



Global Summit on Empowering Higher Education : Integrating 21st Century Skills across Disciplines

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Ven. Karadagolle Wijithathissa
Ms. Niromi Gunarathne

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Message from Chairman, University Grants Commission (UGC)



Senior Professor Sampath Amaratunge

It gives me immense pleasure to extend my heartfelt congratulations and best wishes to the Department of Philosophy and Psychology and International Center for Multidisciplinary Studies, Faculty of Humanities and Social Sciences at the University of Sri Jayewardenepura and the Manonmaniam Sundaranar University for organizing the First International Conference on Philosophy and Psychology.

This conference marks a significant milestone in the academic journey of both institutions and is a testament to their commitment to fostering intellectual growth and promoting interdisciplinary research. The collaboration between these esteemed departments is a shining example of the power of academic synergy in addressing contemporary issues and exploring new frontiers in philosophy and psychology.

I am confident that this conference will serve as an excellent platform for scholars, researchers, and practitioners from around the globe to share their insights, engage in meaningful dialogues, and contribute to the advancement of knowledge in these critical fields. The exchange of ideas and perspectives that will take place here is invaluable in our collective pursuit of understanding the complexities of the human mind and philosophical thought.

I wish all the participants and organizers a successful and enriching conference. May this event inspire new research, foster international collaborations, and pave the way for future academic endeavors.

Best regards,
Senior Professor Sampath Amaratunge
Chairman, University Grants Commission (UGC)
Sri Lanka

Vice Chancellor's Message
University of Sri Jayewardenepura



Prof. Pathmalal M. Manage

It is with great pleasure that I extend my warmest greetings to all participants of the International Conference on 21st Century Educational Skills, organized by the Department of Philosophy and Psychology, University of Sri Jayewardenepura, in collaboration with Manonmaniam Sundaranar University, India. In the rapidly evolving landscape of education, the development of skills that meet the demands of the 21st century is paramount. This conference serves as a pivotal platform for scholars, educators, and practitioners from around the world to come together, share insights, and explore innovative strategies to enhance educational practices.

Our partnership with Manonmaniam Sundaranar University exemplifies the spirit of international collaboration that is essential for addressing the global challenges we face today. Together, we can harness our collective expertise to drive forward the transformation of education systems, ensuring they are more inclusive, equitable, and capable of fostering lifelong learning.

I am confident that the discussions and exchanges that will take place over the course of this conference will lead to valuable insights and actionable solutions that can be implemented within our educational frameworks. Let us embrace this opportunity to inspire change and contribute to the advancement of educational skills that are crucial for the success of future generations.

I wish all participants a productive and enriching experience, and I look forward to the impactful outcomes that will emerge from our collective efforts.

Thank you.

Sincerely,

Senior Professor Padhmalal Manage

Vice Chancellor

University of Sri Jayewardenepura

Dean's Message



Prof. Shirantha Heenkenda

I am delighted to extend a warm welcome to all participants of the 21st Century Educational Skills 1st International Conference, organized by the Department of Philosophy and Psychology, University of Sri Jayewardenepura, in collaboration with Manonmaniam Sundaranar University, India.

This conference represents a significant milestone in our collective pursuit of advancing educational practices to meet the demands of the 21st century. The dynamic landscape of education today requires innovative approaches and a commitment to lifelong learning. As educators, researchers, and practitioners, it is imperative that we equip ourselves with the skills and knowledge necessary to navigate and shape the future of education.

I commend the Department of Philosophy and Psychology for their dedication to fostering an environment of intellectual exchange and collaboration. This event provides a valuable platform for sharing insights, exploring new methodologies and building networks that transcend geographical boundaries.

I trust that this conference will inspire meaningful dialogue, spark innovative ideas, and lead to impactful initiatives that enhance the quality of education for future generations. Let us embrace this opportunity to learn from one another and contribute to the development of educational skills that are crucial for success in the 21st century. Thank you for your participation and engagement. I wish you all a productive and enriching experience.

Sincerely,

Professor Shirantha Heenkenda,

Dean, Faculty of Humanities and Social Sciences
University of Sri Jayewardenepura

A Message from the Organizing Secretary



Prof. Asha Nimali Fernando

It is indeed a great pleasure for me to write a message for the international conference on the ‘Global Summit on Empowering Higher Education: Integrating Twenty-First Century Skills across Disciplines’, organised by the Department of Philosophy and Psychology the Faculty of Humanities and Social Sciences at the University of Sri Jayewardenepura, Sri Lanka in collaboration with the Department of Education at Manonmaniam Sundaranar University, Tirunelveli, India. Since we have foreseen the issues we will encounter in the future, an attempt has been made to present some solutions, both from Sri Lankan and Indian perspectives, as countries which are of common moral values and principles, in order to face the challenges of the 21st century. We should not get discouraged thinking that we lag behind developed countries in terms of high technology and digitalization. Both Sri Lanka and India are enriched with high spiritual values, and we live in tranquillity. We should view this as a competitive advantage.

It is evident that the 21st century has unlocked countless and boundless opportunities and transformed the higher educational landscape. Today, every employer expects their employees to be technologically savvy. On the contrary, we live in the era of Artificial Intelligence (AI), which has drastically changed our way of life. Economists forecast that AI will potentially replace billions of jobs performed by humans in time to come. As we have already witnessed that AI is a double-edged sword which presents great advantages alongside significant drawbacks. We should not forget the fact that this ‘wonderful AI’ has been derived from ‘the magnificent human mind’. Hence, we should not allow mankind to be slaves to AI. Instead, as intellectuals, we

should utilize our soft skills, social and emotional intelligent skills such as creativity, critical thinking, perseverance, and empathy to explore solutions for the obstacles and challenges mankind faces in modern society. That being said, let's prepare for the future and do our best with our innate skills as true intellectuals to the fullest benefit of humankind.

Finally, I extend my heartfelt gratitude to the keynote speakers, distinguished guests, the authors of research papers, esteemed attendees, the members of the review boards, the hardworking editorial team, and the university staff members. Furthermore, I also express my sincere appreciation to Dr. A. Vences Cyril, Dr. S. Venkatesh and Dr. Parthiban G., Mithra Dev Publications, Prof. B. William Dharma Raja, the Head Department of Education at the Manonmaniam Sundaranar University, India, Senior Professor Pathmalal M. Manage, the Vice Chancellor of the University of Sri Jayewardenepura, Professor Shirantha Heenkenda, the Dean of the Faculty of Humanities and Social Sciences, Prof. Sunethra Thennakoon Director, International Center for Multidisciplinary Studies (ICMS) and Mr. Aruna Shantha Walpola, the Head of the Department of Philosophy at the University of Sri Jayewardenepura, as well as to those who have volunteered resolutely to make this important event a success. I also take this opportunity to congratulate all presenters and wish them best of luck. We are excited to witness a vibrant flow of views and create enduring relationships during this unforgettable occasion.

Thank you,

Prof. Dr. Asha Nimali Fernando,

Organising Secretary (Sri Lanka)

Department of Philosophy and Psychology

Faculty of Humanities and Social Sciences,

University of Sri Jayewardenepura

Sri Lanka.

Foreword from Organizing Secretary



Prof. B. William Dharma Raja

It is my pleasure to welcome you to the Multidisciplinary International Conference of the year 2024, titled Global Summit on Empowering Higher Education: Integrating 21st Century Skills across Disciplines, to be held in the lush green campus of the University of Sri Jayewardenepura, Gangodawila, Srilanka, is the region's beacon of higher education, harmoniously blending tradition with contemporary educational practices. The Global Summit is a crucial initiative aimed at addressing the pressing needs of higher education and fostering a transformative approach to higher education. In the 21st century, in which technology and development are evolving in leaps and bounds, the demands on higher education are changing in ways never seen. So, the global summit aims to reimagine and redefine higher education, ensuring that it equips students with the skills and competencies required to thrive in an increasingly complex and interconnected world.

Critical thinking, creativity, teamwork, communication, and computer literacy are now necessary rather than optional. Our shared objective is to completely rethink and redefine higher education to provide students with the knowledge and abilities needed to prosper in a world that is becoming more linked and complex.

We acknowledge the significance of incorporating essential 21st-century skills into all disciplines as we discuss ideas, best practices, and creative solutions.

The discussions and outcomes of this summit are poised to influence educational strategies and policies on a global scale. This will enhance the relevance and applicability of education and empower students to become adaptive, lifelong learners prepared to navigate and shape the future. Contributing to the growth of higher education is both an honour and an obligation. We sincerely thank every participant for their dedication, wisdom, and enthusiasm for enacting change. Together, we will pave the way for the empowerment of the coming generation and guarantee that higher education will always serve as a foundation for advancement and creativity. Let us inspire and be inspired as we work together to build a brighter, more inclusive future.

Prof. B. William Dharma Raja

Chairman

School of Education

Manonmaniam Sundaranar University

Tirunelveli, Tamil Nadu - 627 012. India

**Message from Director of International Center for
Multidisciplinary Studies**



Professor (Mrs.) T.M.S.P.K. Thennakoon

On behalf of the organizing committee, it is with great pleasure and heartfelt enthusiasm that I welcome you to the International Conference on the Global Summit on Empowering Higher Education: Integrating 21st Century Skills. This conference represents a significant milestone in our collective effort to shape the future of higher education and equip students with the skills necessary to thrive in a rapidly evolving global landscape.

Our world is changing at an unprecedented pace, driven by advancements in technology, shifting economic paradigms, and the increasing interconnectedness of societies. In this dynamic environment, higher education institutions have a crucial role to play in preparing students not only with academic knowledge but also with the critical 21st-century skills needed for success in their personal and professional lives. These skills such as critical thinking, creativity, collaboration, communication, and digital literacy are essential for navigating the complexities of the modern world.

The theme of this year's conference "Empowering Higher Education: Integrating 21st Century Skills," highlights our commitment to fostering an educational framework that is both inclusive and forward thinking. This conference provides a unique platform for educators, policymakers and scholars from around the world to come together and exchange ideas that will drive meaningful change in higher education. We are privileged to have a distinguished lineup of keynote speakers, panelists, and presenters who are at the forefront of educational innovation.

Their insights and expertise will undoubtedly inspire and challenge us to think creatively about how we can better prepare our students for the future.

As one of the organizing secretaries, I extend my sincere gratitude to all the participants for their dedication and commitment to advancing higher education. Your presence here signifies a shared vision of a world where education empowers individuals and communities to achieve their full potential. I also want to acknowledge the hard work and dedication of our organizing team including Dr. A. Vences Cyril, Mithradev Publications, Prof. B. William Dharma Raja, Head Department of Education, Manonmaniam Sundaranar University, India and Prof. Asha Nimali Fernando, Mr. Aruna Walpola Department of Philosophy, whose tireless efforts have made this event possible.

Thank you for joining us at this pivotal moment. I look forward to the inspiring conversations and innovative solutions that will emerge from our time together. Let us embark on this journey with a spirit of collaboration and a commitment to empowering higher education for a brighter, more inclusive future.

Prof. T.M.S.P.K Thennakoon

Organizing Secretary

Director of International Center for Multidisciplinary Studies

Faculty of Humanities and Social Sciences

University of Sri Jayewardenepura

Message from the Head of the Department



Mr. Aruna Shantha Walpola

I am delighted to welcome you all to the 1st International Conference on 21st Century Educational Skills, organized by the Department of Philosophy and Psychology at Manonmaniam Sundaranar University, India. This landmark event brings together leading scholars, researchers, and practitioners to explore innovative educational skills crucial for the 21st century.

Our heartfelt thanks to Mithradev Publications in Chennai for their support, and to the Multidisciplinary Center in the Faculty of Humanities and Social Sciences (FHSS) for their invaluable contributions in making this conference a reality. We look forward to engaging discussions and groundbreaking insights that will shape the future of education.

Thank you.

Aruna Shantha Walpola

Senior lecturer

Head of the Department

Department Of Philosophy and Psychology

Faculty of Humanities and Social Sciences

University Of Sri Jayewardenepura

Message from the Organising Secretary



Dr. A. Vences Cyril

In an era defined by rapid technological advancements, globalization, and evolving societal needs, the role of higher education has never been more pivotal. The Global Summit on Empowering Higher Education: Integrating 21st Century Skills across Disciplines seeks to address the imperative for educational institutions worldwide to equip students with the skills necessary to thrive in the modern landscape. This summit convenes educators, policymakers, and industry leaders to explore innovative strategies for integrating 21st century skills such as critical thinking, collaboration, digital literacy and adaptability across diverse academic disciplines.

By fostering interdisciplinary approaches and embracing pedagogical innovations, the summit aims to empower higher education institutions to prepare students not only for academic success but also for meaningful contributions to a rapidly changing global society. Through collaborative dialogue and shared insights, participants will chart a path forward to ensure that higher education remains responsive and relevant in shaping the leaders and problem solvers of tomorrow.

I extend our heartfelt gratitude to our collaborative institutions for their invaluable support and contributions to this international conference. Special thanks to Department of Education, Manonmaniam Sundaranar University, Tirunelveli, Tamil Nadu, India whose pioneering research and resources have significantly enriched our discussions. We also deeply appreciate [Institution B] for providing their expertise and facilitating crucial partnerships.

Additionally, we acknowledge the support of Department of Philosophy and Psychology, Faculty of Humanities and Social Sciences, University of Sri Jayewardenepura, Nugegoda, Sri Lanka whose innovative approaches and insights have greatly enhanced the scope of our deliberations. This conference would not have been possible without the collective efforts and unwavering commitment of these esteemed institutions.

Thanking you

Dr. A. Vences Cyril
Organising Secretary,
Mithra Dev Publications,
Sivakasi, Tamil Nadu, India.

Key Note Address from Nirmalie Pallewatta,

University of Colombo, Sri Lanka.



Why is Quality Assurance Important in Modern Higher Education?

Higher education over the past 50 years or so, has shifted from being the preserve of an elite minority to being accessible and demanded by a large proportion of young and older persons, globally. In the past higher education catered to those who aspired to be academics, researchers, physicians, legal luminaries, senior administrators in governments to name a few. The situation is very different now as you all know.

Most young people would now consider higher education to be fundamental right. As a result of more and more educational qualifications being demanded by employers in the traditional sectors that require higher education, as well as in the labour market, there has been an exponential rise in the number and diversity of higher educational qualifications. This explosive increase and the resulting bewildering array of educational programmes requires robust systems to verify and monitor the quality of education on offer including the quality of its products. Due to globalization, graduates from within a country now have to compete for employment with overseas qualified persons. Another significant change, of great relevance to us South Asians, is the entry of non-state (or private) actors into provision of higher education. This has created questions about the quality of paid higher education *vs* those offered by state funded (“free”) or sponsored higher education institutions.

What is Quality Assurance (QA)? At its simplest- a way of maintaining high or good standards of teaching and learning. Quality Assurance brings

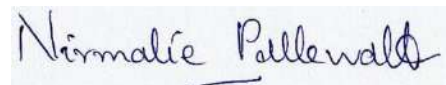
about consistency of educational standards across the gamut of subject areas, provides for monitoring and assessment of what is offered to students, informs parents and employers of the outcomes as well as products of such systems. The ability to demonstrate the quality of a programme with sound evidence, is of paramount importance.

In the Sri Lankan state university system, quality assurance as a formal component has existed since about 2005. It has come a long way since then and is now evolving to suit the everchanging demands of the educational landscape both within and outside Sri Lanka. The rise of regional qualification frameworks that permit workforce mobility within regions is an important development. The European Qualifications Framework (EQF) is one such notable example. South Asia too is working towards one, but it is too early to tell its success or failure.

The latest challenge to higher education is the rise of Artificial Intelligence (AI) and its extremely rapid evolution to have capabilities that were considered specific to human brains. In the face of such tools, how we can ensure the quality of teaching and learning and more importantly, largely assessing the ability of the human who followed an educational programme and not that of a piece of software? My opinion on this is that educators in the higher education arena from the South Asian region, have not quite woken up to the impacts of AI. We will not be able to ignore it for much longer. The time has come for collective efforts by South Asian higher education providers to give attention to how to teach and live with AI.

I hope that discussions of this topic will take place at this symposium. I thank the organisers of this event very much for inviting me.

With best wishes



Nirmalie Pallewatta,

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B.Sc (Hons.) University of Colombo, Sri Lanka, F. Biol., C. Biol.

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Sri Lanka

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30.	<p>උපදේශන ක්‍රියාවලිය සමාජගත කිරීමෙහි ලා මනෝවිද්‍යාත්මක උපදේශකවරුන් මුහුණ දෙන අභියෝග පිළිබඳ මනෝසමාජීය අධ්‍යයනය : බස්නාහිර පළාතේ රාජ්‍ය හා පෞද්ගලික අංශයේ සේවය කරන මනෝඋපදේශකවරුන් ආශ්‍රයෙන්</p> <p>ජේ.පී.ඩී.සවිනි හංසිකා</p> <p>සහාකාර කලීකාවාර්ය" දර්ශනය හා මනෝවිද්‍යා අධ්‍යයනාංශය</p> <p>ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය- ශ්‍රී ලංකාව</p> <p>sachi89244@gmail.com</p>	179

31.	<p>මන්දලය භාවිතය සඳහා බලපාන සාධක හා එහි ප්‍රචිතතා පිළිබඳ සමාජමනෝවිද්‍යාත්මක අධ්‍යයනයක්</p> <p>මදනායක කේ.එම් maheshimadanayake@gmail.com</p>	195
32.	<p>කීරාමථ්‍ර පාලසාලකයන්ගේ අවිච්චිතයන්හිදී අතිරේකයන්ගේ මුකාමයත්වය පිරිසිදුකිරීම සුභාසීනී ආර්.ආර්.</p>	200
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52.	<p style="text-align: center;">ශ්‍රී ලාංකීය සමාජය තුළ මනෝ උපදේශනය සඳහා ජෝතිෂ්‍ය ශාස්ත්‍රයේ උපයෝගීතාවය පිළිබඳ තුල්‍යාත්මක අධ්‍යයනයක්.</p> <p style="text-align: center;">ආර්. රඨික ජීවන්ත</p> <p style="text-align: center;">2023/PSY/01/ /101 මනෝ විද්‍යා විචල්‍යතා පාඨමාලාව දර්ශනය හා මනෝ විද්‍යා අධ්‍යයනාංශය ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය.</p>	231
53.	<p>නවක ඇඟලුම් සේවකයන්, සේවය අතහැර යාම සඳහා බලපාන සාධක පිළිබඳ විමර්ශනාත්මක අධ්‍යයනයක් : ශ්‍රී ලංකාවේ බස්නාහිර පළාතේ අවිස්සාවේල්ල කර්මාන්තපුරයේ තෝරා ගත් ඇඟලුම් කර්මාන්ත ද්විත්වයක් ආශ්‍රයෙන්</p> <p>ජේ සවිනි හංසිකා.ඩී.ජී. දර්ශනය හා මනෝවිද්‍යා අධ්‍යයනාංශය, ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය</p>	232
54.	<p style="text-align: center;">ශ්‍රී ලංකාවේ මත්ද්‍රව්‍ය නිවාරණය පිළිබඳ දැනුම්වත් කිරීමේ වැඩසටහන්වල ඵලදායිත්වය පිළිබඳ අධ්‍යයනයක්</p> <p style="text-align: center;">(ජාතික මත්ද්‍රව්‍ය නිවාරණ මෙහෙයුම් ඒකකය මගින් සිදුකරනු ලබන වැඩසටහන් ඇසුරින්)</p> <p style="text-align: center;">එන්.ආර් අමරසිංහ,¹ තේ.ඒ. සමීපත්²</p>	234
55.	<p>රටේ ක්‍රියාත්මක වන අනධ්‍යයන සේවක වැඩ වර්ජනය හේතුවෙන් විශ්වවිද්‍යාල ශිෂ්‍ය ප්‍රජාව මුහුණ දී ඇති අධ්‍යයන ගැටලු පිළිබඳ මනෝවිද්‍යාත්මක අධ්‍යයනයක්.</p> <p style="text-align: center;">දිල්ශාන් තේ.ඒ.අයි.¹ සහ මල්සිකා ඩී. එම්.සී.²</p> <p style="text-align: center;">දර්ශනය හා මනෝවිද්‍යා අධ්‍යයනාංශය, මානවශාස්ත්‍ර හා සමාජීයවිද්‍යා පීඨය, ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය.</p> <p style="text-align: center;">iranaga18dilshan@gmail.com / charunimalsshika4@gmail.com</p>	235
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WOMEN PORTRAYED IN COMMERCIAL ADVERTISEMENTS: PERCEPTION OF THE GENERAL ATTITUDES

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Abstract

This study aims to determine how the public perceives female representation in commercial advertising. Convenience sampling was used to select 120 respondents and Data was collected via Google Form. Research indicates that 90% of respondents believe that women are often objectified in commercial advertising, with a focus on their sexuality, attractiveness, and physical appearance. Further, 63.6% of the participants believed that advertisements do not represent women accurately. Additionally, 26.9% of the respondents stated the portrayal of women in advertisements with improper dress-up hurt their image. Advertisements often align with traditional gender roles, portraying women as caretakers responsible for tasks like preparing meals, washing clothes, cleaning, and caring for household items. In conclusion, a woman's portrayal should not harm her femininity but should also be a reason for her pride. To ensure the dignity and image of women, advertisements must be created ethically with high-quality standards in place and periodic regulations.

Keywords – Women, Commercial advertisement, Gender stereotype

Introduction

Language plays an important role in human life. The reason is language is utilized to express information, ideas, messages, feelings, or emotions in speaking or writing. Today, language has a close relationship with mass media. Mass media is a tool that sources use to convey messages to society. Television is one of the mass media that people use the most. Television combines audio and visual elements for their appeal more than any other media. In addition to telecasting programs, television is a medium of communication with the audience. Thus, promoting commercial advertisements is a common aspect seen in television (Yuniantari, Budiarta & Susanthi,2021). Information promulgation can be introduced as a function that primarily takes place through mass media. It has evolved into a powerful marketing tool over the last century. According to the American Marketing Association, marketing is defined as “the process of planning and implementing ideas, goods and services that satisfy personal and organizational objectives, pricing, promotion, and distribution”. It has also been expressed that advertising is one of the promotional tools used in marketing efforts as one organized communication medium between the seller (advertiser) and the buyer (customer) or organization (Nagi,2014).

Advertisements: important in marketing, are a major way of influencing daily life both consciously and unconsciously. It also has the responsibility of playing a significant role in shaping society from a broader point of view. However, it is a point of controversy on the issue of whether advertisements portray what exists in society, or whether society itself embraces

what is portrayed in advertisements and other media (Chatley,2018). Commercial advertising is a form of communication aimed at selling and promoting a product related to a brand. The main strengths of advertising are language and images (visual cues), and it thrives on creativity and a tendency to make things as appealing as possible. It is common for women to be prominent in advertisements of human beings (Yuniantari, Budiarta & Susanthi,2021). Important ideas are presented about the status and roles of women, especially those highlighted in commercial advertisements. Various discourses have emerged on the status and role of women. She always prioritizes her duties at home. One instance, Betty Frieden describes, in the book 'The Feminist Mystique' the unending household chores that women should do in the house.

Each suburban wife struggled with it alone. As she made the beds, shopped for groceries, matched slipcover material, ate peanut butter sandwiches with her children, chauffeured Cub Scouts and Brownies, and lay beside her husband at night-she was afraid to ask even of herself the silent question –Is this all? (p. 13).

She further described the work that society expects from women:

Over and over women heard in voices of tradition and of Freudian sophistication that they could desire no greater destiny than to glory in their own femininity. Experts told them how to catch a man and keep him, how to breastfeed children and handle their toilet training, how to cope with sibling rivalry and adolescent rebellion; how to buy a dishwasher, bake bread, cook gourmet snails, and build a swimming pool with their own hands; how to dress, look, and act more feminine and make marriage more exciting; how to keep their husbands from dying young and their sons from growing into delinquents (p.13).

The extent to which this set of responsibilities belonging to women is socialized, further highlights gender responsibility through the media. The image of women portrayed through mass media is further socialized. For example, advertisements are used to change the attitudes of women and to change the attitudes of society towards women. The persuasive advertisement language used by beauty product manufacturing companies in their advertising process conjures up the idea that women must be beautiful because of gender stereotypes. What happens here is an increase in social pressure on women's natural appearance. That is, in some advertisements, they try to convince the attitude that the natural appearance of a woman is not so important, in which women are more concerned about the external appearance. This makes women make inclinations even toward medical advice concerning beauty matters. Accordingly, it is clear that certain advertisements indirectly put some pressure on women (Priska, 2020). It is a special entity that such advertisements are portrayed by women themselves. Many companies around the world use women as an object to attract and/or influence consumer attitudes toward their marketing products. Although the female image is less important to the particular advertised products, women appear in a large number of advertisements as captivating decorative models standing next to the producers or as sexually arousing objects (Khraim, 2015).

Didem has presented that a woman has a social role and a cultural role of her own. The role of a woman has been spotlighted in various situations such as a kind mother, a good wife, etc., and this is mostly shown through advertisements. Through the portrayal of these responsible women in some advertisements, women have become the target group of those advertisements. It has been made visible that women are often used as the target groups of advertisements as well as the subjects of those advertisements. It also further pointed out the fact that women should play the role of a good wife and mother in a family and that only women can correctly choose products such as food items, furniture, clothes, and many cosmetic products. In those advertisements, a woman is made to conduct a responsible role. Concentrating as a whole, it is easily recognizable that women are specialized as the target group as well as consumers of these public advertisements (Didem,2018).

Sharma and Bumb have presented that portrayal of women can be a sensitive area of advertising. The objectives of the research conducted by the above researchers are to study how the portrayal of the role of women affects the purchase intention of consumers and to identify the difference between the views of men and women in the portrayal of female roles in advertisements. It has been noted here that there are significant differences between men and women when considering the role portrayal of women and their willingness to purchase advertised products. And also, the main point which has been noticed is that the nature of the roles portrayed by women in those advertisements is very submissive and meek as well as restricted to certain products. It has been set forth that advertisements pay attention to representations such as women being less intelligent, silent, facing irregular behavior from men and expecting protection from men, portraying women poorly, and did not receive much approval from those involved in the research connected to advertisements. This is because women portrayed as weak and subservient to men are unaccepted as a positive quality of female character in the twenty-first century. Women in every society are now attaining new heights and opening new avenues. Therefore, if an advertisement portrays women as submissive as or weaker than men, it can be a factor that will be a rejection from the audience (Sharma & Bumb, 2021).

Attention has been paid to the ironic facts presented through the visual postures and body movements of a woman in a commercial advertisement in a study conducted by Yuniartari, Budiarta, and Susanthi. The facial expressions, body movements, and clothes are conveyed ironic messages to the audience through the portrayal of a woman's character. It is pointed out that the symbolic presentation of sexuality using the softness of a woman and feminine styles is done in some advertisements. According to certain manufacturers, it is possible to bring the product closer to the consumer through such advertisements by displaying female sexuality. There, the audience may have a different attitude toward the woman through those advertisements, and also through certain visual signs, the audience understands the fact that the woman is more aggressive than the man, as well as the woman cheating on the man. Because of that, another negative image of the woman is been created in the audience. It has been pointed out that by displaying advertisements with such a sexual appearance, though it is aimed to tempt men through this, however, the image of the woman will be harmed (Yuniartari, Budiarta & Susanthi,2021).

According to a study conducted by Andersson and Schytt to identify the audience's attitude toward sexually oriented advertisements, the customers as well as the audience have a

negative attitude about it. It has been viewed here that advertising is a factor that can have a more powerful effect on consumer attitudes, but the use of more women in advertisements about sexuality has led to negative reactions from all. Accordingly, it has been uncovered that, in general, sexual advertisements create negative consumer attitudes toward women as well as negative consumer attitudes toward that particular company. It has also been further pointed out that the way women are dressed and groomed in those advertisements or the way they are portrayed in those advertisements is also a factor that mostly damages the image of a woman (Andersson & Schytt,2017).

Parul Nagi has pointed out three main ways in which women are portrayed in advertisements. The first one is to point to the female body as a sexual object. The second type is displayed as a housewife, a person preparing meals for the family, and a caregiver. Through this, women are depicted as those who are only good at cleaning, cooking, and taking care of children. The last type is women's representation is powerful, governing and in controlling roles. The researcher has uncovered that only the third type of advertisement where women are empowered and accepted as equal to men is advertised less. There, a uniform image is pointed out in the advertisements, women are restricted to stereotype work i.e., housewives. It has also been expressed that advertisements that rarely depict equal partnerships between men and women are circulated. Here the researcher has pointed out that the general term also indicates the role of gender, i.e., that men often have a strong independent image and women are depicted as the ones who are entitled to housework or a caretaker role whereas the world centers on the home. Further another problem related to the portrayal of women in advertising is the use of nudity of women. Sexuality is another emotional factor that advertisers have used successfully in promoting jeans perfume alcohol and cars etc. There are also negative attitudes towards the media in portraying women as 'sexual objects' that can absorb the attention and interest of the audience (Nagi, 2014).

Madhusmita Das and Sangeeta Sharma and s point out, the beauty of women in advertisements often portrays feminine beauty as unrealistic and unattainable. It is a difficult task to achieve in practice without giving it away in advertisements. Models in advertisements constantly convey messages that women must sacrifice their physical and mental health in order to be considered appealing in society. It has been clarified that this causes frustration and despair in women and leads to unhealthy conditions to follow. And it's further exhibited that advertisements never encourage women to be satisfied with their own shapes or to have a healthy body image. This will also put a lot of pressure on the women who watch these ads. Here it appears that due to certain advertisements made by some companies using women, make women themselves have been pressured while watching those (Das & Sharma, 2016). Thus, it appears that women have become a major factor in advertisements. Furthermore, researchers have expressed that women have become sexual objects according to the way women's images are handled in advertisements. Clothes have been a major factor in that. Men are almost always seen fully clothed, while women's use of clothing has been expounded to alter their image. Whether the status of women has become a commodity in popular culture should become a matter of discussion. The objectives of this paper were to identify the way of female representation in commercial advertising, to determine how the general public perceives it, and to make recommendations depicting women in advertisements accurately.

Methods and Materials

Convenience sampling method: a non-probability sampling technique, was utilized to achieve the research objectives. One hundred and twenty contributors taken for the study of the existing social attitudes about the representation of women in commercial advertising were gathered for the assessment. The researchers have decided who should be included in the sample, based on the researchers' existing knowledge and understanding of the study population. A Google form was used to collect data for the convenience of the study.

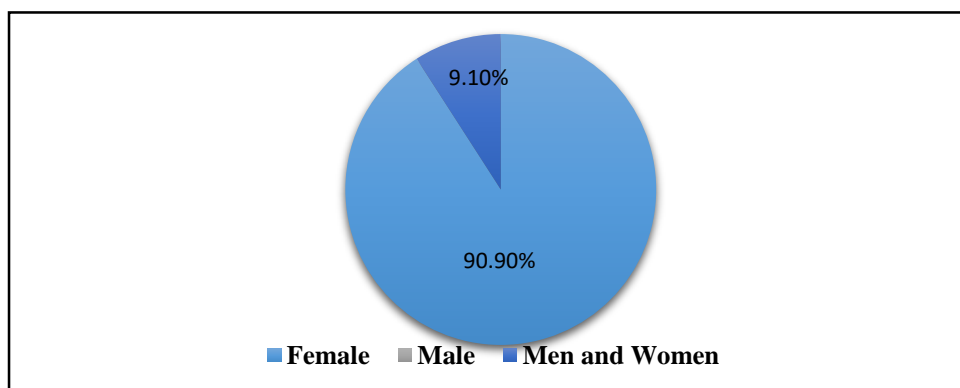
Results and Discussion

Basic information of the respondents

The study was primarily aimed at identifying the nature of the data contributors who participated in this study, which was conducted to identify individual attitudes toward the representation of women in commercial advertising. A majority of the young people between the ages of 18 and 25 participated in the study and the overall percentage was 91.7%. The percentages of the contributors were 7.4% of 26-35 years, and 0.8% consisted of the 36-45 years age group. In terms of gender, the majority was women, which accounted for 74.4% of the total. The male involvement was 25.6% of men who participated as data contributors for this study. A total of 56% of the data contributors who participated in this study have been educated up to a bachelor's degree. Also, 38.2% have studied up to an advanced level, 5.8% have a diploma, and 0.8% as postgraduates participated in this study. When considering the social status of the participants, 2.5% are married and 97.5% are unmarried.

This was expected to gain an understanding of the trend of mass media usage. Accordingly, most of the contributors in this study were mass media users, which was 98.3% of the total. There were 1.7% of participants who did not use mass media. The television viewers were 45.5% while using radio broadcasts 2.5%. A percentage of 8% were the readers of newspapers. In terms of TV viewing time per day and the time limit for watching television, 63.6% was viewing television for less than an hour, while the number of television viewers between one and two hours as a percentage of 27.3%. There were television viewers of 5.8% between two and three hours per day and 3.3% declared as they watch more than three hours. Most of the respondents who participated in the study watched television during the night time and a small number were daytime and morning time viewers. Through this, the data contributors' attitude toward the nature of female representation in advertisements was comprehended. Accordingly, more of the data contributors declared that women's participation is high in advertisement displays. When expressed as a percentage, it is 90.0% of the total. Further, 9.1% of data contributors indicated that both men and women are modeling in advertisements.

Figure No. 1 - Attitude towards the trend of female portrayal in advertisements

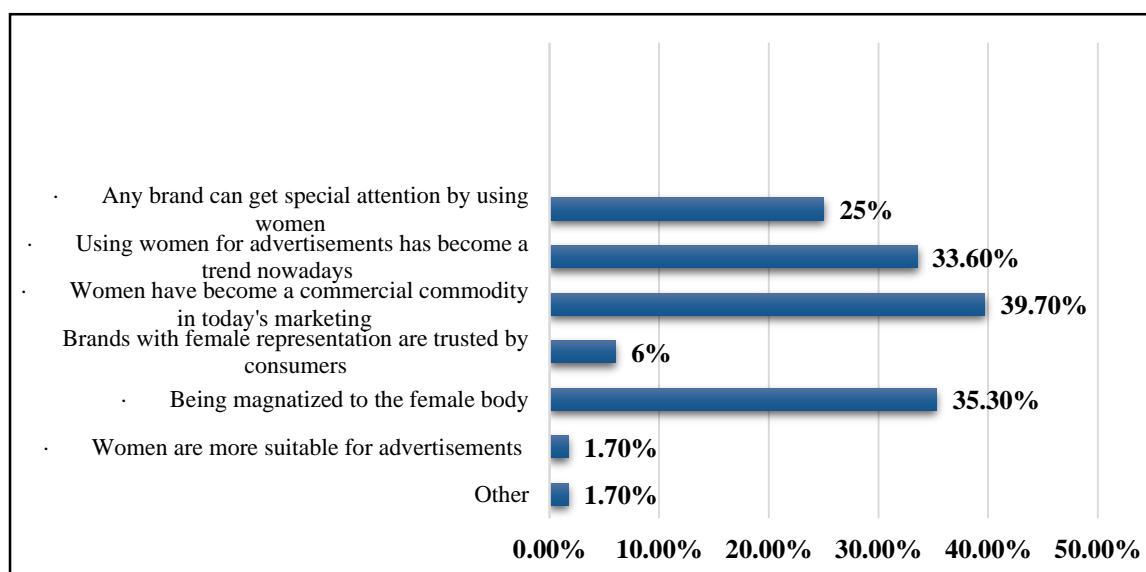


Accordingly, most of the data contributors have indicated that women have become a commodity in contemporary marketing as the reason why women are very much magnetized to these advertisements. It can be expressed as 39.7%. In addition, the presence of fascination for women is also 35.3%, also using women for advertisements has become a trend nowadays at 33.6%, the data contributors also indicated that 25% have stated that it is possible to get special attention by using women in any brand.

Attitude towards female representation in advertisements

The attitude of the data contributors towards the nature of the female images depicted in advertisements is mostly depicted as unsatisfactory. It took 41.7% of the data contributors. It was also pointed out that a group of 40% of individuals had no opinion on it and 18.3% of participants were happy about the image of women in advertisements.

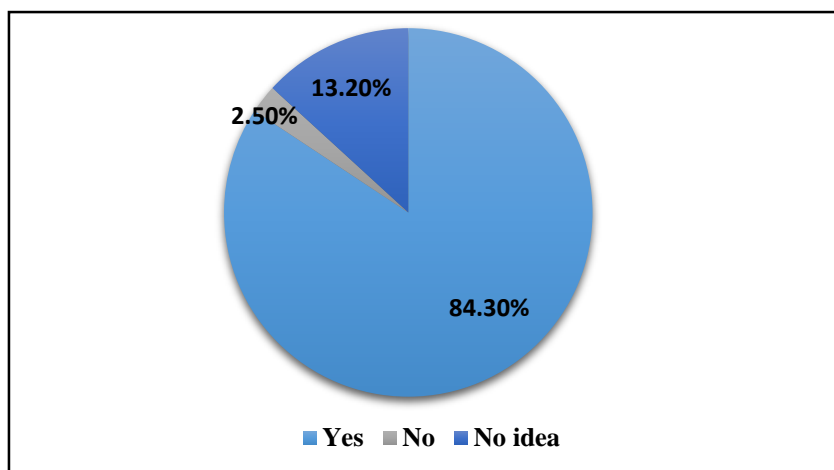
Figure No. 2 - Attitudes towards factors that influence women to participate more to advertisement



Source – (Survey study, 2023).

Whether there is a distinction between advertisements featuring women and advertisements that do not feature women in commercial advertising today, was focused on in this study and 33.9% of the data contributors indicated that there is a distinction between other advertisements and advertisements featuring women. Further, there are 3 4.7% of participants in total there are among those who have no idea about it, while It was pointed out that as a whole, 34.7% stated that there was no specialty among those advertisements. Accordingly, the data contributors pointed out that there was a specialty among those advertisements such as the outer look of women, sexual stimulation, the smile of feminine face, graceful movements, words, and clothes, etc., produced to increase the fascination of the audience. As aforesaid a lot of more aspects connected to this area were pointed out by the participants. Also, in this study, attention was paid to know the attitudes of the data contributors on whether there are advertisements that are considered appropriate for the representation of women. There, 84.3% of the data contributors were of the opinion that certain advertisements could be considered appropriate for the portrayal of women. The idea of 57.7% of the participants indicated that women were suitable for clothing advertisements, and in addition, food, home appliances, and perfumes.

Figure No. 3 Attitude towards whether or not advertisements are appropriate for women



Source – (Survey study, 2023).

Another point that should be concentrate on in this study is to identify the attitudes of the data contributors about the factors that influence those women to come forward for represent at advertisements. There were attitudes of most of the data contributors that gaining fame and popularity is the main reason as well as economic problems, entering into the acting industry also have been stated. It is 68.6% of the total.

Advertisements and female clothes and jewelry

The attitude of the data contributors towards the clothes used by women in the advertisement representation mostly harms the female image. It can be expressed as a total percentage of 26.9% and in addition 26.1% the use of clothes of a woman than a man in advertisements takes a negative difference. And also, 22.7% indicated that women should be

more modest in the use of clothing in advertisements and 15.1% indicated that there is no problem with the usage of present female clothing. In addition, there were certain participants avoided commenting on this aspect. The ideas on the content of the dialogue used by women in the advertisements are noteworthy. The viewpoints of data contributors in this study are meaningless as well as just for brand promotion only. The above idea was held by 47.9% of the total data contributors. In addition, the attitude of most participants is that those dialogues are humorous and naïve in nature. It takes 21.8% of the value.

Social status and women in advertisement

The attitudes of the contributors on whether the social status of women is challenged through the portrayal of these advertisements, by the depiction of social status have been scrutinized in this study. The participants 66.1% indicated that the social status of women is challenged in this advertisement representation. Moreover, 22.3% disagreed with the above idea, and 9.9% expressed higher agreement. Also, the attitudes of the data contributors were obtained as to whether the gestures performed by women in the advertisement portrayal fit the particular brand advertisement, while others felt that the response were inappropriate for certain brands. It was 72.3% of the total percentage. Also, one more point that can be brought forth here is, whether the role of female characters in advertising is practical, successful, or unsuccessful. This is another salient point to be scrutinized on. A majority of 54.2% indicated that the role of female characters depicted in advertisements fails in practical and realistic terms. Also, nowadays, commercial advertising is expanding and the attitude taken by the participants regarding whether women are utilized in selling goods by means of it was paid attention to here. A majority of 60.9% percent of the data contributors indicated that they agree with the fact that women are employed to sell the products.

Considering the current situation, 51.2% of the total data contributors indicated that this type of advertising process should be changed for the question of whether the current portrayal of women in advertisements should be changed. Of the data providers 14% stated that the ongoing process should not be changed, and 34.7% pointed out that they have no idea on this point.

Conclusion and Recommendations

This study focused primarily on the portrayal of women in commercial advertisements and the general perceptions associated with it. Consequently, the following conclusions are drawn. According to this study, it is clear that there are several main factors that influence the use of women in marketing. Thus, women are depicted as an article in merchandise in advertisements and feminine attractiveness can be easily used in any advertisement. Thus, in conclusion, a special entity in which women are portrayed in advertisements. The basic reasons for the above point could be stated as the magnetism of women, the external appearance, the stimulation of sexuality, the beauty of her smile, movements, elegant words and clothes, etc. could be specified. According to the study, could be portraying clearly women in advertisements are very much appropriate to advertise for clothing and accessories, household items, and food items. Explaining the aforesaid situation is a tendency or preference for female detention within the framework of sociality and traditional gender roles. Clearly noted that special reasons exist why women appear in advertisements. Accordingly, economic problems

take place undoubtedly the main reason and also as strategies for gaining fame and popularity to enter the acting industry nowadays.

The negative opinions among the data contributors could be concluded as related to the clothes worn by women in advertisements. Further, suggested that the dialogues and words used in advertisements could be noted as meaningless or extremely superficial. When concluded, the respectability and social status of women as a whole are being harmed through advertisements. In addition to that the gestures used by brands are unaccepted and incompatible. Based on the above points, the following suggestions can be drawn up according to the conclusions of this study. The use of women in advertisements should not take place within a gendered framework based on traditional or narrow attitudes. It is important to refrain from confining women to advertisements that portray a role that limiting to domestic work. An appropriate agency or authorized group should be nominated in place to monitor these activities is important. Thus, To make sure the quality of advertisements, proper ethics should be established periodically, and they should be regulated. Implementing a specific code of conduct to limit sexualized visuals, dialogue, and clothing in the portrayal of women in advertisements is significant. When it comes to using women in advertising campaigns, it is consequential that a specific censor committee is in place during their creation. . In order to ensure women's dignity and image, advertisements must be created on a quality basis.

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THE APPLICATION OF GESTALT PRINCIPLES IN COMMUNICATION: THE USE OF GESTALT PRINCIPLES TO IMPROVE SPEECH-WRITING TECHNIQUES

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Abstract

Communication skills, including public speaking, are widely recognized as being skills that are essential for the 21st Century. Thus, this paper explores how the Gestalt principles of psychology can be used to improve public speaking skills by helping to construct a speech that is easy to understand and is memorable. The use of Gestalt principles, especially in terms of explaining visual perception, has been widely researched and applied extensively in the business world. By contrast, there has been relatively little research on using these principles with respect to auditory perception and the perception of ideas and concepts (Trujillo & Holler, 2023). However, analysis of speech-writing techniques show that these principles are followed unconsciously and, in this case, they are applied to the perception of ideas and concepts. This concept paper analyses the transcripts of several well-known speeches to explain how good speech-writing skills follow Gestalt principles and can be applied to improve communication skills.

Keywords: Communication skills, Gestalt principles, public speaking

Introduction

Numerous policy documents and studies have widely listed communication skills as being important 21st-century skills (21st Century Competencies, n.d.). This encompasses public speaking as a vital skill to be mastered, leading to the exploration of techniques that can be used to design more effective public speeches. One such area that can be explored is the use of the Principles of Gestalt Psychology to enhance public speaking skills.

Although Gestalt Principles are more commonly associated with visual perception, it is possible to adopt them for auditory perception and linguistics (Kwiatkowska, 1997; Wertheimer, 1923). One possible application of Gestalt principles in these areas is in public speaking. Preliminary analysis of speech-writing techniques shows that the most effective techniques inadvertently adopt Gestalt Principles. This paper analyses speeches that have been highly acclaimed in an attempt to identify how Gestalt Principles can be adopted for writing and organising public speeches.

Linking Gestalt principles to speech writing

Gestalt Theory or Gestaltism states that the mind interprets and organises information in ways that enable it to perceive a complex arrangement of elements as being one, coherent entity or “gestalt” (German for “shape” or “form”). (Wong B. , 2010). According to Wertheimer, it does so by using the Gestalt Principles. The Gestalt Principles as set out by Wertheimer are the principles of proximity, similarity, common fate, objective set, direction (continuity), closure, and good gestalt (prägnanzstufen) (Wertheimer, 1923). Additionally, the

figure-ground association is a widely used visual relationship derived from these principles (Cherry, 2023).

The verbal component of a public speech can be considered a complex arrangement of elements that include the message of the speech, supporting points and material as well as words, phrases and sentences. Therefore, based on Gestaltism, it can be said that an audience who experiences a public speech will attempt to perceive it as a coherent entity or whole. In this context, the speaker's role would be to use the Gestalt Principles to write the speech in a way that enables it to be perceived as a coherent entity.

One key difference, however, is that while visual elements are perceived and analyzed in relation to space, auditory elements will be perceived and analyzed in relation to time (Kwiatkowska, 1997; Trujillo & Holler, 2023). In the context of public speaking, Gestalt Principles will thus have to be re-interpreted in relation to time. The next section of the paper will explore the principles of similarity and continuity and the figure-ground association to answer its underlying research problem of how these principles can be adopted to write speeches.

Re-interpreting the Gestalt principles for speech-writing

The mind can identify it immediately as being the foreground or the figure. Figure-ground association in speech-writing: The figure-ground association describes how the mind differentiates a main element of interest from its background. To convert an element into a focal point, it must be made to stand out from its background using visual principles so that

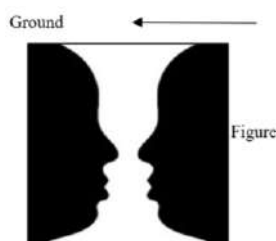
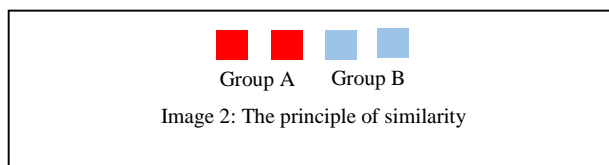


Image 1: Figure-ground association (Image source: Electric-Eye, " brothers of the cup" 2005. Accessed via <https://www.flickr.com/photos/sightrays/4324166>. CC BY-2.0)

The primary objective of a public speech is to deliver a message. Thus, the speaker must ensure it becomes the focal point of the speech. One way to accomplish this would be to use a catchphrase that can be introduced strategically across the speech to bring attention to the message. In 1949, British Prime Minister Winston Churchill delivered a speech in parliament that was aimed at rallying public support for the British war effort during World War II (We shall fight on the beaches, n.d.). His catchphrase of "*We shall fight*" was thus aptly chosen as it succinctly conveyed his message in the speech: "*We shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air, we shall defend our Island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills;*" (We shall fight on the beaches, n.d.).

The principle of similarity in speech-writing: The principle of similarity states that visual elements that have similar attributes such as colour and shape will be perceived as forming a group/whole.



In contrast to the perception of visual elements, the challenge in perceiving the elements of a public speech would be that they are spread out across time. The latter elements of the speech would be further away from the start of the speech. This distance in elements could result in the audience perceiving the latter elements as being unrelated or they may find it challenging to group them into a coherent entity. This challenge could be overcome by introducing the principle of similarity to the speech where different elements of the speech could be made to have a unifying attribute. An example is American civil rights activist Martin Luther King Jr.'s speech from 1963 where he begins each section of a segment in his speech with the phrase, "I have a dream":

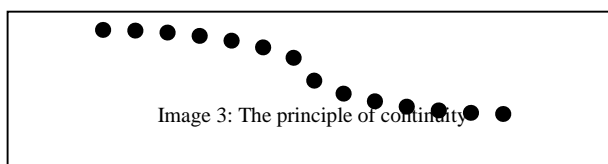
"And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood." (I Have A Dream, n.d.)

The repetition of the phrase signals to the audience that this arrangement is one complete entity.

The principle of continuity in speech-writing: The mind tends to perceive elements that move on a continuous path as forming a coherent whole.



This sense of movement can be provided in speech writing by incorporating a roadmap. The use of transition words such as, "First, second, third", would suggest to the reader that the elements are moving continuously on a set path toward a finite conclusion. In his commencement address at Stanford University, Steve Jobs first declares that he will tell the audience three stories about his life and transitions to each of his three points stating, "The first story is about connecting the dots...My second story is about love and loss...My third story is about death" ('You've got to find what you love,' Jobs says, 2005) This helps the audience perceive the speech as a coherent unit.

Discussion

The scope of this paper was limited to the analysis of the verbal aspect of a public speech. However, the way a particular speech is perceived would invariably change when the elements of voice, body language and visual aids are introduced. Additionally, the paper also focused only on a few of the widely used Gestalt Principles and relationships. Thus, its aim was to show the potential of these principles in public speaking by using the above as an example. The remaining principles can also be effectively re-interpreted for writing public speeches.

The analysis presented in this paper can be taken as a hypothesis to test these principles using test subjects. This would help to quantitatively test its validity and identify the principles that can be effectively adopted in public speaking. Chang, Nesbitt, and Wilkins carried out a similar study in 2014 to test the application of these principles in haptics (Chang, Nesbitt, & Wilkins, 2007). These principles also show significant potential in terms of being used to identify audience engagement techniques and is another avenue that can be researched further.

Conclusion

Gestalt Principles have been widely used for over a century to improve the human experience with regard to visual perception. The analysis in this paper shows that these principles can also be effectively adopted to improve the organization and writing of public speeches. This provides a scientific and psychological basis for best practices in speech-writing techniques. Moreover, it can be used to open up the debate to explore more ways in which Gestalt Principles can be used to enhance the experience of public speaking for both speakers and audience members.

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THE IMPACT OF SLEEP QUALITY ON STRESS LEVELS AND MENTAL WELL-BEING IN UNIVERSITY ATHLETES

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Abstract

Drawing into empirical research, sleep quality has been studied as a factor that impacts athletic performance. This study investigates the impact of sleep quality on stress levels and overall mental well-being among student-athletes of the university. Utilizing the Sleep Quality Scale (SQS) and the Sleep and Athlete Well-Being Survey (SAWS), the research examines correlations between sleep quality, stress levels and various dimensions of mental well-being in 50 university athletes from diverse sports disciplines. Statistical analyses reveal significant associations between poor sleep quality, increased stress levels and adverse mental health outcomes. The findings highlight the importance of addressing sleep quality as a crucial factor of athlete mental well-being in the university setting. This study contributes to a deeper understanding of the factors influencing athlete psychological health and brings out the insights for targeted interventions aimed at improving sleep hygiene and enhancing overall well-being among university athletes.

Keywords: Sleep quality, Stress levels, Managing stress in athletics

Introduction

University athletes often face the challenge of maintaining high academic standards while working hard in sports. This balancing act can lead to compromised sleep, which has been shown to affect both physical and mental health. The purpose of this study is to investigate how sleep quality impacts stress levels and mental well-being among university athletes, aiming to provide insights that could help improve their overall health and performance.

Literature Review

Sleep Quality and Athletic Performance

Studies by Mah et al. (2011) highlight that inadequate sleep can impair cognitive functions such as attention, decision-making and reaction times, which are essential for athletic performance. Watson (2017) found that sleep deprivation affects muscle recovery, increases the risk of injuries, and compromised immune function, all of which can hinder an athlete's ability to perform at their best. Athletes who maintain good sleep hygiene tend to have better performance outcomes, suggesting that sleep interventions could be beneficial for this population.

Sleep Quality and Mental Well-Being

Research by Baglioni et al. (2016) indicates that poor sleep quality is closely linked with higher levels of anxiety, depression, and overall psychological distress. Gupta et al. (2017) indicated that athletes with poor sleep quality often report lower levels of life satisfaction and increased feelings of burnout and frustration. The relationship between poor sleep and mental health issues highlights the need for addressing sleep problems as a part of mental health care for athletes.

Stress and Mental Well-Being in Athletes

Humphrey et al. (2014) discuss how university athletes face significant stress from trying to balance their academic and athletic responsibilities, which can lead to high levels of psychological stress. In their study, Nicholls and Polman (2007) suggest that effective stress management strategies, including adequate sleep, are crucial for maintaining both athletic performance and mental well-being.

Methodology

A mixed-methods approach was employed in this research, combining quantitative surveys and qualitative interviews to gather comprehensive data from 150 university athletes. The Pittsburgh Sleep Quality Index (PSQI) was used to measure sleep quality, the Perceived Stress Scale (PSS) assessed stress levels, and the Mental Health Continuum-Short Form (MHC-SF) evaluated mental well-being.

Participants: 150 university athletes aged 18-25 from various sports disciplines.

Instruments:

- **PSQI:** Assesses various aspects of sleep quality and disturbances over a one-month period.
- **PSS:** Measures perceived stress, capturing how unpredictable, uncontrollable, and overloaded respondents find their lives.
- **MHC-SF:** Evaluates emotional, psychological, and social well-being.

Procedure: Participants completed the surveys online, followed by individual interviews to provide qualitative insights.

Results

Descriptive Statistics:

- i. **Sleep Quality:** 65% of athletes reported poor sleep quality (PSQI score > 5), indicating that a significant proportion of the sample experiences sleep problems.
- ii. **Stress Levels:** 70% of athletes scored high on the PSS, suggesting that stress is a prevalent issue among university athletes.
- iii. **Mental Well-Being:** 60% of athletes scored low on the MHC-SF, reflecting poor mental well-being in the majority of the participants.

Correlation Analysis:

- i. A significant negative correlation between sleep quality and stress levels ($r = -0.56$, $p < 0.01$) suggests that poor sleep is associated with higher stress.
- ii. A significant positive correlation between sleep quality and mental well-being ($r = 0.60$, $p < 0.01$) indicates that better sleep quality is linked to higher mental well-being.

Regression Analysis:

- i. Poor sleep quality predicted higher stress levels ($\beta = 0.45$, $p < 0.001$), highlighting the impact of sleep on stress.
- ii. Poor sleep quality also predicted lower mental well-being ($\beta = -0.48$, $p < 0.001$), emphasizing the importance of sleep for mental health.

Qualitative Findings:

- i. Athletes reported that late-night training sessions and academic pressures were primary reasons for their poor sleep quality.
- ii. Many athletes expressed feelings of anxiety and burnout due to the demands of their schedules.

Discussion

The results of this study demonstrate the significant role of sleep quality in influencing stress levels and mental well-being among university athletes. Poor sleep quality is associated with higher stress and lower mental well-being, which can negatively impact both academic and athletic performance.

Implications for Practice:

- i. Universities should implement sleep education programs to promote good sleep hygiene among athletes.
- ii. Coaches and athletic trainers should be aware of the importance of sleep and provide strategies to help athletes manage their schedules better.

Limitations and Future Research:

- The cross-sectional design limits the ability to establish causality.
- Future research should explore longitudinal designs to assess changes over time and the effectiveness of interventions aimed at improving sleep quality

Conclusion

This study highlights the importance of sleep quality for managing stress and promoting mental well-being in university athletes. Improving sleep hygiene through targeted interventions can enhance both athletic performance and overall quality of life.

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OCCUPATIONAL STRESS AND JOB SATISFACTION OF JOURNALISTS ENGAGED IN EMERGENCY EVENTS

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Abstract

Journalism is a profession established to provide information and report and comment on various societal incidents. This has sparked various issues among journalists. This study aimed to assess journalists' occupational stress and job satisfaction and explore the relationship between these two variables. The findings provided further evidence about occupational stress and job satisfaction of journalists who shared similar facets as other journalists. This study used WOSS and JSS to investigate the facets of occupational stress and job satisfaction of journalists. A purposive sampling technique was used to collect data. All the participants were between 25-55 years. Their experience should be more than 5 years. Data was obtained through a demographic questionnaire, and the Weimen Occupational Stress Scale (WOSS) and Job Satisfaction Scale (JSS). Data was analyzed using descriptive statistics (SPSS) version 25.0.

Keywords: *journalists, occupational stress, job satisfaction*

Introduction

Investigating and disseminating information about trends, issues, and events to a large audience is referred to as journalism. Journalism involves societal cultural aspects like art and entertainment in addition to organizations and institutions such as the government and business. Jobs in the industry include photojournalism, documentary, and editing. Newspapers, television, radio, magazines, and the internet are only a few examples of the media in which journalism is present. This research will focus on occupational stress and job satisfaction of journalists who engaged in emergency events. According to research by Dart Centre (2007), 86% to 100% of journalists have witnessed work-related traumatic events while covering the news.

Problem statement

This research focuses on exploring the occupational stress of journalists who are working related to emergencies, and their level of job satisfaction. Awareness of these factors could contribute toward devising mechanisms for improving the working conditions of journalists reporting emergency events.

Research question

What is the relationship between occupational stress and job satisfaction of journalists in emergency events?

Literature Review

For journalists, emergencies, among other things, are common, unpredictable, and inevitable in their daily work (Dwórznik, 2011). While covering emergencies, journalists incur considerable occupational dangers (Wang et al., 2018). Negative experiences at work, the nature of the job itself, and individual differences too, can lead to occupational stress. Job satisfaction was most strongly connected with mental/ psychological issues such as burnout, self-esteem, depression, and anxiety (Faragher et al., 2005).

Research Methodology

Research objectives

- i. To assess the level of occupational stress of Journalists engaged in emergency events
- ii. To assess the level of job satisfaction of Journalists engaged in emergency events
- iii. To assess the relationship between occupational stress and job satisfaction of Journalists engaged in emergency events

Hypotheses

Alternative hypothesis (H1) - There is a statistically significant relationship between occupational stress and the job satisfaction of journalists engaged in emergency events.

Null hypothesis (H0) - There is no statistically significant relationship between occupational stress and the job satisfaction of journalists engaged in emergency events.

Research design - The present quantitative study followed a cross-sectional design.

Inclusion criteria

- Those who have experience of more than 5 years
- Printed media journalists
- Both male and female Journalists
- Those who have Sri Lankan citizenship
- Journalists who have covered at least two emergency events.

Exclusion criteria

- i. Those diagnosed or under treatment for any mental illness
- ii. Foreign journalists who are working in Sri Lanka

Sample size

The sample size (N=30) consisted of 30 journalists. Age between 25 - 55 years and more than 5 years of professional experience. A Google form was prepared and shared through online

messaging applications such as WhatsApp and e-mail and also used in the workplace to convey the message to the participants.

Sampling method

The present study used a purposive sampling method. In this study, the participants mainly approached the Colombo district, as the main media institutes were located in Colombo.

Data collection instruments/ tools

The demographic form was used to collect basic participant data and filter them according to the inclusion and exclusion criteria. Weiman Occupational Stress Scale/ WOSS will be utilized as a 31-item self-reporting instrument. The scale assessed the level of Occupational Stress. Job Satisfaction Survey (JSS, Paul E. Spector) was a 36-item, 9-facet scale. This scale measured the level of job satisfaction.

Data Analysis

In this research, descriptive and quantitative statistics were used for data analysis. Primary data gathered via the questionnaire was analyzed using IBM SPSS software. Pearson's correlation was used for the relationship between Occupational Stress and Job Satisfaction.

Results

Most of the participants were between 35-45 years old and participants were 18 (60%), there were 5(16.6%) participants for 25-35 years old, and 7 (23.33) participants for 45 to 55 years old. The highest academic qualification levels reported were one participant for the Doctoral Degree, 6 (20 %) Postgraduate Degrees, 2 (6.66%) Postgraduate Diplomas, 13 (43.33 %) Bachelor's Degrees, 4 (13.33%) Diplomas, and 4 (13.33%) AL. The researcher has gathered information related to the number of emergency events they have faced. The majority of the participants had more than 3. The majority of the journalists had 10-25 years (60%) of work experience, while the minority had 5-10 years (6.66%).

According to the results, the lowest recorded for the Journalists' WOSS among the participants was 73, while the highest score was 126. According to Table 1, the mean answer of WOSS was 3.2. This means participants' occupational stress mean answer was 3, which refers to "Sometimes" according to the scale. The study monitors occupational stress levels slightly over the average score (3.2).

Table 1. *Mean of WOSS*

WOSS	n	Mean
The mean answer of WOSS	30	3.2

19 participants show high occupational stress levels and 10 participants show low occupational stress levels, taking the mean score of 3.2. as the median to identify the high and low occupational stress levels (see Table 2).

Table 2. *Occupational Stress levels of Journalists engaged in emergency events*

	N	%
Total Occupational Stress		
Below Avg.	10	33.33
Average	1	3.33
Above Avg.	19	63.33

Note. n = Number of participants

Results obtained for the levels of job satisfaction 25 (83%) reported that they were ambivalent, 3 (10%) of participants reported satisfaction, and 2 (7%) reported dissatisfaction.

Results did not show any significant correlation ($r = -.184$, $p = .332$) between occupational stress and job satisfaction at the significance level of 0.01. Therefore, the study accepted the null hypothesis: “There is no statistically significant relationship between occupational stress and the job satisfaction of journalists engaged in emergency events”

Limitations of the study

This study has significant limitations that need to be considered to adequately understand its findings. The study was based on a small sample, which may not generalize to the entire population of journalists in Sri Lanka. This study was conducted mainly in the Colombo district and took the main media institutes located in Colombo, and as a sample, this too limited the generalizability of the outcomes.

Implications

The study provides insights for journalists, editors, media heads, and policymakers. It highlights the importance of addressing journalists' stress and job satisfaction. Most participants reported high-stress levels. Media administrators need to reduce this stress and address its causes.

Conclusion

Journalists gain a sense of satisfaction as a result of the service they provide to society and the social status they achieve in the community. Therefore, journalists' job satisfaction

cannot be measured only through extrinsic motivational benefits, as many intrinsic motivational aspects influence their job satisfaction and also their occupational stress.

In conclusion, despite the limitations of this study that need further investigation and improvement, it provides a wealth of information on journalists' occupational stress and job satisfaction, which contributes to the achievement of good quality work in the institute as well as for society. Therefore, more research is required to identify what predicts, enhances, and maintains the occupational stress and job satisfaction of journalists engaged in emergency events.

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RABINDRANATH TAGORE'S EDUCATION PHILOSOPHY: RELEVANCE FOR 21ST CENTURY.

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Abstract

Rabindranath Tagore was a renowned educationist of the 19th century. His philosophy on the aims of education, the curriculum, the teacher-student relationship, and the role of the teacher continues to have a profound impact on education a century later. This research analyses Tagore's educational philosophy and the relevance of his educational philosophy to the 21st century. This research as a purely theoretical study qualitatively analyses primary and secondary data using historical, analytical, and descriptive research methods. According to Tagore, the intellectual purpose of education is to develop logical thinking, critical appraisal, and assimilation. Through the philosophical concepts of naturalism, humanism, spirituality, individualism, universalism, and internationalism, he rejected the traditional educational approach of the time. Here, he researches the education system he built to remove the gap that separates man and nature through intellectualism. Incorporating Tagore's philosophy of education into the 21st-century education policy can endow society with a well-rounded student.

Keywords: *Education Aim, Curriculum, Methods of Teaching*

Introduction

Rabindranath Tagore, the great philosopher of the 20th century, was a visionary and social reformer. A great preacher of Indian culture and tradition, he expressed multifaceted ideas relevant to today's world. A man of rare and great personality, Tagore was a man of versatile genius and unwavering enthusiasm who proved himself worthy of the title of 'Gurudev' bestowed upon him by knowledge, spirit, nature and man. Tagore was emphatic in his philosophy of life and education and was not just a theoretician but a practitioner like most Western educationists. Thus, through this research, it is hoped to investigate how Tagore's visionary philosophy of education can be applied to the education of the 21st century.

Objectives

- I. to Analysis of Rabindranath Tagore's Philosophy of Education.
- II. To inquire into the relevance of Tagore's philosophy of education to the 21st century.

Research Methodology

Data collection

This research was qualitatively analysed by collecting data from secondary sources such as scholarly texts, research articles, journals and e-papers on a purely theoretical basis.

Methodology

Historical method to research Tagore's character, analytical method to analyse his educational philosophical ideas, and descriptive method to illustrate the relevance of his educational philosophy to the 21st century.

Discussion

Contribution of Rabindranath Tagore for educational philosophy

Emerging as a response to the limitations of the colonial education system, Tagore's comprehensive educational process was infused with humanistic, spiritual and cultural beliefs. Tagore created a new philosophy of education compatible with modernism by uniquely combining Orientalism, Westernism and traditionalism. There are six basic principles of Tagore's philosophy of education thus formed (Mondal,2018).

In humanism, Tagore was noted for his deep affection for children and his advice to teachers to behave like children. He is of the opinion that in order to build close relations with the world, one should unite with nature through education. According to Tagore, education is the clear understanding in which the individuals devoted to spirituality maintains close contact with nature and God as well as with all existence. Also, Tagore's philosophy is that education teaches one to understand the global unity of the world through international understanding and universal brotherhood (Mondal,2018).

Tagore's educational thoughts

I. Aim of education

The aims of education prescribed by Tagore evolved through his experience, practice and experimentation. He said that education should be developed not only through books but also at various levels such as physical, mental and social(Gorden,2021).Emphasizing that the main purpose of education is to create harmony, Tagore believed that "the primary purpose of education is not only to enrich knowledge but also to strengthen the bonds of love between man and man" (Soma Sarkar, 2018). Several basic objectives can be seen in Tagore's philosophy of education. The objectives are to develop imagination and creative thinking for intellectual development, physical development by nurturing physical health through yoga and sports, moral development by teaching moral values, social development as an essential characteristic of a truly educated person (Gorden,2021).

II. Methods of teaching

And that non-theoretical activity-based learning develops creative thinking and innovative abilities. Debate and discussion method is useful to keep every student active in the learning process. And that memorizing text is unnecessary when learning through heuristics. Taking nature as a living textbook and learning the natural tourism method of walking, climbing and swimming in the natural beauty under the open sky, away from the noisy and chaotic crowd. That the freedom of language, literature, religion, mind etc. should be in the teacher's teaching methods. Fine arts such as singing, playing, painting, dancing, drama, and humour which can awaken the delicate feelings of the human heart, should be nurtured through

education. In Tagore's philosophy of education, teaching methods are mentioned (Gorden,2021).

III. Curriculum

Tagore was interested in building a curriculum that allowed students to learn at their own pace, opposing the fixed and integrated curriculum prevailing in India at the time. He created a curriculum where knowledge can be gained through sense perception. Teaching nature and morality, giving equal place to subjects, making aesthetics compulsory are the peculiarities of the curriculum built by Tagore (Mondal & Gayen,2021)

IV. Teacher role

Tagore gave primary place to educationists. According to him, the teacher is the one who constantly convinces, appreciates and encourages the creative abilities of the student. Also, it is Tagore's role of teacher to guide students to gain knowledge through their own experiences rather than learning from books.

V. Improvement of global understanding

An Indian at heart, Tagore responded to the positive influences of the progressive countries of the West without abandoning his Eastern roots. Also, he started Visva Bharati with the hope of building an international education in which the Indian civilization is friendly with other civilizations (Sau,2018).

21st Century relevance of Tagore's philosophy of education

All aspects of Tagore's education should be discussed in order to analyse the relevance of Tagore's philosophy of education to 21st century education.

Education is the way to connect with the world, to understand, to try to change and to understand interpersonal relationships. 21st century education is defined by living, listening and learning abstractly from the proposition of knowledge. Accordingly, a pluralistic participatory learning environment is expected through education and the universal man with full development produced through Tagore's education achieves that need.

Teaching methods are task based and project based as 21st century learning is technological, holistic and creative. Accordingly, the values of any subject, the ethical theory as well as the logical understanding of the problems in the learning outcomes are expected through education. A community of students who create new knowledge suitable for the new century can be built using teaching methods such as activity method, debate and discussion method, heuristic method etc. in Tagore's education.

The 21st century curriculum places more emphasis on developing higher-order thinking skills and creativity. It is expected that they will actively participate in the responsibilities assigned to the students entering the society in the future. Tagore's curriculum, which encourages experiential learning through vocational learning and real-life activities, is well suited for century.

The 21st century teacher is expected to play the role of facilitator to the student who creates knowledge through experience. In Tagore's student-centered education, the teacher lovingly plays the role of providing social interaction, independent study, expression of creativity, and diverse learning styles with students, and this can also be applied to the 21st century. Also, compared to the 21st century school that is full of rules, the school proposed by Tagore to be built in a natural free atmosphere that gives freedom to create new knowledge is more suitable for the student's learning in the current century.

Thus, after going through all aspects of 21st century education and Tagore's philosophy of education, it can be inferred that Tagore's philosophy of education can be properly adapted to 21st century education (Bhattacharjee,2023).

Recommendations

The following suggestions can be applied to the education process of the 21st century from Tagore's philosophy to build a society that excels not only in education but also in extracurricular activities, full of knowledge and human qualities, free from violence and discrimination.

- I. Giving freedom of choice of subjects.
- II. Providing opportunities for hands-on learning
- III. Teaching subjects that can express aesthetic values.
- IV. Promotion of spiritual and moral qualities in education.

Conclusion

Rabindranath Tagore, who was the pioneer of modern education, once said that through education, the individual is sensitized to the imbalances in the society, and that no society is perfect, but always strives to remove those inequalities for the sake of the unity of that society, and the youth community is not a blind follower of customs and traditions. As independent thinkers, we must conform to the existing environmental, social and political conditions. Accordingly, Tagore's thoughts, ideas and concepts were able to create an innovative vision in education.

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A PSYCHOLOGICAL STUDY OF THE ROLE OF SLEEP-IN EMOTIONAL MEMORY

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Abstract

The connection between sleep and memory is a well-documented area of interest within psychology, yet the specific role that sleep plays in emotional memory remains an evolving field. Sleep plays a crucial role in cognitive processes, including memory consolidation, particularly in the emotional domain. This study aimed to elucidate the role of sleep in the consolidation and retrieval of emotional memories. A sample of 100 students was used for this research, 50 students of the Faculty of Humanities and Social Sciences and 50 students of the Faculty of Management and Commerce of the University of Sri Jayewardenepura. This research presented findings from a comprehensive psychological study investigating the role of sleep-in emotional memory among university students. Utilizing a mixed-methods approach, the study examined the impact of different sleep stages, sleep quality, and faculty differences on emotional memory consolidation and retrieval. Results indicated that both Rapid Eye Movement (REM) and Non-Rapid Eye Movement (NREM) sleep stages significantly contributed to emotional memory processing, with REM sleep showing a preferential enhancement of emotional memory consolidation. Additionally, poor sleep quality and increased daytime sleepiness were associated with impaired emotional memory performance. Faculty differences were observed, suggesting potential variations in cognitive strategies and sleep architecture influencing emotional memory consolidation. These findings underscore the importance of prioritizing sleep quality to optimize emotional memory processing and overall psychological well-being among university students. Integrating sleep-focused interventions into academic and mental health support services may offer promising avenues for enhancing cognitive functions and emotional regulation in educational settings.

Keywords: Sleep, Emotional Memory, Consolidation, University Students

Introduction

The interplay between sleep and memory has long been a subject of fascination within the field of psychology. Emerging research has increasingly highlighted the critical role that sleep plays not just in the consolidation of factual and procedural memories, but also in the processing and stabilization of emotional memories. Emotional memory, the recall of experiences imbued with significant emotional content, is fundamental to our psychological well-being, influencing our mood, behavior, and mental health. Understanding how sleep affects these memories can provide crucial insights into the mechanisms underlying emotional regulation and psychological disorders.

Sleep is a complex and dynamic process, consisting of various stages, including Rapid Eye Movement (REM) sleep and Non-Rapid Eye Movement (NREM) sleep. Each stage is believed to contribute differently to memory processing. REM sleep has been associated with

the consolidation of emotional memories, possibly due to its role in the regulation of emotions and the reactivation of memory traces. Conversely, NREM sleep is thought to support the stabilization and integration of memories into the broader cognitive framework. The disruption of these sleep stages can thus have profound effects on emotional memory processing.

Recent studies have demonstrated that sleep disturbances, such as those caused by insomnia, sleep apnea, and post-traumatic stress disorder (PTSD), can impair the consolidation of emotional memories, leading to difficulties in emotional regulation and an increased risk of psychological disorders. These findings underscore the importance of sleep quality in maintaining mental health and suggest that improving sleep could be a viable therapeutic target for emotional and psychological issues.

This research aimed to explore the intricate relationship between sleep and emotional memory from a psychological perspective. By reviewing current literature and presenting new findings from experimental and clinical studies, we sought to elucidate the mechanisms by which sleep influences emotional memory processing. In particular, we examined the role of different sleep stages in the consolidation and retrieval of emotional memories and also examined the impact of sleep disturbances on emotional memory processing. Through this comprehensive analysis, we aim to contribute to a deeper understanding of the vital role of sleep in emotional memory and its broader implications for mental health and therapy.

Literature Review

The relationship between sleep and memory has been a pivotal area of research within cognitive psychology and neuroscience. Among the various types of memory, emotional memory—memories associated with significant emotional experiences—holds particular importance due to its impact on psychological well-being and mental health. This literature review examines key findings on the role of sleep in the consolidation and retrieval of emotional memories, highlighting the contributions of different sleep stages and the effects of sleep disturbances.

Research has consistently shown that REM sleep plays a crucial role in the consolidation of emotional memories. Wagner et al. (2001) demonstrated that emotional memories are preferentially consolidated during REM sleep compared to neutral memories, suggesting that the reactivation of these memories during REM may facilitate their stabilization. Similarly, Payne et al. (2008) found that participants who experienced REM sleep after learning emotional material exhibited better memory retention than those who did not, highlighting the unique contribution of REM sleep to emotional memory processing.

