස් මතු වේ. එහි දී ඇය ඉදිරිපිට දිස් වන රතු තිරය කතරගම දෙවොල පමණක් නො ව ඇගේ කාම චේතනා ද සංකේතවත් වන අයුරින් පසු බිමෙන් නිකුත් වන බෙර හඬ ඇගේ යටි සිතේ පැවතුණු හැඟීම් හඬගා පවසන්නේ ඇගේ උපවිඥානය ගැඹුරින් විවරණය කරමින් ය.

ඉහත දැක්වූ මෙවලම් නිෂ්පාදකයා කල්පනාකාරී ව භාවිත නො කළේ නම් එයින් ඔහුගේ නිෂ්පාදනය අසාර්ථක වේ. පිටපතෙහි අන්තර්ගතය අත්‍යලංකාර කිරීමට වඩා කතුවරයාට නළු නිලියන්ගේ මාර්ගයෙන් ප්‍රේක්ෂකයන්ට කතා කිරීමට අවස්ථාව දිය යුතු ය. එය නාට්‍යයේ සාර්ථකත්වයට හේතු වන්නේ ප්‍රේක්ෂකයා ග්‍රහණයට ගෙන පාත්‍රවර්ගයා සහ

ප්‍රේක්ෂකයා අතර සමච්ඡාය සම්බන්ධය ඇති කර ගෙන නාට්‍ය විකාසන ස්වරූපය ගොඩ නැගීමෙනි.

නාට්‍ය පිටපතකට අවශ්‍ය නො වන ආකාරයෙන් අලංකාර, නාට්‍යයක් මත රෝපණය කරන්නට යාමෙන් නාට්‍ය පිටපතටත් අනුකරණයෙන් ඉදිරිපත් කරන නාට්‍යයටත් හානි සිදු විය හැකි ය. එයට හොඳ ම නිදසුනක් ආචාර්ය සරච්චන්ද්‍රයන්ගේ “පේමතෝ ජායති සෝකෝ” නාට්‍යයේ දෙ වැනි නිෂ්පාදනය යි. භාව ගීතයක් මෙන් විඳිය හැකි වූ මුල් නිෂ්පාදනය විනාශ කර ගෙන නිර්මාණය වූ දෙ වැනි නිෂ්පාදනයේ අවධානය වඩා යොමු වී තිබුණේ දෘශ්‍යමය පැතිකඩ වෙතට ය. නාට්‍යයක දෘශ්‍යමය පැතිකඩ වැදගත් වන නමුත් එය නාට්‍ය පිටපත විසින් ඉල්ලා නො සිටී දෙයක් විය. උද්දාල, ස්වර්ණතිලකා සමාගමය හඟවන අවස්ථාව මෙවැන්නකි. මුල් නිෂ්පාදනයේ දී උද්දාලගේ ශිෂ්‍යයන්ගේ ම බසින් සහ ඉරියව්වලින් මේ සම්බන්ධය දැන ගත හැකි වුවත් දෙ වැනි නිෂ්පාදනයේ දී රමණය හඟවන නැටුමකින් මේ අවස්ථාව පිළිබිඹු වේ. ශිෂ්‍යයන්ගේ භාෂාව සහ ඉරියව් සඟවා ගෙන මතු වන මේ නැටුම නිසා නාට්‍යමය අවස්ථාව ගිලිහී යයි. මෙ නිදී වැදගත් වන්නේ මේ සම්බන්ධය නො ව ශිෂ්‍යයන්ගේ ප්‍රතික්‍රියාව යි. එයින් නාට්‍යයේ ඊළඟ සිද්ධීන් ගොඩ නැගෙන්නේ මේ ප්‍රතික්‍රියාව හේතු කොට ගෙන ය.

දේව කථා, රාජ කථා, හා සෙසු ශෛලිගත හා අර්ධ ශෛලිගත නාට්‍යවල දී මෙවලම් සියල්ල භාවිත කිරීම පහසු ය. කිසි යම් නාට්‍යයක අවස්ථාවක් ඉතා හොඳින් නිෂ්පාදනය වී යැයි සිතිය හැකි නමුත් එය සමස්ත නාට්‍යය සමග ගත් විට එමගින් නාට්‍යයට ලැබෙන ශක්තිය හෙවත් ගැලපීම අල්ප නම් එය ඉවත් කිරීම නාට්‍යයේ සාර්ථකත්වයට හිතකර වන්නකි.

නිෂ්පාදනය කිරීම පිණිස තෝරා ගත් පිටපත හදාරන විට එහි වලනය, හඬ, වර්ණය හා ස්වරූපය කෙබඳු විය යුතු දැයි නිෂ්පාදකයා විසින් මනෝමය චිත්‍රයක් ලෙසින් ම පමණක් නො ව ඔහුගේ මනස තුළ සමස්ත නාට්‍යය පිළිබඳ ව ම චිත්‍රයක් ගොඩ නැගිය යුතු වේ.

