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Volume 01, Issue 01, January 2025

Navigating the Complexities of Gender Dynamics



Advisor

Professor Premakumara de Silva

Editors

Volume Reviewers

Centre for Gender Studies
National Institute of Social Development, Sri Lanka.

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Ms. Chamari Kumari De Thabrew

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Mrs. V. Gowry Vasudevan

Mr. V. Jeyaruban

Centre for Gender Studies

National Institute of Social Development, Sri Lanka.

Message from the Director General

Title: Pioneering a New Era of Gender Discourse

It is with immense pride and anticipation that I introduce the inaugural issue of the Journal of Gender Studies, a significant milestone for the National Institute of Social Development. The launch of this journal, under the dedicated stewardship of our Centre for Gender Studies (CGS), marks a new chapter in NISD's commitment to advancing social development through rigorous research and scholarship.

The theme of this first volume, "Navigating the Complexities of Gender Dynamics," is particularly timely and essential. Gender is not a static concept; it is an ever-evolving, intersectional force shaping every facet of our society. This journal is conceived as a vital platform for scholars, policymakers, and practitioners to dissect these complexities, challenge conventional norms, and propose evidence-based pathways toward a more just and equitable world.

I commend the Centre for Gender Studies for its vision and the editorial board for their meticulous work in curating this foundational volume. May this journal serve as a beacon, illuminating the research needed to transform vision into reality, both within our academic community and across the broader nation.

Senior Professor Premakumara de Silva,

Director General

National Institute of Social Development (NISD), Sri Lanka.

Message from the Additional Director General

Title: Bridging Research and Social Impact

The launch of the inaugural issue of the Journal of Gender Studies (Volume 1, Issue 01) represents a powerful validation of NISD's core mission: to translate academic inquiry into tangible social progress. As we stand at the threshold of a new era for gender studies research, I am delighted to welcome this journal, which promises to be an indispensable resource for our institution and beyond.

This journal is more than just a collection of papers; it is a catalyst for intervention. The focus on "Navigating the Complexities of Gender Dynamics" directly aligns with the pressing need for nuanced policy and practice in the fields of social welfare and development. It calls on us to move past surface-level observations and delve into the deep, often uncomfortable, intersections of gender with class, ethnicity, ability, and geography.

I encourage all our students, faculty, researchers, and government partners to engage deeply with the scholarship presented here. By fostering a vibrant, evidence-based dialogue, we strengthen our collective ability to design and implement effective social development programs. My sincerest gratitude goes to the CGS Director and their team for their scholarly dedication in bringing this significant publication to life.

Ms. Gowry Vasudevan,

Additional Director General,

National Institute of Social Development (NISD), Sri Lanka.

Message from the Director of Centre for Gender Studies (CGS),

Title: Our Commitment to Intersectional Research and Equity

It is an honor to introduce the very first issue of the Journal of Gender Studies, a key outcome of the vision and dedication of the Centre for Gender Studies at NISD. This publication is the culmination of our center's mandate to disseminate quality research and serve as a cutting-edge resource for gender studies.

The theme for our inaugural volume, "Navigating the Complexities of Gender Dynamics," perfectly encapsulates the demanding yet crucial work that lies ahead. In an age where gender issues are rapidly evolving, from debates around workplace equity to understanding intersectional vulnerabilities, this journal provides a much-needed space for critical, multi-disciplinary scholarship.

The papers selected for Volume 1, Issue 01 represent a diverse spectrum of thought, methodology, and focus, reflecting the richness and nuance of the field. They challenge us to think more deeply, question more critically, and act more decisively in our pursuit of gender equality. This journal is a promise to our community—a commitment to upholding the highest standards of academic rigor while continuously driving the conversation toward a more inclusive and equitable society.

I extend my deepest appreciation to all the authors, peer reviewers, and the NISD leadership for their unwavering support. Let this first issue inspire a new generation of researchers to explore the boundless possibilities of gender studies.

Lecturer Chamri Kumari de Thabrew,

Director,

Centre for Gender Studies (CGS),

National Institute of Social Development (NISD), Sri Lanka.

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01 From Physiological to Self-Actualization: The Moderating Role of Maslow's Hierarchy of Needs in the Relationship between Mumpreneurial Intentions and Life Satisfaction

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Abstract

This research study investigates the moderating role of the hierarchy of needs in the relationship between mumpreneurial intentions and life satisfaction. "Mumpreneurs" refers to the women who are involved in entrepreneurial ventures alongside family responsibilities and often face specific challenges that could influence their whole well-being. The study focuses on exploring how fulfillment of Maslow's needs, including physiological, safety, love and Self-belonging, esteem, and self-actualization, moderates the relationship between the business of them and life satisfaction. A quantitative method is utilized for this study, and the data is gathered through questionnaires distributed to mumpreneurs across various sectors in Uva Province by utilizing convenience sampling. The respondents were asked for responses regarding their entrepreneurial activities, life satisfaction, and the extent to which their psychological and physiological needs are met. The study analyzes the hypothesis regarding the fulfillment of higher-order Maslow's needs, specifically love and Self-belonging, esteem, and self-actualization, and moderates the impact of business demands on life satisfaction through SPSS software and SmartPLS. 4. The findings suggest that while the success of entrepreneurialism offers a sense of accomplishment, it is the fulfillment of Maslow's higher-order needs that significantly influences life satisfaction. Mumpreneurs who report feeling secure in their relationships, receiving recognition for their work, and achieving self-actualization through their business ventures are more likely to experience higher level life satisfaction. This research provides a contribution to the existing literature regarding mumpreneurship by demonstrating the significance of psychological well-being in the success of entrepreneurship. The findings of the study demonstrate valuable insights into how psychological needs design the experiences of mumpreneurs, providing practical recommendations for generating support systems that help them to have a work-life balance, empowering their whole well-being and life satisfaction.

Key Words: ***Esteem, Love and Self-belonging, Mumpreneurial Intentions, Maslow's Hierarchy of Needs, Physiological, Safety, Self-Actualization***

Introduction

A working mother always gives priority to balancing both family and work. In the context of working female employees, participation in the organization is comparatively lower than males. Further, most working mothers refuse promotions in their careers that would allow them to move from operational roles to top-level positions. Therefore, mothers prefer their jobs with flexible working hours, which allow them to manage both their jobs and children. Therefore, acting as a mother creates gender inequality in employment. According to evidence from the Sri Lankan context, the participation of educated women in the labor market is low. Moreover, culture plays a major role as a barrier, and in some families, females act as a barrier for mothers from a cultural perspective. These barriers exist mainly in developing countries (Babaeva & Chirikova, 1997).Further, because of poor work atmosphere, mothers may not find appropriate jobs, and few maternal representations in organizations have been identified (Richomme-Huet, Vial, & D'Andria, 2013).Generally, mothers also face the pressure from their family structure and societal attitudes (Sheikh & Yousafzai, 2020).Because of these unfavorable situations, a significant number of mothers have begun their own businesses, which allow them to be entrepreneurs while raising a child (Abdelsalam, Al-Haddad, & Sharabati, 2022).This context is defined as "mumpreneurship," and it has received attention in previous studies. A mumpreneur is defined as "an individual who discovers and exploits new business opportunities within a social and geographical context that seeks to integrate the demands of motherhood and business ownership"s (Ekinsmyth, 2011)Women entrepreneurs provide contributions to the national economy (Mehtap, Caputo, & Pellegrini, 2017), but entrepreneurial activity by women is lower. The main reason is that Sri Lankan mothers believe their primary role is childcare. Further, when mothers take maternity leave, they risk contract termination, forcing them to choose between motherhood and career (Kreyenfeld, 2010).Even though Sri Lankan women consider entrepreneurship as an opportunity, having their own business allows them to lead a life of satisfaction. The present study clarifies the development of Sri Lankan mothers in an economic way and highlights that mumpreneurship helps maintain jobs, meet financial needs, and achieve full potential while raising a child (Abdelsalam, Al-Haddad, & Sharabati, 2022). Mumpreneurial intention is closely connected with life satisfaction because entrepreneurship provides a person the opportunity to fulfill personal and social as well as economic goals (Ekinsmyth, 2014; Nawaz, 2018).This relationship is strengthened by the moderating role of Maslow's hierarchy of needs. (Maslow, 1943)proposed that human behavior is driven by a hierarchy of needs starting with physiological and safety needs, followed by social, esteem, and self-actualization needs. When these needs are fulfilled via entrepreneurial activities, the positive impact of mumpreneurial intention on life satisfaction becomes stronger. For example, when entrepreneurial efforts enable women to secure financial stability through physiological and safety needs, develop social connection (belonging needs), achieve recognition (esteem needs), and attain personal development through selfactualization, then their life satisfaction enhances more importantly. Therefore, in this context,

Maslow's needs act as moderators, empowering the impact of mumpreneurial intention on life satisfaction. If the needs remain unmet, the intention to engage in entrepreneurship may not lead to higher life satisfaction. If these needs remain unmet, the intention to engage in entrepreneurship may not lead to higher life satisfaction. However, when the needs are satisfied, the relationship between entrepreneurial intention and life satisfaction becomes significant. In the Sri Lankan context, where educated women face structural, cultural, and family barriers in the labor market, mumpreneurship grows as a meaningful way to attain both personal and professional achievement.

By developing this context within Maslow's hierarchy of needs, it becomes clear that meeting these needs through entrepreneurship enhances life satisfaction, making Maslow's theory a powerful lens to understand the intention–satisfaction relationship.

Research questions

- How does Maslow's hierarchy of needs moderate the relationship between mumpreneurial intentions and life satisfaction among Sri Lankan working mothers?
- What is the impact of mumpreneurial intentions on life satisfaction?
- How do different level of Maslow's needs (physiological, safety, social, esteem, and selfactualization) influence the relationship between mumpreneurial intentions and life satisfaction?

Research Objectives

Primary objectives.

- To investigate the moderating role of Maslow's needs on the relationship between mumpreneurial intentions and life satisfaction.

Secondary Objectives

- To examine the moderating effect of physiological needs on the relationship
- between mumpreneurial intentions and life satisfaction.

- To examine the moderating effect of self-belonging needs on the relationship between mumpreneurial intentions and life satisfaction.
- To examine the moderating effect of safety and security needs on the relationship between mumpreneurial intentions and life satisfaction.
- To examine the moderating effect of esteem needs on the relationship between mumpreneurial intentions and life satisfaction.
- To examine the moderating effect of self-actualization needs on the relationship between mumpreneurial intentions and life satisfaction.

Problem Statement

The concept of mumpreneurship has been recognized worldwide; however, there is a notable lack of studies investigating this concept in the Sri Lankan context. Previous studies have identified various barriers that hinder women's participation in the labor market, including social norms, family barriers, and workplace barriers (Babaeva & Chirikova, 1997; Richomme-Huet, Vial, & D'Andria, 2013; Sheikh & Yousafzai, 2020). But these studies mainly overlook the psychological needs that shape the entrepreneurial intentions and life satisfaction of mothers in Uva Province in Sri Lanka. To understand human motivation, Maslow's hierarchy of needs has been widely adopted, YET in the Sri Lankan context of female entrepreneurs, its role remains underexplored. Research demonstrates that fulfilling different levels of Maslow's needs—physiological, safety, social, esteem, and self-actualization—can motivate life satisfaction (Ekinsmyth, 2014; Nawaz, 2018) .However, the moderating role of these needs in the relationship between mumpreneurial intentions and life satisfaction has not been studied,

particularly in Uva Province in Sri Lanka. In this province, educated mothers face various issues that hinder them from advancing in traditional employment, which leads them to pursue entrepreneurial activities. Without understanding the impact of Maslow's needs on a mother's life satisfaction, interventions to support mumpreneurs may be less effective. Therefore, this gap demonstrates the requirement to investigate the moderating impact of Maslow's hierarchy of needs in the relationship between mumpreneurial intention and life satisfaction, which offers detailed insights into how entrepreneurship could empower working mothers and enhance their whole life satisfaction.

Mumpreneurial Intention and Life Satisfaction.

Mumpreneurial intention is defined as the determination and women's willingness to establish and manage their own business while integrating responsibilities towards families (Ekinsmyth, 2014).This mumpreneurial intention often occurs from the need for flexibility, financial independence, and personal fulfillment, which traditional employment may not always provide (Dubihlela & Van Schalkwyk, 2014). Life satisfaction, on the other hand, demonstrates an overall evaluation of the quality of a person's life based on social, personal, and professional achievements (Nawaz, 2018).When mumpreneurial intentions are realized, they can improve life satisfaction because entrepreneurship enables women to face economic requirements, develop self-identity, and achieve a balance between the roles of family and business (Carranza, EDhakal, & Love, 2018).Hence, mumpreneurial intentions are positively connected with life satisfaction, as the pursuit of entrepreneurial goal. offers both tangible and intangible rewards, contributing to overall well-being.

H1: **Mumpreneurial Intention has a positive impact on Life Satisfaction.**

Maslow's Theory

When people cannot find an appropriate job, some people view entrepreneurship as a backup plan .On the other hand, some see it as an attractive way to self-actualization, which represents the highest level in Maslow's hierarchy of needs (Maslow, 1943)The people who have positive attitudes towards entrepreneurship are more likely to act entrepreneurially, as they believe that helps them reach self-actualization and go beyond the idea of merely earning a living (Yang, 2013).Creating a business could also be viewed as a pathway for entrepreneurs to progress within the hierarchy of needs (Carland, Carland, & Carland, J. W.T, 1995).The theory of (Maslow, 1943) explains why most of the mothers strongly wish to begin their own business. This theory highlights that human behavior is guided by various levels of needs, starting from basic needs and progressing towards self-actualization. in the context of mumpreneurs, running a business could aid a mother in meeting her financial needs, gaining job security, feeling love and support from her family and community, attaining respect, enhancing her self-esteem, and ultimately reaching her full potential (Maslow, 1943).A study conducted in Sweden found that self-actualization and independence were the most significant needs for mothers who chose entrepreneurship (Boneberger & Kirilova, 2015). further noted that there are five main categories of needs, including physiological (basic) needs, safety/security, belonging, esteem, and self-actualization.

Physiological Needs

(Sarma & Hoek, 2004) noted that among the needs, physiological needs are the most necessary, and they are the lowest-level needs. This includes needs such as air to breathe, food to eat, water to drink, shelter, and other needs that are requirements of the human body (Suh, Horvitz, White, & Althoff, 2021).Further, these needs include the things that humans need to survive, including health, sleep, and transportation (Bozyiğit, 2021). (Maslow, 1948)demonstrated that humans are motivated to fulfill physiological needs. To satisfy these needs, one of the ways to fulfill these needs is to generate money;

in fact, nascent entrepreneurs are motivated by financial needs (Carter, Gartner, Shaver, & Gatewood, 2003).Even though the financial aspect is an external motivational factor for entrepreneurs, which can be identified more in men than women (Akehurst, Simarro, & Mas-Tur, 2012).The results of the study by (Boneberger & Kirilova, 2015) demonstrated that economic factors taken into account play little role in determining whether to become a businessperson. When mothers fulfill their basic needs, including food, shelter, and health, via entrepreneurship, their entrepreneurial intentions to generate income strengthen their life satisfaction.

H2: **Physiological Needs moderates the relationship between mumpreneurial intention and life satisfaction**

Safety and Security Needs

For a person, when a person's physiological needs are fulfilled, the second needs, safety and security, would be fulfilled as well, as they no longer regulate people's thoughts and actions according to (Azizi, 2010).The same matter was confirmed by (Güzel & Barakazı, 2018), who noted that when people meet their physiological needs, the activation for the safety and security needs starts. Safety can be interpreted as the reaction to something that is not dangerous to happen, such as mentally, emotionally, or physically, and security can be referred to as the calm reactions of people to uncertainties and their low worry level Life Sat. (Martin & Joomis, 2007).The safety and security needs can be a possible motivator to become an entrepreneur; most of them feel a sense of insecurity regarding searching out a stable career where gender inequality happens in the workplace (Bettaglio, 2020).An example from Italy: the females were forced to put a signature on a blank resignation letter that can be used to obligate them to quit their jobs at any given time period (Abdelsalam, Al-Haddad, & Sharabati, 2022). These kinds of scenarios push a mother to turn to entrepreneurship to secure her job rather than trying to search for an appropriate one that could fit her schedule (Foley, Baird, Cooper, & Williamson, 2018).Entrepreneurship provides safety and independence, but in terms of jobs, insecurity and inequality exist. This empowers the influence on entrepreneurial intentions towards their life satisfaction of mothers.

H3: **Safety and security needs moderates the relationship between mumpreneurial intention and life satisfaction**

Love and belonging needs

People will focus on love and belonging needs after the first two needs (Bozyiğit, 2021).Love and belonging needs are related to love, friendship, social acceptance, and compassion, as well as others' assistance and feeling a sense of belonging to people and their surroundings (Gouws, 1995; Ross, 2005).If a person satisfies the need for love and belonging after satisfying the basic and security needs, it is included in the need for belonging, according to (Maslow, 1948).It can be clearly noted that generally mothers have few relationships because of the family responsibilities that act as barriers to their ability to have relationships with people and a sense of belonging (Durah, 2016) .One of the studies conducted in Germany demonstrated that mothers like to indulge themselves with the feeling of belonging to a group where they can discuss their challenges (Durah, 2016) By doing entrepreneurship, the mother can achieve social relationships and social support. These belongings provide entrepreneurial intentions positively connected to the mother's life satisfaction.

H4: **Self -belongings moderates the relationship between mumpreneurial intention and life satisfaction**

Self-Esteem Needs

People's preference to make people respect them as well as their desire to get appreciation for themselves are classified as self-esteem (Gouws, 1995) and function as a physiological well-being measure of a person (Ruderman et al., 2002). (Banerjee & Das, 2021) noted that self-esteem is considered the person's intellectual status to deal with life's situations. Self-esteem needs could be grouped into two groups; one is for power, proficiency, maturity, self-reliance, and sovereignty. The second group is respect from others, rank, popularity, leverage, acceptability, importance, and compliments from others (Altymurat, Muhai, & Saparow, 2021). An individual with high self esteem will see a difficult job as an opportunity to learn, while the individual with lower self esteem will see the job as the problem that causes them to fail (Locke, McClear, & Knight, 1996).Further, self-esteem needs increase the desire to achieve major evaluation as well as respect from others (Maslow, 1948). For instance, mumpreneurs feel respect issues from everyone, as they have to depend on their husbands for asking for money (Nguyen, 2017).However, a mother being self-employed while being a mother increases her respect for others (Nel, Maritz, & Thongprovati , 2010).Entrepreneurship helps mothers to gain respect and independence.When esteem needs are met, the entrepreneurial intentions of mothers can contribute more strongly to life satisfaction.

H5: self Needs moderates the relationship between mumpreneurial intention and life satisfaction

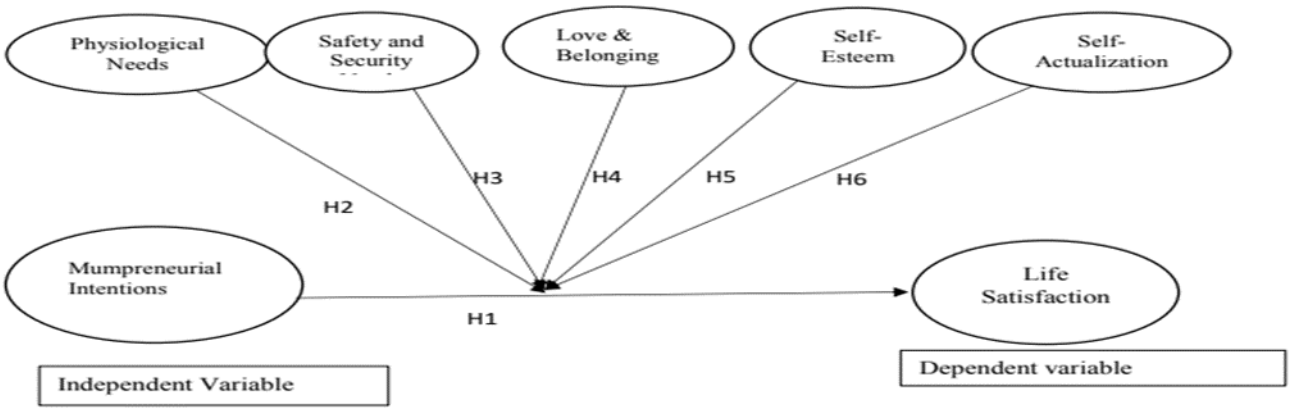
Self-Actualization Needs

In the Maslow's theory , the top of it is self-actualization needs. It is explained as the person's passion to use his ability, capability, and (Oladayo, 2021).When a person has attained all the lowerstage needs in Maslow's concept , they can achieve more and more (Dwivedi, 2021).Apart from this, as per Maslow, even though the lowest needs have been achieved, the highest need, selfactualization, cannot be attained (Heylighen, 1992). The theory of human motivation describes self-actualization as when the person feel urge to reach full potential (Idrus, Hashim, Rahman, & Pisal, 2022). This can be satisfied by being the ideal mother for a mother (Maslow, 1948), whereas some of the mumpreneurs begin their own business to complete their requirement to attain their goals or self-actualization (Idrus, Hashim, Rahman, & Pisal, 2022) .Beginning a business provides mothers to achieve their full potential and personal goal.This will provide and empower the positive connection between entrepreneurial intentions and life satisfaction.

H6: self actualization needs moderates the relationship between mumpreneurial intention and life satisfaction

Conceptualization

The dependent variable of the current study is life satisfaction, and the independent variable is mumpreneurial intentions. And the moderators of the study include Maslow's needs, such as physiological, safety and security, Self-belongingness, self-esteem, and self-actualization. This conceptual framework demonstrates that when these needs are fulfilled, the positive impact of entrepreneurial intention on life satisfaction becomes stronger. For instance, if a mother begins a business to earn money, feel secure, gain respect, or attain personal development, she is likely to experience more satisfaction in life. In summary, the conceptual framework highlights that mumpreneurial intentions alone cannot enhance life satisfaction. The fulfillment of Maslow's needs plays an important role in empowering this relationship.



Source: author's own

Figure 1:Conceptual framework

Research methodology

Research Design

The current study adopted a quantitative research methodology to evaluate how Maslow's needs moderate the relationship between entrepreneurial intentions and life satisfaction among the female entrepreneurs who have at least one child in Uva Province in Sri Lanka.The quantitative approach is suitable for presenting a study because it gathers and analyzes numerical data, which enables the evaluation of predefined hypotheses in terms of the relationship between the study's variables (Creswell, 2014). Moreover, this method provides a structured framework to the correlations while ensuring objectivity and the ability to generalize the findings within the scope of the study. The mothers (entrepreneurs raising a child) are considered the unit of analysis, and the present study is cross-sectional as well.

Population and sample

The target population of the current study was all mumpreneurs in Uva Province in Sri Lanka. No official data found about total entrepreneurs in Sri Lanka. Due to this context, this study adopted convenience sampling, which is more appropriate for the study (Stevenson et al., 2010). The mumpreneurs were selected based on the criteria that were used by (Abdelsalam, Al-Haddad, & Sharabati, 2022) to select the eligible mumpreneurs, such as being a mother who started her business while having at least one child and creating a new business within the last twelve months (Stevenson, Daoud, Sadeq,, & Tartir, 2010). Therefore, the questionnaires were distributed among 384 respondents, but only 200 questionnaires were valid for further analysis.

Operationalization of variables

The data were gathered by using a questionnaire adapted from previous studies. Therefore, Maslow's theory of needs (31 questions) was adapted from TaorMumpre.Intna and Gao (2013).But this study only uses 25 questions . Further, the mumpreneurs' intentions were 9 questions from Göktepe-Hultén et al. (2010).This study only adapted 5 questions to evaluate mumpreneurial intentions Finally, the dependent variable, life satisfaction, was measured using questions from the study of Diener et al. (2010), and it includes only 5questions.

Questionnaire

The questionnaire consisted of four sections, including Sections A, B, C, and D. Section A includes the demographic details Sat. of respondents. Section B includes the questions on Mumpreneurial intentions. Section C includes the questions on life satisfaction. Finally, section D includes questions on moderating variables.

Data Collection

The study primarily used primary data.The data were gathered from structure questionnaires ,which were distributed online and physically .Google forms were distribute through social media.

Data Analysis

By using IBM SPSS Statistics 25 and Smart PLS. 4 software, we were able to do the data analysis. The descriptive statistics, including the mean and standard deviation, were examined in SPSS.
Moreover, the sample's characteristics and central tendencies of the variables are provided as an overview in SPSS (George & Maller, 2018). The Partial Least Squares Structural Equation Modelling (PLS-SEM) was analyzed using SmartPLS. 4 software. This advanced statistical technique allowed for testing relationships between the variables and assessing the structural model's validity and reliability.

Results Interpretation

Demographic factors of respondents

Table 1:Demographic details

The demographic information consists of age, gender, and level of education. The sample consists of approximately 58% female and 41% males. Further, among the sample, around 59% were in the 20-30 age category. In the context of education, most of the entrepreneurs had a basic degree.

Table 2:Gender

Gender	Frequency	Percent
Male	83	41.5
Female	117	58.5
Total	**200**	**100.0**

Source: SPSS, 2025

Table 3:Age

Age	Frequency	Percent
20–30	118	59.0
31–40	57	28.5
Above 41	25	12.5
Total	**200**	**100.0**

Source: SPSS, 2025

Table 4:Education

Education	Frequency	Percent
O/L & A/L	73	36.5
Degree	127	63.5
Total	**200**	**100.0**

Source: SPSS, 2025

Composite reliability (CR) -The structures' internal consistency

The validity and reliability were examined by using Cronbach's alpha and composite reliability. (rho_a and rho_c). According to tale 3, all constructs show excellent internal consistency, with Cronbach values ranging from 0.911 to 0.958, which were more than the recommended threshold of 0.70 (Hair et al., 2019). Similarly, the composite reliability values for rho_a and rho_c exceeded 0.90 across all constructs, confirming strong construct reliability.

Table 5: The structures' internal consistency

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)
Safety needs	0.936	0.938	0.951
Love needs	0.911	0.914	0.938
Life sat.	0.958	0.958	0.967
Mumpre.int	0.933	0.935	0.949
Physiological	0.925	0.926	0.943
Esteem	0.939	0.944	0.953
Selfactualization	0.931	0.933	0.948

Source: Strived from SmartPLS, 2025

Average Variance Extracted (AVE)

The Average Variance Extracted (AVE) of the variables is above 0.5. The AVE value of all the variables ranges from 0.784 to 0.855. Safety needs, love and belonging needs, life satisfaction, mumpreneurial intention, physiological needs, and self-esteem have AVE values of 0.796, 0.790, 0.855, 0.788, 0.769, 0.803, and 0.784, respectively, and are correlated at both theoretical and applied levels. According to the outer loadings and AVE values, it is confirmed that the manifest variables used to evaluate the latent variables of the study, including safety needs, love needs, life satisfaction, mumpreneurial intentions, physiological needs, esteem needs, and self-actualization, demonstrate convergent validity.

Table 7: Average Variance Extracted

Variables	Average variance extracted (AVE)
Safety needs	0.796
Love needs	0.790
Life sat.	0.855
Mumpre.int	0.788
Physiological	0.769
Esteem	0.803
Self-actualization	0.784

Source: Strived from SmartPLS, 2025

Discriminant Validity

Discriminant validity is considered the opposite of convergent validity. The outer loading values must exceed the cross-loading values to achieve discriminant validity of the model. As per the table 4 of cross loading values (the underlined sections), which are more than cross-loading values. This indicates that the manifest variables on each latent variable are differentiated from the manifest variables of the other latent variables used in the model (Fathy & Youssif, 2010).In the context of the Fornell-Larcker criteria, the AVE values must be higher than the correlation between variables.According to Table 6, the AVE values (shown in bold) in the diagonal are higher than the correlation between variables. As a result, the outer measurement model results were deemed strong enough to continue to measure the structure model.

Table 8:Fornell-Larcker

	Safety needs	Love needs	Life sat.	Mumpre.int_	Physiological	Esteem	Selfactualization
Safety needs	**0.892**						
Love needs	0.313	**0.889**					
Life sat.	0.424	0.402	**0.925**				
Mumpre.int	0.218	0.220	0.511	**0.888**			

Physiological	0.132	0.184	0.486	0.275	**0.877**		
Esteem	0.122	0.275	0.390	0.205	0.191	**0.896**	
Selfactualization	0.300	0.337	0.519	0.374	0.306	0.263	**0.885**

Source: Strived from SmartPLS, 2025

Evaluation of the inner structural model

In testing the structural model validity, the results must meet the following requirements (Hair, Hult, Ringle, & Sarstedt, 2016). According to this, the R-square value must be between 0 and 1, which was demonstrated by Figure 2; the R^2 value is 0.713.

Table 9:Evaluation of the inner structural model

	R-square	**R-square adjusted**
Life satisfaction	0.713	0.696

Source: Strived from SmartPLS, 2025

Effect Size $f2$

The effect size is an evaluation of the influence of each construct towards the dependent construct. The guidelines to evaluate the $f2$ are that values of 0.02, 0.15, and 0.35, respectively, reflect the exogenous latent variable's small, medium, and large effects (cited by (Fathy & Youssif, 2010) .However, the impact size values are less than 0.02 indicates there is no impact (Hair, Hult, Ringle, & Sarstedt, 2016) .The $f2$ values for safety needs ($f2$= 0.073), love and belonging needs ($f2$= 0.050), mumpreneurial intention($f2$= 0.215),physiological needs ($f2$=0.100),Esteem needs ($f2$=0.091) and self-actualization ($f2$=0.076)

Table 10: Effect Size $f2$

Variables	***f*2**
Safety needs	0.073
Love needs	0.050
Mumpre.int	0.215
Physiological	0.100
Esteem	0.091
Self-actualization	0.076

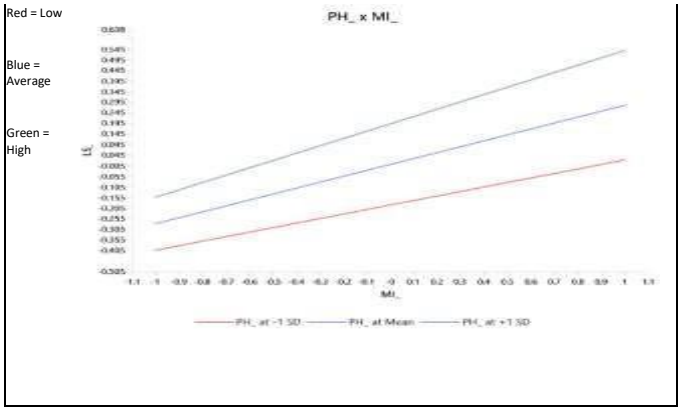
Source: Strived from SmartPLS, 2025

Path- Coefficients

The structural model and hypothesis are evaluated through examining path coefficients .Both Table 4 and Figure 2 below show the hypothesis test results, which provided relevant significant and path coefficient values. Mumpreneurial intention was found to have a significant and positive impact on life satisfaction ($\beta = 0.132$, T value = 2.710, $p < 0.05$). Due to this scenario, the H1 was accepted. The moderator variables, except physiological needs, have a moderating impact between mumpreneurial intention and life satisfaction. Therefore, the physiological need does not moderate between entrepreneurial intention and life satisfaction ($\beta = 0.068$, T value = 1.328, $p < 0.05$). The interaction flow of the figure 4 in detail clarifies this validation. According to the figure, the slope of mumpreneurial intention towards life satisfaction is positive across all levels of physiological needs. But the distinctions between low, mean, and high levels of physiological needs are not statistically significant. This confirms the rejection of the physiological moderation impact as indicated in the table. Further, the safety needs have a moderator impact between variables ($\beta = 0.116$, T value = 2.833, $p < 0.05$). This indicates that safety and security needs strengthen the relationship between mumpreneurial intention and life satisfaction. This is confirmed by the interaction plot (see Figure 5: Safety × MI → LIFE SAT.), which details that when mothers report high levels of safety and security, their entrepreneurial intentions contribute much more strongly to life satisfaction compared to those with lower levels of safety and security. In the context of love and belonging, needs have a moderating impact on variables ($\beta = 0.132$, T value = 2.710, $p < 0.05$). This indicates that love and belonging need to strengthen the relationship between entrepreneurial intention and life satisfaction. This is confirmed by the interaction plot (see Figure 4: LOVE × MI → LIFE SAT.), which details explains that when mothers report high levels of love and belonging, their entrepreneurial intentions contribute much more strongly to life satisfaction compared to those with lower levels of love and belonging. Further, esteem needs have a moderating impact on variables ($\beta = 0.097$, T value = 1.989, $p < 0.05$). The interaction plot (see Figure6: Esteem × MI → LIFE SAT.) illustrates that when mothers report high levels of self-esteem, their entrepreneurial intentions contribute much more strongly to life satisfaction compared to those with lower levels of esteem. The final variable, self-actualization, has a moderator impact on entrepreneurial intention and life satisfaction ($\beta = 0.139$, T value = 0.004, $p < 0.05$). Again, self-actualization life satisfaction strengthens the relationship in a positive way. The interaction plot (see Figure 7: SAF × MI → LIFE SAT.) illustrates that when mothers report high levels of self-actualization, their entrepreneurial intentions contribute much more strongly to life satisfaction compared to those with lower levels of self-actualization.

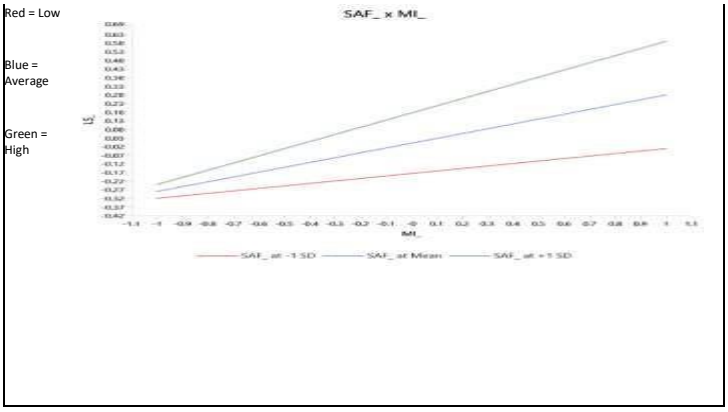






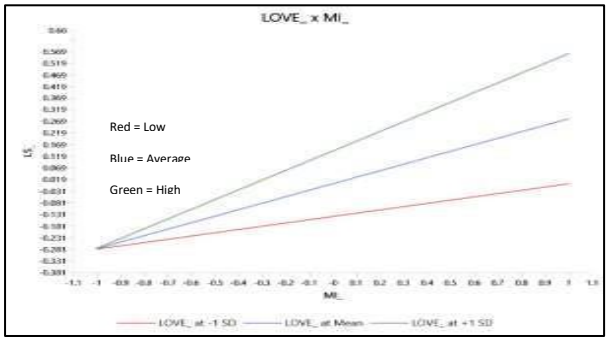
Source: Strived from SmartPLS, 2025

Figure 2:Interaction plot



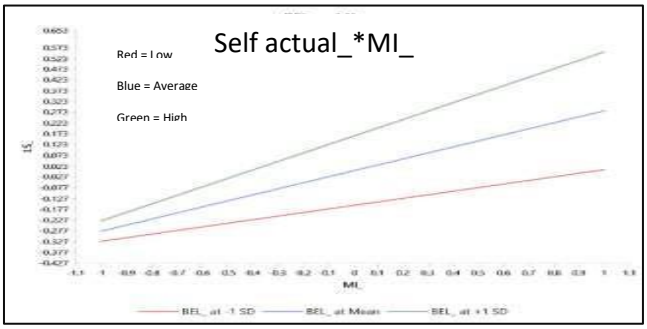
Source: Strived from SmartPLS, 2025

Figure 3:Interaction plot



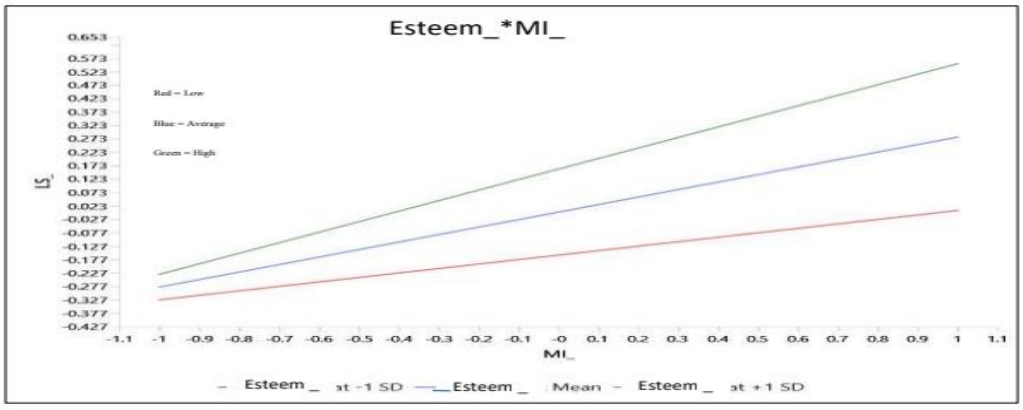
Source:Strived from SmartPLS,2025

Figure 4:Interaction plot



Source: Strived from SmartPLS , 2025

Figure 5:Interaction plot



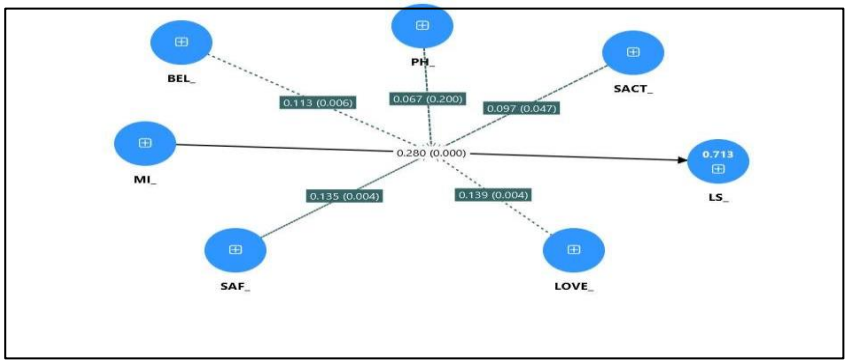
Source: Strived from SmartPLS, 2025

Figure 6:Interaction plot

Table 11:Total effects

	Original sample (O)or beta	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values	Results
safety needs x mumpreneurial intention _ -> life satisfaction .	0.116	0.118	0.041	2.833	0.005	Accept
love needs x mumpreneurial intention _ -> life satisfaction.	0.132	0.140	0.049	2.710	0.007	Accept
Mumpreneurial intention_ -> life satisfaction	0.283	0.284	0.048	5.875	0.000	Accept
Physiological needs x mumpreneurial intention _ -> life satisfaction	0.068	0.073	0.051	1.328	0.184	Rejected
Esteem needs x mumpreneurial intention _ -> life satisfaction	0.097	0.085	0.049	1.989	0.047	Accept
self-actualization x mumpreneurial intention _ -> life satisfaction	0.139	0.139	0.046	3.004	0.003	Accept

Source: Strived from SmartPLS, 2025



Source: Strived from SmartPLS, 2025

Discussion

The current study investigates the relationship between mumpreneurial intentions and life satisfaction with Maslow's needs acting as a moderator. The results of the study confirmed that mumpreneurial intentions among mothers positively impact on life satisfaction and Maslow's needs moderate this relationship. The findings of the study align with prior studies on the impact of entrepreneurial intention on life satisfaction. Females who have strong entrepreneurial intentions often find autonomy, flexibility, and control over their time that allows them to balance their family and career responsibilities (Ekinsmyth, 2014).Further, the study of Stephan (2018) revealed that entrepreneurship provides a

contribution to subjective well-being as it increases personal freedom, offers chances for creativity, and fosters a sense of purpose. Especially for mothers, self-employment can decline work-family conflict and enhance their capability to integrate roles, thus improving whole-life satisfaction (Jennings & Brush, 2013). In the context of the moderating role of Maslow's needs, theses need strengthen the relationship between mumpreneurial intention and life satisfaction. Among the psychological needs, when these needs are fulfilled, mothers can redirect their energy to entrepreneurial activities that empower their personal and family lives. These findings align with (Sarma & Hoek, 2004),emphasizing that fulfilling lower-level needs stabilizes individual Life making higher pursuits more effective if these are unmet, the positive impact of entrepreneurial intentions on life satisfaction becomes weaker. For example, a study conducted by Diener et al. (2010) demonstrates that basic needs, including food security, income stability, and safe living conditions, form the foundation of subjective well-being. Without fulfilling these needs, entrepreneurial activities may instead enhance stress and financial strain (Cliff, 1998). In thecontext of safety needs,this study findings confimed that safety needs strengthen the relationship between ,umpreneurial intention and life satisfaction.If these needs are unmet, insecurity can increase stress and reduce the positive impact of entrepreneurship (Shane, 2003; Jennings & Brush, 2013). Self-belongings need to moderate the relationship between mumpreneurial intentions and life satisfaction. When mothers receive motivation from their familes, peers, and communities, the impact of entrepreneurial intentions on life satisfaction is important. This study aligns with the study of Wiklund et al. (2019), who noted that social capital and strong relational ties buffer the entrepreneurship's stress and empower the psychological well-being. Conversely, when Selfbelonging needs are unmet, entrepreneurship may weaken the positive impact. Esteem needs a moderate the impact between entrepreneurial intentions and life satisfaction. It reveals that recognition, respect, and a sense of achievement empower the life satisfaction that derives from entrepreneurial intentions. This aligned with Deci and Ryan's (2000) self-determination theory. This theory presents competence and recognition as important drivers of well-being. The previous studies highlight that female entrepreneurs who feel validated through society and family report higher satisfaction and persistence in business ventures (Fornoni, Arribas, & Vila, 2011). Conversely, receiving a lack of recognition may decline the psychological rewards of entrepreneurship, even when financial success is present. Finally, self-actualization needs moderate the relationship between mumpreneurial intention and life satisfaction. When entrepreneurial intentions connect with opportunities for creativity, independence, and self-fulfillment, mothers' experiences improve life satisfaction. The results aligned with Maslow's (1943) original proposition that self-actualization is the pinnacle of motivation, where individual attain their fullest potential. Nikolaev et al. (2020) found that entrepreneurship is serving as a way to self-actualization, which contributes to major happiness compared to wage employment.

Implications

These results demonstrate that mumpreneurship is not solely an economic activity but a psychological and social one. Entrepreneurship offers mothers life satisfaction when their needs across the Malow's hierarchy are supported. Without this support, intentions may not translate into improved well-being. Policies aimed at supporting mumpreneurs should therefore move beyond financial assistance and address safety, social Self-belonging, recognition, and opportunities for self-development.

Conclusion

The present study investigated the moderating impact of Maslow's hierarchy of needs in the relationship between mumpreneurial intentions and life satisfaction.The findings demonstrated that mothers are not

only motivated to achieve entrepreneurship to achieve financial survival but to fulfill safety, Self-belonging, esteem, and self-actualization needs. These needs highlight that when these are fulfilled, entrepreneurial intentions have a stronger and positive impact on life satisfaction.As a whole, the study highlights that mumpreneurial intentions can be understood from an maslow's perspective, and this could be linked to psychological needs that impact well-being. Through showing how Maslow's hierarchy of needs moderates this relationship, the study contributes to entrepreneurship and well-being literature as well as offers insights for policymakers and support programs aimed at motivating mothers via business initiatives.

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02

Breaking Boundaries: The Evolution of Gender Representation in Sri Lankan Television Commercials

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Abstract

Television commercials are a powerful medium of communication, shaping public perceptions and reinforcing cultural values through visual narratives. In Sri Lanka, earlier commercials consistently depicted women as central figures within the domestic sphere, presenting them as the primary caretakers and managers of household responsibilities. These portrayals contributed to the reinforcement of traditional gender stereotypes by normalizing the association of domestic labor with femininity while minimizing men's roles within such contexts. The problem with these representations lies in their ability to perpetuate narrow definitions of gender roles, reinforcing unequal social expectations and marginalizing men's potential contributions in family life.The objective of this study is to investigate how contemporary television commercials in Sri Lanka have transformed these portrayals by featuring men in active domestic roles. This shift not only challenges the stereotypes previously reinforced but also mirrors broader social and cultural changes in Sri Lankan society, where inclusivity and shared responsibility are increasingly valued. The methodology adopted is a qualitative content analysis of selected television commercials spanning both earlier and recent decades, focusing on Sunlight, Iodex, and Viva campaigns. These campaigns are examined alongside secondary literature on gender and media studies to highlight how visual representation influences cultural perceptions. Comparative analysis between historical and modern commercials reveals the transition in how gender roles are constructed and communicated to audiences.The findings demonstrate that earlier commercials reinforced stereotypes by limiting women to domestic spaces, while more recent portrayals challenge these assumptions by normalizing men's participation in household activities. This change signifies a cultural shift toward shared responsibility and a more balanced view of gender roles. The study concludes that television commercials are not merely reflections of cultural norms but also active agents in reshaping societal attitudes and dismantling entrenched stereotypes.

Keywords: ***Gender stereotypes, Television commercials, Sri Lanka, Representation, Media culture***

01. Introduction

Television advertising has historically occupied a central role in shaping collective consciousness, disseminating cultural narratives, and reinforcing normative social frameworks. As one of the most pervasive forms of mass media, advertisements not only sell products but also circulate implicit ideologies regarding identity, power, and belonging. Scholars across disciplines have consistently argued that advertising is not a passive mirror of society; rather, it is an active cultural text that constructs and reproduces particular values, often in ways that normalize inequalities related to gender, class, and ethnicity (Goffman, 1979; Mulvey, 1975; Tuchman, 1978). The strategic use of imagery, symbolism, and narrative devices within television commercials has therefore made them fertile ground for academic inquiry into the politics of representation.

In the Sri Lankan context, the intersection of advertising and gender is particularly significant given the country's long history of patriarchal social structures and the influence of both colonial legacies and postcolonial modernization on cultural production. Early television commercials from the 1980s and 1990s overwhelmingly reinforced gendered binaries: women were depicted almost exclusively within domestic spaces, performing tasks such as cooking, cleaning, childcare, or laundry, while men were represented as authoritative decision-makers, breadwinners, or figures of strength in public spheres (Perera, 2019; Fernando, 2021). This visual and narrative segregation worked to legitimize the traditional division of labor, presenting domesticity as a naturalized extension of women's identity and economic activity as the rightful domain of men. Such portrayals not only reflected prevailing social realities but also actively contributed to the entrenchment of gendered expectations in the collective imagination (van Zoonen, 1994).

However, shifts in the Sri Lankan socio-cultural landscape over the past two decades have challenged these rigid binaries. Influences such as globalization, women's increasing participation in the workforce, the rise of feminist activism, and the growing emphasis on equality in public discourse have encouraged advertisers to reconsider representational strategies. Contemporary commercials increasingly depict men in nurturing or domestic roles—such as fathers actively participating in household chores or husbands sharing responsibilities once seen as exclusively female. Conversely, women are increasingly represented as professionals, entrepreneurs, or figures of authority who embody confidence and agency beyond the home (Fernando, 2021). These representational shifts suggest a gradual reconfiguration of cultural narratives that once upheld patriarchal values, signaling the potential of advertising as a medium of progressive social transformation.

This study focuses on examining these transformations through a case analysis of three prominent commercial campaigns in Sri Lanka: **Sunlight**, a brand historically associated with domestic labor and cleanliness; **Iodex**, known for its focus on care and resilience; and **Viva**, often positioned around family nourishment and energy. By comparing historical advertisements with contemporary campaigns, this research seeks to uncover the nuanced ways in which gender representations have evolved and to interrogate how these portrayals align with—or resist—broader cultural shifts. In doing so, the study contributes to a deeper understanding of how advertising both reflects and shapes the negotiation of gender identities in modern Sri Lankan society.

Ultimately, this exploration situates advertising not merely as a marketing tool but as a cultural artifact that carries ideological weight. It underscores the power of commercials to challenge traditional gender

roles, expand societal imaginaries, and participate in the ongoing renegotiation of social norms around masculinity, femininity, and shared responsibility.

02. Literature Review

2.1 Theoretical Framework

Feminist Media Theory provides the central lens for this study, offering a critical perspective on how media reproduces patriarchal ideologies and sustains unequal gender hierarchies. Classic works highlight how women are consistently represented as passive, nurturing, or confined to domestic roles, while men are portrayed as rational, authoritative, and associated with the public sphere (van Zoonen, 1994; Goffman, 1979; Mulvey, 1975). These recurring representational tropes work ideologically, presenting gendered divisions of labor as natural and unproblematic.

Social Learning Theory (Bandura, 1977) further underscores the significance of these portrayals. By observing modeled behaviors in media, individuals particularly children and adolescentsinternalize them as "normal" social expectations. When commercials consistently show women managing household responsibilities and men disengaged from domestic work, audiences may replicate these patterns in real life, contributing to the intergenerational reproduction of stereotypes.

Intersectionality provides an additional dimension to this analysis. Crenshaw (1989) reminds us that gender cannot be studied in isolation but is always shaped by other axes of identity, including class, ethnicity, age, and marital status. In Sri Lanka, portrayals of domesticity often intersect with class-based imagery: lower-income or rural women are depicted performing labor-intensive chores, while middle- or upper-class men are absent from domestic work, appearing instead in leisure or professional contexts (Fernando, 2021). This framework highlights how advertising simultaneously reinforces gender and class hierarchies.

Together, these theoretical perspectives provide a multi-layered foundation for analyzing gender in Sri Lankan advertising, foregrounding its role as both a cultural text and a mechanism of social reproduction.

2.2 Historical Context of Sri Lankan Advertising

Television advertising in Sri Lanka expanded rapidly during the 1980s with the liberalization of the economy and the rise of private media. Early campaigns drew heavily on global advertising trends, many of which centered on idealized femininity and patriarchal household structures (Perera, 2019). These advertisements reinforced a cultural script where domestic responsibility was almost exclusively assigned to women, while men were depicted as providers, authority figures, or decision-makers.

This representational divide paralleled broader societal patterns, where women's work was often invisible or undervalued, and men's identities were tied to economic participation. Scholars such as Tuchman (1978) describe this process as "symbolic annihilation": by narrowing women's visibility to domestic roles, media erased alternative possibilities such as women as leaders, professionals, or autonomous individuals. Thus, early Sri Lankan advertising played a central role in stabilizing gendered divisions of labor and reinforcing patriarchal cultural norms.

2.3 Contemporary Shifts in Gender Representation

Over the past two decades, however, there has been a marked shift in advertising practices in Sri Lanka. Broader cultural transformations including women's growing participation in higher education and the formal labor force, the influence of feminist activism, and increased exposure to global advertising norms have pressured advertisers to reconsider traditional portrayals (Fernando, 2021).

Recent research suggests that contemporary Sri Lankan commercials increasingly challenge older stereotypes. Men are more frequently depicted in domestic roles, such as cooking or caring for children, while women appear in professional, entrepreneurial, or leadership contexts (Perera, 2019; Fernando, 2021). These shifts suggest a gradual reconfiguration of cultural expectations, where domestic responsibility is presented as shared and women's agency is recognized beyond the home.

Importantly, such portrayals do not merely reflect social change but actively participate in it. By making visible new arrangements of masculinity and femininity, advertising contributes to normalizing alternative gender identities and expectations. At the same time, scholars caution that these representations may remain selective and aspirational, often reflecting urban middle-class ideals more than broader realities (Das & Roy, 2016).

2.4 Research Gap

While existing scholarship on Sri Lankan advertising has highlighted the dominance of patriarchal imagery in earlier campaigns and acknowledged recent shifts toward more egalitarian portrayals (Perera, 2019; Fernando, 2021), research remains limited in several respects. First, most studies focus on general patterns of representation without systematically comparing past and present advertisements from the same brand campaigns. This makes it difficult to trace how specific advertising strategies evolve over time. Second, there is a scarcity of detailed analyses that link gender representation to broader cultural transformations in Sri Lanka, particularly with respect to changing expectations of masculinity, femininity, and shared domestic responsibility. Finally, very few works adopt a longitudinal approach to assess how iconic household brands, whose campaigns have long been embedded in everyday life, contribute to shaping and reshaping gender norms.

This study addresses these gaps by conducting a comparative analysis of historical and contemporary television commercials from three long-standing household brands in Sri Lanka. By examining **Sunlight, Iodex, and Viva,** the research not only documents the evolution of gender portrayals but also situates these shifts within broader social and cultural contexts. In doing so, it contributes to both theoretical and empirical debates on the role of advertising as a site of ideological negotiation and cultural change.

03. Materials and Methods

3.1 Research Problem

The central research problem addressed in this study is the persistence and gradual transformation of gender stereotypes in Sri Lankan television advertising. For decades, commercials reinforced patriarchal notions by portraying women primarily in domestic roles and men as distant from household responsibilities. Although recent evidence suggests that

advertisers are beginning to challenge these traditional portrayals, the extent, nature, and cultural implications of this shift remain underexplored. This study therefore investigates how historical advertisements compare with contemporary campaigns, and how these representations contribute to broader conversations on gender norms in Sri Lanka.

3.2 Research Objectives

The **main objective** of this study is to examine the evolution of gender representations in Sri Lankan television advertising and to analyze how these portrayals reflect and influence cultural understandings of gender roles.

Supporting this overarching aim, the study pursues three specific objectives:

1. To analyze historical portrayals of gender roles in Sri Lankan television commercials.
2. To investigate transformations in contemporary commercials, specifically Sunlight, Iodex, and Viva.
3. To assess the broader cultural and social implications of these evolving representations on gender perceptions.

3.3 Research Design Framework

This study adopts a **qualitative research design,** using **content analysis** as the primary methodological approach. Content analysis is particularly suited for examining the meanings embedded in visual media and uncovering how narratives, imagery, and symbolism reflect social norms. A **comparative framework** was applied, enabling systematic analysis of changes across historical and contemporary advertisements.

The analysis focused on four key dimensions:

- **Character roles:** Who occupies central and secondary positions? How is agency distributed across genders?
- **Narrative progression:** Are men and women confined to specific roles (domestic vs. professional), and how do these roles evolve within storylines?
- **Visual symbolism:** Settings, props, costumes, and body language as indicators of gender identity and social positioning.
- **Cultural messaging:** The extent to which commercials reinforce or challenge stereotypes about masculinity and femininity.

By integrating descriptive and interpretive analysis, the research design ensures both systematic coding and nuanced interpretation of symbolic content.

3.4 Sampling Method

The study employed **purposive sampling** to select six television commercials. Purposive sampling was appropriate because the research sought to examine specific advertisements that reflect distinct temporal and cultural contexts rather than achieve statistical generalization.

Selected advertisements included:

- **Sunlight**: 2010 and 2025
- **Iodex**: 2014 and 2025
- **Viva:** 2010 and 2020

The selection was guided by criteria such as:

- **Cultural relevance**: Brands with long-standing presence in Sri Lankan households.
- **Availability:** Commercials accessible through archives and digital platforms.
- **Popularity:** Widely circulated campaigns with strong brand recognition.
- **Thematic focus:** Advertisements that visibly represent domestic labor and family dynamics.

This strategy ensured that the chosen commercials provided both temporal variation and thematic continuity, allowing meaningful comparative analysis.

3.5 Data Collection

Data were obtained through multiple sources to ensure accuracy and comprehensiveness:

- **Television archives** and commercial repositories containing historical advertisements.
- **Online platforms,** including YouTube and corporate brand websites, which host both historical and contemporary campaigns.
- **Observational recordings** of visual and narrative elements, which were systematically documented for coding and analysis.

Each advertisement was reviewed multiple times to ensure careful attention to both overt and subtle representations.

3.6 Data Analysis

The study employed **thematic coding** and **narrative analysis** as complementary strategies:

- **Thematic coding**: Advertisements were categorized according to recurring themes such as gender role depiction, domestic versus professional identity, and symbolic associations of masculinity and femininity.
- **Narrative analysis:** Commercials were examined as stories, with attention to character arcs, role progression, and implicit moral or cultural messages.

Comparisons were made across two dimensions:

1. **Historical vs. contemporary portrayals** within the same brand.
2. **Cross-brand similarities and differences** in representational strategies.

This dual-layered analysis allowed the study to capture both micro-level details (gestures, settings, scripts) and macro-level shifts (changing cultural discourses on gender).

3.7 Ethical Considerations

The study adhered to ethical standards for media analysis:

- **Public accessibility:** Only advertisements already in the public domain were analyzed.
- **Attribution:** Campaigns were properly cited and acknowledged to respect intellectual property.
- **Cultural sensitivity:** Interpretations avoided stereotyping or misrepresenting Sri Lankan communities, ensuring respectful engagement with the material.
- **Non-commercial use:** The research was conducted solely for academic purposes, without promotional or commercial intent.