In addition to REM sleep, NREM sleep, particularly slow-wave sleep (SWS), has also been implicated in memory consolidation. Although SWS is traditionally associated with the consolidation of declarative memories, recent studies suggest that it may also support the integration of emotional memories within broader cognitive networks. Cairney et al. (2014) found that sleep spindles during NREM sleep correlated with the consolidation of emotional memories, indicating a complementary role for NREM sleep stages.

Sleep disturbances, such as insomnia, sleep apnea, and PTSD-related sleep disruptions, have been shown to impair emotional memory processing. Insomnia, characterized by

difficulty in falling or staying asleep, is associated with reduced REM sleep and, consequently, poorer emotional memory consolidation (Walker, 2009). Sleep apnea, which involves repeated interruptions of breathing during sleep, disrupts overall sleep architecture and impairs both REM and NREM sleep, leading to deficits in emotional memory retention (Kushida et al., 2012).

PTSD provides a particularly striking example of how sleep disturbances can affect emotional memory. Individuals with PTSD often experience fragmented REM sleep and frequent nightmares, which interfere with the normal processing and integration of traumatic memories. This disruption can exacerbate symptoms of PTSD, creating a vicious cycle of poor sleep and heightened emotional distress (Germain, 2013).

Given the significant impact of sleep on emotional memory, various therapeutic interventions have been explored to improve sleep quality and, in turn, emotional memory processing. Cognitive-behavioral therapy for insomnia (CBT-I) has been shown to enhance sleep quality and mitigate the adverse effects of poor sleep on emotional memory (Morin et al., 2006). Additionally, pharmacological treatments aimed at normalizing sleep architecture, such as the use of selective REM sleep enhancers, have shown promise in improving emotional memory consolidation (van der Helm et al., 2011).

Mindfulness-based practices and relaxation techniques, which promote better sleep hygiene, have also been found to support emotional regulation and memory. These non-pharmacological approaches can reduce the cognitive and emotional hyperarousal that often disrupts sleep, thereby facilitating better emotional memory processing (Hülshager et al., 2015).

Methodology

A sample of 100 students was used for this research, 50 students of the Faculty of Humanities and Social Sciences and 50 students of the Faculty of Management and Commerce of the University of Sri Jayewardenepura. Inclusion criteria were students aged 18-25, no history of neurological or psychiatric disorders, and not currently taking medication that affects sleep or cognition. A mixed methods approach was used for this research, combining experimental and self-report data.

Mainly in the questionnaire, the Pittsburgh Sleep Quality Index (PSQI) assesses baseline sleep quality. Epworth Sleepiness Scale (ESS) to measure daytime sleepiness. Beck Depression Inventory (BDI) and State-Trait Anxiety Inventory (STAI) included Polysomnography (PSG) Screening to control mood and anxiety levels.

This research was carried out in two main phases. Phase 01 - Learning Session

It was conducted in the evening to ensure that participants were exposed to the material before their regular bedtime. Participants were presented with a series of emotional (positive and negative) and neutral images from the International Affective Picture System (IAPS).

Phase 2: Post-sleep memory test

Held the next morning after a full night's sleep. Memory consolidation was assessed by asking participants to recall pictures seen the previous evening. Participants identified previously seen pictures from a new set containing both old and new pictures.

Under quantitative data, scores on immediate and delayed recall and recognition tests were studied. Participants were instructed to maintain a sleep diary one week before and during the study. Qualitative data were analyzed from the book as well as data from semi-structured interviews conducted with a subset of participants to gain insight into their subjective sleep experiences and cognitive memory functioning.

Findings

This study investigated the role of sleep-in emotional memory consolidation and retrieval among university students from the Faculty of Humanities and Social Sciences the Faculty of Management Studies and Commerce. Utilizing both polysomnography (PSG) and home-based actigraphy, along with cognitive assessments, the research aimed to elucidate how different stages of sleep contribute to the processing of emotional memories and how sleep disturbances might impair this process.

A total of 100 participants were included, with 50 students from each faculty. The mean age was 21.2 years ($SD = 1.9$), and the gender distribution was approximately equal. Baseline assessments indicated no significant differences in sleep quality, mood, or anxiety levels between the two faculty groups.

Analysis revealed that participants with a higher percentage of REM sleep had significantly better consolidation of emotional memories compared to neutral memories ($p < 0.01$). Specifically, students who spent more time in REM sleep recalled more emotional images in the recall test. Slow-wave sleep (SWS) also positively correlated with emotional memory consolidation ($p < 0.05$), but this effect was less pronounced than that of REM sleep. A strong correlation was shown between the duration of REM sleep and the number of emotional images recalled ($r = 0.52$, $p < 0.01$). Participants with more fragmented sleep exhibited poorer performance on both emotional and neutral memory tasks ($p < 0.05$).

When differences in sleep and memory faculty were considered, humanities and social science students showed higher overall recall of emotional memories ($p < 0.05$), reflecting greater engagement with emotionally charged material. Management Studies and Commerce Students Demonstrated a stronger correlation between SWS and memory performance ($r = 0.48$, $p < 0.05$), suggesting different cognitive strategies or sleep architecture impacting memory consolidation.

Participants with poor sleep quality (PSQI scores > 5) recalled fewer emotional images compared to those with good sleep quality ($p < 0.01$). Poor sleep quality was also associated with reduced REM sleep duration ($r = -0.47$, $p < 0.01$). Higher daytime sleepiness correlated with lower performance on memory tasks particularly for emotional images.

Common themes included difficulty falling asleep due to stress or anxiety, frequently reported by students in both faculties through sleep diaries and interviews. Many participants

noted vivid dreams, particularly the day after significant emotional experiences, which they felt affected their memory retention abilities.

Participants who practiced good sleep hygiene reported fewer sleep disturbances and better memory performance. Students highlighted the impact of academic pressures on sleep quality, with exam periods notably affecting their sleep and memory. The findings indicate that REM sleep plays a critical role in the consolidation of emotional memories, with both REM and NREM sleep contributing to memory performance. Differences between faculties suggest that academic focus and cognitive strategies might influence how sleep impacts emotional memory processing. Poor sleep quality and high daytime sleepiness were associated with impaired memory performance, highlighting the importance of sleep for cognitive functions.

These results underscore the need for interventions aimed at improving sleep quality to enhance emotional memory consolidation. Cognitive-behavioral therapy for insomnia (CBT-I) and mindfulness-based practices emerged as potential strategies to mitigate sleep disturbances and boost memory performance.

Conclusion

This study provides significant insights into the critical role of sleep, particularly REM and NREM stages, in the consolidation and retrieval of emotional memories among university students. The findings underscore the importance of both REM sleep and slow-wave sleep (SWS) in emotional memory processing, revealing that these sleep stages contribute distinctly to the stabilization and integration of emotionally charged information. Participants with higher REM sleep duration showed significantly better consolidation of emotional memories, highlighting REM sleep's unique role in processing and stabilizing emotional experiences.

NREM Sleep Contribution: While the impact of NREM sleep, particularly SWS, was less pronounced than REM sleep, it still played a meaningful role in emotional memory consolidation, especially among students from the faculty of management studies and commerce.

Poor sleep quality and increased daytime sleepiness were associated with impaired memory performance, emphasizing the necessity of good sleep hygiene for effective memory processing. Differences between students from the Humanities and social sciences and management studies and commerce faculties suggest that academic focus and cognitive strategies might influence how sleep affects emotional memory consolidation.

The qualitative data further supported these quantitative findings, with participants reporting that stress, anxiety, and poor sleep hygiene negatively impacted their sleep quality and memory performance. These insights highlight the complex interplay between sleep, emotional regulation, and cognitive functioning.

The results of this study have significant implications for both academic performance and mental health interventions. They suggest that enhancing sleep quality through targeted interventions, such as cognitive-behavioral therapy for insomnia (CBT-I) and mindfulness-based practices, can improve emotional memory processing and overall psychological well-being. Universities and mental health professionals should consider integrating sleep-focused strategies into their support services to help students manage stress and optimize their cognitive functions.

Finally, this study underscores the vital role of sleep-in emotional memory processing and the need for effective sleep interventions to enhance cognitive and emotional health among university students. By prioritizing sleep quality, we can foster better academic performance, emotional regulation, and overall mental well-being.

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THE IMPACT OF MINDFULNESS PRACTICES ON ACADEMIC PERFORMANCE AMONG UNIVERSITY STUDENTS

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Introduction

The prevalence of stress and mental health challenges among university students has heightened, prompting educational institutions to seek innovative solutions to improve student well-being and academic performance. Mindfulness practices, which involve maintaining a moment-by-moment awareness of thoughts, feelings, bodily sensations, and the surrounding environment, have proven in reducing stress and improving cognitive functions. This study aims to investigate the correlation between regular mindfulness practice and improvements in academic performance and focus among university students, providing empirical evidence for the effectiveness of mindfulness interventions in an academic setting.

Background

Mindfulness, a concept rooted in ancient meditation practices, has gained substantial attention in psychological research and clinical practice. It is characterized by paying attention to the present moment non-judgmentally (Kabat-Zinn, 1990). Numerous studies have found out the benefits of mindfulness for mental health, including reductions in anxiety, depression, and stress, as well as improvements in attention, emotional regulation, and overall well-being (Baer, 2003; Brown & Ryan, 2003). However, the direct impact of mindfulness on academic performance remains underexplored.

Research problem

Despite growing interest in mindfulness, limited empirical evidence directly links mindfulness practices to academic performance in university students. This study addresses this gap by exploring how regular mindfulness practice influences academic outcomes, including grades, study habits, and focus during academic activities.

Research questions and objectives

Research question

What is the correlation between regular mindfulness practice and academic performance among university students?

Objectives

- I. To measure changes in academic performance following mindfulness practice.
- II. To assess the impact of mindfulness on students' focus and attention during academic activities.

- III. To evaluate students' perceptions of mindfulness practices and their effects on study habits.

Methodology

This study utilized a mixed-methods approach, incorporating both quantitative and qualitative data to provide a comprehensive analysis of the impact of mindfulness practices. Thirty undergraduate students from a state university in Sri Lanka participated in a structured mindfulness program over a semester.

Quantitative data:

- I. Surveys: Pre- and post-intervention surveys measured academic performance (GPA), focus (Mindful Attention Awareness Scale), and perceived stress (Perceived Stress Scale).
- II. Academic records: Students' GPAs were collected at the beginning and end of the semester to assess changes in academic performance.

Qualitative data:

- I. Focus groups: Semi-structured focus groups gathered students' experiences and perceptions of the mindfulness program.
- II. Interviews: In-depth interviews with selected participants provided detailed insights into the personal impact of mindfulness practices.

Results

The quantitative data indicated a statistically significant improvement in academic performance and focus among students who practiced mindfulness regularly. The average GPA of participants increased by 0.3 points, and perceived stress levels decreased significantly ($p < 0.05$). Qualitative data revealed that students felt more present and engaged during lectures and study sessions, attributing these improvements to their mindfulness practice.

Discussion

The findings suggest that mindfulness practices can significantly enhance academic performance and focus among university students. The reduction in stress levels likely contributes to improved cognitive function and study habits, supporting existing literature on the benefits of mindfulness for mental health and cognitive performance (Zeidan et al., 2010). Students' enhanced focus and engagement during academic activities further highlights the potential of mindfulness programs to improve educational outcomes.

Limitations and future research

While the study provides compelling evidence for the benefits of mindfulness, it is limited by its reliance on self-reported data and a small sample size from a single educational institution. Future research should involve larger, more diverse samples and explore the long-

term effects of mindfulness on academic performance. Additionally, investigating the impact of different types of mindfulness practices could provide more nuanced insights.

Conclusion

This study explores the potential of mindfulness practices to improve academic performance and focus among university students. Integrating mindfulness programs into university curricula could be a valuable strategy for enhancing student well-being and academic success. Given the positive outcomes observed, further research is warranted to explore the broader applicability and long-term benefits of mindfulness in educational settings.

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ANALYZING THE IMPACT OF FAMILY ENVIRONMENTAL FACTORS ON CHILD SEXUAL ABUSE

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Child sexual abuse is a serious crime in Sri Lankan criminal law, and it is treated exhaustively under the broader category of child abuse. According to the National Child Protection Authority, 922 more incidents of sexual abuse have been reported in 2023. Accordingly, the objective of this study is to identify the family environmental factors that influence child sexual abuse. This research was conducted employing 20 case studies from child sexual abuse incidents reported to the Kantale Police Station in 2023. This study indicated that the majority of the girls were abused sexually by their boyfriends. In addition, neighbors, relatives, acquaintances, stepfather, and friends had been committed abuse. The findings of this study demonstrated that family environmental factors had a direct impact on the incidence of child sexual abuse. As a result, family environmental factors such as the absence of a mother or father, lack of parental relationships, drug use by the parents, parents' low education level, lack of interactions between parents and children, having to live under a guardian, have experienced an impact on the occurrence of child sexual abuse. Among the suggestions presented by this study are building a robust family environment, informing parents, community awareness, informing the children, educating target groups, and providing sex education to children, as well as tightening laws on child sexual abuse.

Keywords – Child, Child Sexual Abuse, Family Environmental Factors

Introduction

Child sexual abuse is a widespread and highly destructive problem that impacts millions of children across the globe. Child abuse constitutes a breach of a child's fundamental rights, resulting in significant and enduring physical, emotional, and psychological repercussions. Efforts to address child sexual abuse have mainly concentrated on identifying and prosecuting offenders. Sri Lanka is dealing with a widespread issue of child abuse, given the constant and frightening frequency with which allegations of child sexual abuse appear in our newsfeeds from around the country. The numbers show a sharp rise in the number of instances that have been recorded. There are laws in place, and departments and ministries have been established to protect the children of Sri Lanka. However, the case is, why have we been unable to safeguard our children?

According to the United Nations Convention on the Rights of the Child (UNCRC “All children have the right to protection. They have the right to survive, be safe, belong, be heard, receive adequate care, and grow up in a protective environment.” Following the United Nations' establishment of the definition of children in 1989 and the subsequent clarification of the notion of abuse in 1999, global attention became centered on children. The World Health Organization asserts that child sexual abuse is a highly intricate circumstance. Acts of sexual abuse against children can be classified as rape, aggravated sexual abuse, sexual abuse of children, adultery,

gross immorality between individuals, unnatural acts, child molestation, and inappropriate postings and displays (World Health Organization: WHO, 2022). However, no matter how many laws and regulations, the percentage of child sexual abuse reports has not decreased. According to the World Health Organization, approximately 75% of children, or 300 million children between the ages of 2 and 4, experience frequent physical punishment and psychological violence from their parents and caretakers. Approximately 20% of women and 7.7% of men disclose experiencing childhood sexual abuse between the ages of 20 and 17. A total of 120 million girls and young women below the have experienced various instances of coerced sexual interaction worldwide (World Health Organization: WHO, 2022).

Asian countries have a higher rate of child sexual abuse than other countries. According to the United Nations, South Asia and Cambodia account for 50% of all child trafficking. Most of these children must engage in sexual activity (Rathnawel. R, 2005). Every year, an estimated 200,000 women and children in Pakistan are sold into slavery. As a result, some people are sold into the sex industry. By 1991, According to Government information data, around 20,000 ladies and children traffic for sexual business abuse ascended to 25% when contrasted with 2015. 19,223 Women and Children were trafficked by traffickers in 2016. According to the Ministry of Women and Child Development statistics, this data is 10% more from 2015. The most elevated number of casualties was traffic from West Bengal, Uttar Pradesh, Haryana, Bihar, etc. Individuals of the lower class sold their daughters and kids for extravagances, better employment opportunities, and luxuries to agents. 80% of youngsters dealt, assessed 1.2 million sell and purchase for sexual abuse. The government of India distributed a report of 10 million sex laborers in India, and around 1,00,000 are only found in Mumbai, which is the biggest sex industry center in Asia (Maheshwari, 2021).

Table 1: Grave Crimes Committed Against Children – 2020 – 2023

Type of Sexual Abuse	2020	2021	2022	2023
<i>Grave sexual abuse</i>	373	246	185	403
<i>Sexual exploitation of children</i>	-	8	25	08
<i>Rape/incest</i>	258	131	168	57
<i>Sexual harassment</i>	518	947	729	469
<i>Obscene publication relating to children</i>	39	10	7	06

(Statistical Data Report, NCPA Sri Lanka, 2020-2023)

According to the above table, child sexual abuse cases have gradually changed. It is worth noting here that no one can explicitly conclude that it is only the incidence of child sexual abuse indicated in the above table occur annually in Sri Lanka. Because child abuse is a hidden crime, and the above table indicates only such data reported to the NCPA. However, it is clear that crimes against children such as rape and incest, unnatural sexual abuse and grievous sexual abuse, sexual exploitation of children and sexual abuse, obscene publications relating to children, and attempts to commit sexual harassment against children often take place in Sri Lanka.

Research conducted in Sri Lanka shows that currently, 18% of boys and 5.4% of girls under the age of 18 have been sexually abused as children (Amarasekara, 2015). However, the amount of sexual abuse of children in Sri Lanka is much higher than in the present. Furthermore, as per the data from the National Child Protection Authority of Sri Lanka, a total

of 929 complaints regarding child sexual abuse were received in the year 2023. A total of 50 incidents of rape, 403 cases of grave sexual abuse, 7 cases of incest, and 469 incidents of sexual harassment have been documented (Child Protection Authority, 2023). Accordingly, these statistics suggest that no matter how many laws and regulations, child sexual abuse is happening worldwide.

A research done by Shalini Gupta and Dr Seema Garg proves that only single factors are not responsible for child sexual abuse. However, other factors are also responsible collectively for this repulsive crime. According to the study, exploitation, poverty, stress, lack of education, poor health problems, homelessness, unemployment, acquaintances, age of parents, mental health problems, and lack of self-confidence are the leading causes of child sexual abuses (Gupta & Garg, 2020). In addition, according to the research conducted by Benson James Lyimo in Arusha city, cultural factors such as myths and beliefs, as well as the tendency of silence and nondisclosure, influenced child sexual abuse. Additionally, poverty, moral degradation, violence among family members, urbanization, and foreign culture were identified as factors influencing child sexual abuse (Lyimo, 2023).

In addition, research done by Laura L.W. Benedict and Alex Zautra emphasizes that parental absence is the most potent risk factor for childhood sexual abuse. The level of family conflict also contributed significantly to the prediction of sexual abuse (Benedict & Zautra, 1993). According to the study conducted by Amararatne and Vidanapathirana using abused children from the Puttalam district of Sri Lanka, it has become clear that family factors have been a decisive factor in being subjected to sexual abuse (Amararatne & Vidanapathirana, 2016). Accordingly, numerous researchers have given the variables influencing the occurrence of child sexual abuse. Meanwhile, Udayakumara and Niranjana explored the impact of family environmental factors on the incidence of child sexual abuse in their research article. It demonstrates that children from broken households are vulnerable to child abuse. Also, in that study, issues such as poor inter-parental relationships and parental drug usage are cited as causes (Udayakumara & Niranjana, 2022).

As well as research done by Prof. M.W. Jayasundara, themed “Child Sexual Abuse in the Estate Sector in Sri Lanka,” emphasizes that the physical and social environment of the estate sector was conducive to committing child sexual abuse. The livelihood of the people of the estate sector also affects the protection of children, and their leaving children alone at home during the day time provides opportunities for child sexual abusers to prey on children for sexual abuse (Jayasundara, 2020).

Accordingly, the problem of this research is to identify family environmental factors that influence child sexual abuse. The primary object of this research is to identify the main family environmental factors that cause child sexual abuse. In addition, the other objectives of this study are to study the socio-economic status of the families of children who are victims of sexual abuse, to study the mental and physical problems faced by children and families who are victims of sexual abuse, and to suggest measures that can be taken to control and prevent child sexual abuse.

Methodology

This study explored the family environmental factors of child sexual abuse in Sri Lanka. The study was conducted in Seruvila village in Kantale police division of Trincomalee district of Sri Lanka in 2023. Accordingly, the total sample was selected using the purposive sampling method. For this study, the data were collected by structured, in-depth interviews with the twenty victims of child sexual abuse and their respective parents. This study has used the case study method to collect data from the victims.

Accordingly, a mixed-methods approach was used to gather data from the victims of child sexual abuse. Quantitative data collection involved the administration of structured surveys, whereas qualitative insights were acquired through interviews. The primary data collection methods of the research were structured interview methods and questionnaires. A structured interview was used to collect information from children and guardians. A questionnaire was also used to collect data from the officers of the Police Children & Women Bureau at Kantale police station.

Results and Discussion

The sample consisted of 18 girls and two boys. Most were in the age range of 15 to 17 years. In 40% of the cases, parents were divorced or separated. In addition, most of the abused children were between the ages of sixteen and eighteen. Also, all victims have studied school; only three have studied up to grade six.

Table 2: Demographic characteristics (n=20) (Field study)

	Demographic characteristics (n=20)	No. Child
<i>Gender</i>	Male	02
	Female	18
<i>Age</i>	09 - 14	08
	15 - 17	12
<i>Education</i>	Grade 1- 6	03
	Grade 7- 11	17
<i>No. of children in the family</i>	1	02
	2	08
	3 – 4 >	10

While studying the nature of sexual abuse, it was possible to identify rape, vaginal/oral intercourse, anal intercourse, genital display and genital touching. According to collected data, 60% were raped and unwanted touch. 30% were displayed sexual organs, thigh sex and oral intercourse. As well as two cases were reported of sexual abuse against boys. The both cases were anal penetration.

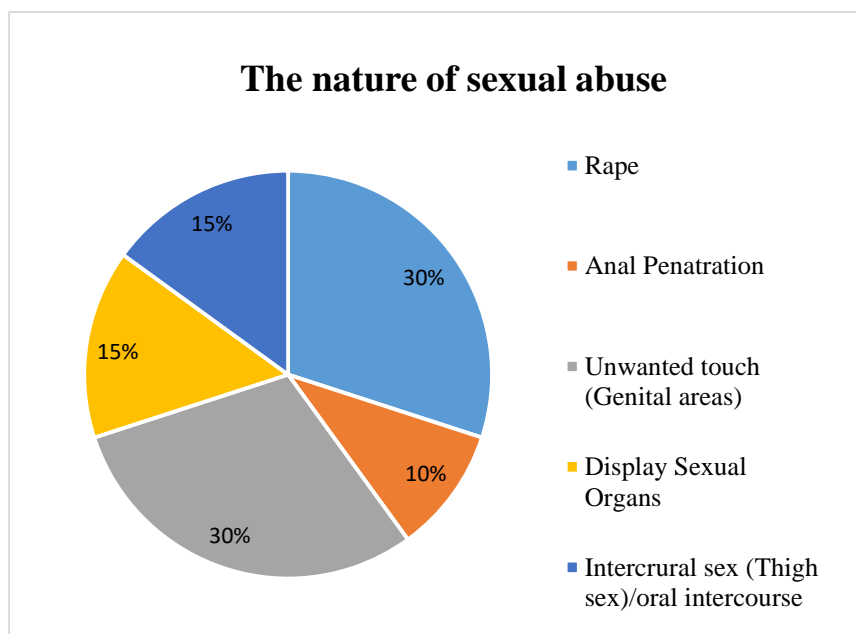


Chart 1: Nature of the sexual abuse (Field study)

It was found that the many abusers were known to the victim. According to the study, 40% (n=8) of the sexual abuses have been committed by the male friend or boyfriend of the victims. Visitors have committed 15% (n=3) of sexual abuses, while neighbors have contributed to child sexual abuse by committing 25% (n=5) of them.

Table 3: Nature of Perpetrators of Sexual Abuse (Field study)

Perpetrator	
<i>Male friend / Boyfriend</i>	8
<i>Father</i>	1
<i>Neighbors</i>	3
<i>Relative</i>	5
<i>Visitor</i>	3

According to the study, the family environmental factors have been a decisive factor in being subjected to sexual abuse. Accordingly, many families had multiple psychosocial stressors. Frequent stressors were family breakdown, divorce, separation or parental death; 09 cases, 45%; single parent, 02 (10%) cases. And widowed 1(5%). Others included poor family relationships.

Table 4: Nature of Perpetrators of Sexual Abuse (Field study)

Family Environmental Factors

<i>Parents' marital status</i>	Separated / Divorced	08 (40%)
	Single (child adopted by a single parent)	02 (10%)
	Widowed	01 (05%)
	Live with Guardian	03 (15%)
	Both parents live	06 (30%)
<i>Parents' Substance Abuse</i>	Drugs	4
	Alcohol	11
	Alcohol and Drugs	5
<i>Family Economic Status</i>	Poor	11
	Middle class	07
	Rich	02

In addition, economic weakness of the family, low education of parents, death of parents, single parent family. Parental desertion, parental extramarital affairs, parental second marriage. Also, factors such as parental emigration, parental alcohol and drug use, parental lack of attention, family disputes, both mother and father being employed, parental unruly behavior patterns and insufficient home facilities were identified as family factors that cause child sexual abuse. A significant number of children become victims due to the loss of their mother or father and parents. In this study, alcohol and substance abuse of the parents were solicited. According to the victims of child sexual abuse, 55% of parents were addicted to alcohol. Among them, four individuals were addicted to drugs, too.

Conclusion And Recommendation

Accordingly, the study was conducted to identify the family environmental factors affecting child sexual abuse, and it was clear that family environmental factors have a close relationship with child sexual abuse. Also, it was identified in the research that children who have lost their parents, who live in a single-parent family or who live under another guardian are more vulnerable to sexual abuse. Apart from that, parents having extramarital affairs and other marriages also lead to child sexual abuse. The presence of economic difficulties in the family has also been identified as a serious risk factor for the sexual abuse of children in those families. It was clear that most families in the study were not earning enough. Also, it was confirmed in this study that there is a strong relationship between fathers' use of alcohol and drugs and children being victims of sexual abuse. The vast majority of victims' fathers use alcohol or drugs. It was also found that parental emigration was a strong causal factor for

victimization. The fact that both the mother and father are working has sometimes led to children becoming victims of sexual abuse. When the mother or one of the parents does not stay at home, the safety of the children is threatened, and there is a risk of being victims of sexual abuse. Also, the occurrence of family disputes, various physical and mental disorders of the parents, the nature of the parents' work, the antisocial behaviour patterns of the parents, and the close relationship between the perpetrator and the family affected the sexual abuse of children in this study. It can be concluded that these problems are caused by family dysfunction and that there is a direct relationship between family environmental factors and child sexual abuse.

In addition, it can be identified that there is a strong relationship between young relationships and child sexual abuse. Also, it could be identified a close relationship between the abuser and the abused place with the victim. Accordingly, the place where the abuse took place is well known by many victims as well as the abuser. The majority of sexual abuse is committed against the consent of the victim. Similarly, being repeatedly sexually assaulted by the same abuser could also be recognized here.

In dealing with the control and prevention of child sexual abuse, special attention should be paid to families with the above-mentioned problematic situations. Especially families with only one mother or father, children under another guardian and children in families where the mother or father is abroad are the primary. Further, it should provide support and resources to families struggling with these issues to prevent the breakdown of parent-child cooperation and the creation of an environment conducive to abuse.

Additionally, minimizing the risk of child sexual abuse within the family environment requires a multi-faceted approach focused on education, communication, awareness, and support. Accordingly, provide training for parents on recognizing signs of CSA, understanding grooming behaviors, and knowing how to respond to disclosures of abuse. Although the victims do not have the ability to solve these problematic situations in the family or to apply remedies, if the problems can be solved through the intervention of any party, there is the possibility of preventing the majority of sexual abuse of children in this country.

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A PSYCHOLOGICAL STUDY OF THE EFFECT OF COMMUNITY ENGAGEMENT INITIATIVES ON SOCIAL COHESION AND COLLECTIVE EFFICACY

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Abstract

In recent years, community engagement efforts have gained attention as mechanisms for fostering stronger bonds and empowering residents. The effect of community involvement programmes on social cohesiveness and group effectiveness is examined in this research. Through a mixed-methods approach, including surveys and interviews, data was collected from participants involved in various community engagement activities. Utilizing a thorough assessment of the literature and empirical data analysis, we investigate the ways in which community involvement initiatives help to strengthen social relationships and raise collective effectiveness in communities. Our results imply that increased levels of social cohesiveness and collective effectiveness are favorably correlated with active involvement in community projects, which enhances the resilience and well-being of the community. This study clarifies the need of community members' feeling of belonging and social capital being increased by grassroots initiatives.

keywords: Collective effectiveness, social cohesiveness, community involvement.

Introduction

The study examines how different activities designed to coordinate and engage community members can enhance two critical aspects of social functioning: social cohesion and collective efficacy. Understanding these concepts and their interrelationships can help improve community well-being and resilience.

In contemporary urban societies, fostering a sense of social cohesion and collective efficacy is crucial for the overall well-being and functionality of communities. However, the psychological mechanisms through which various community coordination activities contribute to these elements are not yet fully understood. Social cohesion, defined as the willingness of members of a society to cooperate with each other to survive and prosper, and collective efficacy, the shared belief in a community's ability to act together to achieve common goals, are vital for the development of resilient and thriving communities. This research seeks to address the problem of how different community coordination activities psychologically impact the enhancement of social cohesion and collective efficacy within communities.

The main objective of this research is to investigate how various community coordination activities contribute to enhancing social cohesion and collective efficacy in communities. Specifically, the study aims to: Exploring the psychological processes and mechanisms through which community coordination activities influence social cohesion and

collective efficacy. Determining which types of community coordination activities are most effective in promoting social cohesion and collective efficacy. Analyzing how the impact of these activities may vary across different demographic groups and community contexts.

While this study aims to provide comprehensive insights, it is essential to acknowledge several limitations. The findings may be limited by the diversity and representativeness of the sample population, potentially affecting the generalizability of the results. The research may not capture long-term effects of community coordination activities, focusing primarily on immediate and short-term impacts. Accurately measuring psychological constructs such as social cohesion and collective efficacy involves subjective assessments that may introduce bias.

This research is significant for several reasons. By understanding the psychological impact of community coordination activities, the study can inform the design and implementation of strategies that effectively enhance social cohesion and collective efficacy. Insights from this research can assist policymakers in developing initiatives that foster stronger, more connected communities. By identifying effective activities, the research can contribute to the promotion of social well-being, reducing social isolation and enhancing community resilience. The study adds to the body of knowledge in social psychology, community psychology, and urban studies, providing empirical evidence on the psychological benefits of community engagement.

In conclusion, this research aims to explore the psychological processes through which community coordination activities enhance social cohesion and collective efficacy. By investigating these dynamics, the study seeks to provide valuable insights for policymakers, community leaders, and scholars, ultimately contributing to the development of more cohesive and efficacious communities.

Methodology

Study Area

Dangolla area belonging to Pannala Divisional Secretariat Division of Kurunegala District in North West Province of Sri Lanka was selected as the study area.

Selection of the sample

This study investigated the effect of community engagement initiatives on social cohesion and collective efficacy in a community of 100 residents. Using a random sampling method, a sample size of 50 residents was determined to ensure a 95% confidence level with a 5% margin of error.

Data Collection

Data collected through structured questionnaires and in-depth interviews. The structured questionnaires focused on participants' involvement in community initiatives, their perceptions of community support, trust, and collaboration. In-depth interviews provided qualitative insights into personal experiences with community engagement initiatives. In-depth interviews were conducted with a subset of the sample to gather qualitative data, providing

deeper insights into personal experiences and perceptions regarding community engagement. Survey distribution occurred both online and in-person to accommodate all residents and maximize response rates. In-person data collection was conducted at community centres and events, ensuring inclusivity of residents with limited internet access.

Data Analysis Methods

The data obtained from the study was analysed using Excel computer software through quantitative data analysis and qualitative data were analysed ethically.

Findings and Discussion

This research examines psychologically how engaging in community participation activities affects social cohesion and collective efficacy. According to the data obtained from 50 members above 35 years of age, 88% of them are engaged in community participation activities. Accordingly, it was announced that activities such as community clean-up projects, local volunteer groups, fundraising events, community meetings, social events, educational workshops, and political meetings will be engaged in. And the data obtained through the interviews revealed that participation in community participation activities lead to meeting new people, building new relationships, desire to help others, personal development, community development and training their children in social interactions. According to the data obtained, it was revealed that 12% of them are not able to participate in community activities due to reasons such as lack of time, desire to live in isolation, and lack of interest in community activities.

Also, according to the data obtained, 80% reported that by engaging in community participation activities, they were able to gain new experiences, new social relationships, helped in personal development and the development of society, and in personal needs, other people's attention, interest, that he received help. It was also revealed that they are engaged in related activities very satisfactorily. And in this research, how community participation activities affect social cohesion is explored. There, data was obtained on how social integration is improved. It was revealed that 80% of them socialize with their neighbors at least once a week. It was also revealed that in any case, they resort to helping a neighbor in need. It was revealed that due to engaging in community participation activities, mutual trust and understanding between the community is constantly receiving support from other citizens. According to the data obtained, a percentage of 90% stated that they did not feel lonely by engaging in the relevant collective activities. The remaining 10% were those who did not participate in community participation activities.

A number of facts were revealed from the information gathered to investigate how collective efficacy is built through community participation activities. It was revealed that when any problem arises in their area, the concerned people come together to solve the problem. It was also revealed that various societies and associations in the area took necessary steps to develop the area. Also, there are leadership positions in various societies, associations and various community participation activities and it was revealed that people can improve their leadership skills by referring to them. And here it was revealed that any person will have the opportunity to refer to the decision-making processes. Moreover, through engaging in community participation activities, any person living in the society can get the necessary help

from others through the formation of social integration and collective efficiency. It was also revealed that support is also sought from the mental counseling section of the Divisional Secretariat to solve the problems faced by individuals. Moreover, it was revealed that people who show anti-social behavior patterns are also directed towards good behavior patterns due to this. Also, it was revealed that through engaging in community participation activities, social cohesion and collective efficiency are built and there are fewer reported crimes in the area.

This study revealed that active participation in community engagement initiatives plays a crucial role in enhancing social cohesion and collective efficacy. Participants who frequently engaged in community activities reported higher levels of trust and a stronger sense of belonging. They felt more connected to their community, less isolated, and expressed a high willingness to help their neighbors. Regular interaction with neighbors outside of organized events also contributed to feelings of community support, emphasizing the importance of informal social interactions in strengthening social bonds.

Overall, the study underscores the vital role of community engagement in fostering a connected and empowered community. Diverse and accessible engagement activities are essential to maximize participation and its positive impacts. Addressing barriers to participation and collective action can further strengthen the community's social fabric and its ability to tackle local issues collaboratively. These insights provide a foundation for developing strategies to enhance community involvement, ultimately contributing to a more cohesive and resilient community.

Conclusion

The study on the psychological impact of community engagement initiatives has underscored their significant role in enhancing social cohesion and collective efficacy within communities. Active participation in these initiatives fosters trust, connectedness, and a strong sense of belonging among community members. Individuals who frequently engage in community activities report feeling more supported and less isolated, highlighting the importance of both organized and informal social interactions in building a cohesive social fabric.

The purpose of this research was to explore the psychological impact of community participation activities on social cohesion and collective efficacy. The study revealed that there is a strong relationship between social cohesion and collective efficacy as a result of community participation activities. Among those who engaged in community participation activities, mutual understanding, trust, a stronger sense of helping others, and a greater willingness to support neighbors were revealed.

Individuals engaged in various activities did not feel socially isolated and highlighted the role of community participation in creating a supportive environment. In terms of collective efficacy, it was revealed that they are better equipped to solve local problems in community coordination activities. Due to their community's ability to organize and implement collective actions, they have been empowered to participate in local decision-making processes and to stand up in cases of injustice and injustice.

The study emphasizes the importance of fostering community participation activities to strengthen social bonds and improve collective action capabilities. This highlights the importance of this research in shaping policy related to community engagement strategies to build stronger and more resilient communities. Accordingly, it was psychologically revealed as above how social integration and collective efficiency are improved due to the community participation activities that were the purpose of the research.

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THE ROLE OF SELF-EFFICACY IN CONQUERING FEAR DURING ZIP-LINING EXPERIENCES: A STUDY OF INTERNATIONAL AND LOCAL TOURISTS IN THE ELLA REGION OF SRI LANKA.

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Abstract

The study explores the role of self-efficacy in overcoming fear during zip-lining experiences among international and local tourists in the Ella region. One of the most well-known adventures that visitors enjoy in Sri Lanka is the zip-lining, which stretches for more than half of kilometer and provides an aerial view of its stunning hills. The purpose of this study is to determine how participants level of self-efficacy will influence the ability to overcome fear during zip-lining which can enhance tourist experiences and safety protocols. Using a random sampling strategy, a mixed-method approach was used with a sample of 100 tourists, equally divided between foreign and local tourists, to combine quantitative surveys and qualitative interviews. The results show that greater degrees of self-efficacy dramatically lower anxiety and increase the likelihood that people will try ziplining. Additionally, compared to local tourists, foreign visitors showed higher levels of self-efficacy, which was explained by their prior exposure to more similar activities. The results show that individual experiences, cultural background, and the availability of supportive services all influence for self-sufficient of travelers .It stressed that low self-efficacy and high fear can have a significant negative impact on a ziplining experience by elevating stress and improving avoidance behavior, lowering enjoyment, impairing cognitive function, lowering self-confidence in attempting new or difficult activities in the future, and creating fear and feelings of inadequacy in the person. According to the study's findings, self-efficacy has played an essential function in reducing fear and encouraging adventure travel. Adventure tourism operators can use several insights to create more effective support systems; gradual exposure to the activity, appropriate preparation, psychological support, and training programs that will increase tourists' sense of self-efficacy and decrease their fear, which will increase their satisfaction and participation in an enjoyable ziplining experience.

Key words: *International tourists, Local tourists, Self-efficacy, Ziplining*

Introduction

The tourism industry in modern world is growing rapidly while offering an extensive range of services and the hospitality sectors along with excitement and outdoors. It's rising rapidly to the top of industrial growth chart globally. One of the most attracting tourist sectors is adventure tourism. Adventure tourism refers to a type of travel when people engage in an outdoor activity designed to present a challenge to themselves. Adventure tourism can be conceptualized as a contemporary interpretation of sports, nature, or ecotourism. While the idea of adventure tourism is not new, it is new in as much as it is primarily targeted at the travel industry. In contrast to other forms of tourism, adventure tourism provides a unique opportunity for tourists to engage in more daring activities and raises the bar for experience (Singhe).

Sri Lanka has become a top destination for adventure tourism since the island is gifted with abundance of resources (SLTD,2023). Tourist arrivals increased significantly during the year of 2023 rising by 106.6% when compared to the same months the year before (SLTD,2023). Ella has grown to be a popular tourist destination for activities related to its natural environment. In particular, nature lovers who adore taking in breathtaking views of misty green valleys and drifting clouds through the mountains find Ella to be a particularly popular destination (Research and Development Division,2020).

Flying Ravana is known to be Sri Lanka's first zip-line, located amidst the green estates of Ella, starting from Mini Adams Peak. Stretching over 0.5 km, the two-wire zip-line is capable of speeds of 80 kmph and provides an aerial perspective of Ella's picturesque hills. It is only intended for those who love adventure and seek it out when traveling (Research and Development Division,2020).

Local and International tourists experience the zip-line when they visited to Ella. This thrilling activity often induces fear, which can be mitigated through psychological constructs such as self-efficacy. It is very important to examine the role of self-efficacy in conquering fear during zip-lining experiences to enhance the tourist experience and safety protection. Findings of this research represent a part of a much comprehensive study which is carried out through Ella region of Sri Lanka to design an adventure tourist profile while assessing, analyzing and identifying relationship of self-efficacy and fear levels between international and local tourists.

Literature Review

Zip-lining has been become as a popular adventure tourism activity in present with significant psychological challenges, particularly in overcoming fear. Self-efficacy is central to this process in which define one's belief in their ability to execute behaviors required for specific outcomes. This concept plays a crucial role in how individuals' approach and manage fear-inducing situations with self-esteem. Research across psychology, sports science, and tourism studies highlights that self-efficacy can be enhanced through various interventions, improving both performance and emotional well-being.

The below mentioned literature reviews examines key findings on the role of self-efficacy in conquering fear during adventure activities like zip-lining. The research paper on the topic of "The Impact of Perceived Value on Satisfaction of Adventure Tourists: With Special Reference to Sri Lankan Domestic Tourists" aims to investigate the drivers of customer value and their respective influence on satisfaction in the particularly under-researched area of adventure tourism with reference to the Sri Lankan domestic context. Results of regression analyses concluded that there is a direct and positive influence of perceived value on satisfaction in an adventure tourism setting. Furthermore, Sri Lankan domestic tourists attached more importance to novelty value and emotional value. The foremost implication of this study indicated that perceived value significantly influences the satisfaction of adventure tourists, high-quality adventure experiences, characterized by well-organized activities, professional guides, and safety measures, were strongly linked to greater tourist satisfaction, Sri Lankan domestic tourists place considerable importance on both the intrinsic and extrinsic benefits of adventure tourism. And the balance between the cost and the quality of the experience plays a critical role in their overall satisfaction. The study suggests that the adventure tour operators

should account for differences in value perception especially novelty highs like thrill, fear, curiosity and authenticity for domestic tourists when planning tour operations and itineraries (Hettiarachchi&Lakmal,2018).

In addition to that, Bentley, (2024) published in the Integrated Journal for Research in Arts and Humanities, the article "Psychological Benefits of Adventure Tourism" explores the significant relationship between psychological wellbeing and adventure tourism. The study emphasizes the importance of understanding and promoting the mental health benefits associated with adventure tourism, such as stress reduction, the development of coping mechanisms, enhancement of self-esteem and self-confidence, and the cultivation of resilience and adaptability. The empirical evidence presented highlights the positive psychological transformations experienced by individuals engaging in adventure tourism activities (Bentley, 2024).

Furthermore, Amatulli et al. (2021) investigated the sociodemographic antecedents and consequences of psychological flow within the context of adventure tourism, focusing on mountain biking experiences. Their study highlighted the significant connection between nature-based activities and the potential for extraordinary experiences. The empirical results revealed that age is a particularly important sociodemographic antecedent; older respondents were more likely to experience psychological flow. Additionally, the study showed that achieving a state of psychological flow increased the likelihood of respondents disseminating positive information about their experiences and enhanced their overall life satisfaction (Amatulli et al.,2021).

Additionally, outdoor adventure activities offer potential wellbeing benefits and promote pro-environmental attitudes and behaviors. Hanna et al. (2018) emphasized through the study with the aimed to determine whether outdoor activities could be considered beneficial for both humans and nature and how they might contribute to sustainable tourism practices. Previous research in this field has often focused either on the negative environmental impacts of outdoor adventure activities or on the motivations and experiences of participants. Results findings highlights how outdoor adventure tourism can facilitate reconnections with nature, leading to wellbeing benefits and the promotion of pro-environmental attitudes and behaviors and concluded that outdoor adventure activities, as a form of sustainable tourism, have significant implications for understanding and engagement with sustainability, mental health, and wellbeing (Hanna et al.,2018)

Moreover, Thompson & Garcia, emphasize through about the "Conquering Fear Through Adventure: The Role of Self-Efficacy in Extreme Sports" in the Journal of Outdoor Recreation and Tourism as exploring the way of self-efficacy helps individuals to overcome fear in extreme sports, including zip-lining, and its implications for adventure tourism. The study underscores the critical role of self-efficacy for better performances and increment of greater willingness to engage in challenging activities through training, positive reinforcement and through creating a supportive environment (Thompson & Garcia).

Similarly, in the Journal of Psychology of Sport and Exercise white & Black has been determined about the psychological aspects of participating in high-risk activities, focusing on the role of self-efficacy in managing fear and enhancing performance. The study underscores

that Higher self-efficacy was strongly correlated with improved performance, and participants are more likely to employ effective coping strategies through using techniques like positive self-talk, visualization, and controlled breathing to manage their fear and enhance their performance. Study indicated that self-efficacy contributes to greater psychological resilience while increasing the motivation to participate in high-risk activities (white & Black).

Furthermore, individuals with high sensation-seeking tendencies are more likely to participate in extreme sports and high levels of self-efficacy enable individuals to undertake high-risk activities because of the confident in their skills and ability to manage the challenges and dangers associated with extreme sports. The desire for mastery, as explained through a social cognitive framework, helps the individual's overcome anxiety, fear, and the recognition of danger. The strong motivation to master the sport and the associated skills helps them manage and mitigate the inhibiting effects of the emotions. The following findings has been depicted through the research which was based on "motivation and Disinhibition in High Risk Sport: Sensation Seeking and Self Efficacy" via the help of participants who were taking risks in skiing, rock climbing, kayaking, and stunt flying (Slanger & Rudestam ,1997).

However, there is a notable gap in the literature specifically addressing self-efficacy and fear reduction in the unique context of zip-lining, which combines height, speed, and exposure.

Methodology

The paper is designed on mixed method with the use of both quantitative research and qualitative research method to gather specific information which required. This research has been conducted in Ella region, Sri Lanka. Through covering the sample frame of international and local tourists who have visited to the Ella and had experienced the zip-lining adventure. Primary data is collected through the structured questionnaire. The questionnaire had of two parts. part one consists of demographic variable of the respondents such as age, gender, marital status, country of residence, income as well as education level of respondents as well. The second part is designed to collect the information of tourist's based on the influence of fear and the role Of self-efficacy during zip-lining experience and the previous experience that they had during adventure. The Random sampling method has been used to reach 100 sample size. Secondary data has been retrieved from different published research papers of different international journals, statistical yearbooks, reports of some research companies. The adventure Self-Efficacy Scale and fear assessment questionnaire were used to measure the level of fear and self-efficacy before and after the ziplining experience. Descriptive statistics using SPSS was used to analyze the questionnaire findings.

Findings

Table 1: Demographic variables

The study observed that out of the 100 respondents, in terms of gender, there were only 68% of females and 32% of male participants participated to gather information. Among the female participants the 44% of them were local tourists while rest of the 24% were international tourists. When consider about the male participants 28% of them were international tourists and only 4% of tourists were from Sri Lanka.

Table:1.1-Gender

Demographic Variable	Categories	Total		
		100%	Local	International
Gender	Male	32%	04%	28%
	Female	68%	44%	24%

(Source: Field research,2024)

When consider about the marital status of the tourists 60% of tourists were married and only 40% were not. The highest number of marital statuses can be identified from local tourists. It can be demonstrated as 37%.

Table: 1.2-Marital Status

Demographic Variable	Categories	Total		
		100%	Local	International
Marital Status	Married	60%	37%	23%
	Not Married	40%	20%	20%

(Source: Field research,2024)

The education qualifications of the tourists can be determined as; 72% of them were highly educated like most of them were undergraduates, graduate Students and employed. while 24% of them related to the category of school children and few were not educated. Based on the educational qualifications the international tourists show highest number of education qualification when compare with local tourists. It can be represented as 46% while 17% of participants going to school and 01% of them were not educated.

Table:1.3-Educational Qualifications

Demographic Variable	Categories	Total		
		100%	Local	International
Education Qualifications	Undergraduates, Graduates	72%	26%	46%
	Schooling	24%	07%	17%
	Un-educated	4%	02%	02%

(Source: Field research,2024)

In terms of income of local tourists, it was observed that the upper-middle income group tends to experience the ziplining adventure for about 85% than the lower-middle and middle-income group. The income of lower middle group was 10% and Middle-income group was 02%. When it compares to the international tourists it was observed that the income level which related to the High level shows 03 % more than the upper middle group of local tourists.

Table:1.4-Income

Demographic Variable	Categories	Tourists (Total)	
		Local-100%	International-100%
Income	Upper-Middle	85%	11%
	Lower Middle	10%	0%
	Middle	02%	1%
	High Income	03%	88%

(Source: Field research,2024)

Apart from that most of the international tourists were from Europe countries like Germany, Italy, France and Poland while the local tourists were from Eastern, southern and western regions.

Table 02: Self-Efficacy and Anxiety Level

The self-efficacy and anxiety level of tourists was measured using the scales. The self-efficacy level of adventures was measured through the Adventure Self-Efficacy Scale (ASES) which is scores from the range of 0 to 100, with higher scores indicating greater self-efficacy. The anxiety level of the tourists was also measured through a scale from 0-10, with higher scores indicating greater fear.

The below tables examine average score of self-efficacy and anxiety level obtained by both local and international adventures.

Table:2.1-Average Self Efficacy and Anxiety Level

Group	Measurement	Average Self-Efficacy Score	Average Fear Score
Local Tourists-25	Pre-Experience	75	7
	Post Experience	83	5
International Tourists-25	Pre-Experience	95	2
	Post Experience	97	0

(Source: Field research,2024)

The above table depicted that the previous experience of ziplining adventure of local tourists reported high level of specific confidence 75% and emotional regulation (fear) as 7 when compared to international tourists. However, both local and international tourists showed significant improvements in their self-efficacy score after having the ziplining experience.

Furthermore, the findings emphasized that after the ziplining adventure the self-efficacy level of local tourists was increased for about 8% at the same time within the post experience of ziplining in local tourists the fear level decreased by 2 as an average.

When it's comparing the self-efficacy and anxiety level of international tourists as an average with the local tourists it illustrates not much difference in self-efficacy level. The self-efficacy level was increased from the 2% than the self-efficacy level that had for adventures before experiencing the ziplining. And also, it shows that even the international tourists had a very low amount of anxiety before experiencing ziplining adventure at the post experience they never had a anxiety according to the scores depicted via the scale.

Therefore, from the above chart it demonstrated that the both local and international tourists experienced a significant reduction in fear after the post experience of ziplining. The increment of self-efficacy level and reduction of anxiety after the post experience of ziplining suggests that confronting and overcoming the challenge of ziplining can significantly alleviate fear and self-confidence associated with the activity. For further, it displays the increase of self-efficacy was more profound within local tourists. However, the international tourists had significantly higher self-efficacy scores and lower level of fear than local tourists.

Discussion and Conclusion

The ziplining adventure in Ella, Sri Lanka, proved to be a valuable experience in enhancing self-efficacy and reducing fear among participants, regardless of their origin. The increase in self-efficacy scores indicates that engaging in the ziplining activity helped participants feel more confident in their abilities to undertake and succeed in adventurous tasks. Concurrently, the reduction in fear levels post-activity signifies that the experience helped in mitigating the participants' initial apprehensions. The similarities in the results between local and international tourists suggest that the impact of the ziplining adventure on self-efficacy and fear is consistent across different demographic backgrounds. This might imply that such adventure activities could be universally beneficial in boosting personal development, fostering self-confidence, and reducing fear irrespective of cultural or regional differences.

Future studies could expand on this by examining long-term effects, and exploring other adventure activities for a comprehensive understanding of their psychological impacts.

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THE INFLUENCE OF MENTORSHIP PROGRAMS ON CAREER ASPIRATION IN HIGHER EDUCATION INSTITUTIONS

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Abstract

Mentorship programs play a major role in shaping the career paths of individuals in higher education institutions. This study focuses on the multifaceted impact of mentorship experiences on career aspirations among faculty and staff within these institutions. Through a comprehensive mixed-methods approach, comprising quantitative surveys and qualitative interviews, this research investigates the interplay between mentorship dynamics and individuals' career goals, professional growth and overall job satisfaction. Quantitative analysis seeks to identify the perceived effectiveness of mentorship initiatives in facilitating career advancement and skill development, while qualitative interviews offer rich insights into the nuances of mentorship relationships and their influence on career aspirations. By shedding light on the significance of mentorship in higher education, this study aims to inform the design and implementation of tailored mentorship programs that effectively support the different career aspirations of faculty and staff members.

Keywords: Mentorship Programs, Career Aspirations, Higher Education Institutions

Introduction

Mentorship programs are a cornerstone of personal and professional development in higher education institutions. These programs offer students the opportunity to receive guidance, support, and career advice from experienced professionals. As the job market becomes increasingly competitive, the role of mentorship in shaping students' career aspirations has gained significant attention. This study aims to explore the impact of mentorship programs on the career aspirations of university students, examining how these relationships influence their professional goals, confidence, and networking opportunities.

Background

The concept of mentorship has evolved over time, with its roots in ancient Greece where mentors were entrusted with the education and development of young individuals. In modern higher education, mentorship involves a relationship between a more experienced mentor and a less experienced mentee, where the former provides guidance, support, and knowledge. The importance of mentorship has been recognized in various fields, including business, medicine, and academia. However, its specific impact on the career aspirations of higher education students remains an area requiring further exploration.

Research Problem

Despite the recognized benefits of mentorship, there is limited empirical research on how mentorship programs specifically influence the career aspirations of university students. This study seeks to address this gap by investigating the following research questions:

1. How do mentorship programs impact the career aspirations of university students?
2. What specific aspects of mentorship are most influential in shaping students' career goals?
3. How do mentorship programs affect students' confidence and readiness for the job market?

Methodology

This study employs a mixed-methods approach, combining quantitative and qualitative data collection. A survey was administered to 100 students participating in mentorship programs across various higher education institutions. The survey included questions on the nature and frequency of mentorship interactions, the quality of the mentor-mentee relationship, and the perceived impact on career aspirations. Additionally, in-depth interviews were conducted with 10 mentors and 10 mentees to gain deeper insights into the mentorship experience.

Theoretical Framework

This study is grounded in Kram's (1985) mentor role theory, which categorizes mentorship functions into career-related and psychosocial support. Career-related support includes sponsorship, coaching, exposure, and protection, while psychosocial support encompasses role modeling, acceptance, counseling, and friendship. These functions collectively contribute to the mentee's professional and personal development, shaping their career aspirations and readiness.

Literature Review

The literature on mentorship highlights its multifaceted benefits. Crisp and Cruz (2009) note that mentorship relationships provide emotional support, career guidance, and skill development. According to Tenenbaum, Crosby, and Gliner (2001), mentorship positively influences career aspirations by providing role models and practical insights into career paths. Furthermore, Allen et al. (2004) found that mentorship enhances mentees' job satisfaction and career commitment, leading to higher professional achievement.

Findings

The survey results indicate that 80% of students felt that their career aspirations were positively influenced by their mentors. Specifically:

- 70% reported increased clarity in their career goals.
- 65% experienced improved confidence in pursuing their chosen careers.

- 60% benefited from networking opportunities provided by their mentors.

Qualitative data from interviews further support these findings. Mentees expressed appreciation for the personalized guidance and encouragement received from their mentors, highlighting specific instances where mentors helped them navigate career decisions and professional challenges.

Discussion

The findings underscore the significant impact of mentorship programs on students' career aspirations. Mentors provide valuable insights, helping mentees navigate the complexities of their career paths and make informed decisions. The personalized support and encouragement from mentors boost students' confidence and motivation, making them more ambitious and focused on their professional goals. Moreover, mentorship facilitates networking opportunities, giving students access to industry contacts and potential job opportunities.

Conclusion

Mentorship programs in higher education institutions are vital in shaping students' career aspirations and professional development. This study demonstrates that effective mentorship can significantly enhance students' career clarity, confidence, and networking opportunities. Higher education institutions should therefore invest in robust mentorship programs, ensuring that students receive the support and guidance needed to achieve their career goals. Future research should explore the long-term impact of mentorship on career success and examine the effectiveness of different mentorship models.

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SMARTPHONE ADDICTION IN ADOLESCENTS: A REVIEW OF THE SELECTED LITERATURE

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Abstract

This review examines underlying factors of adolescent smartphone addiction, highlighting its psychological, social, and behavioral dimensions. Smartphones, with their advanced features and affordability, have become ubiquitous, significantly altering lives both positively and negatively. Although there are no established clinical criteria for diagnosing smartphone addiction, it aligns with internet addiction. Theories such as behaviorist, psychodynamic, optimal flow, and social identity provide insight into the addiction's psychological underpinnings. Research indicates that smartphone overuse is linked to issues such as anxiety, loss of productivity, and academic decline, with a notable prevalence among adolescents due to developmental changes and social influences. Studies also show gender differences in addiction patterns, with males generally more affected. Despite numerous studies, there is limited understanding of the psychological factors driving addiction in adolescents, emphasizing the need for comprehensive, mixed-method research to explore this phenomenon further and inform effective interventions.

Keywords: adolescent, smartphone, addiction

Introduction

The technology of smartphones is advanced. They have many applications like media players, internet access, and social media apps such as Facebook and Twitter, as well as modern communication facilities like video calls and messaging. Therefore, smartphones are considered the most used device compared to others like computers. As a result, smartphones have significantly changed people's lives both negatively and positively (Shin, 2017). The number of smartphone users has increased dramatically, and the price of smartphones has decreased globally compared to previous prices. All these factors cause people to have a heightened interest in owning smartphones.

Internet gaming has been identified as a mental disorder in the fifth edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-5, American Psychological Association, 2013). There are no commonly accepted clinical criteria to diagnose smartphone addiction. However, smartphone addiction aligns with internet addiction or problematic internet use. Internet addiction was first introduced by Young in 1998, according to the DSM-5 criteria for gaming addiction disorder (Young, 1998). Taking into account all these factors, smartphone addiction can be defined as the loss of control over using smartphones for accessing the internet or other phone facilities, despite the negative consequences on an individual's life. Early signs of smartphone addiction include frequently checking the phone without reason, feeling anxious or restless at the thought of being without the phone, favouring smartphone use

over social interaction, constantly waking up during the night to check the smartphone, lowered academic performance, and being easily disturbed by email or smart apps (Shin, 2017).

The Cambridge Advanced Learner's Dictionary defines adolescence as the period in a person's life when they are developing into an adult. The World Health Organization identifies adolescence as a period needing special attention because hormonal and neurodevelopmental changes occur, leading to psychosocial, emotional, and cognitive changes, which run from ages 10 to 19 (WHO, 2014). The aim of this article is to review the published article on the topic and identify the prevalence and underlying factors of adolescent smartphone addiction.

Methodology

This study is qualitative research. Relevant literature was reviewed based on the published articles on the topic.

Discussion

Smartphone addiction: theoretical framework

Smartphone addiction can be explained through several psychological theories. According to the behaviorist theory, behaviors result from learning. Smartphone addiction is a behavior learned by individuals as a result of the stimulus–response–and consequences principle. According to psychodynamic theory, smartphone addiction can be viewed as a response to avoiding frustration or achieving pleasure or forgetfulness (Aljomaa et al., 2016). The theory of optimal flow holds that people tend to repeatedly engage in activities that give them a sense of satisfaction or joy. In this sense, smartphone addiction can be seen as an activity that provides satisfaction and joy, leading to addiction (Csikszentmihalyi, 1990). On the other hand, social identity theory stresses the impact of in-group norms on addiction. For example, this theory hypothesizes that "when and to the extent that people define themselves in terms of shared social identity, they will be more likely to influence each other" (Haslam et al., 2018). In light of this theory, smartphone addiction can be viewed as a phenomenon influenced by in-group norms.

Adolescents and smartphone addiction

Rodrigo et al. (2012) found that overuse of the internet, pornography, cyber-attacks, and fraudulent financial transactions were the most common internet use behaviours among a sample of medical students in Sri Lanka. Ahn et al. (2014) revealed patterns of mobile phone usage between addicted and non-addicted individuals. Their study showed that addicted people primarily used their phones at night, while non-addicted people used their phones more in the afternoons. The study identified five smartphone addiction symptoms in college students: loss of control or craving to use the phone, loss of productivity, disregard for harmful results, anxiety, and loss. Additionally, the study discovered a positive correlation between loneliness, shyness, and smartphone addiction (Bain & Leung, 2014).

Sachitra (2015) reported negative relationships between internet addiction and academic performance in a sample of university students in Sri Lanka. The research also revealed gender and place of residence differences in internet addiction. Boys use more mobile apps and replace their phones more frequently compared to girls. College students in Gorgon

use smartphones more regularly for social networking, playing games, and listening to music rather than calling someone (Arora et al., 2016). Aljomma et al. (2016) found that 48% of students at King Saud University were addicted to smartphones. Furthermore, the study revealed that males were more addicted than females, and unmarried bachelor's degree students were more addicted.

Saini et al. (2016) reported that personality factors influence Facebook and gaming addictions. Their study revealed that the extraversion personality trait is the most predictable characteristic for Facebook addiction, while neuroticism was the major trait for gaming addiction. Shahibi & Rusli (2017) found a positive correlation between students' internet use and academic performance. However, their study did not specify the devices used to access the internet. The study also revealed the prevalence of problematic internet use among high school students in Italy. The prevalence of problematic internet use among males older than 15 years was 14.2%, while among girls older than 14 years, it was 10.1%. Additionally, 13.5% of students reported parental control of their internet use. The study also reported that loneliness, regularity of internet use, visiting pornography websites, and the number of hours of connection were risk factors for internet addiction (Vigna-Talianti et al., 2017).

Lai & Kwan (2017) wrote about moderate correlations among variables such as educational stress, family income, parental education, and smartphone addiction. Researchers asserted that using messengers, internet surfing, gaming, and networking services are the most commonly used mobile facilities by middle school students in South Korea (Soon-Cha & Kyung Seo, 2018). Kuss et al. (2018) reported generational differences in mobile phone usage. The study revealed that individuals born in the mid-1980s or later are more likely to use social media for communication than those born before the mid-1980s.

Grote et al. (2019) highlighted factors influencing smartphone addiction, including gender, age, social, family, and personality factors, as well as phone usage duration and patterns. They identified gaming and social networking as risk factors for smartphone addiction. The study suggested a negative correlation between children's self-esteem and problematic smartphone usage (Kim & Jahng, 2019). Chen et al. (2019) wrote about the effect of parental rejection on problematic mobile phone use, revealing that parental rejection acted as a confounding variable between low school engagement and smartphone addiction. Zhang et al. (2019) found that the nature of parental attachment led to interpersonal adaptation and problematic smartphone use. The study also showed that smartphone addiction affected self-control and self-esteem, with self-control impacting self-esteem and social comparison affecting all three factors (Wang & Lei, 2019).

Long et al. (2019) reported a positive relationship between materialism and adolescents' problematic smartphone usage, with fear of missing out acting as a mediator. Hayashi and Nenstiel (2019) found that classroom texting behavior among undergraduate students could predict problematic smartphone usage. They also revealed a relationship between impulsive control and smartphone addiction. Rozgonjuk and Elhai (2019) found a correlation between expressive emotional suppression and both smartphone use and problematic smartphone use severity. Servidio (2019) revealed gender differences in smartphone use patterns, with females reporting higher scores for problematic smartphone use,

self-control, and sociability patterns, while males scored higher in information seeking and entertainment.

The above research studies various aspects of adolescents' smartphone usage and internet addiction, including usage patterns, family and parental factors, gender differences, and personality factors affecting problematic smartphone and internet usage. Additionally, some studies have focused on academic performance and internet usage

Conclusion

The period of adolescence is one of the most significant stages of life span development because it is the transition from childhood to adulthood. Many biological changes occur during this period, resulting in various cognitive, emotional, and psychological characteristics such as curiosity, impulsivity, disregard for elders' advice, and risk-taking behaviours. Technology companies are aware of these characteristics and increasingly target this sub-population for their products. Consequently, the competition among technology companies has driven down smartphone prices, making them more accessible regardless of age and socioeconomic factors.

Using smartphones has both positive and negative effects: effective communication facilities and easy access to information, as well as addiction to smartphone usage. Research on smartphone and internet usage has focused on both aspects, but the majority of studies address the second aspect, that is, addiction to the internet or smartphones. These studies have examined patterns of smartphone usage, characteristics of smartphone addiction, commonly used smartphone features, and the personality, family, and socioeconomic factors related to smartphone or internet addiction. However, there is limited knowledge of the underlying psychological factors leading to smartphone overuse or addiction in adolescents. Additionally, many studies in this field are based on cross-sectional data, leading to a lack of comprehensive understanding that could be derived from mixed-method research. Many social research findings have limitations, being confined to the sociocultural context in which the research was conducted. Therefore, it is important to further study this issue using different methodologies.

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EXPLORING THE IMPACT OF STUDENT-TEACHER CLOSENESS ON ACADEMIC PERFORMANCE AND ENGAGEMENT: A QUALITATIVE STUDY ON UNDERGRADUATES

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Abstract

In higher education, enabling positive student-teacher relationships is paramount for academic performance and student engagement. This study explores the impact of student-teacher closeness on IT undergraduates who are learning basic communication skills using English as a Second Language (ESL). Utilizing a qualitative approach, including interviews, data were collected from a sample of undergraduates to explore their perceptions of teacher closeness and its effects on their academic journeys. The findings highlight that increased closeness enables increased student engagement, motivation and self-assurance. Close teacher-student relationships facilitate personalized academic support and mentorship, contributing significantly to positive learning experiences and outcomes. However, challenges such as maintaining professional boundaries and addressing individual student needs within a diverse student population were noted. This study adds to the discourse on student-teacher relationships in higher education, offering insights for enhancing student success and well-being in higher education which mainly focuses on basic communication skills using ESL.

Keywords: Student-Teacher Relationship, Student Engagement, ESL For Communication

Introduction

In higher education, enabling positive student-teacher relationships is essential for enhancing academic performance and student engagement. The quality of these relationships can significantly influence students' motivation, self-assurance, and overall educational experience. This study aims to explore the impact of student-teacher closeness on Information Technology (IT) undergraduates who are learning basic communication skills using English as a Second Language (ESL). Given the technical and linguistic challenges these students face, the role of supportive and understanding teachers becomes even more crucial. This research seeks to find out how these relationships affect students' academic journeys, particularly in terms of engagement, confidence, and performance. Additionally, this study examines the challenges that arise in enabling such relationships, including maintaining professional boundaries and catering to a diverse student body. The insights gained from this study aim to address teaching practices and institutional policies that support ESL learners in higher education. By focusing on the unique needs of IT undergraduates, the findings will contribute to a better understanding of student-teacher closeness in specialized academic contexts. Ultimately, this research strives to enhance the overall educational experience for ESL learners, promoting their academic success and personal growth within the IT field.

Literature Review

Student-teacher relationships in higher education

Previous research highlights the importance of student-teacher relationships in academic settings. Positive relationships have been associated with increased student engagement, higher academic achievement, and improved emotional well-being (Klem & Connell, 2004). Teachers who build strong relationships with their students often provide more support and mentorship, contributing to better educational outcomes (Wentzel, 1998).

Such relationships can also create a sense of belonging and community within the classroom, which is highly important for student retention and success. Additionally, students who feel supported by their teachers are more likely to take academic risks and seek help when needed, further enhancing their learning experience. The benefits of strong student-teacher closeness extend beyond academic performance, influencing students' overall development and future career readiness. Therefore, understanding the dynamics of these relationships is essential for developing effective educational strategies and interventions.

ESL education and communication skills

For ESL learners, particularly in technical fields like IT, become skilled at communication skills is crucial. Effective communication not only supports them in academic success but also prepares students for professional environments (Andrade, 2006). ESL students often encounter unique challenges, including language barriers and cultural differences, which can impact their learning experience (Johnson, 2008). Strong student-teacher relationships can help in solving these challenges by providing tailored support and enabling a more inclusive learning environment (Gay, 2010).

When teachers address the specific needs of ESL students, they can offer more effective feedback and guidance, enhancing students' linguistic proficiency and also their confidence. Moreover, close relationships can motivate ESL students to actively participate in class and engage with the course material, despite their language difficulties. Teachers who understand and address the cultural backgrounds of their students can create a more welcoming and supportive classroom atmosphere. This culturally responsive teaching approach not only benefits academic performance but also promotes students' social and emotional well-being. Ultimately, nurturing strong student-teacher relationships is key to helping ESL learners thrive both academically and personally.

Methodology

Participants

The study involved 20 undergraduate students enrolled in an IT degree program at a higher education institution, both male and female. Their ages range across 20 – 24 years. These students were selected based on their enrollment in a compulsory course unit designed to improve basic communication skills in learning ESL. The sample was taken for the research using purposive-convenience sampling method.

Data collection

A qualitative approach was adopted to gain in-depth insights into the students' perceptions of student-teacher closeness. Data were collected through semi-structured interviews, which allowed participants to share their experiences and perspectives freely, but in a specific format. The interviews focused on topics such as the nature of their relationships with their teachers, the impact of these relationships on their academic performance and the challenges they encountered.

Data analysis

The interview data were transcribed and analyzed using thematic analysis. This method involves identifying, analyzing, and creating patterns (themes) within the data. Thematic analysis was chosen for its flexibility and its ability to provide a rich, detailed account of the data (Braun & Clarke, 2006).

This approach allowed for a comprehensive understanding of the participants' experiences and perceptions regarding student-teacher relationships. By systematically coding the data, key themes related to engagement, motivation and personalized support emerged. The iterative nature of thematic analysis also enabled to refine and deepen the understanding of the data. This process helped in capturing the complexity of student-teacher interactions and the varied impacts these relationships have on ESL learners. The thematic analysis ultimately provided a framework for interpreting the findings and drawing meaningful conclusions about the importance of student-teacher closeness in higher education.

Findings

As the findings of this study, the thematic analysis of the data has found out the following key themes.

Increased student engagement

The findings indicate that student-teacher closeness significantly enhances student engagement. Participants reported feeling more motivated to attend classes and participate actively when they perceived their teachers as approachable and supportive. One student noted, "Knowing that my teacher cares about my progress makes me want to try harder and not miss any classes."

Enhanced motivation and self-assurance

Closeness with teachers was also linked to increased motivation and self-assurance among students. Many participants mentioned that positive interactions with their teachers boosted their confidence in using English and tackling academic challenges. Another student shared, "My teacher always encourages me, and it makes me believe in my abilities more."

Personalized academic support and mentorship

Close student-teacher relationships facilitated personalized academic support and mentorship. Students appreciated teachers who took the time to understand their individual needs and provided tailored guidance. This personalized attention was particularly beneficial for ESL learners, who often require additional support to overcome language barriers. When they feel that they are in a safe environment to practice language, they even tried to work well and actively participate in learning process. A participant remarked, "My teacher understands my struggles with English and always gives me extra help and resources."

Challenges in maintaining professional boundaries

Despite the numerous benefits, some challenges were noted in maintaining professional boundaries. A few students felt that too much closeness could blur the lines between personal and professional relationships, potentially leading to discomfort or dependency. One student expressed, "Sometimes, it feels like the teacher is too involved in my work, which can be a bit overwhelming."

Addressing diverse student needs

Another challenge highlighted was addressing the diverse needs of students within a diverse classroom. Teachers often struggled to balance the varying levels of language proficiency and individual learning styles. One participant mentioned, "It's hard for the teacher to give everyone the attention they need because we all have different levels of English and different ways of learning."

Discussion

The findings of the study highlight the importance of enabling close student-teacher relationships in higher education, particularly for ESL learners in technical fields like IT. These relationships can significantly enhance student engagement, motivation, and self-assurance, leading to better academic outcomes. Institutions should encourage teachers to build strong, supportive relationships with their students while providing training on maintaining professional boundaries and addressing diverse student needs.

Recommendations

Educators should work hard to create an inclusive and supportive classroom environment that encourages student-teacher closeness. This can be achieved through regular, meaningful interactions, individual support and a genuine interest in students' progress. Additionally, teachers should be mindful of maintaining professional boundaries and be equipped with strategies to manage a diverse classroom effectively.

Conclusion

This study contributes to the discourse on student-teacher relationships in higher education by highlighting the positive impact of student-teacher closeness on IT undergraduates learning ESL in communication skills. The findings suggest that enabling these relationships can enhance student engagement, motivation, and self-assurance, leading to

improved educational experiences and outcomes. However, challenges such as maintaining professional boundaries and addressing diverse student needs must be carefully managed. Future research could explore these dynamics further, considering different educational contexts and larger sample sizes. In addition, more studies could provide deeper insights into the long-term effects of student-teacher closeness on academic and professional success. Integrating perspectives from both students and teachers could also enrich the understanding of how these relationships influence educational outcomes. This study emphasizes the need for institutional support in training educators to balance empathy with professionalism while addressing the needs of ESL learners.

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SOURCES OF ZEN AESTHETICS

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Abstract

Our study examines how Zen Buddhism has enriched the Japanese culture, based on seemingly paradoxical Buddhist concepts-impermanence, unsatisfactoriness and soullessness aiming at attaining Nibbana. A careful analysis of Zen aesthetics will show its early Buddhist roots. The Japanese people, especially the aristocracy, were inclined to appreciate natural beauty. Moreover, the spiritual bliss of early Arahants (Theragatha) has inspired Zen aesthetics. Zen Buddhism, is a unique synthesis between meditation and art forms. It is seen diffused in many forms of artistic activities like poetry, music, drama, paintings, calligraphy, landscaping and flower arrangements which are based and shaped on two unique aesthetic concepts- Wabi and Sabi. These and other Zen aesthetic concepts have effectively defused across the Japanese culture in various ways and forms. It was found that Zen teachers have successfully conceived aesthetics from the Buddhist three signata. The Buddhist values of simplicity (appicchata) and contentment (Santhhita) have generated enjoyable aesthetic joys, pure and simple.

Keyword:- Zen aesthetics, Sabi and Wabi, Appichchata and Santhutthita.

Japanese have reasons to be proud inheritors of one of the most aesthetic cultures among the eastern people. Their art forms i.e., visual (painting, sculpture, architecture) performing (music, theatre, singing, dancing), literary (fiction, poetry) and various other decorative and interactive range of aesthetic activities have attracted students of culture all over the world. Japanese are noted for showing more interest in human feelings and emotions than scientific and logical concerns. Even in reading, they are known for reading more literary books than other works in comparison to Western people. Their culture is group oriented and they tend to work together rather than individually. Their aesthetic values have pervaded, more or less, their entire culture. It is recognised that they are very sensitive to their culture and guided by two concepts of beauty – shibui and kawaii – in their taste of purchase. Shibui refers to the quality of the beauty, while kawaii means cute. (Wikipedia on Shibui and kawaii)

It is generally agreed that Japanese Culture, to a greater extent, has been enriched by the Buddhist tradition called Zen. It developed in the Far-East within the broader confines of Mahayana Buddhism. Zen, however, claims a distinguished antiquity, tracing its origin to India, even insisting to have been initiated by Gotama the Buddha through a heart-to-heart communication to his senior disciple Maha Kassapa. Nevertheless, this story has no reference in Indian Buddhist literature except for a mention of the Buddha exchanging his robe with Maha Kassapa. That incident, as a matter of fact, according to the way it is reported, was only a simple act of friendly exchange of clothes between the master and pupil and does not indicate any spiritual significance as implied in the Zen story.