නාට්‍යයක් නිෂ්පාදනයට තෝරා ගැනීමේ දී නිෂ්පාදකයා විසින් ස්වකීය නාට්‍යෝපදේශය මෙන් ම සාහිත්‍යමය විනිශ්චය ද උපයෝගී කර ගත යුතු ව ඇත. රංග කාර්යයට පමණක් මුල් තැන දෙන නාට්‍යය සුළු කාලයක දී වේදිකාවෙන් ගිලිහී යාම සිදු වන්නේ සාහිත්‍යමය රසය නො ලැබී යාමෙන් ය. එදිරිවීර සරච්චන්ද්‍රයන්ගේ මනමේ, සිංහබාහු, වසර 50ක් ඉක්මවා ගිය ද තව මත් ප්‍රේක්ෂක ප්‍රතිචාර ලබන්නේ සාහිත්‍ය රසයෙන් ද අනූන කෘති නිසා ය. සම්භාව්‍ය ගද්‍ය පද්‍ය සාහිත්‍යයෙන් ලබා ගෙන ඇති ආලෝකය, භාෂා ප්‍රස්තර කිහිපයක්

ඔස්සේ අවස්ථෝචිත ව ප්‍රාණත්වරෝපයෙන් ගොඩ නගන සිද්ධි නාට්‍ය රහස උද්දීප්තිමත් කිරීමට රුකුළක් වනු නො අනුමාන ය.

දයානන්ද ගුණවර්ධනයන්ගේ ‘නර්ඛැණා’, හෙන්රි ජයසේනගේ ‘හුණුවටයේ කථාව’, ලුණන් බුලත්සිංහලගේ ‘තාරාවෝ ඉඟිලෙකි’ ආදී නාට්‍ය කෘති වසර ගණනක් ගිය ද ජනප්‍රියත්වයෙන් අනූන ය. ඒ නිසා නාට්‍යයක සාහිත්‍යමය ගුණාංගය වැදගත් වේ. වර්තමාන පවතින මනෝ විද්‍යාත්මක ලක්ෂණ නළුවෙකු ස්වකීය භූමිකාව පුහුණු වන කාලයේ දී ඔහු සමග සාකච්ඡා කිරීම වඩාත් සුදුසු වේ. වර්තමානයේ බොහෝ විට සිදු වන්නේ නාට්‍ය රචනයන්, නිෂ්පාදනයන්, එක ම පුද්ගලයා විසින් සිදු කිරීම යි. එවිට හානිය සිදු වන්නේ එම නිර්මාණයට ම ය. තමන්ගේ කෘතියක් දෙස විවේචනාත්මක ව බැලීමට තමන්ට ම නො හැකි ය. එක ම මිනිසා තුළ නිෂ්පාදකයාත්, රචකයාත් යන දෙ දෙනා ම ජීවත් වන්නේ කලාතුරකිනි.

නාට්‍ය රචකයෙකු අතින් ඉදිරිපත් කෙරෙන රචනය අත්දැකීම් බහුල, විවිධ නාට්‍ය නිෂ්පාදනවල යෙදුණු පරිණත නිෂ්පාදකයෙකු අතට පත් කළ හොත් නාට්‍ය රචකයාගේ පරමාර්ථය ඉෂ්ට සිද්ධි කර ගැනීමට පමණක් නො ව නිෂ්පාදන කාර්යය ද සපුරා සාර්ථක කර ගැනීමට හැකියාව ලැබෙනු ඇත.

නාට්‍ය පිටපත කිහිප වරක් කියවීමෙන් පසු ව කිසි යම් නිෂ්පාදකයෙකුට වෙහෙසකර බව දැනේ නම් එබඳු නාට්‍ය පිටපතක් කාව්‍යයක් නො වේ. එවැන්නකට නිෂ්පාදකයෙකු අත නො ගැසීම හිතකර වේ. නිෂ්පාදකයා නාට්‍ය පිටපතට ආදරය කළ යුතු ය. එබඳු හැඟීමක් ඇති වේ නම් පිටපත අධ්‍යයනයෙන් එහි වටිනාකම හොඳින් ග්‍රහණය කර ගත යුතු වේ. මේ මගින් ප්‍රේක්ෂකයාට නව අත්දැකීමක් ලබා දිය හැකි කෘතියක් බව නිෂ්පාදකයා අවබෝධ කර ගත යුතු ය. එසේ නොමැති නම් නාට්‍යයට ඔහුගෙන් ඉටු විය යුතු සාධාරණත්වය ඉෂ්ට සිද්ධි වේ යයි විශ්වාස කළ නො හැකි ය.

නාට්‍යයක විවිධ තේමා දැකිය හැකි වුව ද නිෂ්පාදකයා විසින් නියත තේමාවක් තෝරා ගත යුතු ව තිබේ. නාට්‍ය කතුවරයාගේ අභිප්‍රායට අර්ථ සැපයීම අපහසු ය. නිෂ්පාදකයා තුළ නාට්‍යය කෙරේ හක්නියක් ඇති වීමට නම් තමා අතට පත් ද්‍රව්‍ය කෙරෙහි විශ්වාසයක් බැඳීමක් නො අඩු ව තිබිය යුතු ය.

නාට්‍යයට අනවශ්‍ය පරිදි ලේඛල් අලවා වෙන් කිරීම නො කළ යුතු අතර නැති අර්ථයක් සොයන්නට හෝ රෝපණය කරන්නට හෝ උත්සාහ කිරීමෙන් නාට්‍ය රචකයාගේ අර්ථ

නිරූපණයට පටහැනි විය හැකි ය. එ නිසා නිෂ්පාදකයා නාට්‍ය රචකයාගේ අරුත වඩාත් තීව්‍ර කෙරෙන පරිද්දෙන් සිය නිෂ්පාදන කටයුතු සිදු කිරීමට වග බලා ගත යුතු වේ.