3.8 Limitations

While the study provides valuable insights, it is constrained by several limitations:

- **Sample size:** Restricted to six commercials due to availability and scope, limiting generalization across the entire advertising industry.
- **Medium focus:** Analysis concentrated exclusively on television commercials, excluding print, radio, and digital campaigns that may also shape gender perceptions.
- **Interpretive subjectivity:** Although systematic coding was employed, interpretation of visual and symbolic meanings remains partly subjective.
- **Socioeconomic scope:** The study primarily reflects representations targeted at urban and middle-class audiences, without fully addressing regional, rural, or class-specific variations within Sri Lanka.

These limitations highlight the scope for further research, particularly large-scale comparative studies across multiple media platforms and socio-cultural contexts.

3.9 Transition to Findings

Building on this methodological framework, the following section presents the findings of the comparative analysis. By examining historical and contemporary commercials from **Sunlight, Iodex, and Viva,** the study highlights how gender portrayals have shifted over time and what these shifts reveal about evolving cultural expectations in Sri Lanka. The analysis foregrounds changes in character roles, narrative patterns, and symbolic representations, illustrating how advertisements both reinforce and challenge dominant gender ideologies.

4. Results and Discussion

4.1 Sunlight

Historical Commercials (2010):

Earlier Sunlight advertisements reinforced a gendered division of labor by portraying a young girl washing clothes by a river. The imagery drew upon longstanding cultural associations of women with purity, domesticity, and selfless service to the family. The use of tranquil background music and close-

up shots of female characters emphasized gentleness and responsibility, thereby naturalizing the connection between femininity and domestic chores (Sunlight, 2010).

Contemporary Commercials (2025):

Recent Sunlight campaigns mark a departure from these earlier portrayals. In the 2025 commercials, husbands are shown washing clothes for their wives, a direct reversal of the traditional imagery. Cinematic elements such as upbeat music, dynamic camera movements, and vibrant colors highlight the positivity of shared domestic responsibility. Male participation is not framed as extraordinary or humorous but as a normalized, everyday act of care and partnership (Sunlight, 2025).

Analysis:
This transformation represents a deliberate narrative shift. Whereas earlier advertisements reinforced the symbolic confinement of women to domestic labor, the contemporary portrayal challenges these stereotypes by positioning men as equally responsible for household tasks. This aligns with broader feminist media perspectives that see media as a site of contestation, where old ideologies may be disrupted and replaced with more egalitarian representations (van Zoonen, 1994).

4.2 Iodex

Historical Commercials (2014):

Earlier Iodex advertisements depicted housewives struggling with the physical burdens of domestic labor. Women were shown enduring back pain while still managing endless chores, suggesting that women's suffering was a natural extension of their caregiving role (Iodex, 2008). Camera angles often focused on weary body movements, while somber music underscored the theme of sacrifice.

Contemporary Commercials (2025):

Recent campaigns have repositioned women as active and multifaceted figures. Employed mothers are portrayed not only as caregivers but also as entrepreneurs managing side businesses while balancing family responsibilities. Narrative devices such as motivational voiceovers and dynamic editing emphasize women's strength, competence, and resourcefulness (Iodex, 2025).

Analysis:
The shift from portraying women as overburdened housewives to empowered professionals and caregivers suggests an important ideological transformation. Iodex commercials now valorize women's agency and capacity to succeed in both public and private domains. This challenges earlier stereotypes of female passivity and aligns with intersectional feminist arguments that highlight women's multiple identities across class, work, and family (Crenshaw, 1989).

4.3 Viva

Historical Commercials (2010):

Earlier Viva advertisements reinforced traditional household hierarchies by showing women preparing tea for their husbands and children. The domestic kitchen setting, combined with visual cues such as

aprons and serving trays, emphasized the subordination of women to family needs and reaffirmed their primary role as nurturers (Viva, 2010).

Contemporary Commercials (2020):

More recent campaigns subvert this dynamic by depicting husbands preparing tea for the family. Such portrayals of men in nurturing and caregiving roles challenge entrenched patriarchal expectations and normalize men's involvement in domestic responsibilities (Viva, 2020). Uplifting music and playful family interactions further signal that shared domestic work is a positive and desirable practice.

Analysis:
The role reversal in Viva's contemporary advertising reflects an ideological shift in the representation of masculinity. Men are no longer positioned solely as providers but also as active participants in the emotional and practical life of the household. This contributes to redefining masculinity as compatible with care, responsibility, and equality within the home.

4.4 Comparative Analysis

Brand	Historical Depiction	Contemporary Depiction	Cultural Implication
Sunlight	Young girl washing clothes by river	Husband washing clothes for wife	Normalizes male participation in domestic labor
Iodex	Housewife enduring back pain while managing chores	Employed mother balancing work, business, and family	Highlights women's multifaceted roles beyond the domestic sphere
Viva	Housewife preparing tea for family	Husband preparing tea and serving family	Promotes shared domestic responsibility and challenges gendered hierarchies

This comparative framework highlights the consistent trend of moving from restrictive gender stereotypes toward more inclusive and equitable portrayals. While earlier commercials portrayed women's domesticity and men's absence as naturalized, contemporary campaigns emphasize partnership, empowerment, and shared responsibility.

4.5 Cultural Implications

The transformation in gender portrayals across these commercials reflects broader cultural and social changes in Sri Lanka. The increasing visibility of women in education, employment, and entrepreneurial spaces, alongside growing public discourse on gender equality, has pressured advertisers to move beyond traditional scripts (Fernando, 2021). In doing so, advertisements are not only responding to changing societal values but also actively shaping them.

By normalizing men's participation in domestic tasks and highlighting women's professional agency, these commercials contribute to reimagining both femininity and masculinity. They align with van Zoonen's (1994) argument that media can be a site of ideological struggle, where dominant patriarchal

norms are contested and reconfigured. Similarly, from the perspective of Social Learning Theory (Bandura, 1977), such portrayals may influence future generations by modeling gender equality as a normative and aspirational practice.

At the same time, it is important to recognize the limitations of these shifts. Many contemporary commercials continue to reflect urban, middle-class ideals, which may not fully capture the experiences of rural or working-class households. This suggests that while advertising can act as an agent of social change, it may also reproduce classed and aspirational images that do not reflect the broader diversity of Sri Lankan society.

Overall, the findings illustrate how advertising functions as both a cultural mirror and a cultural agent simultaneously reflecting evolving gender norms and actively shaping the imaginaries of equality, shared responsibility, and empowerment.

5. Conclusion

This study demonstrates that Sri Lankan television commercials have undergone a significant transformation in the portrayal of gender roles, moving from traditional, rigid depictions toward more progressive and inclusive representations. Historical advertisements primarily reinforced patriarchal norms, presenting women as caregivers, homemakers, and the primary managers of domestic responsibilities, while men were largely absent from these spheres. For instance, commercials such as early Sunlight campaigns depicted young girls or women washing clothes by the river, subtly naturalizing the idea that domestic labor was inherently a female duty. These portrayals were often accompanied by music, visual framing, and narrative cues that emphasized femininity as inseparable from domesticity, thereby consolidating gendered expectations for both men and women. Similarly, other historical commercials for brands like Iodex positioned men as active, physically strong, and engaged in labor outside the household, further reinforcing the binary gendered division of labor and societal roles.

In contrast, contemporary television commercials in Sri Lanka reveal a deliberate effort to challenge and reconfigure these traditional notions. Ads for Sunlight, Viva, and Iodex illustrate men performing domestic tasks, such as washing clothes, cooking, or participating in household chores, thereby signaling a gradual normalization of shared responsibility. Women are increasingly depicted in professional or public roles, demonstrating competence, agency, and independence beyond the domestic sphere. This shift is not limited to visual representation but extends to narrative strategies, music, and cinematography, which collectively work to foreground egalitarian relationships and collaborative household dynamics. For example, upbeat music, close-up shots of men and women jointly engaging in domestic tasks, and humorous or heartwarming scenarios serve to reinforce the notion that domestic responsibilities are not gender-specific but shared, thus subtly reshaping societal perceptions.

The findings of this study suggest that television commercials in Sri Lanka play a dual role: while they reflect existing social norms, they also act as active agents in cultural change. By incorporating more egalitarian portrayals, advertisers contribute to an evolving discourse on gender equality, signaling shifts in both public perception and corporate social responsibility. These representations have the potential to influence audiences' attitudes toward gender roles, particularly in contexts where media

consumption is high and advertising is a primary site of cultural transmission. Moreover, the evolution in advertising strategies aligns with broader social transformations, including increased female participation in the workforce, changing family structures, and a growing awareness of gender equity in Sri Lankan society.

In conclusion, the trajectory from historical to contemporary television commercials reflects a meaningful engagement with social change. Brands such as Sunlight, Iodex, and Viva are not merely marketing products but are participants in a larger cultural dialogue that negotiates, challenges, and redefines the boundaries of gendered expectations. This study underscores the importance of media as both a mirror and a mold of societal values, highlighting the capacity of visual culture to foster greater inclusivity, shared responsibility, and recognition of women's agency. Future research could further examine audience reception of these evolving portrayals, as well as the intersection of gender with class, ethnicity, and regional identity in advertising, to provide a more nuanced understanding of the role of media in shaping contemporary Sri Lankan society.

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03

Gender Roles in Sri Lanka – Traditional vs. Modern Perspectives

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Abstract

This study delves into how gender roles have changed over time in Sri Lanka, comparing traditional views with those that are more contemporary. Traditionally, Sri Lankan society, heavily influenced by its rich culture, religious beliefs, and colonial past, has been largely patriarchal. In this system, women were mainly expected to handle household duties, while men held the primary positions of power in public and economic life. Yet, the last few decades have brought considerable changes. Shifts in society, more access to education, and global influences have slowly but surely altered these long-standing gender roles. The study attempts to trace changes in gender roles through these changes in perspectives in different areas of life in Sri Lanka, such as the family institution, schools and the workplaces. These results really show how traditional gender roles are still going strong in rural and more conservative parts of the country, where culture and religion still have a big say in how things are done. But in cities where the younger generation spends their days, attitudes are more progressive with more women pursuing higher education and careers. The study addresses some of the primary barriers toward breaking down these oppressive gender stereotypes while also proposing some new alternative strategies for promoting gender equality in Sri Lanka. This examination of various facets gives the understanding of the very complex interaction between older customs and newly emerging ideas of gender roles in Sri Lanka now.

Keywords: ***Gender roles, Sri Lanka, traditional perspectives, modern perspectives, family dynamics, education, workplace, gender equality, cultural influences, patriarchy.***

Introduction

In Sri Lanka, traditional ideas about how men and women should behave have been deeply rooted in the culture, religion, and society for a long time. Historically, what was expected of men and women was shaped by a male-dominated way of thinking, where women were mostly seen as homemakers, and men were seen as the main providers and the ones who made the big decisions. These roles were influenced by things like Buddhism, the impact of colonial rule, and traditional customs that emphasized different jobs for men and women. For example, in families, women were often expected to take care of the house and children, while men were responsible for earning money and being involved in the community. This traditional view was common in both rural and urban areas, making it hard for people to break out of these set expectations.

As Sri Lanka becomes more modern, traditional gender roles are being challenged and changing. Improvements in education, work opportunities, and global communication have led to new ideas about gender that are more equal and inclusive. The growing number of women entering the workforce, taking on leadership roles, and pursuing education are indicative of a change from gender role norms towards equal responsibilities and entitlements. Support from international human rights movements, mass media, and NGOs have equally helped to propel the agenda of gender equality across the country. There is still some resistance to change, especially in rural areas harboring some old beliefs regarding gender roles. This paper discusses the changes in gender roles in Sri Lanka while contrasting traditional and contemporary views and analyzing the social, cultural, and economic factors that impact such changes.

Objectives

- To look at traditional gender roles in Sri Lanka and find out their history.
- To see how modern ideas about gender roles are changing family life, education, and work in Sri Lanka.
- To understand the problems and benefits of changing gender roles in Sri Lanka today.
- To find out how globalization and media have changed people’s views on gender in Sri Lanka.

Literature Review

Gender roles in Sri Lanka have been shaped by culture, religion, and society. These roles were defined by what men and women were expected to do, based on traditions, colonial influences, and religious teachings. This literature review looks at the factors that created gender roles in Sri Lanka, the shift from old to new roles, and the challenges and opportunities that come with these changes.

Traditionally, the way men and women were expected to act in Sri Lanka was shaped by its culture and religion. Just like in many other countries in South Asia, men were usually seen as the main providers and leaders of the family, while women were mostly expected to stay at home, taking care of the house and children. Gunesekera (2014) highlights that clearly defined roles resulted in men holding greater power within the family and in society at large. Furthermore, religious beliefs, particularly Buddhist principles, combined with the lasting effects of Sri Lanka's colonial history, reinforced these traditional gender roles.

In Sri Lanka, Buddhism is the main religion, and it has influenced how people see the roles of men and women. A study by Jayawardena (2016) found that while Buddhism teaches that men and women are equal in a spiritual sense, it also made it normal for women to be under men's control in daily life and family matters. This idea became even stronger during British colonial rule when men were given roles in public life and jobs, while women were expected to stay at home and do household work. In the countryside, these traditional customs are even more common. Perera's 2017 research found that in rural Sri Lanka, women generally take on all the household responsibilities, like cooking, cleaning, and taking care of the children. Meanwhile, men are usually the ones working in the fields or holding jobs outside the home. The old setup had restricted the chances for the women to progress thus reducing the impact that they could have had on the community.

Following its independence in 1948, Sri Lanka saw a clear shift in gender roles, particularly from the 1970s onward. This transformation was fueled by global movements promoting women's rights, as well as changes within the nation's economy and social fabric. A key factor in this change is the increased access women now have to education. Silva (2015) says that more women are going to universities, which helps them challenge traditional roles. Today, many women in cities jobs.

The number of women in the workforce has also increased. The World Bank (2020) reports that more women are entering professions that were once mostly for men, like law, business, and healthcare. This change is supported by government policies and global organizations working to improve gender equality and women's economic empowerment. Women working outside the home has led to greater independence and financial freedom.

The media and globalization have really changed how we see gender roles. Dissanayake (2018) points out that Western media, working together with local groups, has made people more aware of gender equality. Showing women as strong and independent in the media has helped change how people, especially young people, see gender roles.

Even though things are getting better, men and women are still not treated equally in Sri Lanka, especially in villages. Many people in these areas still believe that men should work outside and women should stay at home. De Silva (2019) says that because of these beliefs, it is harder for women in villages to go to school or get jobs. It is important to understand like Colombo study more and work in different how life is different in cities and villages to see how gender roles are changing in Sri Lanka. Globalization has really shaken things up when it comes to the traditional roles of men and women in Sri Lanka. The rise of feminist ideas and global movements pushing for gender equality has empowered Sri Lankan women to question deeply ingrained gender norms. Organizations championing women's rights, such as the Women's Education and Research Centre (WERC) and the National Committee on Women (NCW), have played a crucial role in pushing for the establishment of new laws that safeguard women's rights and tackle violence aimed at them.

Methodology

There is a mix of methods in this particular study that observes changing gender roles in Sri Lanka. It juxtaposes quantitative algorithms with qualitative accounts for a more comprehensive vantage point. This would allow one to understand the environments- social, economic, cultural- in which traditional gender roles metamorphose into more modern ones.

To really understand the wide range of views on gender roles in Sri Lanka, we studied a mixed from cities and the countryside, so we could see how ideas about gender might differ around the country. Men and women over 18 were part of the study, giving us a good mix of ages and viewpoints. We especially wanted to hear from younger people (aged 18 to 35) to see how things like school, social media, and the global connectedness might be shaping their ideas. And, of course, we talked to older folks (36 and up) to get a sense of the more traditional views on gender and how things might have shifted through the years.

This research project, aiming to deeply explore the influence of gender across various domains, assembled a diverse group of individuals hailing from many different professions and life experiences students, educators, office employees, those in unconventional lines of work, and homemakers. By doing so, the researchers were able to gain a nuanced understanding of how gender roles are perceived and acted out in various aspects of our lives, such as within families, educational settings, and workplaces. A main goal of the study was to bring in perspectives from groups that often get overlooked and to make sure people who have either gone against or fit in with typical gender roles were represented.

group of people. We made sure to include folks

Our study brought together 100 people who filled out a survey and another 20 who took part in detailed interviews. We chose these participants carefully to ensure a good mix of different age groups, genders, educational levels, and locations. On top of that, we held two focus groups – one in a city and one in a rural area to get a frank discussion going about how gender roles are changing and what society expects from men and women.

Data Analysis

It was truly inspiring to see how views on gender roles are changing in Sri Lanka. To get a complete picture of this transformation, we gathered insights through surveys, interviews, and focus groups. After collecting all this valuable data, we pinpointed the main trends. To make sure our analysis was thorough, we used two main methods: a statistical analysis of the survey results to get the hard numbers, and a more in-depth look at the interviews and focus group discussions to capture their full meaning and complexity.

We took a close look at the survey responses to see if we could spot any patterns or trends in people's opinions on gender roles. By using statistical tools, we calculated the percentage of specific statements about traditional and modern perspectives on gender roles. This helped us see how many people, across different age groups and regions, supported more traditional ideas versus those who favored more modern perspectives. We also compared responses from men and women, as well as between people from urban and rural areas, to see if these factors made a difference in how people viewed gender roles.

We took a close look at the interviews and focus group discussions, sifting through the qualitative data to find recurring themes and important takeaways. Employing a technique known as thematic analysis, we meticulously combed through the transcripts, pinpointing patterns and significant observations pertaining to gender roles. This method enabled us to gain a deeper understanding of people's opinions and emotions regarding shifting gender norms and how their own experiences shaped their viewpoints. For instance, we compared how younger and older individuals discussed gender dynamics in the

workplace, and we also explored how people from various professions viewed traditional family responsibilities.
By looking at both kinds of data together, we got a much better understanding of how ideas participants who agreed or disagreed with

about men's and women's roles are changing in Sri Lanka, and what's driving those shifts. We found that although old-fashioned views on gender are still widespread, people are increasingly open to more balanced and adaptable roles, particularly in cities and among younger folks.

Results

This study shows a big difference between traditional and modern ideas about gender roles in Sri Lanka. These differences are shaped by culture, education, economic growth, and global influences. The survey results suggest that traditional views are still strong in rural areas, but in cities, especially among younger people, there's a clear move towards more equal views on gender. 56% of rural respondents still believe that a woman's primary role is to manage the household, whereas only 29% of urban respondents agreed with this statement. This demonstrates that while change is occurring, deeply rooted cultural beliefs continue to influence gender expectations, especially outside of major cities.

When we listen to what women have to say in focus groups, it really highlights the uphill battle they're facing in their fight for equal rights. We opened up about the unfairness they run into at work. They talked about how tough it is to move up in their careers and how often they're paid less than men for the same work, just because of their gender. Even with all of this, women are starting to take on more leadership roles in fields like education, healthcare, and business. A full 72% of women in cities told us that getting a higher education gave them a real leg up in their careers, showing how education is reshaping those old-fashioned ideas about men's and women's roles. But out in rural areas, it's a different story. In that society, women frequently feel a strong societal pressure to prioritize family obligations over pursuing their careers.

On top of that, the research underscores how globalization and media are reshaping views on gender. Things like TV, social media, and global human rights pushes have all helped change the way people see gender, especially young folks. A full 65% of those polled between 18 and 35 said that media is super important in rethinking what's expected of different genders. Seeing how women are portrayed as independent in Western media and hearing talks about gender equality have made it more okay for women to chase careers and for men to help out around the house. But, the old-school values that come from religion heard from lots of professional women who

and family are still holding things back. Older people (50 and up) are more likely to stick to the traditional ideas of what men and women should do.

Despite progress, the study identifies several barriers to achieving full gender equality in Sri Lanka. Cultural resistance, economic constraints, and deeply ingrained gender stereotypes continue to limit opportunities for women, particularly in rural regions. Cities are changing, though that change is not the same for everyone. Perhaps now more than ever, policies, education, and awareness will play important roles in creating equality between traditional and modern views of gender. Although ideas about gender roles in Sri Lanka are changing, it is a highly location-dependent thing along with various other factors like age, and one's social and economic background.

Discussion

This study examines the transition in gender roles in Sri Lanka. It is a complex change, formed by the confrontation between old traditions and the influx of modern outlooks. In this context, factors such as modernization, educational opportunities, and globalization do play a valid role in redefining accepted roles. However, many cultural and religious values, particularly in rural regions. This essay will discuss these trends, their relevance, and suggest approaches to ameliorate gender equality conditions.

This study really highlights the contrasting perspectives on gender roles between those living in urban and rural areas. The urban environment, flush with educational opportunities, diverse employment options, and exposure to global media, appears to be fostering a more equitable landscape for men and women.City women are increasingly getting more education and landing professional jobs, with a remarkable 72% crediting their career success to their educational background. This suggests that education and financial independence are major factors in changing traditional gender roles. However, in rural areas, traditional gender roles are still very much alive. A striking 56% of people surveyed in rural areas still believe that a woman's main role is in the home. This shows the overarching task of changing firmly entrenched attitudes in less progressive enclaves. Thus, there arise considerations of special efforts, in terms of educational programs and community involvement to close the division between urban and rural perspectives. This research paper clearly shows that gender inequality is traditional expectations survive due to cherished

still very much alive in the workplace. In particular, there is evidence of women suffering discrimination of the professional categories. Their career advancement and their pay are mostly impeded by the professional tags accorded to them. From our knowledge acquisition: the bias on gender lines has been a hitherto major concern in male-dominated industries disfavoring woman's ability to progress beyond certain levels. Furthermore, women face systemic obstacles that hinder their full involvement in the workforce. These include uneven parental leave policies, a scarcity of affordable childcare options, and societal expectations that women should juggle work and family duties. To tackle these inequalities, it's crucial to enact changes at the policy level, like stricter enforcement of equal pay regulations, adoption of workplace policies that are mindful of gender differences, and a boost in the number of women holding leadership positions.

This research highlights how globalization and media are changing the way people think about gender roles. About 65% of young people (aged 18-35) believe that the media is important in reshaping these norms, pointing out the need for more positive role models on screen. Observing feminist movements, online activism, and strong female roles in the media has broadened many certain older individuals and religious groups remain attached to traditional views and are adopting these shifts at a slower pace. This suggests that changing society's views takes time. Running awareness campaigns and encouraging conversations between different age groups could help reduce opposition and build a better understanding of gender roles that respects both cultural traditions and modern life.

Even though things have improved, there are still big problems in reaching gender equality. Cultural beliefs, lack of money, and social attitudes make life harder for women -especially in villages where old traditions are still strong. Gender inequality is also linked to things like social class, race, and where people live, which makes the problem more complex. So, solutions should be made to match the needs of each community, instead of using the same plan for everyone.

Efforts towards engendering change must be a combination of several different approaches. Educational reforms focused on gender-sensitive curricula, government policies aimed at affording equal rights and

opportunities, and grass-rooted movements confronting social norms all share in creating an equitable future. It will thus be crucial in establishing a gender- individuals' perspectives on gender. However,

balanced society to encourage male partners in advocating for gender equality and redefinition of masculinity to include household responsibilities alongside child caregiving.

Conclusion

This study explored the evolving nature of gender roles in Sri Lanka by comparing traditional perspectives with modern, more progressive views. It is clear that while Sri Lanka has made significant strides in promoting gender equality, the transformation is uneven and influenced by a variety of factors such as location, age, education, religion, and exposure to global trends. In urban areas, especially among the younger generation, there is growing acceptance of shared responsibilities between men and women in both the household and workplace. Education, media, and globalization have played a strong role in shifting attitudes and opening up opportunities for women in ways that were previously uncommon.

That said, traditional views on gender, often tied to long-held cultural customs and religious faith, are still prevalent in many rural and conservative communities. In these areas, women often encounter obstacles when pursuing education, seeking employment, or aiming for leadership positions. These challenges arise out of strong and stubbornly held belief systems on gender roles. At the workplace, women are often put through some sort of unfair treatment. Many find it hard to get promotions or to earn the same salary as men, and at times their recognition is unequal.

To make real and good change, everyone must help the government, schools, media, and people in the community. Schools should teach children that boys and girls are equal and should get the same chances. There should be fair rules at work for both men and women. The media can play a positive role by showcasing positive examples of both women and men. It's also beneficial for younger and older generations to engage in conversations and learn from one another. If we honor our cultural heritage while also embracing new and equitable ideas, Sri Lanka can transform into a fairer and happier society for everyone.

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04

Barriers and Opportunities: Women's Participation in Local Governance in Northern Province, Sri Lanka

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Abstract

Even though Sri Lanka elected the world's first female Prime Minister in 1960, many women have found it difficult to be active in politics. Still, there are very few women in local political institutions because of persistent social and institutional barriers. In Northern Sri Lanka, where there is conflict, displacement and recovery, this study explores the factors that encourage or limit women's participation in local government. The goal is to study both the politics and setting that shape whether and how women participate in local politics and to support inclusive decision-making with advice backed by evidence. This study used a combination of primary data and secondary data. I gathered the primary data from an online survey of 100 women living in the Northern Province, focusing on what they have fexperienced, what their views are and what challenges they face in political involvement. I looked at academic journals, newspapers, books and electoral reports that speak about gender and governance as my secondary sources. In order to analyze women's participation regionally, data was analyzed with statistics, graphs and GIS to display it geographically on maps. The results point out that it is cultural practices, lack of information about politics, lack of financial independence and fears about safety that keep women from getting involved in community governance. Still, certain things helped support democracy such as better education, the influence of women's groups and laws requiring that at least 25% of local council seats be reserved for women. Higher participation was also observed in comprehensive maps, mainly in cities and regions with an involved civil society. The study suggests that making sure women are meaningfully involved in local governance needs policy shifts, specialized political teaching for women, public education campaigns and higher enforcement of laws that protect them. When women are supported at the grassroots, there is greater inclusion in democracy and better local development that lasts in post-conflict Northern Sri Lanka.

***Keywords:* Women's participation, Northern Province, Local Governance, Political involvement, Post-conflict**

1. Introduction

The involvement of women in local government measures how democratic a society is and how equal it treats its genders, yet being included in post-conflict places like the Northern Province of Sri Lanka still poses a significant challenge for many women. Sri Lanka was the first country in the world to elect Sirimavo Bandaranaike as a female Prime Minister in 1960, and Jayawardena (1986) considered this a shining achievement for women in politics. May's victory in 1972, however, has not resulted in equal participation of women in public life, as women account for 51% of the population but only have about 5% of parliament seats and local authority positions (Kodikara, 2009). This underrepresentation is most noticeable in the Northern Province, which was badly hurt by the 26-year civil war (1983–2009) that created widespread displacement and traumatized the society (Ruwanpura, 2006). If women are not given opportunities to take part in decision-making, the idea of inclusive governance is weakened, which makes it more difficult for communities, particularly after conflicts, to recover (UN Women, 2016). Studies indicate that women's role in local administration makes policies in health, education, and social welfare more responsive and suitable due to the strong organizational abilities they have shown (Ofei-Aboagye, 2000). The Northern Province is different in that the legacy of war, along with traditions and financial problems, usually stop women from participating in politics. The latest change in the Local Government Act ensures that women hold at least 25% of seats on local councils (Warunasuriya, 2016). However, this policy can only succeed if it deals with the main problems of lack of awareness, financial difficulties, and no support from institutions.

This study is recommended now because the Northern Province is going through its recovery phase, and inclusive governance could be key to its development and unifying residents (Thiruchandran, 1999). A study of the Ceylon Tamil region offers new insights into how the ongoing conflict shapes politics and gender roles, due to its special context. The findings from a survey of 100 women across the province's Jaffna, Kilinochchi, Mannar, Vavuniya, and Mullaitivu districts, as well as literature and election reports, give an overview of what women experience and believe, and what they face. The use of mixed methods is to fully examine what conditions influence women's participation in politics.

Research findings can allow decision makers, civil society groups, and women's groups to plan strategies that help more women take part in political life. Given that the Northern Province had a war and has a rich culture, it calls for special approaches that are different from the interventions designed for other regions with similar issues, like the Eastern Province (Rameez, 2018). The results of the study can support efforts for gender equality in decision-making across the globe, following the UNDP's (2014) call for more powerful roles for women in politics. The study's purpose is to support the development of recommendations that create a supportive environment for women in governance, so their views direct the future development of the region. The first section looks at what other researchers have found about women's political participation in post-conflict and developing countries, and the second section explains the research area and how the study was conducted. In the findings and discussion division, the analysis focuses on the information from the survey, noting both statistical patterns and qualitative insights, and the conclusion sums up everything into useful recommendations. The findings highlight the necessity of addressing gender inequality in the Northern Province by making sure the 25% quota is used to encourage all sides of society to join in running the administration.

2. Literature Review

A review of the international debate about women's participation in politics shows that various factors at the systemic, cultural, and institutional level influence their engagement, and places like the Northern Province of Sri Lanka after a conflict have extra hurdles for women. In the same year, Jayawardena (1986) points out Sri Lanka's first step in women's empowerment by electing Sirimavo Bandaranaike as the world's first female Prime Minister, but said this highlight was followed by lower rates of women

achieving roles in politics. He adds that while there has been great progress in Sri Lanka's social development in matters of health and education, few women are involved politically, and the same applies to the Northern Province due to its experience with war. Researchers can find helpful information in studies conducted in other parts of the globe. Shankar (2014) points out that through such policies, India is able to ensure that women's interests are included in the work of local governments, and this can be useful for Sri Lanka too. Rai (2014) reports in Bihar, India, that involving women in local politics has been important in bringing positive changes to the community. Godwin (2013) found in Africa that being male, not being politically involved, and having financial problems are challenges that stop women from participating in local governance in Nigeria, as they also do in Sri Lanka. The results prove that creating quotas and strengthening capacity are necessary to help with systemic exclusions.

The Eastern Province in Sri Lanka can be used as a case for comparison after the conflict. According to Rameez (2018), it was shown that women in the Eastern Province form only 2.25 %of all local government members, due to a range of biological, economic, psychological, and religious reasons, which political parties have also kept them from reaching more positions. Similar results were found in the Northern Province, where the intensified effects of the war and local traditions decrease women's opportunity to participate in politics. According to Thiruchandran (1999), many Tamil cultural traditions in Sri Lanka limit women to taking care of the family, while this barrier is helped by religious beliefs and society; this is more evident in the Northern Province's mostly Tamil areas. The United Nations Entity for Gender Equality and the Empowerment of Women (2016) is one example of an international body calling for special places and assistance to support more women in politics. Ofei-Aboagye (2000) explains that more women taking part in local governance in Ghana has led to policies that suit local needs, a helpful thing for post-conflict regions. But Ruwanpura (2006) states that the struggles caused by the war and displacement in Sri Lanka make it more difficult for women to participate in politics. Warunasuriya (2016) observed that the 25% quota was made a law in Sri Lanka, even though its enforcement has still not been consistent. According to Law and Society Trust (2016), success in obtaining gender equality in cabinets is mainly achieved by increasing public awareness and strict enforcement, supported by actions from Canada and Scandinavia as reported by The Guardian (2015). According to the review, literature is lacking in relation to how Northern Province has recovered from conflict and its role in women's lives. Global and national studies set the base for understanding, but given the province's own history and the leading role of women in the LTTE, a particular investigation is needed. It draws upon earlier research and uses new data to fully assess the issues regarding women's involvement in politics in this region, so that local policy can be formed.

3. Materials and Methods

3.1 Study Area

The Northern Province in the north of Sri Lanka is one of the nine administrative provinces formed according to the 13th Amendment to the Constitution after the Indo-Lanka Accord of 1987. Jaffna, occupying 8,884 square kilometers, covers 5 districts: Jaffna, Kilinochchi, Mannar, Vavuniya, and Mullaitivu, and Jaffna is also the capital and center of cultural activity for the Tamil-speaking population (Department of Census and Statistics, 2012). The province is found north of the Palk Strait, east next to the Eastern Province, south next to the North Central Province, and west next to the North Western Province. Due to the 15-year civil war (1983–2009), this area experienced a lot of disruption, deaths, and damage to structures. Although there have been efforts to help people after the war by settling and rebuilding, poverty, poor infrastructure, and ethnic tensions still exist. Tamils make up most of the people in Sri Lanka, with many Muslims and Sinhalese present, and all contributing to the country's development and politics. Because the province is right on the ocean and has rich soil, people there can support themselves through farming and catching fish, although the number of jobs is still low, especially for women. GIS mapping and analyzing statistics will reveal differences in women's participation in politics in cities like Jaffna and in rural regions such as Kilinochchi.

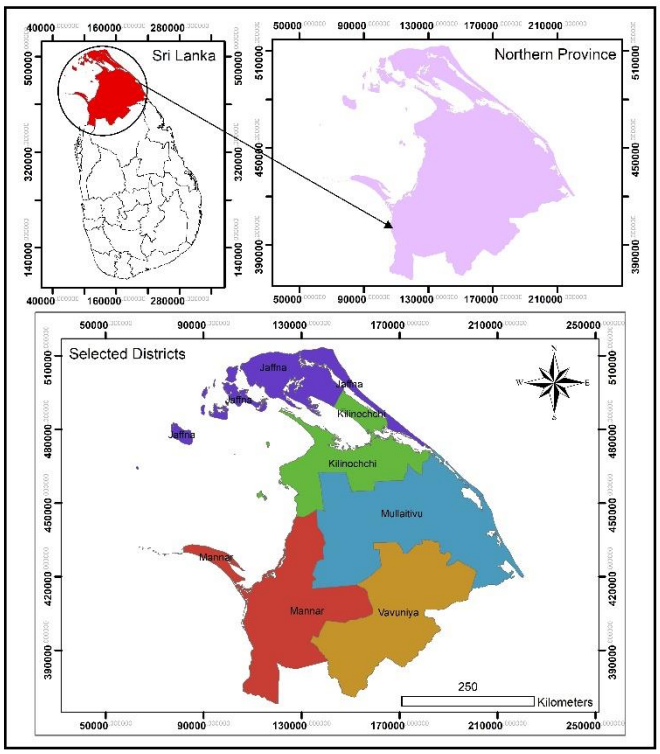

Figure 1: Map of Study Area

3.2 Methodology

A mix of quantitative and qualitative information has been used in this study to analyze women's role in local governance in the Northern Province of Sri Lanka. In May and June 2025, 100 women from Jaffna, Kilinochchi, Mannar, Vavuniya, and Mullaitivu were asked for primary data using an online questionnaire survey. Survey questions were made from the designed questionnaire, and these were used to examine the experiences, beliefs, and hurdles that participants faced in political participation among people of all ages, schooling, and different areas. The questionnaire had questions that required

answers on issues like cultural traffic, feeling secure, financial freedom, and knowledge of the 25% criteria.

In addition to primary interviews, secondary data included academic journals, newspapers, books, and electoral reports that covered gender and governance in Sri Lanka with attention to the period after the conflict. Records and documents provided by the divisional secretariats and local councils were used in addition to the data. The open-ended responses in the survey were looked at descriptively to find common ideas. Responses were processed using statistical software such as the Statistical Package for the Social Sciences (SPSS), which generated certain percentages and trends. Women's participation in society was mapped to help identify differences between urban and rural areas. This work obeyed ethical rules and guaranteed each participant's anonymity and consented participation, as questions were collected through an online survey. A sample of 100 was taken because it matched the distribution of the population and took into account practicality, which properly exhibited the province's female population.

It gives us a solid base for learning how various factors affect women's political participation by mixing methodical analysis with explanatory insights. With the use of GIS mapping, it becomes clearer to understand the differences in participation of people living in different areas of the Northern Province.

4. Findings and Discussion

The study conducted on 100 women in the Northern Province revealed a lot about what stops them and what helps them be involved in local government affairs. When I analyzed the data with SPSS, I found trends and observations that reflect what the region has gone through after the conflict ended, its culture, and its economic struggles. Here, the survey findings are analyzed thoroughly and mapped geographically using GIS, while according to the study results fit in with current research.

Table 1: Demographic Profile and Awareness

Education Level	***Percentage%***
No Formal Education	15
Primary Education	25
Secondary (O/L, A/L)	30
Diploma/Vocational Training	20
Degree	10
Age	***Percentage %***
18–25	28
26–35	32
36–45	20
46–60	12
Above 60	8

Around 32% of those surveyed were 18-25 years, 28% were 26-35, 20% were 36-45, 12% were 46-60, and 8%, were more than 60 years. People's education levels differed, as15% had not attended school, 25% ended their studies at the primary level, 30% completed secondary education (O/L, A/L), 20% had vocational or diploma training, and 10% had a degree. Of the responses, 45% agreed that they know the

local government's duties, 30% said they are aware to some extent, and 25% said they have little or no knowledge ($p<0.05$). There was a strong connection between having a degree and being aware, since 70% of college graduates knew about the issue versus merely 20% of non-educated people ($p<0.01$). Women aged 18 to 35 showed greater awareness about politics, which points to age and education as main factors behind their political participation.

Awareness of Local Government Responsibilities

The pie chart points out that 45% know everything about local councils, 30% have some knowledge, and 25% do not know anything about them. So, despite 49% of the women knowing about local governance, 55% are confused or totally unaware in Sri Lanka's Northern Province. The difference between them makes active citizenship tough and shows why extra campaigns and learning programs are needed. The conclusions point out that education improvements can lead people to know more about politics and participate actively in their local government.

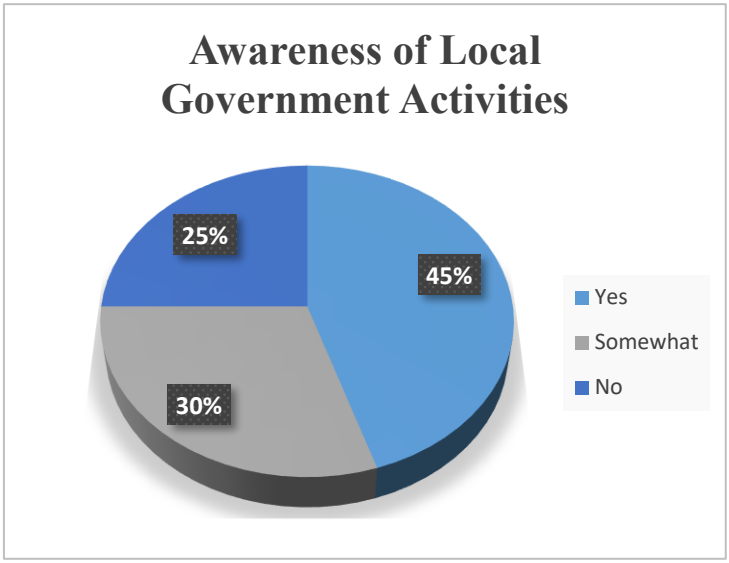

Figure 2: Awareness about Local governance
Source: Questionnaire Survey (2025)

Female Representation and Perceptions

When people were asked if there are any female members of the Northern Province in local government, 20% said they are there, 50% answered that there are none, and 30% weren't sure, all pointing to women's low visibility in these positions. These estimates seem to be in line with the countrywide findings from Kodikara (2009) and with the nationwide trends noted by analysts. When it comes to representation being sufficient, only 15% of those who answered agreed, while 70% disagreed and the remaining 15% were unsure, all adding up to a widespread view that politicians are underrepresenting the masses ($p<0.01$). It was also believed by 65% of the people that there are less political opportunities for women in the Northern Province because of post-war issues and traditional beliefs. People often point out, for example, that they rarely see women in charge, and this highlights how there are not many women in leadership after the war, according to de Alwis (2009).

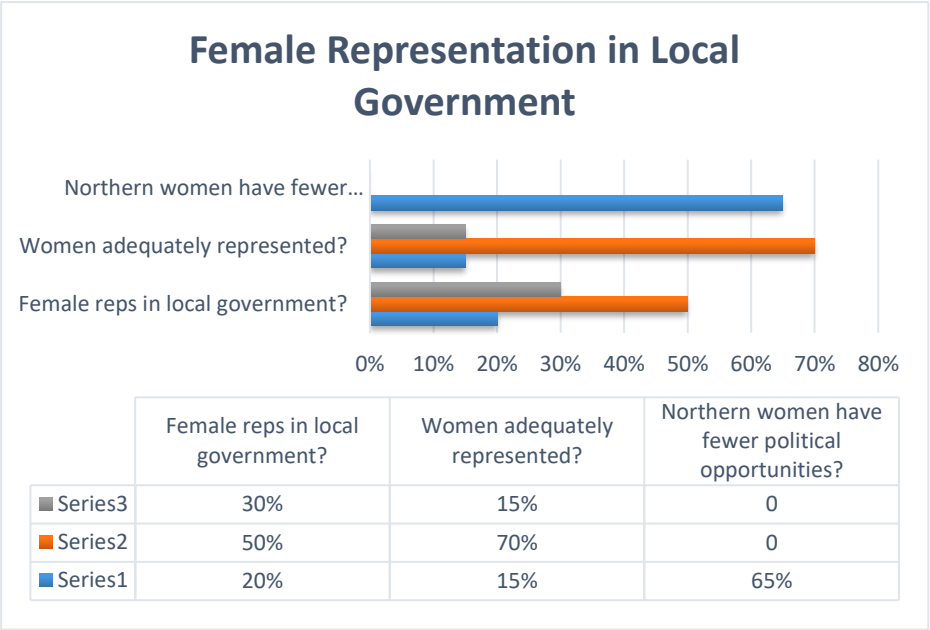

Figure 3: Female Representation
Source: Questionnaire Survey (2025)

Table 2: Barriers to Participation

Barrier	***Percentage***
Cultural/Religious Restrictions	40%
Household Duties	35%
Personal Safety Concerns	25%
Financial Difficulties	30%
Political Connections Lacking	20%
Lack of Education/Awareness	15%
Community Discrimination	10%
Post-war Impacts	20%
Other	5%

The survey identified multiple barriers deterring women from contesting local elections: It was found that cultural/religious rules, time spent on domestic responsibilities, problems with personal safety, lack of political support, financial hardship, not being educated enough, facing discrimination, post-war troubles, and miscellaneous problems prevent women from taking part in local elections. Research proved that cultural/religious restrictions and household duties were the greatest barriers, also found when discussing cultural practices in the region. Most of the rural respondents from Kilinochchi mentioned that the safety of those working is threatened by violence that could stem from situations after the war. Challenges related to money were very common among women whose husbands had passed, who have to earn a living and look after their children while struggling with the war's economic effects (Ruwanpura, 2006). The absence of political ties was typical for those living in rural areas because it was more difficult to network there.

Table 3: Political Participation and Support

Indicator	***Yes***	***No***	***Only Election Time***	***Don't Know***
Voted in local elections	25%	75%	–	–
Political party support for women	20%	50%	25%	5%
Institutional Support Type	***Percentage***			
Family Support	40%			
Friends/Peers	35%			
Civil Society Organizations	30%			
Religious Organizations (Oppose)	60%			

An overwhelming majority, 75%, of people have not voted in local elections before, showing that few people are active in politics. This makes the Northern Province's voter participation below the Eastern Province's, probably since the region is still in the early stage of recovering. It was found that 20% of local politicians gave female candidates their support, but 50% didn't, while 25% only supported them when elections were approaching and 5% were unsure. Nearly half of the participants said that their families were supportive (40%), while 35% reported that their friends and peer groups gave help. Participants also said that 60% of religious organizations were not supportive ($p<0.05$). When asked, a person from Jaffna mentioned, "My family upholds me, but the local temple committee prevents women from becoming involved in politics," in line with Thiruchandran's (1999) statement on cultural boundaries for women.

Post-War Impacts and Policy Awareness

It was found that 70% of the people surveyed felt that women's rights groups and organizations for people who have emigrated have helped their political knowledge. Most importantly, post-war challenges played a major role in some respondents' decision to stay away from politics, affecting them through displacement (50%), trauma and other problems (40%), the presence of the military (30%), losing close family members (25%), fear of politics (20%), and ethnic topics (15%). Even though most respondents were aware of the 25% quota law, nearly all of them thought that political parties would not enforce it, consistent with Warunasuriya's (2016) views. From this situation, it is clear that many countries have difficulty turning their quota policies into real actions.

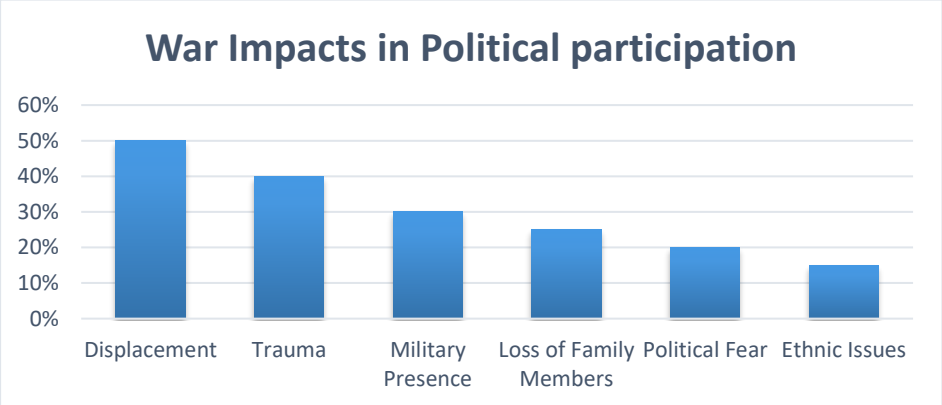

Figure 4: War Impacts in Political participation
Source: Questionnaire Survey (2025)

Table 4: Current Scenario of women's political participation rating

Rating	***Percentage***
Very Low	50%
Moderate	30%
High	10%
Not Sure	10%

About half of the respondents said women's involvement in politics is "very low," a third said it is "moderate," ten percent considered it "high," and an equal number responded "not sure." People recommended including political training and leadership coaching for half; financial aid was also written at half, strong enforcement of the 25% quota was put forward by 40%, campaigns to raise awareness were supported by 35%, better safety and rights were supported by 30%, being featured in media was supported by a quarter, help from family was strongly desired by 20%, encouragement by religious and community leaders was mentioned by 15%, mentoring was supported by 10%, and education on rights was supported by 5%. These results indicate that disease-affected regions need various kinds of support ($p<0.01$), and for most regions, the most important benefits are more training and a boost in funding. Those who live in urban areas were more interested in having more training and being introduced through mass media, whereas rural respondents principally wished for help when they are threatened.

Regional Variations

According to the GIS mapping, people in the urban areas of Jaffna took part in the census at twice the rate of people in Kilinochchi's rural areas. The gap is caused by Jaffna's civil society influence, greater educational reach, and the possibility of meeting with other traders in cities. It was found that Tamil women were more often influenced by their culture, compared to Muslim and Sinhalese women, revealing that social factors are different for every ethnic group. Since more than one community lives in each household, 15% of the women in Mannar voted through Muslim community organizations, which hints that groups built around one ethnicity make it easier for women to participate.

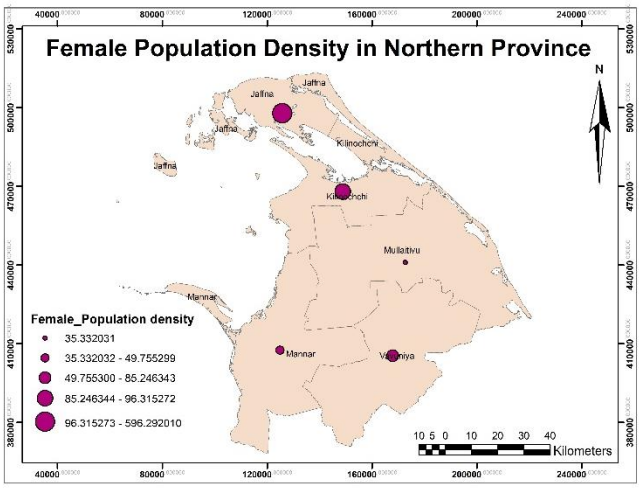

Figure 5: Female population Density Map of Northern Province Districts

Table 5: Key Variable Correlations (Pearson's r and p-values)

Variables Correlated	r Value	p Value	Interpretation
Education Level × Political Awareness	0.65	< 0.01	Strong positive correlation: higher education → more awareness
Age × Voting Participation	0.40	< 0.05	Moderate positive correlation: older age → more likely to vote
Post-war Impact × Reluctance to Participate	0.65	< 0.01	Strong positive: more war impact → more reluctance
Degree Holders × Awareness of Local Government	0.70	< 0.01	Very strong: degree holders are most aware
Cultural Restrictions × Ethnic Identity (Tamil women)	0.55	< 0.01	Cultural impact strongest among Tamil respondents
District (Urban vs Rural) × Safety Concern	0.50	< 0.01	Rural respondents show more safety concerns

r-values range from -1 (strong negative) to +1 (strong positive). Values above 0.5 typically indicate meaningful correlation.

The study's correlation chart points out important links between various demographic and socio-political areas that affect women who participate in local governance in Sri Lanka's Northern Province. Remarkably, those with higher education are found to have a much greater level of awareness about local political matters ($r = 0.65$, $p < 0.01$). This pattern also shows that older women are more likely to vote compared to young women. Strongly related to this is the finding that difficulties post-war have led women to be much less likely to participate in politics ($r = 0.65$, $p < 0.01$). This chart also demonstrates that having a degree strongly relates to being aware of current political matters ($r = 0.70$, $p < 0.01$). Additionally, cultural restrictions have a stronger impact on Tamil women's involvement in politics ($r = 0.55$, $p < 0.01$), and rural women are more worried about their safety ($r = 0.50$, $p < 0.01$) than women from cities, revealing some of the extra barriers experienced by minorities. Summing up these findings, education, age, war experiences, ethnic identity, and a woman's place of residence are the main factors leading to political participation by women, so programs should be carefully planned to meet these needs.

4.1 Discussion

It is confirmed that cultural/religious views, taking care of family, and concerns after a war impact women's engagement in politics and match trends from other nations. According to the 25% quota, there is a law, but its success rests on fixing unequal opportunity in funds and education. Because few voters cast ballots and few are involved with politics, it is essential to engage people from the local areas. Also, speaking with local issues, such as adding safety in rural places and training city dwellers, seems helpful too. Increasing knowledge in this area in Northern Sri Lanka can follow the ways the civil society and diaspora have done in Scandinavia (The Guardian, 2015). But, since people are doubtful about party enforcement, having outside oversight is needed, based on what India has learned

with its reservation system (Rai, 2014). Such insights are strong support for creating policies that handle both urgent matters and long-term growth.

Implications and Contextual Relevance

Considering the study was conducted after the conflict in a Tamil region, and that the LTTE was mostly run by women, makes the findings richer. The effect of war on people's lives has redefined some gender roles differently than in the Eastern Province (Rameez, 2018). Even though it's unclear how well the quota will be enforced, the fact that people respect it demonstrates they are ready for practical support, as suggested by UNDP (2014). In the same way globally, cities offer more than rural areas, though war and isolation have made rural problems bigger in Sri Lanka's Northern Province.

5. Conclusion and Recommendations

According to the study, women's inclusion in local governance in the Northern Province is affected by various obstacles and worthwhile opportunities brought by the post-conflict situation. A survey of 100 women points out that, even though women are the majority of the population, they hold only between 5% and 7% of positions in local government. The presence of cultural and religious rules, as well as what they are expected to do at home and the effects of the war, deter 40% and 35% of women from joining politics. Besides other difficulties, many now face additional hurdles caused by issues with money (30%) and safety (25%), both increasing due to the ongoing civil war. Similarly, noticing that nearly everyone knows about the 25% quota and the impact of women's groups, along with higher activity in urban Jaffna, indicates there is hope for support relating to women.

Table 6: Recommendations for Women's political participation Improvements

Improvement Measure	***Percentage (%)***
Political Training/Leadership Programs	60
Financial Support	50
Stronger Quota Enforcement	40
Awareness Campaigns	35
Safety/Legal Protection	30
Media Coverage	25
Family Support Programs	20
Religious/Community Leader Support	15
Mentoring	10
Rights Education	5

Results of the study strongly demonstrate a need for a multi-faceted strategy to improve women's roles in politics. The shake of insufficient representation (70% "no") and the rating of participation as "very low" (50%) signal an urgent need for systemic change. The study's data-based understanding points out that a legislative instrument like a quota is a positive development, but its real work depends on uncovering and dealing with socio-cultural and economic issues. The picking-off of political parties in terms of quota implementation (only 10% are convinced they will do so) and the little backing coming from religious institutions (60% uncooperative) make clear that the wider public is needed to be mobilized.



Figure 6: Improvement suggestions for women's political participation
Source: Questionnaire Survey (2025)

Recommendations include the implementation of more specialized political training and leadership programs, which are aimed at building capacity and confidence among women. Financial support and funding should be prioritized, along with grants or low-interest loans to remove economic barriers, particularly for war widows. More effective enforcement of the 25%quota is necessary, and this can be accomplished if the voice of oversight apparatus and penalties for those who are non-compliant are given at the same time. Public awareness campaigns can be beneficial in terms of changing cultural stereotypes. Accordingly, better safety and legal protections are indispensable. For example, after the war people in Kilinochchi feel safer if there is a police presence in the area, there is less violence as the police are around to keep order. Media coverage of women leaders who are successful and tenant organizations which advocate for those issues will play a crucial role in the transformation of the fear of being different into the desire of being. After all, mentoring programs and education on rights are the basic seeds of human empowerment. These recommendations are consistent with global best practices, for example, India's reservation policies (Shankar, 2014), and can be directed towards the Northern Province's specific demands, such as accelerating the transition to peaceful governance and achieving sustainable development goals.Civil society, women's associations, and policy makers must collaborate to ensure these measures are implemented ahead of the next local elections, transforming the quota into a catalyst for gender equity in this recovering region. Targeted interventions in rural areas, leveraging diaspora support, and engaging religious leaders to shift cultural norms will be critical. This study provides a roadmap for enhancing women's political participation, contributing to a more equitable and resilient Northern Province.

6. Limitations and Future Research

The survey included only 100 participants, so its findings cannot be applied to all members, yet it does present a good view of the population. Further research might look at men's views on women's involvement and include long-term studies to check the results of quota laws. Self-reported data might introduce bias, but it can be corrected by using other sources as well. This research shows that including all the elements mentioned creates a well-rounded understanding of women's engagement in political

life in the Northern Province. The discoveries suggest how to help with barriers in both the short and long term so that inclusive government can be achieved in this region after a conflict.

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05 Exploring Gender-Specific Causes of Suicide: A Comparative Analysis of Socioeconomic, Psychological, and Cultural Factors

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Abstract

Suicide is a global public health issue that touches every region of the world, and gender significantly influences its causative factors. Men and women face gender-patterned causes of suicide in terms of socioeconomic, psychological, and cultural issues, making them differently prone to suicide risk. This study examines gender-specific causality of suicide by analyzing the impact of socioeconomic, psychological, and cultural factors on suicide rates using secondary data from the Department of Population and Statistics for the years 2016 to 2021. A quantitative approach is employed, with percentage distributions used to compare gender differences in suicide causes such as economic hardship, family problems, mental disorders, and cultural pressures. Findings indicate clear gender differences: women are more likely to be affected by family disputes and emotional stress, while men are more vulnerable to financial problems. Mental illness emerges as a critical cause for both genders. These results highlight the importance of gender-sensitive approaches to suicide prevention, including targeted mental health care, economic assistance programs, and interventions addressing domestic violence and emotional well-being.

1. Introduction

Suicide is widely recognized as a major global health crisis, with over 700,000 deaths recorded annually and countless more suicide attempts occurring worldwide (World Health Organization [WHO], 2021). It is not only a matter of personal tragedy but also one with serious social, cultural, and economic consequences. The factors leading to suicide are complex, involving the intersection of psychological distress, economic instability, and cultural pressures. While suicide affects all segments of society, the role of gender introduces additional layers of complexity. Men and women differ not only in suicide prevalence but also in the causes that drive suicidal behavior.

In Sri Lanka, suicide remains a significant public health concern despite reductions in overall suicide rates over the past decades. Gender disparities are evident, with men consistently representing the majority of suicide cases. However, women's suicides are often linked to different sets of vulnerabilities, particularly in relation to domestic and social contexts. This study therefore seeks to examine the gender-specific causes of suicide in Sri Lanka from 2016 to 2021, with a focus on socioeconomic, psychological, and cultural determinants.

2. Literature Review

2.1 Suicide as a Public Health Issue

Globally, suicide ranks among the leading causes of death, particularly among young adults. Its distribution varies across regions, shaped by cultural, social, and economic conditions. Research consistently shows that men die by suicide more frequently than women, but women report higher levels of suicidal ideation and attempts (Canetto & Sakinofsky, 1998). These differences suggest that gender plays a central role in shaping both the prevalence and the underlying causes of suicide.