Obviously, Zen has a unique identity remarkably different from common Mahayana culture. It is more akin to Early Buddhism in its philosophy than to later day schools. For its philosophical attractiveness and unusual intellectual appeal many western intellectuals have taken interest in Zen and much has been written on its unique teachings. Many writers have admired its cultural dimension, influence of which is extremely visible in most of the Japanese art forms.

Buddhism, as a matter of fact, is well known for its emphasis on impermanence, suffering and soullessness. Its first truth is on universal unsatisfactoriness, better known as suffering. There is also a well-known meditation in Buddhism on 32 impurities of human body, called *Kayagatasati*. Some people have, therefore, questioned "When everything is seen as impermanent and suffering and sensual pleasures are to be shunned, how can one see beauty in anything?" (Mode 1977, 107) Art, on the other hand, is basically considered as leading to aesthetic pleasure. It might make one attracted to beauty and even likely to dissuade him from any attempt of eradicating desires. Therefore it is advisable to stay away from arts if one is to pursue the path of the Buddha. Recognising this rather dry and almost 'ascetic' attitude, the entry on 'Buddhist Art' in the Encyclopaedia of Buddhism begins with the observation:

"Since Buddhism preaches withdrawal from the attraction of senses, it might be questioned whether, strictly speaking, there is room for such a thing as a true Buddhist art at all. And, indeed, it is true that purists have existed, and do exist, who adopt this radical stand point, which may be exemplified by the story of the elder Cittagutta (Vism.38) who dwelt in the great cave at Kurandaka which contained the lovely painting of the renunciation of the seven Buddhas." (Encyclopaedia of Buddhism, on *Buddhist Art* Fascicle 1, p.468)

Moreover, as implied in the story of Bodhidharma, even the first 'strokes' of Zen is supposed to have displayed a different direction of development of Buddhist thought, in quite contrast to the extravagance of ritualistic flamboyancy of the Indian Mahayana and Tantrism. Zen has displayed a simplicist, natural and spiritual tendency not found in Mahayana or Tantrayana. Thus, steering between Theravada emphasis on dry meditation which seems to allow very little place for aesthetics, and Mahayana (including Tantrayana) extravagance in rites and rituals, Zen has promoted a unique aesthetic which many critics could not properly appreciate as genuinely Buddhist. For instance, Christmas Humphreys, one of the highly revered Buddhist writers in the 20th century, wrote

" that it has been doubted whether Zen is a Buddhist school at all. Certainly it forms a school of its own, and it is difficult to place it in the field of Buddhism. "(Humphreys 1951,179)

Thus there is a highly challenging problem. How was it possible for Zen to adopt such a revolutionary "leap" towards art and aesthetics, and still, even though controversially, claim to be a Buddhist school? How did it manage to win the hearts of Japanese elite and aristocracy to make them different from their parallels in other cultures?

The possible and sensible way to form a sound hypothesis is to trace the roots of principle Zen aesthetic concepts to Early Buddhism and nowhere else. Accordingly, *sabi* and *wabi*, the most basic concepts in Zen aesthetics, could be identified as the way Zen has applied the early Buddhist values of *Appicchata* (simplicity) and *Santutthita* (contentment) to art.

Simplicity and contentment are cherished values normally interpreted by many Buddhists only within the limited domains like economics. Yet Zen has seen that those values need not be restricted only to economic aspect of life as they have the potential of being meaningfully diffused into other departments of life too; hence why not aesthetics. Applying them to art makes it a legitimate involvement without risking sensual arousal. This has provided opportunity for them to reinterpret meditation as a mind-programming to live life as 'engaged' Buddhists. In other words, their chosen values of simplicity and contentment were diffused in total life philosophy including aesthetic thought. A scrutiny of Japanese art forms like Sumie, Chano yu, Ikebana, Haiku, drama, Calligraphy, Landscaping and Gardening will definitely convince how Zen has created a beautiful blend of aesthetics and meditation.

Zen Buddhism is, undoubtedly, a Far-Eastern phenomenon. No researcher has found an Indian, Sri Lankan or South Asian counterpart to it even though the historical origin of Zen is linked with India with the legendary name of an Indian founder or a school called Dhyana (supposed Indian form of proto-Zen). Even though some core beliefs of early Buddhism are taken for granted in Zen and the Mahayana sutras like Lankavatara and Prajna Paramita are sometimes referred to, yet most of the similarities apparently end there. On the other hand, In spite of its revolutionary, enigmatic and humorous denials of tradition and faith, Zen remains very strongly a Buddhist school. Japanese got it from China which was called Ch'an there. Ch'an is an abbreviation of *ch'an-na*, the Chinese transliteration of Sanskrit *Dhyana* (Pali *jhana*). In Chinese Buddhism the term Ch'an is frequently used as a general term for meditation. (Hinnels1997 ,.98)

When Zen Buddhism was introduced from China in the beginning of the Kamakura period (1185-1333) it was specially favoured by the military class (Samurai). Warriors saw in the self-discipline of the practice of Zen meditation a way to develop self-control and firmness of character their way of life demanded. The military class of Kamakura had a great liking for simplicity in every form. They were tired of and averse to ornate aristocracy and effeminate refinement. Zen supplied their wants to a nicety.

Distinctive aesthetic spirit of Zen is eloquently expressed in the Japanese term '*Shibhumi*' which has no foreign equivalent. "It means the appreciation of beauty that is quite and subdued, natural and deep, simple without crudity and austere without severity, avoiding instinctively as it were, self consciousness and ostentation." (Dutt 1966, 184) We find *shibhmidiffused* in all art forms originated in Japan.

There are two very important terms '*sabi*' and '*wabi*' in Japanese aesthetics – the former related to the verb *Sabiru*, meaning to grow rusty, meaning to suggest the taking of pleasure of what is 'old' and 'faded', the latter interpreted by Suzuki as the aesthetic appreciation of deficiency or poverty. These two amorphous concepts are used to express a sense of rusticity, melancholy, loneliness, naturalness, and age, so that a misshapen, worn peasant's jar is considered more beautiful than a pristine, carefully crafted vessel. While the latter pleases the senses, the former stimulates the mind and emotions to contemplate the essence of reality. *Sabi* means to be desolate, to grow old, faded away or lonely. '*Wabi*' implies the sense of restraint and 'artificial' poverty that appealed to the refined connoisseurs of the tea ceremony who were strongly influenced by Zen philosophy. In some ways *sabi* is *wabi* and *wabi* is *sabi*. They are so related to each other that some times even interchangeable. "Implicit in the idea, or rather

the feeling, of *sabi* was the desire to avoid the showy and ornate. Instead, a studied restraint in all forms of artistic activity came to be seen as desirable. The Japanese termed this feeling *shibuia* ‘sober astringency’. This implied the discarding of all that was unnecessary, while valuing things which projected a subtle inner strength that is reserved and unassertive.” (Hodge, 2000.139) This quality is superbly captured in *Haiku* of Basho. Many of his haiku give expression to love of old and faded things.

From the early days of Zen in China there was a tendency among the Zen masters to reside in little huts in remote mount-side locations. The seekers would build their own little huts nearby and receive instruction from the masters. This was perhaps in appreciation of *wabi* and the love of nature. The following legends, as reviewed by Dutt, will serve to show how *wabi* was taken up and practised in Japanese culture. *Wabi*, ‘the aesthetic appreciation of deficiency and poverty’ can be eloquently seen in the following haiku:

やど はる なに
宿の春 /何もなきこそ/何もあれ

Yadono haru/ Nanimonakikoso/ Nanimoare

Haiku poem by 山口素堂 (Yamaguchi Sodo) 1642-1716

spring at my hut / there is nothing.../ yet, there is everything

Translated by David LaSpina

This reads like a paradox, yet it brings to us the feeling that when there is nothing, even worry is also not there. It is an aesthetic approach to poverty. “The manifestation of *wabi* in both life and art, lies in that kind of expression which, by its very reticence or incompleteness of form, becomes infinitely suggestive or symbolical, and which, by its bare solitariness, fills and enriches with significance the emptiness around it. *Wabi* was the practice of Zen masters; by a mere explosive sound, an uplifted finger, a simple poise of the body, a twist of the lips or even by utter silence, they were want to convey an infinitude of meaning and significance.” (Dutt 1966, 185)

From the Heian period (794-1185) onwards we can identify a range of terminology that was used to describe the ideals of aesthetic experience, ever moving in the direction of the subtle and subdued. Since most of these terms are used in appreciation of Zen art forms, it will be rewarding to look at these terms to gain an overview of the guiding principles of Zen art. The following seven aesthetic terms are considered as guiding principles for achieving *Wabi-Sabi*.

- i. **Fukinsei**: asymmetry, irregularity
- ii. **Kanso**: simplicity
- iii. **Koko**: basic, weathered
- iv. **Shizen**: without pretense, natural
- v. **Yugen**: subtly profound grace, not obvious (Highly noticeable in Noh drama)

vi. **Datsuzoku**: unbounded by convention, free

vii. **Seijaku**: tranquility

Most of these terms indicate the feelings or the emotional reactions that Zen artists were aiming at generating in the minds of readers and viewers and listeners. One may rightly say that the Japanese have always valued feelings over the intellect.

Throughout the study of cultural norms and institutions of Japanese Buddhists we have found their values of *sabi* and *wabi* are invariably connected to the early Buddhist values of *Appicchata* and *Santutthita*. The aim of these values is to find maximum happiness through minimum acquisition and consumption. It helps to control greed and protect nature for objective appreciation.

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DEVELOPING PROFESSIONAL SKILLS OF PRIMARY TEACHERS IN INTEGRATING TECHNOLOGY IN THE TEACHING – LEARNING PROCESS.

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Abstract

The present study aims to assess primary teachers' current skills in integrating technology, pinpoint gaps, and delve into the underlying reasons using the Explanatory Sequential Research Design under the mixed-methods approach in the first phase. In the second phase, the Design-based Research and Action Research Designs are used for development of the professional training program. The study comprises 100 primary teachers from ICT-equipped schools and 5 subject experts, alongside 10 teachers and their students chosen for piloting the training program. This study seeks to contribute to the broader discourse on modernizing education to meet the needs of 21st-century learners. As outcomes of this research, it is expected to empower primary teachers to keep pace with the technological expectations of their students and to foster an interactive and effective learning environment to facilitate student success in an increasingly digital world.

Key words – Technology integration, 21st century learners, Professional training

Introduction and Background

Technology is one of the processes to make people being educated in the digital era (Partnership for 21st Century Skills, 2009). Response to the evolving educational landscape, a new framework for 21st-century learning has been designed. This framework outlines the skills necessary for students to excel in today's complex, diverse, and global community. They must also develop proficiency in communication, creativity, critical thinking, and collaboration—the 4Cs. It is crucial to integrate the 4Cs from the common core state standards into classrooms, preparing students for the challenges of the digital era (Van Roekel, 2008; Varghese, 2018). The group born after 2010 is named as “Alpha Generation” (Reis, 2018). Alpha generation is the first generation holding individuals born in the 21st century. In general, this generation dependent on screens and touch screen world. Conventional teaching methods are no longer suitable for Generation Alpha students (Chowanda et al., 2020). Gen Alpha students' learning styles will be heavily connected with technology. Active engagement and hands-on experience will become core aspects of Alpha generation learning, rather than passive techniques such as memorizing textbooks or listening to teachers (Romero, 2017). At present, those who born between 2014 – 2019 are now obtaining primary education. They belong to Alpha generation. If the teachers are unable to fulfill their expectations, they will try to find alternative mechanisms which will become a threat to the survival of teachers. As such, teachers should be fully conversant with the use of technology to fulfill the needs of these learners. The use of technology within the classroom will play a major role in this regard. However, it is evident that Sri Lankan primary schools lag behind in technology integration compared to other nations

(Dilogini et al., 2021). The effective incorporation of technology into education requires teacher professional development and training (Niess, 2005). Teachers responsible for educating the Alpha generation are often considered digital immigrants, having adopted technology later in life. To provide optimal teaching-learning experiences for Generation Alpha, understanding their thinking patterns, interests, and preferred learning methods are crucial. Consequently, teachers require support and encouragement to embrace technology in the teaching and learning process. In this context, this study aims to develop professional skills of Sri Lankan primary teachers in integrating technology in the teaching learning process. Sri Lanka has a high primary school enrolment percentage, at 99.7%, according to the UNESCO Global Monitoring Report for 2020. Nevertheless, it highlights the significance of raising educational quality, particularly in underserved and rural areas. In Sri Lanka teachers show a positive perception about smart classroom practices, understanding their potential benefits in enhancing interactions through digital devices. However, teachers acknowledge challenges related to infrastructure and opportunities for implementing smart classrooms. Highlighting those issues, Kugamoorthy (2019) emphasized having more smart classrooms, offering integration opportunities, establishing monitoring mechanisms, and organizing training workshops for teachers. Teaching capacity and ability to use effective instructional approaches directly affects the quality of pedagogical process and ultimately learning outcomes of students. Therefore, improving capacity of teachers will be vital to transform the traditional conventional forms of teaching and learning formats to modern methodologies and strategies befitting the technology embedded teaching (General Education Sector Development Plan, 2020 -2025).

However, the integration of technology in primary education is not without challenges. Many primary teachers face barriers such as limited exposure to technology during their own education, lack of access to current technologies, and inadequate training opportunities (Pappa et al, 2023). Consequently, there is a recognized need to address these issues and empower primary teachers with the professional skills necessary to harness the full potential of technology for effective teaching and learning outcomes. Therefore, the researcher seeks to assist primary teachers in Sri Lanka in overcoming challenges and integrating technology into the teaching-learning process by implementing a supportive program.

Literature Review

Technology integration in the teaching - learning process

Technology has been defined in many different ways. According to Isman (2012), it is the practical use of knowledge particularly in a specific area and is a way of doing a task especially using technical processes, methods, or knowledge. Isman (2012) further explained that the usage of technology includes not only machines (computer hardware) and instruments, but also involves structured relations with other humans, machines, and the environment. According to Luenendonk (2023) technology is the practical application of scientific knowledge to solve real-world problems and improve human welfare. There are different views towards the definition of technology integration. Hennessy, Ruthven, and Brindley (2005) defined technology integration in terms of how teachers utilize technology to do familiar tasks more productively and how this utilization can re-shape these tasks. Lim et al. (2003) and Hew and Brush (2007), defined technology integration in terms of teachers applying technology to develop learners' thinking skills. Technology integration is the utilization of technology tools

in general content areas in education in order to permit learners to use computer and technology skills to learning and problem-solving. Further, technology integration is defined as the application of technology to improve the educational environment. Bernard and colleagues (2018) established a correlation between the implementation of technology and students' academic success, affirming that effective technology integration leads to improved student achievement. Waddoups (2004) analyzed 34 research studies that examined the impact of technology integration on student outcomes. He concluded that the use of technology in the classroom was tied to increased student motivation, more positive attitudes, and higher levels of self-esteem.

Professional development programs for technology integration in the teaching – learning process

Technology resources cannot guarantee teachers' teaching and learners' learning. Teachers should be convinced of the usefulness and advantages of technology in improving learners' learning. This means that teachers need support and training for integrating technology (Ahmadi & Rokhman (2018). when we talk about instruction, education, or training issues we have to consider the important role of technology. If we ignore technological developments in our classes we will never be able to keep up with these technologies. Therefore, it is very important for teachers to be aware of the latest equipment and to have a full knowledge of these technologies in different situations. There are different reasons why all learners and teachers should know how to use the new technologies. It should be mentioned that the new technologies develop and disseminate and we cannot ignore their impact on teaching and learning (Solanki & Shyamlee1, 2012). According Warchauer (2007), To enable teachers in schools with limited resources to successfully utilize the existing technology and close the digital divide, it is crucial to have well-structured professional development programs. According to Ertmer et al. (2012), the most commonly cited reason for lack of technology implementation in the classroom is inadequate professional development and training. Ertmer, Ottenbreit-Leftwich and York (2010) make evident the importance of understanding the barriers to technology integration and the processes required to overcome these barriers. Increased confidence, an appreciation for technology as an instructional tool, organization skills to manage technology in the classroom and a 'can do' attitude with appropriate professional development are some barriers to technology integration that may be overcome. As researchers (Karunanayaka & Weerakoon, 2020) emphasize, the effort of fostering a positive technological outlook in teachers is what motivates them to implement the digital tools and apps in their classrooms. Negative establishes its stand by appearing as a strong uniform opinion against technology in teaching as well. Before professional development is designed, each teacher's current level of technological skills should be determined (Bonifaz & Zucker, 2004; Gahala, 2001). A study conducted by Zhang (2005) found that a needs-based survey, administered prior to professional development sessions, helped schools design training that matched teachers' learning goals.

Models and theories related to technology integration

Models and frameworks help us better understand complex ideas and processes by providing a simplified explication of a concept, phenomenon, relationship, structure, system, or aspect of the real-world that allows us to focus on essential aspects of that which is being

modeled. Relative to classroom technology integration, models can be useful in helping us understand and explain how technology integration occurs, allow us to better make decisions about how to effectively utilize technology resources, and provide insights that support development of strategies to more effectively and efficiently promote the kinds of pedagogical reforms that reformers hope to see in schools (Niederhauser & Lindstrom, 2018). In order to explain the complex, multi-dimensional process in technology integration, several models have been developed. Some selected models are presented in the following section.

- Technological Pedagogical Content Knowledge Model (TPACK) (Mishra and Koehler, 2006)
- ADDIE model
- Will, skill, tool and pedagogy model (Knezek and Christensen, 2000)
- 5W1H technology integration model (Haşlamam, Mumcu, and Usluel, 2008)
- 4C-ID model

Integrating insights from these models empowers primary teachers to craft comprehensive strategies for technology integration that align with instructional goals, effectively utilize available resources, and foster engaging learning experiences for students in the digital age. In developing the professional skills of primary teachers to integrate technology effectively into the teaching-learning process, it is imperative to amalgamate insights from various models and frameworks. The Technological Pedagogical Content Knowledge (TPACK) model guides teachers in selecting the knowledge to be acquired, emphasizing the integration of technological proficiency, pedagogical strategies, and subject matter expertise. The ADDIE (Analyze, Design, Develop, Implement, Evaluate) model fosters innovation in instruction, providing a systematic approach to instructional design. Additionally, the Will, Skill, Tool, and Pedagogy (WSTP) model sets the environment for effective implementation, emphasizing educators' attitudes, skills, and pedagogical practices. Furthermore, the 5W1H (What, Why, Where, When, Who, How) Technology Integration Model facilitates a deeper understanding of how technology integration relates to teachers, prompting thoughtful planning and implementation strategies. Lastly, the 4C-ID (Four-Component Instructional Design) model focuses on developing complex skills through comprehensive educational programs, guiding teachers in designing meaningful learning experiences. Integrating insights from these models empowers primary teachers to craft comprehensive strategies for technology integration that align with instructional goals, effectively utilize available resources, and foster engaging learning experiences for students in the digital age. Different theories have been developed to assist teaching and learning using different forms of technology to support the challenging integration of technology in education. In this present study, the Diffusion of Innovation Theory serves as a foundational framework for understanding the adoption and implementation of technology integration in the teaching-learning process.

Specific objectives of the study

1. To identify the current levels of skills in integrating technology in the teaching – learning process of primary teachers.

2. To analysis the gaps of skills in integrating technology in the teaching – learning process.
3. To find-out the reasons leading to the gaps existed in the skills of primary teachers.
4. To design and develop a professional development program to minimize the gaps existed in the teaching – learning process of primary teachers.

Significance of the study

In Sri Lanka, primary education serves as the foundation for lifelong learning, and the ability of teachers to integrate technology into their pedagogy is crucial for preparing students for a rapidly evolving digital world. The significance of this study lies in its potential to contribute to several key areas. This study aims to fill a gap in the current understanding of how primary teachers in Sri Lanka by developing the skills necessary to effectively integrate technology into their classrooms. By identifying the specific needs and challenges faced by these teachers, the research will provide valuable insights into the design of a professional development program that is both practical and contextually relevant. The findings of this study would have implications for educational policy, particularly in the allocation of resources for teacher training. By demonstrating the effectiveness of a targeted professional development program, the research could influence policymakers to support similar initiatives, leading to systemic improvements in education. The study also has societal significance because it addresses the rising use of technology in basic education. The research attempts to close the gap between teachers' present practices and the changing technology landscape by creating a professional development program. This can help prepare children for a world driven by technology and encourage digital literacy from a young age. The long-term benefits of this research extend beyond the classroom. By preparing students with the skills needed to navigate and succeed in a technology-driven society, the study contributes to the broader goal of fostering a knowledgeable and adaptable workforce.

Methodology

This study will apply the Explanatory Sequential Research Design under the mixed-methods approach which combines three research designs namely Design-based Research, Survey Research and Action Research. The table 1 illustrates the objectives, sample size and sampling method, tools for data collection and techniques for data analysis.

Table 01 – Sample size, Sampling method, Data collection tool, Data analysis

Objectives	Sample Size	Sampling Method	Data Collection Tool	Data analysis Techniques
To identify the current levels of skills in integrating technology in the teaching – learning process of primary teachers.	100 Primary teachers	Purposive (from schools where ICT facilities available)	Google questionnaire	Quantitative (Correlation and mean statistics)

To analysis the gaps in integrating technology in the teaching – learning process.	100 Primary teachers	Purposive	Google questionnaire	Quantitative (mean statistics)
To find-out the reasons leading to the gaps existed in the skills of primary teachers.	100 Primary teachers	Purposive	Google questionnaire	Quantitative (percentage)
To design and implement a professional development program to minimize the gaps existed in the teaching – learning process of primary teachers.	05 subject expertise, 10 primary teachers and their students	Purposive	Focus group discussion, Pre- test, Post-test, Observation schedule, Reflective journal, student work book, Teacher lesson plan	Qualitative Content analysis (cording, categorization, Identifying themes)

The primary teachers in the selected schools where ICT facilities are available for teaching in the Western Province are considered as the population of this study. In employing a purposive sampling method for this study, participants will be deliberately selected based on specific criteria aligned with the research objectives. For the first three objectives 100 primary teachers will be purposively chosen from diverse educational settings, considering factors such as teaching experience, technology adoption, and willingness to participate. For the fourth objective, which includes a pilot study for the professional development program, subject experts (5) will be purposively selected based on their advanced degrees and expertise in educational technology and curriculum development. Five primary teachers will be chosen purposefully, considering their interest and willingness to actively engage in the pilot program. Additionally, students from the classrooms of the participating teachers will be included, with their selection guided by parental consent and enrollment in the specified classrooms. Purposive sampling ensures that participants possess characteristics relevant to the study objectives, optimizing the depth and relevance of insights gained from the research.

Expected outcomes

The research aims to empower primary teachers with the knowledge and skills to integrate technology effectively into their teaching. By providing training and resources on digital tools and platforms, teachers can create dynamic lessons that enhance student engagement and cater to diverse learning styles. Technology enables personalized learning experiences, fosters collaboration among teachers, students, and parents, and prepares students with essential skills for the digital age. By integrating technology into the curriculum, teachers help students develop digital literacy, critical thinking, problem-solving, and communication skills necessary for success in the 21st century workforce, while also fostering confidence and adaptability in navigating emerging technologies.

Conclusion

In conclusion, this study underscores the critical importance of equipping primary teachers in Sri Lanka with the requisite skills to integrate technology effectively into the teaching-learning process. Through a comprehensive mixed-methods approach, the research aims to identify existing skill levels of teachers, analyze gaps, and design a targeted professional development program tailored to address specific needs of primary teachers. By fostering digital literacy, critical thinking, and collaboration among students, the integration of technology not only enhances educational outcomes but also prepares future generations for a successful life in the rapidly evolving digital landscape. Through collaborative efforts between educators, policymakers, and stakeholders, this initiative seeks to catalyze systemic improvements in primary education, ensuring that Sri Lanka remains at the forefront of innovation and educational excellence in the 21st century.

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INTEGRATING BUDDHIST TRAINING FOR SUSTAINABLE DEVELOPMENT IN THE EDUCATION SECTOR

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Abstract

The introduction provides an overview of the current punitive disciplinary practices in Sri Lankan educational institutions and highlights the need for a transformative approach rooted in compassion and kindness. Main objective of this research was to propose practical strategies for integrating Buddhist teaching and loving-kindness meditation into disciplinary practices in schools. The study employs a qualitative approach, drawing on primary sources of Buddhist teachings and relevant literature of the scholars. Current disciplinary practices in Sri Lankan schools often perpetuate a cycle of aggression and resentment among teachers and students. Loving-kindness meditation has shown promise in promoting empathy, emotional regulation, and conflict resolution skills. Practical strategies for integrating loving-kindness meditation into disciplinary practices include teacher training programs, mindfulness workshops, and curriculum integration. It highlights the potential benefits of adopting compassionate disciplinary approaches for both individual well-being and community harmony within educational settings. In conclusion, the study emphasizes the importance of shifting towards compassionate disciplinary approaches in Sri Lankan schools to foster a culture of empathy and understanding. By integrating loving-kindness meditation into disciplinary practices, educators can cultivate positive relationships, enhance emotional resilience, and promote holistic development among students.

Keywords: Training, Development, Integration

Introduction

Disciplinary practices in educational institutions significantly impact the overall learning environment and the psychological well-being of students. In Sri Lanka, traditional punitive measures often dominate disciplinary approaches, leading to adverse outcomes such as increased aggression, resentment, and psychological distress among students. This paper explores an alternative framework for discipline inspired by Buddhist teachings, specifically focusing on loving-kindness (Metta) meditation, to foster a more compassionate and understanding educational environment.

The objective of this paper is to present a practical strategy for integrating Buddhist training into school disciplinary practices, emphasizing the cultivation of empathy, emotional regulation, and conflict resolution skills. By drawing on primary sources of Buddhist teachings and relevant scholarly literature, this study aims to demonstrate the potential benefits of compassionate disciplinary approaches for individual well-being and community harmony.

Background

Current disciplinary practices in Sri Lankan schools

The prevailing disciplinary practices in Sri Lankan schools are largely influenced by colonial legacies and authoritarian models that prioritize control and obedience. Punitive measures, such as corporal punishment, verbal reprimands, and detention, are commonly employed to manage student behavior (Fernando, 2018). These methods, however, often fail to address the underlying causes of misbehavior and can exacerbate feelings of hostility and alienation among students. Research has shown that punitive disciplinary practices can have long-term negative effects on students' mental health, academic performance, and social relationships (Gershoff & Grogan-Kaylor, 2016). Students subjected to harsh disciplinary measures are more likely to experience anxiety, depression, and a sense of injustice, which can impede their ability to learn and thrive in a school environment.

Buddhist perspectives on discipline

Buddhism offers a distinct perspective on discipline that is rooted in compassion, mindfulness, and the cultivation of inner virtues. According to Buddhist teachings, discipline should not be about punishment but rather about guiding individuals towards self-awareness, ethical conduct, and personal growth. The practice of loving-kindness (Metta) meditation, in particular, is a powerful tool for developing empathy, patience, and non-violent communication. Loving-kindness meditation involves generating feelings of goodwill and compassion towards oneself and others. It encourages individuals to extend kindness to all beings, including those who may have caused harm or acted inappropriately. This practice can help transform negative emotions, reduce conflict, and promote harmonious relationships within the school community.

The Metta Sutta emphasizes the importance of loving-kindness:

"May all beings be happy; may all beings be without disease. May all beings experience the sensation of auspiciousness. May nobody suffer in any way" (Sn 1.8). The importance of cultivating these positive qualities is further emphasized in the Anguttara Nikaya:

"Even if bandits were to sever you savagely limb by limb with a two-handed saw, he who entertained hate in his heart on that account would not be one who carried out my teaching" (AN 11.16).

Literature Review

The Impact of Punitive disciplinary practices

Punitive disciplinary measures, such as corporal punishment and verbal reprimands, are still prevalent in many Sri Lankan schools. Studies have shown that these methods often lead to adverse psychological outcomes for students, including increased aggression, resentment, and a sense of injustice (Gershoff & Grogan-Kaylor, 2016). According to Fernando (2018), these practices perpetuate a cycle of violence and do not address the root causes of misbehavior.

Buddhist approaches to discipline

Buddhist teachings provide an alternative approach to discipline, emphasizing compassion, mindfulness, and ethical conduct. The Pali Canon, a primary source of Buddhist teachings, offers valuable insights into the principles of compassionate discipline. For example, the Metta Sutta encourages individuals to develop loving-kindness towards all beings (Sn 1.8). The Dhammapada also highlights the importance of self-control and ethical behavior, stating, "One should not harm another, nor despise any person. One should not, out of anger or resentment, wish harm upon another" (Dip. 223).

Loving-kindness meditation and its benefits

Loving-kindness meditation (Metta Bhavana) involves cultivating feelings of compassion and goodwill towards oneself and others. Research has shown that this practice can lead to a range of psychological benefits, including increased empathy, improved emotional regulation, and enhanced conflict resolution skills (Hofmann et al., 2011). A study by Shonin et al. (2015) found that loving-kindness meditation can reduce stress and promote positive social interactions.

Integrating Buddhist teachings into educational practices

Several studies have explored the integration of Buddhist teachings into educational practices. For example, Roeser et al. (2012) found that mindfulness-based programs can improve students' emotional well-being and academic performance. Similarly, a study by Jennings et al. (2017) demonstrated that mindfulness training for teachers can enhance their ability to manage classroom behavior and create a positive learning environment.

Objectives

Main objective

- I. The primary objective of this study is to propose a framework for integrating Buddhist teachings, particularly loving-kindness meditation, into the disciplinary practices of Sri Lankan schools.

Specific objectives

- I. Analyzing the limitations of current punitive disciplinary practices: Understanding the adverse effects of these practices on students' well-being and learning outcomes.
- II. Exploring the principles of Buddhist discipline: Examining how Buddhist teachings on compassion and mindfulness can inform more effective disciplinary approaches.
- III. Developing practical strategies for integration: Proposing methods for incorporating loving-kindness meditation and other Buddhist practices into teacher training programs, school curricula, and daily routines.
- IV. Evaluating potential benefits: Assessing how compassionate disciplinary approaches can improve individual well-being, enhance emotional resilience, and foster a supportive school environment.

Methodology

Qualitative approach

This study employs a qualitative research approach, utilizing a combination of literature review, case studies, and interviews with educators and Buddhist scholars. This methodology allows for an in-depth exploration of the theoretical foundations of Buddhist discipline and the practical implications of integrating these teachings into the school system.

Findings and Discussion

Limitations of current punitive disciplinary practices

The analysis reveals several key limitations of current punitive disciplinary practices in Sri Lankan schools:

Perpetuation of Aggression: Punitive measures often escalate conflicts and reinforce aggressive behavior among students. Instead of addressing the root causes of misbehavior, these practices can lead to a cycle of retaliation and resentment (Gershoff & Grogan-Kaylor, 2016).

Psychological Distress: Harsh disciplinary actions can cause significant psychological harm, including anxiety, depression, and a diminished sense of self-worth. Students subjected to frequent punishment may develop a negative attitude towards school and authority figures (Fernando, 2018).

Impaired Learning: The stress and fear associated with punitive discipline can hinder students' ability to concentrate, engage, and perform academically. A hostile school environment is not conducive to effective learning (Roeser et al., 2012).

Principles of Buddhist discipline

Buddhist teachings offer an alternative approach to discipline that emphasizes compassion, mindfulness, and ethical conduct. Key principles include:

Compassion (Karuna): Encouraging educators to respond to misbehavior with understanding and empathy, rather than anger and punishment. This involves recognizing the underlying causes of students' actions and addressing their needs and concerns.

Mindfulness (Sati): Promoting awareness and self-regulation among students. Mindfulness practices can help students recognize and manage their emotions, leading to more constructive behavior (Jennings et al., 2017).

Ethical Conduct (Sila): Teaching students the importance of ethical behavior and the impact of their actions on others. This includes fostering a sense of responsibility and accountability.

Practical strategies for integration

The study proposes several practical strategies for integrating loving-kindness meditation and other Buddhist practices into school disciplinary systems:

Teacher Training Programs: Providing educators with training in loving-kindness meditation and compassionate disciplinary techniques. This can include workshops, seminars, and ongoing support to help teachers implement these practices in their classrooms (Jennings et al., 2017).

Mindfulness Workshops: Organizing regular mindfulness workshops for students to develop their emotional regulation and conflict resolution skills. These workshops can be incorporated into the school curriculum or offered as extracurricular activities (Roeser et al., 2012).

Curriculum Integration: Integrating Buddhist teachings on compassion and mindfulness into the school curriculum. This can involve incorporating relevant lessons into subjects such as social studies, ethics, and religious education.

Daily Routines: Establishing daily routines that include moments of mindfulness and loving-kindness meditation. For example, starting the school day with a brief meditation session can set a positive tone and promote a calm and focused learning environment (Hofmann et al., 2011).

Potential benefits

The integration of compassionate disciplinary approaches has the potential to yield several benefits:

- I. **Improved Well-Being:** Students who practice loving-kindness meditation are likely to experience reduced stress, anxiety, and aggression. This can lead to better mental health and a more positive attitude towards school (Shonin et al., 2015).
- II. **Enhanced Emotional Resilience:** Mindfulness and compassion practices can help students develop greater emotional resilience, enabling them to cope with challenges and setbacks more effectively (Jennings et al., 2017).
- III. **Positive Relationships:** By fostering empathy and understanding, compassionate disciplinary approaches can improve relationships between students and teachers, as well as among peers. This can create a more supportive and harmonious school environment (Hofmann et al., 2011).
- IV. **Holistic Development:** The emphasis on ethical conduct and mindfulness can contribute to the holistic development of students, helping them to become more responsible, compassionate, and well-rounded individuals (Roeser et al., 2012).

Conclusion

This study underscores the importance of shifting from punitive to compassionate disciplinary practices in Sri Lankan schools. By integrating Buddhist teachings, particularly loving-kindness meditation, into school disciplinary systems, educators can cultivate a culture of empathy, understanding, and mutual respect. This approach not only enhances individual well-being and emotional resilience but also promotes community harmony and holistic development.

The findings suggest that practical strategies, such as teacher training programs, mindfulness workshops, curriculum integration, and daily routines, can effectively support the implementation of compassionate disciplinary approaches. As schools embrace these practices, they have the potential to transform the educational experience for students, fostering a more positive and nurturing environment that supports both academic success and personal growth.

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A PHILOSOPHICAL INVESTIGATION OF THE PHENOMENOLOGICAL CRITICS OF THE POSITIVIST METHODOLOGY

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Abstract

In philosophy, several key methodologies are used by philosophers to shape their research studies. Positivism was the first movement that gave the philosophical, theoretical and scientific approaches to social sciences, and that was the hidden methodology of social sciences. Positivists argued that the scientific method should be reduced to both philosophy and social sciences. On the other hand, phenomenology is one of the methodologies used by social sciences, which was introduced against positivism. The phenomenological method is an approach to research and philosophy that focuses on the subjective experiences of individuals. It aims to understand and describe the essence of human experiences without imposing theoretical frameworks or preconceived notions. The main objective of this research is to provide an in-depth understanding of how far the phenomenological method questions the positivist method. This study is mainly based on the information gathered through primary and secondary sources. Textual, content analysis, comparative, and critical methods were used to analyze and develop this paper. According to the analysis of this research, it can be concluded that phenomenology is all about criticism of positivism. The reason, there cannot be at least one similarity between them.

Keywords: *methodology, phenomenology, positivism*

Introduction

In research, the methodology provides a logical explanation behind the steps taken in the research. It explains the means using which results were obtained in the research and provides guidance for the research process (Howell, 2013). Thus, it is important to use the methodology when conducting research in relation to its aims and objectives. In philosophy, several key methodologies are used by the philosopher to shape their research studies such as positivist methodology, dialectical methodology, phenomenological methodology, analytical methodology, deconstructive methodology, interpretative theory (hermeneutics) and so on.

Positivism was the first movement that gave philosophical, theoretical and scientific approaches to social sciences, and that was the hidden methodology of social sciences (Park et al., 2020b). Positivists argued that the scientific method should be reduced to both philosophy and social sciences (Turner, 2001). The reason for this is that science gives certain or most reliable truths about the world. Hence, they proposed that social scientists should also follow methodological principles of observations, experiments, deductive reasoning and objectivity to study society (Positivism Research Philosophy, n.d.). In the beginning, the positivist methodology was strongly spread among the thinkers, however, all the thinkers did not agree with positivist ideas.

On the other hand, phenomenology is one of the methodologies used by social sciences, introduced by philosopher Edmund Husserl (1859-1938) against positivism. However, he was a founder of the phenomenological tradition or movement of the first half of the 20th century, after him, it was largely developed by the German philosopher Martin Heidegger, Jean-Paul Satre, and Maurice Merleau-Ponty. Husserl aimed to arrive at ‘philosophy as a rigorous science’ (Dukes, 1984). By philosophy as a rigorous science, Husserl meant a ‘pre-supposition less philosophy.’ A philosophy with the least number of pre-suppositions (Heidegger & Dahlstrom, 2005). Unlike Descartes Husserl was dissatisfied with the sciences of his time (critique on the Cartesian methodical doubts), because they start with a complex of pre-suppositions and, in particular, he was reacting against naturalistic psychology which treats the mental activity as casually conditioned by events of nature, in terms of stimulus reaction relationship (Dukes, 1984). The pre-supposition here is that man is a mechanistic animal. Husserl wanted philosophy to be a ‘science of ultimate ground’ where the presuppositions are so basic and primary that they cannot be reduced further (Greening, 2019). So, this phenomenological method is an approach that explores the richness of human experiences, and bracketing is a method within phenomenology that involves setting aside biases and assumptions to approach the phenomenon with fresh eyes (Bowker et al., 1978). This process helps researchers delve into the subjective world of participants, aiming to uncover the essence of their experiences without undue influence from external perspectives.

Aims and objectives

The main purpose of this research is to provide an in-depth understanding of how far the phenomenological method questions the positivist method, other several purposes are there.

- I. to identify the main emphasis on the nature and scope of research methodology in both positivist and phenomenological methodology separately.
- II. to re-visit both positivist and phenomenological methodologies and identify the key aspects of their research paradigm.
- III. to open a new discussion in the field of research methodology.

Methodology

This study consists of qualitative methods to give the best explanations of the contents of the research. The data collection methods are primary source collection and secondary source collection. Despite these, academic journals, websites (online resources) and other sources will be used as they are available. For data analysis, the content and textual analysis, critical, and comparative methods were used.

Results and Discussion

How does Phenomenological Methodology Criticise Positivist Methodology?

Phenomenological and positivist methodology are two distinct approaches to understanding and explaining the world, and they have fundamental differences in their principles and methodologies. In the beginning, positivism was strongly spread among the thinkers, however, all the thinkers did not agree with positivist ideas, and it has received a wide

range of criticism, attacked not only its epistemological and ontological basis but also claimed that it is responsible for many social problems. So, phenomenology is one of the methodologies that was introduced by philosopher Edmund Husserl (1859-1938) against positivism. When we consider the arguments of phenomenology against positivism, on one hand, phenomenology is all about criticism of positivism. The reason, there cannot be identified at-least one similarity between both of them.

Importance of subjective Elements

Positivism strongly emphasizes the objectivity in research, and it rejects the subjective components of methodology. Positivist aims to maintain objectivity in their investigations, striving to minimize personal bias and emotions and they tend to use standardized methods and instruments (empirical observation and scientific method) to collect data (Schrag, 1992). On the other hand, phenomenologists strongly criticized this positivist idea by emphasizing the importance of subjective elements. The phenomenological methodology and philosophy focused on the subjective experiences of individuals which aims to understand and describe the essence of human experiences without imposing theoretical frameworks or preconceived notions. This approach tends to focus on the detailed examination of human experiences as they are lived and perceived (Sinha, 1963). Phenomenology uses bracketing (epoche) as a methodological tool to act as a safeguard against the institution of the researcher's preconceived notions, allowing for a more genuine exploration of the phenomenon as it is subjectively experienced (West, 1991).

The Unpredictability of human behaviour

Positivism also considers that human behaviour can be explained as a straight system by studying the factors that affect it. In other words, Positivism is closely associated with the development and application of the scientific method, which helps them to explain facts in a systematic way (Sinha, 1963). The phenomenological research counteracts this by affirming that variables affecting an individual are a really wide range that also interacts at the same time with others. Such an enormous number of factors cannot be arranged or predicted. Thus, the phenomenological method considers human behaviour which is unpredictable.

Importance of totality of each individual case

The researcher who used positivist methodology for their research focused on facts formulated hypotheses and tested them by conducting controlled experiments and generalized. Positivism emphasized both natural and social worlds are two different things. Likewise, society is identified as a bundle of facts, and the social facts exist outside of human beings. Those do not have values, knowledge, or objectivity. In this sense, phenomenology criticized this argument of positivism that says society is a collection of individual people.

Phenomenologists like Peter Beger and Schutz (West, 1991) criticize this mainly because of the lack of deductive nature in positivism and over-emphasis on general laws and facts. According to Husserl actually, how we separate facts from values, all those who have values regarding our experiences, it is difficult to take generalizations or universal truths of the society or social sciences (Kumar & Sharma, 2012). To him science is an interior and mythical subject as well as science is consisting of presupposing (West, 1991). In his text 'The Crisis of

European Science' indicated the issues of science then he used his phenomenology as a methodology instead of philosophy. Husserl wanted to disengage philosophy from science; he mentioned that science cannot acquire a person's consciousness or mental actions within itself.

Phenomenological researchers focus on meanings and explore the totality of each individual case because the primitive goal of phenomenology is to provide detailed and rigorous descriptions of subjective experiences without making assumptions about their underlying causes (Sinha, 1963). This involves capturing the lived experience as it is, rather than imposing a theoretical framework. According to them, description plays a crucial role in capturing the essence of subjective experiences without relying on preconceived theories or assumptions.

For instance, the Underlying cause of perahera (procession) in Kandy?

- I. Positivists – money (get certain data and generalized)
- II. Phenomenologist – Locals see it as a spiritual thing whereas, foreigners see perahera in a different sense (description of subjective experience)

Rejection of scientific and quantitative methods

Positivists proposed that one method which is the scientific method should be used in social sciences like that used in natural sciences. There is certain or reliable knowledge and universal truths or generalizations can be acquired. For their research, they use quantitative data and statistical analysis which closely related concepts in the realm of the philosophy of science. Researchers use numbers, measurements and statistical techniques to analyse and interpret their findings. However, according to Husserl, who mentions the most appropriate way is subjective way to study the society. So, our mind perceives the external existing things as immediate experiences, then we should not consider the presuppositions and should be bracketed or suspected of them. We should get only the essence of experiences (consciousness) then that knowledge is mostly certain and believable (Sinha, 1963). Husserl asserted the ontological existence of the external world is dependent on subjectivity. We make external worldly things according to our consciousness that is why he believed; that the first person's point of view is free from presuppositions. Both phenomenology and interpretative or hermeneutics theory commonly discuss the scientific method is unnecessarily applied in social sciences (Kumar & Sharma, 2012) because that can only separate the society from the facts and that is misleading or misunderstanding. The most important things are immediate experiences rather than facts. The thing is to do 'expandum' (Smart, 1976). His text 'Idea'- (general introduction to pure phenomenology) established that.

An important explanation comes from Klukhon, who presented,

All men are equal.

Some men are equal.

No man is equal.

To him, all men are biologically equal, and some men are ideologically equal, but no man is psychologically (mentally) equal. Therefore, how do we get generalizations or universal

objectivity about social work like that said by positivism? So, the thing is to do, subjectively interpret the world as experienced. Therefore, phenomenological methodology prefers the qualitative method involving the subjective perspectives of people.

Conclusion

According to the analysis of this research, it can be concluded that phenomenology is all about criticism of positivism. The reason, there cannot be at least one similarity between them. Some of the major criticisms presented by phenomenologists are,

- I. Rejection of subjective elements of methodology
- II. Predict the human behavior.
- III. Phenomenology regarded totality while positivism mostly tended to study society separately.
- IV. The scientific method is unnecessarily to applying in Social Sciences because that can only separate the society to the facts and that is misleading or misunderstanding.

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THE BUDDHIST VIEW ON MARRIAGE LIFE

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Abstract

Everyone expects to spend a successful marriage life with his or her partner, but some of them cannot spend their marriage life successfully, because they do not do duties and responsibilities to each other and also, they do not have a mutual understanding. This research was conducted based on the problem what advice did the Buddha give to live happily married life together. The main purpose of this research was to point out how to live happy married life according to Buddhism. For this purpose, data obtained from primary and secondary sources was analyzed under qualitative method. The Buddha has pointed out ten duties and responsibilities from husband to wife and from wife to husband in Sigālaka Sutta. The information can be seen on seven wives in Sattabhariyā Sutta. The advices given by Buddha can be seen in Paṭhamasaṃvāsa Sutta, Kumārikovāda Sutta, Mātugāma Sutta and Anuruddhamanāpakāyika Sutta. Reference to the above Suttas, if someone follow these advices, they can spend a successful marriage life.

Keywords: *Buddhism, Marriage Life, woman*

Introduction

Importance of marriage life is to confirm existence of human beings, making children and continue ahead their life. In this journey, they have to face a lot of problems which are building a house, earning money, buying a vehicle, teaching to children, looking after their parents and children, and etc. Therefore, either husband or wife bungles own marriage life, due to does not know to solve above problems, and sexual misconduct.

Indeed, everyone would like to find a heart of gold who has many virtues, since they need to live together peacefully. However, it is a difficult task which find a good partner. Nevertheless, they always try their best to make a good family without problems, but it is not successful, as they do not have mutual understanding each other, not living according to the religion, and boundless problems.

In a true marriage, man and woman think more of the partnership than they do of themselves. It is an interweaving of interests and a facing of sacrifice together for the sake of birth. Its feeling of security and contentment comes from mutual efforts. (Senadhira and Senadhira, 2016: 37).

Research problem

What advice did the Buddha give to live happy married life together?

Research purpose

The main purpose of this research was to point out how to live happily in their marriage life according to Buddhism.

Research Methodology

Data obtained from primary and secondary sources were analyzed under qualitative method

Discussion

Some scholars who have read very little of Buddhist literature have stated that Buddhism is a religion meant only for persons that have renounced household life. Still others have tried to show it as a kind of pessimistic religion. Some others due to their prejudice of poor knowledge of Buddhism, have tried from their opinionatedness to prove that Buddhism is a kind of religion hostile to worldly progress. (Anandamaitreya thero, 1993: 9). In fact, when we read the Pali Canon, we can find more information which is about household life or marriage life was delivered by the Buddha.

The information which is beginning of the household life can be seen in Aggañña Sutta. What was deemed as unprincipled at that time, these days is deemed as principled. The beings who had sex together were not allowed to enter a village or town for one or two months. Ever since they excessively threw themselves into immorality, they started to make buildings to hide their immoral deeds.

Adhammasammataṃ kho pana, Vāseṭṭha, tena sammato hoti, tadetarahi dhammasammataṃ. Ye kho pana, Vāseṭṭha, tena samayena sattā methūnaṃ dhammaṃ paṭisevanti, te māsampi dvemāsampi na labhanti gāmaṃ vā nigamaṃ vā pavisitum. Yato kho te, Vāseṭṭha, sattā tasmim̐ asaddhamme ativelaṃ pātabyataṃ āpajjimsu. Atha agārāni upakkamimsu kātuṃ tasseva asaddhammassa paṭicchādanattaṃ. (D. N. III. 2005: 150).

Husband and wife take a major place for making household life. Therefore, mutual understanding is very valuable each other. Responsibilities and duties accomplishment is the most important when husband and wife spend their marriage life to each other. Ten responsibilities and duties have been admonished from husband to wife and from wife to husband in Sigālaka Sutta. This Suttanta is called the “Vinaya” of the Housman. With reference to Sigālaka Sutta, firstly, husband should serve his wife in five ways. They are,

- I. By treating her with honour
- II. By not looking down on her
- III. By not being unfaithful
- IV. By relinquishing authority to her
- V. By presenting her with adornments

Wife shows her compassion to her husband in five ways provided that husband serves his wife above five ways. They are,

- I. She's well organized in her work
- II. She manages the domestic help
- III. he is not unfaithful
- IV. She preserves his earnings
- V. She is deft and tireless in all her duties (D. N. III. 2005: 306).

When husband and wife admonish their responsibilities and duties to each other, they can hang out together longly their marriage life peacefully and happily, because they have a mutual understanding.

A wife who is protecting money which is earning by husband is a luck to house, because when she save money, both of husband and wife can go ahead together for their growth. In Sattabhariyā Sutta, the information which are about seven wives have been mentioned by the Buddha. They are

I. A wife like a killer (*Vadhakasamā*)

With a mind full of hate and no kindness, lusting for others, looking down on her husband, she longs to murder him who paid the price for her. A man's wife of this sort is called a wife and a killer.

II. A wife like a thief (*Corasamā*)

A woman's husband earns his wealth by applying oneself to a profession, trade, or farming. And even it is only a little, she wants to take it. A man's wife of this sort is called a wife and a thief.

III. A wife like a lord (*Ayyasamā*)

She is an idle glutton who does not want to work. Her words are harsh, fierce, and rude. She rules over him, though rises early. A man's wife of this sort is called a wife and a lord.

IV. A wife like a mother (*mātāsamā*)

She is always caring and kind, looking after her husband like a mother her child. She keeps the wealth that he has earned secure. A man's wife of this sort is called a wife and a mother.

V. A wife like a sister (*Bhaginīsamā*)

She respects her husband as a younger sister respects her elder. Conscientious, she does what her husband says. A man's wife of this sort is called a wife and a sister.

VI. A wife like a friend (*Sakhīsamā*)

She has delighted to see him, like one reunited with a long-lost friend. She has well-raised, virtuous, and devoted. A man's wife of this sort is called a wife and a friend.

VII. A wife Like a bondservant (*Dāsīsamā*)

She has no anger when threatened with violence by the rod. Without hate or anger, she endures her husband and does what he says. A man's wife of this sort is called a wife and a bondservant. (A. N. IV, 2005: 416-418).

Further more, in this Sutta, the Buddha declares that wives who are like a killer, like a thief, and like a lord go to hell after their death, because of their unwholesome behaviour, and also wives who are like a mother, like a sister, like a friend, and like a bondservant go to heaven after their pass away, owing to their wholesome behaviour.

The Buddha tried to indicate the facts which are on seven wives do not divide the women society. Indeed, the Buddha needed to reveal importance of wife who lives in the family, to establish a good discipline as a wife, and to direct the all society into the correct path. (Ariyaratna, 2019: 49).

Finding a good partner who has more virtuous is the most important on condition that spend a marriage life long time peacefully and happily. All life time become a suffering provided that cannot be found a good partner. Marriage couples have been categorized to four kinds of couples in Paṭhamasaṃvāsa Sutta. They are,

I. A male zombie living with a female zombie

(Chavo chavāya saddhiṃ saṃvasati)

II. A male zombie living with a Goddess

(Chavo deviyā saddhiṃ saṃvasati)

III. A God living with a female zombie

(Devo chavāya saddhiṃ saṃvasati)

IV. A God living with a Goddess

(Devo deviyā saddhiṃ saṃvasati) (A. N. II, 2005: 110).

In what way does a male hobgoblin lives together with a female hobgoblin? In this case a husband is a slayer of life, steals, commits adultery, a liar or given to the use of liquor. Such a wicked man lives together with a wife of the same type. This kind of life is called the life lived together by goblin couple.

How does a male goblin live together with a female angel? If the husband lives an immoral life together with a kind and good-natured wife, it is called a life being lived together by a male hobgoblin with a female angel.

In what way does a male angel live together with a female hobgoblin? The husband is good-natured and virtuous while the wife is wicked and immoral. This is called the life lived by a male angel along with a female hobgoblin.

These three kinds of couples live unhappy and unsuccessful life.

If both the husband and the wife are good-natured, kind and virtuous and live their life loving each other, it is called the life of an angelic couple.

The Buddha advised every husband and wife to live as an angelic couple. That is the life to be lived by a real Buddhist couple. Their family life is an ideal one which invites peace and success here and hereafter. (Anandamaitreya thero, 1993: 50,51).

If a wife need to go to the heaven after her death, eight facts must be fulfilled by her. They are,

- I. Take the case of a female whose mother and father give her to a husband wanting what is the best for her, out of kindness and compassion. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.
- II. She honors, respects, esteems, and venerates those her husband respects, such as mother and father, and ascetics and brahmins. And when they arrive she serves them with a seat and water.
- III. She is deft and tireless in her husband's household duties, such as knitting and sewing. She understands how to go about things in order to complete and organize the work.
- IV. She knows what work her husband's domestic bondservants, servants, and workers have completed, and what they have left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of fresh and cooked foods.
- V. She ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She does not over spend, steal, waste, or lose it.
- VI. She is a lay follower who has gone for refuge to the Buddha, his teaching, and the Saṅgha.
- VII. She is ethical. She does not kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.
- VIII. She is generous. She lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. (Bhikku Sujato, 2018: 219,220).

If a wife fulfils above duties, she can go to the heaven after her death, and can spend a marriage life with her husband peacefully and successfully.

On the contrary, the abstinence from sexual misconduct (*kāmesu micchācārā veramani*) in the fundamental five precepts of laity is for both men and women. As Buddhism does not

advocate a double standard of chastity, both husband and wife are instructed to be moral. (Gnanarama thero, 1998: 220).

Conclusion

With reference to above Suttas, the advice given by the Buddha can be seen about how to spend a marriage life a long time peacefully and successfully. In Sigālaka Sutta, responsibilities and duties have been indicated by both of husband and wife to each other. Currently, we are able to see many marriage couples have divorced themselves; they do not have a mutual understanding and not doing responsibilities and duties to each other. Sigālaka Sutta is very important to apprehend that are responsibilities and duties. In Sattabhariyā Sutta, facts can be seen on seven wives. Anyone becomes a marriage life in the hope of living a long time their marriage life peacefully and successfully, but some of them who are husbands cannot hang out a long time with his partner, because his partner is very cruel. Getting a good wife is a luck of husband and getting a bad wife is a wretchedness of husband in keeping with Sattabhariyā Sutta. If both of husband and wife behave as wholesome in their marriage life, they can live a long time together peacefully and successfully and meet in next life in accordance with Paṭhamamvāsa Sutta. In Anuruddha Sutta, advices have been given to girl who expect to marry how to live a long time together with her husband. The advices given by the Buddha on marriage life are very useful to spend a good marriage life peacefully and successfully, so the marriage life will be success provided that these advices observe.

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HEALTH BENEFITS OF PRANAYAMA IN GERIATRIC COMMUNITY

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Abstract

Geriatric people face many difficulties in daily life due to the aging process. Physical weaknesses, poverty and loneliness influence their mental health imperfectly. These factors gradually drag them into negative feelings and mental illnesses. Yoga is an ancient practical life science with wide range of practices to improve holistic health of individuals. Pranayama (yogic breathing practices), help to improve physical and mental health of the practitioner through stimulating parasympathetic nervous system. This study was an internet based literature survey through previous research articles on Yoga and Pranayama, to identify the effects of Pranayama in geriatric community. According to the results of this study, it can be concluded that Pranayama has more health benefits on geriatric health including physical, mental and social wellbeing of elderly people.

Keywords: *Geriatric, Pranayama, Yoga*

Introduction

Pranayama and geriatric health issues

Yoga is an ancient holistic health approach mainly focused on spiritual awakening of the self. It originated among Indian culture. It encompasses various practices for the development of Physical, Mental and Social well-being of an individual. Yoga include various postures to improve physical health, Pranayama or breath controlling practices helps to improve life force of the body and it also improve mental health (Dhaniwala et al.2020). Pranayama is a major practice in Yoga. Prana means ‘life force’ and Yama means ‘controlling’ it simply means controlling or extension of life force (Bankar 2020). Prana or life force interconnected with human mind. When one component starts to getting fluctuate other component also fluctuation. Which simply means Prana and our thoughts are interconnected. Yogis improve steadiness of Prana through Pranayama. It helps to improve stillness of mind and activate different nerve impulses related to different organs in human body (Muktibodhananda,2022). There are significant differences between normal breathing and Pranayama. Pranayama is breathing according to systematically and step by step improve the breath patterns (Mondal, 2024). There are different kinds of Pranayama techniques such as equal breathing (Bhastrika), Ujjayi, Sitali, Anuloma-Viloma and Bhramari Pranayama. These Pranayama techniques are easy to follow and do not need any instruments. People in all ages can practice it freely (Dhaniwala et al., 2020). There are four aspects of Pranayama Pooraka (Inhalation), Rechaka (Exhalation), Antar Kumbaka and Bahir Kumbaka (internal and external retention). Pranayama helps to relieve from anxiety, psychosomatic disorders, personality imbalances, irregular breathing patterns, hypertension, and asthma (Swami Satyananda Saraswati,2002). (Saraswati S.S 2002).

According to UN cut off age of the older population is age 60. ‘WHO’ referred that elderly community 1.4 billion in 2020. Approximately it will be double in 2050. Geriatric community has been significantly increasing past few decades (Rudnicka et al., 2020). Geriatric community faced different kind of physical and mental illnesses due to their disability with ageing. Such as diabetes, hypertension, dementia, anxiety, obstructive pulmonary diseases, asthma, cardiovascular diseases. Due to ageing with physical disabilities and social isolation leads to mental impairments. Yogic breath controlling practices are useful to balance the physical, mental and social well-being of geriatric community (Association for the Advancement of Zoology (India) & Kanamadi,2024).

Methodology

To investigate the health benefits of Pranayama in geriatric community literature survey method was applied. In analysis of previous studies relevant to Pranayama and geriatric community health issues investigate through literature reviews and databases such as Google scholar, Research Gate and WHO official website. This study included 14 research articles and review papers on geriatric health issues and benefits of Pranayama. Data were analysed using percentages.

Results and discussion

Mental health issues and somatic problems can be seen common in geriatric people. Due to ageing, hypertension, and chronic pulmonary lung diseases also can be seen among geriatrics (Lennart N. Mayer-Eckardt 1, 2, Ole Gnirss 2, 3, Maximilian Meyer 4 et al., 2024). According to physical and mental disabilities, social isolation and anxiety also factors to decrease their recovery speed and illnesses. Social issues, family relationship and financial issues are majorly impact to their health. Disability to perform daily routine and lack of confidence feel them as weak. They also have difficulties in communication due to sensory impairments (Devi & Paul, 2016). Most of the geriatrics suffer from depression and anxiety. Pranayama has significance benefits to improve physical and mental well-being.

Benefits for physical health

Table 1

Author	Type of Pranayama	Physical effect
(Pramanik et al., 2009)	Bhastrika Pranayama	Reduce Heart rate and blood pressure
(Ramanathan & Bhavanani, 2014)	Chandra Nadi and Surya Nadi Pranayama	Both Pranayamas reduced Heart Rate and Blood pressure. CNP did it more significantly.
(Singh et al., 2011)	Nadishodana Pranayama	Basal rate and systolic blood pressure reduced, vital capacity increased.
(Vungarala Satyanand et al. 2014)	Anuloma–Viloma Pranayama, Bhramari Pranayama	Reduced high BP and stress level, significant benefits to cardiovascular system and cardiac autonomic functions.

Benefits for mental health

Table 2

Author	Type of Pranayama	Mental effect
(Sharma et al., 2013)	Fast Pranayamas (Bhastrika, Kukkuriya Pranayamas) and Slow Pranayamas (Nadishodana, Pranav Pranayamas)	Both types of Pranayamas are significantly reduced stress level and slow Pranayamas suitable for any person at any age.
(Dhaniwala et al., 2020)	Ujjayi, Bhastrika, Anuloma-Viloma, Bhramari Pranayamas	Reduce stress, Benefits to prevent from Psychiatric disorders.

According to above findings Pranayama mainly reduce BP level, Heart rate and improve vital capacity. Slow Pranayamas (Nadishodana, Pranav Pranayama) are suitable for any person at any age. Every Pranayama is mainly effect with brain functions and reduce stress level. It benefits to prevent from psychiatric disorders. Not only these things but also Pranayama helps to improve lung capacity and strengthens respiratory system. Oxygenated blood to cell, helps to treat asthma and bronchitis (Bankar, 2020).

According to the collected data there were 92.857% research articles that indicates Pranayama helps to reduces anxiety and depression among geriatric persons. 75% of above mentioned Pranayamas are most suitable to geriatric to improve mental health and physical health. Other 25% of Pranayamas are fast Pranayamas and not suitable for geriatric because most of geriatric suffer from breath difficulties due to ageing. it will be harmful to practice fast Pranayamas for the geriatric.

Conclusion

According to the findings of present study; Pranayama helps to improve physical confidence and mental well-being influence for their social relationship maintenance in elderly people. Pranayama improves overall health in geriatric community.

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A STUDY OF THE PHILOSOPHICAL IMPERATIVES IN SHAPING A SUSTAINABLE GLOBAL COMMUNITY

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Abstract

The pursuit of sustainability in a global context necessitates an exploration of the philosophical imperatives that guide our collective actions and shape our understanding of the interconnectedness between humans, nature, and society. This study investigated the role of philosophical perspectives in shaping a sustainable global community, examining the ethical, political, and cultural dimensions of sustainability discourse and practice. This research employed a multidisciplinary approach drawing from philosophy, ethics, political theory, and cultural studies. A comprehensive literature review was conducted to identify key philosophical traditions, theories, and perspectives relevant to the study of sustainability. Philosophical analysis was employed to critically examine key texts, theories, and concepts, while case studies provided empirical insights into the application of philosophical imperatives in addressing sustainability challenges. The research highlighted the significance of philosophical perspectives in shaping ethical frameworks, political systems, and cultural norms that underpin efforts to foster sustainability and social justice on a global scale. It underscored the importance of interdisciplinary collaboration, cultural diversity, and public engagement in translating philosophical insights into actionable policies and practices. In conclusion, this study contributes to a deeper understanding of the philosophical imperatives in shaping a sustainable global community. By integrating philosophical insights into research, policy, and practice, we can develop more robust, inclusive, and equitable approaches to addressing global sustainability challenges and building a more just and sustainable world for current and future generations.

Keywords: Philosophical Imperatives, Sustainability, Global Community

Introduction

In an age characterized by unprecedented globalization, the world is intricately interconnected across borders, cultures, and economies. This global interconnectedness has ushered in profound transformations, shaping every aspect of human life, from politics and economics to culture and environment. As we navigate this complex and rapidly changing landscape, it becomes imperative to examine the philosophical imperatives that underpin our collective efforts to foster sustainability and create a harmonious global community.

Philosophy, as the foundational inquiry into the nature of existence, knowledge, and values, plays a crucial role in shaping human thought, action, and organization. Throughout history, philosophical ideas have informed and guided societies in their pursuit of social justice, ethical governance, and ecological balance. Today, in the face of global challenges such as climate change, resource depletion, social inequality, and cultural fragmentation, philosophical inquiry assumes renewed significance in charting a path towards a sustainable future.

This research sought to investigate the philosophical imperatives that contribute to the formation of a sustainable global community. By examining diverse philosophical traditions, theories, and perspectives, we aimed to elucidate the underlying values, principles, and ethical frameworks that inform our understanding of globalization and sustainability. Through a multidisciplinary approach drawing from philosophy, ethics, political theory, economics, and environmental studies, we endeavored to explore the complex interplay between philosophical ideas and global dynamics.

The central questions driving this inquiry include: How do philosophical perspectives shape our understanding of globalization and its implications for sustainability? What ethical principles and values should underpin our collective efforts to address global challenges and foster a more equitable and sustainable world? How can philosophical inquiry contribute to the development of policies and practices that promote sustainability and social justice on a global scale?

By addressing these questions, this research aimed to shed light on the philosophical foundations of a sustainable global community and offer insights into the role of philosophy in shaping our collective future. Through critical analysis and synthesis of existing literature, theoretical frameworks, and case studies, we sought to contribute to a deeper understanding of the philosophical imperatives that can guide humanity towards a more just, equitable, and sustainable global order.

Literature Review

The pursuit of sustainability in a global context has spurred extensive philosophical inquiry, drawing upon diverse traditions and perspectives to understand and address the complex challenges facing humanity. Philosophers have long grappled with questions of ethics, justice, and the nature of human existence, providing valuable insights into the philosophical imperatives that underpin efforts to shape a sustainable global community.

One key philosophical concept that informs discussions of sustainability is environmental ethics. Scholars such as Aldo Leopold, Rachel Carson, and Arne Naess have articulated the intrinsic value of nature, and the moral obligations humans have towards the environment. Leopold's land ethic, for example, emphasizes the interconnectedness of all living beings and advocates for a moral framework that extends ethical considerations beyond human interests to encompass the well-being of the entire ecological community.

Furthermore, political philosophers have examined the ethical dimensions of global governance and the distribution of resources in a world characterized by increasing interconnectedness and interdependence. The works of theorists like John Rawls, Amartya Sen, and Martha Nussbaum have shed light on the principles of justice and equity that should guide international relations and economic policies. Rawls' theory of justice as fairness, for instance, emphasizes the importance of ensuring that social and economic inequalities benefit the least advantaged members of society, a principle that has significant implications for global efforts to address poverty, inequality, and social exclusion.

Moreover, philosophical reflections on cultural diversity and identity play a crucial role in shaping our understanding of sustainability in a globalized world. Scholars such as Kwame

Anthony Appiah, Seyla Benhabib, and Homi Bhabha have explored the dynamics of cultural hybridity, cosmopolitanism, and multiculturalism, highlighting the importance of dialogue, respect, and mutual understanding in fostering sustainable relationships among diverse communities. By recognizing the plurality of human experiences and perspectives, these thinkers offer valuable insights into the philosophical imperatives that can help bridge cultural divides and promote solidarity in the pursuit of a common vision of sustainability.

In addition to these philosophical perspectives, recent developments in critical theory, feminist philosophy, and postcolonial thought have enriched our understanding of the power dynamics and structural inequalities that underlie global environmental and social crises. Scholars such as Vandana Shiva, Donna Haraway, and Gayatri Chakravorty Spivak have critiqued dominant modes of knowledge production and called for more inclusive and participatory approaches to addressing sustainability challenges. Their work underscores the importance of acknowledging diverse voices and perspectives in shaping sustainable futures that are just, equitable, and respectful of human and non-human life.

Furthermore, the literature on the philosophical imperatives in shaping a sustainable global community reflects a rich tapestry of ideas, debates, and insights that highlight the complex interplay between ethics, politics, culture, and the environment. By drawing upon diverse philosophical traditions and perspectives, scholars have laid the groundwork for a deeper understanding of the values, principles, and ethical frameworks that can guide humanity towards a more sustainable and harmonious future.

Research Methodology

The primary objective of this study was to explore and analyze the philosophical imperatives that influence the shaping of a sustainable global community. This involved investigating how various philosophical traditions, theories, and perspectives inform our understanding of sustainability and globalization, and how they contribute to the development of ethical frameworks and principles for addressing global challenges.

The Research Question was What are the key philosophical perspectives and traditions relevant to understanding sustainability and globalization?

The literature review entailed conducting a comprehensive review of existing literature on philosophy, ethics, globalization, and sustainability to identify key themes, concepts, and debates.

Under Philosophical Analysis Philosophical analysis was used to critically examine key philosophical texts, theories, and concepts relevant to the study of sustainability and globalization.

Relevant case studies from different regions and sectors were selected to illustrate the application of philosophical imperatives in addressing the specific sustainability challenges under case study.

Compare and contrast different philosophical perspectives and approaches to sustainability under comparative analysis, highlighting their strengths, weaknesses and implications for global governance and policy - making.

Relevant surveys and observations were used under primary data and existing literature, philosophical texts, policy documents, and case studies under secondary data.

Qualitative data obtained from surveys and philosophical texts were analyzed thematically. The study may be limited by the availability of relevant literature and data and the philosophical analysis may be influenced by the researcher's own philosophical perspectives and biases. Findings from this study may inform policymaking, advocacy efforts, and academic discourse on global sustainability challenges and the study may also provide practical insights for stakeholders engaged in sustainability initiatives at local, national, and global levels.

Discussion

The exploration of philosophical imperatives in shaping a sustainable global community is a multifaceted endeavor that necessitates critical reflection on the underlying values, principles, and ethical frameworks guiding human interactions and decision-making processes. This discussion delves into several key dimensions of the study and highlights its implications for theory, practice, and future research.

When discussing the ethical foundations of sustainability philosophical inquiry provides a robust foundation for understanding the ethical dimensions of sustainability. By examining philosophical traditions such as environmental ethics, social justice theory, and cosmopolitanism, we can elucidate the moral imperatives that underpin efforts to create a sustainable global community. For instance, environmental philosophers like Aldo Leopold and Arne Naess emphasize the intrinsic value of nature and the moral obligation to preserve ecological integrity, while political theorists such as John Rawls advocate for principles of justice and fairness in the distribution of resources and opportunities. These ethical frameworks offer valuable insights into the principles that should guide our collective actions towards sustainability, including intergenerational equity, ecological stewardship, and social inclusivity.

Also, Philosophical perspectives play a significant role in shaping political and economic systems and policies that impact sustainability. The works of political philosophers like Amartya Sen and Martha Nussbaum highlight the importance of addressing social inequalities and promoting capabilities-based approaches to development, which are crucial for achieving sustainable outcomes. Similarly, economic theories informed by philosophical principles, such as ecological economics and feminist economics, challenge conventional growth-oriented paradigms and advocate for alternative models that prioritize environmental sustainability, social well-being, and equitable distribution of resources. By integrating philosophical insights into policy-making processes, we can develop more holistic and equitable approaches to addressing global sustainability challenges.

Under the Cultural Diversity and Dialogue Philosophical inquiry encourages dialogue and engagement across diverse cultural perspectives, which is essential for building a sustainable global community. Scholars such as Kwame Anthony Appiah and Seyla Binhai emphasize the importance of cultural pluralism and cosmopolitanism in fostering mutual respect, understanding, and solidarity among different communities. By recognizing and valuing cultural diversity, we can enrich our understanding of sustainability and develop more

contextually relevant and inclusive solutions to global challenges. Moreover, philosophical reflections on identity, power, and privilege shed light on the structural inequalities and injustices that underlie sustainability issues, providing impetus for transformative change and social justice activism.

Finally, the future Directions and Challenges While the study of philosophical imperatives in shaping a sustainable global community offers valuable insights, several challenges and areas for further research remain. One challenge is the need for interdisciplinary collaboration and dialogue between philosophers, scientists, policymakers, and practitioners to bridge the gap between theory and practice and facilitate the implementation of sustainable solutions. Additionally, addressing power imbalances and structural injustices inherent in global systems requires sustained efforts to promote equity, diversity, and inclusion in decision-making processes. Future research could explore emerging philosophical perspectives on sustainability, such as indigenous philosophies and post humanist ethics, and their implications for reimagining human-nature relationships and promoting more holistic and resilient approaches to sustainability.

Conclusion and Suggestions

The study of philosophical imperatives in shaping a sustainable global community illuminates the profound influence of philosophical thought on our collective efforts to address the complex challenges of sustainability. Through an exploration of diverse philosophical traditions, theories, and perspectives, we have gained insights into the ethical foundations, political implications, and cultural dimensions of sustainability discourse and practice. From environmental ethics to social justice theory, from cosmopolitanism to indigenous philosophies, philosophical inquiry offers a rich tapestry of ideas and insights that can inform and guide our quest for a more sustainable and equitable world.

As we conclude this study, it is evident that philosophical perspectives play a pivotal role in shaping the values, principles, and ethical frameworks that underpin our approach to sustainability. By engaging with philosophical ideas, we can cultivate a deeper understanding of our interconnectedness with each other and the natural world and recognize the moral imperative to act as responsible stewards of the planet. Moreover, philosophical inquiry encourages critical reflection on power dynamics, structural inequalities, and cultural diversity, prompting us to question dominant paradigms and envision alternative futures grounded in justice, equity, and solidarity.

In finally, the study of philosophical imperatives in shaping a sustainable global community offers valuable insights into the ethical, political, and cultural dimensions of sustainability discourse and practice. By integrating philosophical insights into research, policy, and education, we can foster more robust, inclusive, and equitable approaches to addressing global sustainability challenges and building a more just and sustainable world for current and future generations.

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THE IMPACT ON THE SOCIAL WELFARE PROCESS OF FAMILY VICTIMS OF SECONDARY CRIME AFFECTED BY DRUG TRAFFICKING IN PUTTALAM DISTRICT: A SOCIOLOGICAL STUDY BASED ON PALLAMA RUWANELIYA VILLAGE

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Abstract

According to the recommendations of the National Dangerous Drugs Control Board of Sri Lanka, the total number of drug seizures in 2023 has exceeded 80,000. It is a high growth compared to 2022 (Mahir, 2023). Accordingly, the social welfare process of the secondary victims of the family is affected. The main purpose of the research is to investigate the effect of drug trafficking on the socialization process of family secondary crime victims. The sub-objectives are to study the breakdown of family relationships due to drug trafficking and the psychological distress of family members due to drug distribution. The same situation can be widely recognized in Pallama Ruwaneliya village in Puttalam district. Qualitative research methodology was used. Grounded theory was used for data analysis. Structured interviews and questionnaire method have been used as the primary data source. Research studies, books and journals were used as secondary data source. School students, youth and adults have become victims of drug trafficking. The wife and children of the family involved in drug trafficking can be identified as suffering from mental stress. This condition can be identified as problems faced by families with weak personality traits, depression, social marginalization, social marginalization, poor socialization. As a result closed socialization occurs. But it is a new social trend that strong personality traits are created by facing such problems for a long time. The results of the study can indicate that the fear of facing the society is created more because the master of the family or the father is involved in drug use and trafficking. It can be concluded that drug trafficking is more effective in the positive and negative social welfare process.