නාට්‍යයක වස්තුව අගය කිරීමේ දී නිෂ්පාදකයා විසින් පළමු ව සැලකිලිමත් විය යුතු කරුණක් වනුයේ නාට්‍ය කතුවරයා උත්සාහ කොට ඇත්තේ කෙබඳු නාට්‍යයක් රචනා කරන්නට ද යන්න ගැන සවිඥානක (Conscientious) වීම යි. එහි දී සුඛාන්තයක් ද නො එසේ නම් දුක්ඛාන්තයක් දැයි විමසමින් නාට්‍යයක වස්තුව ශක්තිමත් එකක් නම් නිෂ්පාදන කාර්යය සිදු කළ යුතු ව තිබේ. ආයාසයෙන් ගැට ගසා පුරුද්දා නො ගත යුතු වස්තුවක් විය යුතු ය.

ඒ නිසා අනායාසයෙන් ගැළපුණු සන්දර්භයක් ඔස්සේ ගොඩ නැගුණු නාට්‍ය වස්තුව කලාත්මක ලක්ෂණවලින් පිරුණකි. එවිට නිෂ්පාදක කාර්යය ද සාර්ථක වනු නිසැක ය. හෙත්රික් ඉබ්සන්ගේ නාට්‍ය කෘතීවල කාර්ය විකාසනය වන විට අනුක්‍රමයෙන් වර්ත වර්ධනය වන ආකාරය දක්නට ලැබෙන නිසා නිෂ්පාදක කාර්යයන් ද පහසුවෙන් කළ හැකි වේ.

ඇරිස්ටෝටල්ගේ අදහස අනුව ත්‍රිවිධ වූ ඒකීය ලක්ෂණ නිෂ්පාදකයා තුළ දැකිය හැකි ය. ඒ ත්‍රිත්වය නම් කාලය, ස්ථානය හා කාර්යය යි. මෙහි දී නාට්‍යයක කාර්යය කාලය තුළ අනුපිළිවෙලින් සිදු විය යුතු ය. කාර්යය සිදු වන ස්ථානය තැනින් තැනට මාරු නො විය යුතු ය. යම් නාට්‍යයක කාලය, ස්ථානය පිළිබඳ ඒකීයත්වය රැඳී තිබේ නම් කාර්යය පිළිබඳ ඒකීයත්වය එහි නිරායාසයෙන් ම රැකෙනු ඇති බව විචාරකයන්ගේ විශ්වාසය යි. එවිට එහි සිදු වීම් අනුපිළිවෙලින් ද, අන්‍යෝන්‍ය සම්බන්ධයෙන් යුතු ව ද සිදු වන බැවිනි.

නාට්‍යයේ තේමාව සහ වස්තුව පිළිබඳ ව සැලකිලිමත් වීමෙන් අනතුරු ව අවධානය යොමු කළ යුත්තේ වර්ත සහ සංවාද කෙරෙහි ය. ඇරිස්ටෝටල්ට අනුව ත්‍රිත්ව වර්ත ගැන සඳහන් වේ.

- i. සාධුත්වය අතින් අපට වඩා උසස් තත්ත්වයේ සිටින වර්ත
- ii. සාධුත්වය අතින් අපට වඩා පහත් තත්ත්වයේ සිටින වර්ත
- iii. අප හා සමාන වර්ත යනුවෙනි.

භරතමුනි ද උත්තම, මධ්‍යම හා පහත් යනුවෙන් වර්ත වර්ගීකරණයක් සිදු කොට තිබේ. (සුරවීර, (2014) : 211 පිටුව) මෙහි දී වර්ත කතා කරන්නේ සහ හැසිරෙන්නේ සැබෑ මිනිසුන් ලෙස ද යන්න සලකා බැලීම වැදගත් වේ. නාට්‍යය මන:කල්පිතයක් විය හැකි ය. එහෙත්

එය නාට්‍ය රචකයා විසින් තෝරා ගැනුණු සම්මතයට හා ශෛලියට සරිලන සැබෑවක් විය යුතු ය.

නාට්‍යයක නිෂ්පාදනයට කල්තියා සූදානම් වීම වාසියක් වන අතර ඒ මගින් නාට්‍යයෙන් තමා බලාපොරොත්තු වන්නේ කුමක් ද? අදහස් කරන්නේ කෙබඳු නිර්මාණයක් දැයි නිවැරදි අවබෝධයෙන් යුතු ව පුහුණු කටයුතුවලට සහභාගි වීමට නිෂ්පාදකයාට හැකියාව ලැබේ. ප්‍රථමයෙන් නළු නිලියන් තෝරා ගැනීමෙන් අනතුරු ව පළමු කියවීමට පෙර නිෂ්පාදන කාර්යයේ 50% හෝ නිම වී තිබීම වැදගත් වේ. ඒ මෙන් ම නළු නිලියන් තමා හා නිෂ්පාදකයා ගැන විශ්වාසයක් හා නාට්‍යය කෙරෙහි හක්නියක් ඇති කිරීමට නිෂ්පාදන කාර්යයෙහි යෙදෙන්නා පොහොසත් වීම ද අත්‍යවශ්‍ය ය. මෙහි දී නාට්‍ය කෘතියෙන් සිදු වන මෙහෙය ජීවිතය හා සමාජ විචරණයක් ද නො එසේ නම් කෙබඳු එකක් දැයි පාත්‍ර වර්ගයාට අවබෝධ කර දීමෙන් එය ග්‍රහණය කර ගැනීම සාර්ථක රංගනයක යෙදීමට අවස්ථාව ලැබෙනු ඇත.