2.2 Gender and Socioeconomic Stressors

Socioeconomic stressors such as debt, unemployment, and poverty have a profound influence on suicide risk. Men in patriarchal societies often face strong cultural expectations to fulfill the role of economic providers. Consequently, economic instability or failure in this role can contribute significantly to male suicides (Stack, 2000). In contrast, while women may also experience economic difficulties, their suicides are often more closely tied to domestic and relational issues, though economic hardship remains an important factor for both genders.

2.3 Psychological Disorders

Psychological disorders are among the strongest predictors of suicidal behavior worldwide. Depression, anxiety, and related conditions increase vulnerability to suicide across genders (Turecki & Brent, 2016). However, gender differences are visible in the way psychological struggles are expressed and addressed. Women are more likely to acknowledge distress and seek help, while men tend to internalize symptoms, which may increase the lethality of their suicidal actions (Schrijvers et al., 2012). In Sri Lanka, both genders are affected by mental health problems, but variations in cultural attitudes toward mental illness often determine how these problems are managed.

2.4 Cultural and Familial Dynamics

Cultural and familial dynamics strongly shape the suicide risk of women in South Asia. Studies suggest that domestic violence, family disputes, and romantic relationship breakdowns frequently contribute to female suicides (Marecek, 1998). In Sri Lanka, where social and cultural expectations impose strict codes of behavior on women, the pressures of managing family roles and protecting social reputation can become overwhelming. Men, in contrast, are less likely to be driven by relationship-related pressures, though such factors are not absent. Instead, men's suicides often reflect the inability to fulfill culturally defined masculine responsibilities, particularly financial provision.

3. Methodology

This study employed a quantitative research design based on secondary data obtained from the Department of Population and Statistics of Sri Lanka, covering the period between 2016 and 2021. The data set included annual records of suicide cases, disaggregated by gender and categorized according to major causative factors such as economic hardship, family disputes, mental health disorders, and cultural or relationship issues.

The analysis relied on descriptive statistics, with percentage distributions calculated to identify gender differences in suicide causes across the five-year period. This method allowed for comparative insights into the varying significance of socioeconomic, psychological, and cultural determinants for men and women. By focusing on patterns within the data, the study was able to highlight clear gendered disparities in suicide causality.

4. Results

The analysis revealed persistent gender differences in suicide causation between 2016 and 2021. Overall, men consistently accounted for the majority of suicides, while women represented approximately one-fifth to one-quarter of annual cases.

Economic hardship emerged as the leading cause of male suicides, particularly in 2017, when 15.4 percent of men who died by suicide did so due to financial stress. For women, economic difficulties also played a role, contributing to 17.9 percent of suicides in 2016, though their significance declined in subsequent years.

Psychological disorders, especially depression, were critical for both genders. In 2016, 27 percent of female suicides were attributed to mental health conditions, compared with 23.4 percent among men. By 2017, psychological factors were associated with 25.5 percent of male suicides, indicating that mental illness remains a common denominator across genders.

Cultural and familial influences were particularly significant among women. Relationship problems were the leading factor in female suicides, with 44.1 percent in 2016 linked to emotional distress from romantic affairs. Although this percentage declined to 31.6 percent by 2018, it remained a central concern. Family disputes and harassment also contributed consistently, accounting for about one-quarter of female suicides annually. For men, these cultural and familial pressures were less significant, though not absent.

5. Discussion

The findings of this study confirm that the causes of suicide are highly gendered in the Sri Lankan context. For women, cultural and familial stressors—including relationship breakdowns, domestic violence, and harassment—emerge as primary triggers. These results highlight the persistent influence of patriarchal social structures, where women face disproportionate vulnerability in personal and domestic spheres.

Men, by contrast, are more strongly influenced by economic hardship. The expectation to act as primary breadwinners creates a heightened susceptibility to suicide during periods of financial strain. This finding is consistent with global research that links male suicides to socioeconomic pressures and cultural constructions of masculinity (Stack, 2000).

Despite these differences, psychological disorders remain a unifying risk factor for both genders. The high proportion of suicides linked to depression and related conditions underscores the urgent need for improved mental health services in Sri Lanka. Cultural stigma around mental illness continues to hinder effective diagnosis and treatment, exacerbating suicide risk.

6. Conclusion

This study demonstrates that suicide in Sri Lanka between 2016 and 2021 displayed distinct gender-specific causes. For women, family and relationship problems, compounded by cultural pressures, were predominant drivers. For men, economic difficulties and financial responsibilities stood out as the leading causes. Both genders, however, were significantly affected by psychological disorders, making mental illness a universal determinant of suicide risk.

The findings suggest that suicide prevention policies must adopt a gender-sensitive approach. For men, economic assistance and employment support programs could reduce vulnerability, while women would benefit from interventions addressing domestic violence, family disputes, and emotional well-being. Expanding access to mental health services, reducing stigma, and incorporating community-level awareness campaigns are essential for both genders.

Future research should build upon these findings by incorporating qualitative perspectives, which would provide deeper insights into the lived experiences behind statistical patterns. Additionally, examining emerging societal influences, such as digital media use and shifting family structures, may shed further light on the evolving dynamics of gender-specific suicide causes in Sri Lanka

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06

A Study of Cultural Taboos Related to Menstruation and the Status of Hygiene Practices in the Muslim Community in Sri Lanka.

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Abstract

A cultural taboo is a sociocultural restriction against a particular behaviour or action that is considered disapproved, forbidden or unacceptable in a society. There are various cultural taboos related to food practices, menstrual hygiene practices, marriage and sexual practices, and religious practices. Menstrual taboos can be identified in many cultures around the world, and they can vary in different cultures. Thus, the main objective of this research was to examine Cultural Taboos related to Menstruation and the Status of Hygiene Practices in the Muslim Community in Sri Lanka. The specific objectives were to identify cultural taboos related to puberty and general menstruation, to explore the status of hygiene practice related to menstruation in the Muslim community, and to suggest appropriate interventions to reduce menstrual challenges. Data were collected based on semi-structured interviews. 10 adolescent girls and 10 adult women from Diwlana and Kureyampola Grama Niladari Divisions in Polonnaruwa and Kurunegala District were selected based on the purposive sampling method. According to the key findings of the study, there are main menstrual taboos regarding religious activities, food practices, and bathing during menstruation and it was identified that due to these taboos, women face barriers to maintain proper menstrual hygiene practices. There are issues related to access to water and private space for hygiene management practices during the menstruation period. Economic difficulties also create problems in providing adequate menstrual hygiene facilities, and inadequate of formal education regarding menstruation makes it impossible for women and girls to maintain proper menstrual hygiene. These problems can be prevented or reduced by providing education and awareness about menstrual hygiene practices among parents and children, improving access to sanitary facilities and infrastructure, and ensuring affordable prices for sanitary products.

Key words: ***Culture, Menstrual taboos, Hygiene practices, Muslim community***

1. Introduction

A cultural taboo is a particular action, behaviour or verbal expression that is prohibited and considered inappropriate socially or culturally in any society. Such taboos are often inherited from generation to generation and are based on religious beliefs, moral constraints, and various social attitudes. These cultural taboos can be considered an important social phenomenon for creating social cohesion (Li, 2021). Taboo refers to the man's arbitrary use of natural things, driven by fear of supernatural powers (Smith, 1995). Hence, a taboo symbolizes profanity in a particular culture, inspired by beliefs related to evil spirits. But in fact, it controls human behaviour in the form of rules of uncleanness (dirt). According to Mary Douglas, the concept of 'dirt' is a matter out of place. Thus, it is not an isolated event or unique to all cultures. The concept of 'dirt' or profanity is related to the existing socio-cultural system, and it is a by-product of a systematic ordering and classification of matter (Douglas, 1966). Hence, taboo has a symbolic meaning that implies the idea of inappropriate or irrelevant behaviour or act. But it depends on the existing social system, and it can vary from culture to culture or can be changed within the same culture by social and cultural dynamism.

Various types of cultural taboos can be identified in different cultures, including religious taboos, festival taboos, menstrual taboos, marriage and sex taboos, dietary taboos, taboos related to death and mourning. When considering the Sri Lankan socio-cultural fabric, it is crystal clear that Sri Lanka is a multicultural country where the majority of its people belong to one of the three major religious traditions: Buddhism, Hinduism, or Islam. Various cultural taboos in Sri Lanka are deeply rooted in its diverse religious traditions. Among the various cultural taboos, those related to women's menstruation are prominent as it has significant impact on hygiene and gender dimensions.

The human body is an amazing creation. When examining the functioning of its internal organs, a woman's body occupies a more important place. That is why the female reproductive system contributes to bringing future life into the world. Menstruation can be considered an important process associated with the female reproductive system. When paying attention to the definitions presented on menstruation, according to the National Cancer Institute, menstruation is the normal monthly shedding of blood and tissue from the lining of the uterus (womb) when pregnancy does not occur. During menstruation, menstrual blood and tissue flow from the uterus through the cervix and pass out of the body through the vagina. Menstruation usually occurs about every 28 days (except during pregnancy) and lasts 3 to 5 days, but this can vary from person to person. It normally starts during puberty and ends at menopause. Also called the menses and the menstrual period. (NCI Dictionary of Cancer Terms, n.d.). This definition describes the process by which a woman who has reached puberty, who has not had a period, sheds the lining of her uterus and returns to normal. In other words, menstruation is a natural biological process.

Adolescence is one of the most important periods in a girl's life. According to the World Health Organization, the period between the ages of ten and nineteen is called adolescence (Lucas, 2023). During this period, many changes can be identified in the life cycle of a girl. Among them, physical and sexual changes, social and emotional changes, psychological changes, intellectual changes, and personality changes take the main place (Abepala, 2021). One of the major changes that occurs during puberty is physical changes. With puberty, secondary sexual characteristics start to appear with the functioning of hormones.

Menstruation is a biological process, and menstrual health and hygiene are the socio-political and economic factors that allow this biological process to be managed safely and thus have a minimal impact on their lives. Also, menstrual hygiene is important for women and girls around the world to continue

their activities normally and for their well-being. Around 1.8 billion people worldwide menstruate monthly, and of these, five hundred million lack access to menstrual hygiene management facilities (Menstrual Hygiene, n.d.). Women and adolescent girls need to have access to private hygiene facilities to absorb or collect menstrual blood and to have access to material resources for waste disposal (Budhathoki et al., 2018). When considering menstrual hygiene consists of four main components. Accordingly, the four main components are access to menstrual products, access to soap and water, access to safe menstrual disposal, and access to education.

Though puberty and menstruation a biological process, they can be identified with various beliefs, rituals and practices related to puberty and menstruation in many cultures. Most importantly, taboos or socio-cultural enforcement on profanity or prohibited behaviour are significant in different cultural and religious backgrounds in Sri Lanka. Due to the cultural taboos unique to this culture, adolescent girls and women still face many challenges. Although numerous global studies have been conducted on menstrual-related cultural taboos, there are lack of research studies in Sri Lankan context, particularly concerning the Muslim community.

Thus, this study has examined Cultural Taboos related to Menstruation and the Status of Hygiene Practices in the Muslim Community in Sri Lanka. The specific objectives were to identify cultural taboos related to puberty and general menstruation, to explore the status of hygiene practice related to menstruation in the Muslim community, to identify the challenges faced by women and girls in maintaining menstrual hygiene due to cultural restrictions, and to suggest culturally appropriate interventions.

2. Methodology

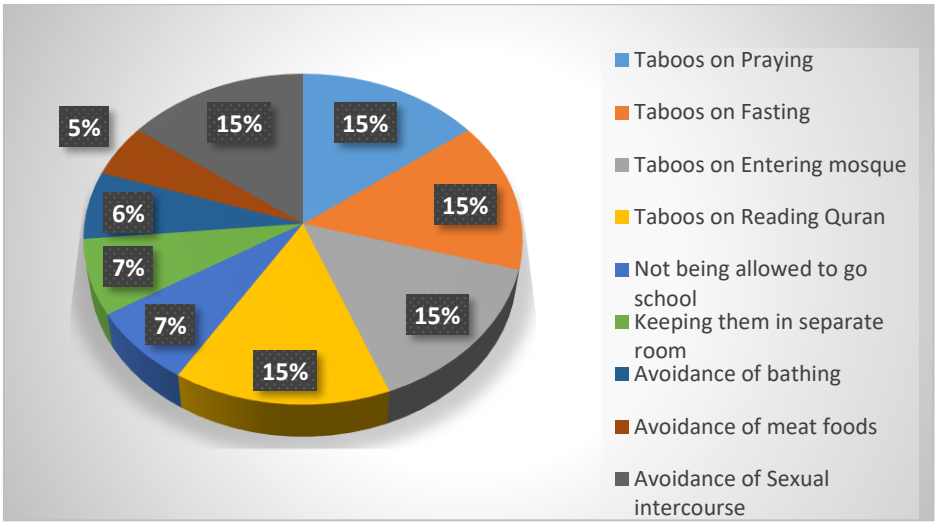
This study was based on a mixed methodology, and the functional method was used for the study. The sample was selected based on the purposive sampling method, and questionnaires and semi–structured interviews were used to collect data from respondents. According to the research objectives, data were collected from five adolescent girls and five adult women in the Diwlana Grama Niladhari Division in Thamankaduwa Divisional Secretariat in Polonnaruwa district, as well as five adolescent girls and five adult women in the Kuuriyampola Grama Niladhari Division in Kuliyapitiya East Divisional Secretariat in Kurunegala district. Supportive data was collected from two Midwives two midwives working in the respective Grama Niladhari Divisions. Quantitative data were analyzed based on the descriptive statistical analytical method, and qualitative data were analyzed based on the descriptive method. Data analysis was done descriptively.

3. Results and Discussion

3.1. Identifying different types of Cultural Taboos related to Menstruation in the Muslim Community

As mentioned by Emile Durkheim in his book ‘The Elementary Forms of Religious Life’ in 1912, Religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden (Rao, 2010:413). Thus, the religious beliefs lay out the foundation of sacred and profane dichotomies. Many cultural taboos are based on religious beliefs related to the sacred and profane distinction, and they control human behaviour into proper and improper acts and adherence. When considering the research data, it could be identified various cultural restrictions related to puberty (first menstruation) and general menstruation of women in Muslim communities.

Figure 01: Cultural Taboos related to Menstruation in the Muslim Community



Source: (Field data, 2025)

According to the above graph, 15% of the respondents indicated that they are not allowed to pray during menstruation. In addition, all the respondents indicated that they are prohibited from fasting and going to the mosque. Similarly, Similarly, 15% stated that they are not allowed to read the Holy Quran. Moreover, a considerable percentage of women expressed that sexual intercourse is strictly avoided during menstruation. Importantly, these cultural restrictions vary according to the context of menstruation. There are distinct cultural practices associated with a girl's first menstruation (puberty) and regular menstrual cycles. These two categories of restrictions can be illustrated as follows:

Table 01 – Cultural Taboos related to First Menstruation and Regular Menstruation

Specific Cultural Taboos for First Menstruation (Puberty)	**Common Cultural Taboos for both Puberty and Regular Menstruation**
Refraining from bathing	Avoiding entering religious places
Avoiding going to school	Refraining from fasting
Keeping in a separate room	Avoiding the reading of the Quran
Avoiding meat food	Abstaining from sexual intercourse
	Refraining from praying

Source: (Field data, 2025)

3.2. Cultural taboos rooted in religious beliefs that relate to puberty and menstruation

One of the main restrictions in Muslim society regarding menstruation is to refrain from religious activities. This religious taboo can be identified in society in several ways. Women and girls are not allowed to enter religious places during menstruation, and that practice typically begins with puberty.

Abstraction from the Adult Girl interview 01 – Kuriyampola Grama Niladari Division

"Since the day I reached puberty, my mother has not allowed me to go to the mosque during my menstruation period. She stated that, during that time, women are considered impure."

(Field data,2025)

This respondent stated that because society has interpreted women as impure during menstruation, restrictions have been imposed to prevent them from entering religious spaces, as they believe it destroys the purity and sanctity of religious places. In addition, another respondent stated that they are not allowed to read or touch the Holy Quran during the menstruation period.

Abstraction from the Adult Girl interview 03 – Kuriyampola Grama Niladari Division

"We are not permitted to touch or read the Holy Quran during menstruation. Doing so is considered disrespectful to Allah."

(Field data,2025)

According to her, they are not allowed to touch their religious book, the Holy Quran, or read its verses during menstruation. The above respondent stated that her parents had told her that if a woman or girl did so, it would be considered disrespectful to God and that she would be guilty of committing a sin.

It is a common practice for Muslim women to pray 5 times a day. However, during menstruation, girls and women are required to abstain from performing these prayers.

Abstraction from the Adult women interview 01 – Diwlana Grama Niladari Division

"We are not allowed to perform our daily prayers during menstruation. Since it is ingrained in society that menstruation is a shameful, secretive and unclean process, we should refrain from entering religious places and refrain from praying. They have stated that after performing the ghusl ritual after menstruation, we can participate in pilgrimage activities again."

(Field data,2025)

The above data signifies that though menstruation is a natural biological process, interpretations and restrictions associated with it are social and cultural constructions. These restrictions on women symbolize power inequalities in patriarchal social structure and control their behaviour based on natural female biology (Martin, 1987). These restrictions are deeply embedded within the socio-cultural context, reflecting interpretations of the sacred and profane and reinforcing the gender stereotypes, values and beliefs in a particular society.

Ramadan has a spiritual importance for the Muslim community. Fasting is a core act of worship during the Ramadan period. However, there is a cultural taboo that women and girls should refrain from fasting during menstruation, as they are considered impure during this time.

Abstraction from the Adult women interview 04 – Kuriyampola Grama Niladari Division

"Women do not fast during the days they are menstruating in Ramadan."

(Field data,2025)

Abstraction from the Adult women interview 04 – Kuriyampola Grama Niladari Division

"The Holy Quran, Surah Al-Baqarah, states that women who are sick can refrain from fasting. The book of Hadith provides clear guidance on this matter. The Prophet Muhammad advised that we can break our fast during menstruation, but are required to make up the missed days after the menstrual period. The number of fasting days missed due to menstruation must be completed before the next Ramadan fasting period."

(Field data,2025)

The above date indicates how religious teachings shape and legitimize menstrual taboos. Cultural interpretations of purity and pollution are used to create social boundaries (Douglas, 1966). In this context, it has created social boundaries as a temporary state of impurity on the biological menstruation process.

The Hajj pilgrimage is a religious ritual that Muslims who are financially and physically able must perform at least once in their lifetime. There are several restrictions imposed on women who are menstruating during this Hajj pilgrimage. Although none of the women in the study sample had personally participated in the pilgrimage, they expressed their opinions based on what they learned about it. Accordingly, there are several restrictions imposed on women who menstruate during the Hajj pilgrimage.

Abstraction from the Adult women interview 02 – Diwlana Grama Niladari Division

"During the Hajj pilgrimage, menstruating women are permitted to perform all rites except for the Tawaf al-Ifadah ritual"

(Field data,2025)

According to her, the Tawaf ritual is the circumambulation of the main circle of the Kaaba. She indicated that it is permissible to perform other Hajj rituals except this ritual during menstruation.

There are also cultural taboos regarding sexual relations. This is clearly stated in the Quran. In the Quran, 2:222 reads, “They ask you about menstruation. Say, ‘It is an impurity, so keep away from women during it and do not approach them until they are cleansed; when they are cleansed, you may approach them as God has ordained (Bhartiya & Indian Institute of Technology Roorkee, 2013). The Quran states that it is inappropriate to have sexual relations with menstruating women. Accordingly, women in the study area also stated that they do not have sexual relations with their partners during their menstruation.

Abstraction from the Adult women interview 05 – Kuriyampola Grama Niladari Division

"I was eighteen when I got married. My mother told me that according to our religion, you should not have sexual relations with your husband after your period."

(Field data,2025)

According to her, she did not have sexual relations with her husband during menstruation, according to her mother's advice. She also stated that she knew about it when she studied the Quran.

According to Durkheim, religion is a system of beliefs and practices that are integrated in relation to sacred things. Thus, religion determines a clear boundary between righteous and sinful actions. (Panampitiya, 2024). According to Durkheim, there can be two main parts in any religion in the world: sacred and profane. According to Islam, the Quran is their sacred object. Similarly, the mosque is a sacred place. Fasting and praying are sacred rituals performed in devotion to God. In this context, purity is an essential condition to for the performance of religious and sacred activities.

As Durkheim points out in his views on sacred and profane, the primary role of religion is to demarcate boundaries between sacred and profane, and the above data indicate that religious restrictions related to menstruation reflect the concept of purity and impurity. But when we consider deeply, those cultural interpretations of women are deeply rooted in the unequal power relations and gender stereotypical ideas in patriarchal societies.

3.3. Cultural taboos based on the community

Menstruation is a natural process that occurs in a woman's body, but it has been given various meanings both socially and religiously. It is rarely discussed openly in society due to cultural interpretations regarding inappropriate to discuss.

Especially in Muslim society, menstruation is a topic that is not discussed openly due to its perception as an impure state. According to primary data, several types of such cultural taboos that exist in the study area could be identified. After the first menstruation, girls can be placed in a separate room.

Abstraction from the Adult Girl interview 04 – Kuriyampola Grama Niladari Division

"When I became puberty, my mother told me to stay in a separate room. My father did not let me come out when my brothers were at home. I had to stay for seven days. They only let me come out when the males went to work"

(Field data, 2025)

Abstraction from the Adult women interview 01 – Kuriyampola Grama Niladari Division

"I don't know any particular reason for it. I have been doing it like that since I can remember."

(Field data, 2025)

They believe that there is no specific religious teaching on this and that it has been a custom in their society for a long time.

Avoiding meat during the first menstruation is another cultural taboo that can be identified in the community.

Abstraction from the Adult women interview 05 – Diwlana Grama Niladari Division

"I did not let both my daughters eat meat during that time. It is said that eating meat increases the body temperature. Instead, I gave them healthy vegetables and fruits. Every morning, I gave them an egg in their coffee. My mother also treated me the same way."

(Field data, 2025)

They believe that meat is not suitable for consumption during this period and that eating it in this way can have a negative impact on the body. However, according to the comments made by the Midwife, this taboo appears to have originated from traditional beliefs that have been passed through generations.

Abstraction from the Adult Girl interview 01 – Diwlana Grama Niladari Division

"When I reached puberty, I was kept in a separate room without being allowed to go to school for seven days."

(Field data, 2025)

This is done to prevent girls from making eye contact with men. As Albert Bandura states in his social learning theory, a person learns through observing and imitating the behavior, actions, and attitudes of those around them. (Abepala, 2010) In this way, for generations, even if there is no specific religious basis, taboos based on traditional beliefs and customs are learned and maintained by observing and experiencing them from their elders. Therefore, such cultural taboos that have arisen in society persist.

Avoidance of bathing is a major cultural taboo associated with the first menstruation. It is a milestone in the life cycle of every woman. A girl enters adolescence with menstruation. There is a taboo in Muslim society that states that bathing should be avoided for seven days after puberty.

Abstraction from the Adult women interview 04 – Diwlana Grama Niladari Division

"A girl is not allowed to bathe for seven days after puberty. Mothers say that when she bathes, her menstruation stops, so after seven days, she bathes with hot water."

(Field data, 2025)

According to this woman, bathing is prohibited in Muslim society for seven days after the first menstruation. Even touching water is restricted during this period. Several traditional beliefs influence this. One woman stated that her elders did not allow her to bathe because they believed that bathing after her first menstruation would weaken her body and cause diseases.

Abstraction from the Adult Girl interview 02 – Diwlana Grama Niladari Division

"My elders said that if you take a bath after puberty, you may get diseases like fever. In those days, I was only allowed to wash my face."

(Field data, 2025)

Accordingly, they believe that bathing soon after the first menstruation can distrupt the menstrual cycle and cause reproductive health issues in girls. The midwife expressed her opinion on this.

Abstraction from the Midwife interview – Kuriyampola Grama Niladari Division

"I do not agree with the practice of avoiding baths during menstruation. Girls should maintain cleanliness throughout this period to prevent infections. Although some believe that bathing will stop menstruation, there is no scientific evidence to support this claim."

(Field data,2025)

According to her, the practice of avoiding bathing during menstruation lacks any scientific foundation. Also, according to the religious explanations as outlined in the Holy Quran, emphasize that women

should maintain hygiene during their menstrual periods. Therefore, it is evident that these cultural taboos stems from long-lasting traditional beliefs passing through generations withing society.

3.4. Experiences of menstruation taboos

A teenage girl's menstruation is a symbol of her being considered an adult by society. The taboos surrounding this process of advancement are still faced by Muslim women and girls today (Manhas & Rabia Salem, 2015). In examining the experiences of adolescent girls and women, the following are their views. According to the respondents, the majority of the sample have experienced and indicated that these taboos had a detrimental effect on their health, personal life, and social relationships.

Abstraction from the Adult Girl interview 04 – Diwlana Grama Niladari Division

"When I got my period, I experienced heavy bleeding, but my mother did not allow me to bathe. It was very difficult for me. I got a yeast infection and had to take medicine."

(Field data, 2025)

Abstraction from the Adult Girl interview 02 – Kuriyampola Grama Niladari Division

"I wasn't allowed to go anywhere for seven days. I had to stay in a room. I couldn't even go on a school trip. I was very sad."

(Field data, 2025)

Accordingly, cultural restrictions related to menstruation have had various negative impacts, including skin infections, long-term diseases related to the reproductive system, mental illnesses such as stress and anxiety, health effects such as nutritional deficiencies, social exclusion and isolation. Despite these challenges, three percent of the sample indicated that these cultural restrictions are beneficial to them.

Abstraction from the Adult women interview 03 – Diwlana Grama Niladari Division

" During my period, my body gets very weak. It is so difficult, I can't do fasting at all. So it is really good not to have to do fasting during my period."

(Field data,2025)

According to her, these restrictions contribute to minimizing her discomfort. Also, the women in the sample indicate that they feel comfortable due to the restrictions imposed on them to refrain from sexual relations during this period.

Abstraction from the Adult women interview 04 – Diwlana Grama Niladari Division

"During menstruation, I have back pain. So, in my opinion, imposing restrictions on having sexual relations during this time is very good."

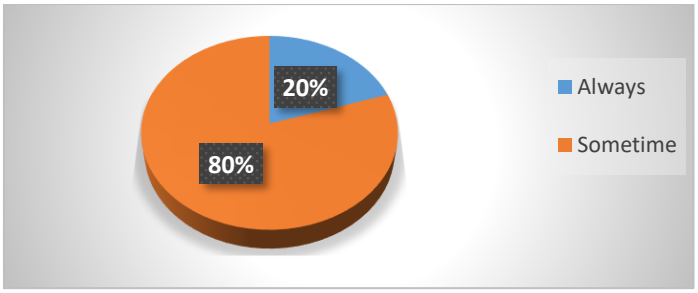
(Field data,2025)

Accordingly, these restrictions may facilitate cultural continuity by helping to minimize discomfort during menstruation. During the socialization process, individuals are learned knowledge, attitudes, and traditions about how to behave in society. In this context, girls develop an understanding of menstruation and its associated cultural restrictions through interactions within the family, school, and religious teachings. These beliefs and teachings play a significant role in shaping their attitudes toward and experiences of menstruation.

3.5. Usage of cultural restrictions in modern society

Women in any religion in the world can identify restrictions (Bhartiya & Indian Institute of Technology Roorkee, 2013). These restrictions have been in place for many generations. In today's society, these cultural restrictions are subject to various influences, so changes in the use of these restrictions can be identified. The sample shows how these cultural restrictions are used today.

Graph 02: Usage of cultural restrictions related to menstruation in modern society



Source: (Field Data,2025)

According to this graph, 20% of the population continues to follow these restrictions. Their idea is that even though they understand that these cultural restrictions lack a scientific basis, they continue to follow the cultural restrictions inherited from their previous generation rather than questioning and opposing them.

Abstraction from the Adult women interview 02 – Kuriyampola Grama Niladari Division

"They say that women are not allowed to go to the Mosque during menstruation. But there is no scientific basis for that. However, I was afraid to question those things. So these rituals continue."

(Field data, 2025)

However, the majority of the respondents (80%) indicated that at times they tend to transgress these cultural restrictions. Also, the existing restrictions are fulfilled with some modifications.

Abstraction from the Adult women interview 01 – Diwlana Grama Niladari Division

" Our mothers taught us all this when we were young. But these things happen less often today. "We don't see keeping them in a separate room for seven days, or eating meat being done today."

(Field data, 2025)

According to her, although several major cultural taboos are fulfilled, some taboos built on traditional beliefs are not fulfilled in modern society, and the young community are inclined to question the validity of such taboos, and thereby avoid following the taboos.

As a result of modernization across education, media, the economy, and other sectors, new ideas and social practices are increasingly shared across cultures in the process of cultural diffusion. According to Everett M. Rogers, cultural diffusion occurs when elements of one culture are transmitted to another through natural or planned interventions, and the time it takes for their adoption (Subhasinghe, 2017). In this context, increasing scientific knowledge, awareness, and technological advancement have shaped the perspectives of a new generation of Muslim women and girls. This changing process encourages them to give up some traditional practices and adopt alternative practices.

4. Conclusions and Future Recommendations

The cultural taboos related to menstruation in the Muslim community are deeply rooted mainly in religious interpretations and traditional beliefs, and reinforce broader gender stereotypes. Formal education, increasing awareness, and exposure to scientific knowledge as a result of the modernization process have led to changes in traditional beliefs and practices related to menstruation.

When considering deeply, it can be identified that foster awareness in the community level, spreading scientific knowledge through formal education, ensuring access to affordable sanitary products, creating spaces for open discussions, and increasing infrastructural facilities to maintain menstrual hygiene are vital to reduce unhealthy menstrual taboos and related issues.

Finally, it can be concluded that educational interventions, community awareness, increasing accessibility and affordability of sanitary products, improvement of infrastructural facilities, and policy and institutional interventions are crucial to address challenges related to menstruation with a multi-dimensional approach.

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07

Gender Dynamics and Sociocultural Adaptations among Widowed Individuals: A Comparative Study in Ratmalana, Sri Lanka

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Abstract

Ritualistic behaviors around death refer to actions displayed to mark the important nature of the loss to the widowed and the community. When a spouse dies or is widowed, both social interaction and emotional support are lost, which frequently increases the need for other social relationships. Therefore, this study comparatively investigates how the gender of the widowed person influences on individual's personality and the sociocultural context that exist in Sri Lanka with special reference to Colombo district. Hence, this study objectives attempt to fulfilled the requirement of anthropological approach to study the ability to provide the child care, household management with balancing the personal lives of the widowed person. This study is based on purposively selected twenty widower households and twenty widow households of Ratmalana DS division, Colombo district, Sri Lanka. The qualitative methods and techniques have been applied to collect data including interviews, case studies, focus group discussions and observation methods. The findings of the study show that, 100% of positive compliments were identified in children's health of widow and widowers households, in addition, it was stated that children from these households have a more significant amount of participation in sports at school. These children's academic performances were poor according to the student report card analysis. But, in past the extended family structure provided supportive network for the children identify their gender roles and build up their personality. Further, the right to marry cross-cousin and traditional marriage systems were ideally suited to retaining control over the property. Hence widowed person never was financially depressed. But, in present 90% of widows and five per cent of widowers are experiencing financial hardship. Further, the custom of levirate and sororate provided emotional and social support for the widowed person. But, at present, these customs are not in practice. The study concludes that both gender roles of in a family face a unique set of challenges. From the study it is concluded that both genders are still facing unique challenges for the family to sustain socio-cultural and economic stability where widow in the present generation does not have adequate resource and care support.

Key words: *Death, Single Parents, Sri Lanka, Widow, Widower*

1. Introduction

Widowhood is a significant life event that is marked by the death of a spouse. It is a profound and frequently difficult transition in an individual's life and is referred to as a rite of passage in the field of anthropology. The state or position of being a widow or a widower is usually meant when the word "widowhood" is used. The term "widow" is used to refer to a woman who has lost her spouse as a result of death. In particular, it refers to a wife whose spouse has passed away. The experience of widowhood can be emotionally challenging and is frequently accompanied by grief and a period of adjustment as the widow deals with her partner's death and gets used to life on her own. The term "widower" is used to refer to a man who has lost his spouse due to death. It refers to a man whose wife has passed away specifically. When adjusting to life without their spouse, widowers, like widows, go through the grief process and may experience a variety of emotional and practical difficulties in his life. Because of how challenging this shift is, widows and widowers frequently turn to friends, relatives, or support organizations for assistance in adjusting to their new situation. When a person becomes a widow or widower, they are left without their life partner and may need time and emotional help to recover from the loss. Society has evolved a variety of support systems and societal norms to help widows and widowers through this trying time because it recognizes the special problems they face.

As mentioned above, widowhood involves practical challenges, such as managing financial matters, household responsibilities, and, in some cases, raising children on one's own. The loss of companionship and emotional support that a spouse provides can be deeply felt, making the transition to a new social and emotional landscape particularly daunting. According to the anthropological studies, there are two different type of custom which allows to the continuation of marital alliances when one spouse dies. They are sororate and levirate. According to anthropological research, the sororate exists in both matrilineal and patrilineal societies in worldwide. In a matrilineal society with matrilocal post marital residence, a widower may remain with his wife’s group by marrying her sister or another female member of her matrilineage (Kottak 2004). Sororate is a general practice among numerous tribes especially in India and also in ancient Sri Lanka. Among indigenous groups in India the father of the daughter feels his responsibility to fill the gap created by the death of his daughter in his son-in-law house. In Orissa, sororate is found among Oran, Lodha, Kolha, Kawar, Saora etc (Dash 2004, p.56). The common manifestation of cooperate domestic interest in marriage is the practice of supplying replacements for in marrying women who die prematurely. The cultural rules oblige a woman to marry her deceased sister’s husband. This custom is common being, the obligatory form of second marriage in majority of societies. Like the sororate, Levirate is a continuation marriage that maintains the alliance between descent groups, in this case by replacing the husband with another member of his group. Since marriage involves an exchange of rights and obligations, the family of the wife can be assured that she will be cared for even if her husband dies. The cultural rule obliges a man to marry his brother’s widow. The implications of the levirate vary with age. A recent study found that, among African Societies, the levirate, though widely permitted, rarely involves cohabitation of the widow and her new husband (Potash 1986). Accordingly, Levirate provides security for woman who would otherwise not be able to remarry. The existence of the levirate attests to the importance of marriage as an alliance between two groups rather than between two individuals. In Sri Lankan context, ancient chronicles and historical accounts of Sri Lanka, such as the *Mahavamsa*, provide insights into the customs and traditions of different periods. While they may not explicitly mention sororate and levirate, they shed light on the broader social and cultural context of ancient Sri Lankan society.

Apart from the above two concept, there is another custom named, widow/widower marriage. This marriage type is frequently permitted among the Indian tribes and is allowed with certain priority or

preference basis according to their varying practices. The most common rule is marriage of a widow or widower with the deceased's brother or sister of either near or distant relation as the case may be. A widow or widower may marry a widower or widow or bachelor (Perkins 2014, p.33). This type of marriage found in India. Similarly, the son-in-law of a Garo woman is her future husband in the case of her widowhood (Vidyarthi & Rai 1985, p.291). Therefore such marriages help in keeping the property among the close kin group. All the indigenous groups in India and in other parts of the world as well anthropologists came across rules laying down prohibition, preferences and prescriptions in deciding the forms of marriage. Therefore, the above customs can be viewed as a further practice of reinforcing social solidarity and broadening the cooperative base within the society.

On the other hand, cultures have recognized the special difficulties experienced by widows and widowers throughout history and have created a variety of support structures, rituals, and traditions to help them during this trying time. These could include of customs related to grieving, get-togethers with friends, and support groups created to help widows both emotionally and practically. As a result, widowhood or widower-hood is a culturally and socially significant phenomenon that has been studied from an anthropological perspective across various societies worldwide. Anthropologists have studied the various widow mourning customs that exist across cultural boundaries. For instance, widows may engage in ceremonial behaviors in Hindu civilizations, such as shaving their heads and wearing white cloths specially sarees as a sign of their grief (Chatterjee, 1990). In addition, widows in Sri Lanka are commonly encouraged to wear white clothing and avoid from donning jewelry or brightly coloured apparel. Further, "*Sathi Pooja*", or "*Sathi* Ceremony," is a Hindu ritual performed by some South Indian Tamil communities in past. This ceremony is typically conducted by a widow to symbolize her devotion to her departed husband and seek spiritual blessings and strength. "*Sathi*" is a term that refers to a wife, and "*Pooja*" or "*Puja*" means a religious ritual or sacrifice her own life. In contrast, among some indigenous African communities, widows may engage in symbolic acts like smearing themselves with ash or wearing specific mourning attire to signify their widowhood (Bourguignon, 1973).

Being a widow frequently has negative social and financial effects. Widows may experience prejudice, property conflicts, or loss of social position in many patriarchal nations. Anthropological research has looked at how widows deal with, reject, or accept these obstacles (Goode, 1960). For instance, research in India has looked at widows' financial fragility, particularly in rural areas where they may struggle to maintain their livelihoods (Agarwal, 1989). Anthropologists have previously studied the symbolic meaning of widowhood ceremonies. These rituals may serve to socially mark the transition from a married to a widowed state which marks the death as a rite of passage. For instance, in Japan, the "*Mizuko Kuyo*" ceremony addresses the loss of children and may be practiced by mothers who have lost their offspring or husbands (Brazell, 2002). It's crucial to remember that the "*Wessantara Jataka*" is merely one of several Buddhist texts and *Jataka* stories that are pertinent to Sri Lankan rites and beliefs surrounding death. Therefore, parts from the "*Wessantara Jataka*" may be chanted or read aloud in some Buddhist funerals and death-related rites in Sri Lanka. The *Jataka* tales' main purpose is to teach moral and ethical principles, and by incorporating them into funeral rites, we can highlight these principles and offer consolation to the bereaved.

Widowhood can also illuminate broader themes related to gender roles and expectations. Anthropological studies have examined how widowhood can disrupt or reinforce gender norms in different societies. For example, Smith (2004) has explored how some widows in African communities take on new roles and responsibilities after the death of their husbands. The role of kinship networks in providing support to widows is another anthropological focus. Studies have shown how family members, both nuclear and extended, may play crucial roles in helping widows navigate the challenges

of widowhood (Levine, 1977). According to the literature survey, limited anthropological research specifically focused on widower-hood compared to widowhood. There are several studies and ethnographic works that have explored the experiences of widowed men in various cultural and social contexts.

In modern society, due to globalization, urbanization, and changing family structures impact on widowhood and widower-hood experiences. These changes can bring both challenges and opportunities for widows as they adapt to new social contexts (Srinivasan, 2005). Accordingly, it is no doubt to state that there is a research gap to study on widowhood and widower-hood in contemporary society. Further, the highest percentage of female-headed households in South Asia could be observed in Sri Lanka where figures have increased from 19 per cent in 1990s to 20 per cent in 2000. In Sri Lanka, the growth is mainly due to political unrest and social conflict in the Southern areas of the country in the late 1980s, and the civil war in the North and East. Further, due to health issues including increasing mortal rate because of non-communicable diseases as well as the present Covid-19 pandemic, the number of both widows and widowers has been increased. As a result, a large number of young widows have increased to become household heads. Hence, Sri Lanka is an ideal research field to study on the transitional role of widowhood. Therefore, this study comparatively investigates how the gender of the widowed person influences on individual's personality and the sociocultural context that exist in Sri Lanka with special reference to Ratmalana DS Division in Colombo district; Sri Lanka. Hence, this study objectives attempt to fulfilled the requirement of anthropological approach to study the ability to provide the child care, household management with balancing the personal lives the widowed person.

Materials and Methods

The descriptive survey research design is best suited for studies of human relationships, such as parenting styles or structure of family, as in the present study. The purpose of the research was to fulfill the requirement of anthropological approach to study the ability to provide the child care, household management with balancing the personal lives the widowed person. Therefore, a male or female who had exclusive custody of and was raising one or more children (under the age of 18) by himself or herself due to the death of the spouse at the time of the study was referred to as a "widow" and "widower" in order to achieve the objectives of the research. Twenty widower households and twenty widow households; and ten teachers who belong to four government schools have been selected from Ratmalana DS division by purposive sampling method as the sample of the study. Ratmalana is a suburb in Colombo District that marked high migrated population density which consists with multi ethno-religious groups. Therefore, the researcher benefited to identify the big picture of the effect of widowhood on children's development and learning parallel to the widower's or widow's life in Sri Lankan society.

The qualitative methods and techniques have been applied to collect data including interviews, case studies, focus group discussions and observation methods. A semi structured interview schedule has been used without monetary reward to collect systematic information about the socio-demographic status, educational, religious and social-psychological resources available in study area. Additionally, interviews have conducted for teachers in order to get the fullest material possible that is needed to address the research problem. The information got from interviews has been verified using observation and document analysis such as school attendance register, exercise books, school report card and health records. Since the qualitative technique looks out real data and emotional responses rather, the research has become more viable. The researcher is free to pursue any response in order to add depth and complexity to the data being collected because the qualitative approach is flexible. Simple statistic

approach was preferred in this anthropological research to approaching objective explanation to underlying cause of patterns and meaningful relationships. Therefore, the data analyzing process has been done by using Microsoft package.

Results and Discussion

Globally, both widowhood and widower-hood family settings face numerous difficulties. Based on accumulated work in Ratmalana Divisional Secretariat; Sri Lanka, the survey of secondary sources as outlined above. The results and discussion categories as follow to fulfil the objectives of the study. They are financial and property inheritance, social stigma and cultural barriers, learning and development of children who belong to a family where father or mother absent due to death.

Financial and Property Inheritance

Sri Lanka is a country which based on the agriculture through the history. Therefore the wealth of Sri Lankan is the land. As a whole, the fragmentation of land including agricultural lands and household land would have been a major challenge to the economic interests of the families, if the situation was not controlled there was the risk of the whole economy being affected. Through the history, Sinhalese maintain a system of land tenure to avoid the risk which affects to the economy (Caldwell, 1992). Therefore, the Sinhalese system of land tenure has to be discussed by comparing the marriage patterns.

Thus, Sinhalese families took various measures to prevent the division of their own land: one such measure is marriage. The inheritance of parental property by marriage related to three modes of marriage – *Deega*, *Binna* and *Eka Gei Kama* amply demonstrate this situation. In a *Deega* marriage, a daughter of a family joins her husband's family and her issue would retain her husband's family name. Thus, she would belong to another family as a result of her marriage. Therefore, she would lose the right to inherit her parental property. The rationale behind this practice seems to be that if she inherited the property it would fall into another families' possession since in *Deega,* it was considered that the bride was given to another family although of the same caste and creed. On this basis in patriarchal Sinhalese society, there were customs and norms which established to secure the future of children and the widow after the death of her husband.

Furthermore, even while dowry customs, property laws, and inheritance laws varied among Sri Lanka's many ethnic groups, they all significantly restrict the rights of women (Goody & Tambiah, 1973). The property of the wife is given to the husband through the dowry system (Agarwal, 1994). The property passes to the children if he passes away. If no children are born, the husband's family will receive the property instead of the wife. In this way, women are continually denied the right to own land. Additionally, these discriminatory traditions are institutionalized in Sri Lankan law. For instance, the property code gives preference to male heirs over female heirs and forbids a woman from farming her land if a male successor is present.

The wife who has been with the man all his life has the right to keep his property after his death and get a share of it. The other portions of property have been shared among the deceased husband's kindred and among his own children. This is not the case in a *Binna* marriage because it is customary for the married man to come to live in the wife's house (Knox, 1981). When a man dies without a succession deed, the property is divided between his wife and children. Exceptionally, sometimes all the movable property belongs to the wife. If there is no male child to inheritance of the family name after the death of the father, all the property goes to the wife. If the husband dies while the wife is emancipated, she

does not get any benefit. The widow cannot get an advantage by saying that she has taken care of that man, helped him to increase his wealth and given birth for his children. But if the wife left the marriage after an arranged marriage, even after the death of the husband, she can take refuge from his heirs. After two brothers marry the same or in *Eka Gei Kama*, wife and children are born, the younger brother marries separately from that land and dies, and the elder brother abandons the first wife and remarries, the first wife must be protected from the lands of the younger brother until she remains unmarried. Further in a *Deega* marriage, even if a barren woman quarrels with the man and intends to return later, or when the man contracts a dangerous infectious disease and dies, her marital advantage is not lost. After the death of the husband, the benefit of marriage is cancelled when another marriage is made, but if the children are too small at the time when the husband dies and it is difficult to protect them, the widow is able to marry a man with the consent of the relatives of the deceased man. These rights are vested in a legally wedded wife. That is, the children born to a *Vaishya* woman or to a prostitute when her guardian dies do not get anything from the man's property.

The financial status of widows and widowers in Ratmalana DS Division, Sri Lanka vary widely depending on several factors, including their individual circumstances, social support networks, and access to resources. By considering the social and cultural Factors, as mentioned before Sri Lanka has a strong cultural tradition of extended families providing support to their members, including widows and widowers. In many cases, widows and widowers may rely on their extended families for financial and emotional support. But in contemporary society, newly wedded couples most likely choose a neolocal residence where the couple finds their own house which is independent from both family members. This situation leads to the drastic increasement of nuclear family structures. Therefore, in modern society, the widows or the widowers do not experience the advantage as past. In present modern society the single parent that lost his or her husband or wife, has to face all the financial challenges of the family as the head of the household (McLanahan & Sandefur, 1994). Further, the financial status of widows and widowers are influenced by their own economic situation before their spouse's death. They might be in a better position than people who were economically disadvantaged if they already had financial stability or access to resources. According to the data analysis, there were six widowers and two widows who already had occupations in government sector before their spouse's death. Thirteen widows are self-employed after the death of the husbands and these widows do not have sufficient means to up bring their children. Only two widows have the financial support of her family. According to the above results, it is clear that, Women, have to face greater financial challenges as widows due to gender disparities in employment and income in patriarchal Sri Lankan society because of limited access to education and employment opportunities, making them more vulnerable to financial insecurity.

Numerous social welfare benefits and initiatives are provided by the Sri Lankan government that may be of assistance to widows and widowers. These programs include pensions, housing assistance, and other types of financial aid. However, these programs' usefulness and accessibility are subject to change. Further, in Sri Lankan context, inheritance laws also have a huge impact on how financially secure widows and widowers are. Although widows and widowers have the legal right to inherit their late spouse's property or assets, how these rights are actually enforced is vary. According to the data collected by respondents, the availability of support networks, such as local community groups, non-governmental organizations (NGO), and religious institutions, also has an effect on widows and widowers' financial stability. These organizations have provided assistance with various aspects of life, including financial support, education, and vocational training.

The financial situation of widows and widowers is a complicated and diverse subject, and there is no universal solution, it is crucial to emphasize. Different outcomes may result from individual circumstances and regional variations. According to the study it is crystal clear that challenges still exist despite recent initiatives to increase the economic empowerment of women and support both the widows and widowers in Sri Lanka.

Social Stigma and Cultural Barriers

In Sri Lanka, becoming a widow entails losing status in society and being subjected to social stigma and embarrassment related to gender stereotypes. The respondents repeatedly emphasized the widespread of misconceptions regarding widows rather than widowers. Muslim, Sinhalese, and Tamil widows are also blamed for the husbands' deaths and are thus viewed by their own family and society as a catastrophic omen or a sign. The widow is held accountable by the in-laws for the death of their son, brother, or other relative. This viewpoint is frequently passed in to the children, who may think that, their mother killed their father due to their misfortune. Additionally, due to *karma*, widows in Tamil and Sinhalese cultures are also held accountable by themselves. Many women think that, they must have done wrong or sin in a previous life to deserve their fate of losing a husband due to the belief in *karma*, which is relevant to both Buddhist and Hindu beliefs. Many others mentioned that how the widows' limited space for mourning is partly caused by their own self-blame and the humiliation from others. In Sri Lankan culture, it is also frowned upon for widows to attend weddings and puberty ceremonies, especially those of their own children, and to be seen in the morning or while performing puberty rituals. The death of a husband is considered a terrible omen by horoscopes, which are significant to many people. This implies that the widow's subsequent husband may also pass away. The manner of the husband's death and his character also influence the level of stigma.

The Hindu custom of directing widows to remove their wedding jewellery (*thali* or *mangala suthra*) and the *pottu*, a red dot worn on the forehead to symbolize marriage, are two outward indicators of widowhood in Sri Lanka. These, however, are not always applicable because many women in the North and Northeast might have lost their jewellery or been compelled to sell it because of the protracted conflict and displacement. Due to the societal protection that marriage-markers offer, many widows also continue to wear their jewellery and *pottu*. Conflict can result from this since some people view it as dishonest and against tradition. In fact, due to the conflicts it caused in the group, in some instances, women who had maintained their outward signs of matrimony were unable to participate in widows' support groups. However, whether there are visible marks or not, everyone in the widow's own neighbourhood will know. Thus, the community, the family, and the widow herself all have a stake in the social stigma that surrounds widowhood.

On the other hand, cultural and social stigma surrounding widowers in Sri Lanka, like in many other societies, has been influenced by traditional norms and expectations. The stigma on widowers is not crucial than the stigma on widows since Sri Lankans experiencing patriarchal society. Sri Lankan society often adheres to traditional gender roles, where men are expected to be the primary providers and protectors of their families. When a man becomes a widower, he may face scrutiny or judgment if he struggles to fulfil these roles on his own. Some segments of society may view widowers as vulnerable or weak, especially if they express emotions or seek emotional support. In a culture that values patience and emotional restraint in men, widowers who display their grief openly have encounter disapproval. Further, according to a widower's statement, "*the society expects that widowers have to remarry as soon as possible to maintain the stability of the family, especially if there are children involved" (RDSM*

09, personal communication, August 15, 2023). People may inquire about and pass judgment on those who choose not to remarry or who take a longer time to do so.

Males within culture have little opportunity to develop the parenting skills that will aid them in being effective parents (Nash, 1965). As a result, it is understandable that a father is frequently unprepared for child rearing and is uncomfortable with the idea of being loving and nurturing with his children, despite the fact that single fatherhood has become socially acceptable (Pleck & Sawyer, 1974). But still, widowers may experience pressure from their own families or in-laws to conform to certain cultural expectations, such as fulfilling the roles of the deceased spouse, including taking care of children or elderly family members. According to a widower, *"Stigmatization and social expectations always lead to feelings of isolation for widowers. All the widowers struggle to seek emotional support or make new social connections due to fear of judgment (RDSM 01, personal communication, January 27, 2023)"*. In some cases, communities can be quite close-knit, and gossip or rumours about a widower's situation or actions can be hurtful and damaging to the dignity of the male.

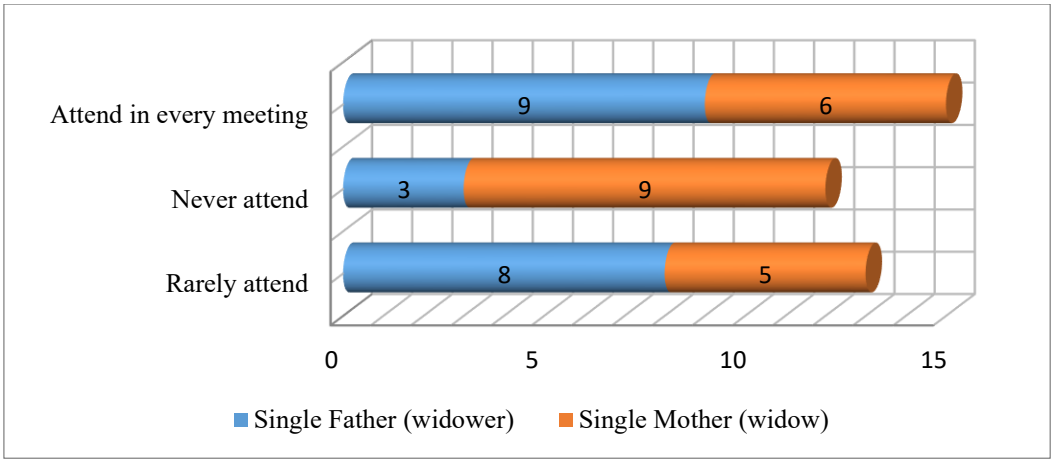
Accordingly, it is important to mention that these cultural and social stigmas are varying widely according to the ethnicity and religion, even though more urban and cosmopolitan area such as Ratmalana DS Division generally being more progressive and open-minded. Additionally, attitudes toward widowers are changing over time as societal norms evolve and awareness of the challenges they face increases. Efforts are being made by various organizations and support groups in Sri Lanka to challenge and reduce the stigma faced by widowers. They aim to provide a safe and supportive environment for widowers to share their experiences, seek help when needed, and challenge traditional gender stereotypes. In conclusion, while cultural and social stigmas surrounding widowers exist in Sri Lanka, they are not universal, and there is growing awareness of the importance of supporting widowers and challenging harmful stereotypes and norms.

Learning and development of Children

Children should develop in a secure family setting where both parents fulfil their roles as defined by their cultural background (Bronfenbrenner, 1979). According to Burgess (1970), death has historically been the main factor that causes families to have disorganization within the family structure. Although socialization takes place first in the family, the loss of a partner in a marriage has a significant impact on children. Second, the single parent (whether a widow or a widower) is responsible for raising the child entirely.

According to the data analysis, students from single-parent households where the spouse is dead, have less parental participation in their academic pursuits. The chart below (see chart 01) shows that the attendance of parent's meetings of the single fathers and single mothers.

Figure 01: Attendance on Parents Meetings in Children's School



The teachers have made parents aware of the lack of parental involvement in school-related issues. A teacher said that, "*single parent fathers whose spouse deceased, never attend to the parent's meetings. Usually, they ask a kin to represent them*" *(RDST 002, personal communication, November 10, 2023)*. Rochlkepartain (2003) has emphazied the opinion that a child's academic achievement is greatly influenced by the family and its structure. Accordingly, teachers mentioned that, many single parents are less interested in teacher-parent communication and do not consistently less supervision of their children's academic development. The interview for teachers revealed that academic performances of these children were at a poor situation. But, according to the register document analysis, the percentage of regular daily attendance of the children belongs to single fathers were in a good stage compared to children from single mother headed households. Additionally, the majority of the exercise books revealed that the majority of the students performed poorly in class. There was minimal indication of home-based education or homework monitoring. In a related way, according to Donkor (2010), parents noticed that their lack of effective homework supervision was a contributing factor in their children's poor academic achievement. As according Case (2003), healthy parent-child relationships benefited children's learning and development. Therefore, Schults (2006) noted that, it would be evident that adolescents from unstable homes have greater social, intellectual, and emotional issues when compared to those from stable homes. According to the results of the study on academic assistance, the single parents whose spouses are dead, continuously committed by occupational means there will be not enough time to make that sound relationship with their children.

According to the teachers, 100% of positive compliments were identified in children's health, in addition it was stated that children from single father headed households have a greater amount of participation in sports at school while the children from single mother headed households poor engage in extracurricular activities. When asked if they felt capable of caring for their children's emotional needs, only four of the single fathers who have a daughters reported difficulties in this area. But, according to the counselling teachers' experience, most of the children who belong to single parent families spoke with them about their emotional matters. According to a teacher's statement, *"most students do not like others to know that their parents are dead and they do not like to talk about the topic call 'parents'. It also is being reasons: like not having close friends at school, being unable to get extra help to understand the lessons that they cannot apprehend during the school hours, less motivation to engage in academic activities and feeling less fortunate (RDST 001, personal communication, November 10, 2023)"*. With regard to their interactions with their parents, siblings, and peers, the teachers are not satisfied. These students have perceived themselves as being ignored, unwelcome, and uncared. The students from single parent families have demonstrated a poor degree of socialization as a result of their inability to trust others, bluntness, inability to appropriately express their feelings and emotions,

attitudes, and feeling scared. Furthermore, the single parents who lost their spouse due to death were agreed their children are more stubborn and short-tempered than other children. According to the teachers, due the effect of behavioural issues and challenges in relationships, female children from single parent families whose father is deceased, have become victims of unhealthy relationships. Further, the single parented male children have become addicted to drugs, social media and gaming. Therefore, the concern over inability to care for the children's emotional needs was prominent among parent households.