Keywords - Family Victimization, Drug Trafficking, Depression

Introduction

According to Sri Lanka's National Dangerous Drugs Control Board (NDDCB, 2022), the total number of drug arrests in 2023 was over 80,000, which is a high growth compared to 2022 (Mahir, 2023). Morbidity and mortality from drug use have increased globally. According to the World Drug Report (2017), more than 30 million people worldwide suffer from substance use disorders. 0.6% of the global adult population is highly vulnerable to substance use disorders. Opioid drugs are the most harmful in the world, responsible for 70% of adverse health effects (Mahir, 2020). Drug trafficking, which is rapidly expanding throughout Sri Lanka, has a high impact on family life. Prohibited illegal drugs are sold using secret tactics. Various measures are being implemented by the government to raid the drug trafficking that has spread throughout the villages of Puttalam district. This condition affects many secondary victims of the family including wife, husband, children and parents in their socialization

process. Drug trafficking has a direct impact on the formation of open and closed personality traits. This research examines how drug dealing and distribution affects family members. The research background has been created in relation to this situation as it is commonly identified with the Puttalam district of Sri Lanka.

Objectives

The main objective

- I. To investigate the impact of drug trafficking on the socialization process of family secondary crime victims.

Sub objectives

- I. To study of the breakdown of family ties due to the ongoing process of drug trafficking.
- II. To study of the psychological distress of family members due to drug addiction.

Research Methodology

Qualitative research methodology was chosen for the study, both primary and secondary data were used. Structured interviews and questionnaire method were used as the source of primary data. Purposive sampling has been used as the study sample. Accordingly, a group of eighty people were selected. There, representing the forty families of Ruwaneliya village in Pallama area of Puttalam district, an adult over fifty years of age and a youth between eighteen and thirty-seven years of age were selected from each family. Ten people from ten randomly selected families were selected for structured interviews. Research studies, books, journals were sourced as secondary data. Grounded theory was used to analyze the data. And the data was numerically interpreted using SPSS software. Functional approach was used as the theoretical source for the research.

Results and discussion

Drug trafficking has spread rapidly throughout the Puttalam district and the production of alcohol and distribution of drugs can be identified among the families of Pallama Ruwaneliya village. Drugs such as alcohol, ganja, drugs, babul, ice are widely distributed in the village. Drug use has also become popular among school-age children from the age of thirteen. Secondary victims include the head of the family who uses alcohol, as well as the wife and children of the family. That is, drug production and distribution has become more prevalent through them. In some cases, the wife indirectly intervenes in the production of alcohol, and its sale is also done by the wife. In such cases, children of the school age suffer severe hardships and are also subjected to social marginalization. When the father of the family is more involved in drug use, it has a direct effect on the children.

Family background related to drug trafficking has a strong impact on children's social cognitive development process. Children living in this kind of social framework adapt to the closed socialization process, and in some cases tend to the open socialization process. Persecution and neglect from the society can identify a nature of children hating the society. Family-based drug trafficking also serves as the initial stage for children to turn to illicit

activities such as alcohol use and distribution, and then the use of weapons. The attitudes, thoughts and wishes of the children including the wife living in this victimized family framework mostly show a sense of uneasiness towards the society. It can be identified through the following note.

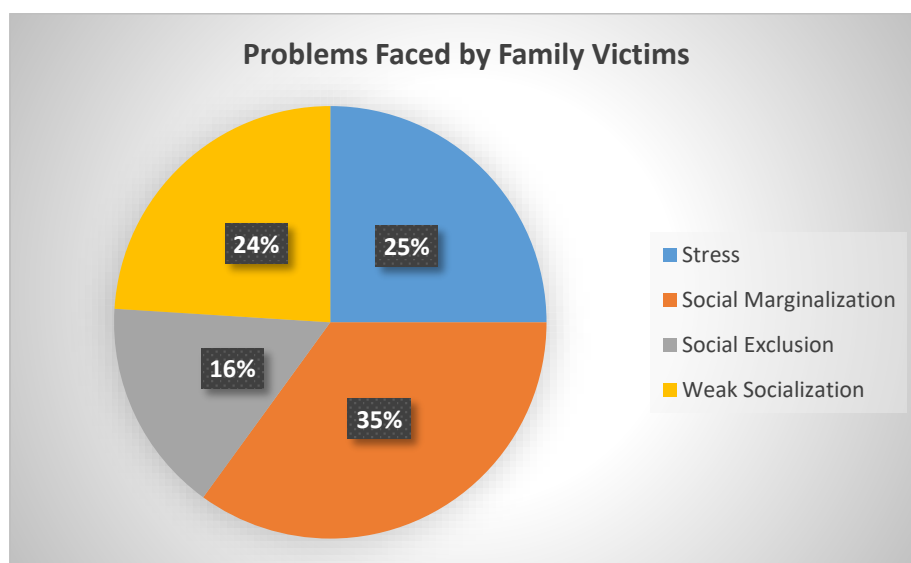


Figure 1 - Field study data - Problems faced by victimized families

In some cases, the long-term occurrence of alcohol and drug trafficking has some effect on the mental functioning of the children of those families. As a result, weak personality traits, weak socialization traits are formed. Information about it can be identified through the following table.

Weak personality traits/ antisocial traits	Reasons for it
Fear of facing society	Husband or father drinking alcohol
Inability to make a proper decision in a problem	Distribution and sale of alcohol
Looking excessively embarrassed at a problem	Harassment by drunken husband/ father

Table 1 – Field Study Data – Defective Personality Traits/ Antisocial Traits Faced by Family Victims and Factors Contributing Thereto

In contrast to the weak social support, in some cases, after bearing the pressure and then putting the pressure on the opposite of that pressure, it can be recognized at a rare level in the society. These secondary victims are associated with situations in which individuals are created with strong personality traits that are better understood by society, compared to weak personality traits. As a result of bearing too much social pressure, it can be identified as a new trend among children and wives in these family environments that the mental strength needed to cope well with it is created. It can be seen that some people who adapt to drug trafficking from time to time continue this drug trafficking as a result of focusing on their economic status rather than their social status in order to survive in the society. Although it has some impact on

the individual social welfare process, the attention related to it has been limited. Open economic policy can also be identified as one of the turning points in the process.

Conclusion

Due to the various effects of drug trafficking on the individual's life, how the secondary victims are affected can be studied physically through two main parts. As the mental impact is higher than the physical impact, the wife and children of the family are severely psychologically affected. Due to the weak personality traits that affect the individual's psyche, a group of people who lack self-awareness and cannot make proper decisions are created. Individuals' socialization processes are positively and negatively influenced by drug trafficking. While the positive impact is very limited, the negative impact shows rapid growth. This shows a direct impact on matters such as the future hopes and interests of the secondary victims. Thus the legal aspect should be enforced and the broad change in social awareness should be created.

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UNCOVERING THE EFFECTIVENESS OF PSYCHOTHERAPIES AND PHARMACOTHERAPIES ON POLYDRUG USERS IN SRI LANKA: NARRATIVE REVIEW

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Abstract

With the emergence of new drug variants, a significant portion of the young and adult population addicted to drugs are eager to try these new substances, regardless of the consequences. Nowadays, polydrug usage has been rapidly spreading worldwide. Not only Western countries Asian countries have been also equally confronting a complex of public health problems associated with the risk of addiction and drug overdose. This review critically assesses the effectiveness of psychotherapies and pharmacotherapies in addressing polydrug use among individuals in Sri Lanka. The review emphasizes the need for personalized psychological interventions tailored to the unique needs of polydrug users, considering the complex interplay of biological, psychological, and social factors contributing to their substance use patterns. Additionally, the review explores the role of vocational training programs in facilitating successful reintegration of polydrug users into society post-rehabilitation. Special attention is given to the challenges and opportunities in implementing these interventions within the Sri Lankan context, taking into account cultural, economic, and healthcare system factors. The findings highlight the importance of a comprehensive and holistic approach to treating polydrug use, integrating both psychotherapeutic and pharmacological strategies alongside social support and vocational rehabilitation for optimal outcomes in recovery and reintegration.

Keywords: Poly drugs, Pharmacology, Rehabilitation, Psychotherapy

Introduction

Substance abuse has become an ongoing hazard worldwide. According to recent literature, a prevalence rate of approximately 2.2% indicates substance use disorder globally (Castadelli-Maia & Hugra, 2022). Continuous substance use has long-term effects on dependence and addiction (Zou et al., 2027). Alcohol, Heroin, Cocaine, Tobacco, Opioids, Street Methadone, Barbiturates, Benzodiazepines, Amphetamine, and Cannabis have been identified as widely used addictive substances obligating a substantial number of negative consequences including withdrawal symptoms (Miller, 2022). With the enhancement of the addictive population, certain addictive drugs have been started to be manufactured in illegal labs and distributed without a proper testing procedure (Caulkins & Humphreys, 2023). Most of the time due to the continuous urge of euphoric and psychedelic effects people are prone to use these illegal drugs once the intoxication is gone. Some of them are using illegal drugs like K2, synthetic cathinone, and ecstasy with their regular use of substances to enhance the level of intoxication (American Addiction Center [AAC], 2023). Along with that concurrent or sequential utilization of more than one substance signifies polydrug usage. Polydrug use is

more severe than mono-drug use due to the unpredictable side effects and most of the time these people encounter in emergency rooms in hospital settings due to the conditions of drug overdose and drug-related deaths. As an instance of becoming a polydrug user, if an individual starts to use Cocaine type stimulant drugs, it will instigate the craving to use large amounts of alcohol (European Monitoring Center for Drugs and Drug Addiction [EMCDDA], 2009). Depending on the substance variant, the level of intoxication and symptoms can be changed (Donroe & Tetrault, 2017). Chronic use of tobacco products is affecting severe lung diseases and chronic alcohol usage is causing hepatic steatosis and alcoholic hepatitis. Sense of euphoria, increased blood pressure, concentration issues, dry mouth, and paranoid symptoms widely appear the people who are addicted to Marijuana, hashish, and cannabis-containing substances. Apart from that K2 and other synthetic cannabinoids cause severe intoxication with symptoms of euphoria, red eyes, dry mouth high blood pressure, and heart rate, and long-term usage can cause mental impairment, continuous cough, and recurrent lung infections (Hazelden Betty Ford Foundation, 2020; Nelson et al, 2014; Charuni, 2024).

According to 2021 global estimates, 296 million substance users have been reported in the world. Of them, 219 million were cannabis users, 36 million were amphetamine users, 22 million were cocaine users and 20 million were ecstasy-type substance users. In 2021, the substance injecting percentage also increased by 18% compared to 2020 (United Nations Office on Drugs and Crime [UNODC], 2023). European Monitoring Center for Drugs and Drug Addiction revealed that more than 30% of the young population in European countries are addicted to polydrug use (European Monitoring Center for Drugs and Drug Addiction [EMCDDA], 2009). Furthermore, quantitative research has been done by using Australian adolescents who are using substances denoted that due to the family socioeconomic status, academic failure, cultural pressures, and peer pressure polydrug use has been commonly identified among adolescents (Kelly et al, 2015). When comes to the Sri Lankan context 152,979 drug-related offenses were reported in 2022. Of them, 45.6% were heroin-related offenses, 35% were Cannabis-related offenses, and 14.8% were methamphetamine related-offenses. A recent study that was done by using Advanced Level Students in Western province revealed out of 422 students 154 of them have been using substances (Thennakoon et al., 2024). Further denoted that from the Advanced Level students who are using substances 61.7% of them were polydrug users (Charuni et al., 2023). Thus, polydrug usage has been overwhelming among not only the adult population but also adolescents and emerging adults.

Social and mental issues also can be seen in these individuals who are using polydrugs along with physical issues. Consequently, these substances affect both brain and behaviour of individuals, indicating the necessity of both pharmacological and psychotherapeutic interventions in addressing their treatment requirements. Compared to treatment for the mono-drug adductors, treatments of polydrug adductors need to be more individualized. In clinical settings detoxification, medication-assisted Treatment, Behavioural therapies, support groups, dual diagnosis treatment, rehabilitation programmes, and holistic approaches can be denoted as widely used treatment methods (Das, 2019; Wang et al., 2017; Duncan, 1975; Wanigaratne et al., 2005).

As per the clinical experts' ideation, detoxification is one of the safe polydrug discontinuation and relapse prevention methods (Diaper et al., 2014). The process of detoxification is going under two pharmacological regimes opioid and benzodiazepine receptor

agonists and symptom-reducing medications. Clonidine is a central alpha 2-adrenergic agonist that is suitable for reducing opioid-related withdrawal symptoms including restlessness and muscle twitching (Dunsæd et al., 2016). Kristensen et al, (2006) conducted an experimental study that revealed a combination of Buprenorphine and Sodium Valproate is a safe treatment method for polydrug addiction. Apart from these medications certain muscle relaxants, anxiolytics, and anti-emetics are given to reduce the withdrawal symptoms (Zullino et al., 2002).

The treatment received by the patient could be in a hospital, outpatient facility, rehabilitation facility, or through an inpatient detox program, based on the severity of the condition (Dimino, 2023). Medical Assisted Treatment (MAT) is mostly used in the hospital setting which can be seen in the Sri Lankan context as well as in the western countries by involving medications to manage withdrawal symptoms and desires allied with polydrug use combined with counseling and behavioral therapies. MAT is overseen by healthcare professionals and necessitates ongoing monitoring and adjustments to medication dosage. This treatment frequently involves the use of opioid agonists or antagonists, including methadone, buprenorphine, and naltrexone to alleviate cravings for opioids and manage withdrawal symptoms while enhancing individuals' concentration ability. Medications such as acamprostate, disulfiram, and naltrexone can be used to decrease alcohol-drinking behavior (Miller, 2023).

According to American Addiction Center medically managed detox programs play a crucial role in stabilizing patients and alleviating the symptoms of drugs or alcohol withdrawal. The duration of these programs can vary from a few days to several weeks, depending on the individual's needs. Following successful stabilization, some patients may require further treatment through an inpatient program to address their ongoing recovery needs (Miller, 2023).

Inpatient treatment for polydrug abuse offers intensive care in a residential setting, typically lasting thirty to ninety days. It involves round-the-clock medical supervision, combining different therapies, and a structured environment to support recovery. This helps individuals who use polydrug to focus on their recovery away from everyday triggers and stressors, receiving support from professionals and peers. Medication-assisted treatment is a form of therapy for polydrug use that utilizes medications to alleviate withdrawal symptoms and cravings associated with polydrug use. It is often combined with counseling and behavioral therapies during dual-diagnosis rehabilitation. In the Sri Lankan context rehabilitation system or inpatient treatment is the most prevalent type of treatment for polydrug users.

Jayamaha et al. (2022) emphasized that inpatient medical detoxification, outpatient medical detoxification, outpatient abstinence-oriented treatment, and long-term residential rehabilitation are the treatment systems available in Sri Lanka. Rehabilitation programs in Sri Lanka commonly integrate spiritual, religious, cultural, educational, vocational, family, social, and community support, moreover psychological and creative therapies, sports, and extracurricular activities. These diverse components aim to provide holistic support for individuals seeking rehabilitation, addressing their physical, mental, and social well-being. These comprehensive programs reflect the multifaceted approach taken to support individuals on their journey to recovery and reintegration into society. Despite the comprehensive

programs conducted in the rehabilitation centers, it reports a 75% relapse rate of substance use disorder after completing the residential period due to a lack of assertiveness in their characters.

Outpatient polydrug use treatment is important after completing inpatient treatment or individuals may move to outpatient treatment or step-down programs for ongoing support in their recovery journey. This often includes regular therapy sessions with a licensed therapist, group therapies, and support groups. These therapies focus on addressing the root cause of addiction, developing coping mechanisms, and establishing a robust support network.

Cognitive behavioral therapy is an effective approach for addressing polydrug abuse, aiming to identify and replace negative thought patterns and behaviors with healthier alternatives. Through structured sessions with a licensed therapist, individuals learn to recognize triggers for polydrug use and develop coping strategies. The therapy also focuses on managing stress, anxiety, and depression, while promoting the development of healthy habits and routines to support long-term recovery.

Dialectical behavioral therapy places a strong emphasis on mindfulness, coping skills, distress tolerance, and reduction of self-destructive behaviors. These components are instrumental in contributing to a reduction in polydrug use and promoting overall well-being. Eye Movement Desensitization and Reprocessing (EMDR) can be effectively used to desensitize individuals to their distinctive triggers, potentially reducing their contribution to polydrug use. Additionally, EMDR can help reinforce positive associations with the treatment goals.

Motivational Interviewing is another therapy that is widely used as a treatment for polydrug users which offers a versatile approach for addressing polydrug use, whether on a short- or long-term basis. This method centers on five key pillars such as autonomy, acceptance, adaptation, empathy, and evocation. By honing these skills, individuals can work towards reducing their reliance on polydrug. This approach provides a framework for fostering positive change and achieving lasting results in polydrug use interventions.

The twelve-step treatment program is another successful program that is based on the principles of Alcoholics Anonymous and Narcotics Anonymous. This method is grounded in the belief that addiction is a disease necessitating spiritual, emotional, and social healing. This treatment method can be seen in the Sri Lankan context, and the Western countries during the polydrug abuse individuals' recovery journey. This treatment includes acknowledging powerlessness over drugs, seeking assistance from a higher power, conducting a personal inventory, making amends for past transgressions, and aiding others in the recovery journey. Within this framework, individuals are urged to attend meetings regularly and establish connections with a sponsor, characteristically who has completed the program and who can offer support and guidance by sharing the objective of achieving sobriety (Choosing Therapy, 2023).

Preventing the menace of polydrug abuse: suggestions by the youth of Sri Lanka, the research conducted by the University of Rajarata revealed proactive interventions on polydrug abuse. It illustrates the need for proactive measures to prevent youth polydrug abuse. A comprehensive approach involving integrated youth-centered interventions, counseling, and ongoing group sessions is crucial. In addition, close monitoring by teachers and parents,

moreover the establishment of an anonymous messaging service, are essential to deter polydrug use and distribution. These strategies are vital components in addressing the multifaceted nature of youth polydrug abuse and should be integrated into broader prevention efforts (Sriwardhana, 2022).

The Department of Narcotics Control, Bangladesh conducted a study to find the cause and victim of drug addiction and the way forward for the establishment of adequate treatment and rehabilitation facilities in the private sector in Bangladesh. Study results illustrate that a significant reduction in public expenditure and increased productivity of drugs can be achieved by prioritizing treatment and rehabilitation initiatives. This approach will open opportunities for a demographic dividend, leading to social and economic development. By focusing on capacity building for caregivers, ensuring adequate funding for treatment centers, and engaging religious and community-based organizations, the potential for sustainable development and improved public health can be realized. Implementing multipronged initiatives for treatment and rehabilitation will alleviate polydrug-induced suffering and revolutionize the current treatment system (Bhuiyan, 2022).

A study was conducted about treatment methods and approaches practiced in drug treatment and rehabilitation centers in Sri Lanka. According to that study, in Sri Lanka, both government and private residential treatment centers are catering to individuals with drug use disorders. A comprehensive study was undertaken to analyze the treatment methods and approaches employed in these centers. The research encompassed 29 treatment facilities, incorporating guidelines from Act No.54, 2007 on drug addicts (treatment and rehabilitation), moreover standards outlined by the World Health Organization (WHO) and United Nations Office on Drugs and Crime (UNODC). The findings revealed that all rehabilitation centers are tailored for male clients, with a smaller percentage (10%) available for females. Furthermore, a significant portion of clients are admitted by self-will or under court orders, and various treatment models, including psychological, religious faith-based, and community-based approaches, are practiced across the centers. Spiritual development and education programs are also widely conducted, emphasizing the diverse and comprehensive nature of the treatment provided in these facilities (Kumara, 2022).

The National Dangerous Drug Control reveals the gender differences in polydrug abuse, treatment availability, and difficulties in accessing treatment in women. The study findings concluded the importance of the treatment facilities for both genders and the way to enhance the treatment services. Women encountering substance use disorders often confront more pronounced challenges upon entering treatment and may encounter greater hurdles in accessing such services compared to men. These obstacles are pervasive across various global regions and encompass systemic, structural, sociocultural, and personal barriers. Systemic barriers include limited decision-making authority, inadequate awareness of gender-specific health determinants, and a dearth of gender-responsive and cost-effective evidence-based treatment options. Structural barriers encompass challenges at the service or program level, such as childcare provisions, services tailored for pregnant women, treatment program accessibility and affordability, inflexible program schedules, and a lack of coordination and identification of services. Social, cultural, and personal barriers encompass broader life circumstances, including poverty, limited access to basic and reproductive healthcare, low literacy rates, and experiences of domestic violence. Additionally, stigma, shame, fear of losing

custody of children, lack of family support, and a lack of confidence in the effectiveness of treatment are identified as further barriers. To address these challenges, it is imperative to prioritize this demographic by allocating sufficient resources and support at both the grassroots and familial levels to facilitate their access to treatment facilities. This entails raising community awareness, training primary care and other support professionals, identifying at-risk women at the grassroots level, bolstering community volunteerism, and expanding treatment services tailored for women (Abeynayake et al., 2022).

The proliferation of computer-mobile technologies has led to the development of technology-based health interventions for polydrug use prevention and treatment. The study done by Deep (2022) in India aims to assess the efficacy of mobile technology-based prevention interventions for substance use disorders in India. The study will evaluate intervention delivery and outcome measurement through mobile technology, following a systematic review methodology. The investigator has come across on investigating different m-health applications. While initial studies have focused on providing information and social support, challenges remain in assessing its effectiveness and ensuring compliance with ethical guidelines. Standardization of assessment materials and information will be crucial for understanding intervention effectiveness.

There are different types of treatment methods followed by different countries. United States, United Kingdom, Portugal, Switzerland, Philippines, and Thailand are some of the countries that went about polydrug addict treatment in their ways. There are both pros and cons in each method. The United States polydrug scene has shifted towards a patient-centered approach, moving away from punitive measures. Legislation now mandates rehabilitation for individuals convicted of driving under the influence. Quality United States rehabilitation centers are embracing this change. Malibu Beach Recovery offers gender-specific luxury rehabilitation with holistic treatment, while Tranquility Woods in Maryland focuses on individualized therapy. Bluff Plantation in Georgia combines traditional evidence-based treatments with holistic approaches such as mindfulness meditation and nutrition counseling. These centers exemplify the evolving landscape of polydrug rehabilitation in the United States providing patients with comprehensive and personalized care. This rehabilitation method is considered one of the best countries for rehabilitation in the world and it provides multi-program and individualized approaches toward healing. The disadvantage of this program would be the expenses. The inpatient or residential treatment in the capitalist approach is expensive and it is not affordable to every individual who uses polydrugs (Hawker, n.d.).

The United Kingdom is recognized as a leading destination for drug rehabilitation, offering cutting-edge treatments and services (Bean & Nemitz, 2004). The Priority group is known for its international-grade treatment offerings, reflecting the country's commitment to providing high-quality rehabilitation services. They use various kinds of treatment methods both inpatient and outpatient treatments. Dual diagnosis treatment is one of the treatments that the Priority group provides individualized treatment for addiction and co-occurring mental health conditions, such as depression and Post Traumatic Stress Disorder (PTSD). Their wide range of services and therapies reflects their commitment to addressing the diverse needs of their patients (Tiet & Mausbach, 2007).

Cognitive Behavioral Therapy is one of the main therapy types presented the rehabilitation centers due to its' effectiveness in developing self-awareness and change or avoiding unfavorable actions. Individuals undergoing rehabilitation may benefit from speech and language therapy as part of a comprehensive approach to positive reinforcement and achieving success without polydrug dependence. This form of therapy can play a valuable role in supporting individuals on their path to recovery. Assertiveness therapy can be instrumental in helping individuals develop the skills to assert themselves in various aspects of life, including work opportunities and public speaking, thereby reducing the reliance on polydrug as a means of coping. This approach empowers individuals to navigate everyday challenges with confidence and resilience. Psychodynamic therapy provides a supportive environment for individuals to explore the emotions and underlying factors that may have contributed to their addiction to polydrug. This form of therapy can help individuals gain insight into their behaviors and emotions, fostering a deeper understanding of their addiction and supporting their journey toward recovery (Hawker, n.d.).

Family therapy involves the active participation of family members in the rehabilitation process. This can serve to provide a stable support system for the individual in recovery and address any problematic family dynamics that may have contributed to the addiction. By involving the family in therapy, the aim is to promote a healthier and more supportive environment for the individual's integration into society. Aftercare and vocational programs are one of the valuable programs for polydrug users during their recovery process. The Priority group provides a comprehensive support system, including 12 months of free aftercare, to help individuals maintain their sobriety after completing rehabilitation. Additionally, the center offers educational and vocational programs to aid individuals in reintegrating into society and building a successful, sober lifestyle. These initiatives reflect a commitment to long-term support development and empowerment for individuals' recovery (Hawker, n.d.).

Considering the pros of the United Kingdom rehabilitation treatment methods based on the country size it can depend on fewer rehabilitation centers such as the Priority group with a multitude of therapy types. On the other hand, having fewer drug addiction center options than the United States and the existing centers also having expensive rehabilitation services becomes a disadvantage and will lead its citizens to test rehabilitation tourism (Hawker, n.d.).

Switzerland has experienced a drug epidemic harm reduction using luxury addiction treatment centers. The country's drug policies emphasize treatment for addicts rather than criminalization, with a focus on minimizing the spread of disease from shared needles and discouraging social ostracization of addicts. This approach has been adopted by other rehabilitation tourism countries as well. Switzerland introduced the Heroin Assisted Treatment (HAT) Program in 1992, a practice uncommon in countries such as the United Kingdom or the United States, which involves providing medically controlled doses of heroin-to-heroin addicts. The program aims to help addicts gradually reduce their usage, rather than requiring them to quit abruptly. Switzerland rehabilitation centers prioritize holistic treatment to address both the physical and psychological aspects of achieving sobriety. The government aims to eliminate the stigma associated with addiction, treating individuals with addiction their patients suffering from other medical conditions, such as heart ailments and cancer. This approach reflects a focus on providing comprehensive care for individuals struggling with addiction.

Thailand has emerged as a prominent destination for drug rehabilitation due to its high-quality and cost-effective healthcare system. The country's medical and rehabilitation tourism industry has capitalized on its first world-level healthcare services, attracting individuals seeking treatment from around the world. This has positioned Thailand as a leading global hub for rehabilitation services (Hawker, n.d.).

Thailand has emerged as a popular destination for international-grade rehabilitation services at a fraction of the cost. Clarity Rehabilitation Center in Chiang Mai offers competitive pricing for inpatient and outpatient services, catering to the growing trend of rehabilitation tourism with access to comprehensive rehabilitation, travel expenses, accommodation, and counseling while enjoying a wellness vacation in the picturesque land of smiles. This is a different type of rehabilitation method when compared with other countries' methods. This will lead to enhanced individuals' physical, mental, and social well-being. This innovative approach to rehabilitation is reshaping the industry, providing a unique opportunity for individuals seeking high-quality care on a journey to recovery (Hawker, n.d.).

Many Thailand-based treatment centers for drug and alcohol rehabilitation, such as the United Kingdom 's Priority Group, prioritize dual diagnosis and individualized therapy. By addressing underlying mental health conditions alongside addiction, these centers offer holistic and customized treatment for their patients. This approach aims to provide comprehensive care that considers the interconnected nature of addiction and mental health. Thailand-based rehabilitation centers, while more privatized compared to those in other countries, are still licensed and regulated by the government. The Thailand Ministry of Health certifies numerous rehabilitation centers across the country, ensuring that patients receive high-quality treatment that meets international standards. Patients can expect access to English-speaking or multilingual therapists who offer a range of advanced treatments, including acupuncture and mindful meditation, in addition to more traditional therapies. Thailand provides treatment that is based on United States standards but at a more affordable cost, while Switzerland focuses on harm reduction and creating a safer environment for citizens to overcome their addictive habits.

Samarakoon et al. (2018), investigated drug addiction and the rehabilitation process in Sri Lanka. It demonstrates the rehabilitation process and respective issues in the treatment process. The study was conducted in the rehabilitation centers in Kandakadu and Senapura. According to the study results the harsh environmental conditions and lack of infrastructural facilities in the rehabilitation centers can exacerbate negative behaviors and attitudes among the residents. Many rehabilitees have developed skin rashes due to the harsh sunlight and dust, and a significant portion have reported sleep difficulties, concentration, feelings of hopelessness, and problems adapting to the new environment. These challenges may be attributed to both the physical environment and the residents' mental health by raising concerns about the potential for suicidal ideation. Counseling and administrative staff have also noted difficulties in carrying out activities under extreme weather conditions and poor facilities. Such conditions can significantly impact the well-being and progress of rehabilitators, highlighting the need for improved environmental and infrastructural support in rehabilitation centers.

The interviews and personal writings of rehabilitees have revealed that many individuals are grappling with emotional pain and trauma, particularly related to difficult

childhood experiences and thoughts about their loved ones at home. These individuals must receive compassionate and empathetic support, as they need love, affection, kindness, and understanding. Participants have expressed a desire for a caring relationship with their counselor but have noted a lack of understanding from other staff members in the center can significantly impact the rehabilitation process.

Rehabilitees at Kandakadu are restricted from visiting their homes during their stay at the center, but they are allowed monthly meetings with family members and one weekly telephone call. However, these limitations have led to significant emotional distress for many rehabilitees, who worry about their families and struggle with suspicions about their loved ones. Some individuals also face the added stress of drug dealers taking care of their families in their absence, raising concerns about the risk of relapse upon reintegration into society. Increased contact with family members and regular updates on family issues could help alleviate the emotional distress experienced by these rehabilitees to some extent.

The environmental conditions at the center also play a crucial role in the well-being of rehabilitees. While most participants struggled to adapt to the new environment, many expressed satisfactions with the medical care and support provided by the rehabilitation staff and fellow inmates. The positive combination of satisfactory medical care and moral support is a promising sign for the rehabilitation program. Additionally, the engagement of rehabilitees in agricultural activities has been identified as a successful strategy for coping with withdrawal symptoms and relaxation, as indicated by their positive feedback on the program.

The rehabilitees at Kandakadu have shown a strong interest in aesthetic entertainment methods such as movies, music, and sports activities. A significant majority of participants expressed enthusiasm for movies and music, with a high percentage also enjoying evening sports activities and preferring entertaining programs after dinner. This positive interest in aesthetic and sports activities is noteworthy, as it can provide numerous benefits for individuals undergoing addiction and mental health challenges. Art therapy and engagement with aesthetic activities have been recognized for their therapeutic benefits for individuals dealing with mental health conditions, including those who have experienced abuse and trauma. Therefore, the enthusiasm and interest shown by rehabilitators in these activities present an opportunity to incorporate such forms of entertainment and therapeutic interventions into the rehabilitation program to support their overall well-being and recovery (Samarakoon et al., 2018).

The effectiveness of the spiritual development program provided for rehabilitees was evaluated, with a focus on the relationship between spirituality, religious faith, and mindfulness. The survey results indicated that a significant majority of participants reported an increase in their religious faith since coming to the center. It is recognized that spirituality often stems from religious faith, and the impact of drug intoxication on mindfulness has been acknowledged and discarded by many religions. The importance of mindfulness and meditation in spiritual development was highlighted, with a significant portion of rehabilitees experiencing physical ailments and difficulties in concentration during meditation. However, most participants reported experiencing peace of mind during meditation, and a significant

percentage expressed a preference for the resource persons conducting the meditation program (Samarakoon et al., 2018).

The spiritual development program has had a positive impact on many rehabilitees, leading to an increase in religious faith and providing moments of peace and mindfulness through meditation. The findings also underscore the need to address the physical and psychological challenges experienced by some participants during meditation, as well as the importance of providing support and understanding for those who may not have responded positively to the program (Samarakoon et al., 2018).

The infrastructure at the rehabilitation center should be improved to enhance the living and working conditions for both rehabilitators and staff. This includes upgrading sleeping quarters, lecture halls, library facilities, and bathrooms, as well as installing air conditioners to combat harsh environmental conditions. It is essential to provide additional facilities and trained counselors to address the mental health issues of rehabilitees. Qualified counselors should be available at both Kandakadu and Senapura to ensure continuous and regular psychotherapy sessions. Proper room allocation for individual counseling sessions is necessary, with a focus on providing good quality infrastructure suitable for environmental conditions (Samarakoon et al., 2018).

Counseling staff should receive further training and skills in psychotherapy within a rehabilitation setting. Administrative staff at the rehabilitation centers should receive general training on counseling skills to create a caring and understanding environment. Aesthetic techniques and sources of entertainment should be integrated into the rehabilitees' curriculum to minimize emotional distress. Establishing a mechanism to maintain relationships with family members is important for the well-being of rehabilitees. This includes including family therapy sessions to support the psychosocial well-being of the rehabilitees' immediate family members. Strengthening the follow-up process for rehabilitees after they leave the center is recommended to minimize the number of relapses. Additional group therapy sessions for individuals who have completed rehabilitation and reintegrated into society should also be considered (Samarakoon et al., 2018).

Conclusion

Reflecting the above overview regarding treatments of polydrug use pharmacological treatment in line with personalized psychological interventions are more effective to mitigate the negative consequences. Measures should be taken to support individuals who cannot find suitable living arrangements upon reintegration into society. This includes broadening the scope of vocational training to ensure better employment opportunities and directing rehabilitation towards suitable employment. It is important to prioritize the psychosocial well-being of the Bureau Commissioner General Rehabilitation staff, who provide psychosocial rehabilitation and administrative support. This includes improving living quarters and providing opportunities for a relaxed atmosphere. These recommendations aim to enhance the overall rehabilitation program, improve the well-being of both rehabilitators and staff, and support successful reintegration into society through a holistic approach.

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THE UTILITY OF MINDFULNESS FOR THE SUCCESS IN DAILY LIFE

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Abstract

Mindfulness is the practice of focusing to be awareness on the present moment without judgment. Being mindful makes it easier to maintain a satisfactory life and practice of mindfulness is beneficial to release positive and productive thoughts. This research was conducted based on the problem of what are the benefits of practicing mindfulness to achieve the success in day to day life. Selected data obtained from primary and secondary sources are analyzed under qualitative data analysis method. The primary objective of this research is to examine the necessity of mindfulness in mundane life. Buddhist meditation methods reveal the well-being of practicing meditation and being mindfulness. It is a best psychiatric method for developing concentration in western psychology too. People have to face various types of mental disorders and physical imbalances due to lack of mindfulness. Therefore, mindfulness is needed to spend a balance life without mental and physical imbalance.

Key words: Buddhism, Mindfulness, Mundane Life.

Introduction

For spending a peaceful and happy life, it is needed to have necessary requisites. In *Pāli* it is known as ‘*paccaya*’. Most people know of only the material or bodily conditions and believe that there are only for: food, clothing, shelter and medicine” (Buddhadāsa Bhikkhu, 1988). These aspects are for the body not for the mind. As an important aspect, mind should be given priority by practicing mindfulness and it can be known as the fifth *paccaya* or requisite of the life.

The cultivation of mindfulness has roots in Buddhism. Mindfulness can be cultivated through meditation practices. In mindfulness meditation, practitioner can be observed the flow of inner thoughts, emotions, and bodily sensations without judgment whether there are good (merits) or bad (demerits). *Samatha*, *Ānāpānasati* and *Metta* are major meditation types in the Buddhism. *Samatha* meditation is a well-known meditation that focuses on developing calmness. *Ānāpānasati* meditation is “the cultivation of mindfulness with breathing in and out” (Buddhadāsa Bhikkhu, 1988) “*Mettā* is also a very useful method for those who have discriminative, very critical minds” (Sumedo, 1987). It leads to pay loving kindness to all beings of the world. Thus, mindfulness is important to be awareness of what we think and what we do.

Mindfulness is not only a path for the spiritual liberation but also it leads to spend a productive lay life. By today, concentration is very lack in human mind. People are always in stressful situations in everywhere. Lack of mindfulness is caused for both individual and social conflicts in the society. Therefore, it is beneficial for everyone to practice mindfulness to obtain

success in everything. Following are the benefits of practicing mindfulness meditation for the success of day-to-day life.

To spend a productive life

Mindfulness practice helps everyone to filter through the chaos of the mind. Then, people can select the better option what is really important to them. It gives us a meaningful life with lack of stress. It helps to spend a productive life with the real understanding about the nature of the life without chaos and negative thoughts of the mind.

To relief stress

Everyone's life is stressful with works, studies and so on. Because of the poor management of life style, people always are in troublesome situations with angry and stressful mind. In academic life, it is difficult to succeed academic activities and examinations when the mental health is weak. The health benefits are associated with mindfulness as a form of meditation and it increase self-compassion. There are various types of methods to practice mindfulness. In every behavior what we do, we can practice being mindfulness. Mindful eating and self-compassion are factors that contributed to overall well-being. Among the seven methods of managing stress that is depicted in *Sabbāsava sutta*, meditation is one. Developing positive thoughts through mindfulness awareness such as practicing *Ānāpānasathi* meditation - breathing in and out, loving kindness meditation the individual will control and remove the unwholesome thoughts from the mind. Thus, practice of mindfulness is necessary to all to manage their workloads, to study well, to build up a healthy & wealthy life.

To make decisions

To select the better decision for the wellbeing of our self and others, mind should be clear and calm. If someone is stressed, he or she can't focus the mind well. For making better decisions, we should have a clear mind to make decisions easier. Mindfulness can increase self-awareness as you notice more and more what thoughts draw you into negative thought patterns.

To live happily

First of all one should identify what is real happiness. Then it is easier to obtain it. The Buddhism teaches us to pleasure our self and next others. The real happiness is the attaining *nibbāna* (*nibbānam paramam sukham*) in Buddhism. In lay life, we all are searching happiness. Unconditional happiness is something that we can train to develop by making the effort to be mindful. It is important to be mindfulness to live a happy life with awareness on the world.

To establish peace of mind

Many studies have shown that stress can be reduces through mindfulness practices. It avoids of entering bad effects to our lives. The process of focusing the mind on the present moment reduces one's ability to enter into the stressful way of thinking that we are used to. It is difficult to think about a conflict free society, as it is a nature of humans. *Mettā* meditation is one of meditation that spread loving kindness for all being in the society. Buddhist meditation

gives necessary guidance to be taken to avoid conflicts by establishing individual and social peace.

To increase focus of works

“The reason we are all stuck in life’s mud is that we ceaselessly run from our problems and after our desires. Meditation provides us with a laboratory situation in which we can examine this syndrome and devise strategies for dealing with it” (Gunarathana Thero,1991). Practicing mindfulness is beneficiary for all for focusing daily tasks with a clear mind. *Ānāpānasati* meditation is one of meditation method in Buddhism that develops mindfulness of breath by focusing breathing.

Conclusion

Mindfulness is derives from Buddhist practice and it is concerned with regulating concentration such that it remains focus on present moment sensory and psychological experiences. Present days, people spend a busy life with day to day activities and the concentration and mindfulness becomes low. Due the low stage of mindfulness, people are suffering from various mental illnesses such as stress, anxiety and depression etc. It can be concluded that mindfulness practice is needed for reducing mental and physical imbalances and for achieving life goals through the real awareness.

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IMPACT OF RELIGIOUS AND SPIRITUAL PRACTICES ON ALCOHOL AND OTHER DRUGS (AOD) REHABILITATION. ANALYSIS OF CURRENT QUALITATIVE RESEARCH.

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Abstract

Religious organizations have been running alcohol and other drug (AOD) rehabilitation programs for centuries. However, there are lack of studies on the qualitative aspect of such programs. Although the importance of spirituality and religiosity in AOD rehabilitation has been extensively discussed in literature, there seems to be a lack of understanding around how religious practices are applied in AOD rehabilitation. This article focuses on the importance of religious and spiritual involvement in AOD rehabilitation programs delivered in religious organizations. It also identifies and synthesises the impact of the spiritual and religious practices used in the AOD addiction rehabilitation settings.

Key words: Spiritual / religious practices, alcohol and other drug addiction, rehabilitation.

Introduction

The United Nations Office on Drugs and Crime estimates that over 35 million people around the world experience illicit drug related health problems (UNODC, 2022). Alcohol and other drug (AOD) addict demography includes people from difference cultures, genders, ethnicities, and spiritual / religious backgrounds. Not only AOD addiction creates a health problem, but it also puts heavy burden on the society by having to invest on law-and-order enforcement, controlling family violence, and maintaining social wellbeing (UNODC, 2022). There are various methods currently used in the world to treat a person with addiction to AOD. Individual counselling, medication, mutual self-help groups, residential rehabilitation programs are some of the interventions available in the world today for AOD addiction treatments. Although there is no one method fits all for recovery, addicts may go through various treatment methods throughout their addiction cycle.

Spiritual care has been used as a therapeutic intervention for the healing process for centuries. It is person-centred, and if delivered in a spiritually nurturing environment, it can have positive recovery outcomes (Ramezani et al., 2014). Although spirituality and religiously have its own intertwined relationship, spiritual care has been delivered in both religious and non-religious environments, making it sometimes difficult to capture into research. Rumbold (2013) sees spirituality as an essential aspect attached to a patient's health, hence it is vital to inquire how spiritual care is delivered. Spirituality is a personal experience, understood and lived by individuals different from one another (Swinton, 2001).

AOD addiction challengers one's personal values, culture, religious beliefs, and spiritual identity (Claudia et al., 2021). Since morality and human values have been constructed by religious and spiritual guidance, lack of spirituality or religiosity can be a contributing factor

for behaviours such as addiction to AOD (Saddhajeewa, 2019). Hence it is important to look at the role of spirituality and religious involvement in AOD rehabilitation and treatment process.

Spirituality and AOD addiction treatment have a long history. Bill Wilson, the creator of Alcohol Anonymous program, based his model of rehabilitation through mutual help groups that were predominantly emerged out of Christian values (Galanter, 2007). Spirituality is a psychological experience for individuals. The effect of substance use is also a psychological experience (Maslow, 1964). Mindfulness and AOD rehabilitation have been subjected to research in the recent past. Empirical evidence on Mindfulness treatments with AOD addicts depicts that addicts could non-judgementally observe their thoughts, open up to psychological experiences, and be aware of their own actions in drug use (Galanter, 2005). The concept of mindfulness is originated from Eastern religious practices of Buddhism and Hinduism. Buddhism sees addiction as an intense form of attachment; thus introducing Mindfulness helps to create awareness of the reality which is otherwise obscured by the intoxication (Saddhajeewa, 2019). The abstinence from addiction creates happiness which is an underlying element of the spirituality concept (Gregson & Efran, 2007). Therapeutic Community (TC) model of treatment has been utilizing spirituality into their treatment for a long time. Some TC rehabilitation centres in the West can be seen applying Christian spiritual beliefs into their day-to-day practices such as Christian values, faith on 'higher power', and interactions with priests (Fifield, 2005) while TC rehabilitation model in Israel uses Orthodox Jewish values to recovery programs (Chen et al., 2016). There is an increase of Mindfulness Based Relapse Prevention (MBRP) treatment utilized in some of the TC models in Europe, contributing to the concepts of loving kindness and compassion which are derived from Buddhism (Harris, 2012).

A search on 'spiritual care in AOD addiction rehabilitation' in 3 databases (Web of science, Embase, & CINAHL) brings nearly 3000 articles. However, qualitative research on the topic narrows this down to six research papers till 6th May 2024.

Investigations of the qualitative research

Desmond & Maddux (1981) carried out a research to investigate the effectiveness of religious programs in the Pentecostal settings among Hispanic drug users. In this longitudinal follow-up study, periodical personal interviews and records of treatments from law enforcement and correctional agencies were gathered to investigate the long-term effect of those attended religious / spiritual care during their rehabilitation process. This 12 yearlong research was the first such research to carry out to understand the effectiveness of spiritual care into AOD rehabilitation. Desmond & Maddux (1981) could not clearly conclude if attending religious programs were more effective than of clinical rehabilitation. Yee (2000) who conducted a research based on interviewing a set of 86 heroin users who underwent a Christian religious program at Saint Stephen's society in Hong Kong, found that chronic drug abusing behaviour of those heroin addicts were reduced to non-chronic level after completing the religious program. Morajaria-Keval (2006) followed 15 Sikh men who participated regular religious and spiritual activities at a Sikh temple in Brimingham (United Kingdom) with addition to alcohol. The research found that spiritual beliefs along with religious rituals decreased their addiction severity, resulting in subsequent cessation alcohol intake. Beitel and colleagues (2007) administered a spirituality focused intervention called Spiritual Self-Schema

(3-S) to a set of participants who were undergoing a methadone maintenance programs for heroin addiction in the United States. Participants reported that their motivation to stay abstinence increased once they completed the program. Similarly, interviewing a set of people who were abstinence from drugs over a period of 6 months, Van der Meer Sanchez and Nappo (2008) discovered that these men have been in Catholic and Protestant religious organizations during their treatment for addiction. This research conducted in the United States found that religious interventions can provide positive role in the recovery process.

Further to these qualitative investigations into spiritual and religious care in the AOD rehabilitation space, some quantitative research were also found. An Islamic psycho-spiritual intervention used in India found that the religious intervention reduced the craving of Cannabis addicts (Wani & Singh, 2019) while Mind-Body-spirit programs delivered to a set of alcohol addicts in India found that the program helped to reduced craving of the participants (Ng et al., 2020).

Conclusion

Limited, yet conclusive evidence can be seen in undergoing spiritual and religious care in the AOD addiction rehabilitation settings. Current research suggest that further investigations are required to understand how spirituality and religiosity help AOD addicts to recover from addiction. Further investigations are required in the qualitative research field to identify how spiritual or religious care should be delivered to meet the rehabilitation bench marks in the current AOD rehabilitation settings.

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BUDDHIST ENVIRONMENTAL ETHICS: A FRAMEWORK FOR ADDRESSING ENVIRONMENTAL CHALLENGES IN SRI LANKA

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Abstract

This paper explores the relevance of Buddhist environmental ethics to environmental challenges in Sri Lanka. Sri Lanka is a country with a rich natural heritage that is facing multiple environmental issues, including deforestation, soil erosion, loss of biodiversity, and climate change. This paper argues that Buddhist environmental ethics can provide a useful framework for addressing these challenges. Drawing on Buddhist principles such as interdependence, impermanence, and non-harm, this paper outlines a set of ethical guidelines for responsible environmental stewardship in Sri Lanka. These guidelines emphasize the importance of sustainable resource use, respect for biodiversity, and the cultivation of an ethical relationship with the natural world. Additionally, the paper discusses the implications of a Buddhist approach to environmental ethics for policy and practical action in Sri Lanka.

Keywords: *Environmental ethics, Buddhism, Sri Lanka*

Introduction

Sri Lanka, with its rich biodiversity and natural resources, is currently grappling with significant environmental challenges. These include deforestation, soil erosion, loss of biodiversity, and climate change. The pressing need to address these issues has led to the exploration of various ethical frameworks that can guide sustainable environmental practices. This paper proposes that Buddhist environmental ethics, rooted in the principles of interdependence, impermanence, and non-harm (ahimsa), offers a valuable framework for addressing these challenges.

Buddhist Principles Relevant to Environmental Ethics

Interdependence

The concept of interdependence, or "pratityasamutpada," is central to Buddhist philosophy. It posits that all phenomena arise in dependence upon multiple causes and conditions. This interconnectedness implies that the well-being of the environment is intrinsically linked to human well-being. By recognizing this interconnectedness, individuals and communities can develop a sense of responsibility towards the environment.

Impermanence

Impermanence, or "anicca," is another fundamental principle in Buddhism. It refers to the transient nature of all things. This understanding fosters a sense of humility and respect towards

nature, recognizing that natural resources are not infinite and must be used wisely. It encourages sustainable living practices that minimize harm to the environment.

Non-Harm (Ahimsa)

The principle of non-harm, or "ahimsa," is a cornerstone of Buddhist ethics. It promotes the idea of causing no harm to living beings, which extends to animals and plants. This principle can guide policies and actions towards conservation and protection of biodiversity, advocating for compassionate and mindful interactions with the environment.

Application of Buddhist Environmental Ethics in Sri Lanka

Sustainable Resource Use

One of the critical aspects of addressing environmental challenges is the sustainable use of resources. Buddhist ethics encourages moderation and mindful consumption, which can be applied to various sectors, including agriculture, forestry, and fisheries. By adopting sustainable practices, Sri Lanka can ensure the long-term availability of resources while minimizing environmental degradation.

Respect for Biodiversity

Sri Lanka is home to a wide array of flora and fauna, many of which are endemic. The principle of non-harm advocates for the protection of all forms of life, emphasizing the intrinsic value of biodiversity. Conservation efforts, informed by Buddhist ethics, can promote the preservation of habitats and the protection of endangered species.

Cultivating an Ethical Relationship with Nature

Buddhist teachings emphasize the cultivation of an ethical relationship with the natural world. This involves developing a sense of reverence and gratitude towards nature, recognizing its role in sustaining life. Educational programs that integrate Buddhist principles can raise awareness about environmental issues and inspire collective action towards environmental stewardship.

Policy Implications

Incorporating Buddhist environmental ethics into policy-making can provide a holistic approach to addressing environmental challenges. Policies that reflect the principles of interdependence, impermanence, and non-harm can promote sustainable development, conservation, and environmental justice. This includes creating legal frameworks that protect natural resources, incentivize sustainable practices, and penalize activities that harm the environment.

Practical Actions

Community-Based Initiatives

Community involvement is crucial for the successful implementation of environmental policies. Buddhist ethics can inspire community-based initiatives that focus on reforestation, organic farming, and waste reduction. These initiatives can empower local communities to take an active role in environmental conservation.

Educational Programs

Integrating Buddhist environmental ethics into educational curricula can foster a deeper understanding of environmental issues among students. Schools and universities can offer courses that highlight the ethical dimensions of environmental stewardship, encouraging students to adopt sustainable practices in their daily lives.

Government and Non-Governmental Organizations

Collaboration between the government and non-governmental organizations (NGOs) is essential for the effective implementation of environmental policies. NGOs can play a pivotal role in raising awareness, conducting research, and implementing projects that align with Buddhist environmental ethics. Government agencies can support these efforts through funding, policy support, and capacity-building initiatives.

Conclusion

Buddhist environmental ethics offers a comprehensive framework for addressing the environmental challenges facing Sri Lanka. By embracing principles such as interdependence, impermanence, and non-harm, individuals and communities can develop a sustainable and ethical approach to environmental stewardship. This framework not only provides practical guidelines for resource use and conservation but also fosters a profound respect for the natural world. The integration of Buddhist ethics into policy-making and practical actions can pave the way for a more sustainable and harmonious relationship between humans and the environment in Sri Lanka.

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COSMOPOLITAN MORALITY AS AN ELEMENT OF A DEMOCRATIC GLOBAL GOVERNANCE AND GLOBAL CITIZENSHIP

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ABSTRACT

Cosmopolitan ethics has been an element of philosophical thought since the school of Skeptics in late antiquity, but also from Socrates who said "I am neither an Athenian nor a Greek but a citizen of the World". But in the 21st century, how can this thought be integrated into the context of a morality that will characterize people's behavior and can form the foundation of a democratic global governance, based on international institutions of mutual understanding and common legislation procedures? Global problems and their treatment require a common view from individual societies and nations, but in the context of a concept of democracy that will be based on the concept of equality, solidarity and brotherhood as elements of this new morality and at the same time will be qualities of a "citizen of the world", having as a main criterion the sustainability of our planet.

Introduction

“Cosmopolites de tous les pays encore un effort!” Jacques Derrida

Cosmopolitan morality and Global Order

In his essay for the famous Kant's "Perpetual Peace" invoked by the Abbe St. Pierre, J. Habermas starts commenting that it is "an ideal that should lend the idea of a cosmopolitan order attractiveness an intuitive force. With this, Kant introduces a third dimension into his legal theory: cosmopolitan law (das Recht der Weltbürger)." As we've already explicitly analyzed in the previous chapters of this dissertation, he defends the idea that all forms of the state are based on the idea of a Constitution, compatible with the natural rights of man that "should lead ultimately to a global legal order that unites all peoples and abolishes war"¹. This is the establishment of a cosmopolitan order.

1 Habermas J., Kant's Idea of Perpetual Peace, with the benefit of two hundred years Hindsight, in *Perpetual Peace: Essays on Kant's Cosmopolitan Ideal*, ed. by J. Bohmans and Matthias Lutz-Bachmann, The MIT Press, Cambridge Massachusetts, London 1997, p.113. see also: <https://www.jus.uio.no/smr/om/aktuelt/arrangementer/2015/habermas.-kant-s-perpetual-peace-with-the-benefit-of-200-years--hindsight.pdf>

Cosmopolitanism as a moral ideal is not the first time that appeared in the human history by this Kantian elaboration. Its origins are from the late Greek antiquity and the Greek philosopher Diogenes of Sinope who responded to question about his citizenship by claiming that he was a “Kosmopolite” (citizen of the world). By this statement, he introduced the philosophical concept of a cosmopolitan morality in the sense that human beings are equal by the nature and are citizens of a universal community. A century later, the Stoics with their moral philosophy gave a stronger political impetus to cosmopolitanism attempted to strengthen this morality based on virtue as a rationalized internalization of natural law. They wanted to create a new political community based on these political principles of the newly appeared cosmopolitan morality. “The new *polis* was the *cosmos*, a political community of a more universalistic nature than the traditional closed polis”², notes Gerard Delanty, professor of Sociology and Political Thought at the University of Sussex. The Stoics didn’t reject the polis in the sake of a research of virtue and truth outside, as was the case with the Cynics, but they asked the reinvention of the polis-state with an enlarged understanding of this new cosmopolitan morality and asking for a new kind of civic engagement. In this morality, the role of the emotions such as love and sympathy were important for producing new forms of social life and cosmopolitan ethics.

The same author writes on this classic cosmopolitanism that: “with the Stoics, the idea of political community is enlarged to take account of a new age of empire in which the traditional idea of a republican self-governing political community as based on a city is re-imagined as a larger entity. In this re-shifting of the horizons of the city, the republican ethos acquires a new meaning with the need to include within it a wider community”³. Here, is necessary to be mentioned the concrete historical context in which this new spirit of cosmopolitanism occurred, having to do with the decline of the traditional city-state of the classic Greek antiquity when the Alexander the Great Empire arose in the ruins of this old political formation and a kind of cultural homogenization was spread through the fact that the Greek language became universalized eastward reaching the territories of the old Persian empire till India. It was an era of an early but strong process of globalization, widening the representational schemes of the humanity toward the world. It’s not by coincidence then, that in any period when big socio-political-economic and cultural transformations are taking place,

2 Delanty Gerard, *The Cosmopolitan Imagination – The Renewal of Critical Social Theory*, Cambridge University press, 2009, p. 21.

3 *Ibid.*, p.23.

the demand for new moralities is appeared. The changes in these historical periods have a revolutionary character and their impact is radical.

Roman Stoicism in its turn was strongly influenced by the Greek stoicism widening more the idea of belonging in the wider community of the nations in the Roman Empire, and formulating a clearer notion of the *Cosmopolis* as a model of political formation. “Ancient cosmopolitan thinkers include such philosophers as Zeno of Citium, Crysippus, Marcus Cicero, Marcus Aurelius, and Seneca.”⁴ As far as the Roman world incorporated the Hellenistic, and the Roman Republic expanded into an Empire including lands from the Near and Middle East, Africa and others, the equation of the city with the widened form of the world-Republic became much more clear, assimilating a lot of other civilizations and by this cosmopolitanism articulated a new vision of the city as a world-representation. A universalistic culture is the amalgam of this philosophical and socio-cultural “shift of paradigm”. In these conditions world monotheistic religions such as Christianity and later Islam were prepared and born, where the “city of God” has to reconcile the individual perspective of the city with the wider vision of the cosmos. The same is for the believers of Islam, as they have to adapt their perceptions for the “Ummah” (community of believers) with the world dominion of God. These historical forms of cosmopolitanism are connected with the empire on one hand as the political formation corresponding to the succession of “polis” as the lower and primary form of political organization, and the Christian morality who promoted the perception of the world as an “*Ecumeni*” (*Οικουμένη*), i.e. as the projection of “globus terraqueus” in the ethical life of the humanity. Thus, “*Ecumeni*” is not a geographic term anymore but a whole system of significances, with religious, moral, spiritual and other connotations. *Ecumeni* represents the space where this new morality meets itself and its relation to the world.

But the cosmopolitanism in these ages remained as an exceptional case not a mainstream philosophy. In its classical form, as we know it in its contemporary version, cosmopolitanism is primarily a feature of the modernity. “It was with modernity that cosmopolitanism took on a distinctive political and cultural identity and became more integral to the overall movement of modernity. The development of a cosmopolitan imagination was greatly influenced both by modern secularism and by new ways of thinking about otherness, developments that were centrally connected with geographical discoveries as well as scientific

⁴ *Oxford Concise dictionary of Politics*, Ed. by Iain Mclean and Alistair McMillan, Oxford University Press, 2009.

advancement”⁵, writes Delanty, in his capacity as one of the most important theoreticians on this subject. It was the spirit of Renaissance together with the Enlightenment new civic republicanism as expressed from Erasmus to Kant, that permitted the development of this modern cosmopolitanism both as a morality and as a political doctrine. Somebody could note that the vision of a “universal monarchy” indoctrinated in the “Germanic Holy Empire” and Charlemagne’s vision of the continuation of the Roman Empire, were harbingers of the later European cosmopolitan proposals such as this of Saint-Pierre’s project for making peace perpetual in Europe (in 1713) which inspired Kant in his seminal work for the “Perpetual peace”. Other thinkers, such as Montesquieu or David Hume who wrote about the “Idea of a Perfect Commonwealth”, have advocated for a new political formation and a new legislative framework distinct from the nation-state or the empire. This notion had more to do with the idea of a “commonwealth of nations” pushing forward the federal or the con-federal thinking for a new way of government who inspired decisively the American federalists as Madison and Hamilton. This mixture of a newly arose universalism and the international system inaugurated by the Westphalian order are encapsulated in the Kantian ideal for perpetual peace, a pivotal work for the modern political thinking whose influence is lasting till our days.

During 18-19th and early 20th centuries we could see different forms of cosmopolitanism, as G. Delanty describes, such as the “republican nationalism”, closely connected with the “French patriotism” of the French revolution and being inspired from the spirit of liberal nationalism, put the question of the national liberation as central together with the democracy in the national state. The cosmopolitan dimension was expressed through the demand for independence of the nations. Famous examples of this ideological tendency were the national causes of Belgian, Greek, Bulgarian, Irish, Italian and Polish independence, as well as the “Young Europe League” created by Giuseppe Mazzini gave a strong push to the ideals of a broad cosmopolitanism through the liberal nationalism”.⁶

Delanty also argues that the first negative meaning in the 19th century to the term “cosmopolitanism” was registered in *The Communist Manifesto* of Marx and Engels, where it was declared: “The bourgeoisie has through its exploitation of the world market given a cosmopolitan character to production and consumption in every country”.⁷ Here, “the association of capitalism with the global reach of capitalism gave to it a new meaning that is

5 Delanty Gerard, as *ibid.* p.29.

6 *Ibid.*, p. 43.

7 Marx K. and Engels F., *The Communist Manifesto*, Ed. Penguin, London 1967, p. 7.

both cultural and economic”, notes Delanty, adding that “the notion of cosmopolitanism used here is clearly more akin to more recent theories of globalization”.⁸ But the counterpart of the cosmopolitanism of the markets and the commodities in capitalism is the universal demand for emancipation by the proletariat, as was presented in Manifesto. Therefore, there are two different models of universalism expressed by the main antagonistic classes in the capitalism, the cosmopolitanism of the markets on one hand and the universalism of the world revolution on the other.

Apart from this notion of course, in the history of ideas there are other expressions of cosmopolitanism related also to the idea of the nation as mentioned above: Delanty refers to the writings of Hegel, Herder and mainly Fichte’s “*Address to the Nation*” (1808) as an example of this universalistic and inclusive character of the modern nation in the German idealism. But one century later, the work of another German liberal-nationalist, Frederick Meinecke, who wrote “*Cosmopolitanism and the National State*” in 1907, came to express the decline of this ideal.

In the end of 19th century and the beginning of the 20th, the increase of the population as well as the flows of migration and refugees around the globe and mainly to the big industrial cities of the developed capitalism led to a shift in the meaning of the cosmopolitanism. The urbanization and the complexities created by the new anthropogenic environment in the big urban centers of the world which were in fact the old commercial centers of the industrial capitalism, posed new problems in the process of the social identification and the construction of new political orders inside these complex systems of the human life-world (lebenswelt). The mega-systems created by the gigantic scale of the new forms of organization and production created the necessity of new political mechanisms of control and management different from the national state, in a more complex technological environment, but in a more limited space. The Mega-polis such as New York, London, Singapore, Shanghai, and other cities incarnated the new cosmopolitan ideal of the 21st century, associated with the post-modern realities of the late technological and financial capitalism, but they still lack the proper political form of their organization and institutionalization. They are cosmo-polies existing in the national framework as it was created in the last two or three centuries before. The demand for a new political order is more than necessary, it is urgent.

8 Delanty, as *ibid.*, p. 44.

2. Historical patterns of the cosmopolitan morality articulated as a political order – Proposal for further socio-theoretical elaboration

Having analyzed the basic moments of the evolutionism of the cosmopolitan morality across the centuries, it is necessary to present our elaboration for the political and institutional forms, which these different versions of morality were expressed by, trying to illuminate further the very moment when an “ethos” becomes political. In fact, it is an effort to classify the genealogy of the political based on the evolution of the notion of the *Polis* conceived not just as a social-urban construction but as a more complex system of ethic-political values. Polis should be understood as this temporal-spatial dimension of the political and its transformation to a procedure of normative acts and social representations. If we accept that cosmopolitanism has a long tradition taking many forms in its evolution, then it is important to see the variety of the transformation of the “Polis” starting from the antiquity as the basis of this longstanding tradition. Polis is the place where “the individual has been identified with the universal human community”, writes again Delanty, distinguishing three main forms of cosmopolitanism: “These are the moral cosmopolitanism, political cosmopolitanism and cultural cosmopolitanism”.⁹

By this definition, we should consider that “Polis” in ancient Greece: morally represents the individualization of the responsibility instead of the collective guiltiness of the community, culturally the transition from the rural community and its rituals, to the city and its civic ceremonies, and politically the passage from the patriarchal kingdom to the democratically elected leadership.

In our evolutionary elaboration, the “Polis” is this symbiotic paradigm of the humanity in the development of the history. Habermas has analyzed the Kantian idea of perpetual peace under the prism of the modern cosmopolitanism, clarifying that: “While a perpetual peace is one of its more important characteristics, it is only a symptom of a cosmopolitan order. Kant must still solve the conceptual problem of how this order could be thought of from the viewpoint of law. He must find the proper difference between the cosmopolitan law and classical international law, and thus what is specific to *ius cosmopolitanicum*”.¹⁰ By this diagnosis about Kant’s idea, Habermas discovers the essential problem of how a cosmopolitan order understood as a morality, is not yet institutionalized in order to be a kind of cosmopolitan law distinct from the conventional international law, with the aim to “abolish all wars”.

9 *Ibid.*, p. 54.

10 Habermas J., *Kant’s Idea of Perpetual Peace*, as *ibid.*, p. 116.

මහනුවර යුගයේ ඇන්දළ පනේල කැටයමේ නිරූපිත මධ්‍යගත කාන්තා රූපය පිළිබඳ අධ්‍යයනයක්

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සංක්ෂේපය

ඇන්දළ කැටයම් කිරීම ශ්‍රී ලංකාවේ පුරාණ කාලයේ සිට මෑත කාලය දක්වා පැවති සාම්ප්‍රදායික කර්මාන්ත වලින් එකකි. මහනුවර යුගයේ විසිතුරු සහ උපයෝගීතාවයන් උදෙසා ඇන්දළ නිර්මාණයන් සිදු කර ඇත. ගෘහ අලංකරණය සඳහා පනේල භාවිතා කිරීමේ දී දැව මාධ්‍ය භාවිතා කිරීම සාමාන්‍ය වුව ද මෙම පනේලය ඇන්දළ මාධ්‍යයෙන් සිදු කිරීම සුවිශේෂී වෙතස කි. මෙම ඇන්දළ පනේලය කැටයම් කිරීමේ දී මධ්‍යගත ව ප්‍රධාන ව දක්වා ඇති කාන්තා රූපය එලෙස කැටයම් කර ඇත්තේ කුමන හේතුවක් පදනම් කර ගනිමින් ද යන්න විමසීම මෙහි පර්යේෂණ ගැටලුව වේ. පර්යේෂණ ගැටලුව විසඳා ගැනීමට සංඥාර්ථවේදී සහ රූපාර්ථවේදී න්‍යායායික ප්‍රවේශයන් මේ සඳහා භාවිතා කරන ලදී. මහනුවර යුගයේ නිර්මාණය වූ මෙම පනේල කැටයමේ සංකේතාර්ථ, නන් අවධියේ සමාජ දේශපාලනික, දෘශ්‍ය සංඥා පද්ධතියට සාපේක්ෂ ව සාකච්ඡා කිරීම මෙම පර්යේෂණ පන්තිකාවෙන් සිදු කෙරේ. මහනුවර රාජධානි සමයේ කීර්ති ශ්‍රී රාජසිංහ රජු බලයට පත් වන කාලයේ දී ලන්දේසීන්ගේ තර්ජන එල්ල වන අතර ඔහු නායකකාර වංශික රජෙකු වූ හෙයින් සිංහල ප්‍රජාවගේ බලය ලබා ගැනීමට බෞද්ධයකු ලෙස පෙනී සිටින අතර, ඔහු බෞද්ධ කලාවට අනුග්‍රහය ලබා දෙයි. එහි ප්‍රතිඵලයක් ලෙස ඉන්දිය කලා නිර්මාණයන්ගේ ආභාසයන් මෙම නිර්මාණයට ද එකතු වූ බව නිගමනය කළ හැකි ය.

ප්‍රමුඛ පද : මහනුවර යුගය, ඇන්දළ පනේල කැටයම්, සංඥාර්ථවේදය

හැඳින්වීම

මෙම පර්යේෂණයේ කේන්ද්‍රීය අවධානය යොමු වන්නේ කොළඹ ජාතික කෞතුකාගාරයේ නිත්‍ය ප්‍රදර්ශනයට තබා ඇති මහනුවර යුගයේ ඇන්දළ පනේල කොටසේ ඇති දෘශ්‍ය සංකේතයක් වන මධ්‍යගත ව නිරූපිත කාන්තා රූපය මෙයට සම්බන්ධ වූයේ කුමන අර්ථයෙන් දැයි විමසීම මෙහි අරමුණ වේ. පනේලයේ දක්නට ලැබෙන රූප කොටස් මගින් ඒ ඒ සංකේතවලට එම කාල වකවානුවේ දී සමාජ, සංස්කෘතික, දේශපාලනික ආදී තත්ත්වයන් බලපාන්නට ඇත. ඒ පිළිබඳ ව විධිමත් අධ්‍යයනයක් සිදු කිරීමට මෙහි දී භාවිතා කරනු ලබන්නේ රූපාර්ථවේදය සහ සංඥාර්ථවේදය යන ද්විත්ව ප්‍රවේශයන් ය. දෘශ්‍ය කලා සන්දර්භය තුළ මෙම කාලවකවානුවේ සමාජ, සංස්කෘතික, දේශපාලන තත්ත්වයන් ගැටෙන සමයක මෙලෙස ඇන්දළ පනේලයක් නිර්මාණය වීම තුළ මෙහි නිරූපිත දෘශ්‍ය රූප වැදගත් වේ. අර්වින් පැනොෆ්ස්කි (Erwin Panofsky) පවසන ආකාරයට සාමාන්‍ය දළ විශ්ලේෂණයක් යටතේ රූපාර්ථවේදය (Iconography) යනු දෘශ්‍ය කලාවේ විෂය කරුණු අධ්‍යයනය සහ එය නිෂ්පාදනය කළ සංස්කෘතිය තුළ එම විෂයේ වැදගත්කම

විශ්ලේෂණය කිරීමේ උත්සාහයක් වේ (Panofsky 1962:3). සංඥාර්ථවේදයේ පුරෝගාමියෙකු වූ ෆර්ඩිනන්ඩ් ඩි සෝසියර් (Ferdinand de Saucier) පවසන ආකාරයට සංඥාර්ථවේදය යනු සමාජය තුළ සංඥාවල ජීවිතය පිළිබඳ ව අධ්‍යයනය කරන විද්‍යාවකි (Cobley 1999:14). සංඥාර්ථවේදී ප්‍රවේශය තුළින් සංඥාව සහ ඉන් ඉස්මතු කෙරෙන විවිධ අර්ථ පැහැදිලි කිරීමේ පිළිබඳ ව කියවීමේ ක්‍රමවේදය මගින් එවකට සමාජයේ සංකේත භාවිතය කෙරී ඇති ආකාරයත්, සංකේත මගින් අර්ථය නිෂ්පත්තිය සිදු වන ආකාරය පිළිබඳවත් අධ්‍යයනය කෙරේ.

සන්දර්භය

රූප අංක 01 හි (රූප අංක 01 බලන්න) ඇත්දළ පනේල කොටස කොළඹ ජාතික කෞතුකාගාරයේ අංක 05 ශාලාවෙහි නිත්‍ය ප්‍රදර්ශනයට තබා ඇත. මෙම කලා නිර්මාණය නිරීක්ෂණය කිරීමේ දී ප්‍රධාන කොටස් තුනකට බෙදී මානව රූප තුනක් දිස් වේ. එය තිරස් ආකාර නිරූපණය කී, මෙම නිර්මාණය ඇත්දළ මාධ්‍යයෙන් සිදු කර ඇත. මෙය අර්ධ උන්නත කැටයමකි. සුමට පෘෂ්ඨයක් නිරූපණය වේ. මෙහි මධ්‍යගත රූපයේ හිස වටා රැස් මාලාවක් දක්නට ලැබේ. එම කාන්තාව දිගු මධුන්තක් සහ වෘත්තාකාර විශාල වූ කරණාඛරණ පැලඳ සිටී. වමතෙත් උක් දඩු සහිත දුන්නක් ද දකුණතින් උක් දඩු හිසරයක් ද දරා සිටී. ඇයගේ පියවුරු වටා සහ දෙඅතේ ඉහලට වන්නට ද, ගෙලෙහි පහතට වන්නට ද සැරසිලීමය මෝස්තර සහිත උඩුකය වස්ත්‍රය යොදා ඇත. ඉනවටා සැරසිලි සහිත බඳ පටියක් ද, ඉන දෙපසින් මිනීමෙවුල් දවටා ඇති ආභරණයන් මෙන් යම් ආභරණ කොටස් පහතට මුහුණලා සිටී. ඇගේ යට වස්ත්‍රය කුඩා සැරසිලිවලින් යුතු වේ. එම කුඩා තිරුවේ හිස් අවකාශයන් පිරවීමට මහනුවර යුගයේ ජෛලීය ලියවැල් මෝස්තර යොදා ඇත. එම කාන්තා රූපය නෙළුම් මලක් උඩ වැඩ සිටී. අත් දෙකෙහි ආභරණ පැලඳ සිටි දෙපස තිරු දෙකෙහි ඇති කාන්තා රූප දෙක එක හා සමාන වේ. එම රූප දෙක එක් අතකින් වාමර දරා සිටින අතර අනෙක් අත පහතට යොමු කර සිටී. එම කාන්තා රූප දෙකෙහි ම කේශ සැකසීම එක් පැත්තකට වන්නට යෙදී ඇත. විශාල වෘත්තාකාර කරණාඛරණ සහිත වේ. කාන්තා රූප දෙකෙහි ම එක හා සමාන වස්ත්‍රයන් සහිත ය. උඩුකය අත් දිග සහ හැට්ටයේ කරට දිගු චේන්ද්‍රයක් අල්ලා ඇත. ඉන පහල කොටස ඉන පටියක් සහිත දිගු වස්ත්‍රයකි. එහි කුඩා තිරු දෙකක පමණක් සැරසිලි මෝස්තරයක් පෙන්වා ඇත. මෙහි පැරණි බව ලිඛිත මූලාශ්‍ර සහ පනේල කැටයම අයත් යුගය හා සැසඳීමේ දී මෙය වසර 800 ක් පමණ වේ.

දළදා මාලිගය වැනි වැදගත් විහාර ගෘහවල උඵවහු කැටයම් කළ ඇත්දළ රාමු වලින් සැරසීමේ සිරිත නිසා එම දොර - රාමු වල අලංකාර බව වර්ධනය විය. දොර උඵවහු දෙපස බොහෝ විට වාමර රැගත් දේවරූප නිරූපිත ඇත් දළ පනේල වලින් ද සරසනු ලැබේ. මෙකී කැටයම් ඉතා සියුම් ලෙස නිර්මාණය කිරීමේ දී ඇත්දළ ශිල්පීන් සුවිශේෂ කුසලතාවක් දක්වා ඇත (ජාතික කෞතුකාගාරය, කොළඹ).

ඉහත උපුටා දැක්වීම කොළඹ ජාතික කෞතුකාගාරයේ ඇත්දළ කැටයම් විස්තර සඳහන් පුවරුවෙහි දැක් වේ. ඊට අනුව මෙම රූප අංක 01 හි (රූප අංක 01 බලන්න) දැක්වෙන කැටයම් දළදා මාලිගාව වැනි වැදගත් විහාර ගෘහයන්ගේ උඵවහු අලංකාරය සඳහා යොදා ගෙන ඇත. මෙම නිර්මාණයේ උපයෝගීතාව වනුයේ ගෘහ අලංකරණය යි. මෙහි දී සුවිශේෂී කරුණක් වනුයේ මෙලෙස සංකීර්ණ ලෙස වටිනා මාධ්‍යයන් හා ඇත්දළ වලින් මෙම උඵවහු අලංකරණයට යොදා ගැනීමට හේතු වන්නේ කුමන කාරණයක් දැයි සොයා බැලීම වැදගත් වේ. මහනුවර යුගයේ දී කලා නිර්මාණ සිදු කිරීමට ශක්තිමත් අනුග්‍රහයක් කීර්ති ශ්‍රී රාජසිංහ රජු විසින් ලබා දුන් අතර, ඔහු මෙම ඇත්දළ කැටයම් නිර්මාණ කිරීම සඳහා ද අනුග්‍රහය ලබා දී ඇත. එහි දී ඔහුගේ බල පරාක්‍රමය පුද්ගලික කීර්ති ඔහුගේ දායකත්වය මත සකසන නිර්මාණයන් වටිනාකමින් යුතු මාධ්‍ය භාවිතය සහ සැරසිලි සහගත බවින් ඔහුගේ නිර්මාණයන් හෝ වටිනාකම තවත් වැඩිදියුණු කරවයි. දළදා මාලිගාව වැනි සුවිශේෂී ස්ථානයන්ගේ ඔහුගේ අනුග්‍රහය මත මෙවැනි නිර්මාණ සිදු කර පොදු ජනයා එය රස විඳීම තුළ කීර්ති ශ්‍රී රාජසිංහ රජුට පොදු ජනයාගේ ප්‍රසාදය හිමිකර ගැනීම මෙහි වක්‍ර අපේක්ෂාවක් යැයි පෙනේ.