නිෂ්පාදන කාර්ය මණ්ඩලයේ වැදගත් ම සාධකය වන්නේ වේදිකා පාලකයා ය. අර්ථපතියකු, වේදිකා අලංකරණ (Stage Beautiful) නිර්මාපකයකු හෝ ඇඳුම් ආයින්තම්කරුවකු (ආහාර්ය අභිනය යටතට ඇතුළත් ය.) හෝ නොමැති ව නාට්‍යයක් කළ හැකි නමුත් ඒ සියල්ල නිෂ්පාදක ලෙස තමන් පිට පටවා ගත හැකි ය. එසේ නමුත් බාධකවලින් තොර ව නාට්‍යයක් කරලියට ගෙන ඒමට නම් දක්ෂ වේදිකා පාලකයකු (Stage Manager) අත්‍යවශ්‍ය ය. නාට්‍ය කලාව සාමූහික නිර්මාණයක් වන්නේ එවිට ය.

ස්ථාන මාරු සැලසුම් කිරීම නිවැරදි ව කළ යුතු අතර ප්‍රථම පරීක්ෂණය හා පිටපත සාකච්ඡා කිරීම ද වැදගත් පියවරකි. නළු නිලි පිරිස පිළිබඳ පරීක්ෂණය සහ පුහුණු වීම ඒ ඒ කණ්ඩායම්වලට අනුව වෙනස් විය හැකි අතර කාල වේලාවන්ට අනුව වෙනස් වීමට ඉඩ තිබේ. නළු නිලි පිරිස තෝරා ගැනීමට පෙර පළපුරුදු හා දක්ෂ ජනප්‍රිය නාට්‍ය කණ්ඩායමක් නම් සම්පූර්ණ පිටපත හඬ නගා කියවීම ප්‍රඥා ගෝචර වේ.

නාට්‍යයක අනුගමනය කළ යුතු පිළිවෙත කුමක් දැයි නිෂ්පාදකයා විසින් ම විනිශ්චය කළ යුතු ව තිබේ. නාට්‍යය කෙරෙහි තමා තුළ ඇති උද්‍යෝගය නළු නිලියන් තුළ ද ගොඩ නැංවීමට නිෂ්පාදකයාට මෙය හොඳ අවස්ථාවකි. එහි දී නිෂ්පාදකයා නාට්‍යය ගැන දක්වන අදහස් කුමක් ද? පළමු දර්ශනය කෙබඳු ස්වරූපයක් ගනී ද? ප්‍රේක්ෂකයන් තුළ කවර ගැටුමක් ඇති වේ ද? නාට්‍යයේ අවසාන ඵලය කුමක් ද? නාට්‍ය රචකයාගේ මූලික අභිමාර්ථ (Aim purposes) ඉෂ්ට සිද්ධි වන්නේ ද? ආදී වශයෙන් නළු නිලියන්ට පැහැදිලි විස්තරයක් ලබා දීම සිදු කළ යුතු ය.

නිෂ්පාදන කාර්යයේ කිසි විටෙක වර්ත සවිස්තර වශයෙන් හඳුන්වා නො දීම, වර්ත ගැන අවබෝධයක් නළ නිලියන්ගෙන් ම ලබා ගැනීම, තම තමන්ගේ වර්තයට විස්තර එකතු කළ යුත්තේ නළවන් ම වීම, අදාළ වර්ත සොයා ගැනීමට නළ නිලියන්ට අවස්ථාව ලබා දීම, විවිධාකාර ප්‍රශ්න නගන්නට ඔවුන්ට අවස්ථාව සැලසීම, නිෂ්පාදකගේ හැකියාව හා දැනුම පමණට වඩා ප්‍රකාශ නො කිරීම, නළ නිලියන්ගේ නව අදහස් ඉදිරිපත් කිරීමට ඔවුන්ට අවස්ථාව ලබා දීම යනුවෙන් රාශියකි. මේ සියල්ල සිදු කරනු ලබන්නේ සාර්ථක නාට්‍ය නිර්මාණයක් ප්‍රේක්ෂකයාට ලබා දීමට ය.

නිෂ්පාදකයා විසින් නළ නිලියන් තෝරා ගැනීමේ දී අවධානය යොමු කළ යුතු ප්‍රධාන මාර්ග දෙකකි. වර්ග නළවන් හා වර්ග නො කළ වශයෙන් බොහෝ නිෂ්පාදකයෝ මේ දෙකෙහි සංකලනයකින් නළ නිලියන් තෝරා ගනිති. වර්ග නළ නිලියන් තෝරා ගනු ලබන්නේ අර්ථ සැපයීම අතින් ඔවුන් වැඩියමක් බලාපොරොත්තුවෙන් නො ව එක්තරා මාදිලියක රඟ පෑමක් පමණක් බලාපොරොත්තුවෙනි. නළ නිලියන්ගේ පෙනුම හා කායික ලක්ෂණ කෙරෙහි අවධානයකින් යුතු ව ක්‍රියා කිරීම වැදගත් ය. වර්ග නො කළ නළ නිලියන් තෝරා ගැනීම අභියෝගයකි. එහෙත් එය නළවන්ට දිරි දීමකි. නළ නිලියන් තෝරා ගැනීමට පරීක්ෂණ කීපයක් ම පවත්වන අතර ඇතැම් නිෂ්පාදකයන්ට ඒ පිළිබඳ සහජ හැකියාවක් ඇත. මේ හැකියාව ලබා දෙන්නේ සුළු සාධකයකින් ම නළවාගේ කුසලතා අඳුනා ගැනීමට සමත් වීමෙන් ය. එහි දී නාට්‍යයට හානියක් නො වන සේ සංශෝධනය කිරීමට ද නිෂ්පාදකයාට නිදහස තිබේ. නිෂ්පාදකයා ස්වකීය නළ නිලියන් ගැන හොඳ අවබෝධයක් පවතින්නේ නම් වර්ගීය නළවන් තෝරා ගැනීමෙන් වැළකිය යුතු ය. අලුත් ම නළවකු සාදා ගැනීමට නිෂ්පාදක සමත් විය යුතු ය. එසේ නැති නම් එය නළවාට ද කරන අසාධාරණයකි. නළවකු තුළ සැඟවගත් ශක්තිය උකහා ගැනීමට නො හැකි වුව හොත් නිෂ්පාදකයා අසරණ භාවයට පත් වේ. දක්ෂ නළ නිලියන් ගොඩ නැගීමේ කාර්යය ද මෙබඳු අවස්ථාවල දී නිෂ්පාදකයා සතු වේ.