Conclusion and Recommendations

Being widowed in Sri Lanka, including in the Ratmalana Divisional Secretariat Division, has evolved over time due to changes in societal norms, economic conditions, and legal frameworks. In the past, Sri Lankan society adhered strongly to traditional gender roles, where males have to provide financial support and females have to engage in child rearing and managing household. Therefore, widows, especially women, often faced significant challenges as they were expected to rely on their male family members for financial support in *Deega* marriages. Widows, particularly those from lower socioeconomic backgrounds, had limited economic opportunities and often struggled to provide for themselves and their children. Many depended on extended kinship networks for survival. Widows and widowers were not only seeking for financial protection from the extended family but also for upbringing of children in the family. As evidence, most of the Sinhala lullabies were sung by neither mother nor father, but by a female member of the kindred. There was often social stigma associated with being widowed. Widows, especially young ones, were sometimes ostracized or viewed with suspicion. Especially widows might have been pressured to adhere to mourning customs and traditions. Traditional customs and norms stipulated that widows and widowers had little legal rights and safeguards, and that inheritance rules could change in accordance with cultural and religious customs. In patriarchal societies, widows occasionally had trouble asserting their claims to property and assets.

Contemporary Sri Lankan society has seen a shift in traditional gender roles, with more women participating in the workforce. This has provided widows, especially women, with increased opportunities for economic independence. According to the research it is crystal clear that every widow engages in occupations. Widows are able to become more independent as access to education and work options has increased in modern culture. Various government and non-governmental programs aim to support widows in gaining financial stability. While some stigma may still exist, societal attitudes toward widows have become more accepting and empathetic. There is a growing awareness of the challenges widows face, and support networks and organizations offer assistance and counseling. Further, Sri Lanka has worked to strengthen widows' legal rights and protections. Though there is still room for variation in execution, laws governing inheritance and property rights have been changed to give more equitable treatment. In Ratmalana DS Division and elsewhere in Sri Lanka, community support groups, NGOs, and government initiatives offer services and support to widows. These include vocational training, financial assistance, and counseling to help widows rebuild their lives. It's critical to understand that individual conditions, such as age, education, socioeconomic standing, and the presence of a support network, can have a significant impact on experiences. With a stronger focus on empowerment, economic independence, and social inclusion, there has been progress in resolving the problems encountered by widows and widowers throughout Sri Lanka, notably in the Ratmalana DS Division, Sri Lanka.

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08 Online Feminism and Gender Activism: A Socio-Cultural Review of Digital Spaces

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Abstract

This research paper aims to examine the role of digital platforms in facilitating feminist activism and gender-related social movements within online spaces. The specific objectives of the research are to examine how online feminism has affected societal transformation and gender-related empowerment and to investigate the difficulties and chances that online feminist networks encounter while addressing gender inequity and promoting inclusivity. The research problem lies in the need to understand the dynamics of online feminism, including its effectiveness, challenges, and potential impact on promoting gender equality and social justice. The research questions "How do online spaces facilitate feminist activism and contribute to gender-related social change?" and "What are the challenges and opportunities faced by online feminist communities in addressing gender inequality and fostering inclusivity?" were addressed. This review employs a qualitative methodology consisting of comprehensive content analysis. For the analysis, data were gathered from existing scholarly works, academic articles, and reports related to online feminism and gender activism in digital spaces. The content analysis examines diverse online documents, including blog posts, social media content, and online articles from feminist platforms and communities. Thematic and intersectional analyses identify key themes, patterns, and intersections related to online feminist activism. Ultimately, this research found that online spaces play a vital role in facilitating feminist discourses and mobilization, providing avenues for marginalized voices to be heard. The study aims to reveal how online feminism intersects with various social categories, highlighting the importance of an intersectional approach. Online feminist networks have brought about significant societal transformation and gender-related empowerment. They have raised awareness, educated the public, and mobilized activism on a global scale. These networks have provided spaces for community building, support, and the amplification of marginalized voices. Moreover, they have influenced political engagement, fostered cross-cultural solidarity, and created grassroots mobilization and advocacy opportunities. However, online feminist networks also face challenges such as online harassment, lack of inclusivity, filter bubbles, and the digital divide. Despite these difficulties, they have the chance to reach a global audience, build communities, raise awareness, influence policy, and promote inclusivity. By addressing these challenges and embracing their opportunities, online feminist networks can continue to make a positive impact in addressing gender inequity and fostering empowerment. This research paper contributes to the existing body of knowledge on online feminism and gender activism, shedding light on the dynamics, challenges, and opportunities within digital spaces. The findings offer insights for practitioners, policymakers, and researchers in creating inclusive and empowering digital environments for feminist activism, ultimately fostering greater gender equality and social justice.

Keywords: ***Empowerment, Inclusivity, Online feminism, Societal transformatio***

1. Introduction

The emergence of online platforms has altered the environment of feminist activism and opened up new avenues for social movements focused on gender. Online feminism has grown into an effective force in the fight against gender inequality, advancing social justice, and amplifying the voices of marginalized groups. It is characterized by the use of digital technologies and digital spaces for feminist discourse and collective action. With an emphasis on the socio-cultural dynamics of digital spaces, this research study intends to examine the phenomenon of online feminism and gender activism critically.

In the past, feminist action has mobilized for gender equality and deconstructed patriarchal systems. However, as the Internet and other digital technologies have developed, new opportunities and difficulties have arisen for feminist engagement. Diverse feminist voices now have places to connect, unite, and promote change thanks to online platforms like social media, blogs, and digital communities. The emergence of new forms of feminist activity as well as the promotion of feminist ideals, have all been made possible by these digital platforms.

In the current socio-cultural environment, it is essential to understand the complex nature and impacts of online feminism and gender activism. Online platforms can amplify marginalized groups' voices, reach a global audience, and transcend geographical borders. Additionally, they present chances for feminist activism that acknowledges the linkages among gender, racism, class, sexuality, and other social categories. The necessity to compromise different points of view in a digital setting, online harassment, and backlash are some of the difficulties that online feminist networks must deal with.

2. Literature Review

Online feminism and gender activism have arisen as important forces in contemporary society, focusing on the potential of digital platforms to mobilize people, raise awareness about gender inequities, and challenge repressive structures. To comprehend the dynamics of these movements, it is crucial to explore their definition, evolution, and theoretical foundations.

2.1 Definition and evolution of online feminism

The use of digital channels such as social media, blogs, and online forums to advocate for gender equality, challenge patriarchal conventions, and elevate marginalised voices is known as online feminism. It includes a wide range of activities such as information sharing, raising awareness, organising protests and campaigns, and promoting solidarity across varied communities (Heisler, 2017).

The rise of online feminism may be traced back to the advent of the internet and the subsequent development of digital technology. The rise of web-based platforms presented feminists with a new way to interact, communicate, and propagate their ideas beyond physical bounds. In response to shifting social and technological landscapes, online feminism has changed over time, embracing intersectional ideas, engaging in new forms of activism, and adapting to the obstacles and opportunities given by digital spaces (OCED, 2023, p. 22).

2.2 Conceptual frameworks and theories relevant to digital spaces and activism

Cyberfeminism: This theory investigates the interface of feminism and technology, focusing on the transformational power of digital environments in challenging traditional power structures. It

acknowledges how online platforms may promote feminist discourse, develop relationships, and empower individuals (Gajjala & Mamidipudi, 1999).

Networked Feminism: Networked Feminism emphasizes the relevance of online networks and social media platforms in facilitating collective action, coalition-building, and the propagation of feminist ideas. It emphasizes the role of digital connectedness in creating solidarity and amplifying the voices of the marginalized (Feminism and Women's Rights Movements - Gender Matters - www.coe.int, 2014).

Technological Determinism: This theoretical viewpoint investigates the mutual interaction between technology and society, examining how digital environments impact feminist activity and vice versa. It acknowledges that technological infrastructures and affordances of digital platforms influence and are influenced by online feminism (Poell & van Dijck, 2018).

2.3 Terminology and concepts that are used in the field

It is critical to understand basic phrases and vocabulary in order to be familiar with key terms of online feminism and gender activism.

Hashtag activism: Using hashtags on social media platforms to increase awareness of specific feminist topics, foster dialogue, and mobilize collective action (Goswami, 2018). Some examples are #MeToo, #BlackLivesMatter, and #YesAllWomen.

Digital divide: The gap in access to and use of digital technology might worsen existing socioeconomic and gender inequities. It is critical to analyse how the digital divide affects online feminist movement participation and representation (Digital Divide | Bridging the Gap in Society | Britannica, 2023).

Online harassment: is defined as targeted and persistent abuse, threats, and intimidation directed at persons in digital settings, particularly women and marginalized groups. Online harassment is a major issue for online feminist activists (EAP_India, 2020).

2.4 The Socio-Cultural Consequences of Online Feminism and Gender Activism

Online spaces, particularly social media platforms, have become powerful and transformative platforms for feminist activism. This section explores the role of social media platforms in feminist mobilization, the impact of online campaigns, hashtags, and viral movements, as well as provides case studies and examples of successful online feminist activism.

Individual empowerment and agency in digital spaces

Online feminism allows people to express themselves, discuss their experiences, and engage in activities that they might not have been able to do otherwise. Anonymity in digital places can be beneficial for women who are afraid of reaction or retaliation for sharing their feminist beliefs (González-Barrera, 2019). Furthermore, digital platform affordances such as quick access to information and global connectedness empower individuals to build and spread their own narratives, challenging prevailing discourses (Poell & van Dijck, 2018).

Intersectionality and inclusion in feminist online movements

Online feminism has aided the emergence of intersectional perspectives, which recognize gender's interconnectedness with other types of oppression such as race, class, sexuality, and disability. Intersectional online feminist movements advocate for the inclusion and amplification of various

voices, allowing marginalized individuals and communities to participate in and create feminist discourse (Noble, 2018). This emphasis on intersectionality promotes a broader and more sophisticated understanding of gender inequality and social justice (Cho et al., 2013).

Challenges and constraints facing online feminist and gender activist communities
While online feminism has made considerable progress, it is not without its obstacles and restrictions. Online environments are not immune to societal structural imbalances and power dynamics. Harassment, trolling, and online abuse are common experiences for online feminist activists, which can discourage participation and silence marginalized voices (Herring et al., 2015). Furthermore, algorithms and moderation practices on digital platforms may propagate prejudices and disproportionately mute or censor feminist content (Gillespie, 2018).

2.5 Online Spaces as Feminist Activism Platforms

Online venues, particularly social media platforms, have evolved into potent and transformative spaces for female activism. This section investigates the importance of social media platforms in feminist mobilization, as well as the impact of online campaigns, hashtags, and viral movements, as well as case studies and instances of successful online feminist action.

The importance of social media platforms in feminist mobilization
The way feminist activity is organized, mobilized, and distributed has been transformed by social media platforms. These platforms provide open and inclusive locations for people to connect, share experiences, and take collective action. They allow activists to reach a larger audience, cross geographical borders, and form solidarity networks (Joshi et al., 2019). Twitter, Facebook, Instagram, and TikTok have all had a significant impact in facilitating feminist movements (Senft, 2013).

Online campaigns, hashtags, and viral movements are all examples of viral movements.
Online campaigns, frequently aided by hashtags, have played an important role in raising awareness and mobilizing feminist movement. Hashtags like #MeToo, #WhyIStayed, and #SayHerName have given survivors a place to express their tales, confront victim-blaming, and expose systemic gender-based violence (Giesler & Pohlmann, 2017). Because of the viral nature of these movements, a sense of communal power has emerged, generating extensive dialogues, and prompting real-world acts.

Case studies and examples of successful feminist advocacy on the Internet
Numerous case studies and examples demonstrate the impact of feminist action online. Tarana Burke's #MeToo movement, popularised on social media in 2017, highlighted the effectiveness of online platforms in mobilizing a global movement against sexual harassment and assault (Wright, 2018). While primarily concerned with racial justice, the #BlackLivesMatter campaign also emphasizes the intersectional character of online feminist activism and its role in combating structural injustice (Crenshaw, 2015).

2.6 Digital Cultures and Communities in Online Feminism

Online feminism encourages the development of thriving digital cultures and communities by providing forums for feminist conversation, collaboration, and support. This section delves into the construction of digital cultures, the role of online communities in forming feminist identities and experiences, and the importance of intersectionality in these places.

Digital culture formation
Online feminism has created different internet cultures centred on common beliefs, interests, and activity. These digital cultures are frequently formed as a result of the establishment of online

communities, such as feminist blogs, social media groups, and discussion forums. These places promote the interchange of ideas, the formation of common language and conventions, and the building of a sense of belonging and solidarity among participants (Bivens, 2017). Online feminism's digital cultures reflect varied ideas and experiences, adding to the diversity and complexity of feminist movements.

The impact of internet networks on the formation of feminist identities and experiences
Online communities have a significant impact on the formation of feminist identities and experiences. They give spaces for people to investigate and express their feminist convictions, engage in dialogues, and connect with others who share their values. Online communities provide support, affirmation, and empowerment, especially for those who may feel isolated or marginalized in offline environments (Hermida, 2012). These spaces promote communal knowledge-building by allowing people to learn from and inspire one another, thereby enhancing their commitment to feminist issues.

The importance of intersectionality in online feminist spaces
Recognizing the linkages between gender and other axes of identity and oppression is an important part of online feminist networks. These communities try to be inclusive and to address marginalized groups' intersecting realities. Online feminist spaces that prioritize intersectionality challenge dominant narratives, empower marginalized voices, and move towards more fair and just feminist agendas (Noble, 2018). Intersectionality promotes a better awareness of the intricacies of gendered experiences and allows for coalitions to form across varied populations.

2.7 The Impact of Online Feminism on Socio-Cultural Transformations

Online feminism has influenced public debate and driven social change, challenging old power structures, and promoting social change. This section investigates the impact of online feminism on gender norms and representations, its role in moulding public opinion and policy discourse, and its potential for bringing about concrete societal change.

Gender norms and images are being challenged.
Online feminism has been critical in questioning and subverting traditional gender norms and representations. Online feminism challenges limiting and restrictive depictions of gender by giving a venue for varied voices and experiences, encouraging more inclusive and nuanced understandings. Online feminist movements contribute to broader societal transformations in how gender is viewed and performed through sharing personal stories, criticizing media representations, and advocating for gender equality (Hesmondhalgh & Baker, 2011).

Shaping public opinion and policy discourse
Online feminism has a major impact on public opinion and policy debate. Online activists can utilize social media to draw attention to feminist issues, mobilize support, and put pressure on institutions and policymakers to change. On problems such as reproductive rights, sexual harassment, and gender-based violence, online feminist campaigns and movements have successfully transformed public narratives, challenging victim-blaming attitudes, and influencing policy debates (Naples & Gurr, 2016).

Possibility of tangible societal transformations
The influence of online feminism goes beyond digital settings, with the potential to result in tangible societal transformations. Online feminist activism has helped to organize offline protests, marches, and collective actions. These movements have aided in the implementation of real-world policy changes, legislative reforms, and institutional accountability (Carty, 2018). Online feminist platforms have also established support networks, providing tools and information to people facing gender-based discrimination and violence and empowering them to pursue justice and change.

Gender activism and online feminism have arisen as major forces in digital realms, altering socio-cultural landscapes and challenging old power systems. This literature study examined the many facets of online feminism, emphasizing its definition, evolution, theoretical foundations, and socio-cultural ramifications.

Understanding online feminism necessitates acknowledging its fluidity, as it has changed in reaction to shifting social and technological settings. Cyberfeminism, networked feminism, and technological determinism are intellectual frameworks that provide insights into the transformative possibilities of digital spaces for feminist discourse, collective action, and empowerment. Important terms to understand include hashtag activism, the digital divide, and online abuse.

Online forums have functioned as platforms for feminist activism, facilitating mobilization, promoting awareness, and disseminating feminist ideas. Social media platforms have been critical in supporting feminist mobilization, with online campaigns, hashtags, and viral movements raising global awareness and driving in-person activities. Case studies such as the #MeToo and #BlackLivesMatter movements demonstrate the huge influence of online feminist activism.

Within online feminism, digital cultures and communities have flourished, promoting a sense of belonging, support, and knowledge-sharing among users. Online networks create feminist identities and experiences through facilitating discovery, conversation, and solidarity. Recognizing intersectionality in online feminist forums strengthens marginalized voices, challenges dominant narratives, and promotes inclusive feminist agendas.

Online feminism's socio-cultural alterations are seen in the challenging of gender norms and representations, the moulding of public opinion and policy discourse, and the potential for actual societal transformations. Online feminist activism challenges traditional gender conventions, shapes public narratives, and contributes to policy and legislative changes. The influence goes beyond digital areas, mobilizing real actions and giving assistance to people facing gender-based discrimination and violence.

Finally, online feminism and gender activism have transformed how people interact with feminist issues, enabling worldwide connections, questioning conventional conventions, and promoting genuine change. As digital spaces evolve, it is crucial to assess the potential and difficulties they bring for furthering gender equality and social justice. The continued study of online feminism and gender activism will affect the future of feminist movements and help to create a more equal and inclusive society.

3. The main objective of the study

This study's main objective is to critically analyse online spaces that support feminist action and movements for gender equality. The specific objectives of the research are;

- To examine how online feminism has affected societal transformation and gender-related empowerment.
- To investigate the difficulties and chances that online feminist networks encounter while addressing gender inequity and promoting inclusivity.

4. Methodology

This research paper employs an inductive approach to conduct a socio-cultural analysis of online feminism and gender activism within digital spaces. Qualitative research is well-suited for exploring complex social phenomena and understanding the subjective experiences and perspectives of individuals and communities engaged in online feminist activism.

This research paper primarily focused on existing literature and scholarly works related to online feminism and gender activism. The content of the chosen literature has critically analysed the key concepts, theoretical frameworks, empirical studies, and case examples to illuminate the complexities and dynamics of online feminist activism within digital spaces. Thus, to achieve this, the data collection has adopted two methods as follows.

1. Content analysis of the existing literature: A content analysis conducted to gather existing scholarly works, academic articles, books, and reports related to online feminism, gender activism, and digital spaces. Key databases, such as Google Scholar, JSTOR, and academic journals, utilized to identify relevant literature. The search involves a combination of keywords, such as "online feminism," "gender activism," "digital spaces," "social media," and "intersectionality."

2. Document Analysis: Various online documents, including blog posts, social media posts, online articles, and manifestos from feminist platforms and online communities, has been analysed to gain insights into the discourses, narratives, and strategies employed in online feminist activism. These documents selected based on their relevance to the research objectives and their representation of diverse perspectives and voices within online feminism.

A thematic analysis approach used to analyse the collected data. The literature review findings and the analysed online documents have been coded and categorized into key themes and sub-themes that emerge from the data. This process involves identifying patterns, recurring ideas, and concepts related to online feminist activism and gender activism in digital spaces.

5. Findings and Results

Online feminism has had a significant impact on societal transformation and gender-related empowerment. The rise of social media platforms and online communities has provided a powerful space for feminists to connect, organize, and amplify their voices. Here are some ways in which online feminism has influenced society:

Awareness and Education

Online feminism has played a crucial role in raising awareness about gender-related issues. It has helped educate people on topics such as intersectionality, gender equality, reproductive rights, and violence against women. Through blogs, articles, videos, and social media campaigns, feminists have been able to disseminate information and challenge societal norms and misconceptions.

Mobilization and Activism

Online platforms have facilitated the organization of feminist movements and activism. Hashtags like #MeToo, #YesAllWomen, and #TimesUp have sparked global conversations about sexual harassment and assault. Social media campaigns have successfully pressured corporations and institutions to address gender inequality, leading to policy changes and increased accountability.

Community Building and Support
Online feminism has created inclusive spaces where individuals can find support, share experiences, and connect with like-minded people. Online communities provide a sense of belonging, especially for marginalized groups. This support system has empowered individuals to speak up, seek help, and challenge societal norms that perpetuate gender discrimination.

Amplification of Marginalized Voices
Online feminism has given a platform to marginalized voices that were often overlooked or silenced in traditional media. Social media has allowed individuals from diverse backgrounds to share their stories, perspectives, and experiences, challenging dominant narratives and amplifying intersectional feminism.

Political Engagement
Online feminism has influenced political discourse and engagement. Feminist activists have utilized online platforms to lobby for policy changes, mobilize voters, and hold politicians accountable for their stances on gender-related issues. This digital activism has contributed to the increased representation of women in political offices and the inclusion of feminist perspectives in policy discussions.

Global Connectivity
Online feminism has transcended geographical boundaries, enabling global conversations and collaborations. Feminist movements and ideas can spread rapidly across different countries, leading to cross-cultural solidarity and collective action. This interconnectedness has strengthened the feminist movement, fostering global alliances and collective efforts for gender equality.

While online feminism has brought about positive changes, it is important to recognize that digital spaces can also be sites of harassment, trolling, and abuse. Online feminists often face backlash, online harassment, and threats. Moreover, the digital divide can limit access to online feminist discourse for marginalized communities, highlighting the need for continued efforts to bridge this gap.

Overall, online feminism has played a significant role in societal transformation by creating awareness, mobilizing activism, fostering community, amplifying marginalized voices, influencing politics, and promoting global connectivity. It has contributed to gender-related empowerment by challenging patriarchal norms, advocating for policy changes, and providing support to individuals navigating gender inequality.

While online feminist networks have been instrumental in addressing gender inequity and promoting inclusivity, they also face various challenges.

4.1 Difficulties

Online Harassment and Abuse
Online feminist networks often face severe backlash, harassment, and abuse. Trolling, doxing, threats, and hate speech are prevalent issues. Such attacks can be emotionally and psychologically taxing, creating an environment of fear and intimidation, discouraging participation, and stifling important conversations.

Lack of Inclusivity
Despite efforts to promote inclusivity, online feminist networks may still struggle with inclusiveness. Certain voices and perspectives may be marginalized or overlooked due to factors like race,

socioeconomic status, disability, or language barriers. It is crucial for online feminist communities to actively work towards intersectionality and ensure that diverse experiences are represented and valued.

Filter Bubbles and Echo Chambers
Online platforms tend to create echo chambers where individuals are surrounded by like-minded people, reinforcing their existing beliefs. This can limit the exposure to different perspectives and hinder constructive dialogue. It becomes important for online feminist networks to actively seek diverse viewpoints and engage in respectful conversations with those who may have differing opinions.

Digita*l Divide and Access Issues*
Not everyone has equal access to the Internet and digital technologies. The digital divide disproportionately affects marginalized communities, limiting their participation in online feminist networks. Language barriers limited technological literacy, and lack of connectivity in certain regions can further hinder inclusivity and engagement.

4.2 Chances

Global Reach and Amplification
Online feminist networks have the opportunity to reach a global audience and amplify their message. Social media platforms allow for the dissemination of feminist ideas, activism, and campaigns on a large scale, transcending geographical boundaries. This global reach enables cross-cultural collaborations, solidarity, and the sharing of diverse perspectives.

Community Building and Support
Online feminist networks provide a space for community building and support. Individuals who may feel isolated or marginalized in their offline environments can find like-minded people, share experiences, and access resources and support. Online platforms facilitate the formation of networks, allowing for collective empowerment and the exchange of knowledge and ideas.

Grassroots Mobilization and Activism
Online platforms offer grassroots mobilization and activism opportunities. They can serve as organizing tools for feminist movements, allowing individuals to come together, raise awareness, and coordinate collective actions. Hashtags, petitions, online campaigns, and digital protests have the potential to create significant impact and pressure for societal change.

Education and Awareness
Online feminist networks play a vital role in educating and raising awareness about gender inequity. Through informative articles, videos, and social media content, they can disseminate knowledge and challenge societal norms and misconceptions. Online platforms enable sharing of personal stories and lived experiences, fostering empathy, and understanding.

Advocacy and Policy Influence
Online feminist networks can influence policy discussions and advocate for gender-related policy changes. They can mobilize support, engage in public discourse, and put pressure on governments and institutions to address gender inequities. By leveraging their collective voice and online presence, they can push for legislative reforms and hold decision-makers accountable.

It is essential for online feminist networks to address the challenges they face by implementing strategies to combat online harassment, promoting inclusivity, and bridging the digital divide. By

fostering respectful dialogue, engaging with diverse perspectives, and actively working towards intersectionality, online feminist networks can enhance their impact in addressing gender inequity and promoting inclusivity.

6. Conclusion

In conclusion, the research study on online feminism and gender activism within digital spaces highlights the significant impact of online platforms in facilitating feminist action, raising awareness, and promoting societal transformation. Online feminism has brought about positive changes by amplifying marginalized voices, fostering community support, mobilizing activism, and influencing political discourse. It has played a crucial role in educating the public, challenging societal norms, and advocating for gender equality. However, online feminist networks also face challenges in their pursuit of inclusivity and addressing gender inequities. Online harassment, lack of inclusivity, filter bubbles, and the digital divide pose obstacles to the effectiveness of online feminist activism. Online feminists must actively work towards combatting online harassment, ensuring inclusivity, embracing diverse perspectives, and bridging the digital divide to create more empowering and inclusive digital spaces. Despite these challenges, online feminist networks have opportunities to make a significant impact. Their global reach and amplification enable them to connect with diverse audiences and foster cross-cultural collaborations. They can build supportive communities, mobilize grassroots activism, promote education and awareness, and advocate for policy changes. By leveraging their online presence and engaging in strategic advocacy, online feminist networks can contribute to addressing gender inequity and promoting empowerment on a global scale. This research study sheds light on the dynamics, challenges, and opportunities within online feminism and gender activism. It emphasizes the importance of an intersectional approach and the need to create inclusive and empowering digital environments for feminist activism. The findings provide insights for practitioners, policymakers, and researchers in promoting gender equality, social justice, and inclusivity within digital spaces.

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09 The role of women in Climate Smart Agriculture (CSA) in Sri Lanka

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Abstract

Agriculture can be identified as a sector that is more affected by climate change in time and space. Climate-smart agriculture (CSA) has been introduced to the world to avoid these conditions, and women's contribution is also significant. This research paper examines women's role in CSA in the dry zone of Sri Lanka. Accordingly, the main objective of this research is to identify the nature of women's role in CSA. This study was conducted in an ecological approach using qualitative and quantitative data. The data were collected through semi-structured interviews, in-depth interviews, field visits, books, research papers, magazines, and online resources related to the study. Also, 1:50,000 digital maps and geographical data were used to generate maps. The sample was taken from the Samanalabedda Grama Niladhari Division (GND) in Siyabalanduwa Divisional Secretariat Division (DSD), Monaragala District. The purposive sampling method was adopted under the non-probability sampling method. Through this research, it was found that female headed farming household heads are using several practices of CSA such as mulching, roof rainwater harvesting, and construction of agricultural wells and tube wells. These practises have had a positive influence on poverty reduction, agricultural productivity, and food supply. However, women face challenges related to land access, limited financial resources, disparities in agricultural inputs and technologies, and socio-cultural norms. To address these issues, gender-responsive policies, increased access to resources, capacity-building, and measures to promote gender equality and women's empowerment are required. As a summary, by overcoming these obstacles, CSA can effectively contribute to poverty reduction, improved livelihoods, and climate resilience in Sri Lanka's dry zone. Accordingly, it is clear that not only in the world but also in Sri Lanka, women make a considerable contribution to CSA.

Keywords - ***Adaptation, Agriculture, Climate Change, CSA, Women***

1. Introduction

Agriculture is the process of producing food by farming or planting. In the early days, the meaning of agriculture was interpreted as plough (See Sama) (Yasintha, 2018). Among the basic needs of man, the need for food is prominent, and for that, agriculture is significant. Because agriculture is the main means of obtaining food for man. Agriculture is included in the category of primary economic activities in the classification of world economic activities.

The climate is the general weather condition in a specific geographical region for about 30 years in the related atmosphere is called climate (Shaftel, 2021). Thus, adverse changes in the climate that have existed in a geographical area for a long time are called climate change (Shaftel, 2021).

To meet the challenges of agricultural planning under climate change, the concept of CSA is gaining significant traction at the national and international levels. Farmers' preference for CSA technologies and applications varies by socio-economic characteristics and rainfall zones (Khatri-Chhetri et al., 2017).

"CSA is an approach that helps guide the necessary actions to transform and restructure agricultural systems to effectively support development in a changing climate and ensure food security." (*Climate-Smart Agriculture, Food and Agriculture Organization of the United Nations*, 2021).

"An integrated approach to managing landscapes, croplands, livestock, forests and fisheries that faces the interconnected challenges of food security and climate change." (*Climate-Smart Agriculture*, 2020)

CSA represents a combination of practices used in the fields of historical ecological ecology, conservation, climate change, and agriculture (Chandra et al., 2018). Thus, when all the above definitions are studied together, it appears that CSA can be recognised as an approach that guides the necessary actions to increase the productivity of crops and maintain food security to adapt to changing climatic conditions.

Evidence shows that the world's past climates have changed temporally and spatially (National Geographic Society, 2021). Accordingly, adaptation to the changing climate is essential for the survival of the human population and other biological communities. Agricultural activities should be adapted to the seasonal and spatial changing climate. Otherwise, the farmers will have to face adverse consequences such as reduced agricultural production capacity and crop damage. Accordingly, farmers must adapt to the changing climate and carry out their agricultural activities. For this purpose, the concept of CSA was born in the trial of new approaches globally.

2. Literature Review

Sri Lanka has a strong agricultural sector that is vital to the country's economy and food security. Women's participation in agriculture has been recognised as critical for sustainable development and inclusive growth in this industry. Furthermore, the adoption of CSA practices has grown in popularity in Sri Lanka, with the goal of improving agricultural production, resilience, and environmental sustainability in the face of climate change.

Women's participation in agriculture in Sri Lanka is extremely important due to their significant contributions to the sector. Women play various roles, from farm labourers to managers, entrepreneurs, and traditional knowledge keepers. The participation ensures food production, processing, and distribution, thereby improving rural livelihoods and contributing to national food security.

Furthermore, as a reaction to the country's climate change challenges, the concept of CSA has gained ground in Sri Lanka. Climate adaptation and mitigation measures are integrated into agricultural practices in order to increase productivity while minimising negative environmental impacts. It includes practices such as sustainable land management, water conservation, agroforestry, and enhanced agricultural and livestock management approaches.

Agriculture can potentially be a significant engine of prosperity and poverty alleviation (World Bank Group, 2016). However, the sector is failing in many countries, partly due to restraints that limit the productivity of women, who are typically a critical resource in agriculture and the rural economy. This research uses empirical evidence to investigate where and to what extent women participate in CSA.

This research reaffirms that women contribute significantly to CSA and rural enterprises throughout the developing globe. However, women's roles vary greatly, and over-generalization hinders policy relevance and planning.

This research examines on following areas.

- What sort of CSA techniques and applications are done by women in the dry zone of Sri Lanka?
- What are the impacts of CSA on poverty reduction?
- What do women face the challenges when implementing CSA techniques and applications?

CSA is an approach to transform and reorganise agricultural systems to support food security under the new realities of climate change (Loan, 2014).

CSA is an approach to food production that can improve agricultural productivity, increase resilience to climate change, and reduce greenhouse gas emissions. These practices can potentially feed the planet by implementing this approach (FAO, 2014). CSA is an approach to development and food security built on three pillars. These include increasing food production and incomes, increasing livelihoods and resilience of ecosystems, and reducing and halting greenhouse gas emissions from the atmosphere (FAO, 2014).

Global climate change is recognised as one of the greatest threats to agricultural productivity in many parts of the world. Many African countries are predicted to be severely affected by climate variability and changes in agricultural production due to changes in food availability, length of seasons, and yield dynamics (Totin et al., 2018). Agriculture is central to many developing countries and is key to meeting the basic needs and livelihoods of 70% of the world's poorest people (GCEC, 2014).

According to the 2018 Global Climate Variability Index, Sri Lanka has been identified as the second most vulnerable country to climate change (Sakalasooriya, 2021). Sri Lanka can be identified as a vulnerable small island country under climate change (Zoysa & Inoue, 2014). Also, Sri Lanka has been identified as an island located in the tropics that is vulnerable to the adverse effects of climate change (Thadshayini et al., 2020). Sri Lanka is an upper middle-income country with a population of 21.67 million, 82% of which are in rural areas. Sri Lanka is an agricultural country, and agriculture is a major contributor to the country's national economy and food security of the country (Thadshayini et al., 2020). Sri Lanka's gross domestic product growth rate is 3.2%, and the agricultural sector's contribution to the gross domestic product is 7.0% (Sakalasooriya, 2021).

Climate change in Sri Lanka is mainly caused by temporal and spatial variations in temperature as well as temporal and spatial variations in rainfall. The climate of Sri Lanka is mainly determined by rainfall, temperature, seasonal pressure, wind system, and humidity (Thadshayini et al., 2020). More than 95% of the burning problem of farmers is the lack of water for agriculture (Sakalasooriya, 2021).

Three main agricultural production methods can be identified in Sri Lanka: food crops, plantation crops, and dairy cattle (World Bank¦CIAT, 2015.). The most important food products of Sri Lanka are rice, maise, cereals, and vegetables. They are produced in different scales and intensities. The high sensitivity of major agricultural crops, livestock, and fisheries to climate change, mainly due to temperature

increases and decreases in rainfall and abrupt climate change, can have short and long-term adverse effects on food production in the eastern dry zone of Sri Lanka (Thadshayini et al., 2020).
Because of these conditions, it is clear that there is a need to adapt to climate change in Sri Lanka. The agricultural sector must pay more attention to this, especially since the agricultural economy is fundamental. Thus, Sri Lanka is also moving towards CSA.

2.1 Women's participation in agriculture

According to the "Food and Agriculture Organization of the United Nations (FAOUN), women's participation in agriculture is around 43% compared to male participation. In a more straightforward idea, it can be shown that women make up a significant portion of the world's agricultural workforce, contributing to food production, processing, and distribution.

Other than these processes, women actively participate in the following.

1. Farming and Livelihoods
2. Challenges and Constraints
3. Food Production
4. Empowerment and Economic Benefits
5. Climate Change and Resilience
6. Policy and Initiatives

Thus, by reading the above, it is evident that achieving sustainable development, lessening poverty, and guaranteeing food security for all people, are essential to promote gender equality and women's empowerment in agriculture. Societies may reach their full potential and build a more diverse and resilient agricultural sector by addressing the unique demands and difficulties experienced by women in agriculture. However, when the discussion comes to CSA, it is vital to discuss how women are participating in CSA and their contribution.

2.2 Worldwide contribution of women to CSA

When it comes to CSA-related techniques and applications, women's contribution to the development of the CSA should be addressed. It is evident that the active participation and leadership of women in many areas significantly aids the advancement of CSA. Some significant contributions made by women to the advancement of CSA can be addressed.
Women are actively involved in CSA capacity-building and training efforts. They attend workshops, training programs, and farmer field schools to understand better the effects of climate change, adaption measures, and sustainable farming practices. Women trainers and educators also train other farmers, advocating using CSA practices.
Apart from capacity building, women increasingly participate in climate-smart agriculture advocacy and policy debates. They participate in local, national, and worldwide forums, expressing their concerns and advocating for gender-responsive policies and programmes. Women's active participation in policy-making processes helps guarantee that climate-smart agricultural projects consider women's particular needs and views in agriculture.
Women are increasingly involved in getting climate funding and mobilising resources for CSA projects. Women's participation in climate-smart agriculture causes social and behavioural change in their communities. Women encourage and motivate others to adopt climate-resilient practices as leaders and role models.
Conservation and agroecology agriculture in CSA is an influential factor in the arena. Agroecological practices and conservation agriculture, which encourage the use of organic fertilisers, crop variety, and natural pest control measures, frequently put women at the forefront. These techniques improve soil

health, water conservation, and biodiversity, strengthening the climate change resistance of agricultural systems. These techniques are not only eco-friendly but also economically beneficial.
Women have a larger role in CSA than just their work on the farm. And they have made significant contributions to CSA, and it is necessary to acknowledge and encourage these achievements. Thus, from this exercise, it tries to grasp the Sri Lankan experience of, how women are participating in the development of the agricultural and CSA techniques and applications.

2.3 Sri Lankan experience of women's participation in agriculture and CSA

Understanding the experiences and contributions of women in agriculture and CSA in Sri Lanka is crucial for several reasons. First, it allows for recognising and acknowledging women's roles and their significant contributions to agricultural development and sustainability. Second, it assists in identifying the obstacles and limitations that women encounter in accessing agricultural resources, services, and decision-making platforms, including CSA projects. Finally, in order to achieve gender equality and maximise the potential of climate-smart agricultural practices, it is vital to investigate ways and interventions to encourage women's participation in agriculture and CSA.
As mentioned above, this article provides a comprehensive overview of the Sri Lankan experience regarding women's participation in agriculture and Climate-Smart Agriculture. By reading, a reader might be able to understand and identify the gender gaps and constraints that hinder women's full participation in CSA initiatives.

2.4 Overview of Sri Lanka's agriculture sector:

Women are critical to Sri Lanka's agricultural economy, making significant contributions across the agricultural value chain. They are actively involved in a variety of agricultural operations such as land preparation, planting, weeding, harvesting, post-harvest processing, and agricultural produce selling. Women also work in cattle management, poultry farming, and fishing. Furthermore, women in Sri Lanka are the caretakers of traditional agricultural knowledge and practices and their labour-intensive work.
Sociocultural norms engagement in agricultural operations. Women's mobility, decision-making authority, and access to education and training opportunities are frequently restricted by traditional gender norms. Women's ability to make choices, negotiate fair prices, and access marketplaces is hampered by discrimination and unequal power dynamics within households and communities. In conclusion, women's agricultural engagement in Sri Lanka is crucial for long-term agricultural growth, rural livelihoods, and food security.

2.5 Women's roles and participation in CSA practices in Sri Lanka:

CSA practices are actively practised by women in Sri Lanka, contributing to sustainable agricultural development and climate resilience. They participate in CSA activities such as climate-resilient crop variety adoption, agroforestry, sustainable land management, water conservation, and integrated pest management. Women farmers play an essential role in implementing these practices on their farms and in their communities.
Women's participation in CSA in Sri Lanka extends beyond on-farm activities. They frequently participate in community-based projects, farmer field schools, and climate adaptation programmes, where they gain CSA knowledge and skills. Participation of women in these forums enables the exchange of experiences, best practices, and collective action for climate resilience in agriculture.

3. Objectives

This research's main objective is to identify women's role in CSA in the dry zone of Sri Lanka. Furthermore, the specific objectives of this study are.

- To identify the techniques and application of CSA that are done by women in the dry zone of Sri Lanka.
- To identify the contribution of CSA to poverty reduction of female-headed households.
- To identify the challenges faced by women when implementing CSA applications and techniques.

4. Research Methodology

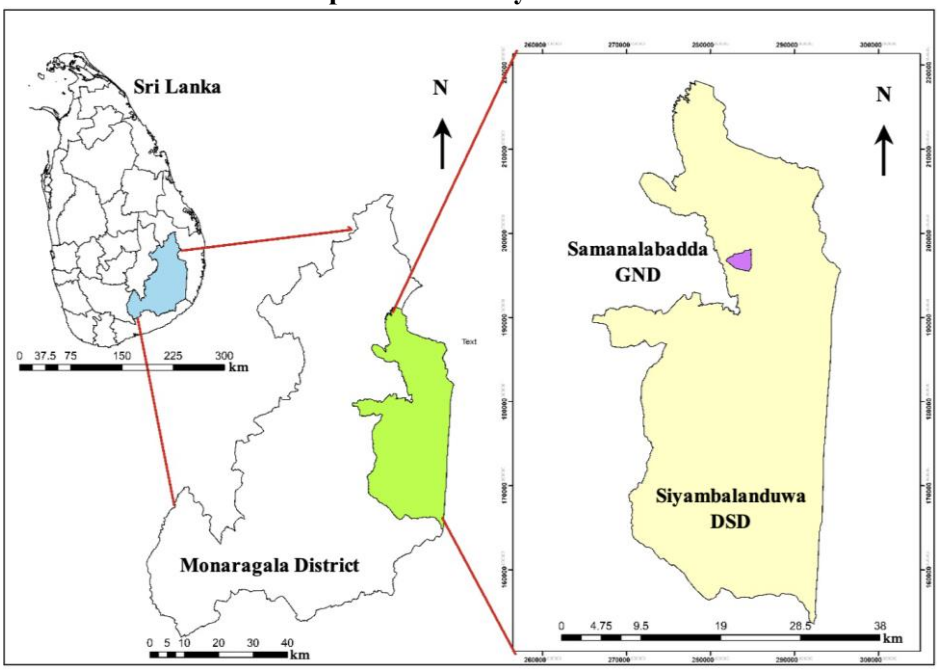
4.1 Selection of study area

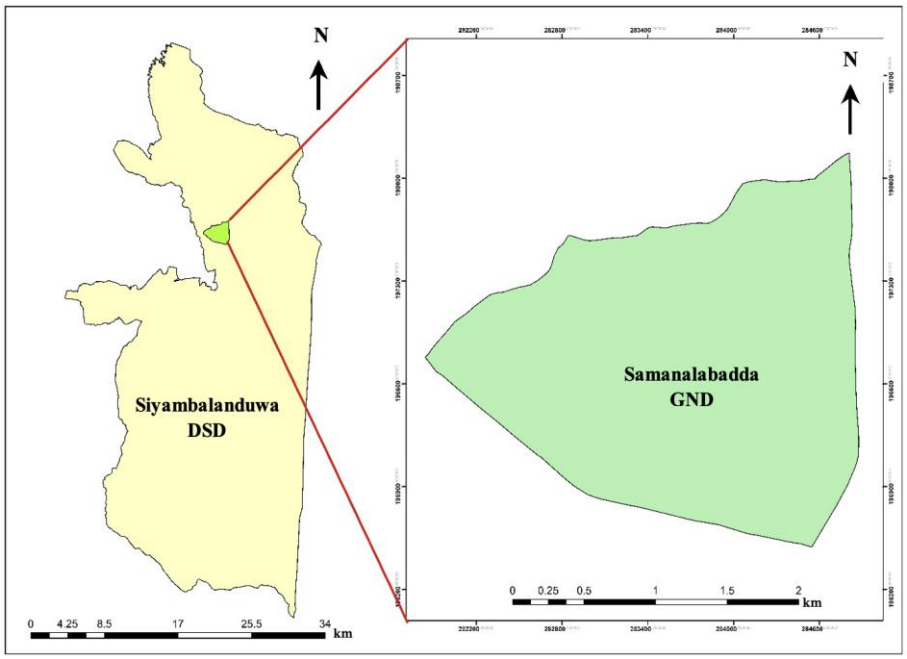
The study area for this research was Samanalabedda GND in Siyambalanduwa DSD of Monaragala District. This area was selected to conduct this study based on several unique criteria. that is,

- Being a district representing the dry and intermediate regions among the 25 districts of Sri Lanka,
- The area is facing climate change.
- Being a suitable area for implementing CSA techniques and applications

The majority of the women engaged in CSA live in this area.

Map 01: The Study Area





Source: Compiled by the author using data from the survey department.

4.2 Selection of sample

Under the non-probability sampling method, the purposive sampling technique was adopted under the non-probability sampling method. Thus, ten female-headed households were chosen out of twenty-three female farmers. The key reason for selecting the sample mentioned above was that; their main economic activity/livelihood activity was agro cultivation. Furthermore, they were highly motivated to use the CSA applications and techniques.

4.3 Identification of required data types

This study was conducted with an ecological approach. Mix method was the primary method adopted throughout the research, where both qualitative and quantitative data were gathered to justify the objective of this research. Data such as CSA technologies and applications implemented by women farmers, economic data, issues related to CSA technologies and applications, geographic data, climate data, land use data and demographic data of the study area were the required data for this research.

4.4 Data collection

The primary data were collected through semi-structured interviews, in-depth interviews, and field visits. In contrast, the secondary data for the research were gathered by using books, magazines, and online resources related to the study. Apart from that, 1:50000 digital maps and geographical data were used to generate maps.

4.5 Data analysis and data presentation

Statistical methods were used in quantitative data analysis, i.e., Microsoft Excel and SPSS. For the qualitative data analysis, thematic data analysis was done. Tables and graphs represented the analysed data.

5. Results and Discussions

5.1 The CSA techniques and applications done by women in the dry zone of Sri Lanka

The study of secondary data identified that the dry zone of Sri Lanka (spreading over ⅔ of the region) is affected by climate change. Accordingly, the CSA techniques and practices used by women farmers in the dry zone were studied to reduce the effects of climate change. Accordingly, it was possible to identify that the women farmers in the study area are implementing various CSA technologies and applications. The identified techniques and applications are as follows.

- Mulching

  Mulching is a mechanism of retaining water in the soil layer, increasing soil fertility in the long term, and reducing soil evaporation happens with the help of it. This mechanism is used by six women farmers in the study area, and they apply mulch to their fields.

- Roof rainwater harvesting

  The rainwater that falls on the roof of their houses is filled in PVC water tanks, barrels, and large water tanks made of cement, which are used for their crops during the dry season. All ten women farmers in the study area use roof rainwater. This climate-smart approach ensures horticultural productivity and household food security.

- Construction of agricultural wells and tube wells

  Agricultural and tube wells are important in providing supplementary irrigation water during unexpected dry periods. These are critical to ensure environmental sustainability and continuous water supply. 05 women in the study area have agricultural wells, and 02 have tube wells. This will contribute significantly to climate change mitigation while ensuring domestic and national food security.

- Drip water supply

  They use this method to reduce the impact of frequent dry weather conditions on the growth of high-value crops. There drip irrigation technology is given to the crop with the help of a water heater. 03 women in the study area use this method. Here water security ensures food security.

- Crop diversification

  They cultivate different types of crops on the same land. For example, cowpea (Kavpi), green gram, vegetables, fruits, and potatoes are grown in the same field. Almost all the ten women in the study area follow this method.

- Crop rotation

  Farmers change the crops they grow each season. A shift of most women to legumes is mainly detectable. E.g., cowpea, green gram. 04 women in the study area use this method. Implementation of this system will improve soil health and thereby improve land productivity.

- Cultivation of fruit crops

  Mango (T & JC), papaya, cashew, pomegranate, citrus, pineapple (under shade), etc., can be grown here. Guava is a fruit crop well adapted to dry zone conditions, providing good yields while ensuring farmers' income. This improves livelihoods and increases land productivity. Almost all the ten women in the study area follow this method.

- Grafted fruit plants cultivation

Grafted fruit plants bear fruit quickly and will produce good yields relatively quickly. Almost all the ten women in the study area follow this method. This improves land and water productivity and enriches livelihoods.

- Traditional yam cultivation
  Potatoes are well adapted to growing in water-scarce environments and will yield sufficient yields to support livelihoods. About 08 women in the study area follow this method. This improves land and water productivity.

- Pot culture of crops
  The culture of growing crops on pots can be identified as a climate-resistant cultivation practice that aims to save water and sustain production, especially under adverse weather conditions. About 06 women in the study area follow this method.

- Bund cultivation with vegetable crops in paddy fields
  They often follow this method in times when paddy cultivation is not done, when there is not enough water supply for it, and when there is a good price for vegetable crops. 05 women in the study area follow this method. This system will increase the productivity of land units and, thus, the livelihood of the community.

Accordingly, it was possible to find that the ten women farmers in the study area practice 11 CSA techniques and practices. Table No. 01 below shows the number of climate-smart practices each female farmer uses.

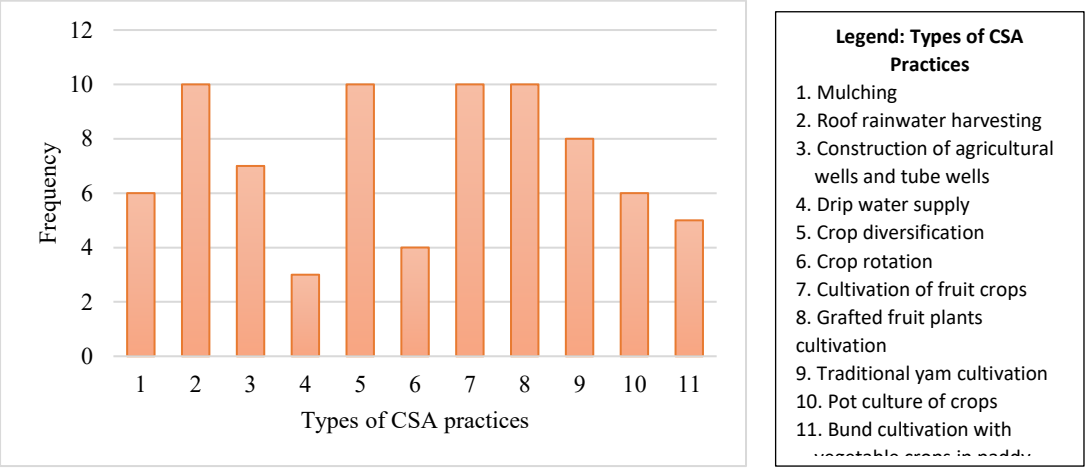
Table 01: The number of climate-smart practices used by each female farmer.

Respondent	Number of CSA techniques and practices
Farmer 1	5
Farmer 2	10
Farmer 3	8
Farmer 4	9
Farmer 5	9
Farmer 6	7
Farmer 7	6
Farmer 8	10
Farmer 9	5
Farmer 10	10

Source: Field study data, 2023

According to the above table, 03 out of 10 women practice 10 CSA practices which is the highest. The number of women farmers using the least number of CSA practices (05) is 2. According to this, it is clear that all the women farmers in the study area implement between 05 and 09 CSA practices.

Graph 01: Number of farmers practising each CSA practice.



Source: Field study data, 2023

Accordingly, it is clear that among the climate-smart practices in the area, practices 2, 5, 7, and 9 are implemented by most people. And practice 4 can be identified as the least effective practice in the area. Accordingly, it can be identified that the above-mentioned CSA practices and techniques are implemented by women in the dry zone of Sri Lanka.

5.2 The contribution of CSA to poverty reduction of female-headed households

Several factors influence women's participation in CSA practices in Sri Lanka. Access to resources and services is a critical factor. Women's ability to embrace climate-smart practices can be hampered by limited access to land, credit, agricultural inputs, and knowledge. Addressing these access hurdles through gender-responsive policies and interventions is critical for increasing women's CSA participation.

Sociocultural norms and gender inequality also influence women's engagement in CSA. Women's mobility and decision-making authority can be restricted by traditional gender roles and duties, restricting their participation in CSA projects. Women's engagement in CSA can be increased by addressing gender inequities and boosting women's empowerment through targeted capacity-building, awareness campaigns, and social inclusion measures. Considering these factors, the research was done. From the before said interviews, the following ideas were taken.

The gathered data showed that the CSA could be an agent of poverty reduction. The main reason for the above is that the CSA has increased the agricultural productivity and the quality of the crops in the area. CSA practices, such as sustainable land management, precision agriculture, and improved irrigation techniques, have helped female farmers to increase their crop yields and productivity. This leads to higher incomes and better food availability for their households, contributing to higher income and being economically empowered.

Other than the increased productivity, climate-resilient farming techniques, including drought-tolerant crop varieties, agroforestry, and improved water management, have increased female farmers' productivity. By adopting these practices, female-headed households could better cope with climate-related challenges, such as erratic rainfall, extreme weather events, and pest outbreaks, reducing the risks of crop failure and income loss.

On the other hand, the health and nutrition of the family members were positively increased. Since CSA practices encourage the production of various crops and agroforestry, leading to greater dietary diversity and nutrition. Thus, CSA in the area has improved access to nutritious food for their families and communities. Ultimately it improves the mother and child's health.

As mentioned, CSA encourages diversification of agricultural activities, such as pot culture, bund cultivation with vegetable crops in paddy fields, and systematic home gardening can be seen in this

area. Other than these CSA techniques, women are participating in non-agricultural income-generating activities such as small-scale businesses, i.e., packeting and retailing mushrooms, wholesale and retailing tamarind or wood apple-based products can be seen in the area. Despite agriculture, it is normal to see female farmers joining in drawing seettu, making handicrafts, or hand-loomed crafts. This diversification provides female-headed households with alternative income streams, reducing their vulnerability to external shocks and improving their overall economic well-being.

CSA programs often include training, capacity-building components, and providing female farmers with the necessary knowledge and skills to adopt climate-smart practices can be seen in the area too. This knowledge transfer equips women with valuable agricultural techniques, management skills, and decision-making abilities, enhancing their productivity and income-generating potential. For these, both government bodies and individual inspections are happening. For the governing bodies, the Development Officers, Grama Niladari, Agrarian Development Divisional Officers, and Agricultural Research & Production Assistants regularly guide and advise on the CSA practices, techniques, and applications.

5.3 The challenges faced by women when implementing CSA applications and techniques

Adoption of CSA practices may have gender-specific consequences and benefits for Sri Lankan women farmers. In order to understand this complexity, semi-structured interviews with the female farmers and in-depth interviews with the government bodies were held. Through these discussions, it was understood that the following challenges are being faced by women when implementing CSA applications and techniques.

Women frequently have restricted access to and control over land, an important agricultural output resource. Cultural norms and discriminatory inheritance practices restrict women's land ownership and tenure rights. These practices it has limited their capacity to engage in agricultural operations related to CSA.

Since Sri Lanka is a developing country, financing and financial disturbances are affecting both CSA and female farmers adversely. Women farmers encounter difficulties obtaining financing and financial services to invest in agricultural products, technologies, and CSA practices. Financial institutions may have biased lending practices or require collateral that many women do not have, limiting their financial inclusion and ability to implement climate-smart practices.

Disparities in agricultural inputs and technologies are some other forms of challenges that female farmers face. A lack of access to quality seeds, fertilisers, machinery, and other agricultural inputs hampers women's capacity to embrace contemporary and climate-resilient farming practices. A lack of access to relevant technologies and equipment further hampers women's productivity and efficiency in agricultural output.

Extension services and technical assistance are other sorts of challenges they face. Women frequently face hurdles to obtaining agricultural extension services and technical assistance. These services give critical information and training on CSA practices. However, because of limited mobility, gender preconceptions, and a lack of gender-sensitive techniques in extension programmes, outreach efforts may not reach women farmers properly.

Regarding socio-cultural conventions and impediments to women's participation in CSA, sociocultural restrictions and gender stereotypes can stymie women's participation in CSA practices. Among the sociocultural hurdles, the following issues and challenges were identified.

Conventional gender roles and responsibilities can be seen in the area. Thus, traditionally, women are assigned largely as carers and household administrators, limiting their time and mobility for participation in CSA activities. Women's caregiving responsibilities frequently take precedence over agricultural employment, limiting their involvement in training programmes and CSA-related community initiatives.

Since the stereotypical gender roles are being played, it is forced to limit decision-making power. In other words, gender norms and unequal power dynamics have limited women's decision-making authority within homes and communities. The eldest son, eldest brother, or other relatives significantly influence the female farmers' decisions. Therefore, women's agency in adopting CSA practices and implementing climate-resilient techniques on their farms is diminished by limited decision-making autonomy.

This autonomy forces the women's involvement and participation in decision-making bodies, farmer organisations, and agricultural cooperatives to be frequently limited. The absence of women's views and perspectives in policy discussions and planning processes impedes the development of gender-responsive CSA policies and programmes, too, can be seen. Other than that, it can be seen that a lack of gender-disaggregated data, information, and training on CSA practices hampers women's participation. Gender-specific information and training materials targeted to women's agricultural needs and roles are required to improve their knowledge and competence in implementing climate-smart practices. According to the discussions carried out, it was found that the statistical data was also lesser been addressed in government documentation.

6. Conclusion

This study explores women's role in Climate-Smart Agriculture (CSA) in the dry zone of Sri Lanka. The research identifies the techniques and applications of CSA implemented by women, examines the contribution of CSA to poverty reduction among female-headed households, and highlights the challenges faced by women when implementing CSA practices. The findings reveal that women farmers in the study area employ various CSA technologies and applications, such as mulching, rainwater harvesting, crop diversification, and bund cultivation. The implementation of these practices has positively impacted poverty reduction, agricultural productivity, and food availability. However, women face challenges related to land access, limited financial resources, disparities in agricultural inputs and technologies, and socio-cultural norms. Addressing these challenges requires gender-responsive policies, improved access to resources, capacity-building, and efforts to promote gender equality and women's empowerment. By overcoming these challenges, CSA can effectively contribute to reducing poverty, improving livelihoods, and building climate resilience in the dry zone of Sri Lanka. Ultimately it can be concluded that not only in the world but also in Sri Lanka, women make a considerable contribution to CSA.