රූප අංක 01 හි (රූප අංක 01 බලන්න) ඇති දෘශ්‍ය රූප පිළිබඳ ව ගවේෂණශීලී අධීක්ෂණයක් කළ විට එහි ඇති යම් යම් සංකේත හඳුනාගත හැකි ය. මෙම කැටයමෙහි මධ්‍යගත ප්‍රධාන කාන්තා රූපය දේවත්වයක් නිරූපණය කරයි. විශේෂයෙන් ඇයගේ හිස පැළඳී මවුන්න හා ඒ වටා ඇති රශ්මි මාලාව දේවත්වය පිළිබඳ කාරණා මතු කරයි. මෙලෙස කලා කෘතීවල රශ්මි මාලාව භාවිතා කරනු ලබන්නේ දේවත්වය හෝ එවැනි උත්තරීතර තත්වයක් ප්‍රතිනිර්මාණය කර ගැනීමේ අදහසිනි. එසේම ඇය පැළඳ සිටින ආභරණ උසස් තලයේ කාන්තාවක් පිළිබඳ කරුණු පෙන්වයි. සේවිකාවන්ගේ වස්ත්‍රයන්ට වඩා නොයෙක් මෝස්තර සහිත ව ඉනෙන් පහළ මිණි මෙවුල් වැනි ආභරණන් පහතට යොමුව ඇත. පියවුරු වටා සහ දෙඅත්හි විසිතුරු ආභරණ කැටයම් සහිත වේ. මෙම පනේල කැටයම් උක්දඬු සහිත දුන්න සහ

ඊතලය දකුණු ආසියාතික සමාජය තුළ කාමය හා ශෛෂ්‍යය ඇති කර වන දේවත්වය සංකේතවත් කරවයි.

රතී යනු ආදරය, ලෝකීය ආශාව, ලිංගික සතුට යන කාරණයන්ගේ හින්දු දේවතාවිය වේ. පුජාපති දෘක්ෂාගේ දියණියක් වන රතී, ප්‍රේමයේ දේවියා වන කාම දේවගේ සහකාරිය වේ. කාම දේවගේ නිරන්තර සහකාරියක් වන ඇය බොහෝ විට ඔහු සමඟ පුරාවෘත්තයේ සහ කෝවිල් මුර්තිවල නිරූපණය කෙරේ. ඇය ද කාමය හා සම්බන්ධ ව වන්දනාමාන කරයි. රතී බොහෝ විට ලිංගික ක්‍රියාකාරකම්වල උද්දීපනය සහ ප්‍රීතිය සමඟ සම්බන්ධ වේ (Agnihotri, 2023).

ඉහත උපුටනය Goddess Rati: The Embodiment Of Love And Desire නම් ලිපියෙන් ලබාගන්නා ලද්දකි. රූප අංක 02 සහ 03හි (රූප අංක 02 සහ 03 ඔලන්ත) ඡායාරූපයන් නිරූපණය වන්නේ ඉන්දියාවේ කාමදේව හා ඇගේ සහකාරිය රතී දේවිය වේ. පොදුවේ ගත් විට රතී දේවියට උක්දඬු දුන්නක් සහ ඊතලයක් ඇත. නමුත් මහනුවර යුගයේ කැටයමේ මෙන් නොව ඉන්දියාවේ වෙනස් ආකෘතියක් සහ හැඩතල යටතේ රතී කැටයම් නිර්මාණය කර ඇත. එයට හේතුවක් ලෙස කීර්ති ශ්‍රී රාජසිංහ රජු ඉන්දියාවේ මදුරෙයි නගරයේ සිට ලංකාවට පැමිණි අයෙකි. ඔහු දකුණු ඉන්දිය රජ පෙළපතින් පැවත එන්නෙකි. ඔහු තම පාලන යුගයේ දී සාහිත්‍ය හා ආගමික කටයුතුවල අභිවෘද්ධිය සඳහා කටයුතු කළ අතර, ලන්දේසීන්ගේ උපකාරය ඇති ව මුද්ධාගමේ දියුණුව සඳහා සියමෙන්, එනම් නායිලන්තයෙන් හික්ෂුන් වහන්සේලා ගෙන්වා මහනුවර රජමහා විහාරය ආදී විහාර සැකසීය. එහි දී ඔහු විසින් කලා නිර්මාණයන්ට දායක වීමේ දී තමන් හැදී වැඩුණු ඉන්දියානු සංස්කෘතියේ ඇතැම් කලා නිර්මාණයන්ගේ ආභාසයන් මහනුවර යුගයේ කලා නිර්මාණයන්ට මිශ්‍ර විය. එයට උදාහරණයක් ලෙස මෙම රූප අංක 01 හි (රූප අංක 01 ඔලන්ත) පරෝල කැටයම් ගත හැකිය.

රතී යනු විවේකය, ප්‍රීතිය, විනෝදය, ප්‍රේමයේ ප්‍රීතිය සහ ලිංගික ආශාව හෝ එක්වීම රතී දේවිය ලෙස පුද්ගලාචාරණය කරන ලදී. රතී දේවියගේ වාහනය හංසයා හෝ හිරවා ලෙස දක්වයි. ඇය වම් අතේ උක්දඬු දුන්නද දකුණු අතේ උක් හිසරයක් ද දරා සිටී (Chandra vaz, 2019).

උක්ත උපුටනය India's Forgotten Celebration Of Love: Story Of Kama And Rati නම් ශ්‍රීපියෙහි කොටසකි. ඉන්දියාව තුළ මෙම කාමදේව සහ රතී දේව සංකල්පය ද්විත්ව ස්වරූපයක් ගනියි. එනම් කාන්තා සහ පිරිමි ස්වරූපයකි. මිනිස් ජෛමයේ හා ආශාවේ හිත්දු දෙවියා සහ ඇයගේ සහකාරිය රතී මෙම දේව සංකල්පයන් වේ. ඔවුන් මොහෝ විට හංසයා සහ ගිරවා මත හිඳ පාදයන් පද්මය මත තබා සිටී. ඉහත උපුටා ගැනීම තුළ ද රතීගේ ස්වරූපය විස්තර කරවයි. කාමදේව සහ රතී දෙදෙනා ම එක් අතකින් උක්දඬු දුන්නක් ද, අනෙක් අතින් උක්දඬු ඊතලයක් ද දරා සිටී. මෙහි දී රූප අංක 01 හි (රූප අංක 01 බලන්න) දැක්වෙන කලා නිර්මාණයෙහි ප්‍රධාන මධ්‍ය රූපයෙහි පියවුරු දැක්වීම තුළින් එම රූව රතී යැයි යෝජනා කළ හැකි ය.

ලාංකේය කැටයම් හෝ ඕනෑම සිතුවම් කලාව තුළ රතී නැමති දිව්‍ය රූපය භාවිතා වූ අවස්ථා විරල ය. අනුරධපුර, පොළොන්නරු යුග වල දී මෙවැනි දේව රූප භාවිතා වූ බවක් දක්නට නො ලැබේ. මෙය මහනුවර යුගයේ කීර්ති ශ්‍රී රාජසිංහ රජු සමයෙහි සුවිශේෂ කැටයමක් ලෙස උදාහරණ කිහිපයක් රූප අංක 04,05 හි (රූප අංක 04,05 බලන්න) දැක් වේ. රූප අංක 04 හි (රූප අංක 04 බලන්න) අසුන්ගත් කාන්තා රූපය එක අතකින් උක් දඬු දුන්න ද, අනෙක් අතින් උක්දඬු ඊතලය ද අතැතිව සිටී. ඇය පද්මාසනයක වැටී සිටී. හිස් තැන් පිරවීමට ළිය රවා සහ පද්මයන් යොදා ඇත. එම ඇත්දළ පනාවෙහි කාන්තා කැටයම් රාමුගත කර ඇත්තේ සිංහල සැරසිළි මෝස්තර රටාවක් උපයෝගී කර ගෙනය. රූප අංක 05 හි (රූප අංක 05 බලන්න) හිරි කාන්තා රූවකි. ඇගේ එක් අතක උක්දඬු දුන්නක් ද අනෙක් අතෙහි උක්දඬු ඊතලයක් ද දරා සිටී. හිස් අවකාශය පිරවීමට ළියවැල් උපයෝගී කර ගෙන ඇති අතර, කාන්තා රූපයට දෙපසින් ඇති කුඩා තීරු දෙකෙහි හිරවුන් දෙදෙනෙකි. මෙම කැටයමට උඩු සහ යටි තීරුවෙහි සහ මෙඳුම් තීරුවල සිංහල සැරසිළි මෝස්තරයන් ය. මෙම ඇත් දළ කැටයම් පනාව ද විශේෂ වූවකි. ඉහත රූප අංක 04,05,06 හි (රූප අංක 04,05,06 බලන්න) කලා නිර්මාණ අධ්‍යයනය කිරීමේ දී පොදු කාරණයක් ඉස්මතු වේ. එනම් එම කාන්තා රූව උක්දඬු දුන්න සහ ඊතලය අතැතිව සිටී. මෙහි දී ඉන්දිය දේව සංකල්පය සහ ලාංකේය සිංහල සැරසිළි මෝස්තර කලාව ද එක් ව ඇත.

රූප අංක 06 හි (රූප අංක 06 බලන්න) පෞර්ව කැටයමෙහි දෙපස සිටින වාමර සලන කාන්තා රූපයන් විමසීමේ දී මහනුවර යුගයේ කැටයම් සහ ඕනෑම සිතුවමහි මෙම වාමර රැගත් දොරවුපාල රූප හා දේව රූප දක්නට ලැබේ. මෙම පෞර්ව කැටයමහි දක්නට ලැබෙන වාමර අතැති රූප කාන්තා රූප වේ. ඔවුන්ගේ ඇඳුම් පැලඳුම් නිරූපණය කර ඇති ස්වරූපය එවකට පැවති මහනුවර සමාජයේ ඇඳුම් පිළිබඳ

අදහසක් මතු කරයි. මහනුවර බිතු සිතුවමිහි කාන්තා සහ පිරිමි රූප දෙකොටස ම කුලයෙන් උසස් පිරිස මෙලෙස උඩුකය සහ යටිකය වැසෙන සේ වස්ත්‍ර ඇඳ ඇත. නමුත් මෙහි දී මෙම වාමර ඇතැති සේවිකාවන් දෙදෙනාට ද උඩුකය හා යටිකය වැසෙන සේ ඇඳුම් යොදන ලද්දේ පොදු ජනයා කෙරෙහි ගෞරවයක් ඇතිවන ලෙස විය හැකි යයි අදහස් කළ හැකි ය. රූප අංක 06 හි (රූප අංක 06 බලන්න) දැක්වෙන්නේ 11 වන සියවසට අයත් බ්‍රහදීශ්වර කෝවිලෙහි බිතු සිතුවම කි. ඉන්දියාවේ කෝවිල් බිතු සිතුවම බොහොමයක මෙලෙස දෙව්වරුන්ට වාමර සලන සේවිකා රූප සිතුවම කර ඇත. එය දේව සංකල්පයට හක්තිය කේන්ද්‍ර කර ගනිමින් නිර්මාණය වූවකි. රතී දෙවඟන නිරූපිත කැටයම් සහ සිතුවම් ඉන්දියාවෙහි හමුවන අතර එම රූපය දෙපස මෙලෙස වාමර රූප දරා සිටින නිර්මාණ ද හමු වේ.

නිගමනය

මෙම අධ්‍යයන කාර්යය මහනුවර යුගයේ ඇත්දළ පනේල කැටයමේ නිරූපිත මධ්‍යගත කාන්තා රූපය පිළිබඳ විමසා බැලීම කි. මෙහි දී සංඥාර්ථවේදී සහ රූපාර්ථවේදී න්‍යායන් භාවිතා කරමින් මෙම පනේල කැටයමේ සංකේතය අධ්‍යයනය කරනු ලැබීය. එහි දී මධ්‍යගත ප්‍රධාන කාන්තා රූපය දේවත්වයක් නිරූපණය කරයි. මෙම පනේල කැටයම උක්දඬු සහිත දුන්න හා ඊතලය මඟින් දකුණු ඉන්දීය කලා නිර්මාණයන්හි කාමය සහ ශෛෂ්‍යය හඳුන්වන දේව සංකේතයන් සිහිපත් කරවයි. මෙයට මූලික හේතුවක් ලෙස දකුණු ඉන්දීය රජ පෙළපතින් පැවත එන කීර්ති ශ්‍රී රාජසිංහ රජු මහනුවර රාජ්‍ය පාලන සමයේ දී ඔහු පොදු සමාජ සුභ සිද්ධිය වඩවා ගැනීම උදෙසා බෞද්ධ කලා නිර්මාණයන් පෝෂණය කිරීමට දායක විය. එහි දී ඔහුගේ අනුග්‍රහය මත මෙම නිර්මාණ සිදු වීම තුළ මෙලෙස ඉන්දීය කලා ආභාසයන් මිශ්‍ර වූ බව නිගමනය කළ හැකි ය. කීර්ති ශ්‍රී රාජසිංහ රජු සමයේ නිම වූ මෙම ඇත්දළ පනේල කැටයම ලංකාවේ මෙම යුගයේ කලා ඉතිහාසය තුළ ඇති ද්‍රව්‍යමය සංස්කෘතිය සහ බල පරාක්‍රමය නිරූපණය වන බව උපකල්පනය කළ හැකි ය. ඉන්දීය කලා ආභාසයන් එකතු වීමට හේතු සාධකයන් ලෙස ඉන්දීය කලාකරුවකු විසින් මෙම ඇත්දළ පනේල නිර්මාණය කරන්නට ඇතැයි යෝජනා කළ හැකි ය.

ඵලක කාමාවලිය



රූප අංක 01. ඇන්දල පනේල කොටසකි. මහනුවර යුගය, ජාතික කෞතුකාගාරය, කොළඹ.



රූප අංක 02. කාමදේව (මන්මතා) සහ රතී, 16 වන සියවස, වර්ධරාජ පෙරුමාල් කෝවිල, කන්ඩිපුර, නම්ල්නාඩු. Available at:



රූප අංක 03. රතී දේවිය, 17 වන සියවස. Available at : <https://www.hindu-blog.com/2019/04/story-of-rati-in-hinduism-wife-of-kamdev.html?m=1>



රූප අංක 04. රතී දේවිය, ඇන්දල මාධ්‍යය, ජාතික කෞතුකාගාරය.



රූප අංක 05. රතී දේවිය, ඇන්දල මාධ්‍යය, ජාතික කෞතුකාගාරය.



රූප අංක 06. දේවියන්ට පවත් සලන දේවිකාවන් දෙපල, ඩිකුසිකුමමිනි .11 වන සියවස, ත්‍රිහදිස්වර කෝවිල. Available at: <https://images.app.goo.gl/mPZMwWJK3kAvtsZS9>

ආශ්‍රිත ග්‍රන්ථ නාමාවලිය

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**පාරිසරික ආචාර ධර්ම සහ තිරසාරත්වය තුළ බෞද්ධ දර්ශනයේ
කාර්යභාරය විමර්ශනාත්මක අධ්‍යයනයක්**

සඳුමාලි උදේශිකා දිසානායක
සහය කථිකාවාර්ය

පාලි හා බෞද්ධ අධ්‍යයනාංශය - කැලණිය විශ්වවිද්‍යාලය
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සාරසංකේෂපය

සමකාලීන පාරිසරික ආචාර ධර්ම සහ තිරසාර භාවිතයන් සමඟ බෞද්ධ දර්ශනයේ සම්බන්ධතාව මෙම පර්යේෂණයෙන් විමසා බලයි. බෞද්ධ චින්තනයට ආවේණික වූ අන්තර් සම්බන්ධතාවය, දයාව සහ අනිත්‍යභාවය යන මූලික මූලධර්ම මත පදනම්ව මෙම අධ්‍යයනය සිදු කරයි. පාරිසරික භාරකාරත්වය පිළිබඳ අපගේ අවබෝධය දැනුවත් කිරීමට සහ මග පෙන්වීමට බෞද්ධ දාර්ශනික සිද්ධාන්තවලට හැකි වන්නේ කෙසේද? යන්න පර්යේෂණ ගැටලුව වේ. මෙම පර්යේෂණයේ අරමුණු වන්නේ පාරිසරික ආචාර ධර්ම පිළිබඳ ගැඹුරු අවබෝධයක් ලබාදීම, ස්වභාවික ලෝකය සමඟ එකඟව ජීවත්වීම, තිරසාර ප්‍රවේශයන් ප්‍රවර්ධනය කිරීම සඳහා බෞද්ධ දර්ශනයේ අදාළත්වය පිළිබඳව අධ්‍යයනය කිරීමයි. පර්යේෂණ ක්‍රමවේදය මිශ්‍ර පර්යේෂණ ක්‍රමවේදය මත පදනම් ව ගුණාත්මක සහ ප්‍රමාණාත්මක ශිල්පක්‍රම මත රඳා පවතී. ගුණාත්මක පර්යේෂණ ක්‍රමවේදය ඔස්සේ බෞද්ධ ග්‍රන්ථ, ඉගැන්වීම් සහ භාවිතයන් මෙන්ම පාරිසරික ආචාර ධර්ම පිළිබඳ සමකාලීන සාහිත්‍යය විශ්ලේෂණය කිරීම තුළින්, දැවෙන පාරිසරික අභියෝගවලට මුහුණ දීම සඳහා බුදුදහමේ විභව දායකත්වය මෙම පත්‍රිකාව ගවේෂණය කරයි. තවද, මනුෂ්‍යත්වය සහ ස්වභාවධර්මය අතර සම්බන්ධය පිළිබඳ බෞද්ධ දෘෂ්ටිකෝණයන්, වර්තමාන සහ අනාගත පරම්පරාවන් සඳහා පාරිසරික සමතුලිතතාවය සහ යහපැවැත්ම ප්‍රවර්ධනය කරන තිරසාර ජීවන රාටා මෙන් ම ප්‍රතිපත්ති සහ භාවිතයන් පිළිබඳ විමර්ශනය කරයි. පර්යේෂණ නිගමනය වන්නේ මෑත වසරවලදී, පාරිසරික භායනය ආමන්ත්‍රණය කිරීමේ සහ තිරසාර භාවිතයන් ප්‍රවර්ධනය කිරීමේ හදිසි අවශ්‍යතාව පිළිබඳ වැඩෙන පිළිගැනීමක් පවතින බවය. පරිසරය සමඟ අන්තර් සම්බන්ධතාව වර්ධනය සඳහා විවිධ දාර්ශනික, ආගමික සහ සදාචාරාත්මක රාමු යෝජනා කර ඇති අතර, බුදුදහමේ මූලධර්ම තවදුරටත් ගවේෂණයට සුදුසු අද්විතීය අවබෝධයක් ලබා දෙන බව නිගමනය කළ හැකි ය.

ප්‍රමුඛ පද - ආචාර ධර්ම, තිරසාරත්වය, පාරිසරික, බෞද්ධ දර්ශනය, සංවර්ධනය

හැඳින්වීම

උත්සන්න වන පාරිසරික අර්බුද හේතුවෙන් පාරිසරික ආචාර ධර්ම සහ තිරසාරභාවය සමකාලීන කතිකාවේ තීරණාත්මක මාතෘකා බවට පත්ව ඇත. විවිධ දාර්ශනික සම්ප්‍රදායන් මාතව වර්ගයට පරිසරය සමඟ වඩා හොඳින් සම්බන්ධ විය හැකි ආකාරය පිළිබඳ අවබෝධයක් ලබා දෙයි. බෞද්ධ දර්ශනය, එහි අන්තර්

සම්බන්ධිතභාවය, අභියෝගය සහ මධ්‍යස්ථභාවය (පටිච්චසමුප්පාදය) පිළිබඳ මූලධර්ම සමඟින්, පාරිසරික ආචාර ධර්ම පිළිබඳ අද්විතීය ඉදිරි දර්ශනයක් සපයයි.

පර්යේෂණය මගින් පාරිසරික ආචාර ධර්ම සහ තිරසාරභාවය සඳහා බෞද්ධ දර්ශනයේ දායකත්වය අධ්‍යයනය කරන අතර, වඩාත් සුසංයෝගී සහ තිරසාර මානව-පරිසරයක් ලබාගැනීම උදෙසා එහි ඇති හැකියාව විමර්ශනය කරයි.

පර්යේෂණ ගැටලුව

කේන්ද්‍රීය පර්යේෂණ ගැටලුව වන්නේ පාරිසරික ආචාර ධර්ම සහ තිරසාර භාවිතයන් වර්ධනය කිරීම සඳහා බෞද්ධ දර්ශනය දායක වන්නේ කෙසේද? යන්න අධ්‍යයනය කිරීමයි. බුද්ධාගම සහ පාරිසරික ආචාර ධර්ම යන දෙඅංශයෙන්ම වෙන වෙනම පුළුල් සාහිත්‍යයක් තිබියදීත්, බෞද්ධ මූලධර්ම ප්‍රායෝගික පාරිසරික තිරසාර රාමු තුළට ඒකාබද්ධ කරන පුළුල් අධ්‍යයනයන්හි හිඬැසක් ඇත.

පර්යේෂණ ක්‍රමවේදය

ප්‍රධාන වශයෙන් දත්ත රැස් කිරීමේ දී ක්ෂේත්‍ර අධ්‍යයනය හා මූලාශ්‍රය අධ්‍යයනය යන ක්‍රමවේද දෙකම භාවිත කෙරෙයි. ඒ හරහා ප්‍රමාණාත්මක හා ගුණාත්මක දත්ත අන්තර්ගත මිශ්‍ර පර්යේෂණ ක්‍රමවේදය යොදා ගනියි. ප්‍රමාණාත්මක පර්යේෂණ ක්‍රමවේදය තුළ ප්‍රශ්නාවලි, සම්මුඛ සාකච්ඡා මෙන් ම සහභාගිතව නිරීක්ෂණ සිදු කෙරෙයි. ගුණාත්මක පර්යේෂණ ක්‍රමවේදයේදී මූලාශ්‍රය අධ්‍යයනය සිදුකෙරෙයි. එහිදී ප්‍රාථමික හා ද්විතීය මූලාශ්‍රය යොදාගැනීම සිදු කෙරෙන අතර ප්‍රාථමික මූලාශ්‍රය භාවිතයේ දී ආදී බෞද්ධ ථේරවාද ග්‍රන්ථයන් භාවිත කරන අතර ත්‍රිපිටකය බහුලව ම භාවිත කෙරෙයි. සූත්‍ර පිටකයෙහි එන දීඝ නිකායේ විවිධ සූත්‍ර භාවිත වන අතර ද්විතීක මූලාශ්‍ර ලෙස පන්සිය පනස් ජාතක පොත ඇතුළු සංස්කරණය වූ කෘති රැසක් භාවිත කෙරෙයි. මෑත කාලීන වාර්තා මඟින් මෙන් ම සඟරා, කෝෂ ග්‍රන්ථ අන්තර්ජාලය, පරිශීලනය කරමින් දත්ත ලබාගැනීමෙන් මෙම පර්යේෂණය සිදු කිරීමට බලාපොරොත්තු වේ. ඉහත පරිදි මෙම පර්යේෂණය බෞද්ධ ග්‍රන්ථවල පාඨමය විශ්ලේෂණය සමකාලීන පාරිසරික ආචාර ධර්ම සාහිත්‍යය සමඟ ඒකාබද්ධ කරමින් ගුණාත්මක ප්‍රවේශයක් භාවිත කරයි.

පර්යේෂණ අරමුණු

ප්‍රධාන අරමුණ

- පාරිසරික ආචාර ධර්ම හැඩගැස්වීමේදී සහ තිරසාරභාවය ප්‍රවර්ධනය කිරීමේදී බෞද්ධ දර්ශනයේ කාර්යභාරය අධ්‍යයනය කිරීම සහ පැහැදිලි කිරීම.

උප අරමුණු

- පාරිසරික ආචාර ධර්මවලට අදාළ ප්‍රධාන බෞද්ධ ඉගැන්වීම් විශ්ලේෂණය කිරීම.
- වර්තමාන පාරිසරික අභියෝගවලට මුහුණ දීම සඳහා බෞද්ධ මූලධර්ම අධ්‍යයනය කිරීම.
- බෞද්ධ පාරිසරික ආචාර ධර්ම අනෙකුත් දාර්ශනික සම්ප්‍රදායන් සමඟ සංසන්දනය කිරීම.
- තිරසාර ජීවිතයක් සඳහා බෞද්ධ දර්ශනයේ ප්‍රායෝගික භාවිතයන් අධ්‍යයනය කිරීම

සාහිත්‍ය විමර්ශනය

මිනිස් ගැටලු පිළිබඳ බෞද්ධ විග්‍රහය 1979 වර්ෂයේ අසංග නිලකරන්න මහතා විසින් රචනා කරන ලද්දකි. එහි අන්තර්ගතය ලෙස මිනිස් ගැටලු සහ බුදු දහමේ ස්වභාවය පිළිබඳ හැඳින්වීමක්, පෞද්ගලික මානසික ගැටලු, පවුල් ජීවිතයේ ගැටලු, තරුණ පරපුරෙහි ගැටලු, අපරාධ පිළිබඳ විග්‍රහයක්, වර්ණ භේදය සහ කුලභේදය, යුද්ධය සහ සාමය, වෙනස්වන ලෝකයත් සමඟ ඇතිවන සමාජ ප්‍රශ්න සමහරක්, බෞද්ධ දේශපාලන සහ ආර්ථික දර්ශනය මෙන් ම බෞද්ධ ජීවිත දර්ශනය සාකච්ඡා කොට ඇත. එහි එන අටවන පරිච්ඡේදය තුළ වෙනස් වන ලෝකයත් සමඟ එන නව සමාජ ප්‍රශ්න හමුවේ පරිසර දූෂණය, පරිසරය ආරක්ෂා කිරීම පිළිබඳ බෞද්ධ අදහස් සහ ගෝලීයකරණය යන මාතෘකා සාකච්ඡා කොට ඇත. මහාචාර්ය සුවර්ත ගම්මන් විසින් බුද්ධ චරිතය නම් පර්යේෂණ ග්‍රන්ථය 2006 වර්ෂයේ දී රචනා කොට ඇත. එහි පළමු කොටසෙහි අන්තර්ගතය වන්නේ, දඹදිව පුරාණ තැනු, ආර්යය සංස්කෘතියේ බලපෑම, මධ්‍යදේශය, රාජාණ්ඩු, ගණසංඝ සාරධර්ම, කෞටිල්‍ය සහ ගණ සංඝ වැනසීම ආදියත් දෙවන කොටසෙහි බුදුන්වහන්සේගේ පරපුර, සිදුහත් කුමරුන්ගේ පවුල සහ නිජබිම, සිදුහත් උපත, බාලවිය සහ යොවුන් විය, මහඅභිනිෂ්කම්මණය, දුෂ්කරක්‍රියා, බුද්ධත්වය

ලැබීම, ප්‍රථම ධර්මදේශනාව, සංඝයා බහුලවීම, ධර්මය පැතිරීම, සංචාරක විසි වසර, බුදුන්ගේ දින වර්ෂාව, අන්‍ය ගුරුකුල, බුදුන්ගේ අවසාන කාලය, සංඝ සමාජය ආදියත් තෙවැනි කොටයෙහි සණසංඝසමාන හික්ෂු සංඝ පිළිබඳවත් හතරවන කොටසින් බුදුදහමේ දාර්ශනික පසුබිම, බුදුදහම සහ චින්තන නිදහස පිළිබඳ කරුණු ඉදිරිපත් කොට ඇත. කොස්වත්තේ අරියවිමල හිමියන් විසින් බුද්ධ ධර්මය කෘතිය 2017 වර්ෂයේදී රචනා කොට ඇත. එහි අන්තර්ගත වන්නේ, නව අරහදී බුදුගුණ, මහ කරුණාව, මහප්‍රඥාව, ත්‍රිවිද්‍යාව, ත්‍රිලක්ෂණය, පටිච්චසමුප්පාදය, ජීව අජීව පරිසරයෙහි දැක්විය යුතු ආකල්පය, අන්‍යෝන්‍ය යුතුකම් සහ වගකීම, ධනය පිළිබඳ බෞද්ධ ආකල්පය ආදිය ගැඹුරින් විස්තර කොට ඇත. එහි ඇති ජීව අජීව පරිසරයෙහි දැක්විය යුතු ආකල්පය මගේ අධ්‍යයනය සඳහා යොදාගෙන ඇත. අනුසාවණා ධර්ම ශාස්ත්‍රීය සංග්‍රහය 2022 පුස්තකාලවේ ඤාණරතන හිමි සංස්කරණ උපදේශක වශයෙන් කටයුතු කොට ඇත. එහි විවිධ මාතෘකා ඔස්සේ පර්යේෂණ ලිපි ඉදිරිපත් කොට ඇති අතර මගේ පර්යේෂණය සඳහා සේවාර්ථික මහාචාර්ය කෝන්ගස්තැන්නේ ආනන්ද හිමි විසින් රචිත බුදුදහමේ ඉගැන්වෙන තිරසාර ජීවන දැක්මට සමගාමී දේශපාලන දර්ශනය යන පර්යේෂණ ලිපිය භාවිතයට ගෙන ඇත. තවද කොළඹ විශ්වවිද්‍යාලයෙහි සිංහල අධ්‍යයනාංශයෙහි පූජ්‍ය අගලකඩ සිරිසුමන හිමියන් විසින් 2013 වර්ෂයේ දී රචිත සංවර්ධනයේ තිරසාරත්වය සහ බෞද්ධ ආර්ථික දර්ශනය යන පර්යේෂණ ලිපියෙහි අන්තර්ගත කරුණු මගේ පර්යේෂණය සඳහා භාවිත කොට ඇත. එහි නිෂ්පාදනය, පරිභෝජනය, සුසමාදර්ශිය වෙනස, මිනිස් ශ්‍රමය, රජයේ කාර්යභාරය, අරසිරිමැස්ම සහ නාස්තිය පිටුදැකීම, පොදු අයිතිය, තිරසාරත්වයේ ආකල්පය ගැඹුරින් අධ්‍යයනය කොට ඇත. වසන්ත.කේ.දිසානායක විසින් රචිත සමාජ සංස්කෘතික රාජ්‍ය පරිපාලනයේ තිරසාර සංවර්ධනය පිළිබඳ බෞද්ධ මතය ලිපිය මගේ පර්යේෂණය සඳහා යොදාගෙන ඇත. අවසාන වශයෙන් පොල්වත්තේ බුද්ධදත්ත ස්ථවිර විසින් 1960දී රචිත ථේරවාද බෞද්ධ දර්ශනය යන කෘතිය පරිශීලනය කෙරිණි. එහි තෙවැනි පරිච්ඡේදයෙහි එන අග්ගඤ්ඤ සූත්‍රය පිළිබඳ විස්තරය මෙම පර්යේෂණය සඳහා යොදාගෙන ඇත.

ඉහත සඳහන් කරන ලද පර්යේෂණ ග්‍රන්ථ සහ පර්යේෂණ පත්‍රිකා මගින් ඉදිරිපත් කර ඇති දත්තවල අන්තර්ගත විශ්වාසනීය බව මෙන් ම එයින් ආචරණය වන විෂය පථය පිළිබඳ විමර්ශනය කිරීම ද පාරිසරික ආචාර ධර්ම සහ තිරසාර සංවර්ධනය පිළිබඳ වැඩිදුර විමර්ශනය සඳහා යොදාගෙන ඇත. ඒ අනුව මෙම අධ්‍යයනය තුළින් අවධාරණය නොවූ හිදස හඳුනාගෙන විශේෂයෙන් ම තිරසාරත්වය පිළිබඳ බෞද්ධ ආකල්පය කෙබඳුදැයි මගේ පර්යේෂණය තුළින් ආනාවරණය වේ. එම නිසා මෙම

පර්යේෂණ සාහිත්‍ය සමීක්ෂාව තුළින් මගේ පර්යේෂණය සඳහා ලැබෙන පිරිවහල ඉමහත් ය.

සාකච්ඡාව

නව තාක්ෂණය හේතුකොටගෙන වේගයෙන් ප්‍රසාරණය වන කෘෂිකර්මය හා කර්මාන්ත නිසා පාරිසරික තුලිතතාවය බිඳවැටීම සිදුවෙමින් පවතින අතර මානව සංහතියට බලපාන විවිධ අපහසුතා ඇති වී තිබේ. මේ නිසා පරිසර ආචාරධර්ම ශ්‍රීසයෙන් වැඩිවෙමින් පවතී. පරිසර ආචාර ධර්ම ලෝක පරිසර සංරක්ෂණ පනත් සහ ශ්‍රී ලංකාවේ පරිසර සංරක්ෂණ පනත්, විමර්ශනය කරමින් තිරසර සංවර්ධනය පිළිබඳ ධනාත්මක ආකල්ප ගොඩනැගිය යුතු කාලය එළඹ තිබේ. මෙම පර්යේෂණය මගින් මිනිසා හා පරිසරය අතර සම්බන්ධතාවය, මිනිසා පරිසරය ප්‍රයෝජනයට ගන්නා ආකාරය, මිනිසා පරිසරය ප්‍රයෝජනයට ගන්නා විවිධ ක්‍රම, පරිසර ආචාර ධර්ම, බුදුදහම සහ තිරසර සංවර්ධනය පිළිබඳ ගැඹුරින් අධ්‍යයනය කරයි.

මිනිසා හා පරිසරය අතර සම්බන්ධතාව

අප වටපිටාවේ ඇති සියලු ම ජීවින් ද අජීවී ද්‍රව්‍යය ද පරිසරයට අයත් වේ. ඒ අනුව පරිසරය ජීවී පරිසරය හා අජීවී පරිසරය ලෙස කොටස් දෙකකට බෙදිය හැකිය. මිනිසා ඇතුළු සියලු සතුන් ද ගස්වැල් ආදිය ද ජීවී පරිසරයට අයත් වේ. අජීවී පරිසරයට අයත් වන්නේ වාතය, ජලය, පස, හිරුඑළිය ආදිය වේ. මේ අනුව මිනිසා සහ පරිසරය අතර සම්බන්ධතාවක් පවතින බව පෙනෙයි. සිදුහත් කුමරුන්ගේ බෝධි සත්ත්ව චරිතය බුදුන් වහන්සේගේ බුද්ධ චරිතය සහ උන්වහන්සේ දේශනා කළ ධර්මය තුළ ජීව අජීව පරිසරය කෙරෙහි පැවතිය යුතු ලෙන්ගතුකම අපට වටහා ගත හැකිය. (සුවර්ත ගම්මන්, 2006, පි.221) මිනිසා පරිසරයේ ඇති අන්‍යෝන්‍ය සබැඳියාව පිළිබඳ අග්ගඤ්ඤ සූත්‍රයේ දැක්වේ. “ඉන් කියවෙන්නේ ලෝකය මනුෂ්‍ය වාසයට සුදුසු පරිසරයක් ලෙස සකස් වූව ද මිනිස් ක්‍රියාකාරකම්වල පැවතුණ අනුවන ස්වභාවය හේතුකොට ගෙන පරිසරය තුළ පරිහානි ලක්ෂණ මතු වූ බව යි”. මිනිසාගේ ක්‍රියාකලාපය පරිසරයට බලපාන අයුරු පිළිබඳව තවත් විවරණයක් අංගුත්තර නිකායේ අධම්මික සූත්‍රයේ ද දැක්වේ. දීඝනිකායේ වක්කයන්ති සිහනාද සූත්‍රයේදී මිනිසා පරිසරය නොතකා තම හිතුමනයන් ක්‍රියාත්මක කළහොත් පරිසරය පෙරලා මිනිසාට පාඩම් ඉගැන්විය හැකි බව පෙන්වා දෙයි.

මිනිසා පරිසරය ප්‍රයෝජනයට ගන්නා ආකාරය

මිනිසා තම මූලික අවශ්‍යතාවන් වන ආහාර, නිවාස, ඇඳුම් පැළඳුම් ආදිය සපයා ගැනීමේ දී පරිසරය ප්‍රයෝජනයට ගනී. එහෙත් පරිසරය ප්‍රයෝජනයට ගත් ආකාරය යුගයෙන් යුගයට වෙනස් වේ. මෙම ක්‍රියාවලියේ කැපී පෙනෙන අවස්ථා තුනක් හඳුනාගත හැකිය. එනම්, පරිසරය පවතින ආකාරයෙන් ම තම අවශ්‍යතා සඳහා ප්‍රයෝජනයට ගැනීම, පරිසරය සමග සහයෝගයෙන් ක්‍රියා කිරීම සහ පරිසරයට සිදුවන හානිය අවම මට්ටමින් පවත්වා ගනිමින් ජීවන මට්ටම උසස් කර ගැනීම ආදියයි.

මිනිසා පරිසරය ප්‍රයෝජනයට ගන්නා විවිධ ක්‍රම

මිනිසා තම අවශ්‍යතා ඉටු කර ගැනීම සඳහා පරිසරය විවිධ අයුරින් ප්‍රයෝජනයට ගනී. ඒ පිළිබඳ උදාහරණ කිහිපයකි. එනම්, මිනිසාගේ පැවැත්මට අවශ්‍ය ජලය, වාතය, හිරුඑළිය වැනි දේ ලබා ගැනීම, මූලික අවශ්‍යතාවන් වන ආහාර, නිවාස, ඇඳුම් පැළඳුම් සඳහා පාරිසරික සම්පත් උපයෝගී කර ගැනීම, සූර්ය බලය, ආර්ථික ඉන්ධන, ජීව වායු, භූ තාපය, ජලවිදුලිය යනාදී බලශක්ති මූලයන් සපයා ගැනීම, ජලය රැස්කර කෘෂිකර්මයට අවශ්‍ය වැව් හා වාරිමාර්ග පද්ධති සකස් කිරීම, කාර්මික හා කෘෂිකාර්මික කටයුතු සඳහා අවශ්‍ය බන්ධන සම්පත්, රසායනික මූලද්‍රව්‍ය, මත්ස්‍ය සම්පත්, දැව සහ භූමිය අමුද්‍රව්‍ය ලෙස යොදා ගැනීම, කඳුවැටි ගංගා වැනි ස්වාභාවික වස්තූන් දේශ සීමා ලෙස යොදා ගැනීම, විවිධ පරිසර පද්ධති නොයකුත් පර්යේෂණ කටයුතු සඳහා යොදා ගැනීම, ස්වාභාවික සෞන්දර්යයෙන් සුවිශේෂ ස්ථාන සංචාරක කලාප ලෙස යොදා ගැනීම, වාස්තු විද්‍යාත්මක නිර්මාණ සඳහා පාරිසරික සම්පත් උපයෝගී කර ගැනීම සහ ඇදහිලි හා විශ්වාස සඳහා ස්වාභාවික වස්තූන් යොදා ගැනීම ආදිය වේ.

මිනිසා තම ආර්ථික, සමාජීය, දේශපාලන හා සංස්කෘතික ආදි විවිධ කටයුතු සපුරා ගැනීම සඳහා භෞතික පරිසරය ප්‍රයෝජනයට ගන්නා බව මේ අනුව පැහැදිලි වේ. ජන සංඛ්‍යාව වැඩි වන විට මෙම අවශ්‍යතාවන් වැඩි වීම මෙන් ම ඒවායේ සංකීර්ණතාව වැඩි වීම ද සිදු වේ. ඒ අනුව ජන සංඛ්‍යාව වැඩිවීමත් සමග මිනිස් අවශ්‍යතා පුළුල් වීම, බන්ධන සම්පත් බහුල ලෙස උපයෝගී කර ගැනීම, තාක්ෂණික දියුණුව, ජාත්‍යන්තර වෙළඳ සබඳතා පුළුල්වීම, විවිධ අවශ්‍යතා සඳහා භෞතික පරිසරය විශාල වශයෙන් වෙනස්කම්වලට ලක් කිරීම වැනි ක්‍රියාවලීන් නිසා පරිසර හිතකාමී නොවන අපද්‍රව්‍ය පරිසරයට බැහැර කෙරේ. මේ නිසා පරිසරයේ තුලිතතාව බිඳවැටීමෙන් විවිධාකාර උපද්‍රව්‍යවලට සහ පාරිසරික ගැටලුවලට මුහුණ දීමට මිනිසාට

සිදුව ඇත. මේ නිසා අනාගත පරපුර සඳහා සුරක්ෂිත පරිසරයක් ඉතිරි කර තැබීමට පරිසර ආචාර ධර්ම සුරැකීම වඩාත් අවශ්‍ය වේ.

පරිසර ආචාර ධර්ම

"ජන සමාජයකට අයත් සාමාජිකයන් අනුගමනය කරන පිළිපදින සම්මත නීති රීති, චාරිත්‍ර හා සම්මතයන් ආචාර ධර්ම වශයෙන් හැඳින්වේ." ඒ අනුව බලනවිට ශිලා ගෝලය, ජල ගෝලය, වායුගෝලය හා ජෛව ගෝලය ඇතුළත් භෞම පද්ධතියේ සමතුලිතතාවය සහ සංරක්ෂණයට අවශ්‍ය මනා කළමනාකරණයකින් යුතුව පවත්වාගෙන යාමට අවශ්‍ය වන හරවත් යහපුරුදු පරිසර ආචාර ධර්ම ලෙස හැඳින්වේ. ආචාර ධර්ම පුද්ගල වර්ගයාව හා බැඳී පවතී. ඒ අනුව ආචාර ධර්මානුකූලව හැසිරීම හා ඊට අදාළ වන විශ්වාස, ආකල්ප, ඇගයුම් ආදී අංශ අතර මනා සම්බන්ධතාවක් තිබෙන බව පැහැදිලිය. මිනිසා පරිසරය සමඟ ගනුදෙනු කිරීමට පටන්ගත් අවදියේ සිට ම පරිසරය පිළිබඳ විමසිලිමත් ව ක්‍රියා කර ඇත. වර්තමානයේ මිනිස් ක්‍රියාකාරකම් ඉතා අහිත කර ලෙස පරිසරයට බලපා ඇත. කාර්මීකරණය මගින් ඇති කර ඇති ජලය, වාතය, භූ තල දූෂණය ඉතා බරපතල ප්‍රශ්න වේ. ගස්වැල් තුරන් කරමින් සිදු කරන වන විනාශය න්‍යෂ්ටික බලශක්තීන් නිසා ඇති වී තිබෙන තරගකාරී බල අරගලය, කෘෂිසායන හේතුකොට ගෙන ඇති වී ඇති, පාරිසරික තුල්‍යතාවට සිදුවන හානිය නිසා පරිසරය මිනිසාට දඬුවම් කරන අවස්ථා දක්වා වර්ධනය වී තිබේ. මේ නිසා පරිසර ආචාර ධර්මවල අවශ්‍යතාව වර්තමානයේ ප්‍රමුඛතාවක් ගෙන තිබේ. (සිරිසුමන හිමි අගලකඩ, 2013,පි.139)

තිරසර සංවර්ධනය

එක්සත් ජාතීන්ගේ පරිසරය හා සංවර්ධනය පිළිබඳ කොමිසම 1987 දී ඉදිරිපත් කළ වාර්තාව *Common futurez* (අපේ පොදු අනාගතය) ලෙස ප්‍රකාශයට පත් විය. එම ග්‍රන්ථයේ තිරසර සංවර්ධන යන සංකල්පය පහත සඳහන් අයුරින් නිර්වචනය කර ඇත. "වර්තමාන අවශ්‍යතා සපුරා ගනිමින් අනාගත පරපුරට ද ස්වකීය අවශ්‍යතා ඉටු කර ගැනීමට ඇති අයිතිය තහවුරු කරන පරිසරයක් ගොඩනගමින් සිදු කෙරෙන සංවර්ධනය තිරසර සංවර්ධනය යි." 1992 දී රියෝ ද ජැනෙයිරෝහි පැවැත් වූ 'මිහිකත සමුළුවේ දී' ඉදිරිපත් කළ "21 වැනි සියවස සඳහා වූ න්‍යාය පත්‍රයේ" ප්‍රධාන මූල ධර්ම අතරින් ප්‍රමුඛ ස්ථානයට පත් වූයේ ද තිරසර සංවර්ධන සංකල්පය පාදක කොටගත් මූල ධර්මය වේ. සංවර්ධන සැලසුම් සැකසීමේ දී තිරසර සංවර්ධන ප්‍රවේශය සහ පරිසර ආචාර ධර්මවලට අනුගත වීමේ අවශ්‍යතාව බෙහෙවින් වැදගත් වෙමින් පවතී. එමෙන්ම එවැනි ප්‍රවේශයක දී පරිසර ආචාර ධර්මවලට දැඩි

අවධානයන් යොමු කළ යුතු ය. ශ්‍රී ලංකාව ජාතික හා ජාත්‍යන්තර මට්ටමින් තිරසර සංවර්ධන ප්‍රවේශයක් සඳහා විවිධ ක්‍රියාමාර්ග අනුගමනය කරමින් සිටී. ජාතික සංරක්ෂණ සැලැස්ම ඉදිරිපත් කර ඇති අතර එමගින් අවධානය යොමු කොට ඇති ක්ෂේත්‍ර ද වේ. ඉඩම් භාවිතය සැලසුම් ගත කිරීම, වනජීවී හා වන සංරක්ෂණය, ජනගහනය හා සම්පත් බෙදීමේ කුලනය කිරීම, වෙරළ සංරක්ෂණය, පරිසර අධ්‍යාපනික වැඩසටහන් මෙහෙය වීම, මධ්‍යම පරිසර අධිකාරිය පිහිටුවීම, පරිසර අමාත්‍යාංශය පිහිටුවීම ආදිය දැක්විය හැකි ය.

වර්තමානයෙහි විග්‍රහ කරන මෙම සංකල්පය ප්‍රථමයෙන් අපට හමුවන්නේ, බෞද්ධ ආර්ථික දර්ශනය තුළ බව පහත පරිදි විමර්ශනය කළ හැකි ය.

බෞද්ධ දර්ශනය

බුදුදහමෙන් ඉගැන්වෙන කරුණු බොහෝ දුරට පරිසරය හා සම්බන්ධය. බුදුරාජාණන්වහන්සේ ජීවයට හා ස්වභාව ධර්මයට ගරු කිරීම, මූත්‍ර පහකිරීම සහ කෙළ ගැසීම ආදී ජලය අපිරිසිදු වන සේ කටයුතු කිරීම වරදක් වන බව යි. එමෙන් ම නිල් තණ කොළ මත ඉඳුල්, කුණු රොඩු, මළ මූත්‍ර වැනි අපවිත්‍ර දෑ දැමීම නොකළ යුතු දෙයක් බව ද සඳහන් වෙයි. ස්වාභාවික පරිසරයේ ජීවත් වන සතා සිවුපාවා පිළිබඳව ද කරුණාව හා අනුකම්පාව දක්වා ඇත. (කොස්වත්තේ අරියවිමල හිමි, 2018, පි.308) "පාණාතිපාතං පහාය පාණාති පාතා පටිච්චතො හොති නිහිත දණ්ඩො නිහිත සත්ථො ලජ්ජී දයාපන්නෝ සබ්බපාණහත හිතානුකම්පී විහරතී ඉදම්පිස්ස හොති සිලස්මිං" (දීඝ නිකාය 1, සාමඤ්ඤඵල සූත්‍රය, 2006, පි.110.)

මෙයින් පෙන්වා දෙන්නේ සත්ත්ව ලෝකය කෙරෙහි දැක්විය යුතු කරුණාව හා අනුකම්පාවෙන් ප්‍රාණඝාතයෙන් වැළකුණේ දඬු මුගුරු බිම තැබුවේ, ආයුධ බිම තැබුවේ ඝාතනයට ලජ්ජා වූයේ, දයාත්විත වූයේ සියලු ප්‍රාණීන් වෙත යහපත හා අනුකම්පා සහිත වූයේ සීලය නිසා බව අවධාරණය කරයි. පරිසරය විනාශ නොකොට ධනය සපයාගත යුතු බවත් පරිසරයෙන් ප්‍රයෝජන ගතයුතු බවත් බුදුරජාණන් වහන්සේගේ ඉගැන්වීම්වල ඇතුළත් වේ. "ධනය රැස් කර ගත යුත්තේ මලට හානියක් නොකර රොන් ගන්නා මී මැස්සා මෙන් යැයි සිඟාලෝවාද සූත්‍රයේ දී උන්වහන්සේ ප්‍රකාශ කරති."

බුදුන් වහන්සේ උපසපන් හික්ෂුන් වහන්සේට ගසකින් කොළ කැඩීම පවා වාරණය ලක් කරමින් විනය ශික්ෂා පනවා ඇත. එපමණක් නොව වැසි කල තණ මත සංචාරය

කිරීම ද තණ මත හා ජලය මත මළ, කෙළ නොදමන ලෙසට ද ශික්ෂා පනවා තිබේ. (පවිනි ඇවත් සේබියා ශික්ෂා පද) සම්මා සම්බුද්ධ චරිතය පිළිබඳ ව සලකා බැලීමේදී සිදුහත් කුමරුන්ගේ ඉපදීම ලුම්බිණි සල් උයනෙන්, සම්බුද්ධත්වයට පත්වීම ඇසතු බෝ මුලෙහිත් සම්බුද්ධ පරිනිර්වාණය උපවත්තන සල් උයනෙන් සිදු විය. බුදුරජාණන් වහන්සේ සමස්ත ජීවිතයෙන් වැඩි කාලයක් ගත කර ඇත්තේ ස්වාභාවික පරිසරය ඇසුරු කරගෙනය.(සුවරිත ගම්මන්, 2006, පි.221.)

බෞද්ධ ඉගැන්වීම් පරිසර දූෂණය හා පරිසර විනාශය නවත්වන පරිසර හා සංවර්ධනය ගොඩනංවන පාරිසරික ප්‍රතිපත්තියක් නිර්දේශ කරයි. මිනිසා ද පරිසරයේ කොටසක් ලෙස එක් අතකින් පෙන්වා දෙමින් තිබෙන සැටියෙන් ම පමණක් නොව හිතකර ලෙස එය වෙනස්කොට ප්‍රයෝජන ගැනීම සඳහා පරිසරය අවබෝධ කර ගැනීම ද අවශ්‍ය බව පෙන්වා දෙයි. බුදුන් වහන්සේ පාරිසරික සෞන්දර්ය ඇගයීමට ලක් කර ඇත. මගධ රට උරුවේල දනව්වෙහි සේනානි නම් ගමට පැමිණෙන බෝසනාණෝ තේරංජනා නදිය අවට වන අසිරිය, සුදු වැලිතලා දැක ඒකාන්තයෙන් ම මේ බිම් ප්‍රදේශ සිත්කළ ය. වන ලැහැබ දුටුවත් පහදනා සුළු ය. සුදු වැලිතලා ඇති එගොඩ මෙගොඩ වීමට මනා තොටුපළවල් ඇති නදිය ද සිත් කළ ය. වීර්ය වඩනු කැමති කුල පුත්‍රයෙකුට මෙය ඒකාන්තයෙන් සුදුසු ය. (මජ්ඣිම නිකාය 1, අරිය පර්යේෂණ සූත්‍රය, 2006, පි.406) සංවර්ධනයේදී කළ යුතු වැඩ කොටසක් තිබේ. "වනරෝපන සූත්‍රය" මේ සම්බන්ධ ඉතා වැදගත් කරුණු ඉදිරිපත් කරන දේශනයකි. ආරාම හෙවත් උයන්වතු වැවීම, කැලෑ වැවීම, ඒ දඬු පාලම් තැනීම (මාර්ග සංවර්ධන කාර්යය) බිමට හා වෙනත් අවශ්‍යතා සඳහා ජලය සැපයීම (වාරි කර්මාන්තයේ දී), නිවාස තනාදීම යන මේ දෑ මිනිසාට දිවා රැ නිරන්තරයෙන් පින් වැඩෙන කරුණු වේ.

වර්තමානයෙහි රාජ්‍ය හෝ පෞද්ගලික මට්ටමෙන් විශාල ව්‍යාපෘතින් වශයෙන් සංවිධානය කෙරෙන අංශ මෙහි ඇතුළත් වේ. ගමනාගමන හා ප්‍රවාහනය සඳහා මාර්ග සංවර්ධනය අද මහා පරිමාණ ව්‍යාපෘතීන් බවට පත්වූවකි. ජල සම්පාදනය සහ නිවාස තැනීම ද එවැනි මහා පරිමාණ ව්‍යාපෘතීන් වේ. මේවා මිනිස් අවශ්‍යතා සඳහා යෝග්‍ය පරිදි සකස් කර ගැනීම පරිසර සංවර්ධන කාර්යය වේ. (ධර්මසේන හෙට්ටිආරච්චි, 2005, පරි.13)

දැනට පවතින අභියෝග ජයගනිමින් පරිසර සංවර්ධනයක් අපේක්ෂා කරන්නන් සැලකිලිල්ට ගතයුතු ප්‍රධාන අංශ 04ක් ක්ලැස් සැන්ඩල් (*Klas Sandell*) විසින්

බෞද්ධ දර්ශනයට අනුව ගෙනහැර දක්වයි. මින් පළමු තැන දෙන්නේ මිනිසාගේ සාදාචාරයට ය. ස්වභාව නීතීන්ට ළං වූ සදාචාරවත් බවක් ඇති තැන පරිසරය පද්ධතිය භානිවීම වෙනුවට සංවර්ධනය වේ. අදුරදරශිභාවයට සහ භෞතිකවාදයට ප්‍රතික්ෂේප ආධ්‍යාත්මික සංවර්ධනයක අවශ්‍යතාව දෙවනුව අවධාරණය කරයි. ඒතරාගී මනස රමණීය වනයෙහි ඇලෙන්නේ භෞතික ස්වභාව පරිසරයත්, ආධ්‍යාත්මික අංශයත් අතර පවත්නා සම්බන්ධිත භාවය නිසයි. වෛනිව දක්වන්නේ නොයැලුණු, නොගැටුණු අනුපාදන ආකල්පයකින් ස්වභාව ලෝකය සමග සම්බන්ධ විය යුතු බවයි. එහිදී අන්‍යවශ්‍යතාවය සහ ගිජුකම අතර වෙනස මිනිසා හඳුනාගත යුතුයි. (ධර්මසේන හෙට්ටිආරච්චි, 2005, පරි.13) මේ අනුව ජීවි සහ අජීවි සංරචකයන්ගෙන් සැදුම්ලත් පරිසරය සුරැකීම පිළිබඳ පණිවිඩය බුදුදහමින් මිනිසාට ලැබී ඇත.

නිගමනය

බෞද්ධ දර්ශනය සහ පාරිසරික ආචාර ධර්ම ගවේෂණය කිරීම තිරසාර සංවර්ධන ඉගැන්වීම් සහ සමකාලීන පාරිසරික උත්සුකයන් අතර ගැඹුරු සහජීවනයක් හෙළි කරයි. බෞද්ධ ප්‍රතිපත්ති, විශේෂයෙන්ම අන්තර් සම්බන්ධිත බව, අනිත්‍ය බව සහ මෛත්‍රිය අවධාරණය කරන, පාරිසරික ගැටලු විසඳීම සඳහා ශක්තිමත් ආචාර ධර්ම රාමුවක් ඉදිරිපත් කරයි. පරිසරය කෙරෙහි ගෞරවය හා සැලකිල්ල දැක්වීමේ ආකල්පයක් වර්ධනය කිරීමෙන්, පුද්ගලයන්ට සහ ප්‍රජාවන්ට වඩාත් පාරිසරික වශයෙන් වගකිවයුතු තේරීම් කළ හැකිය. ආශාව සහ පරිභෝජනය අඩු කිරීම පිළිබඳ බෞද්ධ මූලධර්මය, තිරසාර මූලධර්ම සමග සමපාතික වේ. මානව ක්‍රියාකාරකම් ස්වභාවික ලෝකය සමග සමපාත වන ලෝක දැක්මක් වෙනුවෙන් පෙනී සිටින පාරිසරික සංරක්ෂණය සහ තිරසාරත්වය සඳහා ගෝලීය ප්‍රයත්නයන් සඳහා දායක වීමට බෞද්ධ ආචාර ධර්මවල ඇති හැකියාව මෙම පර්යේෂණය මගින් අවධාරණය කරයි. අවසාන වශයෙන්, බෞද්ධ දර්ශනය පාරිසරික ආචාර ධර්මවලට ඒකාබද්ධ කිරීම තිරසාර අනාගතයක් නිර්මාණය කිරීම සඳහා පරිවර්ථනීය ප්‍රවේශයක් සපයන බව ඉහත පරිදි නිගමනය කළ හැකිය.

ආශ්‍රිත ග්‍රන්ථ නාමාවලිය

ප්‍රාථමික මූලාශ්‍රය

දීස නිකාය 1, සාමඤ්ඤඵල සූත්‍රය, (2006), ත්‍රිපිටක පරිවර්තන කාරක සභාවේ අංගුත්තර නිකාය සංසොධක මණ්ඩලය, කොළඹ, බුද්ධ ජයන්ති ත්‍රිපිටක මුද්‍රණය.

මජ්ඣිම නිකාය 1, අරිය පර්යේෂණ සූත්‍රය, (2006), ත්‍රිපිටක පරිවර්තන කාරක සභාවේ අංගුත්තර නිකාය සංසොධක මණ්ඩලය, කොළඹ, බුද්ධ ජයන්ති ත්‍රිපිටක මුද්‍රණය.

ද්විතියික මූලාශ්‍රය

අරියවිමල හිමි කොස්වත්තේ, (2018), *බුද්ධ ධර්මය*, සමයවර්ධන මුද්‍රණ ශිල්පියෝ, කොළඹ 10.

ආනන්ද හිමි කොන්ගස්තැන්නේ, (2002), “බුදුදහමේ ඉගැන්වෙන තිරසාර ජීවන දැක්මට සමගාමී දේශපාලන දර්ශනය”, *අනුසාවණා*, සුමංගල හිමි කලවානේ, කොළඹ, සමයවර්ධන මුද්‍රණාලය.

වන්දිම හිමි පනාමුරේ, (2020), “සම්පත් පරිභෝජන ගැටලුවලට බෞද්ධ විසඳුම්”, *ප්‍රබුද්ධ*, 09 වන කලාපය, සංස්. ඇගැළේපොල මහින්ද හිමි, මහනුවර, නෙත්විත් ප්‍රින්ටස් (පුද්ගලික) සමාගම.

නිලකරත්න අසංග, (1979), *මිනිස් ගැටළු පිළිබඳ බෞද්ධ විග්‍රහය*, බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය, දෙහිවල.

සිරිසුමන හිමි අගලකඩ, (2013), “සංවර්ධනයේ තිරසාරත්වය සහ බෞද්ධ ආර්ථික දර්ශනය”, *පර්යාවලෝකය*, වෙළුම 1, සිංහල අධ්‍යයන අංශය, කොළඹ විශ්වවිද්‍යාලය.

සුවරිත ගම්මන්, (2006), *බුද්ධ චරිතය*, නුගේගොඩ, සරසවි ප්‍රකාශකයෝ.

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ඩබ්ලිව් .ආර් .එම්. සංකලපතා වල්පොල
උපාධි අපේක්ෂිකා,
ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය.
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සංක්ෂිප්තය

ඩිජිටල් තොරතුරුවල සාතිය වර්ධනය සහ මාධ්‍ය වේදිකා ප්‍රජානනක්‍රීකරණය මගින් සංලක්ෂිත යුගයක, ව්‍යාප්ත ප්‍රවෘත්ති පැතිරීම සමාජය, ප්‍රජානනක්‍රීවාදය සහ ඥානවිද්‍යාව සඳහා ප්‍රගාඪ ඇඟවුම් සහිත පුළුල් හා බහු විධි අභියෝගයක් ලෙස මතු වී තිබේ. මෙම උසස් පර්යේෂණය ඩිජිටල් යුගයේ තොරතුරු ඇගයීම, විශ්වාස ගොඩනැගීම සහ සත්‍ය අවබෝධය යන සංකීර්ණතා හෙළිදරව් කිරීම අරමුණු කරගනිමින් ව්‍යාප්ත ප්‍රවෘත්තිවල ඥානවිද්‍යාවට යටත් පවතින සංකීර්ණ ගතිකත්වයන් පිළිබඳව සොයා බලයි. දර්ශනය, මනෝවිද්‍යාව, සන්නිවේදන අධ්‍යයනය සහ පරිගණක විද්‍යාව යන අංශවලින් තීක්ෂණ බුද්ධිය සංස්ලේෂණය කිරීමෙන්, මෙම අධ්‍යයනය මගින් පුද්ගලයන්ගේ වැරදි තොරතුරුවලට ගොදුරු වීමේ හැකියාව සහ වැඩිවන සංකීර්ණ තොරතුරු හු දර්ශනය තුළ සැරිසැරීමට ඇති හැකියාව පිළිබඳ සංජානන, සමාජීය සහ තාක්ෂණික සාධක පිළිබඳ පුළුල් පරීක්ෂණයක් ඉදිරිපත් කරයි. ව්‍යාප්ත ප්‍රවෘත්ති සන්දර්භය තුළ සත්‍යය, දැනුම සහ ඥානාන්විත අධිකාරියේ ස්වභාවය පිළිබඳ විවේචනාත්මක ප්‍රශ්න කිරීම මෙම පර්යේෂණයේ හදවතෙහි පවතී. පදනම්වාදයේ සහ සමෝධානිකවාදයේ සිට ප්‍රායෝගිකවාදය සහ සමාජ ඥානවිද්‍යාව දක්වා වූ දාර්ශනික සම්ප්‍රදායන් මත පදනම්ව, මෙම අධ්‍යයනය තොරතුරු ඇගයීම සහ විශ්වාස සංශෝධනය පාලනය කරන ඥානාන්විත සම්මතයන්, මූලධර්ම සහ ගුණධර්ම ගවේෂණය කරයි. එපමනක් නොව, එය පුද්ගලයන්ගේ ඥානාන්විත භාවිතයන් හැඩගැස්වීමේදී සංජානන පක්ෂග්‍රාහිත්වය, හූරිස්ටික්ස් සහ සමාජ-සංස්කෘතික සාධකවල කාර්යභාරය විමර්ශනය කරයි, වැරදි තොරතුරු පැතිරීම සහ ව්‍යාප්ත විශ්වාසයන් ගොඩනැගීමට යටත් පවතින යාන්ත්‍රණයන් පිළිබඳව ආලෝකය විහිදුවයි.

තවද, මෙම පර්යේෂණය ව්‍යාප්ත ප්‍රවෘත්තිවල සදාචාරාත්මක මානයන්, වගකීම, වගවීම සහ තොරතුරු බෙදා හැරීමේ සහ පරිභෝජනයේ විනිවිදභාවය පිළිබඳ ප්‍රශ්න විමර්ශනය කරයි. පුද්ගලයන්ගේ තොරතුරු බෙදාගැනීමේ පිළිවෙත් දැනුම් දෙන සදාචාරාත්මක රාමු, මූලධර්ම සහ උභතෝකෝචික පරීක්ෂා කිරීමෙන්, මෙම අධ්‍යයනය ඩිජිටල් තොරතුරු පරිසර පද්ධතිය තුළ සත්‍යවාදී බව, අඛණ්ඩතාව සහ බුද්ධිමය අවංකභාවය ප්‍රවර්ධනය කිරීමේ සදාචාරාත්මක අවශ්‍යතා පැහැදිලි කිරීමට උත්සාහ කරයි. එපමනක් නොව, ව්‍යාප්ත ප්‍රවෘත්ති මගින් එල්ල වන අභියෝගවලට මුහුණ දීම සහ විවේචනාත්මක වින්තනයේ සහ තොරතුරු සාක්ෂරතාවයේ සංස්කෘතියක් පෝෂණය කිරීමේදී මාධ්‍ය සාක්ෂරතා අධ්‍යාපනය, තාක්ෂණික මැදිහත්වීම් සහ නියාමන ප්‍රතිපත්තිවල කාර්යභාරය එය සලකා බලයි. එහි න්‍යායික දායකත්වයට අමතරව, මෙම පර්යේෂණය ඩිජිටල් යුගයේ ව්‍යාප්ත ප්‍රවෘත්තිවලට එරෙහිව සටන් කිරීම සහ තොරතුරු අඛණ්ඩතාව ප්‍රවර්ධනය කිරීමේ උපාය මාර්ග පිළිබඳ ප්‍රායෝගික අවබෝධයක් ලබා දෙයි. පවතින කරුණු පිරික්සීමේ මූලපිරීම්,

මාධ්‍ය සාක්ෂරතා වැඩසටහන් සහ තාක්ෂණික විසඳුම් විශ්ලේෂණය කිරීමෙන්, මෙම අධ්‍යයනය වැරදි තොරතුරු පැතිරීම අවම කිරීමට සහ තොරතුරු විවේචනාත්මකව ඇගයීමට පුද්ගලයින්ගේ හැකියාව වැඩි දියුණු කිරීමට පොරොන්දු වූ මාර්ග හඳුනා ගනී. එපමනක් නොව, එය සාමූහික ක්‍රියාකාරීත්වය, අන්තර් විනය සහයෝගීතාවය සහ ව්‍යාජ ප්‍රවෘත්ති වලට එරෙහිව ඔරොත්තු දීමේ හැකියාව ගොඩනැගීමේ සහ ප්‍රජාතන්ත්‍රවාදයේ සහ දැනුවත් පුරවැසිභාවයේ ඥානාන්විත පදනම් ආරක්ෂා කිරීමේ මහජන සහභාගීත්වයේ කාර්යභාරය සලකා බලයි.

තවද මෙම උසස් පර්යේෂණය ව්‍යාජ ප්‍රවෘත්ති පිළිබඳ ඥානවිද්‍යාව පිළිබඳ පුළුල් සහ අන්තර් විනය පරීක්ෂණයක් නියෝජනය කරයි, න්‍යායික අවබෝධය, ආනුභවික සොයාගැනීම් සහ ඩිජිටල් යුගයේ වඩාත්ම දැවෙන අභියෝගයක් විසඳීම සඳහා ප්‍රායෝගික නිර්දේශ ඉදිරිපත් කරයි. ව්‍යාජ ප්‍රවෘත්තිවල සංජානන, සමාජීය සහ සදාචාරාත්මක මානයන් පැහැදිලි කිරීමෙන්, සමකාලීන සමාජය තුළ තොරතුරු ඇගයීමේ සහ ව්‍යාජත්වයේ සංකීර්ණතා පිළිබඳ ගැඹුරු අවබෝධයක් ලබා ගැනීමට මෙම අධ්‍යයනය දායක වන අතර ඩිජිටල් තොරතුරු හු දර්ශනය තුළ සත්‍යය, විශ්වාසය සහ අඛණ්ඩතාව ප්‍රවර්ධනය කිරීමේ උපාය මාර්ග දැනුම් දෙයි.

මුඛ්‍ය පද : දැනුම, ව්‍යාජ පුවත්, තොරතුරු ඇගයීම

හැඳින්වීම

සමකාලීන ඩිජිටල් යුගයේ, ව්‍යාජ ප්‍රවෘත්තිවල ව්‍යාජතිය, දැනුම ලබා ගැනීම, බෙදා හැරීම සහ විශ්වාසය පිළිබඳ හු දර්ශනය මූලික වශයෙන් වෙනස් කරමින් පැතිරුණු සහ දැවෙන අභියෝගයක් ලෙස මතු වී තිබේ. නීත්‍යානුකූල ප්‍රවෘත්ති ලෙස ඉදිරිපත් කරන භිතමතාම අසත්‍ය තොරතුරු ලෙස අර්ථ දක්වා ඇති ව්‍යාජ ප්‍රවෘත්තිවලට පුද්ගලයන් සහ සමාජයන් රැවටීමට, හැසිරවීමට සහ ධූර්විකරණය කිරීමට හැකියාව ඇත, ප්‍රජාතන්ත්‍රවාදී කතිකාවේ, මහජන විශ්වාසයේ සහ ඥානාන්විත අඛණ්ඩතාවේ පදනමම යටපත් කරයි. එනිසා, ව්‍යාජ ප්‍රවෘත්තිවල ඥානවිද්‍යාව දාර්ශනික විමර්ශනයේ තීරණාත්මක මායිමක් නියෝජනය කරයි, සත්‍යයේ ස්වභාවය, තොරතුරු මූලාශ්‍රයවල විශ්වසනීයත්වය සහ ඩිජිටල් යුගයේ විශ්වාස ගොඩනැගීමට සහ සංශෝධනයට යටත් පවතින සංජානන යාන්ත්‍රණ ප්‍රශ්න කිරීමට විද්වතුන්ට ආරාධනා කරයි.

ව්‍යාජ ප්‍රවෘත්ති පිළිබඳ ඥානවිද්‍යාත්මක විමර්ශනයේ හදවතෙහි ඇත්තේ එක් අතකින් සත්‍යය, විශ්වාසය සහ අව්‍යාජත්වය යන පරමාදර්ශ සහ අනෙක් පැත්තෙන් වැරදි තොරතුරු, උපාමාරු සහ ඥානාන්විත අවිනිශ්චිතතාවයේ යථාර්ථයන් අතර මූලික ආතතියකි. වෘත්තීය පුවත්පත් කලාව, පුරවැසි වාර්තාකරණය සහ ප්‍රචාරණය අතර සීමාවන් බොදා කර ඇති ඩිජිටල් තාක්ෂණයන් සහ සමාජ මාධ්‍ය වේදිකා මගින් පහසුකම් සපයන තොරතුරු බෙදා හැරීම ප්‍රජාතන්ත්‍රීකරණය කිරීම මගින් මෙම ආතතිය තීව්‍ර වේ. මෙම සන්දර්භය තුළ, දැනුමේ ස්වභාවය, මූලාශ්‍රවල විශ්වසනීයත්වය සහ විශ්වාසයේ ආචාර ධර්ම පිළිබඳ ප්‍රශ්න ඉහළ වැදගත්කමක් ගනී, පුද්ගලයන් තම අවධානය සහ විශ්වාසය සඳහා තරඟ කරන අන්තර්ගතයේ ගංවතුර මධ්‍යයේ

විශ්වාසදායක තොරතුරු වැරදි තොරතුරු වලින් වෙන්කර හඳුනා ගැනීමේ අභියෝගය සමඟ පොරබදවීන් සිටී. එපමනක් නොව, ව්‍යාජ පුවත් සංසිද්ධිය ඥානාන්විත අධිකාරියේ ස්වභාවය, දැනුමේ සමාජ ගොඩනැගීම සහ සත්‍යය සහ අවබෝධය හඹා යාමේදී පුද්ගලයන්ගේ සහ ආයතනවල වගකීම් පිළිබඳ ගැඹුරු දාර්ශනික ප්‍රශ්න මතු කරයි. දැනුම පිළිබඳ පදනම්වාදී හෝ සමෝධානික ගිණුම්වල මුල් බැසගත් සාම්ප්‍රදායික ඥානවිද්‍යාත්මක රාමු, ඩිජිටල් යුගයේ තොරතුරු ඇගයීමේ සහ බෙදා හැරීමේ සංකීර්ණතාවලට ඉඩ සැලසීමට අරගල කළ හැකි අතර, ඥානාන්විත විමර්ශනයේ පදනම් නැවත සලකා බැලීමට විද්වතුන් පොළඹවයි. මෙම සන්දර්භය තුළ, ප්‍රජාතන මනෝවිද්‍යාව, මාධ්‍ය අධ්‍යයනය සහ සමාජ න්‍යාය තුළින් තීක්ෂණ මුද්ධිය ලබා ගන්නා අන්තර් විනය ප්‍රවේශයන් ව්‍යාජ ප්‍රවෘත්තිවල සංජානන, සමාජීය සහ තාක්ෂණික මානයන් අවබෝධ කර ගැනීම සඳහා වටිනා ඉදිරිදර්ශන සහ මහජන කතිකාවට සහ මුද්ධිමය විමර්ශනයට එහි අහිතකර බලපෑම් අවම කිරීම සඳහා උපාය මාර්ග ලබා දෙයි. .

ව්‍යාජ ප්‍රවෘත්ති පිළිබඳ ඥානවිද්‍යාව පිළිබඳ පුළුල් පරීක්ෂණයක් තුළින්, මෙම පර්යේෂණය ඩිජිටල් යුගයේ පුද්ගලයන්ගේ විශ්වාසයන්, විනිශ්චයන් සහ ඥානාන්විත භාවිතයන් හැඩගැස්වීමට යටත් පවතින යාන්ත්‍රණ සහ ගතිකත්වයන් පැහැදිලි කිරීමට උත්සාහ කරයි. දාර්ශනික විශ්ලේෂණය ආනුභවික පර්යේෂණ සහ අන්තර් විනය විමර්ශනය සමඟ ඒකාබද්ධ කිරීමෙන්, මෙම අධ්‍යයනය අරමුණු කරන්නේ ව්‍යාජ ප්‍රවෘත්තිවල සංජානන, සමාජීය සහ සදාචාරාත්මක මානයන් පිළිබඳ සියුම් අවබෝධයක් වර්ධනය කිරීම සහ සමකාලීන තොරතුරු හූ දර්ශනය තුළ සත්‍යය, විශ්වාසය සහ අඛණ්ඩතාව ප්‍රවර්ධනය කිරීම සඳහා අඛණ්ඩ උත්සාහයන් සඳහා දායක වීමයි.