උපනළ නිලියන් තෝරා ගැනීම ද වැදගත් වේ. සමහර කොටස් වෙනුවෙන් දෙ වැනි තෝරා ගැනීම පිළිබඳ සිත්හි තබා ගෙන එක ම කොටස වෙනුවෙන් තාවකාලික වශයෙන් දෙ දෙනෙකු තෝරා ගෙන පුහුණුවීම්වල දී මේ දෙ දෙනා ම අත් හදා බලන්නේ නම් වඩාත් සුදුසු වේ. සාමාන්‍ය සිරිත වන්නේ ප්‍රථමයෙන් ම නාට්‍ය ඵලීම හෙවත් එනම් නළ නිලියන්ගේ ප්‍රවේශන, නෂ්කුමණ (Emigration) , ඉඳුම් හිටුම්, ස්ථාන මාරුව හා ගොනු කිරීම් කියා දීම යි. එය නාට්‍යයේ යාන්ත්‍රික පැත්ත වේ. අර්ථ සැපයීම අතින් මෙ හිදී නිෂ්පාදකයාගෙන් සිදු කෙරෙන්නේ නළවකුට ස්ථාන මාරුවක් දෙන සෑම විට ම එයට

හේතුව නිෂ්පාදකයා විසින් නළුවාට දැන්වීම යි. මේ හේතුව දැන ගැනීම නිසා ස්වකීය කොටසට අර්ථ සැපයීමේ දී නළුවාට ඉමහත් පිටිවහලක් ලැබේ.

නාට්‍යයක නිෂ්පාදනය සාර්ථක කර ගැනීමට සෑම නළුවකු ම, නිලියක ම නියමිත වේලාවට පුහුණුවීම් කළ යුතු ය. එක් නළුවකු හෝ පමා වීම සෙසු අයට හිරිහැරයක් පමණක් නො ව කාලය ද නාස්ති වී සෙස්සන්ගේ චිත්ත ධෛර්ය හීන කරවන්නකි. සාමූහික එක් වීම මෙහි දී කැපී පෙනේ. මුල් පුහුණුව දිනයේ ම වේදිකා පසුකලයේ ආකෘතියක් නළු නිලියන්ට පෙන්වීම, ඇඳුම් පැලඳුම් පිළිබඳ අවබෝධයක් ඔවුන්ට ලැබෙන සේ වික්‍රයට නැගූ ඇඳුම් ආයින්තම්වලින් අවබෝධයක් ලබා දීමෙන් තුළින් නාට්‍යය පිළිබඳ කිසි යම් හැඟීමක් ලැබේ. නළු නිලියන්ගේ රුචිකත්වය ගොඩ නැංවීමට ඔවුන්ගේ සිත් සහත් තුළ නැවුම් බලාපොරොත්තුවක් ඇති කිරීමට ද හේතුවක් වනු ඇත.

නාට්‍යය එළිමේ දී නිෂ්පාදක විසින් නළු නිලියන්ට ලබා දෙන ස්ථාන මාරු ඔවුන් විසින් ස්වකීය පිටපතේ සඳහන් කර ගැනීම, අවශ්‍ය වන අතර වේදිකා පාලක විසින් ද ස්ථාන මාරුව සිය පිටපතේ සලකුණු කර ගැනීම සිදු කළ යුතු වේ. එසේ කිරීමෙන් පුහුණු වීම් කටයුතු පහසු කරනු ඇත. නිෂ්පාදක විසින් පුහුණු වීම් සංවිධානය කිරීමේ දී නළු නිලියන්ගේ පහසුකම් ගැන සැලකීම පුහුණු කරන්නට යන්නේ කුමන දර්ශනය ද? කිනම් වෙලාවක ද? යන්න දැන ගැනීමට නළු නිලියන්ට අවස්ථාව ලබා දීම, ඔවුන් කැඳවා පුහුණු වීම ආරම්භ කිරීම, එහි දී විනය පිළිබඳ අවධානයකින් සිටීම වැදගත් වේ.

නාට්‍යයේ මට්ටමට බව ද තිබිය යුතු අතර ස්ථාන මාරුව හා වලනය ආරම්භයේ සිට ම අකුරට ම සිදු විය යුතු යැයි සමහර නිෂ්පාදකයෝ අදහති. ඔවුහු ආඥාදායකයෝ ය. එහෙත් නාට්‍ය නිෂ්පාදකයා සොඳුරු ආඥාදායකයෙකු බව බොහෝ දෙනාගේ පිළිගැනීම යි. (ද සිල්වා, (1990) :122 පිටුව) අණ කිරීම හෝ බල පැමි කිරීම හෝ නො කළ යුතු අතර රුචිකත්වයකින් යුතු ව ඔවුන්ගේ සහයෝගය ලැබෙන පරිද්දෙන් කටයුතු කිරීම හොඳ නිෂ්පාදකයෙකු සතු ලක්ෂණයකි.