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10 Faced by the Queer Community in Sri Lanka Donald Trump's Impact on LGBTQ+ Community in the Global South: Perceptional study of the Challenges

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Abstract

Even though throughout the history the U.S. has achieved a significant advancement in LGBTIQA+ rights, president Donald Trump's reigns are marked by a sharp reversion in government support for gender and sexual minorities. Trump executed a set of policy decisions that swept away civil rights, protections and services for LGBTIQA+ community. Besides, his ideological denial of DEI policies shows a clear determination to withdraw federal policies which promotes social justice, inclusion, gender equality, and empowerment of marginalized communities. Although the visibility and symbolism of the U.S. LGBTIQA+ Rights movement provided profound emotional and ideological encouragement to LGBTIQA+ rights movements in the Global South, the impacts of Trump's Anti LGBTIQA+ and Anti-DEI policies and rhetoric on the queer community in Sri Lanka is not well understood. Therefore, this research aims to fill that knowledge gap, studying the impact of the Trump's Anti-DEI policies and rhetoric against LGBTIQA+ people on queer community in Sri Lanka. Using a mixed-methods approach, the study gathered data from 40 participants selected through simple random sampling method using both questionnaires considering their familiarity and the level of association with the matter of the study and secondary data sources. The data were analyzed thematically and using descriptive statistics. The findings of the study show the queer community in Sri Lanka has been facing increased discriminations, violence and harassments as a result of triggered social discourse against queer community, especially in social media, due to Trump's Anti-DEI policies and rhetoric against LGBTIQA+ people. The funding cuts have resulted decrease in awareness and visibility of queer community and loss of their jobs as well. Some participants have claimed the merits of the situation's forced motivations towards more self-reliant advocacy. Moreover, the research underscores the importance of diversification of funding sources for a sustainable, uninterrupted and independent LGBTQ+ rights movement in Sri Lanka

Key Words: Donald Trump, Anti-LGBTIQA+, Sri Lanka, Anti-DEI, Rhetoric

Introduction

Background of the Study

The United States of America has been classically regarded as a model country of contemporary liberal democracy founded on liberalism, constitutionalism, and popular sovereignty (Dahl, 2003; Foner, 2019). Through its genesis in 1776, the U.S. has evolved a multifaceted political system that has tended to position the nation as a global example of democratic governance. To that end, the LGBTIQA+ community has been at the forefront of the fight for civil rights, and milestones such as the Stonewall riots of 1969 initiated a contemporary movement towards queer freedom (D'Emilio, 1940–1970).

There have been decades of progress by the LGBTIQA+ movement in the United States in moving toward securing legal recognition, social tolerance, and institutional protections. These advances were greatly advanced through the administrations of Barack Obama and Joe Biden, which brought a series of inclusive policies in support of gender and sexual minorities. The administration of President Donald Trump, however, between 2017 and 2021, was a sharp reversal of this trend. Trump's administration was characterized by a series of legislative, judicial, and symbolic policy decisions rolling back protections and services for LGBTIQA+ individuals (S.S. Duffin, 2020). Some of these reversals included policies like undermining the Affordable Care Act's nondiscrimination protection for transgender people in insurance and health care (Konnoth, 2020). In addition to policy behaviors, Trump's presidency featured explicitly hostile rhetoric toward LGBTIQA+ identities, such as rhetoric like "we are going to end the transgender lunacy" (Special, 2024). This union of anti-LGBTIQA+ policy choice and discourse not only reconfigured the socio political environment in the U.S. but also traveled well beyond the U.S. borders. As a global superpower, the U.S. plays a disproportionately large role in political discourse, human rights agendas, and civil society narratives in other parts of the world, even in the Global South.

In this regard, LGBTIQA+ people in Sri Lanka—a country with its own precarious legal safeguards and disputed social acceptability of sexual and gender minorities—have felt the indirect effects of the Trump administration's position. These have been political and social, forming public opinion, policymaking, and queer visibility. The people in this group, with their experiences of these transnational shifts, have privileged perspectives on the transnational ripple impacts of U.S. politics on their everyday lives. Thus, this study attempts to research the feelings of the Sri Lankan queer community towards the anti-LGBTIQA+ policy actions and rhetoric of Donald Trump and reflect on how transnational political trends might influence local struggles over rights, legitimation, and security.

Research Objectives:

Primary Objective:

- To assess the perceived impact of Donald Trump’s anti-LGBTIQA+ policy decisions and rhetoric on the social and economic experiences of Sri Lankan queer individuals

Specific Objectives:

- To evaluate the perceived impact of Trump’s anti-LGBTIQA+ policy decisions and rhetoric on the safety of LGBTIQA+ individuals in Sri Lanka.
- To examine the perceived impact on levels of discrimination, violence, and harassment faced by the Sri Lankan queer community.

- To explore the perceived impact on awareness and visibility of LGBTIQA+ individuals and related content in Sri Lankan society.
- To investigate the perceived impact on employment opportunities and outcomes of Sri Lankan LGBTIQA+ individuals.

Significance of the Study

This research has important scholarly, social, and policy implications. It fills a void in current literature by examining how political changes and ideologically connotated rhetoric flowing from the United States, a hegemonic globally powerful liberal democracy, can, indirectly, influence the lives of marginalized groups in the Global South. Although a great deal of research has examined the local influence of Donald Trump's anti-LGBTIQA+ policy actions and statements, comparatively less has explored their international ramifications, especially in nations such as Sri Lanka where queer rights are feeble and contentious. By examining the views of Sri Lankan queer people, this study provides new empirical evidence and constitutes a deconstruction of the way in which transnational political interventions resonate transnationally and keep in step with local socio-political contexts.

This research also has significant implications for policymakers, development partners, and institutions of human rights. The awareness that transnational political forces can influence local rights narratives can drive more energetic and proactive steps to protect marginalized groups from the negative consequences of transnational political pushback. It can also encourage international organizations and donor agencies to craft funding and support interventions that will enhance the resilience and sustainability of LGBTIQA+ communities in Sri Lanka and similar other Global South settings. Through highlighting how the lack of efficient state intervention may enhance exposure to peril with increasing political opposition, the study emphasizes the importance of interweaving protective means and inclusive policies within both local and international realms.

Finally, the study is important in that it bridges global and local realities in a manner to which few scholarly works have come close. It presents evidence on how queer populations in other countries are shaped by global political discussion and policy concerning social attitude, employment opportunity, security, visibility, and general well-being. Through this, it contributes to international relations, queer studies, and transnational human rights scholarship, and provides insights to inform advocacy, policymaking, and future studies. This then makes the study pertinent and timely in enhancing the current struggle for equality, recognition, and dignity for LGBTIQA+ individuals in Sri Lanka and the Global South as a whole.

Literature Review

The United States of America is historically recognized and considered as a leading state of a modern liberal democracy. Since 1776, the U.S. has owned a complex political system grounded in the ideas and values of liberalism, constitutionalism, and popular sovereignty. These values are preserved in a set of foundational documents for instance the Declaration of Independence, the Constitution, and the Bill of Rights. These documents collectively represent liberal school of thought, predominantly the ideas of liberal philosophers such as John Locke and Montesquieu (Dahl, 2003; Foner, 2019). Therefore, the U.S. has long been considered even internationally as the champion of democratic governance and liberal rights especially after the fall of United Kingdom at the edge of the World War Two. Democracy of U.S is organized around some core principles such as the separation of powers, federalism, checks and balances and representative government. The ratified constitution in 1788 was designed to protect civil liberties while avoiding the concentration of power in any one signal prat or a central government (Levinson, 2012). U.S political structure ensure that its government in the power

remains responsive and represent the will and aspiration of its people through regular elections, an independent judiciary, and a system of institutional accountability, even protecting the rights of minorities and vulnerable communities. As a political ideology Liberalism in the U.S context, grounded on the protection of individual liberties, rule of the law, equality before the law, freedom of expression and religion, and the private property rights (Rawls, 1993; Fukuyama, 2018). Not only that these values have shaped

U.S domestic policies but have also impacts its foreign policy, as the U.S. has been indorsing democratic governance and human rights abroad since the moment if withdrew from its isolationist foreign policy (Ikenbery, 2011). Despite intervallic inconsistencies and challenges, such as racial inequality, institutional gridlock and domestic political polarization, the liberal democratic way remains as central component of the U. S's political identity, way of governance and enduring concern of all times. Moreover, civil society activism, judicial interpretation, and reform movements caused the evolvement of U.S democracy, expanding the focus and locus of its liberal democratic values. The historical struggles for civil and political rights, women's right to vote, and LGBTQ+ rights demonstrate how liberal motives can be as a catalyst for socio-political transformation (T. Skocpol, M.P. Fiorina, 2004).In contrast, many concerns regarding the democratic backsliding, misinformation, voter rights and human suppression, suppression of freedoms, and ideological extremism have raised tenacious questions about the resilience and sustainability of liberal democracy in the United States recently (S. Levitsky, D. Ziblatt, 2018). The United States provides a compelling example for a nation where liberal democratic values are both valued, foundational and at the same time, contested continuously since its establishment as a state.

The Historical Struggle for LGBTIQA+ Rights in the United States

Even though, the US is often praised as a defender of liberal democracy and individual freedoms and rights, the history of Lesbian, Gay, Bisexual, Transgender, Intersex, Queer/Questioning, Asexual, and other's rights in the U.S. is marked by struggle, persecution, and gradual evolvement. As in many states, same-sex relationships, gender non-conformity, and non-heteronormative identities were discriminated, criminalized, pathologized, and socially marginalized in its early history. However, during the 20th and 21st centuries in U.S., the LGBTIQA+ movement evolved as one of the most active and visible human rights campaigns in the world. While the roots of LGBTIQA+ rights movement traced back to the early 20th century, the movement itself began to gain momentum in the post–World War II era. The organizations such as the Daughters of Bilitis and the Mattachine Society were established to advocate for the rights and recognition of Lesbians and gay men, respectively (D'Emilio, 1940-1970)**.** These early groups worked in a highly repressive setting, especially during the McCarthy era, when homosexuals were expelled from federal employment, known as the "Lavender Scare" (D.K. Johnson, 2004). Further the queer

identities were often considered as mental illness and subversion in the Cold War's emphasis on moral conformity.

A turning point of the LGBTIQA+ movement occurred with the 1969 Stonewall Uprising in New York, a defiant and spontaneous reaction by queer community. The initiation and forefront were especially taken by the trans women of color like Sylvia Rivera and. Marsha P. Johnson and. This uprising was resulted against police harassment at the Stonewall Inn. This event stimulated the modern LGBTQ+ movement and is widely considered as a remarkable turning point in U.S.'s civil rights history, and also is the story behind hundreds of ride Month celebrations all around the world today (Duberman, 1993)**.** Shifting the LGBTIQA+ rights movement's tenor from assimilationist to radical and political,

many grassroots organizations, for instance the Gay Liberation Front and the Gay Activists Alliance emerged in the wake of Stonewall uprising as well.

The most remarkable legal victory was achieved in 2015, with Obergefell v. Hodges. There, Supreme Court determined that same-sex couples have a constitutional right to marry, successfully legalizing same-sex marriage countrywide (Keck, 2016).This decision was so influential to assure LGBTQ+ rights, dignity and equality by the law, and was backed by an explicit growing shift in public opinion and raising visibility and representation in different media and political arena.

Even though throughout the history the United States has achieved a significant advancement in the rights of LGBTIQA+ people, especially under the Barak Obama's administration, president Donald Trump's reign is marked by a sharp reversion in government support for and gender and sexual minorities. Trump executed a set of legislative, judicial, and figurative actions that swept away civil rights, protections and services for LGBTIQA+ community, despite claiming to be a "friend" to the LGBTIQA+ community during his presidential campaign in 2016. Besides, his wider ideological denial of DEI (Diversity, Equity, and Inclusion) policies shows a clear determination to withdraw federal policies regarding the promoting social justice, inclusion, gender equality, and empowerment of marginalized communities (S.S.Duffin, 2020).

Rollbacks of LGBTIQA+ Protections in Health, Education, and Civil Rights

One of the most resultant areas of rollback happened in healthcare sector. Trump administration reversed the Affordable Care Act In 2020, which protected transgender people from discrimination in healthcare services and insurance coverage, brought under the Obama's Administration (Duffin, 2020). Under the Trump's office the Department of Health and Human Services (HHS), redefined "sex" in order to remove gender identity. Accordingly, it allowed healthcare providers to refrain

providing services to transgender patients taking religious or moral objections into concern (Konnoth, 2020).This policy impacted transgender and gender-nonconforming persons disproportionately. Even at that time these people were already facing higher rates of discrimination in medical services and mental health discrepancies.

Another most public and harmful policy enacted during Trump's office was the restoration of a ban on transgender individuals opposing them from serving openly in the U.S. military. This policy was announced via Twitter in 2017 and enacted in 2019. Not only this ban mark out transgender service members but also signaled the federal government attitudes to the general public as they viewed gender diversity as incompatible, unreliable with military and national services.

Scholars and many civil rights activists, advocates had claimed that this executive order signified a noteworthy attempt to delegitimize institutional and academic efforts to address structural oppression (Crenshaw, The urgency of intersectionality, 2016). This order had an alarming impact on DEI effort across many institutions, such as universities, corporate sector and nonprofits. Many of these institutions depend on federal funding and compliance rules. Though the Joe Biden's administration revoked this order in early 2021, the damage it inflicted during Trump's tenure hindered or reversed the progress in many academic and professional sectors which are committed to social justice.

Another policy used by Trump's administration to overpower LGBTIQA+ rights was the of "religious liberty expansion". Under Trump's office, the Department of Justice and HHS issued extensive protections for religious Individuals and institutions, often permitting them to refute services or employment to people of LGBTQ+ community based moral or theological reasons (NeJaime, D., Siegel, R., 2018). These policies were tactically used to weaken anti-discrimination protections, especially in health sector, adoption, and education sector, framing it as an act for the sake of defense of religious freedom.

Executive Orders Targeting LGBTQIA+ Rights

Donald trump signed Executive Order 14168, on his first day back in office, which were named as "Defending Women from Gender Ideology Extremism and Restoring Biological Truth to the Federal Government." This order withdrew federal recognition and support for transgender individuals, authorized that all federal documents and programs should identify gender strictly as male or female based on biological sex assigned at birth. This also banned the use of gender inclusive language in official documents. It also ordered agencies to stop funding for gender-affirming care and to exclude transgender people from using services which align with their gender identity (House, Defending women from gender ideology extrimism and restoring biological truth to the federal government, 2025) .

Mainly, this moves objects to pull apart anti-discrimination protections for LGBTQIA+ people, mostly transgender and non-binary individuals, in various sectors such as education, healthcare, and service. It may lead to extensive discrimination and a denial of their inclusion and existence in federal institutions and programs (Dawson, L., Kates, J., 2025).Then, "Protecting Children from Chemical and Surgical Mutilation," Trump administrations issued Executive Order 14187 to prevent gender-affirming care for persons under 19 years old. This order intended to withhold government funding for medical institutions that provide gender-affirming care and ordered agencies to take necessary steps to stop hormone therapy, surgeries, and puberty blockers for minors. (House, 2025)

This measure can substantially confine life-saving medical services for transgender people, leading to severe health outcomes, increased disease pervasiveness, and deteriorated mental health. Many reports shows that increased number of community health centers and HIV programs are losing federal funding since they cater to the inclusivity of transgender community. (Dawson, L., Kates, J., 2025). Project 2025 of Trump's Administration suggests transmitting federal funds to promote the "traditional nuclear family" model. This intends to restrict LGBTQIA+ couples from child fostering or adoption. It also seeks to support and protect institutions that discriminate against the LGBTQIA+ people. The impact of this would limit family planning possibilities for LGBTQIA+ couples and strengthen exclusionary definitions of family in federal policies. Accordingly, this causes the reducing the number of available shelters, foster homes, protection for children in need (Dawson, L., Kates, J., 2025).

The Influence of U.S. and Global LGBTIQA+ Rights Struggles on the Sri Lankan Queer Movement

The LGBTIQA+ rights history in Sri Lanka is one of silence, marginalization and erratic resistance. While Sri Lankan legal and sociocultural frameworks have long oppressed LGBTIQA+ identities through laws of colonial-era, social conservatism, and state procrastination, the global LGBTIQA+ movement, especially its solidification in the United States and other parts in Global North has explicitly impacted the rise and evolution of queer activism in Sri Lanka. The global queer rights struggle has offered both inspiration and tool of resistance through digital communication, transnational advocacy, policy creating and international human rights discourses. Sri Lanka's criminalization of homosexual sexual relations dates back to the British colonial rule. Sections 365 and 365A of the Penal Code of Sri Lanka were modeled on India's colonial-era Section 377, which criminalize "carnal intercourse against the order of nature" and acts of "gross indecency" among persons, indictable by imprisonment (Trust, 2025). Still these laws exist notwithstanding frequent recommendations for reform by the United Nations Human Rights Council (Council, 2017). However, queer identities and activism remained largely underground or invisible in both political and public

discourse until the late 20th century in Sri Lanka.The emergence of openly Sri Lanka LGBTIQA+ rights movements in during the 1990s and 2000s concurred with key milestones in global queer advocacy. The legalization of same-sex marriage in Europe and the U.S., the homosexuality decriminalization in countries like India and South Africa, and the rising visibility of Pride movements around the world created a reference framework for local advocates and activists. International LGBTIQA+ rights organizations, such as ILGA World, OutRight International and Human Rights Watch, played crucial roles in inspiring, funding, documenting harassments, abuses, and supporting queer groups in Sri Lankan for their capacity building and advocacy initiatives (Pulse, 2021; Wijewardena, S.,Jayawardena, N., and Wijesiriwardena, S. , 2018; Asia, 2023).

Overall, The United States LGBTIQA+ rights movement, manifest by years of grassroots struggle, policy reforms, and judicial victories, has had a remarkable influence on the emergence and evolution of Sri Lankan queer activism. Through the diffusion of liberal democratic norms, values, legal frameworks, media representation, and foreign policy instruments, the global queer rights movement has helped brighten and challenge the injustices of the system faced by queer people in Sri Lanka. Apart from the persistent cultural stigma and legal barriers, the growing amalgamation of Sri Lankan queer activism with global human rights movement marks a momentous shift in the trajectory of LGBTIQA+ liberation in Sri Lanka. As the country continues to steer on its own trail, the resonances of global Queer resistance, and especially from United states, remain significant to the local queer right movement's courage, fuel and vision for a more inclusive, secured future.

Research Methodology

Conceptual Framework:

Independent Variable (IV)	**Mediating Variable(s)**	**Dependent Variable (DV)**
Anti-LGBTQ+ policy decisions and anti-LGBTQ+ rhetoric)	Local political reaction and social discourse	Impact on LGBTIQA+ community

Local political reaction

Anti-LGBTQ+ policy decisions

Anti-LGBTQ+ Rhetoric

Research Design and social discourse

Impact on LGBTIQA+ community

This study adopts a mixed-method research design, as data gathered from both primary and secondary sources were analyzed using qualitative and quantitative analysis methods. Participants' perceptions were examined through both descriptive and thematic analysis to interpret the findings in terms of numerical data as well as qualitative insights. This approach allowed for a more comprehensive understanding of the research problem by combining statistical trends with in
depth thematic interpretations.

Sampling Strategy

This study employed a combination of purposive sampling methods and simple random sampling method. Purposive sampling was used to precisely select participants who were likely to have adequate awareness and relevant knowledge about the research topic, ensuring the data collected would be meaningful and insightful. Moreover, simple random sampling was used to reduce any selection bias and increase the representativeness of the sample. The blend of these methods helped to achieve both relevance and diversity within the participant group, thus increasing the overall validity and reliability of the findings of the study.

Data Collection Method

The data of this study have collected using a questionnaire and individual interviews. A questionnaire, consist of both close-ended and open-ended questions, was distributed online via google forms to 57 potential participants as a and 30 completed responses were gathered accordingly. Further 10, face-to-face, in-depth interviews were conducted with another 10
participants to gather data. As a whole, 40 participant's responses were used as primary data in this research.

Findings and Discussion

Participants believe that Donald Trumph and his administration's policy decisions and changes reduced the safety of the LGBTIQA+ people, directly and with the contribution of political reaction and social discourse. Further, participants comprehend that this delayed the decriminalization of homosexuality as well mainly because of the growing social anti-LGBTIQA+ resentment. In perceived by the participants, it was the safety of the local queer community which suffered, directly and indirectly due to these political reactions to the Donald Trump's policy decisions/Changes against LGBTIQA+ people. 56.7% of the respondents concurred that political responses in Sri Lanka against Trump's anti-LGBTIQA+ policy moves hurt the queer community's security. Regarding the impact of the political reactions to Donald Trumph and his administration's policy decisions and changes on discriminations, harassments and violence, participants said these factors were increased especially in online platforms, such as Facebook, integral and TikTok, directly with the contribution of the two mediators. 43.3% and 33.3% strongly agreed that violence, harassment, and discrimination escalated due to political responses to Trump's policies. The contribution of stirred up anti-LGBTIQA+ social discourse, as a mediator, overweigh the impact of political reaction in increasing discrimination, harassments and violence against Sri Lankan LGBTIQA+ community (Survey Data, 2025).

As deduce by the descriptive information given by participants about the impact of two Donald Trumph and his administration's policy decisions and changes on the social awareness and visibility, it can be concluded that the impact was noticeable, significant or direct with 76.7% of combined agreed and strongly agreed participants. Almost of them agreed that the positive social awareness and visibility was decreased and negative social awareness and visibility was increased. The employment of Sri Lankan LGBTIQA+ communities were neither impacted by the political
reaction, nor by the indignant social discourse against queer community, even after being stirred up by the Trump's and his administration's policy decisions and changes against LGBTIQA+ community.

According to the participant's perception, the employment solely and heavily impacted by fund suspension without the impact of any mediators of the study. (Survey Data, 2025).

Finally, majority of the participants have not agreed that political reaction or stirred up social discourse had an any impact on the employment of LGBTIQA+ community in Sri Lanka. In further elaboration, almost all of them have said that, Sri Lankan queer people lost jobs and some jobs were at risk, neither because of anti-LGBTIQA+ political reactions, nor because of Anti

LGBTIQA+ social discourse, but because of the fund suspension, delimitations and restructurings of projects which focused on DEI and LGBTIQA+ people, their wellbeing, services and rights. (Survey Data, 2025).

Conclusion & Recommendations

The results illustrated how Trump's rhetoric and policies, though originating in a different geopolitical environment, brought indirectly but deep social repercussions for Sri Lankan queer groups. The participants referred to increased fear and insecurity, as international anti-LGBTIQA+ sentiment seemed to generate local prejudice. Most respondents indicated increased discrimination, harassment, and stigmatization, showing how global debate influences local social environments. Besides, the research recorded a perceived decline in the profile and visibility of LGBTIQA+ concerns in Sri Lanka. This decline was due to the fact that awareness programs and campaigns had either been suspended or cut back, having survived on decreasing funding and support during the period of increased political hostility (Survey Data, 2025).

Interestingly, although social effects were significant, labor effects were mostly deemed to be unaffected. The majority of the participants claimed that their work and workplace were not affected, which indicates that economic spheres were to some extent shielded from global political discourse. The reduction in funding for organizations that are LGBTIQA+-oriented, however, indirectly affected labor within the community, especially in the advocacy and civil society spheres.

As for the policy recommendations, lack of required funding was a prime reason for the cancellation of campaigns, projects, and work. The government needs to provide committed funding schemes and grants to support organizations involved in working towards LGBTIQA+ rights, advocacy, and psychosocial services. In the face of increasing political and social belligerence, the government must make a public and unequivocal declaration of solidarity with the LGBTIQA+ community. Public pronouncements, attending national awareness days, and making LGBTIQA+ issues part of national policy agendas can boost queer people's and activists' morale, self-esteem, and psychological resilience who are often ostracized or targeted during

global surges in violence. The research revealed the dangerous impact of misinformation and hate speech disseminated by citizens and communities. There must be effective legal instruments to counteract misinformation, hate speech, and discriminatory propaganda, and capable enforcement instruments to ensure the perpetrators are brought to book. This would provide a safer media and social space for marginal groups. The government must work in association with civil society to invest in capacity building, safety training, and psychosocial support infrastructure for LGBTIQA+ activists and workers. Strengthening their resilience will enable them to continue working even when their efforts are met with social and political backlash.

Through adopting these steps, policymakers can assist in preserving the gains of queer rights activism, establishing stability in support structures within the community, and safe-guarding vulnerable communities from the destabilizing impacts of hostile global discourses. Although this work makes an important contribution to understanding the dynamics by which global political rhetoric shapes local realities for excluded groups, it should be balanced with an identification of absences that can be

addressed in subsequent analysis. Among other aspects, there is a clear need for longitudinal research examining the social and economic outcomes of the global anti-LGBTIQA+ discourse. The current research captured attitudes at a specific time, but the potential layered effects of this rhetoric may be more gradual, shaping not just the immediate safety and visible presence of local LGBTIQA+ participants, but the longer-term well-being, educational pathways, civic engagement and career routes of those involved. It is longitudinal research that would enable researchers to track changes and causes over time, illuminating the enduring impact of antagonistic political narratives.

Finally, further research should also incorporate comparative cross-country analyses across Global South contexts to capture the transnational influences of anti-LGBTIQA+ political discourses. A lot of their Global South countries have similar socio-cultural and political climate such as no/limited protection for queer people and have to rely heavily on international funds to sustain the advocacy therein. Comparative research could also reveal common susceptibilities, but also unique contextual factors mediating global rhetoric's impacts on local communities.

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11 How relevant is Sherry Ortner's essay *Is Female to Male as Nature Is to Culture?* today regarding temporary discourses on gender?

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Introduction

When I first came across Sherry Ortner's essay *Is Female to Male as Nature Is to Culture?* from 1974, I almost felt a sense of relief. Finally, I had stumbled upon an anthropologist that had dared to ask why women in seemingly every society are seen and treated as second to men. Particularly during the 1970s, lively discussions about the long history of gender inequality took place in feminist anthropology. During the 1980s though feminist anthropology increasingly focused on the cultural construction of gender, away from trying to find universal answers to questions of inequality, towards ethnographic specificity (Tsing 2012: p.145). As Anna Tsing puts it:

> *"While this has led to many important insights, it has also left the field of long-durée storytelling to misogynists, including sociobiologists, medical doctors, and s-f writers, most of whom are not well read in history and anthropology. Perhaps it is time for feminists to re-enter the fray"* (ibid.).

Anthropologists nowadays usually put a lot of effort into investigating most problems within their rather specific local, historical, ontological and cultural contexts which in most cases is necessary to actually be able to look deep enough and not misrepresent the subjects of their research.
But when it comes to such a widespread, at least seemingly universal phenomenon like the systematic subordination of women, I think it's important to dare to take on a wider perspective and at least try to see the connections between all the different cases and ask whether they share a common explanation.
Maybe Tsing is right and it's time to "re-enter the fray" (ibid.) and start re-sparking or at least investigating the debate that took place in the 1970s, which is why in the following I would like to evaluate whether Sherry Ortner's essay *Is Female to Male as Nature Is to Culture?* still has relevancy to discussions about gender today.
First, I will take a look at gender relations within the matrilinear Khasi society in Southern India and investigate whether the way in which their society is gendered disproves Ortner or whether it is still possible to try to apply her theory to their cultural specificities.
Following that, I want to lay out a possible critique of Ortner's arguments by drawing on Judith Bulter's critique of the universal claims of feminism[1].

[1] I should mention here that Ortner critiqued herself as well over the years, taking back some of her universalist claims and adding more nuance to her theory (Lopez and Cuevas 2006: p.2), but in the process of writing I decided to focus on her original essay simply to not go beyond the scope of this paper.

And at last, I want to evaluate what the reflections on Ortner's theory and the critiques of it could imply for the anthropology of men and masculinities and the project of gender equality.

1. Summary of Ortner's essay

The basic assumption that underlies Ortner's argumentation is that "the secondary status of woman in society is one of the true universals, a pan-cultural fact." (Ortner 1974: p.67). Women, everywhere in the world in every society are to a certain extent subordinate to men. Her intention is to explain "the underlying logic of cultural thinking that assumes the inferiority of women" and find the "social and cultural source of that logic" (ibid.). In other words, she puts forth a theory about why the subordination of women is an inherent feature of human civilization.

Firstly, Ortner explains the constitution of the evidence that backs up her claim. There are three types of data that make up the evidence:
1. "elements of cultural ideology (…) that explicitly devalue women" by putting women into roles and giving them tasks etc. that are seen as less prestigious than the ones of men.
2. "symbolic devices, such as the attribution of defilement, which may be interpreted as implicitly making a statement of inferior valuation".
3. "social-structural arrangements that exclude women from participation in or contact with some realm in which the highest powers of the society are felt to reside." (ibid.)
Ortner concludes that so far "the search for a genuinely egalitarian, let alone matriarchal, culture has proved fruitless" (ibid.: p.70), since one of these three types of evidence for women's inferiority can be found in any society.

After justifying her basic assumption of the "universal devaluation" (ibid.: p.71) of women, Ortner goes on to argue that the reasons for this must be found in other elements of human life that are inherent to the human condition regardless of the specific culture/society. As an example of such universal elements, she names among other things the fact that every human is part of some type of community with other individuals, must deal with nature to survive, and that human society in general has an interest in transcending life and overcoming death in creative ways. "It is in the realm of such universals of the human condition that we must seek an explanation for the universal fact of female devaluation." (ibid.), Ortner writes.
She concludes that women must be associated with something that is generally devalued in any culture which according to her can only be "nature" since it is the objective of human culture as a generalized concept to transcend the natural existence and provide a structure and symbols of meaning for humans to do so. In short, culture is the tool of humanity to assert control over nature (ibid.). Ortner uses the example of the cross-culturally widespread idea of pollution through uncontrolled natural forces and purification rituals as a counter measure to show that culture is not only seen as distinct from nature, but also as superior to it. Humans themselves as the agents of purification rituals can be contaminated by pollution, but the power of their rituals is still able to purify them since its power is greater than the natural energies (ibid.: p.72 f). The superiority of culture lies in its "ability to transform – to 'socialize' and 'culturalize' – nature." (ibid.: p.73).
Based on this understanding, the reason for women being seen as inferior to men must be that they are more closely associated with nature while men are associated with culture. Ortner explicitly doesn't claim that women are directly identified with nature and therefore oppressed, stressing that they actively take part in the projects of culture and the transcendence of nature too. The key to the argument lies in the fact that they do so on a lower level than men, for example when they transform raw foods into

meals through cooking while men perform the most sacred rituals representing higher forms of transcendence (ibid.).
In the next section of the essay Ortner explains why exactly, women appear to be closer to nature. She elaborates on three main reasons:

1. The fact that women's bodies are more involved with recreational processes and in that sense closer to nature than men's bodies.

To back this up, she draws on the arguments of de Beauvoir who pointed out that "major areas and processes of the woman's body serve no apparent function for the health and stability of the individual" (ibid.). The female breasts serve no other function than nursing the child, menstruation is often painful, and pregnancy and childbirth itself is extremely dangerous, depleting the mother of her own strength for the sake of her baby. While women are preoccupied with the recreation of life, men have more capacity to transcend life through creativity in an artificial sense: "he creates relatively lasting, eternal, transcendent objects, while the woman creates only perishables – human beings" (ibid.).

2. These recreational functions also assign women a certain place in society which again puts them in a position seen as closer to nature.

Infants and young children need constant care and supervision which confines women to tasks that can be done at the home (ibid.: p.77). Children themselves are often more closely associated with nature, they are not fully human yet, not completely part of society which is implicit in many cultural practices such as initiation rituals or the lack of funeral rites for children who die at a very young age (ibid.: p.78). Women's constant association with children also adds to their association with nature.
In addition, the individual domestic unit, the family, which is the woman's realm, is subordinated to public society because the latter has to impose rules upon the individual units to control that society emerging from the union of these units. This further puts women into a lower position within the social order. "Since men lack a 'natural' basis (nursing, generalized to childcare) for a familial orientation, their sphere of activity is defined at the level of interfamilial relations, "(ibid.: p.79), Ortner explains.

3. The traditional roles that are imposed on women shape their psychic structure in a way that again like her body, its function and her social role, is more closely associated with nature (ibid.: p.73 f).

During their early socialization, children learn how to fit into society by adopting their mother's values, attitudes and behaviours through relating to and identifying with her on a very personal level (ibid.: p.81f). When boys become men though, they must build an identification with their father who most of the time is a lot less present than the mother, so this type of identification is based on an abstract collection of elements that are linked to the masculine identity rather than a personal relationship with the father, since a boy can only become a man through the education and initiation by other men. The girl makes her way into womanhood continuing her close identification with her mother.
Like the cooking example this shows that women "perform lower-level conversions from nature to culture, but when the culture distinguishes a higher level of the same functions, the higher level is restricted to men" (ibid: p.80).
Throughout their lives women have more unmediated, less hierarchical, direct relationships with their families while men interact on a more abstract, objective, distant level (ibid.: p.82). "The feminine personality tends to be involved with concrete feelings, things, and people, rather than with abstract entities; it tends toward personalism and particularism" (ibid.: p.81), Ortner argues, which she stresses is not an innate biological fact, but a result of the socialization practices that women are involved in. Therefor women's way of relating to the world might be seen as more nature like since it is more embedded in things, unmediated and direct whereas men or rather culture is more focused on

"transcending and transforming things through the superimposition of abstract categories and transpersonal values" (ibid.: p.82).

In the last part of the essay Ortner discusses the implications of women's intermediate position between nature and culture which puts them in a very ambiguous position. This is expressed through the often-contradictory symbols and meanings that tend to be assigned to them at the same time, like life and death for example.
Because women practice more direct and unmediated forms of relationships with their loved ones, they are often the ones in society that strive for general unity while social categories and rules that are imposed on them by society matter less to them. This further puts women in a morally ambiguous situation since on the one hand they are seen as holding everything together, but also more likely to break the rules, which explains why there are countless subversive feminine symbols (witch, evil eye etc.) and feminine symbols of transcendence (mother goddesses, female figures of justice and merci etc.). Their ambiguous, intermediate position not only between nature, but the society and the individual too could also explain why in some instances women are explicitly associated with culture, while men are associated with nature as the more violent sex (ibid.: p.86).

In her conclusion, Ortner stresses again that women are not actually closer to nature than men and that what she described in her essay is only the cultural construct that underlies that belief. Due to her physical, social and psychological situation woman is seen as closer to nature, a view that is then "embodied in institutional forms that reproduce her situation" (ibid.).
This is also where Ortner sees the potential for social change. Women can only become equal if social institutions are transformed *and* if we change the cultural view on and imagery of women. Ortner finishes by saying that women and men must be "equally involved in projects of creativity and transcendence" (ibid.) for women to be seen as equally a part of culture as men.

2. Application of Ortner's theory: Women in the Khasi Society

Before I touch on more theoretically informed criticism of and reflections on Ortner's theory I want to test its applicability by looking at the role that women play in the Khasi Society in the North-East of India which in the literature on matriarchy often gets proclaimed as a matriarchal society (Göttner-Abendroth 2021: p.76). The Khasi live in the mountains of the Indian state of Meghalaya and belong as one of many smaller tribes that are subsumed under the Wa people to the indigenous population of Indochina (ibid.). They grow rice on the mountain terraces and corn in the mountain woods and in their villages, they keep chickens, pigs, goats and sometimes cows (ibid.: p.79).
"Kha-si" means born to a mother. The social structure of the Khasi consists of big clans which are led by the oldest mother of the clan and organized matrilinear and matrilocal, which means the children belong to their mother's clan, they inherit her name, and the daughters stay in their mother's home throughout their entire life. Property is passed down from the mother to the youngest daughter, along with her rights and obligations to be the leader of the clan. It is her responsibility to manage the property and income of the family, redistribute the goods and care for all the family members. The clan mother is also the family priest, which means that she has to take care of all rituals in the house (ibid.: p.80). Even though she seems to be in a privileged position, she carries a heavy burden since she takes care of her entire family, including her aging mother until her death. Therefore, she must stay in the clan house at all times and her mobility and personal freedom is limited (ibid.: p.81). There is variation from tribe to tribe regarding romantic relationships between women and men. Some tribes practice "walking marriages" which means that men only visit their women at night at their homes and have to return to

their mother's home in the morning. In other tribes the man stays with his wife's family. Marriages can be broken up very easily and people change their romantic partners quite regularly. The father is not seen as related to his children since he doesn't belong to their mother clan (ibid.: p.82). A man is seen as closest related to his sisters' children and in the role of the *U Kni* as the oldest brother, he takes on the prestigious role to act as their protector and a sort of father figure, and he takes part of the village council meetings as the representative of his clan.

This is where it gets tricky. Only men are allowed to participate in the village council which again sends a male representative to the district council, so the political sphere is clearly dominated by men. Some anthropologists claim though that the U Kni's role is of a representative nature and that he can only act on behalf of his clan's decisions which are based on mutual agreements. The true political power lies within the basic democratic decisions of the clans and according to them European anthropologists have overexaggerated the authority of the U Kni and the village councils due to sexist biases (ibid.: p.83). Other scholars argue though that the matrilineality only affords customary rights to Khasi women rather than actual authoritative power and that it is the U Kni that makes the decisions on the socio-economic affairs of the family (Karshiing 2024: p.2). Even though the mother is depicted "as the source of life with this power being bestowed on her by God (…) Khasi society forfends women from their participation in local or state politics and relegates them to involvement in domestic spheres of life" (ibid.). In addition, the youngest daughter's rights to the family property could be regarded as merely customary since she can't sell the land and the actual control over the property lies in the U Kni's hands. "Age-old gender roles are evident amongst the Khasi, where men are bestowed with decision-making powers, and women the tasks of nurturing for the family." (ibid.), Karshiing, an Indian scientist who published an analysis on the public discourse around the gender relations in the Khasi society concludes. Her analysis shows that political interests and personal biases shape the perspective on the Khasi of researchers and writers heavily, revealing that there is a "gap in perception or even representation and the lived realities of the community, particularly for women." (ibid.: p.11). While some try to postulate the Khasi society as a paradise for women or even a place where men are oppressed, others report "high incidences of abandonment, domestic violence and sexual abuse" (ibid.: p.12).

I believe that the case of the Khasi supports many of Ortner's theoretical claims. One of the types of evidence for women's subordinate position that Ortner introduces in her essay can be found in the Khasi society: "social-structural arrangements that exclude women from participation in or contact with some realm in which the highest powers of the society are felt to reside" (Ortner 1974: p.67). Since women are excluded from any political councils outside of the home in the Khasi society this applies. The fact that Khasi women are worshipped as mothers and as the unifying element at the centre of their family also corresponds with one of Ortner's ideas. The intermediate position between the individual and society that women inherit due to their specific psychic structure produced by their type of involvement in the socialisation processes can assign symbols of moral superiority to them (ibid.: p.86). This is not necessarily an advantage either, since even though women are valued for their position in the family and household, they are still confined to their homes and are not actually free to fully participate in the cultural process.

The example of the Khasi women shows that matrilineality does not automatically mean equality and especially not freedom from restricting gender roles. One could also consider whether Ortner's theory actually depends on the presence of explicit patriarchal structures in order to prove itself. It seems like her theory might serve to explain gender roles in general which might not devalue women explicitly but still confine them as well as men to fixed roles within society.

3. Applying Judith Butler's critique of universalisms in feminism to Ortner's essay

Even though Judith Butler doesn't directly critique or mention Ortner's work, the points they make in their most influential work on gender, - titled "Gender trouble" (1990), clearly contradict a lot of Ortner's points and critique the types of feminist theories that one could sort Ortner's theory into. Ortner's essay first appeared in an anthology titled "Woman, Culture and Society" (Rosaldo and Lamphere 1974) which contains essays by feminist anthropologist that all investigate the question of women's position in society on more universal terms and in specific local and cultural contexts.
In Butler's work from the 90s, they explicitly argue against universalisms in feminist theory, they do not believe in a universal status of the patriarchy (Butler 1990: p.3) and problematize the assumption of a universal nature/culture divide in human societies which serves as the foundation of the assumption that there is a sex before the gender is culturally imposed on it (ibid.: p.37). Butler advocates for a completely different, quite revolutionary way of looking at gender in general.
According to Butler gender is nothing definite, but rather a performance of socially constructed role expectations which do not point to an essential gender identity. Only through the repetitive performativity of gender roles does gender materialize (ibid.: p33). There is no such thing as a "woman", because gender identity is always constructed and performed in specific cultural contexts and under specific circumstances and only real within the context of that specific construction and performance (ibid.: p.3). Likewise, they argue that there is no experience of universal structures of domination shared by all women since the workings of gender oppression vary greatly depending on the cultural context. Butler criticizes the notion of patriarchy itself since it threatens to "override or reduce distinct articulations of gender asymmetry in different cultural contexts.", as they put it (ibid.: p.35).
But they not only criticize the universal claims in feminism regarding the subordination of women. They go as far as to question if "women" should be the subject of feminism at all, since they argue against the universality of the meaning that is assigned to the term by many feminists. The project of feminism is weakened by the fact that women from various backgrounds can't identify with it, because their own identities can't be covered by the generalizing term "woman" and what stands behind it in a feminist context. Like many critiques and reformers of feminism Butler critiques, that factors like race, class, ethnicity, region, sexuality etc. are not taken into account when feminists talk about "women" (ibid.: p.3). Through questioning the validity of putting "women" at the centre of feminism, Butler goes even further than scholars that simply advocate for an intersectional approach. They suggest that instead of trying to answer the question of a female identity, feminists should focus on the political possibilities that emerge from "a radical critique of the categories of identity" (ibid.: preface, p.9). They investigate the construction of identity itself, the foundation for womanhood as a common identity for all "women", that feminism refers to (ibid.). Drawing on Foucault's idea that "juridical systems of power produce the subjects that they come to subsequently represent" (ibid.: p.2), Butler argues that the "woman" itself, is a product of the system of power that feminism tries to oppose. In conclusion, it has to be the incentive of feminism to deconstruct the category of "women". This also includes understanding how power structures that are themselves involved in the feminist project reproduce and restrain that category (ibid.). As an alternative to engaging with the category of "women" they suggest working with diverse "marginal genders" as a way of confusing the fixed categories subversively (Cufar: p.342).

Drawing on Butler's arguments, Ortner can be criticized for staying within the gender binary and with that within the reasoning of the power system that creates oppression in the first place. Ortner's theory, one could argue, since it draws a clear distinction between women and men and emphasizes their biological differences, reproduces the very ideologies themselves that put limitations and rules on gender identities. In that way Ortner's theorizing can be seen as counterproductive to the feminist project. In addition, she consciously disregards cultural variation in her essay to focus on the presumed universality of women's subordination, which Butler not only claims, doesn't exist, but is dangerous to promote, because it might make the patriarchy seem like an inevitable historical fact (ibid.: p.36).

Indeed, Ortner's idea that the explanation for the subordination of women must be found within the most basic elements of a generalized cultural process itself, could be used to argue that patriarchy itself is an inherent feature of human civilization. From that, the step to simply assume that women's inferiority is a "natural" given, because humanities' cultural project is in fact driven by human's biology, is not far. Since Ortner argues with the reproductive features of female bodies in her theory and links cultural constructs with biological circumstances, it's easy to misunderstand her in that way and overread the subtle distinctions that she makes. Ortner stresses though, that women are not actually closer to nature than men and that it's the cultural process and its ideology that draws the distinction between nature and culture which Ortner simply describes. It is the interplay of the inherent feature of the cultural process (the desire to transcend nature) and the interpretation of woman's biology as closer to nature within that process and its logic (the distinction between culture and nature) that put her into an inferior position within the basic construct of culture. At least according to Ortner's theory.

But is that conceptualisation of nature and culture as binary opposites actually an inherent feature of human civilization in general? And does a "natural", neutral body only determined by its "natural" functions that then gets transformed into a gender by cultural implications even exist? These basic assumptions of structural anthropology, that also underlie Ortner's arguments are exactly what Butler calls into questions when they criticize the distinction between sex and gender. Even though Butler specifically problematizes the idea that sex is to nature as gender is to culture here which is not explicit in Ortner's text, the idea that gender roles are imposed on a body whose natural features are culturally interpreted but in itself neutral is implicit. When Butler critiques the universalization of the concept of nature in all societies, they do so to question the idea of a distinction between sex and gender, but it can also be applied to Ortner's theoretical framework. Drawing on Clifford Gertz's critique of structuralism, Butler points out that there is a "multiplicity of cultural configurations of 'nature'" which are not accounted for in universalist approaches (ibid.: p.37). "Nature" doesn't mean the same to everyone. It depends on the cultural context and with that a universal body that can be sorted into the realm of nature vanishes. Butler understands the intention to expose the constructedness of gender behind the efforts to find the cultural mechanisms that transform a "natural" body or the sex into gender. But they call into question whether these mechanisms can actually be found and whether the claim of its universality doesn't have the same effects as the postulation of the roots of gender inequality within biology would have: "Is the designation of its [the presumed mechanism behind gender] ostensible universality any less of a reification than the position that grounds universal oppression within biology?" (ibid.: p.38)

This question has to be asked in regard to Ortner's theory as well. Because if the subordination of women is rooted in the most basic cultural process that is a universal feature of human life itself, it must be regarded as an inevitable feature of human existence or at least an un-skippable period in human history. In addition, Butler argues that the focus on searching for an ungendered body or a natural state of equality that comes before the overriding of culture in feminist theory might take the attention away from "the concrete terms of the contemporary cultural struggle" (ibid.).

One of the strongest arguments against Ortner's theory and theories with universal claims could be that they don't actually help with reaching the political goals of feminism and in some ways reproduce women's subordination by pushing influential epistemologies in a certain direction.

4. Implications of the previous considerations for feminist theory and the anthropology of men and masculinities

If we take Judith Butler's arguments about the false premise that "women" can be defined as a clear and exclusive category seriously and accept that there is no such thing as a woman as a universal concept, then neither is there a man. And if there is no such thing as man then the anthropology of men and masculinities as a subdiscipline of anthropology cannot exist the way it exists now either. The premise of the discipline is that there are men that can be called men in every society, but to understand them and their masculinities within their specific local, cultural and social contexts. The authors of the literature that can be sorted into the category of an anthropology of men and masculinities that I read so far always seemed to put a lot of effort into engaging, looking at and describing the men that were the subjects of their inquiry with great care and empathy. They are very careful not to impose universalist and potentially harmful ideas on their subjects and in many cases, it is their main incentive to show how masculinities are produced and lived in very specific contexts and with that show again and again that being a man is the opposite of a universal experience. Generalizing concepts like "toxic masculinity" that originated in Western discourses are called into question and critically evaluated because they can potentially be harmful to men, hinder transformative conversations and have mostly been ascribed to marginalized men in the past (Boulton 2023: p.229-230). The presumption that men are always the oppressors and never the oppressed themselves and that they do not suffer from masculinist power structures is also problematized. Concepts like hegemonic masculinities show that not all men benefit from masculinist power structures in the same way and that often there are only a few men at the top of social hierarchies and part of a small elite and many at the bottom of the social order in marginalized positions (Conell and Messerschmidt 2014: p.830f).

I would claim that many contributions to the anthropology of men and masculinities show the diversity of ways and experiences of being a man in the world and that they consciously work against reifying gender roles. But if one completely follows through with Butler's argumentation from what I understand, using "man" as a universal term to describe all "men" cross-culturally in all human societies is already a reification of the gender binary. According to Butler, it's the gender binary itself that first and foremost needs to be deconstructed which is why using language that reproduces it, for example making a universal distinction between men and women, is automatically counterproductive to the project of questioning and deconstructing gender roles.

This is exactly where I detect the problem with Butler's argumentation. I do not agree with the idea that just because one argues within established binaries or uses more generalizing concepts, they do not contribute anything to the project of equality. I agree with Butler's idea that by breaking out of gender norms and promoting gender diversity and subverting stereotypes in everyday life, we can slowly deconstruct gender roles and develop into a more diverse and authentic society. Still, gender binaries, or rather gender categories (think of societies with three socially accepted gender identities[2]), within a society play an important role in people's daily lives. They are real exactly because they get performed every day and are perceived as important parts of their own identity and I don't see how we can acknowledge that in our research without using the terms that people involved in the research assign to themselves. A good example of an anthropologist conciously using the terms that people assign to themselves in order to accurately represent their identities is Thomas Hendriks. In his work about gay men in urban Congo where he explores what he calls the „homoerotic economy" Hendriks „introduces a set of erotic labels and apparent identities—fioto, folle, réglo, ndumba, aventurier, bébé, boutchou, papa, pasha, double SIM— regularly used by men and boys looking for sex and dates with other men and boys in urban Congo, either to identify themselves or to describe and tease others." These labels, frequently overlapping "with erotic subject positions and emergent sexual identities", constitute what Hendriks calls the homoerotic economy (Hendriks 2014: p.231). Hendriks is invested in understanding

[2] Example: The Zapotec culture in Oaxaca, Mexico. The Zapotec know three different genders: men, women and muxes, which shapes the social structure of their society (Mirande 2015).

the identities that the men he works with ascribe to themselves and working with them while also effectively applying gender theory:
"Homoerotic dynamics thus both reproduce and invert the hegemonic gender matrix and its underlying ideology of desire, ethnographically illustrating what queer theorists like Judith Butler (1990) and Eve K. Sedgwick (1990) have argued in more abstract ways" (ibid.: p.240).

In the past semester, I have learned a lot about gender relations, men and masculinities, the concept of patriarchy, different types of feminism, gender in relation to colonialism and so forth, attending the seminar with the title *The anthropology of men and masculinities* and another one titled *Intercultural Feminist Theory.* In both seminars we explicitly talked about "men" and "women", "masculinity", "the patriarchy" and so forth, but I'd argue that using those generalizing terms did not lead to us reproducing the structures of power that we were questioning within the seminars. One of the questions, we discussed was actually whether the theoretical concept of the patriarchy is applicable to different cultural and geographical contexts (Acker 1998:235) and if it is an anthropological universality or whether it is possibly only applicable to western structures of society and patterns of the subordination of women to men within them. In the seminar about feminisms (I am using the plural here to acknowledge that there is not a single feminism, but rather many different schools of thought subsumed under that term), I learned that various African feminists for example argue that the oppression of women in many African countries was only imposed on them by the European colonizers and that it didn't exist in many African societies before (Oyěwùmí 2015: p. 244f.). This is an argument though, that was heavily critiqued by other African scholars for deliberately overlooking patriarchal structures within traditional African societies before colonization out of an ideological rejection of western theories on principle (Ipadeola 2022: p.61-63).

On the one hand, Judith Butler's argument that women from different cultural backgrounds feel excluded from or misrepresented by the universal claims that western feminism makes applies here. On the other hand, there are African feminists that argue for the universal status of patriarchy and claim that by rejecting it in search for a precolonial utopia, reality is distorted and the inequalities that many African women faced before colonization which still influence contemporary African societies as well are overlooked.

This is the point where from my perspective theories like Sherry Ortner's that investigate the universality of women's subordination become relevant. How can we explain precolonial inequalities in African societies? What implications does their legacy have today mixed with colonial ideologies, and might they have something in common with those in European societies?
In my opinion, we should not refrain from asking these questions as anthropologists out of an ideological commitment to particularism. I believe that we need terms and concepts that can describe common experiences despite cultural variation so that we can start a cross-cultural conversation at all.
I am not arguing against looking at social phenomena within their cultural contexts and making an effort not to impose European or Western epistemologies on African contexts that might override African epistemologies, but I am against completely abstaining from cross-cultural examinations and comparisons on principle. Because what if we are up against something bigger? Something that is a "pan-cultural" reality as Ortner puts it, that affects all women and men in the world?

Anthropology as a discipline that is supposed to support positive change in the world does not only ground its justification in stressing the differences between people depending on where and how they live in the world. It also intends to show that we are all humans and that we all have certain things in common that connect us with each other, including the abysses.

Sherry Ortner doesn't actually ignore cultural particularities. In contrast, one could argue that in her essay she tries to provide tools that can help examine whether and how women are subordinated in societies that vary greatly from one another when she presents the three types of evidence that point to woman's inferior position. Her conclusion, that these types of evidence can be found in every human society in the world might be false, maybe there are societies in which none of these types of evidence can be found which she wasn't aware of. But, as I tried to show in the example of the Khasi women, applying her theory to investigate alleged matriarchal societies can be fruitful and expose idealistic misrepresentations of certain societies. We would definitely need more research in societies that are regarded as matriarchal to further back up Ortner's theory, but I don't think that this should be the incentive.

I think Ortner's theory is still relevant today because it raises important questions on the topic of gender-based issues and makes us look at gender inequality form a wider perspective. It is fair of course, to question whether finding a common origin of women's subordination in all societies would help the feminist project and enhance the situation of women and men who suffer from patriarchal or "patriarchal-esque" structures. On many occasions, the way that anthropologists work, trying to get in touch with the people and their belief system in their specific cultural contexts can shed light on their issues most effectively and inform concrete actions promoting change.
From my perspective though, Ortner's more generalized insights can inspire change too and link struggles for women's self-determination all across the world with each other in a unifying way. Accepting the reality of gender inequality as a cross-cultural, at least almost universal problem stresses its gravity and the urgency to tackle it by investing in research and activism.
Ortner claims that women must be included into the cultural process to the same extent that men are, to reach equality. Empowering women to express themselves and create and participate in every aspect of society, not letting themselves be reduced to their recreational abilities and social roles in the household stays as important today as it was in the 70s even though lot has changed for the better in many societies all over the world since then. In the 70s women had just acquired the right to work without their husbands' permission in western countries and the invocation for women to participate in the makings of society was quite new. But although in many societies in the world today women participate more and more in politics, in the job market, in sciences and arts, we are still far from reaching equal participation and with that real equality.
Ortner makes a strong point when she says that women have to be equally involved in the cultural process. It implies that gaining equal rights and access to it, is not enough if gender stereotypes and cultural views still prevent women from taking the opportunities they have on paper. It's not just the institutions that need to be changed, but also the cultural view of women. This conclusion from Ortner's essay can inform activism and theorizing across different societies and serve as a counter argument when people claim that we don't need feminism anymore because women are legally equal to men.
Combining the strengths of the particularism of anthropology to investigate what gender roles look like in their specific cultural contexts with the invocation to find ways in which women can equally participate in society can support the project of equality effectively. I would add that understanding men's position in society and the role expectations that they are confronted with is just as important to create more just and equal societies. Many men suffer from being forced into certain positions in society, and from being restricted by the image that society has of them too. If men understood themselves that in many cases, they are not necessarily benefitting from the power structures in place they would be more open to supporting women in their resistance to them.
This is where the anthropology of men and masculinities can help by concentrating on the male experience within a gendered society and representing them in constructive and empathetic ways focused on understanding them rather than condemning them.

There is one last point from Ortner's essay, that I want to briefly address. I believe that if we expose the logic of the culture-nature dichotomy as an illusion we could not only reach equality much easier but also a set of other important goals, like sufficient protection of the environment. The cultural process of trying to overcome nature that Ortner describes might be, among other things, what has pushed western societies towards exploiting and destroying the earth irreparably. Certain trends in eco-feminism are based on the idea that the oppression of women is connected to the destruction of the environment as well (Sruthi and Mukherjee 2020: p.167 f). Expanding on that is beyond the scope of this essay, but it's another aspect that proves the relevancy that theories like Ortner's still have today.

Conclusion

I hope that I could show in my writing in which ways Ortner's essay *Is Female to Male as Nature Is to Culture?* is still relevant for discussions about gender today. I believe that simply engaging in conversations about gender-inequality and discussing different theories can bring us closer to solutions even if we might never find "the truth" about its origins. During my research for this essay, I have come across various alternative theoretical approaches aiming at explaining the subordination of women in universal terms, for example the theory of the "female choice" by the German biologist Meike Stoverock, that claims that women started to become oppressed 12.000 years ago when humans moved closer together in more densely populated, bigger villages due to the domestication of cereals and the agricultural revolution. She argues that because men would have become violent with each other in such confined spaces without securing the resource of sex, women could not choose their sexual partners anymore which they had done previously and only select the males with the best genetic material. Instead, they were forced into monogamy so that every man has access to sex and peace is secured (Stoverock 2022). The anthropologist Anna Tsing also argues with the domestication of cereal when searching for the cause of gender inequality. She sees the origins in gender inequality in the obsession with reproduction as a response to the higher demand of labour for the cereals that limited women's mobility, keeping them occupied with childcare (Tsing 2012: p.146). Both of these theories again have holes and have been critiqued in the past (see Uhlmann 2021:https://blog.gabriele-uhlmann.de/antwort-auf-meike-stoverock-s-female-choice for example).

I do admit that Ortner's essay originally intrigued me because I desperately wanted a universal explanation for women's subordination, but after researching for this essay I doubt that such an explanation even exists. Is it worth it to investigate the topic, nevertheless? Yes, because it brings up new aspects of the gender problem and can therefore inspire new forms of theoretical thinking, methods and activism.

Engaging deeply with the topic has broadened my perspective on gender enormously and taking on different perspectives is often the first step into the direction of change.