සාහිත්‍ය විමර්ශනය

ව්‍යාජ ප්‍රවෘත්ති පිළිබඳ ඥානවිද්‍යාව පිළිබඳ සාහිත්‍යය දර්ශනය, මනෝවිද්‍යාව, සන්නිවේදන අධ්‍යයනය සහ මාධ්‍ය සමාජ විද්‍යාව ඇතුළු විවිධ විෂයයන් දක්වා විහිදේ. ඩිජිටල් යුගයේ වැරදි තොරතුරුවලින් විශ්වාසදායක තොරතුරු හඳුනා ගැනීමට පුද්ගලයන්ට ඇති හැකියාව හැඩගැස්වීමේදී විද්වතුන් විසින් ඥානාන්විත මූලධර්ම, සංජානන ක්‍රියාවලීන්, මාධ්‍ය තාක්ෂණයන් සහ සමාජ ගතිකත්වයන් අතර සංකීර්ණ අන්තර් ක්‍රියාකාරීත්වය ගවේෂණය කර ඇත.

Fricker ගේ (2007) ඥානාන්විත අසාධාරණය පිළිබඳ මූලික කෘතිය, බල ගතිකත්වය, සමාජ ධුරාවලිය සහ ව්‍යුහාත්මක අසමානතාවයන් විශ්වාසදායක තොරතුරු වෙත

ප්‍රවේශ විමේදී පුද්ගලයන්ට ක්‍රමානුකූලව අවසි කළ හැකි ආකාරය පිළිබඳ ආලෝකය විහිදුවයි. ප්‍රීකර් තර්ක කරන්නේ පුද්ගලයන්ගේ සමාජ අනන්‍යතාවය හෝ තත්ත්වය නිසා පුද්ගලයන් කොන් කරන ලද, නිහඬ කරන ලද හෝ අවිශ්වාස කරන විට ඥානාන්විත අසාධාරණයක් සිදු වන බවයි. මෙම සංකල්පය ව්‍යාජ පුවත් සංසිද්ධියට විශේෂයෙන් අදාළ වන්නේ, පවතින ඥානාන්විත අසමානතා තවදුරටත් උග්‍ර කරමින්, සාවද්‍ය තොරතුරු ප්‍රචාරණ ව්‍යාපාර සහ ප්‍රචාරණ මගින් කොන් කරන ලද ප්‍රජාවන් අසමාන ලෙස ඉලක්ක කළ හැකි බැවිනි.

ගෝල්ඩ්මන්ගේ (1999) සමාජ ඥානවිද්‍යා රාමුව පුද්ගල විශ්වාසයන් සහ ඥානාන්විත භාවිතයන් හැඩගැස්වීමේදී සමාජ ජාල, සාක්ෂි සහ විශ්වාසයේ කාර්යභාරය අවධාරණය කරයි. ගෝල්ඩ්මන්ට අනුව, පුද්ගලයන් බොහෝ විට දැනුමේ ප්‍රභවයක් ලෙස අන් අයගේ සාක්ෂි මත විශ්වාසය තබයි. සපයන තොරතුරු නිවැරදි සහ විශ්වාසදායක බව විශ්වාස කරයි. කෙසේ වෙතත්, රැවටීම, උපාමාරු දැමීම හෝ පක්ෂග්‍රාහී වීම මගින් විශ්වාසය පලුදු විය හැක. පුද්ගලයන් වැරදි විශ්වාසයන් ඇති කර ගැනීමට හෝ වැරදි තොරතුරු පිළිගැනීමට යොමු කරයි. ප්‍රභවයන් සත්‍යාපනය කිරීමේ සහ තොරතුරු විවේචනාත්මකව ඇගයීමේ වැදගත්කම ඉස්මතු කරන බැවින්, සාක්ෂි කෙරෙහි විශ්වාසයේ ගතිකත්වය අවබෝධ කර ගැනීම ව්‍යාජ ප්‍රවෘත්ති පැතිරීම ආමන්ත්‍රණය කිරීම සඳහා ඉතා වැදගත් වේ.

Lackey (2008) සාක්ෂිය දැනුමේ මූලාශ්‍රයක් විය හැකි කොන්දේසි තවදුරටත් ගවේෂණය කරයි. සාක්ෂි දැනුම තොරතුරු සපයන්නාගේ විශ්වසනීයත්වය, සාක්ෂියේ විශ්වසනීයත්වය සහ ග්‍රහණයාගේ ඥානවන්ත අක්ෂපත්‍ර මත රඳා පවතින බව තර්ක කරයි. ව්‍යාජ ප්‍රවෘත්තිවල සන්දර්භය තුළ, පුද්ගලයන් මූලාශ්‍රවල විශ්වසනීයත්වය තක්සේරු කළ යුතුය, පක්ෂග්‍රාහී බව වටහා ගත යුතුය, සහ ඉදිරිපත් කරන ලද සාක්ෂි විවේචනාත්මකව ඇගයීමට ලක් කළ යුතුය. බීජනූන ගේ රාමුව තොරතුරු ඇගයීම සහ බෙදා හැරීම පාලනය කරන ඥානාන්විත සම්මතයන් සහ ප්‍රමිතීන් පිළිබඳ වටිනා අවබෝධයක් සපයයි. ඩිජිටල් තොරතුරු භූ දර්ශනයේ සැරිසැරීමේදී ඥානාන්විත සුපරීක්ෂාකාරීත්වයේ සහ සංශයවාදයේ වැදගත්කම ඉස්මතු කරයි.

McKenna (2016) ඥානාන්විත විනිශ්චයන් මත ව්‍යංග පක්ෂග්‍රාහී බලපෑම විමර්ශනය කරයි. අවිඥානික පක්ෂග්‍රාහී පුද්ගලයන්ගේ සංජානන, විශ්වාසයන් සහ තීරණ ගැනීමේ ක්‍රියාවලීන් හැඩගස්වන්නේ කෙසේදැයි ගවේෂණය කරයි. වාර්ගික පක්ෂග්‍රාහීත්වය හෝ තහවුරු කිරීමේ පක්ෂග්‍රාහීත්වය වැනි ව්‍යංග පක්ෂග්‍රාහී, පුද්ගලයන්ට තොරතුරු තෝරා බේරා සැකසීමට, මවුන්ගේ පවතින විශ්වාසයන් තහවුරු කරන ආකාරයෙන්

සාක්ෂි අර්ථකථනය කිරීමට සහ පරස්පර සාක්ෂි වට්ටම් කිරීමට හේතු විය හැක. පක්ෂග්‍රාහිත්වයට යටත් පවතින සංජානන යාන්ත්‍රණයන් අවබෝධ කර ගැනීමෙන්, පුද්ගලයන්ට එහි බලපෑම අවම කිරීමට සහ වැරදි තොරතුරු හමුවේ ඔවුන්ගේ ඥානාන්විත ප්‍රත්‍යස්ථතාව වැඩි දියුණු කිරීමට metacognition perspective ගැනීම සහ සිහිය වැනි උපාය මාර්ග යෙදිය හැකිය.

සමස්තයක් වශයෙන්, ව්‍යාජ ප්‍රවෘත්ති පිළිබඳ ඥානවිද්‍යාව පිළිබඳ සාහිත්‍යය ඩිජිටල් යුගයේ තොරතුරු ඇගයීමේ සහ බෙදා හැරීමේ සංජානන, සමාජීය සහ සදාචාරාත්මක මානයන් පිළිබඳ වටිනා අවබෝධයක් ලබා දෙයි. අන්තර් විනය ඉදිරිදර්ශන සහ න්‍යායික රාමු මත පදනම්ව, විද්වතුන්ට සාවද්‍ය තොරතුරු වලින් විශ්වාසදායක තොරතුරු හඳුනා ගැනීමට සහ සමාජය තුළ ව්‍යාජ ප්‍රවෘත්තිවලට එරෙහිව සටන් කිරීමට සහ තොරතුරු සාක්ෂරතාව ප්‍රවර්ධනය කිරීමට ඵලදායී උපාය මාර්ග සංවර්ධනය කිරීමට දායක වීමට ඥානාන්විත මූලධර්ම මගින් පුද්ගලයන්ට ඇති හැකියාව පිළිබඳව සියුම් අවබෝධයක් වර්ධනය කර ගත හැකිය.

පර්යේෂණ ක්‍රමවේදය

ව්‍යාජ ප්‍රවෘත්ති පිළිබඳ ඥාන විද්‍යාව විමර්ශනය කිරීමේ පර්යේෂණ ක්‍රමවේදයට දාර්ශනික විශ්ලේෂණය, ආනුභවික පර්යේෂණ සහ අන්තර් විනය විමර්ශනයන්හි එකතුවක් ඇතුළත් වේ. මෙම ප්‍රවේශය ව්‍යාජ ප්‍රවෘත්තිවල ඥානාන්විත මානයන් ගවේෂණය කිරීම, එහි සදාචාරාත්මක සහ සමාජීය ඇගවුම් පරීක්ෂා කිරීම සහ ඩිජිටල් යුගයේ වැරදි තොරතුරුවලට එරෙහිව සටන් කිරීම සඳහා ප්‍රායෝගික උපාය මාර්ග සංවර්ධනය කිරීම සඳහා අනුභූතික විමර්ශන සමඟ දාර්ශනික ක්‍රම ඒකාබද්ධ කරයි.

දාර්ශනික ක්‍රමවේදය හැඳින්වීම

දාර්ශනික ක්‍රමවේදය දැනුම, සත්‍යය, විශ්වාසය සහ යුක්තිසහගත කිරීම පිළිබඳ මූලික ප්‍රශ්න විමර්ශනය කිරීම සඳහා ප්‍රවේශ මාලාවක් ඇතුළත් වේ. දාර්ශනික විමර්ශනයට කේන්ද්‍රීය වන්නේ සංකල්ප, තර්ක සහ උපකල්පන පිළිබඳ විවේචනාත්මක පරීක්ෂණය මෙන්ම තාර්කික තර්කනය සහ සංකල්පීය විශ්ලේෂණය දැඩි ලෙස යෙදීමයි. ව්‍යාජ ප්‍රවෘත්ති පිළිබඳ ඥානවිද්‍යාවේ සන්දර්භය තුළ, දාර්ශනික ක්‍රමවේදයට සත්‍යය, සාක්ෂි, විශ්වාසය සහ සාධාරණීකරණය වැනි ප්‍රධාන සංකල්ප පැහැදිලි කිරීම සහ වැරදි තොරතුරුවල ස්වභාවය සහ එය බෙදා හැරීමට යටත් පවතින යාන්ත්‍රණයන් අවබෝධ කර ගැනීමට ඒවායේ අදාළත්වය තක්සේරු කිරීම ඇතුළත් වේ.

මෙම පර්යේෂණයේ භාවිතා කරන එක් දාර්ශනික ක්‍රමයක් වන්නේ ව්‍යාජ ප්‍රවෘත්ති සංසිද්ධියට පාදක වන සංකල්ප සහ මූලධර්ම විශ්ලේෂණය කිරීම සහ පැහැදිලි කිරීම ඇතුළත් වන සංකල්පීය විශ්ලේෂණයයි. මෙම ක්‍රමය විශ්වාසය, විශ්වසනීයත්වය, පක්ෂග්‍රාහීත්වය සහ සාක්ෂි වැනි ප්‍රධාන ඥානාන්විත සංකල්ප හඳුනා ගැනීමට සහ පුද්ගලයන්ගේ විශ්වාසයන් සහ විනිශ්චයන් හැඩගැස්වීමේදී ඔවුන්ගේ භූමිකාව පැහැදිලි කිරීමට උපකාරී වේ. මෙම සංකල්ප දැඩි ලෙස විමර්ශනය කිරීමෙන්, දාර්ශනිකයන්ට ව්‍යාජ ප්‍රවෘත්තිවල ඥානවිද්‍යාත්මක මානයන් අවබෝධ කර ගැනීම සඳහා සංකල්පමය රාමුවක් ගොඩනඟා ගත හැකි අතර එහි සංජානන හා සමාජ ගතිකත්වය පිළිබඳ ආනුභවික විමර්ශනයන් දැනුම් දිය හැකිය.

මෙම පර්යේෂණයේදී භාවිතා කරන තවත් දාර්ශනික ක්‍රමයක් වන්නේ තොරතුරු ඇගයීම සහ ව්‍යාප්තිය පාලනය කරන සදාචාරාත්මක සහ ඥානාන්විත සම්මතයන් ඇගයීම ඇතුළත් වන ප්‍රමිති විශ්ලේෂණයයි. මෙම ක්‍රමය ව්‍යාජ ප්‍රවෘත්ති සන්දර්භය තුළ ඥානාන්විත වගකීම, බුද්ධිමය ගුණය සහ සදාචාරාත්මක හැසිරීම පිළිබඳ ප්‍රශ්න ගවේෂණය කරයි, පුද්ගලයන්ට, ආයතනවලට සහ තාක්ෂණයන්ට වැරදි තොරතුරු පැතිරීම සඳහා දායක වන හෝ අවම කිරීමට හැකි ආකාරය පරීක්ෂා කරයි. පුද්ගලයන්ගේ තොරතුරු භාවිතයන්ට මඟ පෙන්විය යුතු සදාචාරාත්මක මූලධර්ම සහ වටිනාකම් හඳුනා ගැනීමට සහ තොරතුරු සාක්ෂරතාව ප්‍රවර්ධනය කිරීම සහ ව්‍යාජ ප්‍රවෘත්තිවලට එරෙහිව සටන් කිරීම අරමුණු කරගත් ප්‍රතිපත්ති සහ මැදිහත්වීම් සංවර්ධනය කිරීම සඳහා සාමාන්‍ය විශ්ලේෂණය උපකාරී වේ.

සංකල්පීය සහ සම්මත විශ්ලේෂණයට අමතරව, දාර්ශනික ක්‍රමවේදය තුළ වින්තන අත්හදා බැලීම්, වින්තන අත්හදා බැලීම් සහ ප්‍රතිවිරුද්ධ තර්ක ද ඇතුළත් වන අතර එමඟින් පර්යේෂකයන්ට උපකල්පිත අවස්ථා ගවේෂණය කිරීමට, බුද්ධිය පරීක්ෂා කිරීමට සහ විවිධ ඥානාන්විත මූලධර්ම සහ සම්මතයන්ගේ ඇඟවුම් ඇගයීමට හැකියාව ලැබේ. විවිධ දාර්ශනික ක්‍රම භාවිතා කිරීමෙන්, පර්යේෂකයන්ට ව්‍යාජ ප්‍රවෘත්තිවල ඥානවිද්‍යාත්මක පදනම් පිළිබඳ ගැඹුරු අවබෝධයක් ලබා ගත හැකිය, වැරදි තොරතුරු පිළිබඳ ගැටලුවට විභව විසඳුම් හඳුනා ගත හැකිය, සහ ඩිජිටල් යුගයේ සත්‍යය, විශ්වාසය සහ අඛණ්ඩතාව ප්‍රවර්ධනය කිරීම සඳහා අන්තර් විනය ප්‍රයත්නයන්ට දායක විය හැකිය.

ප්‍රතිඵල

ව්‍යාජ පුවත් පිළිබඳ ඥාන විද්‍යාව පිළිබඳ විමර්ශනය සමාජ, මානවවාදී සහ වෙනත් විවිධ වසම් හරහා ඇඟවුම් සහිත බහුවිධ ප්‍රතිඵල ලබා දෙයි. මෙම ප්‍රතිඵල ඩිජිටල්

යුගයේ තොරතුරු සමග පුද්ගලයන්ගේ සම්බන්ධය හැඩගස්වන සංජානන, තාක්ෂණික සහ සදාචාරාත්මක සාධකවල සංකීර්ණ අන්තර් ක්‍රියාකාරීත්වය ඉස්මතු කරයි.

සමාජ ප්‍රතිඵල

මෙම පර්යේෂණයේ එක් වැදගත් සමාජ ප්‍රතිඵලයක් වන්නේ මහජන කතිකාවත, සමාජ ඒකාබද්ධතාවය සහ ප්‍රජාතන්ත්‍රවාදී පාලනය කෙරෙහි ව්‍යාජ ප්‍රවෘත්තිවල ප්‍රගාසි බලපෑම හඳුනා ගැනීමයි. ඩිජිටල් වේදිකා හරහා වැරදි තොරතුරු බෙදා හැරීම ධූර්විකරණය, ආයතන කෙරෙහි අවිශ්වාසය සහ සම්මුතිය මත පදනම් වූ තීරණ ගැනීමේ ක්‍රියාවලීන් බාදනය වීමට දායක වී ඇත. එපමණක් නොව, ව්‍යාජ පුවත් පැතිරීම, පවතින සමාජ බෙදීම් තීව්‍ර කර, මතවාදී දෝංකාර කුටි විස්තාරණය කර, නිර්මාණාත්මක සංවාදයේ සහ සාකච්ඡා කිරීමේ හැකියාව යටපත් කර ඇත.

තවත් සමාජීය ප්‍රතිඵලයක් වන්නේ ඩිජිටල් යුගයේ නව ආකාරයේ තොරතුරු හැසිරවීම සහ ප්‍රචාරක උපක්‍රම මතුවීමයි. තොරතුරු බෙදා හැරීමේ ප්‍රජාතන්ත්‍රීකරණය ද්වේශසහගත ක්‍රියාකාරීත්වට ඇල්ගොරිතම පක්ෂග්‍රාහීත්වය, දෝංකාර කුටි සහ ව්‍යාජ ආබාසන විස්තාරණය කිරීමට, අසමගිය වැපිරීමට සහ මහජන මතය හැසිරවීමට බුබුලු පෙරීමට සක්‍රීය කර ඇත. තවද, ව්‍යාජ ප්‍රවෘත්ති ප්‍රචලිත වීම, වැඩිවන සංකීර්ණ තොරතුරු හු දර්ශනය ඵලදායී ලෙස සැරිසැරීමට සාමාන්‍ය ජනතාව අතර මාධ්‍ය සාක්ෂරතා අධ්‍යාපනය සහ විවේචනාත්මක චින්තන කුසලතා වැඩිදියුණු කිරීමේ අවශ්‍යතාවය ඉස්මතු කර ඇත.

මානවවාදී ප්‍රතිඵල

මානවවාදී ඉදිරිදර්ශනයකින්, ව්‍යාජ ප්‍රවෘත්තිවල ශෝනවිද්‍යාව, දැනුම සහ අවබෝධය ලුහුබැඳීමේදී සත්‍යය, විශ්වාසය සහ අඛණ්ඩතාවේ වැදගත්කම අවධාරනය කරයි. සාවද්‍ය තොරතුරු ව්‍යාජතා කිරීම පුද්ගලයන්ට දැනුවත් තීරණ ගැනීමේ හැකියාව යටපත් කරනවා පමණක් නොව බුද්ධිමය විමර්ශනය, ශෝනාන්විත වගකීම සහ සදාචාරාත්මක හැසිරීම යන පදනම ද බාදනය කරයි. එපමණක් නොව, ව්‍යාජ ප්‍රවෘත්ති පැතිරීම පුද්ගලයන්ගේ යහපැවැත්මට, මානසික සෞඛ්‍යයට සහ සමාජ සංහිදියාව පිළිබඳ හැඟීමට අහිතකර බලපෑම් ඇති කළ හැකි අතර, ව්‍යාකූලත්වය, විරසකභාවය සහ බලාපොරොත්තු සුන්වීම වැනි හැඟීම් ඇති කරයි.

මීට අමතරව, ව්‍යාජ ප්‍රවෘත්තිවල ශෝනවිද්‍යාව ඩිජිටල් යුගයේ තොරතුරු බෙදාගැනීමේ සහ සන්නිවේදන භාවිතයන්හි සදාචාරාත්මක අවශ්‍යතා ඉස්මතු කරයි. පුද්ගලයන්ට, මාධ්‍ය සංවිධානවලට සහ තාක්ෂණ සමාගම්වලට ඔවුන්ගේ තොරතුරු බෙදා හැරීමේදී

සත්‍යවාදී බව, නිරවද්‍යතාව සහ පාරදෘශ්‍යභාවය තහවුරු කිරීමට මෙන්ම වැරදි තොරතුරු සහ වැරදි තොරතුරු පැතිරීමට එරෙහිව සටන් කිරීමට සදාචාරාත්මක වගකීමක් ඇත. එපමනක් නොව, මහජන ක්ෂේත්‍රය තුළ විශ්වාසය, විශ්වසනීයත්වය සහ වගවීම ප්‍රවර්ධනය කිරීම සඳහා සදාචාරාත්මක පරාවර්තන සංස්කෘතියක් සහ වගකීම් සහගත තොරතුරු හුවමාරු කර ගැනීම අත්‍යවශ්‍ය වේ.

විවිධ පැති

එහි සමාජීය සහ මානුෂීය ඇඟවුම් වලින් ඔබ්බට, ව්‍යාජ ප්‍රවෘත්ති පිළිබඳ දොනවිද්‍යාවට සලකා බැලිය යුතු වෙනත් විවිධ පැති තිබේ. තාක්ෂණික දෘෂ්ටිකෝණයකින්, කෘතිම බුද්ධිය, යන්ත්‍ර ඉගෙනීම සහ ස්වාභාවික භාෂා සැකසීමේ දියුණුව ව්‍යාජ ප්‍රවෘත්ති පැතිරීම උග්‍ර කිරීමට සහ අවම කිරීමට හැකියාව ඇත. වැරදි තොරතුරු හඳුනා ගැනීමට සහ ඒවාට එරෙහිව සටන් කිරීමට මෙම තාක්ෂණයන් භාවිතා කළ හැකි අතර, ඔවුන් පෞද්ගලිකත්වය, නිරීක්ෂණ සහ ඇල්ගොරිතම පක්ෂග්‍රාහීත්වය පිළිබඳ කනස්සල්ල ද මතු කරයි.

තවද, ව්‍යාජ පුවත් පිළිබඳ දොනවිද්‍යාව තොරතුරු බෙදා හැරීම සහ සබැඳි අන්තර්ගත මධ්‍යස්ථකරණය පාලනය කරන නෛතික, නියාමන සහ ප්‍රතිපත්ති රාමු සමඟ ඡේදනය වේ. ඩිජිටල් ක්ෂේත්‍රය තුළ නිදහස් කථනය, පෞද්ගලිකත්වය සහ වගවීම යන මූලධර්ම සමතුලිත කිරීම නීති සම්පාදකයින්ට, නියාමකයින්ට සහ ප්‍රතිපත්ති සම්පාදකයින්ට සංකීර්ණ අභියෝග ඉදිරිපත් කරයි. එපමනක් නොව, ව්‍යාජ පුවත් සහ සාවද්‍ය තොරතුරු ව්‍යාපාරවල ගෝලීය ස්වභාවය ආමන්ත්‍රණය කිරීමට මෙන්ම ප්‍රජාතන්ත්‍රවාදී ක්‍රියාවලීන්හි විදේශ මැදිහත්වීම් වලට එරෙහිව සටන් කිරීමට ජාත්‍යන්තර සහයෝගීතාවය සහ සම්බන්ධීකරණය අවශ්‍ය වේ. අවසන ව්‍යාජ ප්‍රවෘත්ති පිළිබඳ දොන විද්‍යාව පිළිබඳ විමර්ශනය සමාජය, සංස්කෘතිය සහ ප්‍රජාතන්ත්‍රවාදය සඳහා දුරදිග යන ඇඟවුම් සහිත සංකීර්ණ සහ බහුවිධ සංසිද්ධියක් හෙළි කරයි. ව්‍යාජ ප්‍රවෘත්තිවල සමාජ, මානවවාදී සහ වෙනත් විවිධ මානයන් අවබෝධ කර ගැනීමෙන්, වැරදි තොරතුරුවලට එරෙහිව සටන් කිරීම, තොරතුරු සාක්ෂරතාව ප්‍රවර්ධනය කිරීම සහ ඩිජිටල් යුගයේ සත්‍යය, විශ්වාසය සහ අඛණ්ඩතාව පිළිබඳ මූලධර්ම ආරක්ෂා කිරීම සඳහා වඩාත් ඵලදායී උපාය මාර්ග අපට වර්ධනය කළ හැකිය.

නීගමනය

ව්‍යාජ ප්‍රවෘත්ති පිළිබඳ දැනවිද්‍යාව පරීක්ෂා කිරීමෙන් කිප්ටල් යුගයේ තොරතුරු සමග පුද්ගලයන්ගේ සම්බන්ධය හැඩගස්වන සංජානන, සමාජීය සහ සදාචාරාත්මක සාධකවල සංකීර්ණ අන්තර් ක්‍රියාකාරීත්වයක් අනාවරණය වේ. දාර්ශනික සංකල්ප, ආනුභවික පර්යේෂණ සහ අන්තර් විනය නික්ෂේප වූද්ධිය පිළිබඳ විචල්‍යතාත්මක විශ්ලේෂණයක් හරහා, මෙම පර්යේෂණය වැරදි තොරතුරු පැතිරීමට යටත් පවතින යාන්ත්‍රණ සහ ගතිකත්වයන් සහ දැනුම ලබා ගැනීම, මහජන කතිකාවත සහ ප්‍රජාතන්ත්‍රවාදී පාලනය සඳහා එහි ඇගවුම් පිළිබඳ ආලෝකයක් ලබා දී ඇත.

මෙම පර්යේෂණයෙන් මතු වන එක් තීරණාත්මක අදහසක් වන්නේ ව්‍යාජ පුවත් මගින් එල්ල වන අහියෝගවලට මුහුණ දීමේදී සාම්ප්‍රදායික දැනවිද්‍යාත්මක රාමු වල සීමාවන් හඳුනා ගැනීමයි. දැනුම පිළිබඳ පදනම්වාදී සහ සමෝධානික ගිණුම්, දැනාන්විත සාධාරණීකරණයේ සහ විශ්වාස සංශෝධනයේ ඇතැම් අංග අවබෝධ කර ගැනීම සඳහා වටිනා නමුත්, කිප්ටල් යුගයේ තොරතුරු ඇගයීමේ ගතික සහ සන්දර්භය මත රඳා පවතින ස්වභාවයට ඉඩ සැලසීමට අරගල කළ හැකිය. එනිසා, විද්වතුන් වැඩි වැඩියෙන් විකල්ප ප්‍රවේශයන් වෙත යොමු වෙමින් සිටිති, එනම් සුවර්ත දැනවිද්‍යාව, සමාජ දැනවිද්‍යාව සහ ප්‍රායෝගිකවාදය, දැනාන්විත නියෝජිතායතනය, වගකීම සහ සංකීර්ණ සමාජ හා තාක්ෂණික පරිසරයන් තුළ විශ්වසනීයත්වය පිළිබඳ වඩාත් සියුම් ගිණුම් ඉදිරිපත් කරයි.

තවද, මෙම පර්යේෂණය මගින් ව්‍යාජ පුවත් සංසිද්ධිය ආමන්ත්‍රණය කිරීමේදී අන්තර් විනය සහයෝගිතාවයේ සහ සංවාදයේ අවශ්‍යතාවය ඉස්මතු කරයි. සංකල්පීය ගැටළු සහ සම්මත මූලධර්ම පැහැදිලි කිරීමේදී දාර්ශනිකයන් තීරණාත්මක කාර්යභාරයක් ඉටු කරන අතර, මනෝවිද්‍යාව, සන්නිවේදන අධ්‍යයනය සහ පරිගණක විද්‍යාව පිළිබඳ ආනුභවික පර්යේෂණ මගින් පුද්ගලයන්ගේ වැරදි තොරතුරුවලට ගොදුරු වීමේ හැකියාව හැඩගස්වන සංජානන යාන්ත්‍රණ, සමාජ ගතිකත්වය සහ තාක්ෂණික දරාගැනීම් පිළිබඳ වටිනා අවබෝධයක් ලබා දේ. විවිධ දෘෂ්ටිකෝණ සහ ක්‍රමවේදයන් එකට ගෙන ඒමෙන්, පර්යේෂකයන්ට ව්‍යාජ ප්‍රවෘත්තිවලට එරෙහිව සටන් කිරීමට සහ සමාජය තුළ තොරතුරු සාක්ෂරතාව ප්‍රවර්ධනය කිරීමට වඩාත් පුළුල් හා ඵලදායී උපාය මාර්ග සකස් කළ හැකිය.

එළමණක් නොව, ව්‍යාජ ප්‍රවෘත්තිවල සදාචාරාත්මක මානයන් නොසලකා හැරිය නොහැකිය. තොරතුරු සපයන්නන් ලෙස, පුද්ගලයන්, මාධ්‍ය සංවිධාන සහ තාක්ෂණ සමාගම් මුද්‍රිතයේ සන්නිවේදන භාවිතයන්හි සත්‍යය, විශ්වාසය සහ අධිභාවය

ආරක්ෂා කිරීමේ සදාචාරාත්මක වගකීමක් දරයි. මේ සඳහා විනිවිදභාවය, නිරවද්‍යභාවය සහ වගවීම සඳහා කැපවීමක් මෙන්ම පක්ෂග්‍රාහීත්වයට මුහුණ දීමට, වැරදි නිවැරදි කිරීමට සහ විවිධ පාර්ශවකරුවන් සමඟ නිර්මාණාත්මක සංවාදයක යෙදීමට ඇති කැමැත්ත අවශ්‍ය වේ. සදාචාරාත්මක පරාවර්තන සහ වගකීම් සහගත තොරතුරු වෙදාගැනීමේ සංස්කෘතියක් පෝෂණය කිරීමෙන්, ඩිජිටල් තොරතුරු හා දර්ශනයේ සංකීර්ණතාවයන් විශ්වාසයෙන් හා විවෘත බුද්ධියෙන් සැරිසැරීමට පුද්ගලයන්ට බලය ලබා දෙන වඩාත් ඔරොත්තු දෙන සහ විශ්වාසදායක තොරතුරු පරිසර පද්ධතියක් අපට නිර්මාණය කළ හැකිය. අවසාන වශයෙන්, ව්‍යාජ ප්‍රවෘත්ති පිළිබඳ දැනවිද්‍යාව නියෝජනය කරන්නේ දැඩි විශ්ලේෂණයක්, විවේචනාත්මක පරාවර්තනයක් සහ සහයෝගී ක්‍රියාමාර්ගයක් ඉල්ලා සිටින බහුවිධ සහ විකාශනය වන විමර්ශන ක්ෂේත්‍රයක් ය. ව්‍යාජ ප්‍රවෘත්තිවල දැනාත්විත පදනම් ප්‍රශ්න කිරීමෙන් සහ එහි අභියෝගවලට විසඳුම් සෙවීම සඳහා සදාචාරාත්මක රාමු සකස් කිරීමෙන්, දැනුම සහ අවබෝධය ළඟාකිරීමේදී සත්‍යය, විශ්වාසය සහ අඛණ්ඩතාව පවතින අනාගතයක් සඳහා අපට කටයුතු කළ හැකිය.

ආශ්‍රිත ග්‍රන්ථ

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උපදේශකවරුන් මුහුණ දෙන අභියෝග පිළිබඳ මනෝසමාජීය
අධ්‍යයනය : බස්නාහිර පළාතේ රාජ්‍ය හා පෞද්ගලික අංශයේ සේවය
කරන මනෝඋපදේශකවරුන් ආශ්‍රයෙන්

ජේ.පී.ඩී.සවිනි හංසිකා
සභාකාර කථිකාවාර්ය " දර්ශනය හා මනෝවිද්‍යා අධ්‍යයනාංශය
ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය- ශ්‍රී ලංකාව

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සාර සංක්ෂේපය

මනෝවිද්‍යා උපදේශනය ව්‍යවහාරික මනෝවිද්‍යා ක්ෂේත්‍රය නියෝජනය කරන වෘත්තීය විෂයක් වශයෙන් වර්තමාන සමාජය තුළ ව්‍යාප්ත වෙමින් පවතී. නූතන සංකීර්ණ සමාජය තුළ පුද්ගලයාගෙන් අපේක්ෂා කරන විවිධාකාර කාර්යභාරයන් ඉටු කිරීමටත්, සංකීර්ණ සමාජයට සමායෝගී වීමටත්, මානසික හා චිත්තවේගී තුළනයක් පවත්වා ගැනීමට සිදුවීම මත පුද්ගලයා දැඩි ලෙස ආතතියට පත්ව ඇත. මෙවන් සමාජ වපසරියක් තුළ පුද්ගලයාගේ ප්‍රශ්න සඳහා විසඳුම් ලබා දෙමින් සාර්ථක ජීවිතයක් ගත කිරීමට අවශ්‍ය උපදේශනාත්මක මගපෙන්වීමක් ලබා දීම මනෝවිද්‍යාත්මක උපදේශනය තුළින් සිදු කෙරෙන අතර එය වර්තමානයේ ලොව පුරා සෑම රටක පාහේ පැතිරුණු සෑම ආයතනයක් සඳහා ම අත්‍යවශ්‍ය සේවාවක් බවට පත්ව ඇත. මෙකී උපදේශන කාර්ය මනෝවිද්‍යාත්මක උපදේශකවරු විසින් සිදු කරනු ලබන අතර, එය සේවාලාභියාගේ සංවර්ධනය ඉලක්ක කර ගනිමින් වෘත්තීය ආචාරධර්ම වලට අනුකූලව සිදුකළ යුතු වේ. උපදේශකවරු විසින් උපදේශන ක්‍රියාවලිය ප්‍රායෝගිකව සමාජගත කිරීමේ දී මුහුණ දෙන අභියෝග පිළිබඳව අධ්‍යයනය කිරීම මෙම පර්යේෂණයේ මූලික අරමුණ ලෙස දැක්විය හැකි අතර පර්යේෂණය සඳහා බස්නාහිර පළාතේ රාජ්‍ය හා පෞද්ගලික අංශයේ විවිධ උපදේශන අංශයන්හි සේවය කරන මනෝ උපදේශකවරුන් 50ක නියැදියක් දාම නියැදීමේ ක්‍රමය හා හිම බෝල නියැදීමේ ක්‍රමය භාවිතයෙන් තෝරා ගෙන ප්‍රශ්නමාලා හා සම්මුඛ සාකච්ඡා ක්‍රමය භාවිත කිරීමෙන් ඉණාත්මක හා ප්‍රමාණාත්මකව දත්ත එක්රැස් කර ගන්නා ලදී. ඒ අනුව සමාජයට මනෝඋපදේශනය යන්න පිළිබඳ නිශ්චිත අවබෝධයක් නොමැතිවීම, උපදේශනලාභීන් ක්ෂණික විසඳුම් අපේක්ෂා කිරීම, සේවාලාභීන්ගේ ඇදහිලි හා විශ්වාසයන්, උපදේශනය සඳහා නිශ්චිත ස්ථානයක් නොමැති වීම, පසු විපරම් සිදුකිරීමේ දුෂ්කරතාවන්, සේවා ස්ථානය සම්බන්ධ අනෙකුත් ප්‍රශ්න, මානසික හා පෞද්ගලික ගැටලු, සායනික ප්‍රතිකාර සඳහා යොමු කිරීමේ අපහසුතාව ආදිය උපදේශන ක්‍රියාවලිය සාර්ථකව සිදු කිරීමෙහිලා බලපාන ප්‍රධාන අභියෝග ලෙස පර්යේෂණය හරහා ප්‍රත්‍යක්ෂ වූ අතර සමස්තයක් වශයෙන් ආයතනික පරිසරය තුළ ගැටලු වලට මුහුණ දෙන මනෝඋපදේශකවරුන් ප්‍රතිශතයක් ලෙස 74% ක් බව මෙම පර්යේෂණය තුළින් අනාවරණය විය. එය රාජ්‍ය අංශයේ මනෝඋපදේශකවරුන්ගෙන් 90% ක ප්‍රතිශතයක් ද, පෞද්ගලික අංශයේ 17% ක ප්‍රතිශතයක් ද විය. ඒ අනුව

පෞද්ගලික අංශයට සාපේක්ෂව රාජ්‍ය අංශයේ සේවය කරන මනෝ උපදේශකවරුන් උපදේශන ක්‍රියාවලිය සමාජගත කිරීමේනිලා දැඩි අභියෝගයන්ට මුහුණ දෙන බව මෙම පර්යේෂණය හරහා අවසාන වශයෙන් නිගමනය විය.

ප්‍රමුඛ පද: මනෝවිද්‍යාත්මක උපදේශනය, උපදේශකවරයා, උපදේශනලාභියා, අභියෝග

හැඳින්වීම

ශ්‍රී ලංකාව තුළ මෑත කාලීන ඉතා ජනප්‍රිය වීමය ධාරාවක් වන මනෝවිද්‍යාත්මක උපදේශනය මිනිස් අවශ්‍යතා හා ගැටලු පදනම් කර ගෙන සංවර්ධනය වූල ව්‍යවහාරික මනෝවිද්‍යා ශාඛාවක් ලෙස හඳුනාගත හැකි ය:පෙරේරා,2007*ග නූතන සංකීර්ණ සමාජය තුළ පුද්ගලයාගෙන් අපේක්ෂා කරන විවිධාකාර වූ කාර්යභාරයන් ඉටු කිරීමටත්ල සංකීර්ණ සමාජ පරිසරයට සමායෝගී වීමටත්ල මානසික හා චිත්තවේගී තුලනයක් පවත්වා ගැනීමට සිදුවීම මත පුද්ගලයා දැඩි ලෙස පීඩනයට හා ආතතියට පත්ව ඇත :අබේපාලල රොනල්ඩ් ((2015) මෙවන් වූ සමාජ වපසරියක් තුළ පුද්ගලයාගේ ප්‍රශ්න සඳහා විසඳුම් ලබා දෙමින් සාර්ථක ජීවිතයක් ගත කිරීමට අවශ්‍ය උපදේශනාත්මක මගපෙන්වීමක් ලබා දීම මනෝවිද්‍යාත්මක උපදේශනය තුළින් සිදු වේග

'උපදේශනය' යන්නෙහි ඉංග්‍රීසි භාෂාත්මක භාවිතය වන Counselling පැරණි ප්‍රංශ Conseil (Noun), Conseiller (Verb) යන වචනය හරහා ලතින් Consilium යන වචනයෙන් ඉංග්‍රීසි භාෂාවට බිඳී ආවකි. Counselling Definition -American English හි සිංහල ව්‍යවහාරික අර්ථයට අනුව උපදේශනය හෙවත් උපදෙස් දීම, ගුරුහරුකම් දීම, ඔවදන් දීම, මෙහෙයවීම, ඉගැන්වීම, හොඳ නරක කියා දීම, මාර්ගෝපදේශනය යනාදී භාවිතයන් භාෂාත්මක වශයෙන් යම් සමානාර්ථයකින් යුක්ත වන සේ දිස්වන නමුත් මනෝඋපදේශනය යනු උපදෙස් දීම නමැති හුදු අර්ථාන්විත සරල භාවිතයක් නොවේ (ගුණාලංකාර හිමි, 2018). ඒ අනුව වෘත්තීය පදනමක් මත පුහුණුවක් ලද පුද්ගලයකු විසින් තවත් පුද්ගලයකුගේ පුද්ගලික, සමාජීය හෝ මානසික ප්‍රශ්නයක් හෝ අපහසුතාවයක් විසඳා ගැනීමට සහාය ලබා දීමේ හා මග පෙන්වීමේ ක්‍රියාවලිය මනෝවිද්‍යාත්මක උපදේශනය ලෙස හඳුනාගත හැකි ය (The Concise Oxford Dictionary ,9th Edition).

උපදේශනය අවශ්‍ය වන්නේ කා හට ද යන්න පිළිබඳ විමසා බැලීමේ දී, උපදේශනය කුඩා දරුවාගේ සිට වැඩිහිටියා දක්වා කවර ජීවන වයස් මට්ටමක සිටින අයකුට වුව ද, ගැහැණු පිරිමි හේදයකින් තොරව අවශ්‍ය වන්නකි. පුද්ගල ජීවිතයේ දුර්වල අවස්ථාවල දී පමණක් නොව ජීවිතයේ ප්‍රබල අවස්ථාවල දී ද, ඕනෑම වෘත්තීය හෝ ආර්ථික මට්ටමක සිටින අයෙකුට වුව ද උපදේශන අවශ්‍යතා පැන නැගිය හැකි ය. එනම් පොදුවේ පුද්ගලයෙක්, කණ්ඩායමක් කිසියම් ගැටලුවකට මුහුණ දුන් විට යම් උපදේශනාත්මක ධනාත්මක මගපෙන්වීමක් එම පුද්ගලයාට ලබා දීම තුළින් පහසුවෙන් එම ගැටලුවෙන් යථා තත්ත්වයට පත්වීමේ හැකියාව ලබයි. විශේෂයෙන් ඉගෙනීමේ ගැටලු අවස්ථාවල දී, විත්තවේගීය ගැටලු අවස්ථාවල දී, මානසික ගැටලුවල දී, කාර්යක්ෂමතාව පිළිබඳ ගැටලු මතු වූ විට, වෘත්තීය ගැටලු ඇති විට, තීරණ ගැනීමට ශක්තියක් නොමැති විට, බලාපොරොත්තු කඩ වූ විට, තමා පිළිබඳ විශ්වාසය අඩු වූ විට, අවතක්සේරු ඇති වූ විට, ඖෂධවලට ඔරොත්තු නො දෙන රෝගී අවස්ථාවන් වල දී පුද්ගලයාට උපදේශනමය සහායක් අවශ්‍ය විය හැකි ය. මේ නිසා මනෝවිද්‍යාත්මක උපදේශනය සෑමගේ අවශ්‍යතාවයක් බව පැහැදිලි ය (සුනිල් ,2007). මේ ආකාරයට උපදේශනය හරහා පුද්ගලයාගේ මානසික සෞඛ්‍ය ප්‍රවර්ධනය සඳහා ධනාත්මක මගපෙන්වීමක් කරනු ලැබේ .ඒ තුළින් සුබවාදී ව සිතීම, නිරවුල් තීරණ ගැනීම, ගැටලු නිරාකරණය කර ගැනීම සහ කුසලතා වර්ධනය කර ගැනීම ආදිය සඳහා දායකත්වයක් සපයයි.

මෙසේ ජීවිතයේ සෑම අවස්ථාවක දී ම අත්‍යවශ්‍ය වන මනෝවිද්‍යාත්මක උපදේශනය තුළ විවිධාකාර ක්ෂේත්‍රයන් පවතී. කේවල උපදේශනය, පවුල් උපදේශනය, ළමා උපදේශනය, අධ්‍යාපන උපදේශනය, ලිංගික උපදේශනය, කාර්මික උපදේශනය, ව්‍යාපන උපදේශනය, වෘත්තීය උපදේශනය, සියදිවි නසා ගැනීම පිළිබඳ උපදේශනය හා විවාහ උපදේශනය යනාදී වශයෙන් උපදේශනය සම්බන්ධ විවිධ ක්ෂේත්‍ර හඳුනාගත හැකි අතර මේ සෑම ක්ෂේත්‍රයක් හරහා ම සිදු කෙරෙනුයේ පුද්ගලයන් සවි බල ගැන්වීමටත්, ඔවුන්ගේ විත්තවේගීය ආතතිය අවම කරමින් පෞරුෂයෙන් වර්ධනය කරමින් එලදායි ලෙස තම ගැටලු සඳහා සාර්ථකව මුහුණ දීමට සහ සාර්ථක තීරණ ගැනීම සඳහා අවශ්‍ය ශක්තිය වර්ධනය කිරීමකි. එනම් පුද්ගල ජීවිතය සාර්ථක කර ගැනීම සඳහා ද, ගැටලු නිරාකරණය කර ගැනීම ආදිය සඳහා මනෝවිද්‍යා

දාර්ශනිකයන්ගේ ඉගැන්වීම් අඩු වැඩි වශයෙන් ඉවහල් වී ඇත. ඉන් ලැබී ඇති ශක්තිය බලය කිසිසේත් අවතක්සේරු නො කළ යුතුය. මන්ද වර්තමාන සමාජ සංවර්ධනය සඳහා නූතනයට ගැලපෙන අයුරින් මනෝවිද්‍යා ප්‍රවේශ ඉදිරිපත් කොට ඇති නිසාත්, එමගින් සත්‍ය වශයෙන් ම පුද්ගල සංවර්ධනයක් මෙන්ම සමාජ සංවර්ධනයක් සිදු වී ඇති බැවිනි. එබැවින් මනෝවිද්‍යාත්මක උපදේශනය ප්‍රායෝගික වශයෙන් අත්‍යවශ්‍ය වූවක් ලෙස සඳහන් කළ හැකි ය(දසනායක ,2018). මේ ආකාරයට පුද්ගලයන් හට ධනාත්මක බලපෑමක් සිදු කරන්නා වූ මනෝවිද්‍යාත්මක උපදේශනය වර්තමානය වන විට ලොව පුරා සෑම රටක ම පාහේ පැතිරුණු සෑම ආයතනයක් සඳහා ම අත්‍යවශ්‍ය සේවාවක් බවට පත්ව ඇත(දසනායක, 2018). මනෝවිද්‍යාත්මක උපදේශනය තුළ ප්‍රධාන භූමිකාවන් ද්විත්වයක් දැකිය හැකි අතර එය මනෝඋපදේශකවරයා සහ උපදේශනලාභියා ලෙස හඳුනාගත හැකි ය. මනෝඋපදේශන කාර්යය සිදු කරනු ලබන තැනැත්තා මනෝඋපදේශකවරයා ලෙස හැඳින්විය හැකි අතර උපදේශන ක්‍රියාවලියට සම්බන්ධ වන ගැටලුව සහිත පුද්ගලයා උපදේශනලාභියා ලෙස දැක්විය හැකි ය. තවදුරටත් මනෝඋපදේශකවරයා යනුවෙන් හඳුන්වනු ලබන්නේ විශේෂයෙන් පුහුණු කරන ලද ප්‍රායෝගික තලයක් තුළ, සහතික ලත් සුදුසුකම් සහිත හැකියාවන්ගෙන් යුක්ත පුද්ගලයෙක් වන අතර හෙතෙම උපදේශනලාභියාගේ ගැටලුවට මනාව සවන් දී , ගැටලුව දෙස විශ්ලේෂණාත්මක ව බලා සේවලාභියා නො දකින, නො පෙනෙන අංශයන් විග්‍රහ කරන අතර, ඒ හරහා ගැටලුවෙන් මිදීමට මාර්ගයක් සේවලාභියා තුළින් ම ඉස්මතු කර ගැනීමට උත්සාහ දරන්නෙකි. එසේම හෙතෙම නව මාර්ග පෙන්වා දෙමින් උපදේශනලාභියාට ගැටලුවෙන් මිදීමට වඩාත් ම සුදුසු මාර්ගය තෝරා ගැනීමට මගපෙන්වා ඒ සඳහා අවකාශය සලසා දෙනු ලබයි. මෙහි දී උපදේශකවරුන් සේවලාභීන්ට මහපෙන්වීම් තම සිතැති පරිදි ඉටු නො කරන අතර සේවලාභියාගේ සංවර්ධනය ඉලක්ක කර ගනිමින් වෘත්තීය ආචාර ධර්මවලට අනුකූල ව සිදු කරනු ලබයි (ද කාබ්‍රිව්, 2017).

මේ ආකාරයට වර්තමානයේ ලොව සෑම රටක ම පාහේ මානව සම්පත සංවර්ධනය කිරීම සඳහා යොදා ගනු ලබන මහඟු මෙවලමක් වන මනෝවිද්‍යාත්මක උපදේශනය ශ්‍රී ලංකාව තුළ ද වඩා සක්‍රීය ලෙස දායක කර ගනු ලැබීම අගය කළ යුත්තකි. එකී මනෝවිද්‍යාත්මක උපදේශනය ශ්‍රී ලංකාවේ රාජ්‍ය අංශයේ මෙන්ම පෞද්ගලික අංශය

තුළ ද විවිධ අංශ තරඟ ක්‍රියාත්මක වනු ඇත. එනම් රට තුළ ජීවත් වන සමස්ත පුද්ගල මානසිකත්වය යහපත් ව පවත්වා ගෙන යාමටත්, මානසික රෝගවලින් යුතු පුද්ගලයන් සඳහා නිවැරදි උපදේශන හා ප්‍රතිකාරයන් සිදු කිරීමටත්, එකී මානසික ගැටලු සමනය කර ගැනීම සඳහා ඵලදායී ලෙස ක්‍රියාත්මක වීමත් කාලීන අවශ්‍යතාවයක් බවට පත්ව ඇති අතර වර්තමාන රාජ්‍ය අංශයේ මෙන්ම පෞද්ගලික අංශයේ ද මනෝඋපදේශකවරුන් උපදේශන සේවා සැපයීම, උපදේශන වැඩසටහන් සංවිධානය කර ක්‍රියාත්මක කිරීම, මානසික ගැටලු සඳහා හේතු සාධක සොයා බැලීම, ගැටලු වළක්වා ගැනීම හා අවම කිරීම, ප්‍රතිකාර සඳහා යොමු කිරීම වැනි කාර්යභාරයන් සම්පූර්ණයෙන් සිදු කරනු ලබන අතර එය පැසසුමට ලක් කළ යුතුය. ඒ අනුව ශ්‍රී ලංකාවේ රාජ්‍ය අංශයේ උපදේශන සේවා සපයනු ලබන ආයතන ලෙස සමාජ සේවා අමාත්‍යාංශය, ළමා හා කාන්තා කටයුතු අමාත්‍යාංශය, පාසල් පද්ධතිය, බන්ධනාගාර දෙපාර්තමේන්තුව, අන්තරායකර ඖෂධ පාලක මණ්ඩලය යන ආයතන හඳුනාගත හැකි අතර පෞද්ගලික අංශයේ උපදේශන සේවා සපයන ආයතන ලෙස MAS, Brandix, Hydrmani යනාදී ඇඟලුම් කර්මාන්ත, CBL , Maliban ආදී ආහාර නිෂ්පාදන ආයතන, පෞද්ගලික රෝහල්, පෞද්ගලික සායන, NGO ආදිය හඳුනාගත හැකි ය.

මේ ආකාරයේ වූ මනෝවිද්‍යාත්මක උපදේශනය මතුපිටින් බලන්නෙකුට ඉතා පහසු ක්‍රියාදාමයක් ලෙස පෙනුන ද සැබවින්ම එය වගකීම් සහිත දීර්ඝ සංකීර්ණ ක්‍රියාවලියකි. එබැවින් උපදේශන ක්‍රියාවලිය අතරතුර උපදේශකවරයාට එල්ල විය හැකි අභියෝගයන් එමට ය. එවැනි අභියෝගයන් නිසා මනෝ විද්‍යාත්මක උපදේශනය ක්‍රමවත් ව සහ උසස් ප්‍රමතියකින් යුක්ත ව උපදේශනලාභීන්ට ලබා දීමේ නො හැකියාවක් මතු විය හැකි ය. එබැවින් උපදේශනය ක්‍රමවත් ව සහ උසස් ප්‍රමතියකින් යුක්ත ව උපදේශනලාභීයාට ලබා දීමට නම්, මනෝඋපදේශනය සාර්ථක ව සිදු කිරීම සඳහා ඇති අභියෝග හඳුනා ගෙන ඒවාට සාර්ථකව මුහුණ දෙන ගැටලු වලින් තොර උපදේශකවරයෙකු නිර්මාණය කළ යුතුය. එබැවින් මෙම පරීක්ෂණය තුළින් වර්තමාන රාජ්‍ය හා පෞද්ගලික අංශයේ උපදේශකවරුන් උපදේශන ක්‍රියාවලිය තුළ මුහුණ දෙනු ලබන අභියෝගයන් අධ්‍යයනය කිරීම මගින් එම අභියෝග මොනවාද යන්න හඳුනා ගැනීමටත් එම අභියෝග වලට සාර්ථකව විසඳුම් සොයා ගැටලු හමුවේ උපදේශකවරුන් මුහුණ දෙන අපහසුතා හඳුනා ගෙන ඒ සඳහා විකල්ප යෙදීමටත්

හැකියාව ලැබෙනු ඇත.මන්ද සාර්ථක උපදේශනයක් රටක් තුළ ක්‍රියාත්මක කළ හැක්කේ උපදේශකවරයාගේ තෘප්තිමත්භාවය මතය. තෘප්තිමත් උපදේශන නිලධාරීන් පිරිසක් රට තුළ සේවය කිරීම මත යහපත් මානසිකත්වයකින් යුතු සමාජයක් බිහි කර ගැනීමේ මහඟු කාර්යයට දායක විය හැකි බැවිනි.

සාහිත්‍යය විමර්ශන

මානසික සෞඛ්‍ය ප්‍රවර්ධනය කරමින් ධනාත්මක මගපෙන්වීමක් සිදු කරනු ලබන මනෝවිද්‍යාත්මක උපදේශනය, මනෝඋපදේශකවරයා සම්බන්ධ ව සිදු කළ පූර්ව අධ්‍යයනයන් මෙම පර්යේෂණය සඳහා සාහිත්‍ය විමර්ශන වශයෙන් යොදා ගැනුණි. එනම් 2017 වර්ෂයේ දී Maxim Pereira සහ Surya Rekha විසින් Problems Difficulties and Challenges Faced by Counsellor යනුවෙන් පර්යේෂණයක් සිදු කොට තිබේ. මෙම පර්යේෂණය හරහා උපදේශකවරුන් මුහුණ දෙන ගැටලු අල්ප බව සොයා ගෙන තිබේ. එනම් මෙහි දී නියැදිය වශයෙන් ඉන්දිය උපදේශකවරුන් 14 දෙනෙක් යොදා ගෙන ඇති අතර පෞද්ගලික සම්මුඛ සාකච්ඡා ක්‍රමය සහ සාහිත්‍ය විමර්ශන මගින් දත්ත එක් රැස් කර ඇත. මෙහි දී උපදේශකවරුන් මුහුණ දෙනු ලබන ප්‍රධාන ගැටලු ලෙස උපදේශකවරයා සහ උපදේශනලාභියාගේ සම්බන්ධතාව තුළ තිබෙන ගැටලු, උපදේශනලාභීන් උපදේශනයට යොමු නො වීම හේතුවෙන් මතු වන ගැටලු ප්‍රධාන තැනක් ගන්නා අතර වෘත්තීය සංවර්ධනයේ දී උපදේශකවරුන් සඳහා වන බලපෑම් පිළිබඳ ව ද සාකච්ඡා කර ඇත.

2012 වර්ෂයේ දී Maxim Perera විසින් Exploring the professional problems faced by beginning counsellors යන්න සම්බන්ධයෙන් පර්යේෂණයක් සිදු කර ඇති අතර මෙම පර්යේෂණය සඳහා කණ්ඩායම් දෙකක් යටතේ උපදේශකවරුන් යොදා ගෙන තිබේ. කණ්ඩායම් සාකච්ඡා ක්‍රමය සහ ශ්‍රවණ උපකරණ හරහා පරිගන කිරීම් මගින් දත්ත විශ්ලේෂණය කර ඇති අතර මෙම පර්යේෂණය මගින් ආරම්භක උපදේශකවරුන් මුහුණ දුන් වෘත්තීය ගැටලු හඳුනා ගැනීමට හැකියාව ලැබී ඇති අතර, ඔවුන්ගේ එම ගැටළු විසඳා ගැනීම සඳහා ඔවුන් ඉදිරිපත් කරන යෝජනා යොදා ගෙන තිබේ. මෙම පරීක්ෂණය මගින් උපදේශකවරුන්ගේ වෘත්තීය ගැටලු සංවර්ධනය සඳහා පුහුණු කිරීම් අවශ්‍ය බව වැඩිදුරටත් පෙන්වා දී ඇත.

2012 වර්ෂයේ දී The Challenges of high school counsellors in work place යන පර්යේෂණ මාතෘකාව සම්බන්ධයෙන් Masoumeh Alavi, Nazanin Boujaria සහ Mohd Tajudin Ninggal විසින් පරීක්ෂණයක් සිදු කර ඇති අතර උසස් පාසල් තුළ සේවය කරනු ලබන උපදේශකවරුන්ගේ රැකියා ස්ථානයේ ගැටලු හඳුනා ගැනීම මෙම පර්යේෂණයේ පරමාර්ථය වී තිබේ. මෙම පර්යේෂණය සඳහා නියැදිය වශයෙන් ඉරානයේ පාසල් උපදේශකවරුන් 213 ක් යොදා ගෙන ඇති අතර ප්‍රශ්නාවලී ක්‍රමය සහ සංඛ්‍යාන ක්‍රමය මෙහි දී දත්ත එක් රැස් කිරීම සඳහා භාවිතා කර තිබේ. මෙම පරීක්ෂණය හරහා උපදේශකවරුන්ට මුහුණ දෙන ගැටලු රාශියක් හඳුනා ගැනීමට හැකි වී ඇති අතර මෙම පවතින තත්ත්වය දෙස බලා උපදේශනය වැඩිදියුණු කිරීම සඳහා යෝජනා මෙම අධ්‍යයනය හරහා ඉදිරිපත් කර ඇත.

1972 වර්ෂයේ දී Professional challenges in school counselling යන්න සම්බන්ධයෙන් Trish A. Hatch විසින් පරීක්ෂණයක් සිදු කර ඇති අතර මෙම පර්යේෂණය හරහා පාසල් උපදේශකවරුන්ට ඔවුන්ගේ සම්පත් වැඩි දියුණු කර ගැනීම සඳහා සමාජ ප්‍රාග්ධනය ඉහළ දැමිය යුතු බව අනාවරණය කර ගෙන ඇත. උපදේශන වෘත්තීය තුළ ධනාත්මක වෙනසක් ඇති කිරීමට නම් උසස් පාසල් උපදේශකවරුන් ඔවුන්ගේ කටයුතු කාර්යක්ෂමතාවකින් සහ නීත්‍යානුකූලභාවයක් මත කටයුතු කළ යුතු බව මෙම පර්යේෂණය මගින් වැඩිදුරටත් සොයා ගෙන තිබේ.

1965 වර්ෂයේ දී Charles M Clark විසින් Confidentiality and the school counsellors යන මාතෘකාව පාදක කර ගනිමින් පර්යේෂණයක් සකස් කොට තිබේ. මෙහි සම්මුඛ සාකච්ඡා ක්‍රමය පදනම් කර ගනිමින් පර්යේෂණය සකස් කොට ඇති අතර නියැදිය සඳහා ලබාගත් පිරිසෙන් ¾ ක පිරිසක් සීමිත රහස්‍යභාවයක් භුක්ති විඳින බව පර්යේෂණය තුළින් සොයා ගෙන තිබේ. එසේම තවදුරටත් සේවා දායකයින් සමඟ සංවේදී උපදේශන සම්බන්ධතා ඇති කර ගත හැකි බව මෙම පර්යේෂණය ඔස්සේ තහවුරු වී ඇත.

1972 වර්ෂයේ දී Siegfried C. Dietz විසින් Counsellor role function and job satisfaction පිළිබඳව සම්පරීක්ෂණයක් සිදු කර ඇති අතර ඒ සඳහා නියැදිය වශයෙන් පාසල් උපදේශකවරු 246 ක් යොදා ගනිමින් උපදේශන කාර්යභාරය හා රැකියා

තෘප්තිය සම්බන්ධයෙන් සමීක්ෂණය කර තිබේ. මෙම සමීක්ෂණය තුළින් උපදේශකවරුන් බොහෝ දෙනා රැකියා ස්ථානවල ක්‍රියාකාරීත්වය ගැන සෑහීමකට පත් වී තිබෙන බව සොයා ගෙන ඇති අතර පර්යේෂණ ක්‍රියාකාරකම්වලින් ද සෑහීමකට පත් වන බව සොයා ගෙන තිබේ. මේ ආකාරයට මනෝ උපදේශනය සම්බන්ධව පර්යේෂණ අන්තර්ජාතික මට්ටමින් සිදු කර තිබුණ ද ශ්‍රී ලංකාව තුළ එවැනි අධ්‍යයන නොමැති තරම් ය. එබැවින් ශ්‍රී ලංකාවේ මනෝ උපදේශකවරුන් මුහුණ දෙන අභියෝග පිළිබඳ අධ්‍යයනය කිරීම මෙම පර්යේෂණයේ මූලික අරමුණ ලෙස දැක්විය හැකි අතර යහපත් මානසිකත්වයකින් යුතු සමාජයක් බිහි කිරීමෙහි ලා ඵම අභියෝග හඳුනා ගනිමින් ඒවාට සාර්ථක විසඳුම් සොයමින් හරවත් උපදේශන පද්ධතියක් ශ්‍රී ලංකාව තුළ ක්‍රියාත්මක කිරීම සුවිශේෂී කාර්යභාරයක් වේ.

ක්‍රමවේදය

පරීක්ෂණයක් වූ කලී රිසි සේ පහසුවෙන් කළ හැකි දෙයක් නො වේ. එනම් යම් සංකල්පයක් පිළිබඳ ව පර්යේෂණාත්මක මට්ටමෙන් විධිමත් ව අධ්‍යයනය කිරීමේ දී විවරණාත්මක ව එම පර්යේෂණය ආරම්භයේ පටන් අවසානය වන තෙක් ක්‍රමික ව සිදු කළ යුතුය. ඒ අනුව උපදේශන ක්‍රියාවලිය සමාජගත කිරීමෙහි ලා මනෝවිද්‍යාත්මක උපදේශකවරුන් මුහුණ දෙන අභියෝග පිළිබඳ ව මනෝ සමාජීය අධ්‍යයනයක් 2017යන මෙම පර්යේෂණයේ අධ්‍යයන ප්‍රදේශය වශයෙන් ශ්‍රී ලංකාවේ බස්නාහිර පළාත තෝරා ගත් අතර පර්යේෂණ නියැදිය ලෙස බස්නාහිර පළාතේ රාජ්‍ය අංශයේ සහ පෞද්ගලික අංශයේ සේවය කරනු ලබන මනෝ උපදේශකවරුන් 50ක නියැදියක් දාම නියැදීමේ ක්‍රමය හා තිම බෝල නියැදීමේ ක්‍රමය භාවිතයෙන් තෝරා ගන්නා ලදී. ඒ අනුව නියැදිය තුළ රාජ්‍ය අංශයේ මනෝඋපදේශකවරුන් 20 ක් ද, පෞද්ගලික අංශයේ මනෝ උපදේශකවරුන් 30 ක් ද නියෝජනය විය. පර්යේෂණය සඳහා යොදා ගන්නා ලද ප්‍රාථමික මූලාශ්‍ර ලෙස නිරීක්ෂණය , ප්‍රයෝජනවලී ක්‍රමය, සම්මුඛ සාකච්ඡා ක්‍රමය දැක්විය හැකි අතර පර්යේෂණය සඳහා යොදාගත් ද්විතීක මූලාශ්‍ර ලෙස පොත්පත්, සඟරා, අන්තර්ජාලය, ලිපි ලේඛන, පරීක්ෂණ වාර්තා ආදිය දැක්විය හැකි ය. මෙසේ සොයා ගන්නා ලද ප්‍රමාණාත්මක දත්ත Excel සහ SPSS මෘදුකාංගය මගින් විශ්ලේෂණය කර ඉදිරිපත් කර ඇති අතර ගුණාත්මක ව ලබාගන්නා ලද දත්ත සවිස්තරාත්මක ව විස්තර කර ඇත.

සෞඛ්‍ය ගැනීම්

උපදේශන ක්‍රියාවලිය සමාජගත කිරීමෙහි ලා මනෝඋපදේශකවරුන් මුහුණ දෙන අභියෝග පිළිබඳ මනෝසමාජීය අධ්‍යනයක් යන මෙම පර්යේෂණය හරහා ලබා ගත් සෞඛ්‍ය ගැනීම් වලට අනුව පැහැදිලි වන්නේ මිනිසාට සංකීර්ණ සමාජ ක්‍රමය හමුවේ අත්‍යවශ්‍ය සේවාවක් වන මනෝඋපදේශන ක්‍රියාවලිය සමාජගත කිරීමේ දී එහි ප්‍රධාන කර්තව්‍යයක් උසුලන මනෝඋපදේශකවරුන් විශාල වශයෙන් අභියෝග රාශියකට මුහුණ දෙයි යන උපන්‍යාසය ප්‍රත්‍යක්ෂ වන බවයි. එනම් බස්නාහිර පළාතේ රාජ්‍ය හා පෞද්ගලික අංශයේ මනෝඋපදේශකවරු 50ක නියැදියක් යොදා ගෙන සිදු කරන ලද මෙම පර්යේෂණයෙන් සමස්ත නියැදියෙන් 74%ක ප්‍රතිශතයක් මනෝ උපදේශන ක්‍රියාවලිය සමාජගත කිරීමේ දී විවිධ අභියෝගයන්ට ලක් වන බව ප්‍රත්‍යක්ෂ විය. එහි දී පෞද්ගලික අංශයේ සේවය කරන මනෝ උපදේශකවරු 57%ක ප්‍රතිශතයක් ද එසේම රාජ්‍ය අංශයේ සේවය කරන මනෝඋපදේශකවරු 90%ක ප්‍රතිශතයක් ද මෙලෙස වූ අභියෝගාත්මක තත්ත්වයන්ට සිය වෘත්තීන් හමුවේ මුහුණ දෙන බව සනාථ විය. එහි දී රාජ්‍ය හා පෞද්ගලික යන අංශ ද්විත්වයේ ම මනෝඋපදේශකවරුන්ට ඇති වූ ප්‍රධාන අභියෝගයක් ලෙස උපදේශනලාභීන් මනෝඋපදේශනය පිළිබඳ නිශ්චිත අවබෝධයක් නො වීම මත උපදේශන ක්‍රියාවලිය ප්‍රතික්ෂේප කිරීම දැක්විය හැකි ය. සමස්ත නියැදියෙන් එය ප්‍රතිශතයක් ලෙස 70%ක අගය කි. එනම් රාජ්‍ය සේවයේ නියුක්ත උපදේශකවරුන් ප්‍රතිශතයක් ලෙස 80% ක අගයක් මෙම ප්‍රකාශය හා එකඟ වන අතර පෞද්ගලික අංශයෙන් එය ප්‍රතිශතයක් ලෙස 60% ක අගයකි.

උපදේශනය යන සංකල්පය සමාජයට නව සංකල්පයක් වීම, එය සාමාන්‍ය ජනයාට එතරම් හුරු පුරුදු නො වීම, නො දැනුවත්භාවය, විශ්වාසයක් නො මැති වීම යනා දී හේතූන් ඒ සඳහා ප්‍රබල ලෙස බලපෑම් කරනු ලබන අතර බොහෝ පුද්ගලයින් උපදේශනය යනු උපදෙස් දීම ලෙස වැරදි ලෙස අර්ථකථනය කර සිටින බවට මෙහි දී තොරතුරු සෞඛ්‍ය ගන්නා ලදී. ඒ නිසා ම උපදේශනය හරහා ක්ෂණික විසඳුම් ඔවුන් බලාපොරොත්තු වෙති. නමුත් උපදේශනය යනු එසේ ක්ෂණිකව විසඳුම් ඉදිරිපත් කිරීමක් නො ව ක්‍රමානුකූල ව ප්‍රශ්නය විසඳා ගැනීමට මග පෙන්වීමක් බවට අවබෝධයක් තවමත් පුද්ගලයන් තුළ වර්ධනය වී නො මැති බව සම්මුඛ සාකච්ඡා මගින් ප්‍රත්‍යක්ෂ විය.

එසේම උපදේශන සැසි පැවැත්වීම සඳහා නිශ්චිත ස්ථානයක් නොමැති වීම ද මනෝඋපදේශකවරුන් මුහුණ දෙන ප්‍රධාන අභියෝගයක් ලෙස දැක්විය හැකි ය. නමුත් උපදේශන ක්‍රියාවලිය සඳහා නිශ්චිත ස්ථානයක් තිබිය යුතුය. මනෝවිද්‍යාත්මක උපදේශනයේ දී සේවාවලාභියා සහ උපදේශකවරයා අතර රහස්‍යභාවය ආරක්ෂා කරන විශ්වාසවන්ත සබඳතාවයක් පැවතීමට, එසේම අදාළ උපදේශන ලාභියාගේ පෞද්ගලිකත්වය ආරක්ෂා කිරීමට, සේවාවලාභියා ලබා දුන් තොරතුරු පෞද්ගලික ව රහසිගත ව තබා ගැනීම සුදුසු ස්ථානයක් තිබීම වැදගත් ය. ප්‍රායෝගික ආචාර ධර්මවලට අනුව සහ නීතිය හේතු මුල් ව, උපදේශකවරුන් අනිවාර්යයෙන් ම රහස්‍යභාවය ආරක්ෂා කළ යුතුය(දසනායක, 2018). නමුත් මේ ආකාරයට උපදේශනය සඳහා නිශ්චිත ස්ථානයක් නොමැති වීම මත සේවාවලාභීන්ගේ පෞද්ගලික තොරතුරු අතින් පුද්ගලයන්ට අනාවරණය වීම ප්‍රධාන අභියෝගයකට ලක් ව ඇත. එය පහත ප්‍රකාශය හරහා වැඩිදුරටත් පැහැදිලි වේ.

"අපි ඉගෙන ගෙන තියෙන්නේ counselling වලට වෙනම තැනක් තියෙන්න ඕන කියලා.confidential documents safe තියන්න පුළුවන් තැනක්. නිදහසේ client ට ඕන දෙයක් කියන්න පුළුවන් තැනක්. ඒත් ඇත්තටම එහෙම process එකක් නැහැ..."

"මෙතන ඉන්න ඔක්කොටම ඇහෙනවා client කෙනෙක් ඇවිත් කතා කරද්දි...එතකොට අපිට ඇත්ත ම details සමහර වෙලාවට කියන්න client බයයි."

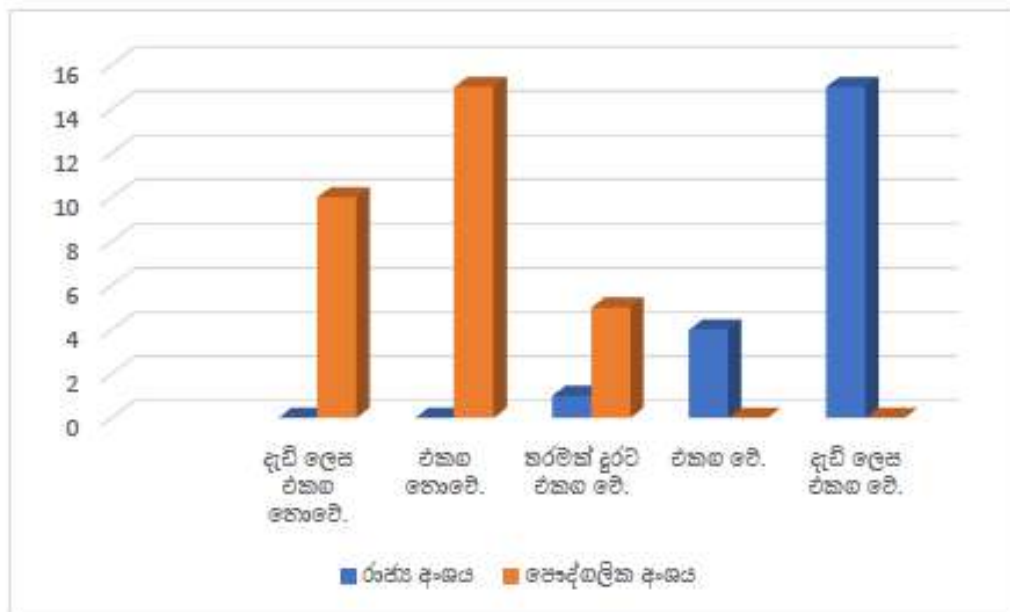
මේ ආකාරයට මෙම පරීක්ෂණය හරහා ලබා ගත් සමස්ත නියැදියෙන් පෞද්ගලික අංශයට සාපේක්ෂව රාජ්‍ය අංශයේ මෙම තත්ත්වය වැඩිදුරටත් ප්‍රකාශිත විය. එනම් රාජ්‍ය අංශයේ 75% ක ප්‍රතිශතයක් නිශ්චිත ස්ථානයක් නොමැති වීම මත උපදේශන ක්‍රියාවලියේ දී දැඩි ලෙස අපහසුතාවයට පත් වන බවට දැඩි ලෙස එකඟ වන අතර 20% ක් මෙම ප්‍රකාශය සමඟ එකඟ වේ. නමුත් පෞද්ගලික අංශයේ මෙම ප්‍රකාශය සමඟ කිසිවෙක් එකඟ වන්නේ නැත. එනම් පෞද්ගලික අංශයේ සේවයේ නියුක්ත මනෝඋපදේශකවරුන් ප්‍රතිශතයක් වශයෙන් 50% ක් මෙම ප්‍රකාශය සමඟ එකඟ නොවන අතර 33% ක ප්‍රතිශතයක් මේ සම්බන්ධව දැඩි ලෙස එකඟ නොවේ.

වගු සටහන අංක 1: උපදේශන ක්‍රියාවලිය සිදු කිරීම සඳහා නිශ්චිත ස්ථානයක් නොමැති වීම මනෝ උපදේශනය සිදු කිරීමෙහි ලා ප්‍රධාන අභියෝගයක් වේ.

ප්‍රවර්ගය	රාජ්‍ය අංශය		පෞද්ගලික අංශය	
	සංඛ්‍යාව	ප්‍රතිශතය	සංඛ්‍යාව	ප්‍රතිශතය
දැඩි ලෙස එකඟ නොවේ.	0	0%	10	33%
එකඟ නොවේ.	0	0%	15	50%
තරමක් දුරට එකඟ වේ.	1	5%	5	17%
එකඟ වේ.	4	20%	0	0%
දැඩි ලෙස එකඟ වේ.	15	75%	0	0%

(මූලාශ්‍රය : 2024 නියැදි සමීක්ෂණ දත්ත ඇසුරින් පර්යේෂකයා විසින් සකස් කරන ලදී)

ප්‍රජේෂණ සටහන අංක 1: උපදේශන ක්‍රියාවලිය සිදු කිරීම සඳහා නිශ්චිත ස්ථානයක් නොමැති වීම මතුවන උපදේශනය සිදු කිරීමෙහි ලා ප්‍රධාන අභියෝගයක් වේ.