පුහුණුවීම අතරතුර සති තුනකින් පසු ව පිටපත භාවිත නො කර සම්පූර්ණ නාට්‍යය ම වරක් රංගගත කිරීම සුදුසු ය. මෙහි දී කටේ ගුරා අනිවාර්යයෙන් ම සිටිය යුතු අතර නළුවන් කොතෙක් අඩුපාඩු සහිත වුවත් කටේ ගුරාට පුන පුනා මතක් කර දෙන්නට සිදු වුවත්, කෙතරම් කාලයක් ගත වුවත් මෙය පැවැත්විය යුතු ය. මෙහි දී වේදිකා පාලක, ගත වන කාලය සටහන් කර ගැනීම අත්‍යවශ්‍ය කරුණකි. සාමාන්‍ය නාට්‍යයක් සඳහා පුහුණු වීම් කාලය සති 06කි. එහි දී වේදිකා පාලකගේ වග කීම් ක්‍රමයෙන් වැඩි වේ. සමස්තය ම

බැලීමට නිෂ්පාදකයකුට කළ නො හැකි ය . නිෂ්පාදනය පූර්ණ කාලීන කටයුත්තක් වුවත් වේදිකා පාලක හා ඔහුගේ සහායකයා හොඳ විශ්වාසවන්තයකු ද විය යුතු ය.

නාට්‍ය රචකයාගේ හා නිෂ්පාදකයාගේ පරිකල්පන බුද්ධිය (Thinking Power) සංකලනය කොට ගන්නා නළුවා තමාත්, නිෂ්පාදකයාත්, ප්‍රේක්ෂකයාත් යන ත්‍රි පක්ෂය විසින් ම විශ්වාස කෙරෙන පුද්ගලයකු නිර්මාණය කළ යුතු ය. ස්වකීය නිර්මාණයේ ප්‍රථම විනිශ්චයකරු නළුවා ය. නිෂ්පාදකයා දෙ වැන්නා වුවත් නළුවා මෙහෙය වීමට නිෂ්පාදක නිරන්තරයෙන් ම සුදානම් ව සිටිය යුතු ය.

නළු නිලියන් මෙහෙයවීමේ කාර්යයේ දී වර්තන නිරූපණය (Illustration of Characters) අරභයා නිෂ්පාදකයකුට අවබෝධයක් තිබිය යුතු ය. වර්තයක් මෙහෙය වන නළුවා ඔහුගේ සැබෑ වර්තයත් නාට්‍යයේ වර්තයත් අතර දෝලනයක් සිදු වේ. පුහුණුවීම් වල මුල් අදියරේ දී නළුවා හා භූමිකාව අතර යම් ගැටුමක් පවතිනු දැකිය හැකි ය. එහෙත් අවසාන භාගය ඉතා වැදගත් ය. ආලෝකය හා කාර්මික පුහුණුව පූර්ව රංගනයක දී වුව ද සිදු කළ යුතු ය. නාට්‍යයේ කාර්මික පක්ෂය හා සම්බන්ධ සෑම දෙනෙකු ම මෙයට සහභාගි විය යුතු අතර වේදිකා අලංකරණ, නිර්මාපක සහ ඔහුගේ වේදිකා පසුබිම, ආලෝකකරු හා උපකරණ, සංගීතඥයන් හා ඔවුන්ගේ වාදන භාණ්ඩ, වෙනත් වේදිකා භාණ්ඩ හා උපකරණ, වේදිකා පාලක යනාදී මේ සියල්ල එක් ව මංගල දර්ශනයට පෙර නාට්‍ය නිර්මාණකරණයෙහි නියැලිය යුතු වේ. මේ අයුරින් සාමූහික ප්‍රයත්නයේ පූර්ණ ප්‍රතිඵලය පූර්ව රංගනයේ දී දැක බලා ගැනීමට හැකියාව ලැබේ. එය කොටස් 04කින් සමන්විත ය. 1. ඇඳුම් ආයින්තම් පෙරෙට්ටුව, 2. ඡායාරූප ගැනීම, 3. ප්‍රේක්ෂකයන්ට ආයුබෝවන් කීම. 4. නාට්‍යය රඟපෑම යනුවෙනි. ප්‍රථම හා අවසන් වශයෙන් පූර්ව රංග 02ක් තිබේ නම් පළමු වැන්න නවත්ව නවත්වා සිදු කිරීම සාමාන්‍ය සිරිතකි. එහි දී බලාපොරොත්තු නො වූ අවහිරතා ඇති වුවහොත් ඒවා මග හරවා ගැනීමට මෙහි දී අවස්ථාව ලැබෙනු ඇත. එම අවස්ථාවල දී කාර්ය මණ්ඩලයේ හෝ නළු නිලියන්ගේ දුර්වලතා ඇතොත් ඒ අවස්ථාවේ දී ම නිෂ්පාදක විසින් පෙන්වා දෙනු ලැබේ.