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සමාජ වැඩ සිසුන්, ජානකී ජයවර්ධනගේ සිංහල ගැහැනිය, සංස්කෘතිය සහ සම්ප්‍රදානය කියවිය යුත්තේ ඇයි?: කාන්තාවන්ගේ ඉතිහාසය, ජාතිකවාදය සහ ආන්තීකරණයට ලක්වන ගැහැනුන් පිළිබඳ තේරුම් ගැනීමට දොරටුවක්"

චන්දිමා ජයසේන,

ආචාර්ය උපාධි අපේක්ෂිකා, සමාජ කාර්යවේදය පිළිබඳ අධ්‍යාන්‍යාංශය, පොන්ඩිචෙරි විශ්වවිද්‍යාලය, ඉන්දියාව.

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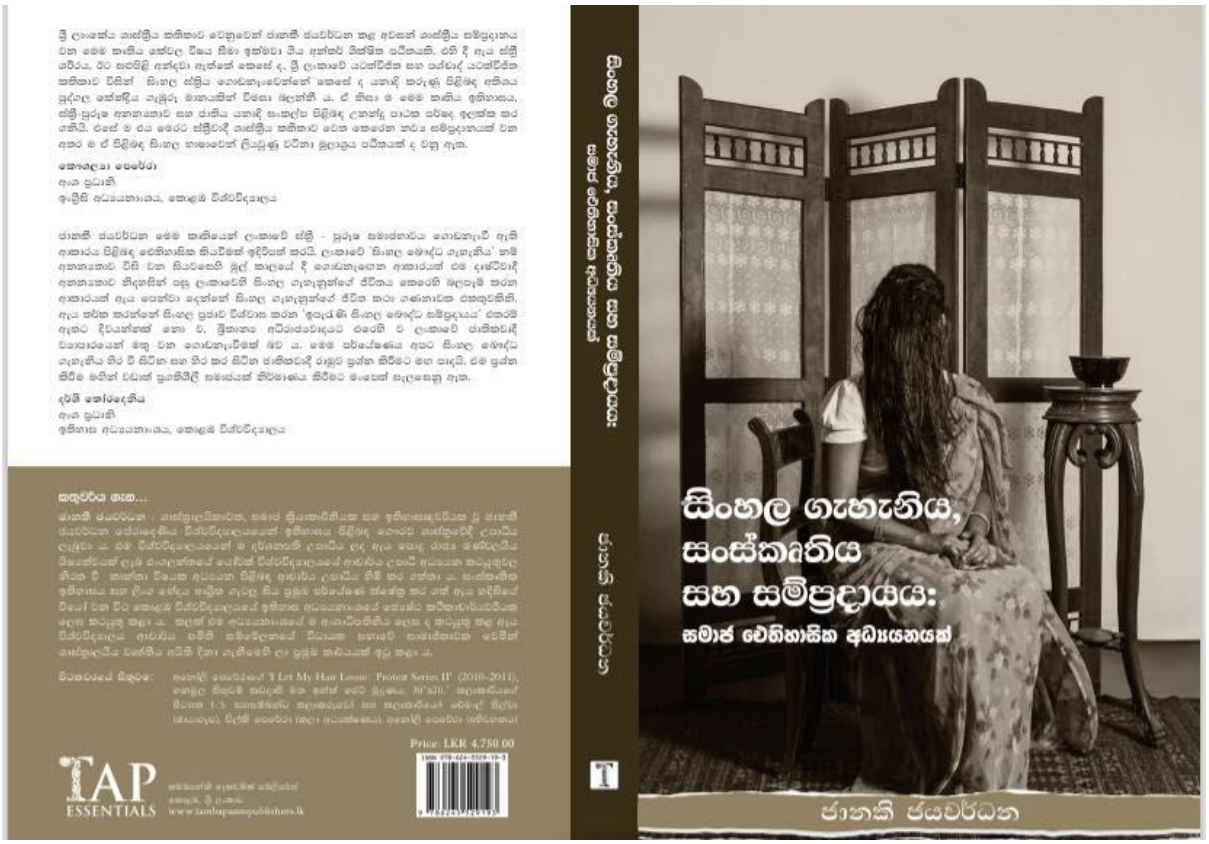
ජයවර්ධන, ජානකී, සිංහල ගැහැනිය, සංස්කෘතිය සහ සම්ප්‍රදාය: සමාජ ඓතිහාසික අධ්‍යයනයක්, කොළඹ. තම්පණ්ණී ඇකඩමික් ප්‍රකාශකයෝ, 2025. පිටු. 322. ඡායාරූප: සෙමි .21. ISBN:978-624-5529-19-3 මිල. ශ්‍රී ලංකා රුපියල් 3000. (මෘදු ඝන කවරය සහිතය)



මෙම සමාලෝචනය ආචාර්ය ජානකී ජයවර්ධනගේ කෘතිය වන "සිංහල ගැහැනිය, සංස්කෘතිය සහ සම්ප්‍රදායය: සමාජ ඓතිහාසික අධ්‍යයනයක් සමඟ සම්බන්ධ වේ. මේ කෘතියේ අන්තර්ගතය මුලින්ම පරිශීලනය කළේ ඇගේ දර්ශනශූරී නිබන්ධනයයි (Jayawardena, 2002). එය අන්තර්ජාලය තුළින් බාගත හැකිය. ආචාර්ය ජානකී ජයවර්ධනයන්ගේ හදිසි වියෝවෙන් පසු, තම්බපණ්ණී ඇකඩමික් ප්‍රකාශයින් විසින් ශාස්ත්‍රීය කෘතියක් ලෙස සිංහල පාඨකයින්ට කියවීමට එළි දැක්වීම සතුටට කරුණකි. මෙම කෘතියෙන් ඇගේ ශාස්ත්‍රීය ජීවිතයේ ගැඹුර, බුද්ධිමය කුතුහලයෙන් යුත් දැනුම හඹා යන විද්‍යාර්ථියින්ට ප්‍රයෝජනයට ගත හැකි බුද්ධි උල්පතකි. විශේෂයෙන් ස්ත්‍රීපුරුෂ සමාජභාවීය ශාස්ත්‍රීය ජර්නලයක් ලෙස ජාතික සමාජ සංවර්ධන ආයාතනයේ ස්ත්‍රීපුරුෂ සමාජභාවීය මධ්‍යස්ථානයෙන් ප්‍රකාශයට පත්වන පළමු සඟරාව ලෙස, ස්ත්‍රී පුරුෂ සමාජභාවය පිළිබඳ අධ්‍යයන සඟරාව, ශ්‍රී ලංකාවේ ස්ත්‍රීපුරුෂ සමාජභාවීය විෂය ඉගැන්වීම සහ සංවර්ධන වෙනුවෙන් අද්වතීය සේවයක් කළ ආචාර්ය ජානකී ජයවර්ධනයන්ට ශාස්ත්‍රීය උපහාරයක් දැක්වීමට අවස්ථාවක් ද කරගත හැකිය. විශේෂයෙන් එම සඟරාවේ තේමාව වන, "ස්ත්‍රී පුරුෂ භාවය පිළිබඳ සාම්ප්‍රදායික සමාජ සීමාවන් වෙනස් කිරීමට අපි සූදානම්" යන්නට කදිම අර්ථ ගැන්වීමකට මෙම කෘතියේ තේමාව අන්තර්ගතය න්‍යායාත්මක පසුබිම සහ ශාස්ත්‍රීය සාකච්ඡාවට ලක්කළ හැකිය. එනම්, ස්ත්‍රීපුරුෂ සමාජභාවය පිළිබඳ සාම්ප්‍රදායික සමාජ සීමාවන්ගේ මූලයන් අවබෝධ කර ගැනීමට අවශ්‍ය න්‍යායාත්මක කවුළුක් මෙම කෘතිය මඟින් සපයයි.

විශේෂයෙන්ම අනෙකුත් රටවල් වල මෙන් ගැහැනුන්ගේ තත්ත්වය වැඩිදියුණු කිරීම, ස්ත්‍රීපුරුෂ සමාජභාවීය අසමානතා තුරන් කිරීම, සමාජ ආර්ථික දේශපාලන කටයුතු වලට සහභාගී වීමේ දී පුරුෂයන්ට මෙන්ම සම තැන නොලැබෙන්නට බලපාන පිරිමින් විසින් පාලනය කරන මූලධර්ම, අදහස්, නීති, පැතිමාන නිසා දරුවන් හැදීමට සහ ගෘහස්ත කටයුතු බලා කියා ගැනීමට ඉපිදී ඇති හෙයින් පිරිමින්ගේ ආරක්ෂාව සහ මග පෙන්වීම අවශ්‍ය තැනැත්තන් වන බව සමාජයේ ස්ථාපිත වී ඇති ආකාරය පිළිබඳ සංස්කෘතිය සහ සම්ප්‍රදාය: සමාජ ඓතිහාසික අධ්‍යයනය මඟින් පාඨකයින්ට තර්කානුකූලව ඉදිරිපත් කරයි. මෙය පෙරදිග සංස්කෘතීන්වල ස්ථිරසාර ලක්ෂණයක් බව ද අවධාරණය කරයි. ජානකී ජයවර්ධනගේ ආචාර්ය උපාධි පර්යේෂණය නිම කරන්නේ දෙදහස් දෙක (2002) වැනි වර්ෂයක වුවත් කෘතිය එළි දක්වන්නේ 2025 දී වුවත් ශාස්ත්‍රීය වැදගත්කම ඒ අකාරයෙන්ම හඳුනාගත හැකිය.

ජයවර්ධනයන්ගේ පෞද්ගලික අත්දැකීම් සහ සමාජ නිරීක්ෂණ හුවා දක්වමින් ඇය අවධාරණය කරන්නේ, ගැහැනියට ඇති සීමා මතු ස්ත්‍රී-පුරුෂ විභේදනයන් පවත්වාගෙන යාමට නිර්මාණය වූ අවිධිමත් සීමා සමූහයක් බවයි.

> යම් ගැහැනු කෙනෙකු ඉපදීම සිදු නොවන අතර සිදු වන්නේ යම් කෙනකු ගැහැනියක බවට පත්වීම ය. සමාජයේ දක්නට ලැබෙන මනුෂ්‍ය ගැහැනිය නිර්ණය කෙරෙන්නේ කිසිදු ජීවවිද්‍යාත්මක මනෝවිද්‍යාත්මක හෝ ආර්ථික ඉරමණක් මඟින් නොවේ; ස්ත්‍රී වෙනුවෙන් විස්තර කෙරෙන, පිරිමියා සහ නපුංසකයා අතරමැදියකු වන මෙම ප්‍රාණියා ඉපද වන්නේ සමස්ත ශිෂ්ටාචාරය විසිනි (දී බුවා, උපුටාගත්තේ ජයවර්ධනගෙනි, 2025,ච.1).

ඒ සඳහා දී බූවාගේ The Second Sex ග්‍රන්ථයේ සාරය බඳු ප්‍රධාන ප්‍රවාදය උපුටා දක්වමින් ජයවර්ධන උත්සාහ දරන්නේ, ස්ත්‍රීත්වය යන්න උපතින්ම ගෙන එන ජීවවිද්‍යාත්මක තත්ත්වයෙන් ඔබ්බට සමාජීය ගොඩනැඟීමක් වන බව ය. මෙම උපටුගැනීම දෙස විචාරශීලිවන ඕනෑම කෙනෙකුට, ස්ත්‍රියක් ලෙස හඳුනා ගන්නා සියලු ස්ත්‍රින්ට පොදු යථාර්ථයක් අප හමුවේ තබයි. එම ප්‍රවාදය අදට වලංගු ප්‍රවාදයක් ඥානණය කිරීමේ ආරධයනයක් විචාරශලී පාඨකයන්ව කෘතිය පුරාව රැගෙන යාමට ඇය කටයුතු කර ඇත.

එහිදී ඇය, හැඳින්වීම ඇතුළුව පරිච්ඡේද හයක් පුරාවටම, සිංහල ගැහැනිය සහ පශ්චාත්-නිදහස් ශ්‍රී ලංකාවේ ස්ත්‍රී ජීවිත පිළිබඳ සංස්කෘතික ගොඩනැගීමට අදාළ සම්බන්ධය ගොඩනංවනු ලබයි. සිංහල බෞද්ධ ගැහැනිය, පිරිමි ළමයි පිරිමිඃ ගැහැනු ළමයි ගැහැනු, මල්වර උත්සවය සහ ලොකු ගැහැනු ළමයකු වීම්, අනුන් සඳහා වෙන් වූ සිංහල ගැහැනිය, සහ වෙනස සමඟ වෙනස් වීම යන යන සිංහල බෞද්ධ ගැහැනියගේ ජීවන චක්‍රය දීගේ පරිච්ඡේද සකසමින් ඇගේ ප්‍රධාන පුවාදය සූත්‍රගත කිරීමට සමත් වී ඇත.

ගැහැනුන්ගේ අනන්‍යතාව සහ භූමිකා හැඩ ගැස්වීමෙහි ලා සමාජයේ සහ සංස්කෘතියෙහි කාර්යභාරය ඉස්මතු කර දක්වන, බූවාගේ ප්‍රවාදය මෙන්ම සිංහල බෞද්ධ ගැහැනිය ගොඩනැගීමෙහි ලා ද ස්ත්‍රී-පුරුෂ සමාජභාවය යනු ස්වභාවික කරුණෙන් ඔබ්බට, සමාජානුයෝජනයේ සහ ශිෂ්ටාචාරවේ නිෂ්පාදනයක් බව ඉස්මතු කර දක්වයි.

සිංහල ගැහැනිය සංස්කෘතිකව සහ සමාජ සම්ප්‍රදායන්ගෙන් ගොඩනැඟී ඇති ආකාරය අධ්‍යයනය කිරීමට යොදාගත් ක්‍රමවේදය, වාචික ජීවිත ඉතිහාසයන (life history), ස්ත්‍රීවාදී න්‍යාය සහ පශ්චාත් යටත් විජිත විවේචනය මත පදනම් වෙමින් සිංහල ගැහැනිය හැඩගස්වා ඇති ආකාරය තර්කානුකූලව ගෙන හැර දක්වයි.

මෙම කෘතියේ ප්‍රධාන තර්කය වන්නේ, වර්තමාන ශ්‍රී ලංකාවේ සිංහල ගැහැනුන්ගේ ජීවිතය හැඩ ගැස්වීමේ ලා ඉමහත් බලපෑමක් ඇති කරන "සිංහල බෞද්ධ" ගැහැනිය යන අනන්‍යතාව ජනප්‍රිය විශ්වාසයට අනුව අවුරුදු 2500 ක් පැරණි සංස්කෘතියක ප්‍රතිඵලයක් නොවන බවයි. එය ලංකාවෙහි 19 වන සියවස අග භාගයේ සහ විසිවෙනි සියවසෙහි මුල් භාගයේ බ්‍රිතාන්‍ය යටත් විජිතකරණය සහ එයට එරෙහිව නැගුනු ජාතිකවාදයෙහි ප්‍රතිඵලයක් වූ ස්ත්‍රී පුරුෂ සමාජභාවය පිළිබඳ නිර්මිතයන් නිසා ගොඩනැගුනකි.

සිංහල ගැහැනුන්ගේ සමාජ, ආර්ථික හෝ දේශපාලන සංචලතාවය ට සීමා පමුණුවන ආකාරයේ විධිමත් සංස්කෘතික හෝ නීති සමුහයන් නැති වුව ද සිංහල ගැහැනුන්ට "නිසි" හෝ "සුදුසු" තැනක් සමාජයෙහි ඇති බව සහ එම තැනට අනුව හැසිරෙන තාක් කල්, සිංහල ගැහැනුන්ට සමාජ ගරුත්වය සහ පිළිගැනීම ලැබෙන බව අර්ථවත් වෙන අවිධිමත් සම්ප්‍රදායන් සමුහයක් පවතීන බව ඇය සඳහන් කරයි.

සිංහල සමාජය විසින් මව නම් තැනැත්තිය පිළිගනු ලැබෙන්නේ තමන් සතු සියල්ල ම පවුල හා දරුවන් වෙනුවෙන් පරිත්‍යාග කොට ඒ පිළිබඳ සතුටින් සිටින අයකු ලෙසය ය. එබැවින් තම ජීවිතයේ පවුල නිසා තමන්ට අතපසු වූ දෑ පිළිබඳ ව මෙම මවුවරුන් සිතන බව හෝ පසුතැවෙන්නේ ය යන්න බොහෝ දෙනෙකුට පිළිගත හැකි කරුණක් නො විණි. එමෙන් ම වැඩිහිටි ගැහැනුන් තම ස්වාමියා මිය ගිය පසු නිදහසක් දැනුණු බව පැවසීම ද බොහෝ අයගේ විමතියට හේතු විය. එයට හේතුවක් ලෙස මා දකින්නේ මෙතෙක් ලංකාවේ ගැහැනුන් සම්බන්ධ ව සිදු කෙරුණ අධ්‍යයන වාචික ඉතිහාසය වැනි සම්ප්‍රදායික නොවන පර්යේෂණ ක්‍රමවේද භාවිත කොට ගැහැනුන්ගේ ජීවිතය පිළිබඳ සොයා බැලීමට යොමු නොවීම ය (Jayawardena, 2025,p.xxi).

මෙම කෘතිය හුවා දක්වන්නේ, සංස්කෘතික නිර්මිත මත තීරණය කර ඇති එවන් ස්ථානයක් තිබීම යන කාරණයම සිංහල ස්ත්‍රීන්ට අහිතකර බව සහ පුද්ගලයෙකු ලෙස ඇයගේ ජීවිතයට එමගින් සීමා ඇගේ ජීවිතය පුරා පැතිරී පවතින බවයි. මෙම කෘතිය මගින් සිංහල ගැහැනුන්ගේ වර්තමාන ජීවිතය අර්ථ විවරණය කරන ආකාරයේ පරාමිතීන් සවි ගන්වන අවුරුදු 2500 ක රේඛීය සහ නොබිදුණු සංස්කෘතියක් පිලිබඳ අධිපති මතවාදයක් පැවතෙන ආකාරයත්, ඒවා රජරට සභ්‍යත්වය තුළ මුල් බැස ගත් විශ්වාසයක් ලෙස "සිංහල බෞද්ධ" සංස්කෘතික භාවිතයන් ලෙස සමාජයෙහි ඉගැන්වෙන ආකාරයත් සාකච්ඡාවට ලක් කරයි.

මීට ඩාත්ම බලපෑවේ "සිංහල ගැහැනිය" යන සංස්කෘතික ගොඩනැගීමේ නොනැසී පැවතීමයි. නිදහසින් පසු දශක ගණනාවක් ගත වුවද, නවීකරණය නොතකා, සහ ස්ත්‍රීවාදී මැදිහත්වීම් නොතකා, ගැහැනුන් තවමත් මූලික වශයෙන් හොඳ මව්වරුන්, පරිත්‍යාගශීලී රැකබලා ගන්නන් සහ සංස්කෘතියේ භාරකරුවන් ලෙස පරිකල්පනය කර ඇති ආකාරය ගෙන හැර දක්වයි.

ආචාර්ය උපාධි නිබන්ධනය (2002) වැනි කාලයේ සමාජ මාධ්‍ය ව්‍යාප්තියක් නොතිබූ සමයකි. වර්තමානයේ සමාජ මාධ්‍ය වේදිකා ඔස්සේ ගොඩනගනු ලබන්නේ ම එ හා සමාන අදහස්ය. "අදත් මවගේ සම්පූර්ණත්වය ඇයගේ දරුවන් රැකබලා ගැනීමේ හැකියාව මත ම ගොඩනැගෙයි" යන විධිමත් අදහස ජයවර්ධනගේ ප්‍රශ්නකිරීම හා සමපාත වේ.

එසේම සිංහල සමාජයේ මෑතකාලීන වෙනස්කම් පිළිබඳ මතුකරමින් හැඳින්මේ දී ඇය සඳහන් කරන්නේ සිවිල් යුද්ධය, පාස්කු ප්‍රහාරය, කෝවිඩ් වසංගතය 2022 සිදු වූ ආර්ථික බංකොලත්භාවය නිසා තරුණ නැඟිටීම්හි සැලකිය යුතු ගැහැනුන්ගේ සහභාගීත්වය සහ දායකත්වය වැඩි විය. එය පොදු නිරීක්ෂණයක් විය. එය ශ්‍රී ලංකාවේ ස්ත්‍රීපුරුෂ සමාජභාවීය දර්ශකය මෙන්ම "කාන්තාවන් ද පුරුෂවැසියන්" යන ප්‍රජාතන්ත්‍රවාදයේ සංකේත ප්‍රායෝගික අර්ථ ගැන්වීමට ලැබුණු අවස්ථාවන්ය. එම උත්සාහයේ දී ද සමාජ මාධ්‍යා මඟින් ප්‍රතිනිර්මාණය වූ "නරක ගැහැනිය" පිළිබඳ තම කෘතියට ඇතුළත් කිරීමට අමතක නොකරයි. එමඟින් ඇගේ කෘතියේ සමකාලීන වැදගත්කම ද ඇය තහවුරු කරයි.

ශ්‍රී ලාංකීය කාන්තාවන් අද ඉතා විශාල පරාසයක විහිදී සිටින බව සත්‍යයකි. අධ්‍යාපන අයිතිවාසිකම්, වෘත්තීය අවස්ථා, සහ නායකත්වයේ මට්ටම් ගොඩනැගීමෙන් මීට පෙර පැවති සීමාවන් බොහෝ දුරට අභිබවා ගොස් ඇත (UN Women, 2020). එසේම 2024 පාර්මේන්තු මැතිවරණයෙන් පාර්ලිමේන්තු ආසන 21 ක් ලබා ගැනීම ඓතිහාසික ජයග්‍රහණයකි. අගහැති හරිනි අමරසූරිය ඇතුළු තේරීපත් වූ බොහෝ කාන්තාවෝ සමාජ ක්‍රියාකාරිහු වෙති (Newswire, 2024; Lankasara, 2024;UNFPA, 2025). නමුත් ඔවුන් කෙරෙහි ද සමාජ මාධ්‍ය හරහා ගොඩනැගෙන මඩ ප්‍රචාර ලිංගික අනන්‍යතා හුවා දක්වමින් සිදුකරන චරිත ඝාතන වැඩිවෙමින් පවතියි.

මෙවැනි කෘතියක වැදගත්කම ද ඉස්මතු වන්නේ අපේ තරුණ පරපුර අතරට වඩ වඩාත් මෙවැනි කෘතියන් යායුතු බව ඉස්මතු වෙයි.

නමුත් මෙම සියලු වගකීම් උසුලන අතරදී පවා, කාන්තාව කුමන තනතුරක හෝ වෘත්තීය සාර්ථකත්වයක් ලබාගත්තත්, ඇගේ ගෘහස්ත භූමිකාව, විශේෂයෙන්ම දරුවන් රැකබලා ගැනීම, සමාජය විසින් අනිවාර්ය අපේක්ෂාවක් වෙයි. මේ වගකීම පුරුෂයා සමග බෙදාගත් එකක් ලෙස දැකීම තවමත් සිංහල සමාජයේ විරල තත්ත්වයක් වේ (Marambio,2025). ඒ නිසා, ජයවර්ධනගේ ප්‍රශ්න කිරීම අද දිනටත් සම්පූර්ණයෙන්ම වලංගු වේ. ඇය පෙන්වා දුන් ආකාරයෙන් සිංහල ගැහැනුන්ගේ නිර්මාණය "මව" ලෙසින් ගැහැනියට පැමිණී පීඩන හා අපේක්ෂා කේන්ද්‍ර කර ඇත. මෙම මතුකිරීම්, වර්තමානයේ ගැහැනුන්ගේ ජීවිතවල සම්ප්‍රදායන් හා සමාජීය අපේක්ෂාවන් විමසන මූලික පදනමක් ලෙස යථා තත්වයෙන්ම දැකිය හැකිය.

ජයවර්ධනයන්ගේ ප්‍රශ්නකිරීම් පශ්චාත් යටත්විජිත න්‍යායන්ට පදනම් සැපයූ ගණනාත ඔබේසේකර (1998) යටත්විජිතකරණයෙන් පසුද, "ශිෂ්ඨකිරීමේ සම්ප්‍රදාය" ආගමික හා සම්ප්‍රදායික භූමිකා ඔස්සේ නව ආකාරයකින් ගොඩනැගෙමින් ශරීරය, භාෂාව සහ ආගමික රීති සමග ගැටෙන සමාජ පාලනයක් පශ්චාත්-යටත්විජිතකරණ සමාජය තුළ ගොඩනැඟීමේ අදහස හා සමපාත වේ. අල්විස් (1996) ගේ මතුකිරීම් සිංහල ගැහැනිය නිර්මාණය වී ඇත්තේ ජාතිකවාදී සහ සදාචාරාත්මක ශිෂ්ඨකිරීමේ දී බවයි. මෙම පදනම සිංහල ගැහැනිය ගොඩනැඟීමේ දී කේන්ද්‍රයේ පවතියි (De Alwish, 1996). එසේම සසංක පෙරේරාගේ ඉදිරිපත් කිරීම වන පශ්චාත් යටත්විජිත සමාජවල, "ගොඩනඟපු සම්ප්‍රදායන්" සමඟ නව නීතිමය සහ සංස්කෘතික රටා එකතුවී ඇති බවයි. එමන ව සම්ප්‍රදායන්ගේ පදනමින් කාන්තාවගේ භූමිකා ගොඩනැඟී ඇත්තේ පෞද්ගලික හා පොදු ජීවිත දෙකේම එකක් බවට ඔහු තර්ක කර ඇත (Perera, 1995).

පශ්චාත් යටත්විජිත න්‍යාය මත පදනම් කරගෙන ඉන්දියාවේ ශිෂ්ඨකිරීමේ ව්‍යාපෘතිය ගැන දැක්වූ විද්වතුන් අතර චැටර්ජි (1989, 1990) ජාතිවාදය තුළ "ගෘහය" හා "ලෝකය" කාන්තාවන්ට නියම වන්නේ ගෘහය තුළ ශිෂ්ඨකිරීමේ භූමිකාවයි. සංගාරී සහ වේඩ් (1990) යටත්විජිත ඉතිහාසය තුළ කාන්තාවන්ගේ ජීවිතය සම්ප්‍රදායන් හා ශිෂ්ඨකිරීමේ භාවිතයන් තිබේ (Jayawardena, 2002). එසේම ගයාත්‍රී ස්පිවක් (1999) විශේෂයෙන් සලකන දෙය වන්නේ, නිර්ප්‍රභූ ගැහැනියගේ (subaltern woman) හඬ පශ්චාත්-යටත්විජිත න්‍යායතුළ මන්දගාමීව හෝ නිහඬව පවතින ආකාරයයි.

ජානකී ජයවර්ධනගේ කෘතිය පෙන්වා දෙන්නේ, පශ්චාත්-යටත්විජිත සමාජය තුළත්, "ශිෂ්ඨකිරීම" (disciplining) යන සංකල්පය ගැහැනුන්ගේ ශරීරය හා හැසිරීම් සෘජුවම බලපෑමට ලක්වූ ආකාරයයි (Jayawardena, 2002) එම disciplinary legacy එක, පෞද්ගලික මෙන්ම සමාජීය ජීවිතයේදීත්, ගැහැනුන්ගේ භූමිකාවන් අර්ථ දක්වමින්, ඔවුන්ට සීමා සහිත භූමිකා නියම කිරීමට බලපෑම් කර ඇත.

ඒ අනුව, ජයවර්ධනගේ විමසුම, ඔබේසේකර, ද අල්විස් සහ පෙරේරා යන විචාරවතුන්ගේ ද ඉන්දියානු පශ්චාත් යටත්විජිත ගොඩනැඟීම් සමග එකතු කළ හැකිය. එමඟින් පැහැදිලි වන්නේ යටත්විජිතකරණයෙන් පසුද, කාන්තාවන්ගේ ජීවිතය disciplinary legacies මත තවමත් නියම වී ඇති බවයි. එය පෞද්ගලික ගෘහස්ත භූමිකා, විවාහය, මව්කම සහ පොදු ජීවිතය තුළ සම්ප්‍රදායන් හා ජාතිවාදය විසින් බරපතලව අර්ථ දක්වන ආකාරයයි.

එබැවින්, මෙම සමාලෝචනය සාම්ප්‍රදායික පරිච්ඡේදයෙන් පරිච්ඡේදයට සාරාංශයක් නොවේ. ඒ වෙනුවට, ජයවර්ධනගේ තර්ක සහ ආඛාධ සහිත ගැහැනුන් අතර මා මුහුණ දෙන යථාර්ථයන් අතර තේමාත්මක සම්බන්ධතා ඇඳීමට පර්යේෂකයෙකු ලෙස මගේ ස්ථාවරය භාවිතා කරමි. මෙම කෘතිය සමාජ වැඩ සිසුන්ට අත්‍යවශ්‍ය බව මම තර්ක කරමි.

ආඛාධ සහිත ගැහැනුන් අතර ලිංගිකත්වය සහ සමීපභාවය පිළිබඳව ගවේෂණය කරන ආචාර්ය උපාධි පර්යේෂණයකු ලෙස, පාඨකයෙකු ලෙස, සහ ක්ෂේත්‍ර කටයුතු සඳහා සූදානම් වන සමාජ වැඩ වෘත්තිකයෙකු ලෙස කලින් සඳහන් කලා සේම මුලින්ම ප්‍රවේශ වූයේ ඇගේ නිබන්ධනයටයි. 2024 වසරේ සැප්තැම්බර් සිට දෙසැම්බර් දක්වා, මහනුවර දිස්ත්‍රික්කයේ විවිධ ගම්වල ආඛාධ සහිත ගැහැනුන් සොයා ගියෙමි. ඔවුන්ගේ හඬට කන්දුන්නෙමි. ලිංගිකත්වය සහ සමීපභාවය පිළිබඳ බෙහෝ සොයා ගැනීම් ජයවර්ධන සාකච්ඡා කරන සිංහල ගැහැනියගෙන් වෙනස් වෙන්නේ කෙසේද? ඒ කුමන සන්දර්භයකින් ද? ආඛාධ සහිත සිංහල ගැහැනිය වටා ගොඩනැඟෙන නිර්මිතයන් තේරුම් ගැනීමේ දී සමාජ සංස්කෘතික ඓතිහාසික මූලයන් මඟ හැර යා හැකි ද? යන ප්‍රශ්නේළිකා ලිහා ගැනීමට මේ නිබන්ධනය මා හට උපකාරී විය. එසේම මේ වසරේ (2025) කෙටි දින නිවාඩුවකට ශ්‍රී ලංකාවට ගිය විට කෘතිය මිළ දී ගෙන මව්භාෂාවෙන්ම කියවීමට අවස්ථා සැලසුණි.

එය තවදුරටත් පැහැදිලි කරනවා නම් ජයවර්ධන සිංහල බෞද්ධ ගැහැනිය පිළිබඳ උත්සාහ කරන්නේ ස්ත්‍රීපුරුෂ සමාජභාවීය නිර්මිතය (Gender construction) පදනම් කරගෙන ජාතිකත්වය සහ සම්ප්‍රදාය තුළ ගොඩනැඟුන ආකාරයයි. මෙම පදනම ආබාධ සහිත සිංහල ස්ත්‍රීය ගොඩනැඟීමට අන්තර්ඡේදනය (Intersectionality) (Crenshaw, 1989, Collins, 1990) සහ විවේචනාත්මක ආබාධ සහිත අධ්‍යයන (Critical disability Studies) (Goodley, 2014)න්‍යායාත්මක රාමුවන් දෙකට යොමුවීමට ශක්තිමත් පදනමක් සපයයි. ආබාධ සහිත ස්ත්‍රීන්ගේ බහුවිධ අනන්‍යතාවයන් ලෙස සැලකෙන, ස්ත්‍රීපුරුෂ සමාජභාවය, ආබාධිතභාවය, පංතිය, සංස්කෘතිය වැනි සාධක (Sen, 1999; Nussbaum, 2000) ඔවුන්ගේ ලිංගිකත්වය සහ සමීපභාවය පිළිබඳ අත්දැකීම් තේරුම් ගැනීමට යොදා ගත හැකිය. මෙය තවදුරටත් පශ්චාත් යටත් විජිත ස්ත්‍රීවාදය තුළ විග්‍රහ කළ හැකි අතර, ගෝලීය ස්ත්‍රීවාදයේ එකම ".ගැහැනිය " පිළිබඳ උපන්‍යාසය අභියෝගයට ලක් කරමින් දකුණු ආසියානු කාන්තාවන්ගේ විශේෂ අත්දැකීම් හඳුනාගැනීමට හැකියාව සලසයි (Mohanty, 2003). තවද, Crip Theory මගින් (McRuer, 2006) ආබාධ සහිත ගැහැණු ශරීරය සහ ඔවුන්ගේ ලිංගිකත්වය "අසාමාන්‍ය" ලෙස නොව, නවීන සමාජය තුළ "සාමාන්‍යකරණය" පිළිබඳ අභියෝගයක් ලෙස ගෙනහැරිය හැකිය.

මෙම කෘතියෙන් ඥාණනය කරන, සිංහල බෞද්ධ ගැහැනියගේ ඉතිහාසය තේරුම් ගැනීමට පමණක් නොව, ආබාධ සහිත ස්ත්‍රීන් ඇතුළු අවදානමට ලක්විය හැකි කණ්ඩායම් නිහඬ කිරීමට සහ කොන් කිරීමට මෙම ඉදිකිරීම් දිගටම කරගෙන යන ආකාරය හඳුනා ගැනීමට ද අත්‍යවශ්‍ය බව මම තර්ක කරමි. ඔවුන්ගේ ආශාවන්, ලිංගිකත්වය සහ සමීපභාවය සඳහා ඇති හැකියාව මකා දමනු ලබන්නේ, හරියටම ඔවුන් ශාරීරිකව ශක්තිමත්, ගොඩනැංවුනු ලැබූ, සිංහල මවගේ ජාතිකවාදී පරමාදර්ශයට නොගැලපෙන බැවිනි.

මෙම කෘතිය සමාජ වැඩ හදාරණ සිසුන්ට අදාළ විය හැක්කේ කෙසේද?

මෙම සමාලෝචනය, ශ්‍රී ලංකාවේ සමාජ වැඩ සිසුන්ට අත්‍යවශ්‍ය කියවීමක් ලෙස නිර්දේශ කරන්නෙ ඇයි ද යන්න පහත සඳහන් කරුණු කෙරෙහි අවධානය යොමු කළ හැකිය. මෙම කෘතියෙන්, ගැහැනුන්ගේ ජීවන අත්දැකීම් සමඟ සම්බන්ධ වීමට සංස්කෘතික හා ඓතිහාසික රාමුවක් ලබා දෙයි (Jayawardena, 2002). සමාජ වැඩ වෘත්තිකයින් නිතර මැදිහත්වෙන, ගෘහස්ත හිංසනය, ලිංගික ප්‍රචණ්ඩත්වය, කාන්තාවන්ගේ සහ ගැහැණු ළමුන්ගේ ගැටලු වලට ආමන්ත්‍රණයේ දී ද, කාන්තාවන් සිවිබලකරණයේ දී අභියෝගවන අවස්ථා වලදී ද අවබෝධ කරගත යුතු සමාජ සංස්කෘතික රාමුවට අවශ්‍ය මූලික පදනම සපයනු ලබයි. එහි දී තනි පුද්ගල, කණ්ඩායම් හෝ ප්‍රජා මට්ටමේ මැදිහත්වීම් වල දීද, උද්දේශණයේ දීද, දකුණු ආසියාතික රටවල් වල ගැහැනිය නිර්මාණය ගැන සමාජ විද්‍යාත්මක පරිකල්පනය වැනි සංකල්ප යොදා ගැනීමට අවශ්‍ය තීක්ෂණ බුද්ධිය සපයයි (UN Women, 2020; Yuval-Davis,1997) එසේම සමාජ වැඩ හා සම්බන්ධ වන උප විෂයන් වන ස්ත්‍රීපුරුෂ සමාජභාවය, ආබාධිතභාවය, මානසික සෞඛ්‍ය වැනි උප විෂයන් වල මතුකරන ශ්‍රී ලාංකීය ගැහැනුන්ට මුහුණ දීමට සිදුවන ව්‍යුහාත්මක සහ සමාජීය ගැටලු අවබෝධ කර ගැනීමට ශක්තිමත් පදනමක් සපයයි (Sen, 1999; Nussbaum, 2000; Marambμo, 2025). සමාජ වැඩ සිසුන් මෙම පොත කියවිය යුත්තේ ඇයි ද යන්න තවදුරටත් මතුපිටින් බැලීමට අමතර එයින් ඔබ්බට උගන්වන බැවිනි.

ශ්‍රී ලංකාව වැනි රටක සමාජ වැඩ වෘත්තිකයෙකුගේ පරිචය ගොඩනැඟීමේ දී, ස්ත්‍රීපුරුෂ අනන්‍යතාවයන් නිර්මාණය විමේ සමාජ ඓතිහාසික පදනම ගැන අවබෝධ කරගත යුතුයි. සම්ප්‍රදාය සහ ජාතිකවාදය ගැහැනියගේ ස්ථානය නිර්වචනය කිරීම දිගටම කරගෙන යන අතර සමාජයක සංස්කෘතික මිථ්‍යාවන් ප්‍රශ්න කිරීමට, කාන්තා ආඛ්‍යානවලට සවන් දීමට සහ විවේචනාත්මකව පුහුණු වීමට සමාජ වැඩකරුවන් දැනුමෙන් සන්නද්ධ කිරීමට පසුබිම සපයයි. ආබාධ සහිත ගැහැනුන් වැනි ආන්තීකරණයට ලක් වූ ගැහැනුන්ට පවා පූර්ණ ගැහැනියන් ලෙස දැකීමට මෙම සංස්කෘතික රාමුවෙන් බැහැර වැඩ කිරීමට අවශ්‍ය පදනම ගොඩනඟයි.

ඒ අනුව ගැහැනුන් පිළිබඳ ගොඩනැඟෙන සංස්කෘතික මිථ්‍යාවන් එදිනෙදා භාවිතයන් හැඩගස්වන ආකාරය අවබෝධ කරගෙන සංස්කෘතික සාක්ෂරතාවය ලබා ගැනීමට අවශ්‍ය පදනම සපයයි. පංතිය ස්ත්‍රීපුරුෂ සමාජභාවය සහ ග්‍රාමීය නාගරික බේදීම් වැනි අන්තර්ඡේදික සංකල්ප අනතර් ක්‍රියා කරන ආකාරය ඉස්මතු කරයි. ජයවර්ධන දත්ත එකතු කිරීම සඳහා යොදාගත් ජීවන ඉතිහාසයන් සවන්දීමේ ක්‍රමය ආඛ්‍යාන හරහා සංවේදනය ලැබේ. විනිශ්චයකින් තොරව සේවාදායකයින්ගේ කථා ඇසීම පසුබිම ලැබේ. සංස්කෘතික සම්මතයන් තමන්ගේම විවේචනාත්මක ප්‍රත්‍යාවර්තනයක් කිරීමට සිසුන්ට අවශ්‍ය පදනම සකස් කර ඇත. ව්‍යුහාත්මක අසමානතාවයන් වලට අභියෝග වලට ප්‍රතිපත්තිවලට මැදිහත්වීමට අවශ්‍යතාවය අවධාරණය කර

ඇත. එම මැදිහත්විමට උනන්දුව ඇති කරවන කෘතියකි මෙම කෘතිය බලගැන්වීමේ කාවයක් ලෙස යොදා ගත හැකි කෘතියක් බව ද සඳහන් කර හැකිය.

නිගමනය

ආචාර්ය ජානකී ජයවර්ධනගේ කෘතිය සිංහල කාන්තාවගේ සංස්කෘතික ගොඩනැගීම අවබෝධ කර ගැනීමේදී සන්ධිස්ථානයකි. පර්යේෂකයෙකු ලෙස මට නම්, එය ආබාධ සහිත ගැහැනුන්ගේ ලිංගිකත්වය ගැන පර්යේෂණ කිරීමට ඔවුන්ගේ ජීවිතයේ අවධීන් තේරුම් ගැනීමට අවශ්‍ය ඓතිහාසික හා න්‍යායාත්මක පදනමක් සපයයි. ජාතිකවාදී ව්‍යාපෘති මෙම භූමිකාවට නොගැලපෙන අය හැර, ගැහැනුන් "හොඳ මව්වරුන් (Good mothers) ලෙස නිරන්තරයෙන් ස්ථානගත කර ඇති ආකාරය රසවත් ඉදිරිපත් කිරීමක් වේ. ආබාධිත කාන්තාවන් මෙම රාමුවෙන් වැඩිපුරම නිහඬ කර ඇති අය අතර වේ, මන්ද ඔවුන්ගේ ශරීර සහ ආශාවන් ගෞරවනීය ස්ත්‍රීත්වයේ පිටපතෙන් ලියා ඇත.

සමාජ වැඩ සිසුන් සඳහා, මෙම පොත අත්‍යවශ්‍ය කියවීමකි. එය අවදානමට ලක්විය හැකි ස්ත්‍රීන්ගේ යථාර්ථයන් ආලෝකමත් කරන ආකාරයෙන් ඉතිහාසය, සංස්කෘතිය සහ ජීවත් වූ අත්දැකීම් සම්බන්ධ කරයි. එය සිසුන්ට විවේචනාත්මකව සිතීමට, සහකම්පනය පුහුණු වීමට සහ සම්ප්‍රදාය සදාකාලික සත්‍යයක් නොව තරඟකාරී ගොඩනැගීමක් බව හඳුනා ගැනීමට අභියෝග කරයි. සමකාලීන ආබාධිත පර්යේෂණ සමඟ ශ්‍රී ලංකාවේ ස්ත්‍රීවාදී ඉතිහාසය සම්බන්ධ කිරීමේදී, ජයවර්ධනගේ කෘතිය ශ්‍රී ලංකාවේ සමාජ වැඩ භාවිතය සඳහා ගැඹුරින් අදාළ වන අතර පරිවර්තනීය ශ්‍රී ලංකාවක් සඳහා පදනම සකස් කරන කෘතියක් ලෙස දැක්විය හැකිය.

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13 ස්ත්‍රී සහ පුරුෂ අනන්‍යතා ඉක්මවා යන LGBTIQ+ ප්‍රජාව පිළිබඳව සමාජ විද්‍යාත්මක පැහැදිලි කිරීමක්.

එච්.කේ.එම්. තුෂාර මනෝජ්
සහාපති
ඉක්විටි

ස්ත්‍රී පුරුෂ සමාජභාවය (Gender) යනු අන්තර්ක්‍රියාකාරී ක්‍රියාවලියකි (ගාර්ෆින්කෙල් 1967; කෙස්ලර් සහ මැක්නා 1978). පුද්ගලයෙකුට 'ගැහැණු' හෝ 'පිරිමි' යන කාණ්ඩවලින් ඔබ්බට හඳුනාගන්නා පොදු වර්ගීකරණය තුළ මෙය ප්‍රක්ෂේපණය කළ හැකි වුවද, සමාජය තුළ පුළුල්ව පවතින විශ්වාසයක් නම්, ඇත්තේ 'ගැහැණු' සහ 'පිරිමි' පමණක් බවයි (කෙස්ලර් සහ මැක්නා 2000).

සමාජයීය වශයෙන් ස්ත්‍රී පුරුෂ භාවයන් දෙකක් ඇති බවත්, මේවා ජීව විද්‍යාත්මක ලිංගිකත්වයේ ධ්‍රැවීයතාවයන් සමඟ පෙළගැසී ඇති බවත් උපකල්පනය බටහිර ලෝකයේ දී පුළුල් ලෙස සලකනු ලබන අතර එය විශ්ව සත්‍යයක් යැයි විශ්වාස කෙරේ. පරිණාමය පිළිබඳ ඩාවින්ගේ න්‍යායන් සහ විශේෂයෙන් ලිංගික හැසිරීම ප්‍රජනනය සඳහා සේවය කරයි යන සංකල්පය ද්විමය ලිංගික ක්‍රමය පිළිබඳ විශ්වාසයට පදනම සපයයි (හර්ඩ්, 2000 , 347 පිටුව). මෙම පරිශ්‍රය ස්ත්‍රී පුරුෂ භාවය පිළිබඳ 'ස්වාභාවික ආකල්පය' සඳහා පදනම සපයයි (ගාර්ෆින්කෙල් 1967). 1970 දශකයේ සිදු කරන ලද ආනුභවික පර්යේෂණ මත පදනම්ව, සුසෑන් කෙස්ලර් සහ වෙන්ඩි මැකේනා 'ස්වාභාවික ආකල්පය' පිළිබඳ පොදු මතය පහත පරිදි සාරාංශ කරයි:

1. ස්ත්‍රී පුරුෂ දෙපක්ෂයක් පමණක් ඇත.

2. ස්ත්‍රී පුරුෂ භාවය පිළිබඳ ඕනෑම කෙනෙකුගේ අදහස් වලින් ස්වාධීනව ස්ත්‍රී පුරුෂ භාවය ජීව විද්‍යාත්මක සත්‍යයක් ලෙස පවතී.

3. පුද්ගලයෙකුගේ ලිංගභේදය කිසි විටෙකත් වෙනස් නොවේ.

4. ලිංගභේදය යනු ස්ත්‍රී පුරුෂ භාවයේ අත්‍යවශ්‍ය නිර්වචන ලක්ෂණයයි

ස්ත්‍රී පුරුෂ සමාජභාවය පිළිබඳ අධ්‍යයන හා ස්ත්‍රී පුරුෂ සමාජභාවීය පර්යාලෝකයන් ගොඩනැගීමේදී සමාජ, මානව හා මනෝ විද්‍යාඥයින් සහ විද්‍යාර්ථීන් විසින් තමන්ගේ මතවාද නිර්මාණය කරගැනීමට අවශ්‍ය ආලෝකය ස්ත්‍රීවාදී අධ්‍යයන හා ඒ මත නිර්මාණය වී තිබූ ශාස්ත්‍රීය පර්යේෂණ, විචාර ලිපි, උද්ඝෝෂණ, ව්‍යාපෘති හා පුරුෂයින්ට හා පුරුෂාධිපත්‍යයට එරෙහි කාන්තා අරගල මත පමණක් මත පිහිටා ලබාගැනීම නිසා, මුල්කාලීනව සමාජ විද්‍යාව ඇතුළු සමාජ - මානව විද්‍යාවන් හි විවිධ ලිංගික අනන්‍යතා සහ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා මත පදනම් වූ සාකච්ඡාවන් දුලබ විය. ස්ත්‍රීත්වය හා පුරුෂත්වය, ඒ මත නිර්මාණය වී තිබූ සමාජ අසමානත්වය, විභේදනය මෙන්ම පුරුෂකම හා පිරිමියා යන සමාජ නිර්මාණ සමඟ සම්බන්ධව තිබූ ආධිපත්‍යය, භූමිකා, අයිතිවාසිකම්, වරප්‍රසාද යනාදිය පිළිබඳ සලකා බලමින් සිදුකරනු ලැබූ අධ්‍යයන හා ශාස්ත්‍රීය මැදිහත්වීම් නිසා සමරිසි කාන්තාවන් (Lesbian) , සමරිසි පුරුෂයින් (Gay), ද්විරිසි කාන්තාවන් හා පුරුෂයින් (Bisexual) , සංක්‍රාන්ති සමාජභාවීය පුද්ගලයින් (Transgender) , අන්තර්ලිංගික පුද්ගලයින් (Intersex) හා තමන්ගේ ලිංගික දිශානතිය සහ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාව කුමක්දැයි තවමත් ප්‍රශ්න කරමින් සිටින පුද්ගලයින් (Questioning) -(LGBTIQ) සම්බන්ධයෙන් අධ්‍යයනය කිරීම සිදුවූයේ ඉතා මන්දගාමීවය. විශේෂයෙන් දකුණු ආසියානු කලාපය තුළදී ඉන්දීය විද්‍යාර්ථීන් විසින් හිජ්රා ප්‍රජාව සම්බන්ධයෙන් යම් යම් සාකච්ඡාවන් සිදු කරනු ලැබ තිබූණ ද ශ්‍රී ලංකාවේ විශ්වවිද්‍යාල සහ මානව ශාස්ත්‍ර පර්යේෂණවලට විවිධ ලිංගික අනන්‍යතා සහිත ප්‍රජාවන් පිළිබඳ සාකච්ඡා කිරීම ආරම්භ වූයේ මෑතකදීය.

සුසෑන් කෙස්ලර් සහ වෙන්ඩි මැකේනා විසින් ස්ත්‍රී පුරුෂ සමාජභාවය සම්බන්ධයෙන් පැවති "ස්වභාවික ආකල්පය" නම් සංකල්පයේදී මතු කිරීමට උත්සාහ කරන තර්කය නම් ස්ත්‍රීත්වය හෝ පුරුෂත්වයෙන් තොර වෙනත් අනන්‍යතාවන් තිබිය නොහැක, සහ එවැනි අනන්‍යතාවන් තිබේ නම්, ඒවා ස්වභාවිකත්වය විකෘති වූ අවස්ථාවන් හෝ, ස්වභාවිකත්වය විකෘති කිරීමට දරනු ලැබූ උත්සාහයන් ලෙස හෝ සැලකිය යුතුය යන්න සමාජ සම්මතය ලෙස සලකන බවයි. මෙම තර්කය මගින් තවදුරටත් ස්ත්‍රිය හා යටහත් ස්ත්‍රිය වීම යන්න සහතික කරන අතර, වෙනත් ලිංගික අනන්‍යතා හෝ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා පිළිබඳව විශ්වාස

කිරීමට හෝ ඔවුන් එසේ යැයි පිළිගැනීමට උත්සාහ කිරීම පවා අභියෝගයට ලක්විය හැකි යැයි විශ්වාස කෙරේ. 1991දී විමෙන් ඉන් ඇක්ෂන් හි පළ කරන ලද ලිපියකදී සුනිලා අබේසේකර ස්ත්‍රිය හා ඇයගේ ස්වභාවිකත්වය පාලනය කිරීම සම්බන්ධයෙන් මෙලෙස අදහස් දක්වා ඇත.

"කාන්තාවන්ගේ ලිංගිකත්වය පාලනය කිරීම පුරුෂාධිපත්‍යයේ ඉතා වැදගත් අංගයකි. ප්‍රාථමික සමාජයන්හි, ප්‍රජනන ක්‍රියාවලිය හා පුරුෂයා අතර ඇති සම්බන්ධතාවය සොයාගත් පසු, කාන්තාවන්ගේ ප්‍රජනන ධාරිතාවය අයිති කරගැනීමට හා පාලනය ට ඇති අවශ්‍යතාවය මෙන්ම, ඇයගේ ගර්භාෂයේ ඵලයන්, පුරුෂ වර්ගයාට අත්‍යාවශ්‍ය සාධක බවට පත්විය.

> කාලයක් පුරාවට, බොහෝ ප්‍රජාවන් තුළ ස්ත්‍රී ලිංගිකත්වය හා සරුභාවය සම්බන්ධව බියක් මෙන්ම යම් ආකාරයක හිතිකාවක් ද තිබුණු බව අයෙකුට දැනිය හැක. කාන්තාවන් පුරුෂයින් යටතේ තබාගෙන පාලනය කිරීමේ අවශ්‍යතාවය පිළිබඳව සාකච්ඡා කරන විවිධාකාර සම්ප්‍රදායයන්, සංස්කෘතික භාවිතයන්, චාරිත්‍ර හා ආගමික තහංචි යනාදිය දෙස බලද්දී මෙය ප්‍රත්‍යක්ෂ වේ. කාන්තාව මැඩෝනා වශයෙන්ද , වෛශ්‍යයාවක් වශයෙන් ද නිරූපණය කිරීම තුළින් අපට තවමත් දක්නට ඇති දෙබෙදුමක් කලාව, සිනමාව හා සාහිත්‍යය තුළ නිර්මාණය කර ඇත; ඒ, "හොඳ" කාන්තාවට සාපේක්ෂව "නරක" කාන්තාව යන සම්මත මගින් ඇති කල දෙබෙදුමයි. "නරක" කාන්තාව යනු සෑම අවස්ථාවන්හිදීම තම ලිංගිකත්වය, සහ ඇතැම් විට ඇයගේ "ලිංගික කැමැත්ත" සම්බන්ධයෙන් නිදහසේ කටයුතු කරන කාන්තාවයි; ඇය "සරාගී" ය. "හොඳ කාන්තාව" යනු පතිවෘතතාව රකින, කන්‍යාභාවය ආරක්ෂා කරන, බ්‍රහ්මචාරී අලිංගික කාන්තාවයි" (අබේසේකර, 2019, උපුටා ගැනීම ආරක්ෂිත ගබ්සාව පිළිබඳ ලේඛන එකතුවක් , පිටු අංක 42).

අන්තර් ක්‍රියාවාදී පර්යාලෝකය ට අනුව සලකා බලන විට, අනන්‍යතාවන් යනු කිසියම් සමාජයීය ප්‍රපංචයකි. එය පුද්ගලයෙකුට අදාළ දෙයක් විය හැකි වුවද, ස්ත්‍රී පුරුෂ සමාජභාවීය අර්ථයෙන් සලකා බලන විට එය භූමිකා අනන්‍යතාවක් වේ (බර්ක් සහ ටලී 1977). භූමිකා මගින් සිදුවන්නේ සමාජයට අනුරූප වන ආකාරයට පුද්ගලයින් සකස් කිරීමකි. විවිධ ලිංගික අනන්‍යතා සහ ස්ත්‍රී පුරුෂ සමාජභාවීය විභේදනයන් පැවතුණ ද, ඒවා සලකා බැලෙන්නේ සහ, ඒවාට වටිනාකම් තීරණය කරන්නේ ස්ත්‍රීත්වය සහ පුරුෂත්වය සම්බන්ධව ඇති සමාජයීය නිර්මිතයන් සලකා බැලීමෙන් අනතුරුවය.

ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවය ජීව විද්‍යාත්මක ලිංගිකත්වය (Biological Sex) , ප්‍රජානන සංවර්ධනය (Cognitive Development) සහ සංස්කෘතික අපේක්ෂාවන් (Cultural expectations) (වෙයිට්ස් , 1977) මත එකිනෙකට සම්බන්ධ වන බවට බොහෝ සමාජ හා මානව විද්‍යාඥයින් තර්ක කර තිබේ. මේ සම්බන්ධව සාකච්ඡා කිරීමට ලිංගික දිශානතිය සහ අන්තර්ලිංගිකත්වය යන තත්ත්වයන් දෙක පිළිබඳ අදහස් සලකා බලමු.

ලිංගික දිශානතිය

ලිංගික දිශානතිය යනු කිසියම් පුද්ගලයෙකු තවත් පුද්ගලයෙකු සම්බන්ධයෙන් ඇතිවන ආදරණීය, ලිංගිකමය සහ චිත්තවේගීමය කැමත්තයි, ආකර්ශනයයි. පුද්ගලයෙකුගේ රෝමාන්තික, චිත්තවේගීමය සහ ලිංගිකමය ඇතුළු ආකර්ශනය විරුද්ධ ලිංගිකයෙකු කෙරෙහි යොමුවීම විෂම ලිංගික ලෙස හඳුන්වන අතර, එය සමාන ලිංගිකයෙකු කෙරෙහි යොමුවෙනවා නම් සමරිසි පුද්ගලයෙකු වන අතර, සමාන සහ විරුද්ධ ලිංගිකයන් දෙපාර්ශවයම කෙරෙහි ආකර්ශනයක් තිබෙනවා නම්, එය ද්විරිසි ලෙස හඳුන්වයි. විෂම ලිංගික සම්බන්ධතා තුළ පුරුෂයා හා ස්ත්‍රිය සම්බන්ධ වීම සහ, ප්‍රජනනය, මානවයාගේ පැවැත්ම යනාදී කරුණු සලකා බලා විෂම ලිංගිකත්වය යනු පැවැත්ම නැතහොත් ස්වභාවිකත්වය ලෙස පිළිගැනීමට සහ ඒ මත පිහිටා සමාජ භූමිකා යනාදිය නිර්මාණය කිරීම සිදුවන අතර, සමරිසි වීම හෝ ද්විරිසි වීම සම්බන්ධයෙන් ඒ තරම්ම පිළිගැනීමක් නොමැත. බොහෝ අවස්ථාවන්හිදී ඉහත කී ජීව විද්‍යාත්මක සාධක ප්‍රජානන සංවර්ධනය හා සංස්කෘතික අපේක්ෂාවන් මත පිහිටා බොහෝ සමාජ සංස්කෘතීන් තුළ සමරිසිභාවය විකෘතියක් ලෙස හෝ සමාජ අපගමණයක් ලෙස සලකයි. කිසියම් පුද්ගලයෙකු සමාන ලිංගිකයෙකුට ආකර්ශනය වීම, නැතහොත් සමරිසි පුරුෂයෙකු හෝ සමරිසි ස්ත්‍රියක ලෙස තමන්ව හඳුන්වාගැනීම ඒ පුද්ගලයාගේ අතිශය පෞද්ගලික දෙයක් වන නමුත්, එවැනි චර්යාවන්, අන්තර් ජාතික මනෝ විද්‍යාඥයින්ගේ සංගමය හා ලෝක සෞඛ්‍ය සංවිධානය පවා අතිශය සාමාන්‍ය චර්යාවන් බව සහතික කරත්, මිනිසුන් සමරිසි සම්බන්ධතා හෝ ඔවුන් අතර සිදුවන දේවල් ප්‍රතික්ෂේප කරන්නේ ඇයි?

ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා සම්බන්ධව නිර්මාණය කර ඇති ඒකාකෘතීන් ආදී කල්පික යුගයේ සිට මිනිසුන්ට බලපෑම් කර ඇති ආකාරය පැහැදිලි කර ගත හැකි එක් අවස්ථාවක් ලෙස සමරිසි පුද්ගලයින් කෙරෙහි ඇති සමාජ ආකල්පය සලකා බැලිය හැකිය. ස්ත්‍රිය හා පුරුෂයා සම්බන්ධව සමාජය නිර්මාණය කර ඇති අගයයන්, වටිනාකම් හා භූමිකා මෙන්ම, ඒ හා සම්බන්ධව නිර්මාණය වී ඇති සමාජානුයෝජන ක්‍රියාකාරකම්, සංස්කෘතික චර්යාවන් හා අපේක්ෂාවන්, භාවිතයන් සියල්ල සමරිසි සම්බන්ධතා හා එවැනි පුද්ගලයින් සම්බන්ධයෙන් සලකා බැලීමේදී අභියෝගයට ලක්වේ. තවත් උදාහරණයක් සලකා බලන්නේ නම්, සමරිසි පුරුෂයින් දෙදෙනෙකු හෝ ස්ත්‍රීන් දෙදෙනෙකුගේ ආදරණිය හෝ ලිංගිකමය සම්බන්ධතාවලදී පවා මිනිසුන් ඔවුන්ගේ ලිංගිකමය භූමිකාවන් මොනවාදැයි ප්‍රශ්න කිරීමට පෙළඹේ. පුරුෂයන් දෙදෙනෙකුගේ සම්බන්ධතාවයකදී පුරුෂයාගේ භූමිකාව රඟ දක්වන්නේ කවුරුන්ද, ස්ත්‍රිය වන්නේ කවුරුන්ද යන්න ඇසීම හා ඒවා සෙවීමට කුතුහලය ඇති වීම ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා සම්බන්ධයෙන් සමාජයීය වශයෙන් නිර්මාණය වී ඇති සංකල්ප තේරුම් ගැනීමට වඩාත් වැදගත් ලෙස යොදාගත හැකිය. ස්ත්‍රී පුරුෂ සමාජභාවය හා බැඳී ඇති අනන්‍යතා දේශපාලනය, අනන්‍යතා භාවිතයන් හා අනන්‍යතා සහලක්ෂණ කොතරම් දුරට සමාජය තුළ මුල්බැසගෙන තිබේද යත්, සමහර අවස්ථාවන්හිදී සමරිසි පුද්ගලයින් ඔවුන්ගේ සම්බන්ධතා ඇතුළතදී පවා මෙම භූමිකා සම්බන්ධයෙන් අවධානය යොමුකරන අතර, ස්ත්‍රීත්වය හා පුරුෂත්වය සම්බන්ධයෙන් ඇති නිර්මිතයන් හා ඒකාකෘතීන් වලට අනුකූලව තමන්ගේ චර්යාවන් සහ ප්‍රකාශන පවත්වාගෙන යාමට උත්සාහ ගනී.

ලිංගික දිශානතිය විස්තර කිරීමේදී සමහර අධ්‍යයන මගින් පෙන්වා දී ඇති ආකාරයට එය ප්‍රධාන කොටස් තුනක් අනුව විස්තර කිරීමට උත්සාහ දරා තිබේ

තමන් ආකර්ශනය වන්නේ කා හටද? (ලිංගික ආකර්ශනය)

ලිංගිකව ක්‍රියාකාරී වන්නේ කා සමගද (ලිංගික චර්යාව)

පුද්ගලයා තමන්ගේ ලිංගික දිශානතිය තේරුම් ගන්නා ආකාරය (ලිංගික අනන්‍යතාවය)

ස්ත්‍රී පුරුෂ සමාජභාවය සහ ඒ හා බැඳී ඇති සමාජ සම්මතයන් නිසා බොහෝ පුද්ගලයින් තමන්ගේ ලිංගික ආකර්ශනය හා ලිංගික චර්යාව තේරුම් ගත්ත ද, ලිංගික අනන්‍යතාවය තේරුම් ගැනීමේදී බොහෝ ගැටළුවලට මුහුණ පානු දැකිය හැකිය. අප වෙත උපදේශන වලට පැමිණෙන සමරිසි පුද්ගලයින්ගෙන් බහුතරයක් ඒක්කෝ තමන්ගේ ලිංගික අනන්‍යතාවය හඳුනාගෙන නොමැති අතර, එසේත් නැතිනම් තමන්ගේ අනන්‍යතාවය පිළිගැනීමේ හෝ තම අනන්‍යතාවට අනුව ජීවත්වීමේ අපහසුතාවය භුක්ති විඳිමින් සිටිති. එයට ප්‍රධානතම හේතුව ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා සම්මතයන් තුළ පුරුෂයා හා ස්ත්‍රියට තමන්ගේ අනන්‍යතා සම්බන්ධයෙන් තීරණ ගැනීමට අපහසුවන ආකාරයේ භූමිකා, අගයයන් හා ප්‍රතිමාන නිර්මාණය කර තිබීමයි.

අන්තර්ලිංගිකත්වය

ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා පිළිබඳ ශාස්ත්‍රීයව සාකච්ඡා කිරීමේදී ඉතිහාසය පුරාම අන්තර් ලිංගික ප්‍රජාව මඟහැරී ඇත. සාමාන්‍ය සමාජය තබා විද්‍යාර්ථීන් හෝ ශාස්ත්‍රඥයින්ගෙන් බහුතරයක් අන්තර් ලිංගික කියා අනන්‍යතාවක් සහිත පුද්ගලයින් සිටින බව දන්නේ නැත. ස්ත්‍රී පුරුෂ සමාජභාවය සම්බන්ධ පර්යේෂණ, අධ්‍යයන හා සාකච්ඡාවලදී අන්තර් ලිංගික ප්‍රජාව ගැන කතිකා අතුරුදහන් වූයේ කෙසේද? ඔවුන් සම්බන්ධ සාකච්ඡා කිරීම කේන්ද්‍රීය සාකච්ඡාවෙන් විතැන් වූයේ කෙසේද යන්න සලකා බැලීමේදී බහුතරය හා සුළුතරය සම්බන්ධ ස්ත්‍රී පුරුෂ සමාජභාවීය අර්ථකථනවල ඇති හිඩැස් ඔබ තේරුම් ගනු ඇත.

ජීව විද්‍යාත්මකව මිනිසුන් උපදින්නේ ගැහැණුන් සහ පිරිමින් වශයෙන් පමණක් යැයි අප ඉගෙන ගෙන ඇති අතර, එය එසේ යැයි අපට උගන්වා ද ඇත. අපහාසාත්මක අර්ථයෙන් සහ වෙනස්කොට සැලකීම් සඳහා " වෙනත් නැතහොත් අපේ නොවන"යන අදහස සනාථ කිරීම සඳහා නපුංසක හෝ වෙනත් අසභ්‍ය වචන භාවිතා කරන නමුත් විද්‍යාත්මකව අන්තර් ලිංගික ප්‍රජාව සම්බන්ධයෙන් සාකච්ඡාවන් සිදුවී ඇත්තේ ඉතා සුළු වශයෙනි.

අන්තර්ලිංගික යනු "ගැහැණු" හෝ "පිරිමි" යන සාමාන්‍ය වර්ගීකරණයට නොගැලපෙන ප්‍රජනක හෝ ලිංගික ව්‍යුහවලින් සමන්විතව පුද්ගලයෙකු උපත ලබන විවිධ තත්වයන් සඳහා භාවිතා වන සාමාන්‍ය යෙදුමකි. සමහර විට වෛද්‍යවරු අන්තර්ලිංගික ළදරුවන්ට හා ළමයින්ට ඔවුන්ට ශාරීරික වශයෙන් "පිරිමි" හෝ " ගැහැණු" යන ද්විමය අදහස් වලට ගැලපෙන පරිදි සැත්කම් කරති. වෛද්‍යවරු සෑම විටම අන්තර්ලිංගික ළදරුවන්ට නීත්‍යානුකූල ලිංගිකත්වයක් ලබා දෙති (පිරිමි හෝ ගැහැණු යන සම්මතය තුළ තැබිය යුතු නිසා).

අන්තර්ලිංගික වීම මිනිසුන් තුළ ස්වාභාවිකව සිදුවන විචලනයකි, එය වෛද්‍යමය ගැටළුවක් නොවේ. එබැවින් ළමයින් සඳහා වෛද්‍යමය මැදිහත්වීම් (සැත්කම් හෝ හෝමෝන ප්‍රතිකාර වැනි) අවශ්‍ය නොවේ. යමෙකුට අන්තර් ඡේදනය විය හැකි විවිධ ක්‍රම තිබේ. සමහර අන්තර්ලිංගික පුද්ගලයින්ට ලිංගේන්ද්‍රිය හෝ අභ්‍යන්තර ලිංගික අවයව පිරිමි හෝ ගැහැණු කාණ්ඩ වලින් බැහැර වේ - ඩිම්බකෝෂ හා වෘෂණ කෝෂ සහිත පුද්ගලයෙකු වැනි. සමහර අන්තර්ලිංගික මිනිසුන්ට XXY වැනි XY (සාමාන්‍යයෙන් පිරිමින් හා සම්බන්ධ) සහ XX (සාමාන්‍යයෙන් ගැහැණු හා සම්බන්ධ) වලට වඩා වෙනස් වර්ණදේහවල සංයෝජන ඇත. සමහර අය සාමාන්‍ය පිරිමි / ගැහැණු කාණ්ඩවලට යැයි පැවසෙන බාහිර ලිංගේන්ද්‍රීන් සමඟ උපත ලබා ඇත, නමුත් ඔවුන්ගේ අභ්‍යන්තර අවයව හෝ හෝමෝන එසේ නොවේ.

බොහෝ විට අන්තර්ලිංගික දරුවෙකු උපත ලබන විට, වෛද්‍යවරු සහ පවුලේ අය එකතු වී දරුවාට පිරිමි හෝ ගැහැණු වශයෙන් ලිංගික කාරණයක් තීරණය කර එම ලිංගිකත්වය අපේක්ෂා කරන ස්ත්‍රී පුරුෂ භාවය ලෙස දරුවා ඇති දැඩි කරති. ළදරුවාගේ ලිංගේන්ද්‍රියේ සැත්කම් සිදු කිරීම සාමාන්‍ය දෙයක් බවට පත්වන අතර දරුවා වැඩිවිය පැමිණෙද්දී පිරිමි / ගැහැණු කාණ්ඩවලට ගැලපෙන පරිදි හෝමෝන ලබා දීම ද සිදු කරති. මෙලෙස වන්නේ ඇයි? ස්ත්‍රීත්වය හෝ පුරුෂත්වය ලිංගික අවයව මත පිහිටා නීර්ණය කරගැනීමට නොහැකි අවස්ථාවලදී වෛද්‍යවරුන් සහ දෙමාපියන් මැදිහත් වී සැත්කම් මගින් සමාජය තුළ සම්මත යැයි සැලකෙන සහ, පිළිගැනීමට ලක්වෙන ආකාරයට ලිංගික අවයව සකස් කරන්නේ හෝ හෝමෝන ලබාදීම වැනි දේවල් සිදු කරන්නේ ඇයි?

මනෝ විද්‍යාව තුළ පැහැදිලිවම ප්‍රකාශ වන ආකාරයට මිනිසෙකු තුළ භෞතික ශරීරය මෙන්ම මානසික ශරීරයක් ද පිහිටා තිබේ. සෑම පුද්ගලයෙකුගේ ලිංගික අවයවවලට අනුරූප මානසික ලිංගිකත්වය සැකසෙන්නේ නැත. ඒහෙත් ස්ත්‍රී පුරුෂ සමාජභාවය හා ස්ත්‍රී පුරුෂ සමාජභාවීය ඒකාකෘතීන් මත පදනම්ව ස්ත්‍රිය හා පුරුෂයා යන දෙදෙනාට සමාජය තුළ ඇති ස්ථානය, නීර්ණය කර ඇති භූමිකා, ප්‍රතිමාන හා අගයයන් මත පදනම්ව අන්තර් ලිංගිකව ඉපදෙන පුද්ගලයෙකුට නොදන්වාම බලහත්කාරයෙන් ස්ත්‍රී පුරුෂ සමාජභාවය පවරා දීම සිදුවේ. අන්තර් ලිංගික පුද්ගලයින්ගේ අයිතිවාසිකම් වලට වැඩ කරන සමාජ ක්‍රියාකාරීන්ගේ මැදිහත්වීම්වල ප්‍රතිඵලයක් ලෙස සමහර යුරෝපීය රටවල් වල අන්තර්ලිංගික ළමයෙකු ඉපදුනු පසුව සැත්කම් සිදුකිරීම යනාදිය සිදුනොකරන අතර දරුවාගේ පෞරුෂ සංවර්ධනය වන අවධියේදී ඔහු ලෙස ජීවත් වෙනවාද ඇය ලෙස ජීවත්වෙනවාද ඒසේත් නැතිනම් ඔවුන් ලෙස ජීවත්වෙනවාද යන තීරණය ගැනීමට දරුවාට ඉඩ ලබාදේ.

සමරිසිභාවය සහ අන්තර්ලිංගිකත්වය පිළිබඳ ඉහතින් සිදුකරන ලද සාකච්ඡාවලට අනුව ඔබට පැහැදිලිවම පෙනී යායුතු කරුණක් විය යුත්තේ පුද්ගලයෙකුගේ ලිංගික දිශානතිය හෝ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවය යනු එම පුද්ගලයාට අනන්‍ය සහ අතත්‍ය දෙයක් විය යුතු වුවද, සමාජයීය වශයෙන් එය එසේ නොවන බවයි. එමෙන්ම පුද්ගලයෙකුගේ අනන්‍යතාවය තීරණය වීම කෙරෙහි සමාජයීයව නිර්මාණය වී ඇති ස්ත්‍රීත්වය හා පුරුෂත්වය සම්බන්ධ නිර්ණායක අතිශය බලවත්ව බලපෑම් කරන බවයි. මේ නිසා ස්ත්‍රී පුරුෂ සමාජභාවය අනන්‍යතාව ගැන සාකච්ඡාව ස්ත්‍රී සහ පුරුෂ හැරෙන්නට විවිධ අනන්‍යතාවලට විභේදනය වන ආකාරය ගැන අදහසක් ලබාගනිමු.

ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාව

ඉහතින් දක්වා ඇති අදහස්වලට අනුව ස්ත්‍රී පුරුෂ සමාජ භාවය යනු ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවය (Gender identity) , ස්ත්‍රී පුරුෂ සමාජභාවීය ප්‍රකාශනය (Gender Expression) සහ ශාරීරික ලිංගිකත්වය (Biological Sex) යන කාණ්ඩ තුනකට බෙදිය හැකි පුළුල් සංකල්පයක් බව ඔබ තේරුම්ගෙන ඇත. එමෙන්ම ඔබ වටහාගත යුතු තවත් දෙයක් නම්, ස්ත්‍රී පුරුෂ සමාජභාවය යනු ස්ථාවර දෙයක් නොවන අතර කාලයත් සමඟ වෙනස් විය හැකි බවයි.

- ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවය යනු පුද්ගලයෙකු තමන්ව දකින ආකාරයයි. එය ඔවුන් තුළ තමන් සම්බන්ධයෙන් ඇති අභ්‍යන්තර හැඟීම සහ ස්ත්‍රී පුරුෂ සමාජ භාවය පිළිබඳ පෞද්ගලික අත්දැකීම්වලින් පෝෂණය වූවකි.

- ස්ත්‍රී පුරුෂ සමාජ භාවය හා සංජානනය වැනි සමාජ සාධක මත පදනම්ව පුද්ගලයෙකු තමන්ගේ ස්ත්‍රී පුරුෂ සමාජභාවය සන්නිවේදනය කරන සියලු ආකාර ස්ත්‍රී පුරුෂ සමාජභාවීය ප්‍රකාශන වලට ඇතුළත් වේ.

උදාහරණ : පවුල තුළ ජීවත්වීමේදී, රැකියාව කිරීමේදී හා සමාජ සම්බන්ධතාවලදී පුරුෂයෙකු මේ ලෙස විය යුතු යැයි සමාජය විසින් අපේක්ෂා කරන ආකාරයට අඳින, පළඳින සහ චර්යාවන්ගෙන් සමන්විත පුද්ගලයෙකු, තමන්ට විශ්වාසවන්ත මිතුරු කණ්ඩායමක් හෝ ප්‍රජාවක් සමග සිටින අවස්ථාවකදී කාන්තාවක ඇඳිය, පැළඳිය

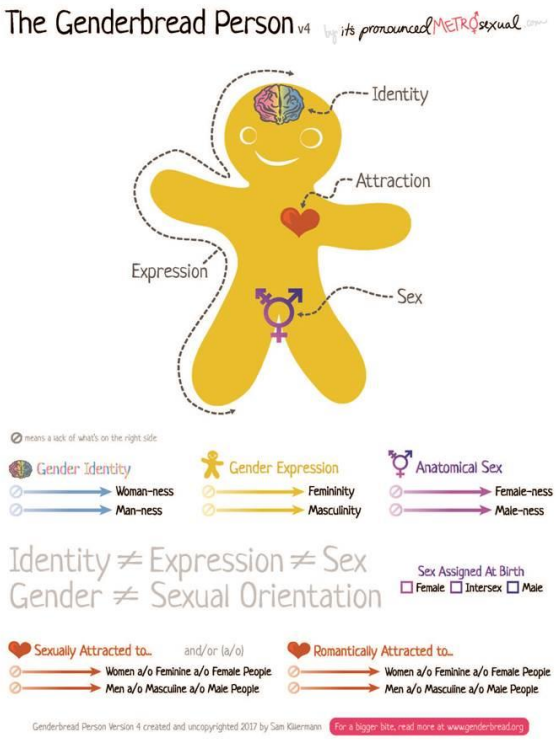
යුත්තේ මේ ආකාරයට යැයි සම්මත ආකාරයේ ඇඳුම් හා ආභරණ පැළඳීම හා එවැනි චර්යාවන් ප්‍රකාශ කිරීම. මෙය හරස් විලාසිතා කිරීම ලෙස හඳුන්වන අතර, ස්ත්‍රී පුරුෂ අනන්‍යතා වර්ගීකරණය තුළ එක් ආකාරයක ප්‍රකාශනයකි.

ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවය තවත් පැහැදිලි කළහොත් එය කිසියම් පුද්ගලයෙකු තමන්ව දකින ආකාරයයි. එය පුද්ගලයෙකු තුළ තමන් සම්බන්ධයෙන් ඇති අභ්‍යන්තර හැඟීම සහ ස්ත්‍රී පුරුෂ සමාජභාවය පිළිබඳ පෞද්ගලික අත්දැකීම් සමග සම්බන්ධ වේ. තමන්ගේ ස්ත්‍රී පුරුෂ සමාජභාවය කුමක්දැයි තීරණය කළ හැක්කේ එම පුද්ගලයාට පමණි. බොහෝ අය ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවය ලිංගික දිශානතියට පටලවාගෙන අදහස් ඉදිරිපත් කරන අතර ලිංගික දිශානතිය යනු ස්ත්‍රී පුරුෂ සමාජභාවය පදනම් කරගෙන පුද්ගලයෙකු ආකර්ෂණය වන්නේ කා හටද යන්නයි.

ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවන් විවිධ වන අතර, එය අතිශයින්ම පුද්ගලික කරුණක් වන නිසාම පුද්ගලයින් තමන් පෙනී සිටීමට කැමති හා තමන්ව හඳුන්වාගැනීමට කැමති අනන්‍යතා ප්‍රමාණය එකකට වඩා වැඩි විය හැකිය. උදාහරණයක් ලෙස කිසියම් පුද්ගලයෙකු තමන් ජීව විද්‍යාත්මකව උපත ලැබූයේ පුරුෂයෙකු ලෙස නම්, තමන්ගේ අනන්‍යතාවය, පෙනීසිටින ආකාරය හා තමන්ව හඳුනාගන්නා හා හඳුන්වාගන්නා ආකාරය සමාජය තුළ පුරුෂ යැයි සම්මත ආකාරයෙන්ම පවත්වා ගත හැකිය (Sisgender Male). එලෙස ජීව විද්‍යාත්මකව ලිංගික අවයව මත පුරුෂයෙකු ලෙස හඳුන්වන තවත් පුද්ගලයෙකු, තමන් පෙනී සිටීමට කැමති ආකාරය පුරුෂ මෙන්ම ස්ත්‍රී යන දෙයාකාරයෙන්ම හඳුන්වා ගත හැකිය (Androgyne). තවත් පුද්ගලයෙකු සමාජය තුළ පවතින ස්ත්‍රී හෝ පුරුෂ යන රාමු දෙකම ප්‍රතික්ෂේප කරන තමන් ස්ත්‍රීත් නොවන පුරුෂත් නොවන අතරමැදි කාණ්ඩයක කෙනෙකු ලෙස තමන්ව හඳුන්වාගත හැකිය (Genderfluid). මෙහිදී ඔබ තේරුම්ගත යුතු ඉතා වටිනා දෙයක් වන්නේ පුද්ගලයෙකුගේ චර්යාව, ප්‍රකාශනය හෝ බාහිර ස්වරූපය මත පදනම්ව, අපට එම පුද්ගලයාගේ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාව කුමක්දැයි තීරණය කළ නොහැකි බවයි. ලිංගිකත්වය ජීව විද්‍යාත්මක කරුණක් වුවද, ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවය එලෙස නොවේ. එය සමාජයීය, මනෝ විද්‍යාත්මක පුළුල් වපසරියක් ආවරණය කෙරෙන, එහෙත් අතිශය පෞද්ගලික ජීවන ක්‍රමයක් ලෙස සැලකීම වඩාත් උචිතය.

> *ස්ත්‍රී පුරුෂ සමාජභාවය යනු මිනිසුන් අතර බෙදී යන සමාජ ව්‍යුහයකි. පිරිමි සහ ගැහැණු සම්බන්ධයෙන් ඇති "ස්වාභාවික" ය යන අදහස ඔවුන්ගේ ජීව විද්‍යාත්මක පිරිමි සහ ගැහැණු ශරීර වලින් තේරුම් කරන අතර, ස්ත්‍රී පුරුෂ සමාජභාවීය ලක්ෂණ සංස්කෘතියෙන් සංස්කෘතියට වෙනස් වන අතර, බොහෝ අවස්ථාවලදී සමාජයට අවශ්‍ය ආකාරයට අත්තනෝමතික ලෙස පනවනු ලැබේ. බොහෝ පුද්ගලයින්ගේ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවය ඔවුන්ට පවරා ඇති දේ සමඟ සමපාත වන නමුත්, සමහර පුද්ගලයින්ගේ එලෙස නොවේ. එය අතිශයින්ම සාමාන්‍ය සංසිද්ධියක් ලෙස අප තර්ක කරන නමුත්, පිරිමියා සහ ගැහැණිය පමණක් නිර්මාණය කළ ලෝකය තුළ එය සමහර අවස්ථාවන්හිදී විකෘතියක් ලෙස සැලකිය හැකිය. " ස්වභාවිකත්වය සහ විකෘතිය" යන සංකල්ප දෙක අතර දෝලනය වන ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාව පිළිබඳ තර්ක විටෙක සම්මතය සහ තවත් විටෙක අපගමණය සමඟ ද සමපාත වේ. (Rainbow Access Initiative, 2003: 28)*

පහත රූප සටහන බලන්න. එහි දක්වා ඇති ආකාරයට, කිසියම් පුද්ගලයෙකුගේ ජීව විද්‍යාත්මක ලිංගිකත්වය තීරණය කරන ලිංගික අවයම සෑම අවස්ථාවකදීම එම පුද්ගලයාගේ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවය හා සමපාත නොවේ. අනන්‍යතාව නිර්මාණය වීම පුද්ගලයාගේ මොළය, එහි රසායනික ක්‍රියාකාරීත්වය සමග සම්බන්ධ වන අතර, තමන් කවුරුන්ද, පෙනී සිටිය යුත්තේ සහ පෙනී සිටීමට කැමති කුමන ආකාරයට ද යන්න තීරණය වන්නේ එම පුද්ගලයා මානසික වශයෙන් සංජානනය කරන දේවල් මතය.එමෙන්ම පුද්ගලයෙකුගේ ස්ත්‍රී පුරුෂ සමාජභාවීය ප්‍රකාශනය ඔහු/ ඇය හෝ ඔවුන් තමන්ව හඳුන්වාගන්නා සහ පෙනී සිටින අනන්‍යතාවට අදාළ වන අතර, එය පුද්ගලයාගෙන් පුද්ගලයාට වෙනස් වේ.



ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා වර්ගීකරණය විවිධ වන බව ඉහතදී සාකච්ඡා කළ අතර එම වර්ගීකරණ අතුරින් සංක්‍රාන්ති සමාජභාවීය අනන්‍යතාව වඩාත් දෘශ්‍යමාන, සාකච්ඡාවට ලක්වී ඇති සහ විවිධ ලිංගික හා ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා අයිතිවාසිකම් දිනාගැනීමේ වේදිකාව තුළ බහුල වශයෙන් සැලකිල්ලට භාජනය වී ඇත.

සංක්‍රාන්ති සමාජභාවය

සංක්‍රාන්ති සමාජභාවීය පුද්ගලයින් හැඳින්වීමට බොහෝ විට භාවිතා කරනුයේ "පවතින තත්වයට අනුකූල නොවන පුද්ගලයින්" යන්නයි. ස්ත්‍රී පුරුෂ භාවය පිළිබඳ අපේක්ෂාවන් "උපතේදී තමන්ට පවරා තිබූ ස්ත්‍රී පුරුෂ භාවයට අනුරූපව ජීවත්වීම ප්‍රතික්ෂේප කිරීම හෝ ලිංගභේදය පිළිබඳ වඩාත් සාම්ප්‍රදායික සංකල්ප අනුව පහසුවෙන් තේරුම්ගත නොහැකි ආකාරයෙන් ස්ත්‍රී පුරුෂ භාවය ඉදිරිපත් කිරීම සහ ජීවත් වීම මෙයට ඇතුළත් වේ. සංක්‍රාන්ති ලිංගිකයින්, හරස් විලාසිතා කරන පුද්ගලයින් ඇතුළුව විවිධ පරාසයන්ට අයත් පුද්ගලයින් සහ චර්යාවන් සංක්‍රාන්ති සමාජභාවීය පර්යාය පදය යටතට ගැනෙන අතර, වඩාත්ම සාකච්ඡාවට භාජනය වන්නේ සංක්‍රාන්ති සමාජභාවීය කාන්තාවන් සහ පුරුෂයන්ය.

කිසියම් පුද්ගලයෙකු සංක්‍රාන්ති සමාජභාවීය කෙනෙකු බවට පත්වන්නේ කෙසේද යන්න ලෝකයේ පර්යේෂණය විශාල ප්‍රමාණයක් සිදුවී ඇත. එම පර්යේෂණ මගින් අනාවරණය කරගෙන ඇති පරිදි කිසියම් පුද්ගලයෙකු සංක්‍රාන්ති සමාජභාවීය අයෙකු වීමට බලපෑ හැකි නිශ්චිත ජීව විද්‍යාත්මක හේතුවක් පැවසීමට අපහසුය. එය මොළයේ පිහිටා ඇති හයිපොතැලමස සකස්වන ආකාරය අනුව තීරණය වේ යැයි ඇතැම් පර්යේෂකයෝ පවසති. ඔවුන්ට අනුව මොළයේ පිහිටීම හා මානසික සංඥා යනාදියත්, පුද්ගලයෙකුට තමන්ව භාවමය වශයෙන් දැනෙන ආකාරයත්, උපතින් ලැබුණු ලිංගික අවයව වලට විරුද්ධ වේ. තවත් පර්යේෂකයින් පිරිසක් ප්‍රකාශ කරන්නේ පුද්ගල පෞරුෂ සංවර්ධනයේ මූලික අවධියේදී ගැහැණුන්ගේ හා පිරිමින්ගේ චර්යාවන් නිරීක්ෂණය කිරීම මගින් ඇති කරගන්නා ආශයන් මත තමන්ට උපතින් ලැබුණු ලිංගිකත්වය වෙනුවට මානසික විරුද්ධ ලිංගිකයෙකු ලෙස සිතීමට හා හැසිරීමට පටන්ගන්නා බවයි. සංක්‍රාන්ති සමාජභාවයට අදාළ ජීව විද්‍යාත්මක හේතු නිවැරදිම ආකාරයෙන් ප්‍රකාශ කළ නොහැක්කේ ඒවා සියල්ල මිනිසුන්ගේ හැඟීම් සම්බන්ධ මානසික කරුණු වන නිසාය.

ඔබ මතක තබාගත යුත්තේ ලිංගිකත්වය යනු ජීව විද්‍යාත්මක දෙයක් පමණක් නොව එය මනෝ විද්‍යාත්මක ද වන බවයි. එමෙන්ම විවිධ ලිංගික අනන්‍යතා ද පැවතිය හැකි බවයි. ඒ අනුව උපතේදී ලිංගික අවයව අනුව පුරුෂයෙකු, මානසිකව කාන්තාවක ලෙස තමාව තේරුම් ගන්නා අතර, ඒ අනුව තම චර්යාවන් හා බාහිර

පරිසරය සකස් කරගනී. ඔවුන් සංක්‍රාන්ති සමාජභාවීය ගැහැණුන් (Male to Female Transgender/ MtoF) ලෙස හඳුන්වන අතර උපතේදී ලිංගික අවයව අනුව ගැහැණු ළමයෙකුව ඉපිද, මානසිකව තමා පුරුෂයෙකු ලෙස හඳුනාගන්නා හා ඒ අනුව තමගේ චර්යාවන් හා බාහිර පරිසරය සකස් කරගන්නා පුද්ගලයන් සංක්‍රාන්ති සමාජභාවීය පුරුෂයන් (Female to Male Transgender/ FtoM) ලෙස හඳුන්වයි.

මෙම සංක්‍රාන්ති සමාජභාවීය පුද්ගලයින්ට තමාගේ මනස ඉල්ලා සිටින ලිංගිකත්වයට ගැලපෙන ආකාරයට ශරීරය වෙනස් කරගැනීමේ හැකියාව නූතන වෛද්‍ය විද්‍යාව තුළ පවතින අතර, ලිංගික පරිවර්තන සැත්කම් සිදුකරගැනීම මගින් සම්පූර්ණයෙන්ම තමන්ගේ මනසට ගැලපෙන හා මනස ඉල්ලා සිටින ආකාරයේ පුද්ගලයෙකු විය හැකිය. එහෙත් මෙලෙස තම ලිංගික අවයව හා ශරීරය වෙනස් කරගැනීම අත්‍යාවශ්‍යම නොවන අතර, එසේ සිදු කරගැනීමට බල කළ ද නොහැකිය. බොහෝ සංක්‍රාන්ති සමාජභාවීය පුද්ගලයින් තමන් උපතින් ලැබූ ලිංගික අවයවවලට අනුකූලව මනස සකස්වී නොමැති බව හෙවත් තමන් විරුද්ධ ලිංගිකයෙකු ලෙස හැසිරීමට, ඇඳුම් ඇඳීමට හා සමාජයේ පෙනී සිටීමට අවශ්‍ය බව තේරුම් ගැනීමට කල්වේලා ගනී. එයට හේතුව සංක්‍රාන්ති සමාජභාවය ප්‍රතික්ෂේප කරන ආකාරයේ හා පිළිකුල් කරන ආකරයේ සමාජ ක්‍රමයක් පවතින නිසාය. මේ නිසා බොහෝ සංක්‍රාන්ති සමාජභාවීය පුද්ගලයින් තමන්ගේ ශරීරය හා මනස සමග සිදු වන ප්‍රතිවිරුද්ධ අරගලය සමග පමණක් නොව පවුලෙන් හා සමාජයෙන් සිදුවිය හැකි හා සිදුවන බාහිර අරගල සමග ද ගැටේ. ඔබට මහමඟකදී හෝ කිසියම් ස්ථානයකදී සංක්‍රාන්ති සමාජභාවීය පුද්ගලයෙකු හමුවන්නේ නම්, එම පුද්ගලයා තම ජීවිත කාලය පුරා තමන් සමග සහ සමාජය සමග අරගල කර හෙම්බත් වූවෙකු බව සිහිතබාගන්න.

සංක්‍රාන්ති සමාජභාවීය පුද්ගලයින්ගෙන් බොහෝ දෙනෙකු ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාව තහවුරු කිරීමේ සැත්කම (Gender Confirming Surgery) සිදුකරගැනිමට තරම් පොහොසත් අය නොවන අතර, ඔවුන් විවිධ හෝමෝන වර්ග භාවිතා කිරීමෙන් හා පියයුරු ඉවත් කිරීමේ හෝ පියයුරු වර්ධනය කිරීමේ සැත්කම් පමණක් කිරීමෙන් තමන් මානසිකව කැමති ලිංගිකත්වයට අනුව බාහිර පෙනුම සකස් කරගනී. ඉහත කී අනන්‍යතාව තහවුරු කිරීමේ සැත්කම සිදු කිරීමෙන් පසුව ඔවුන් හඳුන්වන්නේ සංක්‍රාන්ති ලිංගිකයින් (Trans Sexual) ලෙසය.

සංක්‍රාන්ති සමාජභාවීය පුද්ගලයෙකු තම සංක්‍රාන්ති ක්‍රියාවලිය තුළ ප්‍රධාන සංක්‍රාන්ති අවස්ථා තුනක් පසු කිරීමට සිදුවන බව අධ්‍යයන මගින් පෙන්නුම් කරයි. ඒවා නම්,

සමාජමය සංක්‍රාන්තිය - තම මනසින් ඉල්ලා සිටින ලිංගිකත්වයට අදාළ ඇඳුම් ඇඳීම, කොණ්ඩා විලාසිතා දැමීම, හැසිරීම් රටාව පවත්වාගෙන යාම හා එදිනෙදා ජීවිතයේදී සිදුකරන, අන්තර් ක්‍රියාවන්ට පහසුවන ලෙස නම හෝ ආමන්ත්‍රණය කරන ආකාරය වෙනස් කර ගැනීම.

නෛතිකමය සංක්‍රාන්තිය - විධිමත් ආකාරයට පුද්ගලයාගේ නම, ඔහු හෝ ඇය වශයෙන් ආමන්ත්‍රණය කරන ආකාරය, නිල ලියකියවිලි අවශ්‍ය ආකාරයට ලිංගිකත්වය හෝ ස්ත්‍රී පුරුෂ සමාජභාවය යනාදිය වෙනස් කර ගැනීම.

වෛද්‍යමය සංක්‍රාන්තිය - හෝමෝන ප්‍රතිකාර හෝ විවිධ අවයව වෙනස්කිරීමේ සැත්කම් යනාදිය මගින්. තමන්ට දැනෙන හා තමන්ව හඳුනාගැනීමට කැමති ආකාරයට අනන්‍යතාව සකස් කරගැනීමයි.

විවිධ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා සහ සංක්‍රාන්ති සමාජභාවීය ප්‍රජාව

ජීව විද්‍යාත්මක ස්ත්‍රී හෝ පුරුෂ යන ස්ථීර කාණ්ඩ දෙකට නිසැකයෙන්ම අයිති නොවන ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවන් අද ඊයේ කතාකරන්නට පටන්ගත් මාතෘකාවක් ලෙස හැඳින්වීමට බොහෝ අය උත්සාහ කළත් විවිධ සංස්කෘතීන්, විවිධ ආගම් ඉතිහාසයේ සිට ප්‍රතීයමාන කරමින් සිටින්නේ වර්තමානය මෙන්ම අතීතයේද එවැනි අනන්‍යතාවන් සහිත මිනිසුන් සිටි බවයි. ඔවුන් සම්මත යැයි පැවසෙන ස්ත්‍රී පුරුෂ නොවන භූමිකාවන් සැමරූ බව හා ඒ අනුව ජීවත් වූ බවයි. මැඩගස්කරයේ සිට ඩොමිනිකන් සමූහාණ්ඩුව දක්වා ලෝකය තුළ තුන්වන ලිංගිකත්වයක් පිළිබඳ මතවාද පළකෙරෙන අතර ස්ත්‍රී හෝ පුරුෂ නොවන තුන්වන පාර්ශ්වයක් පිළිබඳ මෙන්ම සමරිසි, ද්විරිසි, සංක්‍රාන්ති සමාජභාවීය ප්‍රජාව හෙවත් විවිධ ලිංගික අනන්‍යතා සහිත කණ්ඩායම් ගැන ක්‍රිස්තු පූර්ව 2000 වැනි කාල සීමාවකටත් එහා ගිය ඊජිප්තු ඉතිහාසයේ ඔවුන්ගේ කලා නිර්මාණ තුළින් හමුවේ. එහෙත් ස්ත්‍රී හෝ පුරුෂ යනුවෙන් විශේෂයෙන් හඳුන්වා නොගත් කණ්ඩායම් සම්බන්ධ ඉතිහාසය වර්තමාන හා අතීත වශයෙන් සිදුවුණු හා සිදුවන සංස්කෘතික වාරණයන් මගින් යටපත් කර දමා තිබේ. එසේත් නැතහොත් ඊනියා සදාචාරය විසින් වසාදමා තිබේ. මෙයට හේතුව සංස්කෘතික චින්තනයන් විසින් විවිධ ලිංගික අනන්‍යතා හා විවිධ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා තේරුම්ගත් ආකාරය, ඒවාට අර්ථ නිරූපණ ඉදිරිපත් කළ ආකාරය නිවරැදිව වර්ගීකරණය කිරීමට අසමත් වීමයි. දෙවනුව ස්ත්‍රී පුරුෂ සමාජභාවය හා සමාජභාවීය අනන්‍යතාවන් සම්බන්ධ දැනුම නිෂ්පාදනය වූයේ බටහිර එසේත් නැත්නම් කේන්ද්‍රයේ නිසා, පරිධිය සමාජයන්හි පැවති වෙනස්

ලිංගික හෝ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා සම්බන්ධව සාකච්ඡා වීම සිදුවූයේ ඉතාමත් අවම වශයෙනි. තෙවැන්න අවම වශයෙන් සිදු වූ සාකච්ඡාවලදී පවා බටහිරින් නිෂ්පාදනය වූ දැනුම සහ න්‍යායයන් මත පිහිටා පරිධියේ තොරතුරු නිෂ්පාදනය වීමයි.

සමාජ හා සංස්කෘතික අගයයන්, වටිනාකම් සියල්ල රැඳී ඇත්තේ ස්ත්‍රී පුරුෂ ලිංගික නියතයන්හි පැවැත්ම මත නිසා ස්ත්‍රී හෝ පුරුෂ යන ලිංගිකත්වයන් එකක් පමණක් පිළිනොගන්නා හෝ එම ලිංගිකත්වයන් දෙකටම අනුරූපීව පෙනී සිටින කණ්ඩායම් සැලකෙන්නේ සමාජ අපගාමීන් ලෙසය. සිංහල සමාජ ක්‍රමයට අනුව ඔවුන් සැලකෙන්නේ කාලකන්ණින්, පව්කාරයින්, සමාජ විරෝධී චර්යාවන්හි යෙදෙන්නන් ලෙසය. එහෙත් සොකරි , පහත රට නැටුම්, නොන්චි කෝලම, මිනර්වා නාට්‍ය කලාව, දහඅට සන්නියෙහි එන පත්තිනි නැටුම, සළුපාලිය හා පුරාණ පත්තිනි දේවාල වල පත්තිනි දේවතාවිය ලෙස කපු මහත්වරුන් සැරසීම යනාදිය විරුද්ධ ලිංගික ඇඳුම්, පැළඳුම්, ආභරණ හා වත්සුණු තැවරීම් ලෙස පමණක් සැලකිය නොහැකිය. එය විරුද්ධ ලිංගික ඇඳුම් ඇඳීමක් (Cross Dressing) හා කලාවේ නාමයෙන් විරුද්ධ ලිංගිකයෙකු ලෙස අනුකරණයෙන් හැසිරීමයි. කලාව ප්‍රතිනිර්මාණය කිරීමේ කාර්යයේදී ස්ත්‍රී හෝ පුරුෂ යන සම්මතයන් බිඳ දමමින් හරස් විලාසිතාවන් සිදුකළද සමාජ සම්මත රේඛාවෙන් පනිමින් කලාව අතික්‍රමණය කිරීමට මිනිසාට අවසර නැත. තවමත් ස්ත්‍රී පුරුෂ සමාජභාවය සම්බන්ධ ගෝලීය අර්ථකථන මගින් ලිංගිකත්වය හා අනන්‍යතාවන් සම්බන්ධ තත්ත්වයන් වර්ගීකරණයට ලක්කරන්නේ කරුණු නිසි ආකාරයෙන් දැන හෝ පර්යේෂණය කිරීමෙන් නොවේ. විශේෂයෙන් ආගමික මතිමතාන්තර මගින් පුද්ගල අනන්‍යතා අර්ථකථනය කර ඇති ආකාරයත්, ඒ මත පිහිටා සමාජ අනන්‍යතාවන් නිර්මාණය වන ආකාරයත් සලකා බැලිය යුතුය. ක්‍රිස්තියානි ආගමට අනුව පුරුෂයා හා ස්ත්‍රිය සම්බන්ධව පැවතිය යුතු යැයි සිතන අනිවාර්ය සම්මතය වෙනස්කරමින් ඒ දෙක මැද පිහිටන හෝ ඒ දෙක අතික්‍රමණය කරන පුද්ගලයෝ පවට හා නිරයට මාර්ගය තනා ගනිති. ඉස්ලාම් ආගමට අනුව ගල් වරුසාවකට අසුව මිය යාමට තරම් පාපයකි. වර්තමානයේදී එය ගල් ගසා මරාදැමීම යනුවෙන් අර්ථකථනය කරගෙන ඇත. එහෙත් යුදෙව්, ෂින්ටෝ, කොන්ෆියුසියස් හා හින්දු වැනි ආගම් හා දර්ශනයන් විසින් ස්ත්‍රී හෝ පුරුෂ ලෙස හඳුනා නොගන්නා තුන්වන ලිංගිකයින් වෙනස් බලයක් නැතහොත්, ආධ්‍යාත්මික බලයක් ඇති අය ලෙස විශ්වාස කරයි. හින්දු දර්ශනයෙහි ශිව හා පාර්වතී යන දෙදෙනාම නිරූපණය කෙරෙති යි සැලකෙන අර්ධ නාරී දේව සංකල්පයත් ජපානයේ ෂින්ටෝ ආගම මගින් ගැහැණු සංක්‍රාන්ති ලිංගිකයින් මිනිස් අර්ධයක් හා නාග අර්ධයක් සහිත සම්භවයක් පිළිබඳ අදහසත් මගින් යම් ආකාරයක ආගමික හා සංස්කෘතික වටිනාකමක් ඇති කිරීමට උත්සාහ දරා ඇත. නූතන සමාජය විසින් අශිෂ්ටත්වය යැයි පිළිගන්නා බොහෝ දේ ඉතිහාසය තුළ පැවත ඇතැයි සාක්ෂි සපයන්නේ එමගින් ලිංගිකත්වය හා ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා සම්බන්ධව ප්‍රති අර්ථකථනවල අවශ්‍යතාවය පෙන්වා දෙමිනි. පහත උදාහරණ ඔබට පෙන්වා දෙන්නේ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාව තවදුරටත් හුදෙක් ලිංගික අවයව මත තීරණය නොවන බවයි. එමෙන්ම ස්ත්‍රී පුරුෂ අනන්‍යතාවලින් තොර සංක්‍රාන්ති සමාජභාවීය අනන්‍යතා පවා විවිධ ස්වරූපයන් ගන්නා බවයි.

වකාෂු - ජපානය



ජපන් සංස්කෘතියේ "වකාෂු" හෙවත් " ලස්සන තාරුණ්‍යය" යන්න පුළුල් ලෙස අනුමත කරන ලද තුන්වන ලිංගිකත්වයක් පිළිබඳ අදහසක් කියාපායි. ක්‍රි.ව 1603 ත් 1868 ත් අතර පැවති එඩෝ හෙවත් ටොකුගවා යුගයේදී

වකාෂු ලිංගිකයින් පිළිගැනීමට ලක්ව තිබේ. වකාෂු යනු බාහිර පෙනුමෙන් හා හැසිරීමෙන් පිරිමින් හෝ ගැහැණු යයි වෙනස්කොට හඳුනාගත නොහැකි නාඹර තරුණයින් වන අතර උකියෝ පින්තාරු කලාව තුළ ඔවුන් විනෝදකාමී, රාගික හා නාරි ලාලිත්‍යමය ආකාරයෙන් පින්තාරු කර තිබේ. ජපන් සංස්කෘතිය ඔවුන් ගැහැණු හා පිරිමින්ගේ ආශාවන් සම්බන්ධ වස්තුවක් ලෙස ආලේඛ්‍ය කර තිබෙන අතර බටහිර සංස්කෘතිය හා නූතනත්වය පැමිණීමත් සමග එම සම්ප්‍රදායයන් වියැකී ගොස් ඇත.

මහූ - හවායි

ස්වදේශීය හවායි සංස්කෘතියට අනුව "මහූ" යනු පිරිමි හා ගැහැණු යන දෙදෙනාගේම ආධ්‍යාත්මයන් මූර්තිමත් කෙරෙන මිනිසුන් වේ. පුරුෂ වශයෙන් හෝ ස්ත්‍රී වශයෙන් වෙන වෙනම හඳුනාගන්නවාට වඩා ඔවුන් මහූ යන පුද්ගලයින් ස්ත්‍රී හා පුරුෂ යන දෙපාර්ශ්වයම සම සමව නියෝජනය කරන අලංකාරත්වයේ හා මටසිළුටුකමේ සංකේතයක් ලෙස හඳුනාගනිති. ඔවුන් සමාජයේ කොටසක් ලෙස පිළිගන්නවා පමණක් නොව ස්වදේශික හවායි වැසියන් විසින් මහූවරුන් යනු සඵලතාවයේ හා නම්‍යශීලීත්වයේ සංකේතයක් ලෙස තේරුම්ගැනීමට උත්සාහ කර තිබේ. මහූවරුන්ගේ වෙනස්භාවය ප්‍රශ්නයක් ලෙස බැලීමට වඩා ඔවුන් සතු ද්විත්ව ආධ්‍යාත්මය මගින් එදිනෙදා ජීවිතයේ ප්‍රශ්න විසඳාගැනීමට උදව් ලබාගත හැකි ආකාරයත්, ඔවුන් සතු ශෝභනත්වය මගින් සමෘද්ධිය ළඟාකරගත හැකි ආකාරයත් කෙරෙහි අවධානය යොමුකර තිබේ.



මුක්ෂස් - මෙක්සිකෝ



මුක්ෂස්වරුන් යනු මෙක්සිකෝහි තුන්වන ලිංගිකත්වයක් හෙවත් පිරිමි හා ගැහැණු යන සම්මත ස්ත්‍රී පුරුෂ සමාජභාවයට වඩා වෙනස් කණ්ඩායමක් හැඳින්වීමට යොදාගන්නා පදයකි. මුක්ෂස් යන්න ද සාම්ප්‍රදායිකව පුරුෂ හෝ ස්ත්‍රී යන දෙක හෝ සමරිසි- විෂමරිසි යන කාණ්ඩ දෙක හෝ පැහැදිලි කරන පදයක් හෝ අර්ථයක් නොවන අතර ඊට වඩා වෙනස් අර්ථයක් සහිත භාවිතා වූවකි. විශේෂයෙන් ලිංගික අර්ථයට වඩා සමාජයට ඔවුන් විසින් දැක්වූ දායකත්වය වඩාත් අවධාරණය කෙරෙන මෙම කොට්ඨාශය කලාකාමී හැකියාවන්වලින් යුක්ත අය යැයි පැවසේ. ස්වදේශීක ජනතාව ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවන් විශ්වාස නොකළ අතර රෙදි විවීමට විවිධ මෝස්තර නිර්මාණයට හැකියාවෙන් යුක්ත හා විශේෂයෙන් වයස 70 ක් පමණ වැන වියපත්

වැඩිහිටියන් බලාගැනීම වෙනුවෙන් කැපවෙන මෙම ජන කොට්ඨාශයට විශේෂ පිළිගැනීමක් සහිතව ජීවත්වීමට අවස්ථාව සලසා දුන් බව පෙනේ.

හිස්සූ - ඉන්දුනීසියාව

බාහිරින් පිරිමි හා ආධ්‍යාත්මයෙන් ගැහැණු නැතහොත් ශක්තිය හා ලාලිත්‍යය එසේත් නැතහොත් දරදඬුභාවය හා කරුණාව මූර්තිමත් කරන "හිස්සූ" යනු ඉන්දුනීසියාවේ වෙසෙන විවිධ ලිංගික අනන්‍යතා සහිත ප්‍රජාව අතර විශේෂ තැනක් ගන්නා ප්‍රජාවක් වේ. ඔවුන් තමන්ට විරුද්ධ ලිංගිකයින් හෙවත් ස්ත්‍රීන් මෙන් ඇඳුම් අඳින අතර එය හරස් විලාසිතාවක් කිරීම ම නොව ඔවුන්ටම ආවේණික ඇඳුමකින් සැරසීමකි. එය පුරුෂ හා කාන්තා යන දෙපැත්තම විටින් විට මාරුවන භූමිකාවක් වන අතර ඉන්දුනීසියාවේ විවිධ උත්සව හා විශේෂයෙන් සුබ පැතීම්, ආශිර්වාද කිරීම් යනාදියේදී පෙරමුණ ගන්නා ප්‍රජාවක් ලෙස හැඳින්විය හැකිය. ඒ අනුව ගත්කල තුන්වන ලිංගිකත්වයක් ලෙසද සැලකිය හැකි මෙම ප්‍රජාව ඉන්දුනීසියාවේදී අර්ථකථනය වන්නේ සංස්කෘතික අර්ථකථනයෙනි.



කවාජා සිරා - පාකිස්ථානය

පාකිස්ථානයේ තනි තනි පුද්ගලයින් ලෙස හඳුනාගැනෙන "කවාජා සිරා" නම් පුද්ගලයින් සමාජය තුළ බොහෝ හිරිහැරයට ලක්වෙන පිරිසක් ලෙස හඳුන්වාදීම වැරදි නැත. " දෙවියන්ගේ ලද ත්‍යාගයක්" ලෙස විටෙක අර්ථකථනයට හා පැසසුමට ලක්වෙන ඔවුන්වම විටෙක දරුණු ආකාරයෙන් හිංසනයට හා වෙනස්කොට භාජනය කිරීමට ලක්වේ.



කවාජා සිරා පුද්ගලයින් පාකිස්ථානයේදී ඔවුන්ගේ පවුල්වලින් නෙරපා හැරෙන අතර පවුල් වලින් පමණක් නොව සම්පූර්ණ පරම්පරාවෙන්ම, සමූල ඥාති සමූහයාගෙන්ම පළවා හැරේ. ඔවුන්ගේ ගුරු හා ගෝල සම්බන්ධතාවලින් පවා එළවා දැමෙන මෙම ප්‍රජාව පාකිස්ථාන සමාජය තුළ බොහෝ හිරිහැර වලට ලක්වන පිරිසක් වේ. පාකිස්ථානය තුළ සංක්‍රාන්ති ලිංගික හා සංක්‍රාන්ති සමාජභාවීය මානව හිමිකම් ව්‍යාපාරය ගොඩනැගෙන්නේ ඉතා මන්දගාමීව නිසා කවාජා සිරාවරුන් පැරණි චාරිත්‍රයක් ලෙස වෙන්කර හඳුනාගැනේ.

ඔවුන් මුස්ලිම්වරුන් නොවන අතර රාම දෙවියන් අදහන පැරණි හින්දු ආගමට ගරුකරන හා අදහන පිරිසක් ලෙස ප්‍රචලිතව ඇත.

ෂනිත්වරුන් -ඕමානය

ඕමානය ලිංගිකත්වය සම්බන්ධ සිදුකරන අර්ථකථන ඔවුන්ගේ අසල්වැසි මුස්ලිම් රටවල් හා සසඳනවිට තරමක් වෙනස් වේ. ඔවුන් "ෂනිත්" වරුන් තුන්වන ලිංගිකත්වයක් නැතහොත් තුන්වන ස්ත්‍රී පුරුෂ සමාජභාවයක් ලෙස හඳුනාගන්නා අතර එය ලිංගික දිශානතිය හා ලිංගිකව හැසිරීමේදී පුද්ගලයාගේ භූමිකාව හා සම්බන්ධ වන තත්ත්වයකි. සමරිසි ලිංගික සම්බන්ධතාවලදී නතුවන පුද්ගලයා (Passive Role) යන අර්ථයද, කාන්තාවක් ලෙස හැසිරීමට කැමති පුරුෂයා යන අර්ථයෙන්ද ඔවුන්ව අර්ථකථනය කරයි.

ෂනිත්වරුන්ට ඕමානය තුළ කාන්තාවන්ට අදාළව බලපවත්වන නීතියම ක්‍රියාත්මක වන නිසා ඔවුන් තුන්වන ලිංගිකයෙකු ලෙස හැඳින්වීම වරදක් නැත. ඔවුන් හරස් විලාසිතා නොහොත් කාන්තාවන් මෙන් ඇඳුම් අඳින අය නොවේ. එසේ කිරීමට නීතියෙන් අවසරයක්ද නැත. එහෙත් ඔවුන් කාන්තාවන්ගේ ඇඳුම් හා සමාන විලාසිතාවන්ගෙන් යුක්ත ඇඳුම් අඳින අතර සමාජයේදී වෙනම හඳුනාගත හැකිය.



සෙක්හෙට් - ඊජිප්තුව



ක්‍රිස්තු පූර්ව 2000ත් 1800 ත් අතර කාලය තරම් පැරණි ඉතිහාසයක් තුළ ලෝකයේ තුන්වන ලිංගිකත්වයක් හෙවත් පුරුෂ හෝ ස්ත්‍රී ලෙස නියතයක් වශයෙන් බාර නොගන්නා පැරණිතම සාධක හමුවන්නේ ඊජිප්තුවෙනි. ඒ "සෙක්හෙට්" වරුන්ගෙනි. මැටිවලින් සාදන ලද විවිධ භාජනවල කැටයම් හා සිත්තම් කර ඇති නිර්මාණවල

පුරුෂ, ස්ත්‍රී හා ඒ දෙකම නොවන කෙනෙකු නිර්මාණය කිරීම එක්තරා ආකාරයකින් විශිෂ්ට කලා කෘතියකට මඟපාදන අතරම අනෙක් පසින් ඊජිප්තු ශිෂ්ටාචාරය තුළ පුරුෂ හෝ ගැහැණු හැරෙන්නට තුන්වැන්නෙකුට පැවති නිදහස් අවකාශය කියාපායි.

බොහෝ නිර්මාණවල නිවැරදි ආකාරයට ස්ත්‍රී හා පුරුෂ ලිංගේන්ද්‍රියන් හෝ එහි පිහිටීමේ හැඩය සංකේතවත් කළද සෙක්හෙට් නිරූපණය වන්නේ ලිංගික ප්‍රදේශය පැතලි නොහොත් ලිංගික අවයව නොමැති ආකාරයටය. ශීෂ්ණයක් නොමැති එහෙත් පුරුෂයෙක් නිරූපණය ආකාරයට ඇඳි සිතුවම් ද හමුවී ඇත.