(මූලාශ්‍රය : 2024 නියැදි සමීක්ෂණ දත්ත ඇසුරින් පර්යේෂකයා විසින් සකස් කරන ලදී)

එසේම තවත් අභියෝගයක් ලෙස ආයතනය සෙසු නිලධාරීන් උපදේශන ක්‍රියාවලිය සිදු වන අවස්ථාවේ දී එම ස්ථානයට පැමිණෙමින් සිය අවශ්‍යතා ඉටු කර ගැනීමට උත්සාහ ගැනීම දැක්විය හැකි ය. එසේම තමන් දන්නා හඳුනා සේවලාභියෙක් පැමිණි විට, සෙසු නිලධාරීන් ඔහුගේ ගැටලුව විමසීම ද තවත් ප්‍රධාන අභියෝගයක් වී ඇති බව පැවැත්වූ සම්මුඛ සාකච්ඡා වලින් ප්‍රකාශ විය. එසේම ඇතැම් ආයතනවල සුපරීක්ෂකවරු සහ විධායක ශ්‍රේණියේ නිලධාරීවරුන් අදාළ පුද්ගලයාගේ තත්ත්වය පිළිබඳ විමසා සිටීම සිදු කිරීම ද උපදේශනලාභීන්ගේ රහස්‍යභාවය ආරක්ෂා කිරීම සම්බන්ධයෙන් අභියෝගයක් බව වැඩිදුරටත් පර්යේෂණය හරහා සම්මුඛ සාකච්ඡාවන් තුළින් අනාවරණය විය.

එසේම ඕනෑම සමාජයක් ගත් කල එම සමාජය තුළ සිරිත් විරිත්, චාරිත්‍ර චාරිත්‍ර , ඇදහිලි විශ්වාස පැවතීම සාමාන්‍යයක් නමුත් එම ඇදහිලි හා විශ්වාසවල එල්බ සිටීම මත උපදේශන ක්‍රියාවලියට බාධා සිදු විය හැකි ය. එය පැවැත්වූ සම්මුඛ සාකච්ඡාවේ පහත ප්‍රකාශය හරහා පැහැදිලි වේ.

"මෙතන සමහර පුද්ගලයින් ඉන්නවා වැඩ වැඩි වූණහම balance කර ගන්න බැරි.ලොකු work load එකක් ආව ම panic වෙනවා. සමහර වෙලාවට එහෙම ම ඇද ගෙන වැටෙනවා.ඉතින් එයට fit එක හැදිලා කියලා සමහරු කියනවා.තවත් අය ප්‍රේත ආත්මයක් වැහිල කියලා නුල් බඳිනවා මතුවනවා...."

මෙවැනි තත්ත්ව මත, ඔවුන්ගේ අධ්‍යාපනය පසුබිම් මත ඇතැම් අවස්ථාවල මනෝවිද්‍යාත්මක උපදේශනය නො තකා මන්ත්‍ර ගුරුකම්වලට යොමු වීමේ අගය වැඩි බව ද එම සම්මුඛ සාකච්ඡා හරහා තවදුරටත් අනාවරණය විය.

එසේම මෙම පර්යේෂණය සඳහා යොදා ගත් නියැදිය සමඟ කටයුතු කිරීමේ දී මනෝඋපදේශකවරුන් උපදේශන කටයුතු සිදු කිරීමට අමතර ව විවිධ මනෝඋපදේශන වැඩසටහන් තම සේවලාභීන් වෙනුවෙන් සිදු කරන බව ද සඳහන් කිරීය. එම වැඩසටහන්වලට සේවලාභීන්ගේ දැඩි උනන්දුවක් හා කැමැත්තක් පැවතිය ද ඒ සඳහා පහසුකම් සහිත ස්ථානයක් නො මැති වීම ගැටලුවක් බව මෙම පරීක්ෂණය හරහා සොයා ගන්නා ලදී. එනම් සමස්ත නියැදියෙන් 62.5% ප්‍රතිශතයකට මෙම තත්ත්වය අභියෝගයක් වී ඇත. ඒ අතර උපදේශන වැඩසටහන් පවත්වන දිනයන් හා ස්ථානයන් වෙනස් වීම, ප්‍රතිකාරලාභීන් ගෙන්වා ගැනීමේ අපහසුතා ඇති වීම, සුදුසු

සම්පත් දායකයින් ලබා ගැනීමට නො හැකි වීම, ශ්‍රව්‍ය හා දෘශ්‍ය උපකරණවල පවතින දුර්වලතා, මුදල් ප්‍රතිපාදන ප්‍රමාණවත් නො වීම, ඉඩකඩ ප්‍රමාණවත් නො වීම ආදී ගැටළු ද දැක ගත හැකි විය.

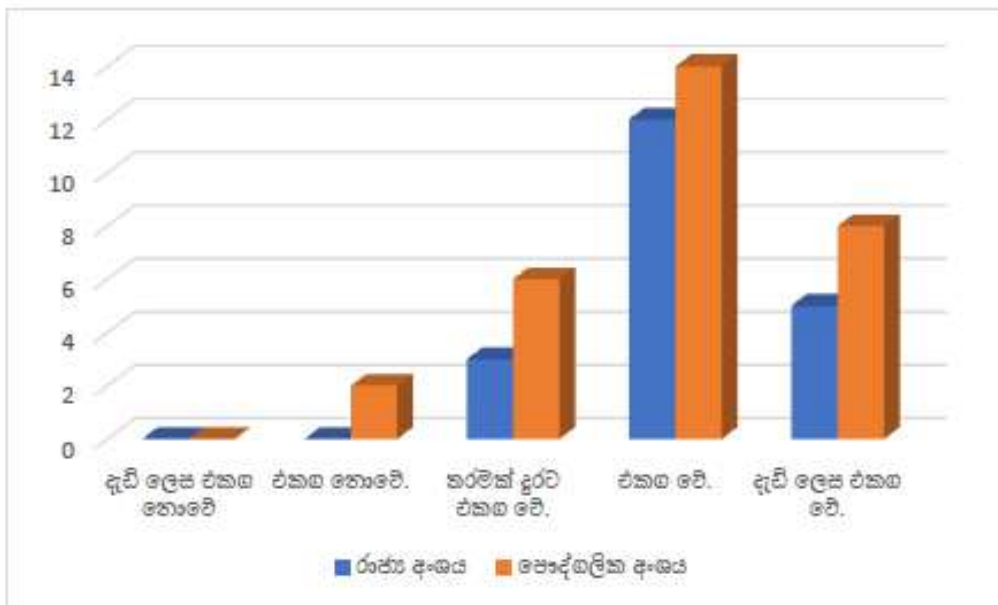
එසේම උපදේශන ක්‍රියාවලියේ දී මනෝඋපදේශකවරුන් සේවාවලාභියා නිසා අභියෝගයන්ට මුහුණ දීම සම්බන්ධව අධ්‍යයනයේ දී අනාවරණය වූයේ රාජ්‍ය අංශයේ මනෝඋපදේශක වරුන්ගෙන් 60% ක ප්‍රතිශතයක් මෙම ප්‍රකාශය හා එකඟ වන අතර 25% ක ප්‍රතිශතයක් මෙම ප්‍රකාශය හා දැඩි ලෙස එකඟ වන බවයි. එසේම පෞද්ගලික අංශයේ මනෝඋපදේශකවරුන්ගෙන් 46.7% ක ප්‍රතිශතයක් මෙම ප්‍රකාශය හා එකඟ වන අතර 15%ක ප්‍රතිශතයක් තරමක් දුරට එකඟ වේ. එසේම 26.6% ක ප්‍රතිශතයක් මේ සම්බන්ධව දැඩි ලෙස එකඟ වන බව මෙම පර්යේෂණය හරහා සොයා ගන්නා ලදී.

වගු සටහන අංක 2: උපදේශනලාභීන් නිසා මනෝඋපදේශකවරු අභියෝගවලට මුහුණ දීම පිළිබඳ ව්‍යාප්තිය.

ප්‍රවර්ගය	රාජ්‍ය අංශය		පෞද්ගලික අංශය	
	සංඛ්‍යාව	ප්‍රතිශතය	සංඛ්‍යාව	ප්‍රතිශතය
දැඩි ලෙස එකඟ නොවේ.	0	0%	0	0%
එකඟ නොවේ.	0	0%	2	6.7%
තරමක් දුරට එකඟ වේ.	3	15%	6	20%
එකඟ වේ.	12	60%	14	46.7%
දැඩි ලෙස එකඟ වේ.	5	25%	8	26.6%

(මූලාශ්‍රය : 2024 නියැදි සමීක්ෂණ දත්ත ඇසුරින් පර්යේෂකයා විසින් සකස් කරන ලදී)

ප්‍රස්ථාර සටහන් අංක 2: උපදේශනලාභීන් නිසා මනෝඋපදේශකවරු අභියෝගවලට මුහුණ දීම පිළිබඳ ව්‍යාප්තිය.



(මූලාශ්‍රය : 2024 නියැදි සමීක්ෂණ දත්ත ඇසුරින් පර්යේෂකයා විසින් සකස් කරන ලදී)

මේ ආකාරයට හඳුනාගත් අභියෝග අතර සේවාවලින් වෛද්‍ය ප්‍රතිකාර සඳහා යොමු කිරීමේ අපහසුතාවය, ගැටලු වලට අදාළ සමහර පාර්ශවයන් සම්බන්ධ නො වීම, උපදේශනලාභීන් අධීක්ෂණ ව උපදේශනය වෙත යොමු නො වීම, උපදේශනලාභීන් සමඟ ඇති කර ගනු ලබන එකඟතාවයන් කඩ කිරීම, උපදේශනලාභීන් විවිධ ආධාර උපකාර බලාපොරොත්තු වීම, ඇතැම් උපදේශනලාභීන් ස්ව කැමැත්තෙන් උපදේශනය සඳහා යොමු නො වීම, උපදේශනලාභීන් සත්‍ය තොරතුරු සැඟවීම හා උපදේශනලාභීයාගේ පවුලේ ඥාතීන්ගෙන් ඇති වන විවිධ බලපෑම් ආදිය එම අභියෝගයන් අතර ප්‍රධාන තැනක් ගන්නා බව මෙම පර්යේෂණය හරහා අනාවරණය විය. තවදුරටත් උපදේශන ක්‍රියාවලිය සිදු කිරීමෙන් පසු, පසු විපරම් පැවැත්වීමේ දුෂ්කරතාවය, මානසික හා පෞද්ගලික ගැටලු, සේවා ස්ථානය සම්බන්ධ අනෙකුත් ගැටලු, සායනික ප්‍රතිකාර සඳහා තම සේවාවලින් යොමු කිරීමේ අපහසුතාව ආදී සෘණාත්මක අභියෝගයන් ප්‍රායෝගික ව මනෝ උපදේශන ක්‍රියාවලිය සිදු කිරීමේ දී උපදේශකවරයාට මුහුණ දීමට සිදු වී ඇති බව මෙම පර්යේෂණය හරහා ප්‍රත්‍යක්ෂ වී ය. මේ ආකාරයට උපදේශන ක්‍රියාවලිය සමාජගත කිරීමේ ලා මනෝඋපදේශකවරුන් මුහුණ දෙන අභියෝගයන් රාශියක් හඳුනාගත හැකි අතර සමස්තයක් වශයෙන් පෞද්ගලික අංශයට සාපේක්ෂව රාජ්‍ය අංශයේ මෙවැනි අභියෝගයන් සමුදායකට මනෝඋපදේශකවරුන් මුහුණ දෙන බව පර්යේෂණය තුළින් සොයා ගන්නා ලදී.

නිගමනය

උපදේශන ක්‍රියාවලිය සමාජගත කිරීමෙහි ලා මනෝඋපදේශකවරුන් මුහුණ දෙන අභියෝග පිළිබඳ මනෝසමාජීය අධ්‍යයනය, යන මෙම පර්යේෂණය හරහා නිගමනය වනුයේ ශ්‍රී ලංකාව තුළ ප්‍රායෝගික ලෙස මනෝඋපදේශන ක්‍රියාවලිය සිදු කිරීමේ දී රාජ්‍ය අංශයේ මෙන්ම පෞද්ගලික අංශයේ ද මනෝඋපදේශකවරුන් විවිධ අභියෝගයන්ට සිය වෘත්තීය ජීවිතය තුළ මුහුණ දෙන බව යි. එනම් මනෝඋපදේශනය යන සංකල්පය ලෝකය තුළ ඉතාමත් ජනප්‍රිය ඵලදායී සේවයක් ඉටු කරනු ලබන සංකල්පයක් ලෙස හඳුන්වනු ලැබුව ද, ශ්‍රී ලංකාව තුළ උපදේශනය යන්න පුද්ගලයාට එතරම් සම්ප මාතෘකාවක් නො වීම මත එහි ඵලදායීතාවය පිළිබඳ ඇත්තේ අඩු අවබෝධය කි. එබැවින් උපදේශන ක්‍රියාවලියට සම්බන්ධ නො වීම, මනෝඋපදේශනය ප්‍රතික්ෂේප කිරීම, උපදේශනය සඳහා යොමු විය යුතු ම අවස්ථාවල දී පවා ශාන්ති කරීම, ඇදහිලි ආදී වාරිත්‍ර සඳහා යොමු වීම, එසේම මහපෙන්වීම් වෙනුවට උපදේශකවරයාගෙන් උපදෙස්, ක්ෂණික විසඳුම් බලාපොරොත්තු වීම සාර්ථක ලෙස උපදේශන ක්‍රියාවලිය සිදු කිරීමෙහි ලා මනෝඋපදේශකවරුන්ට දැඩි අභියෝගයක් වී ඇත. එසේම උපදේශන කර්තව්‍යය සඳහා නිශ්චිත ස්ථානයක්, පහසුකම් නො මැති වීම මත උපදේශනයේ දී තිබිය යුතු අත්‍යාවශ්‍ය ම සාධකයක් වන රහස්‍යභාවය ආදියට තර්ජනය වීම දැකිය හැකි ය. එසේම තවදුරටත් ආයතනික පරිසරය ආශ්‍රිත ගැටළු, පසු විපරම් සිදු කිරීමේ දී ඇති වන අපහසුතාවයන්, උපදේශනලාභීන් විසින් ඇති කරන ගැටලුකාරී තත්ත්වයන්, මානසික හා පෞද්ගලික ගැටලු, උපදේශනයන් සමග සායනික ප්‍රතිකාර අවශ්‍ය සේවාලාභියෙක් ඒ සඳහා යොමු කිරීමේ අපහසුතාවය ආදී අභියෝගයන්ට ප්‍රායෝගික ව උපදේශන ක්‍රියාවලිය සිදු කිරීමේ දී මනෝඋපදේශකවරුන්ට මුහුණ දීමට සිදු වී ඇති බව මෙම පර්යේෂණය හරහා නිගමනය කළ හැකි ය.

ආශ්‍රිත ග්‍රන්ථ නාමාවලිය

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මන්ද්‍රව්‍ය භාවිතය සඳහා බලපාන සාධක හා එහි ප්‍රවණතා පිළිබඳ සමාජමනෝවිද්‍යාත්මක අධ්‍යයනයක්

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සංක්ෂිප්තය

වර්තමාන සමාජය තුළ ආර්ථික, සමාජීය, තාක්ෂණික ආදී සෑම අංශයකම පවත්නා දියුණුව, කාර්යබහුලත්වය හේතුවෙන් අතින් සමාජ පාලන හා තත්වයන්ට සාපේක්ෂව සමාජය ඉතා සංකීර්ණ ස්වාභාවයක් ගනී. මේ හේතුවෙන් නිස්සාධනීය චර්යා, අපරාධකාරී චර්යාවන්, නීති විරෝධී ක්‍රියා දැකගත හැකි අතර ඒවා අතීතයට සාපේක්ෂව යම් වර්ධනය වීමක් ද දක්නට ලැබේ. පර්යේෂණයේ අරමුණ වූයේ මන්ද්‍රව්‍ය භාවිතය සඳහා යොමු වූ පිරිස් ඒ සඳහා යොමු වීමට බලපාන ලද සාධක මෙන්ම නව ප්‍රවණතා හඳුනාගැනීමයි. මන්ද්‍රව්‍ය භාවිත කරන්නන් අතර පුනරුත්ථාපනය සඳහා යොමුවූවන් පර්යේෂණයේ දී නියදිය ලෙස භාවිතයට ගන්නා ලදී. එහි දී තලංගම් ප්‍රතිකාර හා පුනරුත්ථාපන මධ්‍යස්ථානය තෝරා ගැනීමේ සියලු දෙනා මත නියදිය පදනම් වූ අතර සම්මුඛ සාකච්ඡා සහ ලිඛිත ප්‍රශ්නමාලා ක්‍රම, නිරීක්ෂණය ඔස්සේ පර්යේෂණය සඳහා අවශ්‍ය දත්ත රැස් කිරීම සිදුවිය. ද්විතීයික මූලාශ්‍ර ලෙස අන්තර්ජාලයෙන් ලබා ගන්නා ලද පූර්ව පරීක්ෂණ, ලිපි, අන්තරායකර මාෂධ පාලක මණ්ඩලයේ වාර්තා යොදා ගන්නා ලදී. දත්ත විශ්ලේෂණය සඳහා spss මෘදුකාංගය යොදා ගන්නා ලදී. පර්යේෂණයට අනුව මන්ද්‍රව්‍ය භාවිතය සඳහා සමාජ පරිසරය ප්‍රධාන වශයෙන් බලපාන බව සොයා ගන්නා ලදී. වර්තමානයේ උද්ගතව ඇති මෙම ගැටලුව වළක්වා ගනිමින් මන්ද්‍රව්‍ය භාවිතයෙන් පුද්ගලයින් වළක්වා ගැනීමට මන්ද්‍රව්‍යයෙන් සිදුවන බලපෑම පිළිබඳ සමාජය දැනුවත් කිරීමේ වැඩසටහන් හඳුන්වාදීම, මන්ද්‍රව්‍ය භාවිතයෙන් ඇතිවන මනෝසමාජීය ගැටලුවලින් මිදීමට මනෝවිද්‍යාත්මක වැඩසටහන් ක්‍රියාත්මක කිරීම, " මන්ද්‍රව්‍යවලින් මිදීමට හැකිය" යන ධනාත්මක ආකල්පයන් පුද්ගලයන් තුළ වර්ධනය කිරීමට සැලැස්වීම, මන්ද්‍රව්‍ය භාවිතය හා සම්බන්ධ නීති ශක්තිමත් කිරීම සහ මන්ද්‍රව්‍ය භාවිතය සඳහා යොමුවීමට හැකි සාධක හඳුනා ගනිමින් සමාජමනෝවිද්‍යාත්මක ලෙස මැදිහත්වීම සිදු කිරීම ආදිය යෝජනා ලෙස ඉදිරිපත් කළ හැකිය.

මූලික පද: මන්ද්‍රව්‍ය, සාධක, නව ප්‍රවණතා, පුනරුත්ථාපනය, මනෝසමාජීය ගැටලු

හැඳින්වීම

සමාජයක පුද්ගලයින් පිවත් වීමේ දී විවිධ ගැටලු, අභියෝගයන්ට මුහුණ දීමට සිදු වේ. සමාජ පරිණාමයේ දී මුහුණ දීමට සිදුවන විවිධ ගැටලු හා අභියෝගයන් කාලානුරූපී විවිධ ස්වරූපයන් ගනී. ඒ අතරින් වර්තමානයේ දී මුහුණ දෙන ප්‍රධාන සමාජ ප්‍රශ්නයක් ලෙස මන්ද්‍රව්‍ය භාවිතය ගත හැකිය. මන්ද්‍රව්‍ය භාවිත කරන

පුද්ගලයින් ඒ සඳහා යොමු වන වයස් සීමාවක් නොමැත. විවිධ වයස් සීමාවන්වල පුද්ගලයින් මේ සඳහා යොමු වී තිබේ. එය අතීතයට සාපේක්ෂ ව යම් සාධනීය වර්ධනයකි. ඒ සඳහා නවීන ක්‍රමයන් ද අත්හදා බැලීම් සිදු කරන ආකාරයක් දැක ගත හැකිය. ඒ අනුව මන්දව්‍ය භාවිතයෙන් පසු පුනරුත්ථාපනයට යොමු වූ අය ඒ සඳහා යොමු වීමට බලපාන ලද සාධක මෙන්ම නව ප්‍රවනතා පිළිබඳ අධ්‍යයනය කිරීම මෙම පර්යේෂණයේ අරමුණ විය.

ක්‍රමවේදය

පර්යේෂණය සඳහා මන්දව්‍ය භාවිත කර පුනරුත්ථාපනය සඳහා යොමු වූ නිස්පස් දෙනෙකු ආවරණය වන පරිදි දත්ත රැස්කොට විශ්ලේෂණය කිරීම සිදු කෙරුණි. නියදිය ලෙස තලංගම ප්‍රතිකාර හා පුනරුත්ථාපන මධ්‍යස්ථානය තෝරා ගැනිණි. උපරිම ධාරිතාව හතළිහක් පමණ වන මෙම ප්‍රතිකාර හා පුනරුත්ථාපන මධ්‍යස්ථානයේ මාසිකව ඇතුළත් වන හා පිටව යන සංඛ්‍යාව සැලකිල්ලට ගනිමින් පර්යේෂණය සිදු කළ කාල සීමාවේ සිටි නිස්පහක් වූ දත්ත දායකයන් සියලුදෙනා මත නියදිය පදනම් වූ අතර සම්මුඛ සාකච්ඡා සහ ලිඛිත ප්‍රශ්නමාලා ක්‍රම, නිරීක්ෂණය ඔස්සේ පර්යේෂණය සඳහා අවශ්‍ය දත්ත රැස් කිරීම සිදුවිය. ද්විතියික මූලාශ්‍ර ලෙස අන්තර්ජාලයෙන් ලබා ගන්නා ලද පූර්ව පරීක්ෂණ, ලිපි, අන්තරායකර මෘෂධි පාලක මණ්ඩලයේ වාර්තා යොදා ගන්නා ලදී. දත්ත විශ්ලේෂණය සඳහා spss මෘදුකාංගය යොදා ගන්නා ලදී.

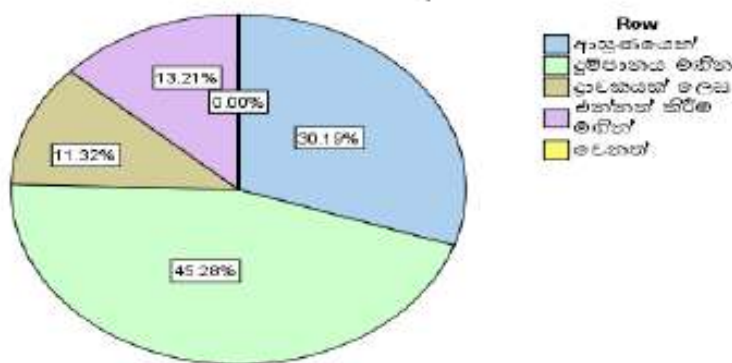
ප්‍රතිඵල හා සාකච්ඡාව

පර්යේෂණය තලංගම ප්‍රතිකාර හා පුනරුත්ථාපන මධ්‍යස්ථානයේ නේවාසිකව ප්‍රතිකාර ලබන එනම් මන්දව්‍ය භාවිත කර පුනරුත්ථාපනය සඳහා යොමු වූ පුද්ගලයන් නිස්පස් දෙනෙකු යොදාගෙන සිදු කර ඇත. ඒ අනුව මෙහි විශේෂත්වය වන්නේ එම ආයතනයේ නේවාසිකව ප්‍රතිකාර ලබන පුරුෂයන් නිස්පස් දෙනා ඇසුරින් සාමාන්‍යකරණයට එළඹීමයි. වැඩිම පිරිසක් ඔවුන්ගේ තරුණ කාලය තුළ මේ සඳහා යොමු වී ඇති ආකාරය හඳුනා ගත හැකිය. තරුණයින් යනු රටේ ශක්තිමත් ශ්‍රම බලකාය වේ. එවැනි පුද්ගලයින් මන්දව්‍ය භාවිතය සඳහා යොමු වී පුනරුත්ථාපනය සඳහා යොමු වූ තිබීම සමාජීය හා ආර්ථික වශයෙන් ප්‍රධාන ගැටලුවක් බවට උද්ගත වී ඇත. පුනරුත්ථාපන ක්‍රියාවලිය සඳහා යොමු වීමේ දී

මෙම පුද්ගලයින් විසින් භාවිත කරන ලද මන්දව්‍ය පිළිබඳ ව මෙහි දී සුවිශේෂී අවධානයක් යොමු කර ඇත. ඒ අනුව පුනරුත්ථාපන ක්‍රියාවලිය සඳහා යොමු වූ පුද්ගලයින් බහුලව භාවිත කරන ලද මන්දව්‍ය කෙරෙහි අවබෝධයක් ලබා ගැනීමට හැකිවිය. ඒ අනුව, දුම්වැටි, මධ්‍යසාර, ගංජා, හමීස්, හෙරොයින්, අයිස් හා මත්පෙති භාවිත කිරීම සඳහා ඔවුන් යොමු වී ඇත. එහි දී හෙරොයින් භාවිතය සඳහා යොමු වී ඇති ප්‍රතිශතය අනෙක් මන්දව්‍ය භාවිතයට වඩා ඉහළය. එය එතරම් සාධනීය තත්ත්වයක් නොවෙනු ඇත. එසේම මීට අමතරව ඔවුන් විසින් ප්‍රකාශ කරන ලද වෙනත් කාණ්ඩයේ මන්දව්‍ය අතරට කොකේන් ආදී අධික ලෙස පුද්ගලයාට හානිදායක මන්දව්‍ය ද භාවිත කර ඇති බව දක්වා ඇත.

පුද්ගලයින් ඒ සඳහා යොමු වූ ආකාරය පිළිබඳව අධ්‍යයනය කිරීම පර්යේෂණයේ දී ඉතාමත් වැදගත් වේ. එහි දී පුනරුත්ථාපන ක්‍රියාවලිය අවසන් වූ පසු නැවත ඒ සඳහා යොමු වීමට ඇති ඉඩකඩ අහුරාලීමට මෙය ඉතාමත් වැදගත්ය. එසේම පුනරුත්ථාපන ක්‍රියාවලිය හා සම්බන්ධ වන සියලුම නිලධාරීන් මූලික අවධානයක් යොමු කළ යුත්තේ පුද්ගලයින් මන්දව්‍ය සඳහා යොමුවීමට බලපාන සාධක කෙරෙහිය. ඒ අනුව මෙම පුද්ගලයින් මන්දව්‍ය භාවිතය සඳහා යොමු වී ඇත්තේ මිතුරු කණ්ඩායම් ආසූරිත්ය. එසේම ස්වේච්ඡාවෙන් මේ සඳහා යොමු වූ පිරිස් ද ඒ හා සමාන ප්‍රතිශතයක් දැකගත හැකිය. ඒ අනුව පැහැදිලි වන්නේ පුද්ගලයින් මන්දව්‍ය භාවිතය සඳහා සමාජ පරිසරය ප්‍රධාන වශයෙන්ම බලපාන බවයි.

රූප සටහන් 01



(මූලාශ්‍රය - ක්ෂේත්‍ර අධ්‍යයනය 2023)

මන්දුවා භාවිතය පිළිබඳව අවධානය යොමු කිරීමේ දී හඳුනා ගැනීමට හැකි වූයේ පුද්ගලයින් වැඩි සංඛ්‍යාවක් හෙරොයින් භාවිතා කරන ලද බවයි. ඒ අනුව ඔවුන් විසින් දුම්පානයෙන් හා ආඝ්‍රහනයෙන් මෙම මන්දුවා භාවිතයට ගෙන ඇත. එසේම හෙරොයින් වැනි ද්‍රව්‍යයන් එන්නත් කිරීම මගින් ද මේවා ශරීරගත කර ගන්නා පුද්ගලයින් හඳුනා ගැනීමට හැකිවිය. අතීතයේ දී ද්‍රවමය පානයන් ලෙස ලබාගත් මන්දුවායන් වර්තමානයේ දී ආඝ්‍රහනය මගින් භාවිතයට ගැනීම නව ප්‍රවණතාවක් ලෙස හඳුනා ගත හැකි විය.

නිගමනය

පුද්ගලයින් වර්තමානයේ දී මෙන්ම අනාගතයේ දී ඇති විය හැකි බලපෑම් නොතකා මන්දුවා භාවිතයේ යෙදෙයි. පුද්ගල බද්ධ ලෙස මන්දුවා භාවිත කළ ද සමස්තයක් ලෙස එයින් ඇතිවන බලපෑම මුළු මහත් සමාජයට ම බලපානු ලබයි. මන්දුවා සඳහා යොමුවන පිරිසි ඒ සඳහා යොමුවන්නේ යම් දීර්ඝ කාලීන ක්‍රියාවලියක ප්‍රතිඵලයක් දෙසිනි. ඒ සඳහා විවිධ සාධක බලපාන බව පර්යේෂණයෙන් පැහැදිලි විය. එම සාධක ද පුද්ගල බද්ධ හා සමාජ බද්ධ සාධක ලෙස හඳුනා ගත හැකි විය. එමෙන් ම මන්දුවා භාවිතා කිරීමේ දී අතීතයට සාපේක්ෂව විවිධ නවීන ක්‍රම අත්හදා බලන ආකාරයක් නිරීක්ෂණය විය. එයින් කාර්යක්ෂම ව මෙන්ම මානසිකව ඇතිවන ප්‍රතිඵල අතිමහත්ය. මන්දුවා භාවිතා කිරීමෙන් පුනරුත්ථාපන ක්‍රියාවලිය සඳහා යොමු වූ පිරිස ඒ සඳහා යොමු වීමට බලපාන ලද සාධක මෙන්ම ඔවුන් මන්දුවා භාවිතා කිරීමේ දී යොදා ගන්නා නව ක්‍රමවේදයන් පිළිබඳව අධ්‍යයනය සඳහා සිදු කළ පර්යේෂණයෙන් නියත වශයෙන්ම මන්දුවා භාවිතය දුරු කිරීම සිදු කළ නොහැකි වුවත් යම්තාක් දුරට හෝ එය වැළැක්වීමට දායකත්වය ලබා දිය හැකිය.

ආශ්‍රිත ග්‍රන්ථ නාමාවලිය

අන්තරායකර ඖෂධ පාලක ජාතික මණ්ඩලය මන්දුවා දුර්භාවිතය පිළිබඳ අත්පොත (2019) රජයේ ප්‍රකාශන දෙපාර්තමේන්තුව.

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கிராமப்புற பாடசாலைகளின் அபிவிருத்தியில் அதிபர்கள் எதிர்நோக்கும் முகாமைத்துவ பிரச்சினைகள்

சுபாசினி எஸ்.ஆர்.

ஆய்வு பின்னணி

இன்றைய சிறுவர்கள் நாளை உலகை உருவாக்க போகிறார்கள். ஆகையினால் சிறுவர்களின் விருத்தியானது பொருத்தமான வகையில் மேம்பாடு அடைய உதவுவது பாடசாலைகள் ஆகும். இதிலும் கிராமிய பாடசாலைகள் மிகவும் முனைப்பு பெறுவனவாக உள்ளன. பாடசாலையையும் கிராம மேம்பாட்டையும் பிரிக்க முடியாது. அதாவது கல்வியே கிராம மேம்பாட்டினை உயரவைக்கிறது. ஒரு நாட்டின் பல்வேறுகுறை சார்ந்த தேசிய மேம்பாடானது கருத்துள்ளதாகவும் உயிருட்புள்ளதாகவும் அமைய வேண்டுமாயின் ஆத கிராம மட்டத்திலிருந்தே ஊற்றெடுக்க வேண்டும். கிராம மேம்பாட்டின் மூலம் அந்நாட்டின் முழுமையான மேம்பாட்டைக் காணக்கூடியதாக அமைவது மட்டுமன்றி உலகின் முழுமையான மேம்பாட்டையும் ஏற்படுத்தலாம். கிராமத்திலேயே அடிநிலை சிக்கல்கள் கூடுதலாகக் காணப்படுகின்றன. இவற்றுக்கு தீர்வுகாண இங்கேயே கூடுதலான நிறுவனங்கள் அமைக்கப்பட வேண்டும். இவற்றில் பாடசாலைகள் மிக முக்கிய இடம்பெறுகின்றன. ஆனால் இலங்கையில் வடபகுதிப் பாடசாலைகள் கல்வி மேம்பாட்டில் கடந்த காலங்களில் கூடுதலாகப் புறக்கணிக்கப்பட்டு வந்தன. வளங்கள் சமமானதாகப் பகிரப்படவில்லை. அதாவது நிதிவளம், ஆசிரியவளம், பௌதீகவளம் போன்றவை கிராமப் பாடசாலைகளில் பற்றாகாக்குறையாகவே உள்ளன. இதனால் கிராமப் பாடசாலை அதிபர்கள் பல்வேறு முகாமைத்துவப் பிரச்சினைகளை எதிர்கொள்ள வேண்டிய நிலைக்குத் தள்ளப்படுகின்றனர். இந்த பின்னணியில் கிராமப் பாடசாலைகளின் அபிவிருத்தியில் அதிபர்கள் எதிர்நோக்கும் முகாமைத்துவப் பிரச்சினைகள் என்ற இவ் ஆய்வானது தென்மராட்சிப் பிரதேசத்தை மையமாகக் கொண்ட ஓர் பரப்பளவை ஆய்வாகும் ஆய்வுப் பிரதேசத்தின் எல்லைகளாக கிழக்கு களிநொச்சி மாவட்டமாகவும் தெற்கு கடல்நீரேரிகளாகவும் மேற்கு யாழ் மாவட்டத்தின் வலிகாம பிரதேசமாகவும் வடங்கும் யாழ் மாவட்டத்தின் வடமராட்சி பிரதேசமாகவும் காணப்படுகின்றது இது யாழ் மாவட்டத்தில் அதிகளவு நிலபிரதேசத்தையும் கூடிய எண்ணிக்கையிலான கிராம சேவையாளர் பிரிவையும் உள்ளடக்கியதுடன் ஒரு பிரதேச செயலகத்தையும் கொண்டு காணப்படுவதுடன் தென்மராட்சி கல்வி வலயத்தைக் கொண்ட 55 பாடசாலைகளையும் தன்னகத்தே கொண்டுள்ளது. இதில் 20 கிராமப் பாடசாலைகள் ஆய்வுக்குட்படுத்தப்படுகின்றன. இக் கிராமப்பாடசாலைகளின் அபிவிருத்திக்குத் தடையாக இருந்தும் காரணிகள் இனங்காணப்பட்டு பாடசாலை மேம்பாட்டை உயர்த்துவதற்கு கையாளத்தக்க வழிமுறைகள் மற்றும் நுட்பங்களை விளக்குவதாகவும் இவ் ஆய்வு அமைகிறது.

ஆய்வு அறிமுகம்

கிராமப் பாடசாலையின் அபிவிருத்தியில் அதிபர்கள் எதிர்நோக்கும் முகாமைத்துவப் பிரச்சினைகள் பற்றிய இவ் ஆய்வில் கிராமப் பாடசாலைகள் அபிவிருத்தியடைவதற்கு தடையாக உள்ள காரணிகளை கண்டறிந்து அதற்கு பரிகாரங்கள் பரிந்துரைக்கப்பட்டு அதன் மூலம் கிராமப் பாடசாலைகளை அபிவிருத்தியடையச் செய்து ஓர் ஆளுமை மிக்க கிராம சமுதாயத்தை உருவாக்கும் முகமாக இவ்வாய்வு மேற்கொள்ளப்படுகின்றது.

ஆய்வில் தென்மராட்சிக் கல்வி வலயத்திலுள்ள 20 கிராமப் பாடசாலைகள் தெரிவு செய்யப்பட்டு அவை எதிர்நோக்கும் முகாமைத்துவப் பிரச்சினைகளை கண்டறிய தரவுகள் சேகரிக்கப்பட்டன. இத் தரவுகள் பாடசாலை அதிபர்களிடமிருந்து நேர்காணல் வினாக்கொத்துக்கள் மூலம் சேகரிக்கப்பட்டன.

இவ்வாறு தரவுகள் சேகரிக்கும் போது அத் தரவுளைத் தொகுத்து நோக்கும் போதும் கிராமப் பாடசாலைகள் அபிவிருத்தியில் எதிர்நோக்கும் முகாமைத்துவ பிரச்சினைகளை ஓரளவுக்கு உய்த்தறியக் கூடியதாக உள்ளது. அதாவது கிராமப் பாடசாலைகளின் தற்போதைய நிலைக்கும் எதிர்பார்க்கப்படும் அபிவிருத்திக்கும் இடையில் நீண்ட இடைவெளி இருப்பது அறியகூடியதாகவுள்ளது எனவே இவற்றுக்கான காரணங்களை கண்டறிந்து அவற்றுக்கான தீர்வுகளையும் முன்வைக்கும் போது கிராமப் பாடசாலைகள் அபிவிருத்தியடையும் என்பது ஆய்வாளரின் கருத்தாகும்.

இலக்கிய மீளாய்வு

ஆய்வு தலைப்பை தெரிவு செய்த பின்னர் அத்தலைப்பை உறுதி செய்து கொள்வதற்கும் ஆய்வு தொடர்பான மாறிகளைக் கண்டு கொள்வதற்கும் ஆய்வுப் போக்கை வடிவமைத்துக் கொள்ளவும் துணை நிற்பது இலக்கிய மீளாய்வு ஆகும். இலக்கிய மீளாய்வு மேற்கொள்ள தரவுகள் சேகரித்தல் இன்றியமையாததாகும். இவ்வாறு பெற்றுக்கொள்ளப்படும் தகவல்களை முதன்னை தரவுகள் எனவும் ஆய்வாளரால் நேரடியாக பெற முடியாத விடையங்களை ஏனையவர்களது அனுபவத் தொகுப்பில் இருந்து பெற்றுக் கொள்வது இரண்டாம் நிலை தரவுகள் எனப்படும். முகாமைத்துவம் என்பது ஒழுங்கமைந்த நிறுவனங்கள் ஏற்றுக்கொள்ளப்பட்ட குறிக்கோள்களை விளைதிறனுடனும் வினைதிறனுடனும் அடைய ஏற்றதாக தமது நிறுவன ஒழுங்கமைப்பையும் வளங்களையும் திட்டமிட்டு வழிப்படுத்தி ஒழுங்கமைத்து மேற்பார்வை செய்து ஒருங்கிணைத்துக் கொள்ளும் உபாயங்களும் நுட்பங்களுமே ஆகும். (சின்னத்தம்பி மா.2009 பக் 21)

அதிபர் கொண்டிருக்க வேண்டிய பண்புகள் பற்றி ஓர் ஆய்வாளர் பின்வருமாறு குறிப்பிடுகின்றார்.

அதிபர் முன்மாதிரியாக செயற்பட வேண்டும் பிரதான நிர்வாகியான தலைமைத்துவத்தை பேணல் இஆசிரியர் வளத்தை முறையாக பராமரித்தல் சிறந்த பாடசாலை தொடர்பை ஏற்படுத்தல் நீதியான பக்க சார்பற்றவராக இருத்தல் வேண்டும் எனக்குறிப்பிடுகின்றார் (அமிர்தலிங்கம் எஸ் 2013 இபக் 114)

கல்வியை வழங்கும் நிறுவனமாக பாடசாலை காணப்படுவதோடு சமூக நிறுவனமாகவும் இது இருப்பது குறிப்பிடத்தக்க தொன்றாகும் பலதுறை சார் வளர்ச்சிகளை மாணவர்கள் பெறும் பொருட்டு மொழி கணிதம் விஞ்ஞானம் இகலைசார் கல்விகள் பல கற்பிக்கப்படுகின்றன. இவ்வாறான பல துறைகளிலும் மாணவர்கள் அறிவுகளையும் திறன்களையும் பெற்று தமது வாழ்க்கையை கட்டமைத்துக் கொள்ள முயல்கின்றனர். இந்நிலையில் தான் பாடசாலை வளர்ச்சி மிக முக்கியமான தொன்றாக காணப்படுகின்றது. (தணிகாசலம்பிள்ளை. பக் 22)

ஆய்வு முறையியல்

இங்கு ஆய்வாளரின் ஆய்வு முறையிலாக அளவை நிலை ஆய்வு முறை தெரிவு செய்யப்பட்டுள்ளது. ஓர் ஆய்வாளன் ஆய்வு புலத்திலே காணப்படுகின்ற பல்வேறு நிகழ்வுகளையும் நிலைப்பாடுகளையும் விபரித்து ஒப்பீடு செய்து வகைப்படுத்தி அவற்றிற்கு விளக்கமளிக்கும் செயற்பாடாக இவ் அளவை நிலை ஆய்வு உள்ளது அந்தவகையில் ஆய்வின் வடிவமைப்புகளுள் உள்ளடக்கப்படும் அனைத்து விடயங்களையும் உள்ளடக்கியதாக இந்த ஆய்வுகள் ஆய்வாக வடிவமைக்கப்படுகின்றது

ஆய்வுக் குடியும் மாதிரியும்

வுடமாகாண கல்வி நிர்வாகப் பிரிவின் கீழ் யாழ் மாவட்டத்தில் தென்மராட்சி, வடமராட்சி, வலிகாமம், யாழ்ப்பாணம், தீவகம் ஆகிய ஜந்து வலயங்கள் செயற்படுகின்றன. இவற்றில் தென்மராட்சி கல்வி வலயத்திலுள்ள 60 பாடசாலைகளில் 20 பாடசாலைகள் எளிய எழுமாற்ற மாதிரி

எடுப்பின் மூலம் தெரிவு செய்யப்பட்டு அப்பாடசாலை அளவீட்டு ஆய்வுக்குட்படுத்தப்படுகின்றனர். இவ் ஆய்வு மாதிரியில் வகை 11, வகை 111 பாடசாலைகள் உள்ளடக்கப்படுகின்றன.

தரவு சேகரிப்பும் பகுப்பாய்வும்

தெரிவு செய்யப்பட்ட ஆய்வு மாதிரியிலிருந்து முதன்மை நிலை தரவுகளை சேகரிக்கும் பொருட்டு அமைப்பாக்கம் செய்யப்பட்ட வினாக்கொத்தும் திறந்த கலந்துரையாடல் முறையும் தரவு சேகரிப்பு கருவிகளாக பயன்படுத்தப்படுகின்றன. மேலும் முகாமைத்துவ குழு அங்கத்தவர்களுடனான நேர்காணல் ஆவணப்பகுப்பாய்வும் உட்படுத்தப்படுகின்றது. ஆவணங்கள் மூலம் பெறப்படும் தகவல்களும் ஆய்வுக்குட்படுத்தப்படுகின்றது.

இவ்வாறு திரட்டப்பட்ட தரவுகள் அட்டவணைகள், பொருத்தமான வரைபுகள், புள்ளிவிபரப்பகுப்பாய்வு முறைகள் என்பவற்றை பயன்படுத்தி பகுப்பாய்வுக்கு உட்படுத்தப்பட்டுள்ளன.

கிராமப் பாடசாலைகளின் அபிவிருத்தி தொடர்பான முகாமைத்துவ பிரச்சினைகள் இங்கு ஆய்வின் கருப்பொருளாக கொள்ளப்பட்டது. இது தென்மராட்சி பிரதேச கிராமப் பாடசாலைகளுக்கு அவசியம் என்றும் அங்கு கிராம அபிவிருத்தி ஏற்பட சிக்கல்கள் களையப்பட வேண்டும் என்பது காட்டப்பட்டுள்ளது.

சமூகமும் சமூக விருத்திக்கு பாடசாலையும் ஒன்றுக்கொன்று ஆதாரம் என காட்டப்பட்டபுதுடன் கிராமப் பாடசாலைகளை அச்சமுகமே பொறுபடபெடுக்க வேண்டும் எனவும் வற்புறுத்தப்படுகின்றது. கிராமத்தின் வளம் சமூகம், சமூகத்தின் வளம் பாடசாலை, பாடசாலையின் வளம் சமூகம் என்ற கருத்து வலியுறுத்தப்பட்டதுடன் பாடசாலையினதும் சமூகத்தினதும் உறவு ஒன்றுக்கொன்று உதவுவதாகவும் ஆதரவளிப்பதாகவும் அமைய வேண்டும்.

ஆய்விற்காக பயன்படுத்தப்பட்ட வினாக்கொத்துக்கள், நேர்காணல், பதிவுகள் ஆகியன கிராமிய பாடசாலை பற்றிய அதிகளவு தரவுகளை தந்தன. இவற்றின் அடிப்படையில் இவ் ஆய்வானது பல முடிவுகளை வெளிக்காட்டுகின்றதை காணக்கூடியதாக உள்ளது.

பொருத்தமான ஆசிரியர் வளப்பங்கீடு கிராமப் பாடசாலைகளில் காணப்படவில்லை. இதற்கு ஆளணித்திட்டமிடல், வளப்பகிர்வு முகாமைத்திறன் படைத்த ஆற்றல் அறிவுள்ள அலுவலர்கள் கல்வி மேலாண்மை நிறுவனங்களில் நியமிக்கப்படவில்லை. சில கிராமப் பாடசாலைகளில் தேவைக்கேற்ற அளவில்லாது வளம் வீண்விரயமாக்கப்பட்டுள்ளது. இந்நிலையில் ஆய்வுக்கென எடுக்கப்பட்ட பாடசாலைகளில் அதிபர் எதிர்நோக்கும் முகாமைத்துவ பிரச்சினையில் முக்கியமான பொருத்தமான ஆசிரியர் இல்லை என்பதை தரவுகள் சுட்டிக் காட்டப்படுகின்றன. பாடசாலைகள் என்னும் நிறுவனத்தின் பிரதான பாத்திரம் அதிபர் ஆவார்.

இவர் அதிகரித்த வேலைப் பழுக்கள் காரணமாக அதிபர் அபிவிருத்தி பற்றி சிந்திக்க நேரம் இல்லாது திண்டாடும் நிலை காணப்படுகின்றது. அதே நேரம் ஏனைய சீரேஸ்ட ஆசிரியர்களடமும் தனது அதிகாரத்தை பகிர் விருப்பம் இல்லாத நிலை இப்பாடசாலை அதிபர்கள் அநேகரிடம் காணப்படுகின்றது.

இன்றைய உலகில் ஆங்கில அறிவு என்பது மிக முக்கியமானது. கிராமப் பாடசாலைகளில் பயிற்சி பெற்ற ஆங்கில ஆசிரியர்கள் போதியளவில் காணப்படவில்லை. ஆனால் நகரப் பாடசாலைகளில் ஆங்கில ஆசிரியர்கள் அப்பாடசாலையின் புதவியணிக்கு மேலாகவும் நியமிக்கப்பட்டு பணியாற்றுகின்றமை தெரிகிறது. இதனால் மாறி வரும் உலகிற்கு ஈடுகொடுக்க முடியாத நிலை கிராமப்புற பாடசாலை மாணவர்களிடம் காணப்படுகின்றது.

ஆய்வு வரையறைகள்

தென்மராட்சி கல்வி வலயத்தில் உள்ள கிராமப்புற பாடசாலைகளை முகாமை செய்வதில் உள்ள சவால்கள் என்னும் ஆய்வானது ஆய்வு காலம் ஆய்வு செய்யப்படும் பிரதேசம் ஆய்வு குடிப்பரம்பல் என்பவற்றின் அடிப்படையில் பல வரையறைகளை கொண்டதாக அமைந்துள்ளது. இவ் ஆய்வானது 3 மாத கால வரையறையினுள் மேற்கொள்ள வேண்டிய நிலை காணப்பட்டதனால் அனைத்து பாடசாலைகளையும் ஆய்வுக்குட்படுத்துவது சாத்தியமற்றது என்பதால் தென்மராட்சி

வலய கிராமப் புற பாடசாலைகளான 20 பாடசாலைகள் மட்டுமே ஆய்வுக்கூடப்படுத்தப்படுகின்றது 20 பாடசாலைகளிலும் பாடசாலை அதிபர்கள் மட்டுமே ஆய்வுக்குட்படுத்தப்படுகின்றனர். ஆய்வுக்கான தரவுகளைப் பெறுவதற்கு நீண்டகாலம் செலவழிக்க வேண்டி இருப்பதனால் அதிபர்கள் எதிர்நோக்கும் முகாமைத்துவப் பிரச்சினைகள் கருத்தில் கொள்ளப்படுகின்றன. இந்த முகாமைத்துவம் என்பதனுள் அதிபர்சார் காரணிகள் ஆசிரியர் சார் காரணிகள் கருத்தில் கொள்ளப்படுகின்றன. பாடசாலை வகையில் வகை 11, 111 பாடசாலைகள் என்ற அடிப்படையில் ஆய்வுகுடித்தொகை மட்டுப்படுத்தப்பட்டுள்ளது.

கலந்தாராய்வுகளும் பெறுபேறுகளும்

ஆய்வுக்காக தெரிவு செய்யப்பட்ட தென்மராட்சிப் பிரதேசத்தில் உள்ள கிராமப் பாடசாலைகளின் அபிவிருத்தியில் எதிர்நோக்கப்படும் முகாமைத்துவப் பிரச்சினைகள் தொடர்பான ஆய்வுக்கு தரவு சேகரித்ததன் மூலம் இதற்கு தடையாக இருக்கும் காரணங்கள் சில அறியப்பட்டன

இத் தரவு சேகரித்தல் மூலம் ஆய்வாளனால் ஒட்டுமொத்தமாக இனங்காணப்பட்ட பிரச்சினை வருமாறு

- மீத்திறன் கூடிய மாணவர்கள் நகரப் பாடசாலையை நோக்கிச் செல்லுதல்
- பௌதிக வளங்கள் போதாமை
- ஆசிரியர் வெற்றிடங்கள் உரிய வேளையில் நிரப்பப்படாமை
- பெற்றோர்களின் பங்களிப்புப் போதாமை
- மேல்மட்ட நிர்வாக அதிகாரிகள் சந்திப்பு குறைவாக உள்ளது

இவ்வாறாக இயல் நான்கிலே தரவுகளைப் பகுப்பாய்வு செய்து அவை பற்றிய உண்மைகளை கண்டறியக் கூடியதாகவுள்ளது.

ஆய்வின் முடிவுரையும் ஆலோசனைகளும்

கிராமப்புற பாடசாலைகளில் காணப்படும் பிரச்சினைகள் தீர்க்கப்படுவதன் மூலம் தான் அவை அபிவிருத்தியடைய முடியும் . அந்த வகையில் அவற்றுக்கான ஆலோசனைகள் பின்வருமாறு முன் வைக்கப்படுகின்றன .

1. பொருத்தமான ஆசிரியரை நியமித்தல்.
2. பரிகார கற்பித்தல் முறையை மேற்கொள்ளல்.
3. பெற்றோரின் ஈடுபாட்டை அதிகரிக்கச் செய்தல்.
4. கிராமப் புறங்களுக்கான ஆரம்பக்கல்வி ஏற்பாடுகளை சீரமைத்தல்.
5. வழிகாட்டல் ஆலோசனை சேவையை சீராக நடைமுறைப்படுத்தல்
6. அதிபர் முன்மாதிரியாக செயற்படல்
7. கலைத்திட்ட அமுலாக்கலில் எழும் சிக்கல்களை ஆராய பாட ரீதியான கற்பித்தல் குழுவை நியமித்தல்.

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**மெல்லக் கற்கும் மாணவர்களின் அடைவுமட்டத்தை அதிகரிப்பதில் ஆசிரியர்கள்
எதிர்நோக்கும் சவால்கள்**

(கல்குடா-கல்வி-வலயத்தின்-கோறளைப்பற்று-வடக்கு-கோட்டத்திற்குட்பட்ட-கனிசூட-இடைநிலைப்
பாடசாலைகளை-அடிப்படையாகக்-கொண்ட-ஆய்வு)

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ஆய்வுச் சுருக்கம்:

அனைவருக்கும் கல்வி என்ற சிந்தனைப்படி உட்படுத்துகைக் கல்வி(IE) என்பது 21ம் நூற்றாண்டில் அடையப் பாடுபட வேண்டிய ஓர் உயர்ந்த இலக்காகும். கல்வியில் நிலைபேறான புதிய தொழிநுட்பத்தையும், புதுமையான அணுகுமுறைகளையும் செயற்படுத்தும் ஆசிரியர்களின் கற்பித்தலானது, இலங்கை போன்ற நாடுகளில் மெல்லக்கற்கும் மாணவர்களை உள்ளடக்கி மேற்கொள்ளும் போது சவாலாகிறது. அதற்கிணங்க கற்பித்தலில் வகுப்பறை நுட்பங்கள், கற்பித்தல் முறைகள், சாதனங்கள், கண்பீடு, மதிப்பீடு சார்ந்து பல சவால்களை ஆசிரியர்கள் எதிர்கொள்ள வேண்டியுள்ளது. இம்மாணவர்களது தேவைகளை புரிந்து கொள்ளல், கற்பித்தலில் ஆசிரியர்களது சவால்களைக் கண்டறிதல், அடைவுமட்ட வீழ்ச்சிக்கான காரணங்களையும், தீர்வுகளுக்கான ஆலோசனைகளையும் முன்வைத்தல் என்பன ஆய்வில் முக்கியமானதாகும். இது ஒரு அளவையற்ற ஆய்வாகும். ஆய்விற்காக கல்குடா வலயத்திலிருந்து 05 பாடசாலைகளும், 05 அதிபர்களும், 90 ஆசிரியர்களும், 120 மாணவர்களும், 30 பெற்றோர்களும் தெரிவு செய்யப்பட்டனர். தரவு சேகரித்தல் கருவிகளாக வினாக்கொத்து, கலந்துரையாடல், நேர்காணல், ஆவணங்கள் ஆகியவற்றினூடாக பெறப்பட்ட அளவுசார், பண்புசார் தரவுகள் பொருத்தமான மென்பொருள் முறைகளினூடாக பகுப்பாய்வு செய்யப்பட்டு வியாக்கியானம், கலந்துரையாடல் ஆகியவற்றுள் உள்வாங்கப்பட்டன. ஒவ்வொரு ஆசிரியரும் பாடசாலையில் ஐந்து அணுகுமுறைகளை மேம்படுத்தல், ஆசிரியர்களுக்கான விசேட பயிற்சித் திட்டங்களை அரசு மேற்கொள்ளும் வகையில் விதப்புரைகளும் இடம்பெறுவதோடு, எதிர்காலத்தில் மேற்கொள்ளப்படும் ஆய்வுகளுக்கான ஆலோசனைகளை மையப்படுத்தியதாக ஆய்வாளனால் முன்வைக்கப்பட்டன.

Key words: உள்ளடங்கற் கல்வி, விசேட கல்வித் தேவைகள், சவால்கள்

ஆய்வு அறிமுகம்: உள்ளடங்கற் கல்வி (IE) என்பது 1994 இல் ஐ.நா.சபையிலுள்ள யுனெஸ்கோவின் சலமன்கா மாநாட்டில் பரிசீலிக்கப்பட்டு சிறப்புத் தேவைகள் துறையில் குறிப்பிடத்தக்க சர்வதேச ஆவணமாக்கப்பட்டது. ஒவ்வொரு பிள்ளைக்கும் கற்பதற்கான அரசியலமைப்பு உரிமை உள்ளதால் இக்கல்வியானது ஒரு நாட்டின் வளர்ச்சியில் முக்கிய பங்காற்றுகிறது (Abbas,2020). கற்றலை வளர்க்க நினைத்தால் மட்டுமே ஒரு ஆசிரியர் தனது கற்பித்தல் திறமையால் உண்மையாக்க வேண்டியுள்ளது (யுனெஸ்கோ,1994). பொதுவாக வகுப்பறையில் சாதாரண மாணவர்களுக்கும், மெல்லக்கற்போருக்கும் கற்பிக்கும் நிலையை மாற்றி, சிறப்பானதொரு கற்பித்தலை மேற்கொள்ளும் ஒவ்வொரு ஆசிரியர்களுக்கும், அவர்கள் எதிர்கொள்ளும் இடர்பாடுகளுக்கு மத்தியில் மெல்லக் கற்கும்(SL) மாணவர்களின் தொகை மற்றும் பண்பு உள்ளடங்கலாக அடைவுமட்டத்தை அதிகரிக்க வேண்டியுள்ளது.

இலக்கியமீளாய்வு: கற்றலில் இடர்படும் ஞாடு மாணவர்களது கல்வித்தரத்தை சிறப்பாக மேம்படுத்த கற்பித்தலுக்கான உபகரணங்களும், வளங்களும், நேரமும் காணப்படுவதில்லை (சின்னத்தம்பி,2004). சமநிலையின்மை, அரசாங்கத்தின் முறையற்ற செயற்பாடுகள் காரணமாக பெரும்பாலான ஆசிரியர்கள் இம்மாணவர்களை சோம்பேறிகளாவும் கருதுகின்றனர் (சலோமி, 2018). பெற்றோர்கள் தம்பிள்ளைகளின் கற்றலில் அதிக அக்கறையின்மையால் வகுப்பறைகளில் பொருத்தமான கற்பித்தல் நுட்பங்களின்றி, ஆசிரியர்களால் சிறப்பான முறையில் கற்பிக்க

முடியவில்லை (Abbas, 2020). SL மாணவர்களுக்கான கல்வி என்பது ஒவ்வொரு குழந்தையினதும் உரிமை சலுகை அல்ல. அண்மைக் காலங்களில் இம்மாணவர்கள் மீது அதிக கவனம் செலுத்தப்பட்டு வருகிறது (Mag, Sinfield & Burns, 2017).

ஆய்வின் பின்னணி: நாட்டின் வளர்ச்சியைத் தீர்மானிக்கும் கல்வியை முன்னெடுக்கும் ஆசிரியர்கள் கற்றல் மற்றும் கற்பித்தல் செயற்பாடுகளில் பல்வேறு சவால்களுக்கு முகங்கொடுக்கின்றனர். அந்தவகையில் வகுப்பறைக் கற்பித்தல் என்பது இலகுவான பணியல்ல. எனினும், மாணவர்களை வளர்த்தெடுக்கும் மாபெரும் பணி ஒவ்வொரு ஆசிரியருக்கும் உண்டு. இம்மாணவர்களது வகுப்பறைச் செயற்பாடுகள், இணைப்பாடவிதான செயற்பாடுகளில் ஆர்வமின்றி ஒதுங்கி சோர்வடையும் நிலையில் காணப்படுகின்றனர். பெற்றோர் விழிப்புணர்வின்மை, மாணவர்களது எழுத, வாசிக்க முடியாத தன்மை காரணமாக உரிய காலத்தில் உரிய தரத்துக்குரிய தேர்ச்சிகளை ஆசிரியரால் வெளிப்படுத்த முடியாத நிலையில் அவர்களது பெறுபேறுகளும் குறைவாக காணப்படுகின்றன.

ஆய்வுப் பிரச்சினை: கற்றல் என்னும் தொழிற்பாடு வேண்டும் என்பதே யாவரினதும் எதிர்பார்ப்பு ஆகும். அதற்கமைய, வகுப்பறைச் சூழலில் காலத்துக்கு காலம் ஏற்படும் மாற்றங்கள் கல்விப்புலத்தில் உள்வாங்கப்படுவதால் வகுப்பறையில் மெல்லக் கற்கும் மாணவர்களை ஒன்றிணைத்து கற்பித்தலை மேற்கொள்வது சவாலாக உள்ளது. வகுப்பறையில் பொதுவான கற்பித்தல் முறையை பயன்படுத்த முடிவதில்லை. மாணவர்களின் அடைவுமட்டத்தை வெளிப்படுத்தும் பரீட்சைப் பெறுபேறுகள், இணைப்பாடவிதானச் செயற்பாடுகள் குறைவாகக் காணப்படுகின்றன. மாணவர்களின் இயலாமை, ஆர்வமின்மை, அசமந்தப்போக்கு காரணமாக அவர்களை ஒன்றிணைந்து நாற்பது நிமிடங்களில் கற்பிப்பதில் அதிக சவால்கள் காணப்படுகின்றன.

ஆய்வின் முக்கியத்துவம்: அபேவிக்கரம், மற்றும் அல் (2014) என்போர் இடர்படும் மாணவர்களுக்கான தற்போதைய நாட்டு நடைமுறைகள் உலகளாவிய பரிந்துரைகளை பூர்த்தி செய்யாததால் பொருத்தமான கற்பித்தல் மாதிரிகளை வடிவமைத்தல் முக்கியமானது என்கின்றனர். அனைவருக்கும் கல்வி என்ற எண்ணக்கரு உலகம் பூராகவும் பிரபல்யமானதால் விசேட தேவைக்கல்வி என்பது ஒரு தத்துவமாக மாறியுள்ளது (சிவகுமார், 2007). அனைவருக்கும் கல்வி, ஆசிரியர்களுக்கான இற்றைப்படுத்தல், குடும்பப் பின்னணி பற்றி எதிர்காலத்தில் மேற்கொள்ளப்படும் ஆய்வுகள், திட்டங்கள், கல்வியில் சமூக விருத்தி, வேலையுலகு, சமூக வாழ்க்கை முதலானவற்றிற்கு தயார்படுத்தும் வகையில் இம்மாணவர்களுக்கான கற்பித்தல் முக்கியமானது (இலங்கை திறந்த பல்கலைக்கழகம், 2007).

ஆய்வின் பொதுநோக்கம்: பாடசாலைகளில் மெல்லக்கற்கும் மாணவர்களுக்கான சிறந்த கற்பித்தலை நடைமுறைப்படுத்துவதில் ஆசிரியர்களின் நிலைப்பாடுகளை அறிந்து அவர்கள் எதிர்நோக்கும் சவால்களை ஆராய்ந்து, மட்டக்களப்பு மாவட்டத்தில் மெல்லக்கற்கும் மாணவர்களுக்கான வகுப்பறைக் கற்பித்தலை எதிர்காலத்தில் சிறப்புற மேம்படுத்துவதற்கான ஆலோசனைகளையும், வழிமுறைகளையும் முன்வைத்தல்.

ஆய்வின் சிறப்பு நோக்கங்கள்:

1. சாதாரண மாணவர்களும், SLமாணவர்களும் இணைந்த வகுப்பறைகளில் கற்பிக்கும் ஆசிரியர்களின் நிலைப்பாடுகளை அறிதல்.
2. சாதாரண மாணவர்களும், SLமாணவர்களும் இணைந்த வகுப்பறைகளில் கற்பிக்கும் ஆசிரியர்களின் கல்விப் பின்னணியை கண்டறிதல்.
3. சாதாரண மாணவர்களும், SLமாணவர்களும் இணைந்த வகுப்பறைகளில் கற்பிக்கும் ஆசிரியர்கள் எதிர்நோக்கும் தடைகளை ஆராய்தல்.

4. எதிர்காலத்தில் சிறப்பான வகுப்பறைக் கற்பித்தலை மேம்படுத்துவதற்கான வழிமுறைகளையும், ஆலோசனைகளையும் வழங்குதல்.

ஆய்வு வினாக்கள்

1. சாதாரண மாணவர்களும், SLமாணவர்களும் இணைந்த வகுப்பறைகளில் கற்பிக்கும் ஆசிரியர்களின் நிலைப்பாடுகள் யாவை?
2. சாதாரண மாணவர்களும், SLமாணவர்களும் இணைந்த வகுப்பறைகளில் கற்பிக்கும் ஆசிரியர்களின் கல்விப் பின்னணி யாகு?
3. சாதாரண மாணவர்களும், SLமாணவர்களும் இணைந்த வகுப்பறைகளில் கற்பிக்கும் ஆசிரியர்கள் எதிர்நோக்கும் தடைகள் யாவை?
4. எதிர்காலத்தில் சிறப்பான வகுப்பறைக் கற்பித்தலை மேம்படுத்துவதற்கான வழிமுறைகள், ஆலோசனைகள் யாவை?

ஆய்வு முறையியல்: இது ஒரு கலப்பு ஆராய்ச்சி அணுகுமுறையுடன் கூடிய அளவைநிலை ஆய்வாகும்.

தரவு சேகரிப்பு முறை: இந்த ஆய்வில் தரவுகளை சேகரிக்க வினாக்கொத்து, நேர்காணல், ஆவணங்கள் பயன்படுத்தப்பட்டன. வினாக்கொத்தானது நம்பகமான தரவைச் சேகரிப்பதற்காக நேரடி, திறந்த வினாக்கள் ஆகியவற்றைக் கொண்டிருந்தன.

அட்டவணை-1: மாவட்ட மட்ட அடிப்படையிலான குடித்தொகைப்பரம்பல் - மட்டக்களப் (மூலம்: வலயக் கல்வி அலுவலகம், திட்டமிடல் பிரிவு)

இதன்படி அதிகளவிலான பாடசாலைகளையும், மாணவர்கள், அதிபர்கள் ஆகியோரை அதிகமாகக் கொண்ட கோட்டமாக கோறளைப்பற்றும், குறைவான தொகையினரைக் கொண்டதாக கோறளைப்பற்று வடக்கும் காணப்படுகின்றது. அதிகமான ஆசிரியர்கள் கோறளைப்பற்றுக் கோட்டத்திலும், குறைவான ஆசிரியர்கள் கோறளைப்பற்று வடக்கு வலயத்திலும் காணப்படுகின்றனர்.

அட்டவணை-2: மாதிரிக் குடித்தொகை விபரம் (மூலம்: ஆய்வாளினால் தயாரிக்கப்பட்டது, 2024)

அட்டவணை-2 இன்படி ஆய்விற்கான தரவுகளைப் பெறுவதற்கான நோக்க மாதிரி அடிப்படையில் மட்டக்களப்பு கல்குடா வலயத்திலுள்ள தெரிவு செய்யப்பட்ட 5 பாடசாலைகளில் இருந்தும் இலகு எழுமாற்று மாதிரி அடிப்படையில் 5 அதிபர்களும் 2:1 என்ற அடிப்படையில் 120 கனிசுட்ட இடைநிலை (தரம்6-9) ஆசிரியர்களும், படிமுறை எழுமாற்று மாதிரி அடிப்படையில் 90 மாணவர்களும், தெரிவு செய்யப்பட்ட மாணவர்களில் 3:1 என்ற அடிப்படையில் 30 பெற்றோர்களும் ஆய்விற்காகத் தெரிவு செய்யப்பட்டனர்.

தரவுப் பகுப்பாய்வு: ஆய்வு வினாக்களை அடியொற்றி வினாக்கொத்து, நேர்காணல், ஆவணங்கள் ஊடாக பெறப்பட்ட தரவுகள் அளவுசார், பண்புசார் முறையில் பகுப்பாய்விற்கு உட்படுத்தப்பட்ட தரவுகள் Microsoft Excel-2017 முறையினைப் பயன்படுத்தி சலாகை வரைபுகள், வட்டவரைபுகள், முப்பரிமாண வரைபடம் மூலமாக பகுப்பாய்வு செய்யப்பட்டு வியாக்கியானமும், கலந்துரையாலும் மேற்கொள்ளப்பட்டது.

உரு-1: வகுப்பறைச் சவால்கள் தொடர்பில் ஆசிரியர்களினது துலங்கல்

இதன்படி அதிக துலங்கலை A பாடசாலை ஆசிரியர்களும், குறைவான துலங்கலை B பாடசாலை ஆசிரியர்களும் வெளிப்படுத்தினர்.

உரு-2: IE பாடசாலைகளில் கற்பிக்கும் ஆசிரியர்களின் கல்விப் பின்னணி

இவ்வுருவின்படி மட்டக்களப்பு பிரதேசத்தில் காணப்படும் ஆசிரியர்களில் அதிகமானவர்கள் (29.20%) பட்டதாரிகளாவர். எனினும், 3.25% ஆசிரியர்களே முதுநிலைப் பட்டங்களையும் SL மாணவர்களுக்கு கற்பிப்பதற்கான விசேட பயிற்சிநெறியை 25% ஆசிரியர்களே பெற்றுள்ளனர்.

பாடசாலைகளில் ஆசிரியர்கள் எதிர்கொள்ளும் சவால்கள்

உரு-3: வகுப்பறைகளில் சிறப்பாகக் கற்பிப்பதற்கு போதுமான பயிற்சிகள் இல்லை” என்ற துலங்கலின்படி பாடசாலையில் சிறப்பான வகுப்பறைக் கற்பித்தலை மேற்கொள்வதற்கு ஆசிரியர்களுக்கு போதுமான பயிற்சிகள் இல்லை.

உரு-4: பாடசாலைகளில் கற்பிப்பதற்கான பயிற்றப்பட்ட ஆசிரியர்கள்

இவ்வுருவின்படி பாடசாலைகளில் கற்பிக்கும் ஆசிரியர்களில் 35% விசேடதேவை கல்வியில் பயிற்றப்பட்ட ஆசிரியர்களாக காணப்பட்டனர்.

அட்டவணை-3: IE & SNE தொடர்பாக பாடசாலையில் நடைமுறையிலுள்ள திட்டங்களை வகுப்பறைகளில் பிரயோகிப்பது தொடர்பாக ஆசிரியர்களது திருத்தமான துலங்கல்

மொத்தம்:440 பெறுபேறு: 440/125 = 3.52

இலைக்கேற்றின் பிரமாண வகை அளவுத்திட்டத்தின்படி இணைப்புக்குணகம் (3.52) 'ஏற்றுக்கொள்கிறேன்' என்பதைச் சுட்டுகிறது. ஆகவே ஆசிரியர்கள் நடைமுறைத் திட்டங்களில் உடன்பாடு கொண்டுள்ளனர்.

மேலும், சில ஆசிரியர்களது துலங்கலும், இணைப்புக்குணகமும் கீழ் தரப்பட்டுள்ளது.

அட்டவணை-4: பாடசாலை ஆசிரியர்களது துலங்கல் (சராசரி மதிப்பீடு)

இதன்படி, பல தரப்பில் நேர்நிலையான கருத்துக்கள் இருப்பினும், ஆசிரியர்களுக்கு கிடைக்கும் ஆதரவும், உதவியும், பின்னூட்டமும் குறைவு என்று சுட்டிக்காட்டப்பட்டது.

உரு-4: இன்படி கற்பித்தலில் ஆசிரியர்களுக்கான சவால்களாக கற்பித்தலுக்கான நேர அவகாசம்(41%), பெற்றோரின் ஈடுபாடின்மை(40%), போதிய அனுபவமின்மை(30%) ஆகியன அதிகமானோரால் சுட்டிக்காட்டப்பட்டது. இருப்பினும், ஞநேு பயிற்சிக்கான பாடத்திட்டம், வகுப்பறையில் ஆசிரியர்களின் திறன்கள், மதிப்பீடு மற்றும் கணிப்பீடு ஆகியவை கல்குடா வலயத்தில் ஓரளவு சிறப்பாகவுள்ளது.

உரு-5: மெல்லக்கற்கும் மாணவர்களுக்கான கற்பித்தல் தொடர்பாக ஆசிரியரது துலங்கல் ஓட்டுமொத்தமாக, மட்டக்களப்பு மாவட்டத்தில் வலயவாரியாக மாறுபாடுகள் இருப்பினும், கல்குடா வலயத்தில் 'பாடசாலை இலக்கு', அதிபர்களின் ஆதரவு" பற்றிய குறிகாட்டியில் நேர்நிலையான கருத்தைக் கொண்டிருந்தனர். பாடசாலையு, ஏனைய பாடசாலைகளை விட சிறப்பான துலங்கலையும், பாடசாலை மிகக் குறைவான துலங்கலையும் வெளிப்படுத்தியது. மெல்லக்கற்கும் மாணவர்களுக்கான கற்பித்தல் நடைமுறைகளில் பெற்றோரின் ஆதரவு, பங்குதாரர்களின் அனுசரணை பற்றி எதிர்மறையான கருத்தைக் கொண்டிருந்தனர். பொதுவாக SNE நடைமுறைகளில் ISA/AD களின் ஆதரவு, IEP நடைமுறையில் போதுமானதாகவில்லை என்பதே முடிவாகும்.

முடிவுகள்

- மட்டக்களப்பு கல்குடா வலயத்தில் மெல்லக்கற்கும் மாணவர்களுக்கு கற்பிக்கும் ஆசிரியர்களின் பிரதான சவால்களாக போதிய பயிற்சியின்மை(48%), நேர அவகாசமின்மை(41%), பெற்றோரின் ஈடுபாடின்மை(40%), போதிய அனுபவமின்மை(30%), நேர்த்தியற்ற மாணவர் வரவு, இடைவிலகல் அதிகரிப்பு (15%) என்பன காணப்படுகின்றன.
- SNE மற்றும் IE நடைமுறைகளுக்கு பெரும்பாலான அதிபர்கள் அதிக ஆதரவளிக்கின்றனர். எனினும் மட்டக்களப்பு பாடசாலைகளில் இவற்றை சிறப்பாக நடைமுறைப்படுத்த போதிய ஆதரவு, நிதி நடைமுறைகள், வளங்கள் போதுமானதாக இல்லை.
- மட்டக்களப்பு மாவட்டத்தில் IE மற்றும் SNE இன் நடைமுறைகளில் வலயவாரியாக மாறுபாடுகள் உள்ளன.
- மெல்லக்கற்கும் மாணவர்களின் கற்பித்தலை மிகவும் சிறப்புற நடத்துவதற்கான பங்குதாரர் உதவி, நிறுவனங்களின் அனுசரணை, தொழிநுட்ப உபகரணப் பயன்பாடு என்பன குறைவாகக் காணப்படுகின்றன. எனினும் பரிகாரக் கற்பித்தல், செயற்பாட்டுக் கற்பித்தல், சிகிச்சைமுறைக் கற்பித்தல், நடைமுறைச் செயற்திட்டங்கள் என்பன பின்பற்றப்பட்டு வருகின்றன.
- எனவே, மட்டக்களப்பு மாவட்டத்தில் இம்மாணவர்களின் கற்பித்தலை மேம்படுத்த சில பொறிமுறைகளை வகுத்து சில செயற்திட்டங்களை நடைமுறைப்படுத்த தேவை உள்ளது.

விதந்துரைப்புக்கள்

- வகுப்பறைக் கற்பித்தற் செயற்பாட்டை மேற்கொள்ளும் ஆசிரியர்கள் அனைவரும் மாணவர்களுக்கு சிறந்த நண்பராக இருப்பதுடன், மாணவர்களுடைய விருப்பு நிலை, குடும்ப

பின்னணி, கற்பதற்கான ஆயத்தம் என்பவற்றை புரிந்து கொண்ட பின்னரே தன்னம்பிக்கையான செயற்பாடுகளுடன் கற்பிப்பது சிறந்தது.