නාට්‍යයක ප්‍රචාරක කටයුතු සඳහා කල්තියා ඇතැම් විට ඡායාරූප ගැනීමට සිදු වේ. පූර්ව රංගනයේ දී හෝ අවසානයේ හෝ එය සිදු කළ හැකි ය. නාට්‍යාවසානයේ දී ප්‍රේක්ෂකයින්ගේ අත්පොළොසන් ශබ්දය අතරතුර නළු නිලියෝ වේදිකාවට පෙළ ගැසෙති. ස්තූති පූර්වක හැඟීම් එයින් ප්‍රකාශ වන අතර එහි දී ප්‍රේක්ෂකයින් විසින් ශාලාවෙන් පිටතට ගෙන යන සෑම හැඟීමක් ම ප්‍රසන්න විය යුතු ය. සමු ගැනීම සංගීතයකට අනුව සකස් වී නැති නම් ප්‍රේක්ෂකයන්ට ආයුබෝවන් කියන්නෝ වර්තන නො ව නළු නිලියෝ ය. උපකාරක

නළුවන්ගෙන් අරඹා සෑම නළුවෙකු ම වේදිකාවට කැඳවීම සාමාන්‍ය සිරිත වේ. එසේ නැත හොත් අර්ධකවාකාර ව නළු නිලියන් වේදිකාවේ පෙළ ගස්වා තිරය විවෘත කිරීම හෝ ආලෝක දැල්වීම සිදු කෙරේ.

පූර්ව රංග කාලය තුළ දී ද කාර්මික පුහුණුවේ දී මෙන් අවශ්‍ය සටහන් ගැනීම සහ පණිවුඩ ගෙන යාම පිණිස සහායකයෙකු ළඟ තබා ගත යුතු ය. ඔහු වෙත කුඩා වීදුලි පන්දමක් තිබිය යුතු ය. හැම අංකයක් ම අවසාන වීමට ගත වන කාලය හා වේදිකාව පිටුපස යන්නම් හෝ අවහිරතා ඇත්නම් ඒවා ද සටහන් කර ගැනීමට නිෂ්පාදක විසින් ඔහුට පැවරිය යුතු යි. අවසාන පූර්ව රංගයක් පවත්වන්නේ නම් එය නිෂ්පාදක වෙනුවෙන් පවත්වන අතිරේක රංගයක් වේ. මංගල දර්ශනයේ දී නිෂ්පාදකට අලුත් දෑ එකතු කිරීමට කාලයක් නොමැත. එහෙත් නාට්‍යයේ තත්ත්වය පවත්වා ගෙන යාමටත්, දියුණු කිරීමටත්, විමසිලිවන්ත ව සිටීම වැදගත් වේ. වේදිකාවේ නාට්‍යය රඟ දැක්වෙන විට නිෂ්පාදක වේදිකාවෙන් ඉවත් විය යුතු ය.

මෙසේ කරුණු විමසන විට නාට්‍ය නිෂ්පාදනය යනු ඉතා මත් සංකීර්ණ ක්‍රියාදාමයකි. ඒ සඳහා විශාල කැප කිරීමක් නිෂ්පාදකයකු විසින් සිදු කළ යුතු බව මෙයින් අනාවරණය වේ. නාට්‍ය රචනයට වඩා නිෂ්පාදනය බැරෑරුම් කාර්යයක් බවත් නාට්‍ය රචනය හෙවත් නාට්‍ය පෙළ කාව්‍යයක් බවත් එය නාට්‍යයක් වන්නේ රචනය තුළ තිබෙන කථාව අනුකරණය කොට දැක්වීමෙන් බවත් පෙනී යයි. ඒ සඳහා වඩාත් සංකීර්ණ ක්‍රියාවලියක් සිදු කරනු ලබන්නේ නිෂ්පාදකයා විසිනි.

එහි දී කාලය, ස්ථානය හා ක්‍රියාව යනුවෙන් ත්‍රිවිධ ලක්ෂණ නිෂ්පාදකයා තුළ තිබිය යුතු අතර නළු නිලියන් තෝරා ගැනීමෙන් පසු නිෂ්පාදන ක්‍රියාවලිය 50%ක් අවසන් කොට තිබීම, වේදිකා පාලනය, වේදිකා අලංකරණය, පාත්‍ර වර්ගයා තෝරා ගත් පසු පිටපත හඬ නඟා කියවීමට සැලැස්වීම, ස්ථාන මාරු සැලසුම් කිරීම, නාට්‍යයක අනුගමනය කළ යුතු පිළිවෙළ පිළිබඳ අවබෝධය, නළු නිලියන් තෝරා ගැනීමේ දී වර්ග හා වර්ග නො කළ යනුවෙන් සංකලනයකින් තෝරා ගැනීම, නාට්‍යයේ යාන්ත්‍රික පැත්ත ක්‍රියාත්මක කිරීම, නියමිත වේලාවට පුහුණු වීම් කරවීම, නළු නිලියන්ගේ චිත්ත ධෛර්යය හා බලාපොරොත්තු ඇති කිරීම, පුහුණුවීම් සංවිධානය කිරීම, නාට්‍යයේ මට්ටමට බව රැක ගැනීම, කිසිවෙකුට නළු නිලියන්ට ආඥාදායකයකු නො වීම යනාදී වශයෙන් සමස්ත නාට්‍යයේ ක්‍රියාවලිය නිෂ්පාදකයා හෙවත් අධ්‍යක්ෂ සතු වේ.

සමස්ත නිෂ්පාදනය නාට්‍යයට සම්බන්ධ වූ විට නාට්‍යය තනි පුද්ගලයෙකුගේ නිර්මාණයක් නො ව බොහෝ පිරිසකගේ සාමූහිකත්වයේ ප්‍රතිඵලයකි. 'නාට්‍යය වනාහි සාමූහික

කලාවකි' ඒ.බී. වෝක්ලි නැමැති විචාරකයා පැවසූ අතර (දිසානායක විමල්, නාට්‍ය කලාව පිළිබඳ හැඳින්වීමක්, ප්‍රස්තාවනාව) ආවර් නම් වූ අපරිදිග විචාරකයාගේ අදහස වූයේ 'ප්‍රේක්ෂක සමූහයක සම්බන්ධයෙන් තොරව නාට්‍ය කලාවෙහි අර්ථයක් නොමැත.' යන්න යි. නාට්‍ය රචකයා විසින් ලියන ලද පිටපත එක් අංගයකි. රචකයාගේ අත්දැකීම් ප්‍රේක්ෂකයා වෙත පමුණුවා ලීමේ දී නිෂ්පාදකයා, නළු නිළි පිරිස, අංග රචකයා , ගායකයන්, සංගීතඥයන් රංගාධිකාරී මේ සෑම දෙනාගේ ම කල්පනා ශක්තිය හා ප්‍රතිභාව කරණ කොට නිපදවෙන්නේ කලාත්මක නාට්‍යයකි. ඒ නිසා නාට්‍ය රචනය හා නිෂ්පාදනය එකිනෙකට බැඳී පවතින අතර නිෂ්පාදකයා නාට්‍ය රචකයාගේ අවශ්‍යතාව හඳුනා ගෙන ප්‍රේක්ෂකයාගේ ජීවිත පරිඥානය සහ සමාජාවබෝධය ලබා දිය යුත්තේ විනෝදාස්වාදය ලැබෙන පරිද්දෙනි. එවිට නාට්‍ය නිර්මාණය ප්‍රේක්ෂක ප්‍රතිචාර ලබන විරස්ථායී කලාත්මක කෘතියක් වන බව මේ කරුණු අධ්‍යයනයේදී නිගමනයට බැස ගත හැකිය.

ආශ්‍රිත ග්‍රන්ථ නාමාවලිය

ගම්ලත් සුවර්ත, (1994), *ලෝමාලිකා*, කොළඹ, ගොඩගේ සහ සහෝදරයෝ.

ගුණතිලක එම්.එච්. (1964), *නාට්‍ය දෘෂ්ටි හා රත්නාවලි*, මහරගම, සීමාසහිත සමන් ප්‍රකාශකයෝ.

ගුණවර්ධන ඒ.ජේ., (1984) *නාට්‍ය රචනය හා අධ්‍යක්ෂණය (ලිපිය)* සාහිත්‍ය සඟරා විශේෂ කලාපය

ගුණවර්ධන දයානන්ද (1963), *නර්බෑණා*, මහරගම, සීමාසහිත සමන් ප්‍රකාශකයෝ.

ගුණසේන ගලප්පත්ති, (1965), *මුදුපුත්තු*, කොළඹ, සමන් ප්‍රකාශකයෝ.

ජයසේන හෙන්රි, (1986) *හුණුවටයේ කථාව*, කොළඹ 02, සීමාසහිත ලේක්හවුස් ඉන්වෙස්ට්මන්ට් සමාගම.

ජෝන්ද සිල්වා නීතිඥ, (1927), *ශ්‍රී හර්ෂදේව රජු විසින් විරචිත නාගානන්ද නාටකය*, දෙවැනි මුද්‍රණය.

ද සිල්වා සුගතපාල ද (1990) *සොඳුරු ආඥාදායක හෙවත් නාට්‍ය නිෂ්පාදක*, කොළඹ 10, එස්. ගොඩගේ සහ සහෝදරයෝ.

ද සිල්වා සුගතපාල, (1974), *දුන්න දුහු ගමුවේ*, කොළඹ, ඇම්.ඩී. ගුණසේන සහ සමාගම.

ද සිල්වා සුගතපාලද (1984), *නාට්‍ය නිෂ්පාදකයකු වන්නේ කෙසේද? (ලිපිය)* කල්පනා සඟරාව.

දිසානායක විමල්, කුලතිලක කුමාරසිංහ (2011) නාට්‍ය කලාව පිළිබඳ හැඳින්වීමක්, කොළඹ, ඇස්. ගොඩගේ සහ සහෝදරයෝ.

ධර්මකීර්ති රංජිත් (1986) ඇන්ටන් වෙකෝෆ්ගේ වෙර් උයන, කොළඹ 12, ප්‍රදීප ප්‍රකාශකයෝ.

පඤ්ඤකිත්ති හිමි හිරිපිටියේ, (2007), හරනමුනි විරචිත නාට්‍ය ශාස්ත්‍රය, කොළඹ 10, ඇස් ගොඩගේ සහ සහෝදරයෝ.

බුලත්සිංහල ලූෂන්, (2004), නාරාවෝ ඉගිලෙනි, කොළඹ, ඇස් ගොඩගේ සහ සහෝදරයෝ.

සරච්චන්ද්‍ර ඒදිරිවීර, (2012), සිංහබාහු, මහරගම, මුද්‍රණය ඇඩ් ඇඩ්ස් , 272/5, ඉසුරු පෙදෙස.

සරච්චන්ද්‍ර ඒදිරිවීර (2011), මනමේ නාටකය, පිටකෝට්ටේ, සරච්චන්ද්‍ර ප්‍රකාශන.

සරච්චන්ද්‍ර ඒදිරිවීර (1991), ජේමනෝ ජායනී සෝකෝ, කොළඹ, ප්‍රදීප ප්‍රකාශකයෝ.

සුරවීර ඒ.වී. (2012) සාහිත්‍ය කලා ප්‍රදීපිකා, කොළඹ, ජ්‍යෙෂ්ඨ පබ්ලිෂන් ප්‍රයිවේට් ලිමිටඩ්.

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