- மாணவர்களுக்கு பிரத்தியேகமாக கற்பிக்கும் முறைகளில் மாற்றங்களைக் கொண்டு வர வேண்டும் (Compensatory teaching, Remedial Teaching). மேலும் சிறப்புக்கல்விப் பயிற்சியாளர், சிறப்புப் பாடத்திட்டம், சிறப்புக் கற்பித்தல் முறை, சிறப்புக் கற்பித்தல் கருவிகள் பயன்படுத்துவதை துரிதப்படுத்துவதுடன் மெல்லக் கற்கும் மாணவர்களுக்கான வகுப்பறைச் செயற்பாடுகளாக சிந்தித்தல் - ஜோடி பங்கீடு, குழு விவாதம், குழு வேலை, சுய மதிப்பீடு, சக மாணவர் மதிப்பீடு, புஸ்ஸ் அமர்வு என்பன பரவலாக்கப்பட வேண்டும்.
- மட்டக்களப்பு மாவட்டத்தில் IE மற்றும் SNE நடைமுறைகள் தொடர்பாக அறிவும், திறனும் தேவைப்படும் ஆசிரியர்களுக்கு விசேட நிகழ்ச்சி செயற்திட்டங்கள், விழிப்புணர்வு கருத்தரங்குகள் வலுப்பெறுவது சிறந்தது.
- மாகாண, வலய ரீதியாக இடம்பெறும் செயற்திட்டங்களை தரிதப்படுத்த வேண்டும். உதாரணமாக பெற்றோர் விழிப்புணர்வு, களச்சுற்றுலா, தெரு நாடகம், JEP, ESDP (Education Sector Development Project), STEM, SBPTD, EPSI, GEMP, Promoting Inclusive Teacher Education (PITE) என்பனவாகும்.
- ஆசிரியர் தொழில் என்பது பணி என்பதைத் தாண்டி 'உன்னதமான சேவை' என்ற சிந்தனை ஒவ்வொரு ஆசிரியர் மத்தியிலும் வேரூன்ற வேண்டும்.
- மட்டக்களப்பு மாவட்டத்தில் இவற்றின் மேம்பாட்டிற்கு போதுமான மனித, பௌதீக வளங்களை நெறிப்படுத்தி ஆசிரிய துணைக்குழுக்கள், கல்விக் கழகங்களை உருவாக்கி செயற்படுத்தலாம்.
- ஒவ்வொரு பெற்றோரும் கல்விச் செயற்பாட்டில் தங்களைப் பங்காளிகளாகப் பார்க்க உணக்குவிக்கப்பட வேண்டும். ஆகவே பாடசாலைக்கும், பெற்றோருக்கும் இத்தகைய ஒத்துழைப்பு இருக்கும். ஏனெனில் ஆசிரியர்களும், பெற்றோரும் பாடசாலையில் மதிப்புமிக்க வளங்களாக அமைகின்றனர்.

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LIST OF ABBREVIATION

- ISA-In -Service Advisors
- IEP-Individualized Educational Project
- SL-Slow Learners
- IE-Inclusive Education
- SNE-Special Needs Education

**Buddhist Environmental Ethics: A Framework for Addressing Environmental
Challenges in Sri Lanka**
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Introduction

Sri Lanka, with its rich biodiversity and natural resources, is currently grappling with significant environmental challenges. These include deforestation, soil erosion, loss of biodiversity, and climate change. The pressing need to address these issues has led to the exploration of various ethical frameworks that can guide sustainable environmental practices. This paper proposes that Buddhist environmental ethics, rooted in the principles of interdependence, impermanence, and non-harm (ahimsa), offers a valuable framework for addressing these challenges.

Buddhist Principles Relevant to Environmental Ethics

Interdependence

The concept of interdependence, or "pratityasamutpada," is central to Buddhist philosophy. It posits that all phenomena arise in dependence upon multiple causes and conditions. This interconnectedness implies that the well-being of the environment is intrinsically linked to human well-being. By recognizing this interconnectedness, individuals and communities can develop a sense of responsibility towards the environment.

Impermanence

Impermanence, or "anicca," is another fundamental principle in Buddhism. It refers to the transient nature of all things. This understanding fosters a sense of humility and respect towards nature, recognizing that natural resources are not infinite and must be used wisely. It encourages sustainable living practices that minimize harm to the environment.

Non-Harm (Ahimsa)

The principle of non-harm, or "ahimsa," is a cornerstone of Buddhist ethics. It promotes the idea of causing no harm to living beings, which extends to animals and plants. This principle can guide policies and actions towards conservation and protection of biodiversity, advocating for compassionate and mindful interactions with the environment.

Application of Buddhist Environmental Ethics in Sri Lanka

Sustainable Resource Use

One of the critical aspects of addressing environmental challenges is the sustainable use of resources. Buddhist ethics encourages moderation and mindful consumption, which can be

applied to various sectors, including agriculture, forestry, and fisheries. By adopting sustainable practices, Sri Lanka can ensure the long-term availability of resources while minimizing environmental degradation.

Respect for Biodiversity

Sri Lanka is home to a wide array of flora and fauna, many of which are endemic. The principle of non-harm advocates for the protection of all forms of life, emphasizing the intrinsic value of biodiversity. Conservation efforts, informed by Buddhist ethics, can promote the preservation of habitats and the protection of endangered species.

Cultivating an Ethical Relationship with Nature

Buddhist teachings emphasize the cultivation of an ethical relationship with the natural world. This involves developing a sense of reverence and gratitude towards nature, recognizing its role in sustaining life. Educational programs that integrate Buddhist principles can raise awareness about environmental issues and inspire collective action towards environmental stewardship.

Policy Implications

Incorporating Buddhist environmental ethics into policy-making can provide a holistic approach to addressing environmental challenges. Policies that reflect the principles of interdependence, impermanence, and non-harm can promote sustainable development, conservation, and environmental justice. This includes creating legal frameworks that protect natural resources, incentivize sustainable practices, and penalize activities that harm the environment.

Practical Actions

Community-Based Initiatives

Community involvement is crucial for the successful implementation of environmental policies. Buddhist ethics can inspire community-based initiatives that focus on reforestation, organic farming, and waste reduction. These initiatives can empower local communities to take an active role in environmental conservation.

Educational Programs

Integrating Buddhist environmental ethics into educational curricula can foster a deeper understanding of environmental issues among students. Schools and universities can offer courses that highlight the ethical dimensions of environmental stewardship, encouraging students to adopt sustainable practices in their daily lives.

Government and Non-Governmental Organizations

Collaboration between the government and non-governmental organizations (NGOs) is essential for the effective implementation of environmental policies. NGOs can play a pivotal role in raising awareness, conducting research, and implementing projects that align with Buddhist environmental ethics. Government agencies can support these efforts through funding, policy support, and capacity-building initiatives.

Conclusion

Buddhist environmental ethics offers a comprehensive framework for addressing the environmental challenges facing Sri Lanka. By embracing principles such as interdependence, impermanence, and non-harm, individuals and communities can develop a sustainable and ethical approach to environmental stewardship. This framework not only provides practical guidelines for resource use and conservation but also fosters a profound respect for the natural world. The integration of Buddhist ethics into policy-making and practical actions can pave the way for a more sustainable and harmonious relationship between humans and the environment in Sri Lanka.

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ENSURING HUMAN RIGHTS IN RELIGIOUS EDUCATION: LEVERAGING DIGITALIZATION AND ARTIFICIAL INTELLIGENCE

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Abstract

The protection of human rights is essential, encompassing behaviors, peace, equity, tolerance, and control, as dictated by international law. Unfortunately, numerous human rights violations occur during wars, exemplified by conflicts like the Israel-Palestine war and the Russian-Ukrainian war. Considering these issues, human rights education has become imperative in the contemporary era. This study focuses on safeguarding human rights in religious education through digitalization and AI. The research employs a qualitative approach, utilizing thematic analysis on various sources including written, electronic, and digital materials, including published papers, articles, journals, websites, and YouTube. The significance of this research lies in its potential to protect human beings in the future. Major world religions, including Buddhism, Christianity, Islam, and Hinduism, emphasize teachings centered on promoting peace and equity. Additionally, they advocate for love and kindness towards not only all humans but also animals. Given the emergence of digitalization and AI as prominent trends, they offer effective means to spread the teachings of religious leaders regarding human rights. These technologies mitigate language barriers, provide easy access, and offer a vast pool of knowledge. Ultimately, leveraging current technologies such as AI is crucial for disseminating the human rights principles advocated by religious teachings. This approach contributes to the sustainability of the world and the protection of future human lives.

Keywords: *Digitalization and AI, Religious Education, Humans Rights, Peace*

AN INVESTIGATIVE STUDY ON BUDDHIST VIEW OF WATER POLLUTION

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Abstract

Water pollution is the contamination of water bodies, usually as a result of human activities, that has a negative impact on their uses. Water bodies include lakes, rivers, oceans, aquifers, reservoirs and groundwater. Water pollution results when contaminants mix with these water bodies. Accordingly, this research is conducted on the extent to which water pollution can be reduced by using the Buddhist view. To carry out a research based on qualitative data, I expect to collect data from primary and secondary sources and analyse the data and conduct this research through bibliographic research method. The main objective of this research is to open up the measures that can be taken to eliminate water pollution from the Buddhist point of view. Water is a very important thing in the environment. The benefits of water for the creation and survival of living things are enormous. Water pollution is harmful to all living beings and the Buddhist attitude is that water should be kept pure. It is clear from the fact that several sekhiyas have emphasized that not only faces but also garbage should not be thrown into rivers, streams, lakes, ponds, etc. According to the above facts, it is implied that the measures shown in Buddhism can be followed to reduce water pollution.

Key words: *Water pollution, sekhiya, Buddhist view*

USAGE OF ARTIFICIAL INTELLIGENCE (AI) TOOLS FOR ACADEMIC ACTIVITIES BY UNDERGRADUATE STUDENTS: A STUDY AT THE SRI LANKA INSTITUTE OF INFORMATION TECHNOLOGY LIBRARY.

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Abstract

This study explored the usage of AI tools for academic activities by final-year undergraduates of the faculty of computing at the Sri Lanka Institute of Information Technology, especially among library patrons. The study population was four hundred and sixty-seven (467) students from the faculty of computing who had library membership, out of which 100 students were selected as the sample. The quantitative research design and inductive research approach were employed in the study. The survey method was used to collect data from the selected sample. A questionnaire was used as a data collection instrument. Frequency counts and simple percentages were used to analyze the collected data. The study revealed that most undergraduate students used AI tools for their academic activities as well as for research work. However, as a recommendation, it was suggested that providing AI tool support for language editing and proper guidance on the effective use of AI tools would be appropriate for enhancing the study and research purposes of students.

Key Words - AI Tool, SLIIT Library, Undergraduate Students

APPLICATION OF PESTALOZZI'S EDUCATIONAL PHILOSOPHICAL METHODS TO FOSTER CRITICAL THINKING AND CREATIVITY AMONG SRI LANKAN STUDENTS: A STUDY WITH REFERENCE TO PRE- SCHOOL CHILDREN IN SOUTHERN PROVINCE, SRI LANKA.

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Abstract

The study explores the application of Johann Heinrich Pestalozzi's educational methods to enhance critical thinking and creativity among Sri Lankan students: a study with reference to pre-school children in southern province, Sri Lanka. Pestalozzi, a pioneer in progressive education, placed a strong emphasis on fostering intrinsic potential, holistic development and experiential learning. The research study aims to identify how Pestalozzi's principles which includes individualized instruction, learning by doing and fostering both intellectual and emotional growth incorporated within educational context of Sri Lankan. The result of a qualitative analysis of few preschool classroom interventions show that Pestalozzi-inspired methodologies can greatly enhance children's critical thinking skills, including analysis, evaluation, and problem-solving, as well as their creative abilities through the provision of opportunities for artistic expression, imaginative play, and open-ended activities. Additionally, encouraging children to question, investigate, and think deeply about various topics helps to enhance their emotional, social, and physical growth, resulting in well-rounded individuals who are better able to navigate various aspects of life. Encouraging children's curiosity and investigation helps them to become interested in education and to foster a lifelong willingness to study. Furthermore, the results showed that, to ensure a smooth and successful implementation, careful evaluation and planning are needed to address the potential negative impacts and challenges like resource-intensive, cultural misalignment, teacher training and adaptation, and assessment difficulties that arise when applying Pestalozzi's methods to foster critical thinking and creativity among Sri Lankan preschool children. The study emphasizes how Pestalozzi's educational methods can be modified to meet the cultural and educational challenges faced by Sri Lankan pre-schools. By applying Pestalozzi's methods, pre-schools in Sri Lanka can develop well-rounded students who not only excel academically but also have the critical thinking abilities, creativity, and social-emotional competencies that are necessary to foster a more dynamic and productive learning environment.

Keywords: Critical thinking, Pre-School children, Pestalozzi's' Educational methods

THE IMPACT OF SLEEP QUALITY ON STRESS LEVELS AND MENTAL WELL-BEING IN UNIVERSITY ATHLETES

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Abstract

Drawing into empirical research, sleep quality has been studied as a factor that impacts athletic performance. This study investigates the impact of sleep quality on stress levels and overall mental well-being among student-athletes of the university. Utilizing the Sleep Quality Scale (SQS) and the Sleep and Athlete Well-Being Survey (SAWS), the research examines correlations between sleep quality, stress levels and various dimensions of mental well-being in 50 university athletes from diverse sports disciplines. Statistical analyses reveal significant associations between poor sleep quality, increased stress levels and adverse mental health outcomes. The findings highlight the importance of addressing sleep quality as a crucial factor of athlete mental well-being in the university setting. This study contributes to a deeper understanding of the factors influencing athlete psychological health and brings out the insights for targeted interventions aimed at improving sleep hygiene and enhancing overall well-being among university athletes.

Keywords: Sleep quality, Stress levels, Managing stress in athletics

**EFFECTIVENESS OF POSITIVE REINFORCEMENT IN APPLIED
BEHAVIOR ANALYSIS FOR TRAUMATIZED CHILDREN IN MIDDLE
AGE IN COLOMBO, SRI LANKA**

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Abstract:

This study explores the use of positive reinforcement techniques within applied behavior analysis (ABA) to support traumatized children in middle age in Colombo, Sri Lanka. This research highlights the prevalence and impact of trauma on children's emotional and psychological development in this socio-cultural context. The study applies ABA principles to adapt positive reinforcement techniques suitable for Colombo's cultural nuances. Using a mixed methods approach, including qualitative interviews, behavioral assessments, and standardized measures, it evaluates the effectiveness of these interventions in promoting behavior change, emotion regulation, and well-being. The research incorporates perspectives from both children and their caregivers to provide a comprehensive understanding of the impact of positive reinforcement. The findings aim to inform practitioners, educators, and policy makers about the benefits of positive reinforcement, contributing to the design of evidence-based interventions that help traumatized children in Colombo recover and thrive.

Keywords: *Positive reinforcement, Applied Behavior Analysis (ABA), Traumatized children, Middle age, Behavioral modification*

**EFFECTIVENESS OF THE MODERN BEHAVIOR THERAPIES FOR
AUTISM SPECTRUM DISORDER AMONG SCHOOL CHILDREN
(AGE 6-12) IN DEHIWALA-MOUNT LAVINIA AREA.**

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Abstract:

This study evaluates the effectiveness of modern behavior therapies for school children aged 6-12 years with autism spectrum disorder (ASD) in the Dehiwala-Mount Lavinia area, using a mixed method approach. Through qualitative interviews with parents, teachers, and therapists, and quantitative assessments of behavioral and academic progress, the study captures a comprehensive understanding of therapy outcomes. Results indicate significant improvement in social interactions, communication skills, and academic performances among the children. Qualitative data reveals high satisfaction levels among caregivers and educators regarding the children's progress and adaptive behaviors. The integration of both qualitative and quantitative findings highlights the importance of individualized therapy plans tailored to each child's unique needs. Overall, the study demonstrates that modern behavior therapies are highly effective in supporting the development of children with ASD in this region, offering valuable insights for practitioners and policy makers aiming to enhance educational and therapeutic strategies for ASD.

Keywords: *Autism, Applied Behaviour Analysis, A Typical Behaviour, Behaviour Assessment, Treatments*

EXPLORING THE DUALITY OF BUDDHISM: BRIDGING THE RELIGIOUS AND PHILOSOPHICAL PURSUIT OF ENDING SUFFERING

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Abstract

Buddhism, often analyzed as both a religion and a philosophy, defies easy classification within these traditional categories. While scholars have grappled with defining it as either one or the other, Buddhism encompasses a diverse range of elements, transcending the conventional boundaries of religion and philosophy. This paper aims to provide an in-depth exploration of Buddhism's dual nature, examining both its religious and philosophical dimensions, while also highlighting how it ultimately transcends these distinctions. Employing qualitative methods, including content analysis and data collection through written, oral, and electronic sources, the study draws insights from the Pali Canon. Buddhism's central objective, the attainment of Nibbāna, sets it apart from the conventional aims of religion and philosophy. Unlike many religions focused on deities and dogma or philosophical inquiries into the nature of reality, Buddhism prioritizes liberation from suffering. This unique goal underscores the complex and multifaceted nature of Buddhism. The goal of the article is to analyze Buddhism's complex nature by explaining both its religious and philosophical facets, such as its rituals and devotion, as well as its metaphysical and ethical considerations. By investigating Buddhism from both angles, it becomes clear that it cannot be limited to the labels of either philosophy or religion. Instead, it offers a comprehensive worldview that exceeds these limiting categorizations. I will examine the complexities of Buddhism in this paper, highlighting its ability to unite religion and philosophy while also recognizing the transcendence of these categories. This paper aims to present a thorough understanding of Buddhism and its significant consequences for humanity and spirituality by shedding more light on its dual nature.

Keywords: *Duality of Buddhism, Nirvana , Suffering, Philosophy*

DECONSTRUCTING MINDFULNESS: A COMPREHENSIVE EXAMINATION OF BUDDHIST PRACTICE IN THE PURSUIT OF NIRVANA

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Abstract

This research aims to investigate how Buddhist teachings on nirvana contribute to the relaxation of the mind, offering a viable method for contemporary individuals amidst their various sufferings. Utilizing qualitative methods such as content analysis of written, oral, and digital sources, this study delves into the foundational ideas of nirvana and its applicability to modern society. Drawing from the Pali Canon Sutta Pitaka, the research seeks to elucidate the concept of nirvana and its potential to alleviate mental distress in today's world. In the contemporary era, various mindfulness practices such as Ānāpānasati, Maithree meditation, Kasina, and Yoga meditation are widely embraced by society for their efficacy in calming the mind. However, these methods, while beneficial for relaxation, do not directly lead to the attainment of nirvana. Gautama Buddha, on the other hand, introduced a profound teaching centered on the Four Foundations of Mindfulness: Kāyānupassana (contemplation of the body), Vedanānupassana (contemplation of feelings), Cittānupassana (contemplation of the mind), and Dhammānupassana (contemplation of mental objects). These four types of meditation serve as the cornerstone of Buddha's teachings, aiming at the development of both mundane and transcendent aspects of life. The Satipatthana Sutta and Dhammacakkappavattana Sutta elaborate on these practices. Moreover, nirvana, categorized as the end of suffering, entails the elimination of greed, hatred, and delusion. It is through the cultivation of mindfulness according to the Buddha's teachings that one can embark on the path towards such liberation. In conclusion, Gautama Buddha's four mindfulness practices stand as profound methods with universal significance, as they facilitate the eradication of all forms of suffering and ultimately lead to liberation from the cycle of birth and death within one's lifetime. Researchers strongly advocate for the adoption and diligent practice of these mindfulness techniques, emphasizing the crucial endeavor of attaining nirvana before the end of life. This pursuit not only promises profound personal relaxation but also holds the potential to alleviate suffering on a global scale.

Keyword: Four Foundations of Mindfulness, Mindfulness, Nirvana, Satipatthana Sutta

THE HISTORICAL ANALYSIS OF POSITIVE AND NEGATIVE CHARACTERISTICS OF THE GREEN REVOLUTION

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Abstract

The Green Revolution, which began fifty years ago, is unique in its focus on agriculture. The International Rice Research Institute of the Philippines and the International Maize and Wheat Improvement Center of Mexico, aimed to increase rice, maize, and wheat production through research and biotechnology. This revolution significantly increased food production in agricultural countries, including arid regions of Africa and India. The research aims to identify the impact of the Green Revolution on society and the environment using qualitative research. Negative characteristics include rural inequality and related problems, while positive features include the introduction of new varieties and increased environmentally friendly product consumption. The Green Revolution has led to the disappearance of traditional agricultural norms and values, and while it is economically successful, it also poses serious social, cultural, and environmental hazards. Further research is needed to determine the success of the Green Revolution's objectives.

Keywords: *Revolution, Environment, Agriculture*

BRIDGING BUDDHIST AND WESTERN PSYCHOLOGICAL INSIGHTS FOR SUSTAINABLE DEVELOPMENT: A COMPARATIVE STUDY

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Abstract

The objective of this study was to compare Western psychological teachings with Buddhist perspectives. Employing a qualitative approach, the research draws on primary sources of Buddhist teachings and relevant scholarly literature. The comparative analysis reveals both differences and similarities between Buddhism and Western psychology. Buddhism intricately explores both mundane and supramundane aspects of life success through its Abhidhamma, emphasizing profound analysis. In contrast, Western psychology, despite its diverse schools, often lacks a comparable depth in certain conceptual analyses. Buddhism emphasizes living in the present moment, while Western psychology tends to focus more on future-oriented planning and aspirations. Buddhist teachings assert that an arahant monk achieves mental stability and does not undergo rebirth, a concept not confirmed in Western psychology which allows for different interpretations over time. Buddhism directs followers towards Nibbana, or eternal happiness, while Western psychology generally focuses on happiness within this lifetime. Buddhist success is defined by detachment from the five faculties, whereas Western perspectives often emphasize attachment to these faculties. Buddhist psychology extensively examines the mind, its impurities, control mechanisms, and offers practical examples. In comparison, Western humanism and existentialism share certain philosophical similarities with Buddhist thought. Notably, Buddhism emphasizes self-control as essential for achieving mental stability, a principle less emphasized in Western psychology.

Key words: Buddhist psychology, Comparative analysis, Western psychology

INTEGRATING AI AND LEARNING ANALYTICS IN EDUCATION: A SYSTEMATIC REVIEW OF HUMAN-CENTERED DESIGN, ETHICAL CONSIDERATIONS, AND PRACTICAL IMPLICATIONS

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Abstract

Integrating Artificial Intelligence (AI) and Learning Analytics (LA) into education is significantly changing teaching and learning processes with many challenges. This systematic review focuses on ten pieces of research to empirically understand the various impacts of AI and generative AI technologies in educational contexts. First and foremost, human-centered design is essential for LA and AI systems. To ensure their reliability and safety, these technologies must be designed with students, instructors, and other stakeholders in mind. However, present methods demonstrate little involvement from end users, indicating the need for more engagement to balance human control and automation successfully. Second, students' perspectives on generative AI indicate that higher education must develop. Skills in using AI, interdisciplinary learning, and practical, hands-on assessments are critical for preparing students for future careers. Educational institutions must adjust their teaching techniques and curricula to accommodate AI literacy. Third, while many instructors believe AI has the potential to improve education, they also raise worries about data privacy, transparency, and biases in AI systems. Teachers' readiness to use AI, including their knowledge, talents, vision, and ethical considerations, has a substantial impact on their job happiness and the success of AI adoption in the classroom. Furthermore, the ethical aspects of AI, such as data security, fairness, and the impact on human relationships, must be carefully considered. Comprehensive measures are required to ensure that these technologies assist education while mitigating any downsides. Overall, this assessment draws a clear picture of the current state of AI and learning analytics in education. It emphasizes the significance of incorporating all stakeholders in the design of these systems, modifying educational processes to incorporate AI, and resolving ethical problems. Continuous research and policy development are required to maximize the benefits of AI in education while mitigating its hazards.

Keywords: Artificial Intelligence, Learning Analytics, Interdisciplinary Learning

IMPACT OF AI TOOLS ON STRESS REDUCTION AMONG UNDERGRADUATE STUDENTS IN SRI LANKA

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Abstract

The study examined the effects of using AI-powered tools to reduce academic stress in undergraduate students. Quantitative methods were used to collect data from a random sample of 100 undergraduates, with the aim of evaluating stress levels and academic performance. The findings demonstrated a significant reduction in stress levels and substantial improvements in academic performance among students who participated in artificial intelligence interventions, specifically using 'ChatGPT', 'Grammarly', and 'Quill Bot'. This highlights the potential of AI interventions in reducing academic stress and enhancing student outcomes. This highlights the potential of AI interventions in addressing academic stress and enhancing student outcomes. As a result, the incorporation of AI tools presents itself as a viable approach to mitigate stress and enhance academic achievement in higher education settings, providing tailored assistance to undergraduate students. This study provides valuable insights for educators and policymakers by examining the effectiveness of AI interventions in reducing stress and improving academic performance.

Keywords: *Academic stress, Undergraduate students, AI tools*

THE ORIGINS OF MODERN WESTERN PHILOSOPHY AND THE ROLE OF RENE DESCARTES.

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Abstract

Modern Western Philosophical Age can be known as the golden period in the history of Western philosophy. René Descartes played a significant role in the modern Western philosophy. The research problem of this study is to study what concepts René Descartes contributed to modern western philosophy. The main purpose of this study is to evaluate the contribution of Rene Descartes to modern western philosophy. Also, the analysis of how these concepts led to the advancement of modern western philosophy becomes another objective here. The method used in conducting this study was the content analysis which comes under the quality control. Here are some expected results from this study. To be able to gain an understanding of the beginning of modern western philosophy. Being able to identify the special contribution made by Rene Descartes to the modern western philosophy. Through this study, it is possible to uncover many unique facts about the modern western philosophy and the philosophical role of Rene Descartes.

Keywords: *Certainty, Doubt, Mind – body Dualism*

DEVELOPING A MENTAL HEALTH AND PSYCHOSOCIAL SUPPORT MODEL IN AMPARA DISTRICT AND OUTCOME OF THE MODEL FOR A PERIOD OF ONE YEAR

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Abstract

Ampara Mental Health Services is caring for beyond 275,000 from diverse ethnic and socio-cultural backgrounds. Challenges faced while catering to the needs were scarcity of human resources, geographical difficulties, poor mental health literacy and stigma. The main challenge was to deliver comprehensive and sustainable care. Mental health and psychosocial support (MHPSS) are providing basic and focused psychosocial support and referral to specialized mental health care. We formulated a model in line with IASC MHPSS pyramid, which was tailored to meet our objectives. Approval was obtained by relevant authorities. A curriculum was developed to train first contact mental health persons in identifying common mental health problems, initial intervention and appropriate referral. 25 TOTs trained 139 volunteers representing all three ethnicities in theory, field work, writing case notes and portfolios. 125 completed training after passing theory and case book viva and are working in the community since February 2023. To ensure sustainability and credibility, a team of professionals supervise and communicate while providing them with CPD. Referrals and interventions carried out by them were recorded separately and analyzed. By end of 2023, 4126 participated in community awareness programs. 471 were directly benefited. 21 were identified as having severe mental illness and referred to specialized services while 101 (24.2%) with mental health issues were referred to counseling. Seven child abuse cases, 34 victims (8.2%) of domestic violence and 22 substance abuse cases were identified and referred. 96 children with educational problems and 58 (14%) with child psychiatric problems were identified. 14 with high suicide risks were identified and referred to services while volunteers were actively involved for eight of these. MHPSS model by training first contact persons in the community was an effective way of meeting challenges in delivering services in a rural setting. This model acted as a crisis support service as well as many benefited. Development of similar model of MHPSS in other areas of Sri Lanka would be a cost effective and sustainable way of overcoming challenges in delivering mental health services.

Keywords: *Mental health, Psychosocial support, Sustainable care*

IMPACT OF YOGA NIDRA ON IMPROVING MENTAL WELL-BEING IN SCHOOL CHILDREN

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Abstract

In the present scenario children are facing many difficulties with their studies due to mental stress both inside and outside of school. Factors such as Poverty, high competition, and other stressful conditions contribute to various mental ailments in students. Yoga Nidra, a deep relaxation technique commonly used in Yoga therapy, helps to improve mental health and wellness in students by stimulating the parasympathetic nervous system. This literature study was conducted to identify the impact of Yoga Nidra on improving mental well-being in school children by reviewing previous research articles published online. This study concluded that Yoga Nidra is effective for improving mental wellbeing in school children.

Key words: *Yoga, Nidra, children*

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දර්ශනය හා මනෝවිද්‍යා අධ්‍යයනාංශය, ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය

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වර්තමානයේ දී විශ්වවිද්‍යාල විද්‍යාර්ථයින් බහුලවම මානසික පීඩාවන් වලට පත්වීම් දැකගත හැකි සාමාන්‍ය තත්වයකි. දෛනික ජීවිතයේ අධ්‍යාපනික කටයුතු සමග විද්‍යාර්ථයා තුළ යහපත් සහ සෞඛ්‍යමත් පැවැත්මක් පවත්වාගෙන යාමට නොහැකි තත්වයකට පත් වී ඇත. විශ්වවිද්‍යාල විද්‍යාර්ථයා තෝරාගන්නා විෂය පථය අනුව ද ඔහු හෝ ඇය ආතතියට පත්වීමේ පැහැදිලි වෙනසක් හඳුනාගත හැකි ය. වත්මන් සාහිත්‍ය විමර්ශන පැහැදිලි කිරීම් අතර විශ්ව විද්‍යාල සිසුන්ගේ ආතතික මට්ටම පිළිබඳව විවිධ පර්යේෂණ වර්ධනය වෙමින් පැවතිය ද විශ්වවිද්‍යාල විද්‍යාර්ථයා තෝරාගන්නා විෂය පථය අනුව ආතතියේ නිවැරදිව වෙනස්වීම් පිළිබඳව පරීක්ෂණ ඉතාමත් වීරල ය. විශේෂයෙන් ම විශ්වවිද්‍යාලය තුළ සෞන්දර්ය විෂයයන් අධ්‍යයනය කරන විද්‍යාර්ථයින් සහ වෛද්‍ය විද්‍යාව අධ්‍යයනය කරන විද්‍යාර්ථයින්ගේ ආතතියේ ප්‍රමාණය පිළිබඳව මනෝ විද්‍යාත්මකව පැහැදිලි කිරීම් කාලීන අවශ්‍යතාවකි. මෙම පරීක්ෂණයේ දී ප්‍රධාන ගැටලුව වශයෙන් අවධානය යොමු කරන ලද්දේ විශ්වවිද්‍යාල සිසුන්ගෙන් අධ්‍යාපනය සඳහා සෞන්දර්ය විෂයයන් අධ්‍යයනය කරන විද්‍යාර්ථයින් සහ වෛද්‍ය විද්‍යාව අධ්‍යයනය කරන විද්‍යාර්ථයින්ගේ ආතතියේ ප්‍රමාණය වෙනස්වීම් සඳහා මනෝ විද්‍යාත්මකව බලපාන්නේ කෙසේ දැයන්න පිළිබඳව හඳුනා ගැනීමයි. ඒ අනුව කොළඹ සෞන්දර්ය කලා විශ්වවිද්‍යාලයේ සෞන්දර්ය විෂයයන් අධ්‍යයනය කරන විද්‍යාර්ථයින් 50 ක් සහ කොළඹ විශ්ව විද්‍යාලයේ වෛද්‍ය විද්‍යාව අධ්‍යයනය කරන වෛද්‍ය සිසුන් 50 ක් ද යොදාගෙන සමස්ථ විද්‍යාර්ථයින් 100 ක සරල සසම්භාවී නියැදියකින් මාර්ගගත ක්‍රමවේදයේ ඔස්සේ පරීක්ෂණය සඳහා ප්‍රශ්නාවලියක් උපයුක්ත කොටගෙන දත්ත රැස් කරගන්නා ලදී. ඒ අනුව මෙම පරීක්ෂණය තුළින් අනාවරණය වන්නේ සෞන්දර්ය විෂයයන් අධ්‍යයනය කරන සිසුන්ට සාපේක්ෂව වෛද්‍ය විද්‍යාව අධ්‍යයනය කරන වෛද්‍ය සිසුන් ආතතියට පත්වීම් ඉහළ අගයක් ගන්නා බවයි. දෛනිකව ආතතියට පත්වීමේ ප්‍රතිශතය අනුව බොහෝ අවස්ථාවල ආතතියට පත්වීම් තෝරාගත් සෞන්දර්ය සිසුන්ගෙන් 4%ක් පමණ වන අතර තෝරාගත් වෛද්‍ය විද්‍යාව අධ්‍යයනය කරන වෛද්‍ය සිසුන්ගෙන් 38%ක් පමණ බොහෝවිට ආතතියට පත්වීම් අනාවරණය විය. එමෙන් ම විශ්වවිද්‍යාල අධ්‍යයන කටයුතු හේතු කොටගෙන මානසික වෙහෙසට පත් වීම් ද සෞන්දර්ය විද්‍යාර්ථයින්ට සාපේක්ෂව වෛද්‍ය විද්‍යාර්ථයින් ප්‍රමාණය ඉහළ ය. මීට අමතරව දෛනික ජීවිතයේ සෞඛ්‍ය පුරුදු (නින්ද, ආහාර ගැනීම, ලිහිලන ක්‍රම භාවිතය) අනුගමනය කිරීම වෛද්‍ය විද්‍යාර්ථයින්ට සාපේක්ෂව සෞන්දර්ය විද්‍යාර්ථයින්ගේ ප්‍රමාණය ඉහළ මට්ටමක පවතින බව පරීක්ෂණයෙන් පැහැදිලි විය. මේ අනුව මෙම පරීක්ෂණය මගින් එළඹිය හැකි නිගමනය වන්නේ විශ්වවිද්‍යාල විද්‍යාර්ථයින්ගෙන් සෞන්දර්ය විද්‍යාර්ථයින්ට සාපේක්ෂව වෛද්‍ය විද්‍යාර්ථයින්ගේ ආතතිය ඉහළ මට්ටම වන බවයි.

මූලාශ්‍රය: ආතතිය,සෞන්දර්ය,වෛද්‍ය සිසුන්

ශ්‍රී ලාංකීය සමාජය තුළ මනෝ උපදේශනය සඳහා ජ්‍යෙෂ්ඨ ශාස්ත්‍රයේ උපයෝගීතාවය පිළිබඳ තුල්‍යාත්මක අධ්‍යනයක්.

ආර්. රධික ජීවන්ත

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මනෝ විද්‍යා ඩිප්ලෝමා පාඨමාලාව
දැරිගත හා මනෝ විද්‍යා අධ්‍යාපනය
ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය.

දෛනික ජීවිතයේ පැමිණෙන විවිධ අක්‍රමික නිසාවෙන් ඇතිවන සංකුලතා හේතුවෙන් විවිධ මනෝව්‍යාධාධ විවිධ පුද්ගලයන්ට ඇති වේ. එම අවස්ථාවන්හි එකී ව්‍යාධාධයන් සංසිදුවා ගැනීම උදෙසා විවිධ ක්‍රමෝපායන් භාවිත කරන අතර උපදේශනය ප්‍රධාන වේ. ලාංකීය සමාජ සංස්ථාව තුළ කේන්ද්‍ර පරීක්ෂාව ප්‍රධාන වේ. මේ තුළින් බලාපොරොත්තු වන්නේ යම් මගපෙන්වීමක් ය. මනෝ විද්‍යා විෂය කාණ්ඩය තුළ ප්‍රධාන වශයෙන් විග්‍රහ කරනු ලබන්නේ යම්කිසි විමට පෙර වළක්වා ගැනීමයි. එයට උපදේශනය ප්‍රමුඛ වේ. එබැවින් ලාංකීය සමාජය තුළ මනෝ උපදේශනය සඳහා ජ්‍යෙෂ්ඨ ශාස්ත්‍රයේ බලපෑමක් ඇති ද? යන්න මෙහිදී තුල්‍යාත්මකව අධ්‍යනය කර ඇත. සමකාලීන සමාජය තුළ ජ්‍යෙෂ්ඨ උපදේශනාත්මක වශයෙන් ගිහි පැවිදි සියලු දෙනා භාවිතා කර ඇත. එහිදී රජවරුන් පටන් ශ්‍රමිකයන් පවා මෙකී උපදේශනය ලද බවට සාක්ෂි තිබේ. සෑම යුගයකම රාජකීය වශයෙන් සිටි උපදේශකවරුන් (පුරෝහිත) ජ්‍යෙෂ්ඨ ශාස්ත්‍රයේ මගපෙන්වීම තුළින් කටයුතු කර ඇත. එබැවින් ජ්‍යෙෂ්ඨ ශාස්ත්‍රය උපදේශනාත්මක වශයෙන් මනෝ විද්‍යාව සංකල්පය සමග දක්වන සබඳතාව පිළිබඳ තෝරාගත් සංකල්ප කිහිපයක් ඇසුරෙන් අරුත් විග්‍රහ කෙරේ. මේ යටතේ සමකාලීන සමාජය තුළ උපදේශනාත්මක වශයෙන් මෙම ශාස්ත්‍රයේ ප්‍රමුඛතාවය හඳුනා ගැනීම විවාහය, සෞඛ්‍ය, අධ්‍යාපනය, පෞරුෂය, රැකියාව වැනි මානව සාධකයන් තුළ ඇතිවන අක්‍රමිකතාවයන් පිළිබඳ යම් අනතුරක් විමට පෙර මෙමගින් උපදේශනය ගත හැකිද? එහි සාර්ථකත්වය හා ඒ පිළිබඳ මනෝ විද්‍යා උපදේශනයේ තුල්‍යාත්මකභාවය අධ්‍යනය කරයි. ප්‍රාථමික දත්ත හා ද්විතීක දත්ත රැස් කිරීම යන දෙඅංශයේම දත්ත රැස් කරන අතර සාහිත්‍යය විමර්ශනය, සම්මුඛ සාකච්ඡා හා සහභාගීත්ව නිරීක්ෂණයන් යටතේ සිදු කර ඇත. මෙම පර්යේෂණය තුළින් නිගමනය වනුයේ ජ්‍යෙෂ්ඨ විද්‍යාව උපදේශනාත්මක විෂයක් වශයෙන් යම් කිසි අවධානමක් වළක්වා ගැනීමට පූර්ව කථනය කරමින් මනා උපදේශනයක් සපයා සාධකයාව ආරක්ෂා කර ගැනීමට පියවර ගන්නා බවයි.

මුඛ්‍ය පද - ලාංකීය, ජ්‍යෙෂ්ඨ, උපදේශනය, සමකාලීන

නවක ඇඟලුම් සේවකයන්, සේවය අතහැර යාම සඳහා බලපාන සාධක පිළිබඳ විමර්ශනාත්මක අධ්‍යයනයක් : ශ්‍රී ලංකාවේ බස්නාහිර පළාතේ අවිස්සාවේල්ල කර්මාන්තපුරයේ තෝරා ගත් ඇඟලුම් කර්මාන්ත ද්විත්වයක් ආශ්‍රයෙන්

ජේ සවිනි හංසිකා.ඩී.ඒ.

දර්ශනය හා මනෝවිද්‍යා අධ්‍යයනාංශය, ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය
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ශ්‍රී ලංකාව තුළ පවත්නා ප්‍රධාන කර්මාන්ත අතරින් ඇඟලුම් කර්මාන්තය, ශ්‍රී ලංකාවට විදේශ විනිමය රැගෙන ඒමේ සුවිශේෂී කාර්යභාරයක් ඉටු කරයි. රටේ ශ්‍රම බලකායෙන් 15% ක් පමණ වූ තරුණ තරුණියන්ට රැකියා අවස්ථා ලබා දෙන ලොව ප්‍රමුඛ පෙළේ ඇඟලුම් නිපදවන ක්ෂේත්‍රයක් වූ ශ්‍රී ලංකාවේ ඇඟලුම් කර්මාන්තය රෙදිපිළි හා ඇඟලුම් නිපැයුම් නිර්මාණය, නිෂ්පාදනය හා අපනයනය ආශ්‍රිතව විශාල කර්තව්‍යයක් ඉටු කරමින් මෙරට ආර්ථික අභිවෘද්ධියේ ජීවනාලිය බවට පත්ව ඇත. ඉහළ කාන්තා සේවා නියෝජනයකින් යුක්ත වන මෙරට ඇඟලුම් කර්මාන්තය ඉතා උසස් තත්ත්වයේ ඇඟලුම් අපනයනය සම්බන්ධයෙන් ලෝක වෙළඳපොළ තුළ ලෝක පූජිත සන්නාම නාමයක් හිමි කර ගත්තද, වසර කිහිපයක සිට ශ්‍රමය සම්පාදනය කර ගැනීම සම්බන්ධයෙන් විශාල ගැටලුවකට මුහුණ පා ඇත. ශ්‍රී ලංකා ඇඟලුම් කර්මාන්තය තුළ ශ්‍රම හිඟය සම්බන්ධව පර්යේෂණ සීමිත ප්‍රමාණයක් පැවතිය ද, ශ්‍රම හිඟය නිර්මාණය වීම සඳහා මූල බීජ ලෙස නවක ඇඟලුම් සේවකයන් සේවය අතහැර යාම සහ ඒ සඳහා බලපාන හේතු සාධක පිළිබඳව විමර්ශනාත්මක අධ්‍යයන සිදු කර නොමැති තරම් ය. එවැනි ව්‍යසරියක් තුළ මෙම පර්යේෂණය සඳහා අරමුණ වූයේ ඇඟලුම් කර්මාන්තයේ නවක සේවකයන් සිය ප්‍රධාන ආදායම් මාර්ගය වූ රැකියාව අතහැර යාම සඳහා බලපාන හේතු සාධක පිළිබඳ විධිමත් විමර්ශනාත්මක අධ්‍යයනයක් සිදු කිරීමයි. ඒ සඳහා බස්නාහිර පළාතේ අවිස්සාවේල්ල කර්මාන්තපුරයේ ප්‍රධාන ඇඟලුම් කර්මාන්ත ද්විත්වයක් තෝරාගත් අතර පසුගිය මාස දෙකක කාලපරිච්ඡේදය තුළ නවක සේවකයන් ලෙස සේවයට බඳුණු පුද්ගලයන් සේවය අතහැර යාම සම්බන්ධව ස්තෘත සසම්භාවී නියැදිමි ක්‍රමය භාවිතයෙන් එක් ආයතනයකින් සේවකයින් 50 ක නියැදියක් තෝරා ගන්නා ලදී 100 බැගින් ආයතන ද්විත්වයෙන් සාමාජිකයන්.

පසුව අදාළ නියැදිය තුළින් ප්‍රශ්න මාලා හා සම්මුඛ සාකච්ඡා ක්‍රමය භාවිත කිරීමෙන් ගුණාත්මක හා ප්‍රමාණාත්මකව දත්ත එක් රැස් කර ගන්නා ලදී. ඒ අනුව මෙම පර්යේෂණය හරහා නිගමනය වූයේ ආයතනික පරිසරය තුළ රැකියාවේ නියුක්ත වීමේ දී සිදු වන වාචික හිංසනය දරා ගත නොහැකි වීම මත සේවය අතහැර යන සේවක පිරිස ඉතාමත් වැඩි අගයක් පෙන්නුම් කරන බවයි. එය ප්‍රතිශතයක් ලෙස 75.ක අගයකි% එසේම තවදුරටත් ආයතනයට අනුගත වීමේ අපහසුතාව, වෘත්තීය හා පෞද්ගලික කටයුතු සමබරව සිදුකිරීමේ නොහැකියාව, දරා ගත නොහැකි අධික වැඩ ප්‍රමාණය, සම සාමාජිකයන් සමඟ ගැටුම් ඇති කර ගැනීම, ඉහළ ශ්‍රේණි වල නිලධාරීන්ගේ බලපෑම් හා වෙනස් කොට සැලකීම්, වෙනත් රැකියා අවස්ථා හිමිවීම්, තම පෞද්ගලික අරමුණු වැනි හේතු සාධක මත නව්‍ය ඇඟලුම් සේවකයන් සිය සේවය අතහැර යාම සඳහා යොමු වී ඇති බව මෙම පර්යේෂණය හරහා අනාවරණය විය.

ප්‍රමුඛ පද: නවක ඇඟලුම් සේවකයන්, ඇඟලුම් කර්මාන්තය, සේවය අතහැර යාම, වාචික හිංසනය

**ශ්‍රී ලංකාවේ මන්ද්‍රව්‍ය නිවාරණය පිළිබඳ දැනුම්වත් කිරීමේ වැඩසටහන්වල
එලදායිත්වය පිළිබඳ අධ්‍යයනයක්**
(ජාතික මන්ද්‍රව්‍ය නිවාරණ මෙහෙයුම් ඒකකය මගින් සිදුකරනු ලබන වැඩසටහන් ඇසුරින්)

එන්.ආර් අමරසිංහ,¹ කේ.ඒ. සම්පත්²

වර්තමානයේ ශ්‍රී ලංකාවේ මන්ද්‍රව්‍ය භාවිතයේ ඇබ්බැහි මට්ටමට පත්වූ පුජාවෙහි ප්‍රතිශතය ඉහළ අගයකින් වාර්තා වන අතර එය සමාජ ගැටලුවක් බවට ද පත්ව ඇත. එබැවින් විධිමත් නිවාරණ වැඩපිළිවෙළක අවශ්‍යතාව දැඩිව ඉක්මනු වී තිබේ. මන්ද්‍රව්‍ය නිවාරණය යනු හුදකලා කාර්යයක් නොවේ. එය ක්‍රමානුකූලව සිදුවන කාර්යාවලියකි. නිවාරණයෙහි ක්‍රමවේද කිහිපයක් විද්‍යමාන වේ. නවකයින් මන්ද්‍රව්‍ය භාවිතයට යොමුවීමේ ඇති හැකියාව අවම කිරීම පළමු ක්‍රමයයි. මන්ද්‍රව්‍ය භාවිත කරන, නමුත් ඇබ්බැහි මට්ටමට පත් නොවූ පුද්ගලයින් එයින් නිදහස් කරගැනීමට පියවර ගැනීම දෙවන ක්‍රමයයි. නිවාරණයේ තුන්වන ක්‍රමය වන්නේ මන්ද්‍රව්‍ය සඳහා දැඩිව ඇබ්බැහි වූ පුද්ගලයින් එම තත්ත්වයෙන් මුදවා ගැනීමට ක්‍රියාකිරීමයි. මන්ද්‍රව්‍ය සඳහා ඇබ්බැහි වූවන් පුනරුත්ථාපන ක්‍රියාවලියට යොමු කොට හෝ ප්‍රතිකාර ලබාදීමෙන් අනතුරුව සම්පූර්ණයෙන් සමාජයට නිදහස් කිරීමෙන් පසු මන්ද්‍රව්‍යවලට නැවත යොමුවීම වැළැක්වීම සඳහා පියවර ගැනීම සිවුවන ක්‍රමවේදයයි. මෙම පර්යේෂණයේ අරමුණ වන්නේ උක්ත පළමු ක්‍රමවේදය යටතේ මන්ද්‍රව්‍ය භාවිතයට යොමු නොවූ එහෙත් අනාගතයේදී භාවිතයට යොමුවිය හැකි පුජාව සඳහා ක්‍රියාත්මක කරනු ලබන දැනුම්වත් කිරීමේ වැඩසටහන්හි එලදායිත්වය අධ්‍යයනය කිරීමයි. මන්ද්‍රව්‍ය නිවාරණය සම්බන්ධයෙන් දැනුම්වත් කිරීමේ වැඩසටහන් ධනාත්මක ප්‍රේරණයක් ඇති කරන්නේද යන්න පර්යේෂණ ගැටලුවයි. ජාතික මන්ද්‍රව්‍ය නිවාරණ මෙහෙයුම් ඒකකය මගින් 2023 ජනවාරි සිට 2024 අප්‍රේල් දක්වා සිදුකරන ලද වැඩසටහන් 10 පමණ නියැදි වශයෙන් භාවිතයට ගැණිනි. ගුණාත්මක හා ප්‍රමාණාත්මක යන ද්විත්ව ක්‍රමය මෙහිදී භාවිත වී තිබේ. පර්යේෂණ දත්ත විශ්ලේෂණයෙන් එළඹිය හැකි නිගමනය වන්නේ මන්ද්‍රව්‍ය නිවාරණය සම්බන්ධයෙන් සිදුකරන ලද දැනුම්වත් කිරීමේ වැඩසටහන් මගින් පුජාව තුළ පුජානානාත්මක ප්‍රේරණයක් සිදු වී ඇති බවයි.

ප්‍රමුඛ පද :- ඇබ්බැහිවීම, මන්ද්‍රව්‍ය නිවාරණය, පුජානානාත්මක ප්‍රේරණය

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රටේ ක්‍රියාත්මක වන අනාධිපති සේවක වැඩ වර්ජනය හේතුවෙන් විශ්වවිද්‍යාල ශිෂ්‍ය ප්‍රජාව මුහුණ දී ඇති අධ්‍යයන ගැටලු පිළිබඳ මනෝවිද්‍යාත්මක අධ්‍යයනයක්.

දිල්ශාන් කේ.ඒ.අයි.¹ සහ මල්මිකා ඩී. එම්.සී.²

දර්ශනය හා මනෝවිද්‍යා අධ්‍යයනාංගය, මානවශාස්ත්‍ර හා සමාජීයවිද්‍යා පීඨය,
ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය.

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සාරසංක්ෂේපය.

පවතින වැටුප් විෂමතාවය හේතුවෙන් රටේ ශ්‍රී ලංකාවේ විශ්වවිද්‍යාල අනාධිපති සේවක කාර්යමණ්ඩලය මේ දිනවල වැඩ වර්ජනයක නිරත වෙමින් පවතී. මේ හේතුවෙන් සමස්ත විශ්වවිද්‍යාල පද්ධතියම අභ්‍යන්තරව විකෘත වී තිබේ. මෙම පර්යේෂණයේ අරමුණ වන්නේ රටේ ක්‍රියාත්මක වන අනාධිපති සේවක වැඩ වර්ජනය හේතුවෙන් විශ්වවිද්‍යාල ශිෂ්‍ය ප්‍රජාව මුහුණ දී ඇති අධ්‍යයන ගැටලු පිළිබඳව මනෝවිද්‍යාත්මකව විමර්ශනය කිරීම හා ඒවාට අවශ්‍ය විසඳුම් ගවේෂණයට මාර්ගයක් සැකසීමයි. මෙම පර්යේෂණයේ පර්යේෂණ ගැටලුව වන්නේ රටේ ක්‍රියාත්මක වන අනාධිපති සේවක වැඩ වර්ජනය හේතුවෙන් විශ්වවිද්‍යාල ශිෂ්‍ය ප්‍රජාව මුහුණ දී ඇති අධ්‍යයන ගැටලු කෙබඳු දැයි මනෝවිද්‍යාත්මකව පරීක්ෂා කර බැලීමයි. මේ සඳහා මෙහිදී ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලයේ මානවශාස්ත්‍ර හා සමාජීයවිද්‍යා පීඨයේ ශිෂ්‍යයන් 80ක කොටසක් යුත් නියැදියක් මේ සඳහා යොදා ගන්නා ලදී. එහිදී මාර්ගගත ප්‍රශ්නාවලියකින් හා සම්මුඛ සාකච්ඡා මඟින් දත්ත ලබාගැනීම සිදු විය. ලබාගත් ප්‍රමාණාත්මක දත්ත Excel පරිගණක මෘදුකාංගය මඟින් විශ්ලේෂණය කරන ලදී. පර්යේෂණ ප්‍රතිඵල වලින් අනාවරණය වූයේ අනාධිපති සේවක වැඩ වර්ජනය හේතුවෙන් ශිෂ්‍යයන්ගේ අධ්‍යයන කටයුතු අඩාල වී ඇති බවත් විභාග කටයුතු කල් දමා ඇති බවත් ය. තවද මාර්ගගත අධ්‍යාපන ක්‍රමවේදයට යොමු වීමෙන් ශිෂ්‍යයන් තාක්ෂණික ගැටලුවලට මුහුණ දෙන බව ද අනාවරණය විය. ඒ අනුව පර්යේෂණයෙන් පෙනී ගියේ අනාධිපති සේවක වැඩ වර්ජනය විශ්වවිද්‍යාල ශිෂ්‍ය ප්‍රජාවගේ අධ්‍යයන කටයුතු කෙරෙහි සාමාන්‍යයෙන් බලපා ඇති බවයි. ඒ අනුව මෙම ප්‍රයේෂණය අනාගතය කෙරෙහි මෙන්ම පවතින ගැටලු නිරාකරණය කරගැනීම කෙරෙහි ඉවහල් වේ.

ප්‍රමුඛ පද: අධ්‍යයන කටයුතු, වැඩ වර්ජනය, විශ්වවිද්‍යාල පද්ධතිය, තාක්ෂණික ගැටලු

විශ්වවිද්‍යාල සිසුන්ගේ වැඩ කල් දැමීම හා සමාජ මාධ්‍ය භාවිතය අතර සම්බන්ධය පිළිබඳ මනෝවිද්‍යාත්මක අධ්‍යනයක්. (ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලයේ මානව ශාස්ත්‍ර හා සමාජීය විද්‍යාපීඨයේ පළමු වසර සිට සිටින වසර දක්වා විද්‍යාර්ථයින් සියයක් ඇසුරින්).

මියුරු එච්. එම්. බී. සෙනවිරත්න
දර්ශනය හා මනෝවිද්‍යා අධ්‍යනාංශය
ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය
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නවීන ලෝකයේ විශාල ඩිජිටල් හු දර්ශනයක් තුළ එදිනෙදා සැරිසරන පුද්ගලයා සමාජ මාධ්‍යවල ආකර්ෂණයට නිරන්තරයෙන් නසුබේ. නොනවත්වා සමාජ මාධ්‍යවල නැසිරෙන පුද්ගලයාගේ එලදායීභාවය ද එක් සමගම පහත වැටේ. ජෝන් ඩු (John due) විසින් (2020) වර්ගයේදී රචිත 'සමාජ මාධ්‍ය උගුල්' (The Social Media Trap) යන ග්‍රන්ථයේදී ඔහු සඳහන් කරන්නේ සමාජ මාධ්‍ය වේදිකා කෙරෙහි අධික සැලකිල්ලක්, එය භාවිතා කිරීමට ඇති දැඩි ආශාව මෙන්ම එයින් ඕදීමට ඇති නොහැකියාව මගින් ඇතිවන සම්පූර්ණ ඇබ්බැහිවීම සමාජ මාධ්‍ය ඇබ්බැහිය ලෙසයි (Doe,2020). මේ හේතුවෙන් එදිනෙදා වැඩ කල් දැමීමට බොහෝ පුද්ගලයන් පෙළඹෙන අතර නියමිත කාලවලදී ඒවා නිමකර ගැනීමට නොහැකිවීමෙන් මානසික වශයෙන් ආතතියටද පත් වේ. පවතින සාහිත්‍ය විමර්ශනය කිරීමේදී පෙනී යන්නේ මේ පිළිබඳ පර්යේෂණ වර්ධනය වෙමින් තිබුණද විශේෂයෙන්ම, විශ්වවිද්‍යාල සන්දර්භය තුළ මේ පිළිබඳ අධ්‍යනයන් නොමැති තරම් වීමයි. මේ අනුව මෙහි පර්යේෂණ ගැටලුව වන්නේ සාහාන්මික ප්‍රතිඵලයක් දැන සිටියද වැඩිවේලාවක් සමාජ මාධ්‍යවල සැරිසැරීම හේතුවෙන් අධ්‍යන කාර්ය සාධනය හා සමස්ත ශිෂ්‍ය සාර්ථකත්වයට එහි බලපෑමක් ඇතිකරනවාද නැද්ද යන්න සොයාබැලීමයි. මේ අනුව ශ්‍රී ජයවර්ධනපුර විශ්ව විද්‍යාලයේ මානව ශාස්ත්‍ර හා සමාජීය විද්‍යාපීඨයේ පළමු වසර සිට සිටින වසර දක්වා විද්‍යාර්ථයින් 100ක නියැදියකින් මාර්ගගත ක්‍රමවේදය ඔස්සේ ප්‍රශ්නාවලියක් හරහා ගුණාත්මක හා ප්‍රමාණාත්මක දත්ත රැස් කරගන්නා ලදී. පර්යේෂණයේ ප්‍රතිඵල වශයෙන් විශ්වවිද්‍යාල ශිෂ්‍යයන්ගෙන් 65% ක ප්‍රතිශතයක් දිනකට පැය තුනකට වැඩි කාලයක් සමාජ මාධ්‍යවල සැරිසරන බවත්, එම නිසා 81% ක ප්‍රතිශතයක් අධ්‍යයන කටයුතු ප්‍රමාද කරන බවත් එමගින් 32% ක ප්‍රතිශතයක් සෘණාත්මක ප්‍රතිඵල අත්විඳින බවත්, ඒ හේතුවෙන් 53% ක ප්‍රතිශතයක් ආතතිය අත්විඳින බවත්, තවද සමාජ මාධ්‍ය කළමනාකරණය සඳහා 82% ක ප්‍රතිශතයක් මේ සඳහා කිසිදු සහායක් හෝ උපදේශනයක් ලබාගෙන නොමැති බවටත් අනාවරණය විය. මෙමගින් රටේ අනාගතය භාරගැනීමට සිටින උගත් පුරවැසියන්ගෙන් වැඩි ප්‍රතිශතයක් සෘණාත්මක ප්‍රතිඵල දැන සිටියදීම සිය අධ්‍යනයන්ට සමාජ මාධ්‍ය ඇබ්බැහිය බාධාවක් කරගෙන ඇති බව අනාවරණය විය.

මූලික පද: සමාජ මාධ්‍ය, වැඩ කල් දැමීම, ඇබ්බැහිවීම, විශ්වවිද්‍යාල සිසුන්

රටේ බිඳ වැටී ඇති ආර්ථික තත්වය හේතුවෙන් රාජ්‍ය විශ්වවිද්‍යාල සිසුන් මුහුණ දෙන ගැටලු පිළිබඳ මනෝවිද්‍යාත්මක අධ්‍යනයක් (ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලයේ මානවශාස්ත්‍ර හා සමාජීයවිද්‍යා පීඨය ඇසුරින්)

එම්.ඒ.කවින්ද චතුරංග

දර්ශනය හා මනෝවිද්‍යා අධ්‍යනාංශය

ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය

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තුන්වන ලෝකයේ රටක් ලෙස ශ්‍රී ලංකාව මුහුණපාන ගැටලුවක් වන්නේ මූල්‍යමය අස්ථාවරත්වයයි. රටේ බිඳ වැටී ඇති ආර්ථික තත්වය හේතුවෙන් රාජ්‍ය විශ්වවිද්‍යාල සිසුන් මුහුණ දෙන ප්‍රායෝගික ගැටලු පිළිබඳව මනෝවිද්‍යාත්මකව අධ්‍යයනය කිරීම මෙම අධ්‍යයනයේ මූලික අරමුණයි. රටේ බිඳ වැටී ඇති ආර්ථික තත්වය හේතුවෙන් රාජ්‍ය විශ්වවිද්‍යාල සිසුන් මුහුණ දෙන ප්‍රායෝගික ගැටලු මනෝවිද්‍යාත්මකව කෙබඳුදැයි විමර්ශනය කිරීම පර්යේෂණ ගැටලුවයි. ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලයේ මානවශාස්ත්‍ර හා සමාජීයවිද්‍යා පීඨයේ තෝරා ගත් සිසුන් 80දෙනෙකුත් යුත් නියැදියක් මේ සඳහා යොදා ගන්නා ලදී. මාර්ගගතව සකසන ලද ප්‍රශ්නාවලියක් තුළින් හා සම්මුඛ සාකච්ඡා තුළින් දත්ත රැස් කිරීම සිදු කරන ලදී. විද්‍යාර්ථීන් ආර්ථික අපහසුතා හේතුවෙන් මුහුණපාන අභියෝග, අර්ධ කාලීන රැකියා සඳහා යොමුවීම, ඒවා තුළින් සිසුවියන් මුහුණ පාන ගැටලු, ආර්ථික අපහසුතා හේතුවෙන් ඇතිවන මානසික පීඩනය පිළිබඳව ශාස්ත්‍රීය අධ්‍යනයක් සිදුකොට ඇත. මෙම පර්යේෂණය සඳහා උපන්‍යාසය වූයේ විද්‍යාර්ථීන් මුහුණ පාන ආර්ථික අභියෝගයන් ඔවුන්ගේ ඵලදායී ජීවන රටාව තුළින් පිළිඹිබුවේ යන්නයි. පර්යේෂණය මගින් උපන්‍යාසය සනාථ විය. දත්ත විශ්ලේෂණයේ ප්‍රථිඵල අනුව විද්‍යාර්ථීයන් තම ආර්ථික අභියෝග ජය ගැනීමට අනුගමනය කරන්නාවූ ක්‍රමෝපායන් තුළින් ඔවුන් තුළ සාධනීය හෝ නිශේධනීය ප්‍රතිවිපාක ඇතිකරන බවත්, සමාජ සම්මතයන්ට ආරෝපනය වී තත්කාලීන සමාජ අවකාශ තුළින් ඒවා දෘශ්‍යමාන වේ යන්නත්, ගැටලු කළමනාකරනය කිරීමට අපොහොසත් වන විද්‍යාර්ථීයන් තුළින් ඇතැම් විට වෛරකාරී පුරවැසියන් බිහිවේ යන්නත්, සාධනීය ප්‍රතිඵල ලබාකර ගැනීමට විද්‍යාර්ථීයන් දරන උත්සාහයන් තුළින් ඇතැම් විට නව නිර්මාණයන් ලෝකයට බිහිවේ යන්නත් මෙම පර්යේෂණයේ නිගමනයන්ය.

ප්‍රමුඛ පද :- විද්‍යාර්ථීන්, ගැටලු, අභියෝග

පාසල් වියේ පසුවන දරුවන් සමාජානුයෝජනය වීම කෙරෙහි ජංගම දුරකතන භාවිතයේ බලපෑම : නාන්තර්ජාතික ධර්මික සර ජාතික පාසලේ උසස් පෙළ හදාරන සිසුන් 60 දෙනෙකු ඇසුරින්

එච්.ආර්.කේ.හතරසිංහ

දෙවන වසර විශේෂවේදී උපාධි අපේක්ෂක

දර්ශනය හා මනෝවිද්‍යා අධ්‍යාපනාංශය

ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය

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නවීන තාක්ෂණයේ නැගී ඒමත් සමඟ සමාජයේ සෑම පුද්ගලයෙකු තුළ ම ජංගම දුරකථනය ජනප්‍රිය අංගයක් බවට පත්වී ඇත. මෙය පුද්ගල සමාජානුයෝජක කාරකයක් ලෙස ක්‍රියා කරන සිට වඩ වඩාත් පැහැදිලි වේ. නමුත් දැනට පවතින සාහිත්‍ය විමර්ශනය කිරීමේ දී පෙනී යන ලද්දේ මේ පිළිබඳ පර්යේෂණ වෙමින් තිබුණ ද මූලික ලෙසම පාසල් දරුවන් හා ජංගම දුරකථනය යන සන්දර්භය මත අධ්‍යනයක් නොමැති වීමයි. ඒ අනුව මෙම පර්යේෂණයේ අරමුණ බවට පත් වූයේ පාසල් වියේ දරුවන් ජංගම දුරකථන භාවිතය තුළින් ඇතිවන බලපෑම විමර්ශනය කිරීමයි. මෙහිලා ගැටලුව බවට පත් වූයේ පාසල් වියේ පසුවන දරුවන් සමාජානුයෝජනයට ජංගම දුරකථනය තෙබඳ ආකාරයෙන් බලපෑමක් කරන්නේ ද යන්න සනාථ කර ගැනීමයි. මේ අනුව පුන්තලම දිස්ත්‍රික්කයේ තාන්තර්ජාතික අධ්‍යාපන පලාපයට අයත් නාන්තර්ජාතික ධර්මික සර ජාතික පාසලේ උසස් පෙළ හදාරණ සිසුන් 60කින් සමන්විත නියැදියක් තෝරාගන්නා ලදී. එහිදී අධ්‍යන ක්‍රමවේදය ලෙස මිශ්‍ර ක්‍රම වේදය යොදාගත් අතර ප්‍රශ්න මාලා ක්‍රමය හා සම්මුඛ සාකච්ඡා ක්‍රමය මගින් විධිමත්ව ප්‍රාථමික දත්ත රැස්කරගන්නා ලදී. පවද ද්විපීයීක දත්ත ද උපයෝගී කර ගනිමින් මෙම පර්යේෂණය සිදු කරන ලදී. එම පර්යේෂණයේ ප්‍රතිඵල වශයෙන් එම පාසලේ දරුවන්ගෙන් 55%ක ප්‍රතිශතයක් අදින පළඳින ආකාරය වෙනස් කිරීමත්, නිවැසියන් සමඟ ඇති සම්බන්ධතාව 38% ක ප්‍රතිශතයක පිරිසක් අවම මට්ටමක පැවතීමත් හා අදහස් දැක්වීමේ දී 43% ක ප්‍රතිශතයන් සෘණාත්මක ප්‍රතිඵල ලබාදෙන බවත් අනාවරණය විය. මින් පළමිය හැඟී නිගමනය වන්නේ ළමුන්ගේ ආකල්ප හා වර්ග කෙරෙහි බලපෑම කරමින් සමාජානුයෝජනය කිරීම දුර කථනය මගින් සිදු කරන සිවයි.

මුඛ්‍ය පද - පාසල් දරුවන්, සමාජානුයෝජනය, ජංගම දුරකථනය

ලිංගික දර්ශන නැරඹීම පිළිබඳ තරුණ ප්‍රජාවගේ ආකල්පය විමර්ශනය කිරීම

ඩබ්. එම්. රසිකා ලක්ෂාණි ඛණ්ඩාර

දර්ශනය හා මනෝවිද්‍යා අධ්‍යයනාංශය

මානවශාස්ත්‍ර හා සමාජීයවිද්‍යා පීඨය

ශ්‍රී ජයවර්ධනපුර විශ්වවිද්‍යාලය

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සාරසංක්ෂේපය

ලිංගිකත්වය සම්බන්ධව ස්වභාවයෙන්ම මිනිසා තුළ නැඹුරුතාවක් දැකගත හැකිය. තාක්ෂණික දියුණුවත් සමඟ නව යොවුන්, තරුණ, වැඩිහිටි භේදයකින් තොරව ලිංගික දර්ශන නැරඹීමට යොමුවී තිබීම වත්මන් ප්‍රවණතාවකි. එය පුද්ගලයාට මෙන්ම සමාජයට ද අහිතකර ගැටලුකාරී තත්වයන් උද්ගත කර ඇත. මේ පිළිබඳව ශ්‍රී ලංකා සමාජයේ දැනට පවතින ආකල්පය පාපකාරී හෝ අසම්මත බවය. තරුණ ප්‍රජාව තුළ මේ පිළිබඳ පවත්නා ආකල්පය ධනාත්මක ද සෘණාත්මක ද යන්න විමසා බැලීම මෙම පර්යේෂණයේ අරමුණයි. මෙම පර්යේෂණය සඳහා වයස අවු.18-32 අතර තරුණයන් 82 ක නියැදියක් පහසු නියැදීමේ ක්‍රමය යටතේ තෝරාගෙන මාර්ගගත ක්‍රමයට ප්‍රශ්නමාලාවක් යොමුකර දත්ත ලබාගනු ලැබිණි. පර්යේෂණ ප්‍රතිඵල වලට අනුව තරුණ ප්‍රජාව ලිංගික දර්ශන නැරඹීම පිළිබඳව දක්වන්නේ ධනාත්මක ආකල්පයකි. එය සාමාන්‍ය තත්වයක් බව 81%ක් පිළිගනී. තවදුරටත් එය අසම්මත හෝ වැරදි යැයි 19% කගේ අදහස වේ. මෙවැනි වර්ගවත් ඇති වීමට වැඩි වශයෙන්ම බලපා ඇත්තේ කුතුහලය වන අතර මිලග ආසන්න හේතුව වී ඇත්තේ මානසික ආතතිය දුරු කරගැනීම සඳහාය. බොහෝමයක් දෙනා වර්තමානය වනවිට ලිංගිකත්වය ගැන විවෘතව කතා කිරීමට යොමු වූවත් යොමු නොවූවත් තවමත් සිටී. සමස්තයක් ලෙස පර්යේෂණය මගින් හෙළිවන්නේ තරුණ ප්‍රජාව තුළ මේ පිළිබඳව පවතින්නේ ධනාත්මක ආකල්පයකි. ඔවුන් දක්වන්නේ බහුලවම මෙම වර්ගවට නැඹුරු වන්නේ ලිංගිකත්වය සම්බන්ධව පවතින දැඩි සීමා හේතුවෙන් බවය. කිසිදු අදහසක් දැක්වීමට නොදන්නා පිරිසක් සිටීමෙන් පෙනෙන්නේ තරුණයන් අතර පවතින ලිංගික දැනුමේ ප්‍රමාණයයි. සමාජයේ පවතින දුර්වල ඉවතලා මේ සම්බන්ධ දැනුම දීම අනාගත තරුණ පරපුර මෙම වර්ගවටට ඇඹිබැහිරීම වළක්වා ගැනීමට හේතුවනු ඇත.

ප්‍රමුඛ පද -ලිංගිකත්වය, ලිංගික දර්ශන, ආකල්ප, තරුණ ප්‍රජාව

සමලිංගිකත්වය කෙරෙන් මානව පැවැත්ම අභියෝගයට ලක්වන ආකාරය පිළිබඳ පර්යේෂණාත්මක අධ්‍යයනයක් : කොළඹ නගරය ආශ්‍රිත ව කෝරා ගත් නියැදි කිහිපයක් ඇසුරින්

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ජීවවිද්‍යාත්මකව සමාන ලිංග පිහිටි ජීවින් අතර ඇති වන්නා වූ ලිංගික ආකර්ෂණීයභාවය හෝ ලිංගික වර්යාවන්හි නිරත වීමට ඇති වන කැමැත්ත සමලිංගිකත්වය යනුවෙන් හැඳින්වේ. එය සමරිසිභාවය ලෙස ද ව්‍යවහාර වේ. සමලිංගිකත්වය ඉංග්‍රීසියෙන් Homosexuality යනුවෙන් භාවිත වේ. එය ග්‍රීක භාෂාවෙන් 'සමාන' යන අර්ථ ගම්‍ය කරන 'Homo' නම් පදයෙන් බිඳී ආවකි. මානව ඉතිහාසය අධ්‍යයනය කිරීමේ දී අනාදිමත් කාලයක සිට සමලිංගිකත්වය හා සම්බන්ධ විවිධ වර්යාවන් පැවත ඇති බවට සාධක ඇතත්, වර්තමානයේ තරම් එය සංවිධානාත්මක සමාජ සංස්ථාවක ස්වරූපයෙන් පැවත ඇති බවට සාධක හමු නො වේ. වර්තමාන ශ්‍රී ලාංකික ජන සමාජය සම්ප ව නිරීක්ෂණය කිරීමේ දී සමලිංගිකත්වය රුචි කරන පුරාවටත් ප්‍රතිශතය ඉහළ අගයක් ගනියි. මෙම අධ්‍යයනයේ දී බස්නාහිර, මධ්‍යම හා දකුණු යන පළාත්වල විශේෂයෙන් සමලිංගිකත්වයේ කැපී පෙනෙන වර්ධනයක් දකගත හැකි ය. සෞඛ්‍ය පළාත් තුළ ද සමලිංගිකයින්ගේ සංඛ්‍යාව ක්‍රමයෙන් ව්‍යාප්ත වී යාමක් පෙන්නුම් කරයි. ලාංකික ජන සමාජය තුළ සමලිංගිකත්වය සමාජ සම්මතයෙන් හා නීතිමය අවකාශය තුළින් බැහැර තත්ත්වයක් ලෙස සැලකුව ද ලෝකයේ බොහෝ රටවල සමලිංගිකත්ව සංකල්පය මුල් බැසගෙන හමාරය. ලිංගිකත්වයේ ස්වරූපය තීරණය කිරීම පෞද්ගලික අයිතියක් වුව ද එය මානව සමාජයේ යහපැවැත්ම විෂයෙහි අභියෝගාත්මක ලෙස විකෘති අන්දමින් ක්‍රියාත්මක වන්නේ නම්, එයට විසඳුම් වශයෙන් අදාළ ක්‍රියාමාර්ග ගැනීම සෑම සාමාජිකයෙකුගේ ම වගකීමකි. ලාංකික සමාජය තුළ වර්තමානය වීට සමලිංගිකත්වය සමාජ ගැටලු රැසකට හේතු වී තිබේ. මෙම පර්යේෂණයේ දී විශේෂ අවධානය යොමු වන්නේ සමලිංගිකත්වය සමාජ ගැටලු නිර්මාණය කිරීම විෂයෙහි හේතු වී ඇති ආකාරය අධ්‍යයනය කිරීමත් මානවයාගේ ජෛවීය යාන්ත්‍රණයට ඇති කරන බාධාවන් හඳුනා ගැනීමත් ය. එහි දී ගුණාත්මක හා ප්‍රමාණාත්මක යන මිශ්‍ර පර්යේෂණ ක්‍රමය භාවිතව ගැනේ. විශේෂයෙන් ම බස්නාහිර පළාතේ කොළඹ නගරය ආශ්‍රිත නියැදි භාවිතයෙන් මෙම පර්යේෂණය සිදු වේ. පර්යේෂණය මඟින් එළඹිය හැකි නිගමන වල දී වඩා වැදගත් සාධකයක් වන්නේ සමලිංගිකත්වය සංවිධානාත්මක සමාජ ව්‍යසනයක් බවට පරිවර්තනය වී ඇති බව යි.

ප්‍රමුඛපද:- සමලිංගිකත්වය, සමාජ සංස්ථා, ලාංකික ජන සමාජය.