හිජ්රා - ඉන්දියාව ඇතුළු ගිණිකොන දිග ආසියාව

ඉන්දියාව පුරා පැතිරුණු ගැඹුරු සංස්කෘතික බැඳීමක් සහිත ජන ප්‍රජාවක් ලෙස "හිජ්රාවරුන්" හැඳින්විය හැකිය. ඉන්දීය සංස්කෘතිය, සමාජය, ආගම,කලාව, මාධ්‍යය, දේශපාලනය යනාදී සෑම ඉසව්වකම තම නියෝජනය හා බලය පතුරුවාගෙන සිටින හිජ්රාවරුන් තමන් සතු ධනය, අභිමානය හා බලය අතින් විවිධාකාරයේ අත්දැකීම් ලබයි. සමාජයේ පවතින පන්ති බේදය මෙන් හිජ්රාවරුන් අතරද ධනවත් හා නිර්ධන යනුවෙන් කොටස් දෙකක් සිටින අතර වරප්‍රසාද ලත් හා නොලත් යනුවෙන්ද එම කොටස් දෙක හැඳින්විය හැකිය. හිජ්රාවරුන් පවසන ආකාරයට හා විශ්වාස කරන ආකාරයට ශිව දෙවියන්ගේ හා ඔහුගේ භාර්යාව පාර්වතී යන දෙදෙනාගේ ස්වයං මූර්තිය හෙවත් ආත්මීය වශයෙන් එකට සම්බන්ධවන අවස්ථාව අර්ධ නාරීශ්වර නම් වන අතර හිජ්රාවරුන් පැවත එන්නේ සංස්කෘතිමය හා ආගමික වශයෙන් එම අර්ධ නාරීශ්වර සංකල්පය මතිනි.



බ්‍රිතාන්‍යයින් විසින් ඉන්දියාව යටත් විජිතයක් බවට පත්කිරීමට පෙර හිජ්රාවරුන්ට සමාජය තුළ විශාල පිළිගැනීමක් හා ගෞරවයක් පැවති අතර බ්‍රිතාන්‍යයින් විසින් විවිධ නීතිරීති හා දඬුවම් නියම කිරීම මගින් ඔවුන්ට තිබුණ තත්ත්වය පහළට ඇද දමන ලදී. එහෙත් වර්තමානයේදී හිජ්රාවරුන්ට සමාජය තුළ විශාල පිළිගැනීමක් පවතී.

ඔබට ආශිර්වාදය අවශ්‍ය නම් හිජ්රාවරුන්ගෙන් ආශිර්වාදය ගන්න. ඔවුන් ඔබේ දරුවාට රුව, ගුණ, වරුණ වෙනුවෙන් ආශිර්වාද කරනු ඇත. ඔබ ඔවුන්ට නොසලකා සිටින්න. ඔවුන් අමනාප කරගන්න. සාප කිරීම් හා බැණ වැදීම් රාශියක් ඔබට ලැබෙනු ඇත යන්න, හිජ්රාවරුන් සම්බන්ධයෙන් සමාජය තුළ ඇති ප්‍රසිද්ධ කියමනකි.

කතෝයි - තායිලන්තය

තායිලන්තය විවිධ ලිංගික අනන්‍යතා හා ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවන් අනුමත කරන හා පිළිගන්නා ආකාරයේ රටක් ලෙස ලෝකය පුරා ප්‍රසිද්ධියක් ලබාතිබේ. එහි සමරිසි හැසිරීම්, සංක්‍රාන්ති ලිංගිකයින්ට නිදහස් වාතාවරණයක් පවතින අතර විශේෂයෙන් ලෝකය පුරා නිදහස් ලිංගික හැසිරීම් සඳහා ප්‍රසිද්ධම හා වඩාත් වාණිජ්‍යමය රට ලෙස අවිවාදයෙන් හැඳින්වේ. එහෙත් තායිලන්තය තුළ "කතෝයි" හෙවත් "ලේඩි බෝයි" යනු තායිලන්ත ඉතිහාසය, සංස්කෘතිය හා ආගම මගින් අනුමත කෙරෙන ආකාරයේ හැසිරීමකි.



තායිලන්තය මහායාන බුද්ධාගම අදහන මිනිසුන් වැඩි ප්‍රතිශතයක් සිටින රට වන අතර මහායාන බුද්ධාගමට අනුව ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා හතරක් ඇති අතර ඉන් එකක් වන්නේ කතෝයි යන ලිංගිකත්වයයි. එය සංක්‍රාන්ති ලිංගිකත්වයේ කොටසක් වුවද සියලුම සංක්‍රාන්ති ලිංගික හා සංක්‍රාන්ති සමාජභාවීය කාන්තාවන් තමන් කතෝයි කෙනෙකු ලෙස හඳුනාගන්නේ නැත. එයට හේතුව කතෝයි යන්නෙහි යම් ආධ්‍යාත්මක හා ආගමික පසුබිමක්ද පවතින බැවිණි. කෙසේ නමුත් ලිංගික කර්මාන්තය හා වාණිජ්‍යමය ලිංගික ව්‍යාපාරය විසින් වර්තමානය වන විට එම ආධ්‍යාත්මික වටිනාකම විනාශකරමින් සිටින අතර කතෝයිවරුන් යනු ලේඩි බෝයිස්ලා ලෙස හඳුනාගැනීමට වැඩි කැමැත්තක් දක්වන බව පෙනේ.

මීට අමතරව සයිබීරියාවේ "එර්ගි", සැමෝවා සමාජයේ එන "ෆාෆාෆයින්", මැඩගස්කර්හි "සෙක්‌රාටා" වැනි තවත් ලිංගික අනන්‍යතා ලෙස සැලකිය හැකි ආකාරයේ වෙනස් අනන්‍යතාවන් හා හැසිරීම් සහිත මිනිසුන් සිටී. වඩාත් වැදගත්වන්නේ ඔවුන් පුරුෂයින් නොවේ, ගැහැණුන් නොවේ යනුවෙන් පවසමින් අපහාස කිරීම හෝ, වෙනස්කොට සැලකීම හෝ නොව මිනිසුන් ලෙසින් සලකමින් ඔවුන්ටද ගරුකිරීමයි. ඔවුන්ගේ අනන්‍යතාවය පිළිගැනීමට ඔබට නොහැකි විය හැකිය. එහෙත් ඔවුන්ගේ අනන්‍යතාවන්ට ගරුකිරීමට ඔබට හැකිවිය යුතුය. මන්ද ඔවුන් අද ඊයේ නොව අපි හා සමානවම පැරණි ඉතිහාසයක් සහිතව සමහරවිට ඉතිහාසයේදී ගරු බුහුමන් ලැබූ පිරිසක් ලෙසද පෙනී සිට ඇති නිසාවෙනි.

චන්දිමාල් (2014) ඔහුගේ සංක්‍රාන්ති භීතිකාවේ සංස්කෘතිය විශ්ලේෂණය කිරීම යන පර්යේෂණාත්මක වාර්තාවේ දක්වන ආකාරයට සංක්‍රාන්ති සමාජභාවය යනු භූගෝලීය, සංස්කෘතිකමය සහ ලිංගිකමය අර්ථකථන වලින් ඔබ්බට යන්නකි.

> *" සංක්‍රාන්ති සමාජභාවී" යනු තමන්ට උපතේදී සංස්කෘතික වශයෙන් ලබාදෙන ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවය පිළිගැනීමට අකමැති එකිනෙකා අතර විවිධ වෙනස්කම් ඇති පුද්ගලයන් ගණනාවක් හැඳින්වීමට යෙදෙන පොදු වචනයකි.සංක්‍රාන්ති සමාජභාවීය අනන්‍යතාවයන් භූගෝලීය සීමාවන්, සංස්කෘතීන් සහ ඉතිහාසයන් අතර විවිධ අයුරින් වෙනස්විය හැකිය. ශ්‍රී ලංකාවේ "නච්චී යන වචනය සංක්‍රාන්ති සමාජභාවීය පුද්ගලයන්ට විශේෂයෙන්ම පිරිමි සිට ගැහැණු සංක්‍රාන්ති පුද්ගලයින්ට යෙදේ. ඉන්දියාවේදී පිරිමි සිට ගැහැණු සංක්‍රාන්ති පුද්ගලයන් හැඳින්වෙන්නේ 'හිජ්‌රා' යනුවෙන් වන අතර, තායිලන්තයේදී ඔවුන් හැඳින්වෙන්නේ 'කතෝයි ' යන නමිනි. සමෝවා වැනි පැසිෆික් දූපත්වල ඔවුන් හැඳින්වෙන්නේ 'ෆා ෆිනේ ' යන නමිනි. බුදුන්වහන්සේගේ කාලයේදී මේ සඳහා භාවිතා වූ වචනය වූයේ 'උභතොබ්‍යඤ්ජනක ' වූ අතර, මුහද්මද් තුමාගේ කාලයේදී අතීත මෙදීනා නගරයේ එය 'මුඛන්නාතුන් ' නම් විය. හින්දු ආගමට අනුව එය'අරවානි ' නම් විය. (චන්දිමාල්, පිටු අංක 08)*

ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා සහ එම අනන්‍යතා සහලක්ෂණයන් තුළ ශ්‍රී ලංකාවේ සංක්‍රාන්ති සමාජභාවීය ප්‍රජාවගේ ආස්ථානය කොහේදැයි විපරම් කරන අපූර්ව ලිපියක් ආරියරත්න (2020) පඨිත සමාජ සමීක්ෂා සඟරාවට ඉදිරිපත් කර තිබුණි. එහිදී ඇය විසින් තම පර්යේෂණයට හසුකරගෙන තිබුණේ කොළඹ සහ කොල්ලුපිටිය ආශ්‍රිතව දශක ගණනාවක් පුරා වීදී නර්තන සැණකෙලි ලෙස පවත්වන 'ජෝගි නැටීම 'යි. මෙය ශ්‍රී ලංකාව තුළ සමාජ හා මානව විද්‍යා අධ්‍යයන සන්දර්භයන්හි ඉතා දුලබ සොයාගැනීමක් වන අතරම, ස්ත්‍රීත්වය හා පුරුෂත්වය ගැන පමණක් කතා කරන ස්ත්‍රී පුරුෂ සමාජභාවීය ආධිපතීභාවී අධ්‍යයන වලට ද යම් තර්ජනයක් වෙයි. ස්ත්‍රී පුරුෂ සමාජභාවීය අධ්‍යයන තුළ පවතින ප්‍රභූත්වය තුළ සංක්‍රාන්ති සමාජභාවීය හෝ එලෙස යැයි

හඳුනානොගන්නා නිර්ප්‍රභූ ප්‍රජාවන් නියෝජනය කරන්නේ කෙසේද යන ප්‍රශ්නය ආරියරත්න ඉදිරිපත් කරයි. ශ්‍රී ලංකාව තුළ සංක්‍රාන්ති සමාජභාවීය ප්‍රජාවේම තවත් උපකුලයක් ලෙස විටෙක හඳුන්වන, එහෙත් සෑම අවස්ථාවකදීම එලෙස හඳුන්වනවාට අකමැති නච්චි ප්‍රජාව ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා වර්ගීකරණයන් තුළ ස්ථානගත කරන්නේ කොහේද, කෙසේද යන ගැටළුව පැන නගී. ආරියරත්න ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා සම්බන්ධයෙන් ඇති බටහිර වර්ගීකරණයන් හා විශේෂයෙන් සංක්‍රාන්ති සමාජභාවීය ප්‍රජාව සම්බන්ධයෙන් පවතින වාස්තවික අදහස් දකුණු සහ අග්නිදිග ආසියානු කලාපය තුළ ජීවත්වෙන සහ ජීවත් වූ විවිධ ලිංගික අනන්‍යතා සහිත කණ්ඩායම් සමග සෑම අවස්ථාවකදීම සමපාත නොවන බවට කරුණු ඉදිරිපත් කරයි.

> *ජෝගි නැටීම පිළිබඳ විග්‍රහයකදී මුහුණ දෙන ප්‍රධාන අභියෝගය ජෝගි නටන්නියගේ සමාජයීය අනන්‍යතාව වටහාගැනීමේ අභියෝගයයි. සරලව කිවහොත් ජෝගි නැටුම් සම්ප්‍රදාය රඟ දක්වන්නේ කවුරුන් ද යන්නයි. ජෝගි නැටීම සිදුකරනු ලබන්නේ සංක්‍රාන්ති සමාජභාවීය තැනැත්තන් විසින්ය යන ලඝු කිරීම කිසිසේත්ම නිවැරදි නොවන්නකි. මෙකී රංගන ශිල්පිනියන් සංක්‍රාන්ති සමාජභාවීය තැනැත්තියන් ලෙස කරනු ලබන නාමකරණය අතිශය සීමිත සහ අප්‍රමාණවත් වන අතර, ඒ වෙනුවට සුදුසු නාමකරණයක් සොයාගැනීමට අසමත් වීම, ස්ත්‍රී පුරුෂ සමාජභාවයේ සම්මත ද්වෛතයන්ගෙන් (normative binaries) බැහැර වන සංකල්පයන්හි භාෂාමය සීමාකම් අවධාරණය කරයි (ආරියරත්න, පිටු අංක 17).*

නැටුම් නටන නච්චි ප්‍රජාවට අමතරව, දාන සහ මඟුල් ගෙවල් වල උයන නච්චි, මල ගෙවල්වල අඬන නච්චි සහ රූපලාවන්‍ය වැඩ දන්නා නච්චි ප්‍රජාවන් ගැන ද අධ්‍යයන සිදු කළ යුතුව ඇත. ශ්‍රී ලංකාවේ සංක්‍රාන්ති සමාජභාවීය ප්‍රජා වර්ගීකරණය තුළට ඔවුන් ඇතුළත් කරන්නේ කෙසේද යන්න තවමත් අධ්‍යයන සහ පර්යේෂණ ක්ෂේත්‍ර තුළ සාකච්ඡා කර නැති අතර, හරස් විලාසිතා කරන්නන්, අවස්ථානුකූලව විරුද්ධ ලිංගික ඇඳුම් සහ විලාසිතා කරන්නන් සම්බන්ධයෙන් ද සාකච්ඡා කිරීමේදී ඔවුන් ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා සම්බන්ධ වර්ගීකරණය තුළ ස්ථානගත කරන්නේ කොහේදැයි නිශ්චිත නැත.

චන්දිමාල් (2015) ඔහුගේ පර්යේෂණ වාර්තාව තුළට ප්‍රසිද්ධ ගායකයෙකු වන නිහාල් නෙල්සන් විසින් ගායනා කරන 'ඔල්ගා දේවි' නම් ගීතය ඉදිරිපත් කරමින් යටත්විජිත කාල සීමාව තුළදී ශ්‍රී ලංකාවේ ජීවත් වූ සංක්‍රාන්ති සමාජභාවීය හෝ ඒ හා ආසන්න අනන්‍යතාවක් යැයි පැවසිය හැකි කාන්තාවක් පිළිබඳ පුරාවෘත්තයක් ඉදිරිපත් කරයි. ඇයගේ විලාසිතා, ඇය ඉවීමට, රූපලාවන්‍ය වැඩවලට , කැටයම් කැපීමට, වෙස්සන්තර කවි කීමට, පෙරහැරේ නැටීමට යනාදී බොහෝ දේවල්වලට දක්ෂ කාන්තාවක් බව පවසන අතරම, බෙහෝ අවස්ථාවලදී කාන්තාවන්ගෙන් බැනුම් අසන බව ද ගීතයෙන් ඉදිරිපත් කරයි. එහෙත් ඔල්ගා දේවි යන නම යෙදීමෙන් ඇය පිළිබඳ යම් ගරුත්වයක් ද සමාජය තුළ තිබූ බවද ගීතයෙන් යම්තාක් දුරට ඉඟි කරයි.

" සරමට හරි හැඩයි එහා - කලිසමටත් හැඩයි එයා

සාරියටත් ආස එයා - දන්නවාද කවුද කියා

පිරිමියෙකුත් නෙවෙයි එයා - ගෑනියෙකුත් නෙවෙයි එයා

වල්ග තරුව වගේ එයා - දෙපැත්තටම නැනෙ එයා

උකුළු මුකුළු තාලෙට පේවි- ඔමරි පපා ගමනේ යාවි

අගර දගර බැල්මක් දාවි - එයාට අපි කියන්නෙ ඔල්ගා දේවි

තුංගසේන බැඳපු දවසෙ - කෑම හදන්නටත් ආපු

ප්‍රින්සි නංගි බැඳපු දවසෙ - කොණ්ඩෙ හදන්නටත් ආපු

විලී මාම මැරුණ දවසෙ - වෙස්සන්තර කවි කියාපු

වල්ග තරුව ඔල්ගා දේවි

පවුඩර් මූනේ අලවලා - බොරුවට ගෙම්බර් දමාපු

ගමේ තියෙන තොවිල් පළක් - ගම්මඩුවක් නෑර ආපු

පිරිමි අස්සෙ රිංග රිංග - ගෑනුන්ගෙන් බැනුම් අහපු

වල්ග තරුව ඔල්ගා දේවි

පහළවත්තෙ පිරිත් ගෙදර - පිරිත් මණ්ඩලේ හදාපු

අවුරුද්දට උඩහ ගෙදර - ගෑනු එක්ක රබන් ගහපු

වෙසක් එකට බජව් පොළේ - ගෙජ්ජි දමාගෙන නටාපු

වල්ග තරුව ඔල්ගා දේවි

තව යාළුවො කැන්දාගෙන - ගමේ පෙරහරෙත් නටාපු

සඳ එළියේ සැනකෙළියේ - මැරිගො රවුමෙ රවුම් ගහපු

පිරිමි අස්සෙ රිංග රිංග - ගෑනුන්ගෙන් බැනුම් අහපු

අනේ අපේ ඔල්ගා දේවි - ගෑනුන්හට වෛර කරාවි"

ඔල්ගා දේවි සම්බන්ධ පුරාවෘත්තයත්, ජෝගි නටන නච්චි සම්බන්ධව ඉතිහාසගත තොරතුරුත් යන දෙකම එක් ආකාරයකින් ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා සම්බන්ධයෙන් ඇති පටු සීමාවන් අතික්‍රමණය කරන අතර, අනෙක් අතට සංක්‍රාන්ති සමාජභාවය සම්බන්ධව බටහිර ආකල්පවලට වඩා පුළුල්, සමාජයත් සමග බැඳුනු දකුණු ආසියානු කලාපයට ආවේණික විවිධ ලිංගික හා ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවන් සම්බන්ධයෙන් අදහසක් ඉදිරිපත් කරයි.

ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා පිළිබඳ සාකච්ඡාවේදී සංක්‍රාන්ති සමාජභාවීය ප්‍රජාව සම්බන්ධයෙන් වැඩි අවධානයක් යොමුවන්නේ ඔවුන් සමාජය තුළ දෘශ්‍යමානව සිටීම නිසාය. එහෙත් ඊට අමතරව වඩාත් පුළුල් පරාසයක විහිදෙන ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවන් ගණනාවක් තිබේ. පාඨකයාගේ දැනගැනීම පිණිස එයින් අත්‍යවශ්‍යම කිහිපයක් පමණක් මතු සඳහන් කරමි.

Agender (නිලීන ස්ත්‍රී පුරුෂ සමාජභාවීය) - කිසිදු ආකාරයක ස්ත්‍රී පුරුෂ සමාජභාවයක් හෝ අනන්‍යතාවක් නොදරන පුද්ගලයෙකු හැඳින්වීමට මෙය යොදාගනී. Neutral Gender / Genderless යන පද ද මේ සම්බන්ධයෙන් භාවිතා කෙරේ.

Androgyne (ඇන්ඩ්‍රොජීන් - ස්ත්‍රීමය හෝ පුරුෂ යන සමාජභාවයන් දෙකම දරන හෝ ස්ත්‍රීමය හෝ පුරුෂ සමාජභාවයන් අතරමැද අනන්‍යතාවන් දරන පුද්ගලයින් මේ නමින් හැඳින්වේ.

Bigender (බයිජෙන්ඩර් - ද්විත්ව ස්ත්‍රී පුරුෂ සමාජභාවීය) - ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවන් දෙකක් දරන පුද්ගලයින් හැඳින්වීමට යොදාගන්නා පදයයි. බොහෝවිට සංස්කෘතිකමය වශයෙන් පුරුෂ සහ ස්ත්‍රී යන භූමිකා දෙකෙහිම නිරත වන පුද්ගලයින්ය.

Butch (බුච්) - සමහර කාන්තාවන්, බොහෝවිට සමරිසි කාන්තාවන් තමන්ගේ අනන්‍යතාවය බුච් ලෙස්බියන් ලෙස සකස් කරගනී. එමගින් ඔවුන් සමාජය තුළ පුරුෂ යැයි සම්මත හැසිරීම්වලට අනුරූපව තමන්ගේ චර්යාවන්, අඳින පළඳින ආකාරය යනාදිය සකස් කරගනී.

Cisgender (සිස් / ස්ථිතික සමාජභාවීය) - උපතේදී තමන්ට ලැබුණු ලිංගිකත්වයට අනුරූපව සමාජය තුළදී තමන්ගේ ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාව පවත්වාගෙන යන පුද්ගලයන්ය. සමාජය තුළ බහුතරයක් සිස් සමාජභාවීය අය වන අතර ස්ත්‍රී ලිංගික අවයව සහිත ඉපදුනු පුද්ගලයින් ස්ත්‍රීන් ලෙස ද පුරුෂ ලිංගික අවයව සහිත ඉපදුනු පුද්ගලයින් පුරුෂයන් ලෙස ද තමන්ගේ අනන්‍යතාවය පවත්වා ගැනීමයි.

Genderfluid (අස්තිරික සමාජභාවීය - ජෙන්ඩර් ෆ්ලුයිඩ්) - ස්ත්‍රී පුරුෂ සමාජභාවය සම්බන්ධයෙන් සමාජය තුළ ඇති අපේක්ෂාවන්ගෙන් පරිබාහිර හැසිරීම් සහිත, එසේත් නැතිනම් ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවය එක් අන්තයක සිට තවත් අන්තයකට මාරුවෙන පුද්ගලයින් හැඳින්වීමට යොදාගනී.

ඉහත නාමකරණයන්ට අමතරව විවිධ පරාසයන්ට අයත් ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතාවන් පවතින අතර, LGBTQIA Resource Center පරිශීලනය කිරීමෙන් වැඩිදුරටත් තොරතුරු ලබාගත හැකිය.

ස්ත්‍රීත්වය, පුරුෂත්වය හා අන්තර් ලිංගිකත්වය යනු කිසියම් පුද්ගලයෙකුගේ ලිංගිකත්වය සම්බන්ධ ජීව විද්‍යාත්මක කරුණු වන අතර ස්ත්‍රී පුරුෂ සමාජභාවීය අනන්‍යතා යනු එලෙස සීමා කර සාකච්ඡා කළ හැකි දෙයක් නොවන බව ඔබ දැන් තේරුම්ගෙන ඇතැයි විශ්වාස කරමු. වඩාත් වැදගත් වන්නේ පුද්ගලයාගේ දෙපා අතර තිබෙන්නේ කුමක්දැයි ගැන සෙවීම නොව, ඔවුන් තුළ ඇති විවිධ අනන්‍යතාවල ස්වරූපයන් තේරුම් ගනිමින්, ඒ මත පිහිටා ඔවුන්ට සිදුවන වෙනස්කොට සැලකීම්, කොන්කාට සැලකීම් යනාදිය සහ ස්ත්‍රී පුරුෂ සමාජභාවය මත පදනම්වූ ප්‍රචණ්ඩත්වය වැළැක්වීමට අවශ්‍ය පියවර ගැනීමයි.

ආශ්‍රිත ග්‍රන්ථ නාමාවලිය

අබේසේකර, එස් . (2019). ලිංගිකත්වය :ස්ත්‍රීවාදී ප්‍රශ්නයක්ද ? ආරක්ෂිත ගබ්සාව පිළිබඳ ලේඛන එකතුවක් . කාන්තාව හා මාධ්‍ය සාමූහිකය , 42-45.

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14 யாழ்ப்பாண கல்விக்கோட்ட கட்டிளமைப் பருவ மாணவர்களின் உடல் தோற்றம் பற்றிய புலக்காட்சியும் சுயமதிப்பும் பற்றிய விமர்சன ஆய்வு

திரு உதயதேவன் நிரோ'ன் 1

உயர்பட்டப்படிப்புகள் பீடம்ரூபவ் யாழப்பாணப் பல்கலைக்கழகம்ரூபவ் இலங்கை

ரூயஅி கலாநிதி கந்தசாமி கஜவிந்தன் 2

மெய்யியல் உளவியல் துறைரூபவ் யாழ்ப்பாணப் பல்கலைக்கழகம்ரூபவ் இலங்கை

ஆய்வுச்சுருக்கம்

கட்டிளமைப் பருவ மாணவர்கள் பல்வேறு பிரச்சினைகளை எதிர்கொள்கின்றனர். அந்த வகையில் உடற்தோற்ற ஆய்வுகள் பெரும்பாலும் பெண்களை மையமாகக் கொண்டு மேற்கொள்ளப்படுகின்றன. குறிப்பாக பெண்களின் உடற்தோற்றப் புலக்காட்சிக்கும் ஆண்களின் உடற்தோற்றப்புலக்காட்சிக்கும் இடையே வேறுபாடுகள் உள்ளன. தங்கள் உடற்கட்டமைப்பை கட்டுடலாக மெருகூட்டுவதில் ஆர்வத்தை வெளிப்படுத்துகிறார்கள். மேலும் பல தாழ்வு மனப்பான்மை சிக்கல்களையும் வெளிப்படுத்துகிறார்கள். எனவே கட்டிளமைப்பருவ ஆண்களின் உடற்தோற்றப் புலக்காட்சியை இனங்காணவும் அதனால் ஏற்படும் விளைவுகளை வெளிப்படுத்தவும் இந்த ஆய்வு வடிவமைக்கப்பட்டுள்ளது. இந்த ஆய்வுக்கு விபரணப் பகுப்பாய்வு முறை பயன்படுத்தப்பட்டுள்ளது. ஆய்வுக்காக 1157 ஆய்வு மாதிரிகள் பயன்படுத்தப்பட்டுள்ளன. மேலும் மாதிரித்தெரிவு முறையாக நோக்கமாதிரியெடுப்பு முறை பயன்படுத்தப்பட்டுள்ளது. இந்த ஆய்வுக்கான முதலாம்நிலைத் தரவைப் பெற்றுக்கொள்வதற்காக வினாக்கொத்து முறை பயன்படுத்தப்பட்டுள்ளது. இங்கு ஆண்களின் உடல் மனப்பான்மை அளவுகோல் மற்றும் ரொசென்பெக் சுயமதிப்பு அளவுகோல் பயன்படுத்தப்பட்டுள்ளது. மையக்குழுக்கலந்துரையாடல் மூலம் நேர்காணல்கள் நடத்தப்பட்டு, சம்பவக் கற்கை முறைகள் பயன்படுத்தப்பட்டுள்ளன. இந்த ஆய்வில் கட்டிளமைப் பருவ ஆண்களின் உடற்தோற்ற திருப்திநிலையானது ஆரீ84.7 ஆகக் கண்டறியப்பட்டுள்ளது. மேலும் உடற்தோற்ற திருப்திக்கும் சுயமதிப்பிற்கும் இடையே மிதமான நேர்க்கணியத் தொடர்பு உள்ளது ச(1155)ரீ .422இ ரீ.001 மேலும் கட்டிளமைப்பருவத்தினரின் சுயமதிப்பு ஆரீ26.09ஆகக் கண்டறியப்பட்டுள்ளது. கட்டிளமைப்பருவ ஆண்களில் 15மூ ஆனோர் உடல் உருவக்கேலிக்கு ஆளாகியுள்ளனர். அத்துடன் 61மூ ஆனோர் தங்கள் உடற்கட்டமைப்பை கட்டுடலாக மெருகூட்டுவதில் ஆர்வமாக உள்ளனர். சுய காயப்படுத்தல், சமூக விரோத செயல்களில் ஈடுபடுதல் மற்றும் உடற்தோற்ற அதிருப்தி காரணமாக பாடசாலை இடைவிலகல் இருப்பதையும் அவர்கள் வெளிப்படுத்தியுள்ளனர். கட்டிளமைப்பருவ ஆண் மாணவர்கள் ஓரளவு உடற்தோற்ற அதிருப்தியை அனுபவிப்பதாகவும், அவர்களின் உடற்தோற்றப் புலக்காட்சியில் வயது தொடர்பான செல்வாக்கு இருப்பதாகவும் ஆய்வு முடிவு பெறப்பட்டுள்ளது. உடற்தோற்ற திருப்திக்கும் சுயமதிப்பிற்குமிடையே மிதமான நேர்கணியத் தொடர்பும் உள்ளது. மேலும் கட்டிளமைப்பருவ ஆண் மாணவர்கள் தங்கள் உடலமைப்பை கட்டுடலாக மெருகூட்டுவதில் ஆர்வம் காட்டுகின்றனர். உடற்தோற்ற அதிருப்தி உள்ளவர்களில் பெரும்பாலோர் சமூகவிரோத செயல்களில் ஈடுபட்டுள்ளனர். இங்கு கட்டிளமைப் பருவ ஆண் மாணவர்களின் உடற்தோற்றத்தைப் பற்றிய பார்வையை மாற்ற பாடசாலைகளில் ஆசிரியர்களுக்கு பயிற்சி அளிக்கப்பட வேண்டும். மேலும் பெற்றோருக்கு விழிப்புணர்வு ஏற்படுத்தப்பட வேண்டும். சமூகவலைத்தளங்களை முறையாகப் பயன்படுத்துவதற்கான வழிகாட்டுதல்களும் வழங்கப்பட வேண்டும். மேலும் பாடசாலைகளில் சுகாதாரமும் உடற்கல்வியும் பாடத்தை பொருத்தமான முறையில் கற்பிப்பதற்கான வழிகாட்டுதல்களும் வழங்கப்பட வேண்டும். எதிர்கால ஆய்வாளர்கள் ஒப்பீட்டு ஆய்வுகளில் பெண்களைச் சேர்த்து பிரதேச வேறுபாடுகளின் அடிப்படையில் ஒப்பீட்டு ஆய்வுகளை நடத்த வேண்டும்.

திறவுச்சொற்கள் *- உடற்தோற்றப் புலக்காட்சி, கட்டுடல், உடற்தோற்ற திருப்தி, மெருகூட்டுதல், சுயமதிப்பு, உடற்கட்டமைப்பு, உடல் உருவக்கேலி*

அறிமுகம்

மனிதனது விருத்திப் படி நிலைகளிலே கட்டிளமைப்பருவம் என்பது மிகவும் முக்கியமான ஒரு பருவமாகக் காணப்படுகின்றது. இப்பருவமானது மனிதனிடத்தில் பல மாற்றங்களை உண்டுபண்ணுகின்றது. பொதுவாக இந்த கட்டிளமைப்பருவமானது மனிதர்களிடத்தில் உடலியல் ரீதியான மற்றும் உளவியல் ரீதியான, மனவெழுச்சி ரீதியான, சமூக ரீதியான, பாலியல் ரீதியான பல மாற்றங்களை ஏற்படுத்துகின்றது. அந்த வகையில் கட்டிளமைப்பருவமானது சிக்கலானதும் மிகவும் இன்றியமையாத ஒரு பருவமாகக் காணப்படுகின்றது.

கட்டிளமைப் பருவம் என்பதனை உலக சுகாதார நிறுவனமானது பின்வருமாறு வரைவிலக்கணப் படுத்துகின்றது. அதாவது 10 தொடக்கம் 19 வயது வரையான காலப்பகுதியை உள்ளடக்கியதாகக் காணப்படுகின்றது. இப்பருவத்திலே ஏற்படுகின்ற உடலியல் சார் மாற்றங்களானது கட்டிளமைப்பருவத்தினர் மத்தியில் பல்வேறுபட்ட பாதிப்புக்களை ஏற்படுத்துகின்றது. பு.சு.ஆநனைரௌ யனெ சு.ஊ.துழாளெழெ ஆகியோரின் கருத்துப் படி கட்டிளமைப்பருவம் தொடங்கும் போது அதன் அறிகுறிகளாக பாலியல் சார் முதிர்ச்சி ஏற்படுகின்றது. அதனுடன் இணைந்தே உடலியல் சார் மற்றும் சமூகம் சார் விருத்தியும் ஏற்படுகின்றது.

கட்டிளமைப்பருவத்தில் ஏற்படுகின்ற முக்கியமான உடலியல் மாற்றமாகக் காணப்படுவது பருவமடைதல் என்பதாகும். இங்கு பருவமடைதல் என்பதன் முதல் அறிகுறிகளாக ஆண், பெண்களுக்கு பாலியல் ஓமோன்களின் உற்பத்தியானது அதிகரிக்கின்றது. சில வேளைகளில் இந்த ஓமோன்களின் சுரப்பானது 5-9 வயதிற்கு இடைப்பட்ட பருவத்திலும் ஏற்படும் என்று குறிப்பிடப்படுகின்றது. சிறிது காலத்தில் இவர்களுக்கு பாலியல் உறுப்புக்களைச் சூழ உரோமங்கள் வளர ஆரம்பிக்கும் அத்துடன் முகத்திலும் கைகளின் அக்குள் பகுதிகளிலும் உரோமங்கள் வளர ஆரம்பிக்கின்றது. பெண்களில் ஈஸ்தெரோயன் (நுளவசழபநெ) சுரப்பதால் அவர்களது பிறப்புறுப்பு மற்றும் மார்பகங்கள் விருத்தியடைகின்றன. அதே போன்று ஆண்களில் ஆண்ரோயன் (யனெசழபநளெ) மற்றும் தெஸ்ரெஸ்தரோன் (வுநளவழளவசழநெ) சுரப்பால் ஆண் பிறப்புறுப்பு, தசைநார்கள், உடல் உரோமங்கள், என்பன விருத்தியாகின்றன.

பெண்களைப் பொறுத்த வரையில் உடலியல் சார் உயரம், நிறையின் திடீர் வளர்ச்சியானது 9.5 - 14.5 வயதிலும் ஆண்களைப் பொறுத்த வரையில் 10.5 - 16 வயதிலும் ஏற்படுகின்றது. இவ்வாறு சடுதியாக ஆண், பெண்களில் ஏற்படும் உடலமைப்பு மாற்றமானது அவர்கள் மத்தியில் உடல் தோற்றம் (டீழனல ஐஅயபந) பற்றிய சுய பரிசோதனைக்கு உட்படுத்துகின்ற நிலையை ஏற்படுத்துகின்றது. அந்த வகையில் பெண்களைப் பொறுத்த வரையில் உடல் நிறையானது சடுதியாக அதிகரிப்பதும் ஆண்களைப் பொறுத்த வரையில் தசைக்கட்டமைப்பு தளர்வடைந்து காணப்படுவது என்பதும் இவர்கள் மத்தியில் உடல் தோற்றம் பற்றிய அதிருப்தியை எற்படுத்துகின்றது. இவ்வாறு ஏற்படுகின்ற உடல் தோற்றம் பற்றிய அதிருப்தி என்பது கட்டிளமைப்பருவ ஆண், பெண்கள் மத்தியில் தாழ்வான சுயமதிப்பு, மனச்சோர்வு, பதகளிப்பு, தற்கொலை எண்ணம் போன்ற உளவியல் பிரச்சினைகளை ஏற்படுத்திவிடுகின்றது.

உடல் குறித்த தோற்றம் என்பது பரந்த அர்த்தத்தைக் கொண்டது. அது ஒரு தனிநபர் அவருடைய உடல் பற்றிக் கொண்டுள்ள புலக்காட்சி, எண்ணங்கள், உணர்வுகளைப் பரிந்துரைப்பதாக அமைந்துள்ளது. (Cash, 2004; Grogan, 2008) பெரும்பாலான ஆய்வுகள் உடல் தோற்றம் குறித்த அதிருப்தி பற்றியே நோக்குவதாக அமைந்துள்ளது. உடல் தோற்ற அதிருப்தி என்பது ஒருவர் தனது உடல் அமைப்பு, உடல் தோற்றம், அளவு, நிறை என்பவை குறித்துக் கொண்டுள்ள எதிர்மறை எண்ணமாகும்

உடல் தோற்றம் பற்றிய அதிருப்தியானது ஆண், பெண் பாலடிப்படையில் வித்தியாசத்தன்மையைக் கொண்டு காணப்படுகின்றது. பெண்களைப் பொறுத்தவரையில் அவர்களது உடல் தோற்றமானது கவரக்கூடிய வகையிலும் மெல்லிய தோற்றமுடையதாகவும் காணப்படவேண்டும் என எண்ணங் கொண்டுள்ளனர் ஆயினும் ஆண்களைப் பொறுத்தவரையில் அவர்களது உடல் தோற்றமானது சமூக அந்தஸ்தை பெற்றுக் கொள்ளும் நோக்கத்துடனும் தமது தசைக் கட்டமைப்பானது இறுக்கமடைந்து காணப்பட வேண்டுமென எண்ணங்கொண்டுள்ளனர்.
ஒவ்வொரு நபர்களுடைய சுயமதிப்பு என்பது பல்வேறு காரணிகளில் தங்கியுள்ளது. சுயமதிப்பு அதிகரிக்கின்ற போது ஒருவருடைய செயல்திறனானது அதிகரிப்பதாகவும் சுயமதிப்பு குறைவடைகின்ற போது செயல்திறனானது குறைவடைகின்றதாகவும் பல ஆய்வுகள் சுட்டிக்காட்டுகின்றது. ஒருவருடைய சுயமதிப்பு என்பது உடல், உள, சமூக காரணிகளின் செல்வாக்கிற்குட்பட்டே தீர்மானிக்கப்படுகின்றது. ஊயசட சுழபநசள இன் கருத்துப்படி சுய எண்ணக்கரு (Self Conceft) என்பது ளுநடக ஐஅயபந (சுய விம்பம்), ளுநடக-நளவநநஅ (சுய மதிப்பு), ஐனநயட ளநடக (சீரிய சுயம்) ஆகிய 3 பகுதிகளைக் கொண்டது. சுயமதிப்பு என்பது ஏனையவர்களின் எதிர்வினை, ஏனையவர்களுடன் ஒப்பிடுதல்,

சமூகவகிபங்கு, அடையாளப்படுத்தல் ஆகிய நான்கு காரணிகளில் தங்கியுள்ளது (Argyle, 2008) ஒரு தனிநபர் கொண்டிருக்கின்ற அவரைப் பற்றிய பெறுமதி அல்லது மதிப்பினுடைய உணர்வு அல்லது குறித்த நபருடைய பாராட்டுக்கள் மற்றும் வெகுமதிகளை ஏற்றுக் கொள்கின்ற மற்றும் அவரைப் பற்றிய விருப்பங்களின் பெறுமதியின் அளவே சுயமதிப்பு ஆகும். (Blascovich & Tomaka, 1991)

அதனடிப்படையில் இவ் ஆய்வானது கட்டிளமைப்பருவ ஆண்களின் உடல் தோற்றம் பற்றிய புலக்காட்சியும் அதனால் ஏற்படுகின்ற சுயமதிப்பீட்டு நிலையையும் ஆய்வு செய்வதாக அமைந்துள்ளது.

ஆய்வின் நோக்கங்கள்

- கட்டிளமைப்பருவ மாணவர்களின் உடல் தோற்றம் பற்றிய புலக்காட்சியினை அறிதல்.
- கட்டிளமைப்பருவ மாணவர்களின் சயமதிப்பினை இனங்காணுதல்
- கட்டிளமைப் பருவ மாணவர்களின் உடல் தோற்றம் பற்றிய புலக்காட்சிக்கும் சுய மதிப்பிற்கும் இடையிலான தொடர்பை அறிதல்
- கட்டிளமைப்பருவ மாணவர்களின் உடல் தோற்றப் புலக்காட்சிக்கும் வயது வேறுபாட்டிற்கும் இடையிலான தொடர்பை இனங்காணல்.
- கட்டிளமைப் பருவ மாணவர்கள் தசைக்கட்டமைப்பை கட்டுடலா மெருகூட்டுவதில் கொண்டுள்ள ஆர்வத்தை அறிதல்
- கட்டிளமைப் பருவ மாணவர்கள் ஏனையோரால் உடல்உருவக் கேலிகளுக்குள்ளாகின்றனரா என்பதை அறிதல்
- கட்டிளமைப்பருவ மாணவர்களின் உடல்விம்பத்தால் ஏற்படுகின்ற விளைவுகளை அறிதல்

ஆய்வுப் பிரச்சினை

உடற்தோற்றம் என்பது நவீன சமுதாயத்தில் முக்கியமான தலைப்பாக மாறியுள்ளது. அதிலும் குறிப்பாக கட்டிளமைப் பருவ ஆண்களைப் பொறுத்தவரை இது கட்டுடலாகவும் பொருத்தமாகவும், கவர்ச்சி சார்ந்ததாகவும், அழகாகவும் இருப்பதற்கான பெரும் அழுத்தங்களைக் கொடுக்கின்றது. சினிமா நடிகர்கள் போன்ற மாதிரிகளின் படங்கள் தொலைக்காட்சி மற்றும் திரையரங்குகளிலும் அத்துடன் பத்திரிகைகள், சமூகவலைத்தளங்கள் என்பவற்றில் மெருகூட்டிக் காட்டப்படுகின்றது. வெற்றி, மகிழ்ச்சி மற்றும் உறவுகள் என்பவை அடைய முடியாத அழகுடன் மட்டுமே வரும் என்று ஒரு செய்தியை அனுப்புகிறது. கட்டுடல் தன்மை மற்றும் அழகின் நிலையான நடவடிக்கைகள் மக்கள் தங்கள் சொந்த தோற்றத்தையும் அவர்களைச் சுற்றியுள்ளவர்களையும் ஆராய வழிவகுக்கிறது. இதன் விளைவாக அவர்களின் சொந்த உடல்கள் யதார்த்தத்தை விட கடுமையாகப் பார்க்கப்படுகின்றன.

உடற்தோற்றத் திருப்தியில் கவனம் செலுத்தும் பெரும்பாலான ஆய்வுகள் பெண்களுக்கானவையாகவே காணப்படுகின்றன. கட்டிளமைப்பருவ ஆண்கள் இவ் ஆய்வுகளிலே ஓரங்கட்டப்படுகிறார்கள். மேலும் கட்டிளமைப்பருவ ஆண்களையும் இணைத்து மேற்கொள்ளப்படுகின்ற ஆய்வுகள் தேவைப்படுகின்றன. ஏனெனில் அவர்கள் உடல் வடிவம் மற்றும் அளவு, அத்துடன் சுயமதிப்பு குறைதல் போன்ற உடற்தோற்ற கவலைகளை எதிர்கொள்கின்றனர்.

இன்றை காலத்தில் நமது சமுதாயமானது பல்வேறு பிரச்சினைகளுக்கு முகங்கொடுத்து வருவதை அவதானிக்கக் கூடியதாகவுள்ளது. அந்தவகைகளில் கட்டிளமைப் பருவத்தினர் பல்வேறுவிதமான பிரச்சினைகளுக்கு உட்படுகின்ற தன்மை காணப்படுகின்றது. இப் பருவத்தினர் அதிக நேரத்தை பாடசாலை மற்றும் தனியார் கல்வி நிலையங்களில் தமது சகபாடிகளுடனேயே செலவுசெய்கின்றனர். இதன் காரணமாக அதிகமாக சகபாடிகளின் செல்வாக்கிற்குட்படுகின்ற தன்மையானது காணப்படுகின்றது. அத்துடன் சமூகவலைத்தளங்களுடனும் ஊடகங்களுடனும் அதிக தொடர்பைக் கொண்டுள்ளனர். இதன் காரணமாக இப்பருவத்தினர் இவ்வாறான தலையீடுகளின் காரணமாக தமது உடற்தோற்றம் பற்றிய ஒரு மதிப்பீட்டினை தாமே உருவாக்கிக் கொண்டு அதன் காணமாக தமது உடற்தோற்றம் (Body Image) பற்றிய தவறான புலக்காட்சியை கொண்டுள்ளனர். இது பல்வேறு பிரச்சினைகளை ஏற்படுத்துகின்றது. குறிப்பாக இப்பருவத்திலுள்ள ஆண்கள் தமது உடற்தோற்றமானது தசைக்கட்டமைப்பானது

இறுக்கமடைந்து கட்டுடல் போன்று காணப்பட வேண்டும் என எண்ணங்கொண்டுள்ளனர். இதன் காரணமாக இன்று பல கட்டிளமைப்பருவ ஆண்கள் உடற்பயிற்சி கூடம் சென்று இடைவிடாத பயிற்சிகளினை மேற்கொள்கின்றனர். அத்துடன் மருத்துவர்களின் சிபாரிசுகளின்றி உடலை வலுப்படுத்துவதற்கான மருந்துகள், பானங்கள் என்பவற்றைப் பயன்படுத்தி அவற்றினால் ஏற்படுகின்ற பாதகமான பக்கவிளைவுகளால் சிரமப்படுகின்ற தன்மை உருவாகியுள்ளது. சடுதியான உடற்பருமன், சடுதியான தசை வளர்ச்சி என்பவற்றினால் சிரமப்படுகின்றனர். தமது உடல் மீதான அதீத விருப்பம் காரணமாக உடல் பாகங்களை காண்பித்து புகைப்படங்களை எடுத்து சமூக வலைத்தளங்களில் பதிவிடுதல், ஏனைய கட்டுடல் கொண்ட ஆண்களை முன்மாதிரியாக தேர்ந்தெடுத்து அவர்களைப் போல தோற்றமளிக்க வேண்டுமென்ற எண்ணத்தில் அதீத உடற்பயிற்சிகளில் ஈடுபடுதல், சகபாடிகளுடன் தமது உடலை ஒப்பிட்டுப்பார்த்தல் போன்ற செயற்பாடுகளில் ஈடுபடுகின்ற பல கட்டிளமைப்பருவ ஆண்களைக் காணக்கூடியதாகவுள்ளது.

இன்றைய காலத்தில் எமது சமுதாயத்தில் பெருகிக் காணப்படுகின்ற இளைஞர் வன்முறைகளுக்கும் இவையே ஒருவகையில் காரணமாக அமைகின்றது. இவ்வாறன எண்ணங் கொண்ட கட்டிளமைப்பருவ ஆண்கள் ஒன்றிணைவதற்கு இவ் உடற்பயிற்சிகூடம் வாய்ப்பாக அமைந்துவிட தமக்கான சகபாடிகளையோ அல்லது தமக்கான முன்மாதிரிகளாக குறித்த வர்க்கத்தினரைக் கருதிக் கொண்டு பல்வேறு ஆண்கள் இக் குழுக்களில் இணைந்து கொண்டு பல்வேறுவிதமான சமூகவிரோதச் செயல்களில் ஈடுபடுகின்ற தன்மை காணப்படுகின்றது. ஊடகங்களில் காண்பிக்கப்படும் நடிகர்கள், மாதிரிகளைப் போல தாமும் உடற்கட்டமைப்பு கொண்டிருக்க வேண்டுமென எண்ணங் கொள்வதும் அதற்கான வாய்ப்புக்கள் கிடைக்காத சந்தர்ப்பங்களில் பல்வேறான உளப் பிரச்சினைகளுக்கு உட்படுவதும் தற்கொலை எண்ணங்களை வெளிப்படுத்துவது போன்ற பல்வேறு நடத்தைகளை வெளிப்படுத்துகின்றனர்.

பொதுவாக இலங்கையைப் பொறுத்தவரையில் பெண்களின் உடற்தோற்றப் புலக்காட்சி தொடர்பிலே அதிக கவனம் செலுத்தப்பட்டுள்ளது. அத்துடன் உடற்தோற்றப் புலக்காட்சிக்கும் சுயமதிப்பிற்குமிடையிலான ஆய்வுகள் பெரியளவில் மேற்கொள்ளப்படவில்லை. கட்டிளமைப்பருவ ஆண்களின் உடற்தாற்றத்திற்கும் சுயமதிப்பிற்கும் இடையிலான உறவில் யாரும் கவனம் செலுத்தவில்லை. இந்தப் பின்னணியில் கட்டிளமைப்பருவ ஆண்களின் உடற்தோற்றத்திற்கும் சுயமதிப்பிற்கும் இடையிலான உறவைக் கண்டறிந்து அறிவில் உள்ள சூழ்நிலை மற்றும் கருத்தியல் இடைவெளிகளை நிரப்ப இந்த ஆய்வு நடத்தப்பட்டது.

ஆய்வின் கருதுகோள்கள்

ர்$_1$ கட்டிளமைப் பருவ மாணவர்கள் உடல் தோற்றம் பற்றிய அதிருப்தியைக் கொண்டுள்ளனர்
ர்$_2$ கட்டிளமைப் பருவ மாணவர்களின் உடல் தோற்றம் பற்றிய புலக்காட்சியில் வயது அடிப்படையிலான வேறுபாடு காணப்படுகின்றது.
ர்$_3$ கட்டிளமைப் பருவ மாணவர்கள் தசைக்கட்டமைப்பை கட்டுடலாக மெருகூட்டுவதில் ஆர்வம் கொண்டுள்ளனர்
ர்$_4$ கட்டிளமைப் பருவ மாணவர்களின் உடல் தோற்றம் பற்றிய திருப்திக்கும் சுய மதிப்பிற்கும் இடையே நேர்க்கணியத் தொடர்பு காணப்படுகின்றது.
ர்$_5$ கட்டிளமைப்பருவ மாணவர்களின் சுயமதிப்பானது ஓரளவு குறைவாகக் காணப்படுகின்றது.
ர்$_6$ கட்டிளமைப்பருவ மாணவர்கள் ஏனையோரால் உடல் உருவக்கேலிகளுக்கு உள்ளாகின்றனர்.
ர்$_7$ கட்டிளமைப் பருவ மாணவர்களின் உடல் தோற்ற அதிருப்தியால் பல்வேறுபட்ட உடலியல், உளவியல், சமூக ரீதியான விளைவுகளை எதிர்கொள்கின்றனர்.

ஆய்வின் முக்கியத்துவம்

குறித்த ஆய்வானது கட்டிளமைப்பருவ மாணவர்களின் உடற்தோற்றப் புலக்காட்சியால் ஏற்படுகின்ற சுயமதிப்பினை ஆய்வு செய்கின்றது. மாணவர்களின் சுயமதிப்பானது பல்வேறு காரணிகளில் தங்கியுள்ளது. அதில் ஒன்றாக உடல் தோற்றப் புலக்காட்சியும் காணப்படுகின்றது. மாணவர்களின் சுயமதிப்பானது அவர்களின் கற்றல் அடைவுகள், ஆளுமை விருத்தி, அறிகை விருத்தி போன்ற பல்வேறு காரணிகளில் செல்வாக்குச் செலுத்துகின்றது. எனவே சுயமதிப்பினைத் தீர்மானிக்கின்ற ஒரு காரணியான

உடல் தோற்றப் புலக்காட்சியை நேரானதாக மாற்றி கட்டிளமைப்பருவ மாணவர்களின் சுயமதிப்பினை உயர்த்துவதற்கு இவ் ஆய்வானது முக்கியம் பெறுகின்றது.

இலக்கியமீளாய்வு

டீழனல அையபந நிசஉநிவழைழெ யனெ டிழனல னளைளையவளைகயஉவழைழெ யஅழபெ சரசயட ளுசன டுயமெயெ யனழடநளஉநவெள் னழ வாநல ாயளந ய டிநவவநச ரனெநசளவயனெனைபெ யடிழரவ வாநசை றநபொவ? இவ் ஆய்வானது டீஅைடிய டு புழழயெிநைறெறயடயஇ ளுரநெவா டீ யுபயஅிழனஇ ளைாயவெ ளு முயடரியாயயெஇ ளுளைசைய ளுசைடையனனயயெ ஆகியோரால் 2019 இல் இலங்கையில் மேற்கொள்ளப்பட்டுள்ளது. இவ் ஆய்விற்காக 13 – 16 வயதுக்குட்பட்ட கட்டிளமைப் பருவ பாடசாலை மாணவர்கள் தெரிவு செய்யப்பட்டுள்ளனர். இவ் ஆய்விற்காக ளுநடக யனஅளைளைவநசநன கபைரசந சயவனெபெ ளஉயடநஇ ரிடிநசவயட னநளநடழிஅநவெ ளஉயடநஇ ஆகிய ஆய்வுக் கருவிகள் பயன்படுத்தப்பட்டுள்ளன. இவ் ஆய்வின் முடிவாக உடல் தோற்றப் புலக்காட்சியில் பெண்களை விட ஆண்களே அதிகம் பாதிக்கப்பட்டுள்ளனர் என்றும் அதிகமானவர்கள் பெரிய உடல் அமைப்பை விரும்புவதாகவும் முடிவு பெறப்பட்டுள்ளது.

ஐவெநச-சநடயவழைளொனி டிநவறநநெ ளநடகநிசஉநளைநன டிழனல அையபநஇ ளநடக-நளவநநஅ யனெ னநிசநளளளழைெ: ஐள ளநடக-நளவநநஅ ய அநனையெவழச? யு உசழளள-ளநஉவழையெட ளவரனல யஅழபெ லழரபெ யனரடவள இவ் ஆய்வானது துயலயறயசனயநெஇ ஆ. ர்.இ யுடை துயொஇ ளு. ஆகியோரால் 2020 இல் இலங்கையில் மேற்கொள்ளப்பட்டுள்ளது. இவ் ஆய்விற்காக 18 -30 வயதுக்குட்பட்ட 85 ஆண்களும் 95 பெண்ளும் பயன்படுத்தப்பட்டுள்ளனர். யீநயசயஎெந ளுஉாநஅயள ஐளெநவெழசல-சுநஎளைநன (யுளுஐ-சு) (ஊயளா நவ யட.இ 2003)இ யீநயசயஎெந ளுஉாநஅயள ஐளெநவெழசலஇ டீநஉம'ள னுநிசநளளளழைெ ஐளெநவெழசல-ஐஐ (டீனுஐ-ஐஐ) (டீநஉம நவ யட.இ 1996)இ சுழளநடிெநசப'ள (1965) ளுநடக-நளவநநஅ ளுஉயடநஇ ஆகிய ஆய்வுக் கருவிகள் பயன்படுத்தப்பட்டுள்ளன. இவ் ஆய்வின் முடிவாக இளம் வயதினரின் மனச்சோர்வு மற்றும் உடல் தோற்ற அதிருப்தியின் அறிகுறிகளைக் குறைப்பதில் சுயமதிப்பை முன்கூட்டியே கவனிப்பது பயனுள்ளதாக இருக்கும் என்று இவ் ஆய்வு சுட்டிக்காட்டியுள்ளது.

ீநசஉநிவழைெ ழக டிழனல அையபநஇ ரளந ழக னநைவயசல ளரீடநஅநவெளஇ யனெ னழிபை யஅழபெ அயடந பலஅ வசயநைெசள ை ளுசன டுயமெய எனும் ஆய்வானது ஆயசயஅடிய ஏனையெபந ஊாயனெைஅய ஆயனரளாயனைஇ வுாயடயபயடயபந ளுாயடமைய ர்யசளாயனை ீநசநசய இ யுதஅழட யுடை இ னுயஎனை ளுவநிாநெ சுழறடயனெளஇ னுபைபெசைபைந ளுயஅநநசய டுயமசரறயெ ீநசநசய ஆகியோரால் 2022 இல் இலங்கையில் மேற்கொள்ளப்பட்டுள்ளது. இவ் ஆய்விற்காக இலங்கை முழுவதும் 150 தேசிய தொழில் தகுதி சான்றளிக்கப்பட்ட ஆண் உடற்பயிற்சிகூட (புலஅ) பயிற்சியாளர்கள் ஆய்வில் சேர்க்கப்பட்டனர். தரவுகளைப் பெற்றுப் பகுப்பாய்வு செய்ய ஆண் உடல் மனப்பான்மை அளவுகோல் (ஆடீயுளு) (ஆயடந டீழனல யுவவவைரனந ளுஉயடந) மற்றும் செயல்திறன் மேம்படுத்தும் மனப்பான்மை அளவுகோல் ீநுயுளு) ீநசகழசஅயஎெந நுாெயஎெஉைபெ யுவவவைரனந ளுஉயடந) கருவிகள் முறையே உடல் தோற்றப் புலக்காட்சி மற்றும் ஊக்கமருந்துக்கான அணுகுமுறைகளை பகுப்பாய்வு செய்ய பயன்படுத்தப்பட்டன. உடற்பயிற்சிகூட பயிற்சியாளர்களில் அரைவாசி (54மூ) பேர் உடற்தோற்றப் புலக்காட்சி குறித்தும் ஊக்கமருந்து குறித்தும் நேர்மறையான அணுகுமுறையைக் கொண்டிருந்தனர். ஊக்கமருந்துப்பயன்பாடு மற்றும் தசைத்தன்மை பற்றிய கருத்து ஆகியவற்றுக்கிடையில் நேர்மறையான தொடர்பு காணப்படுகின்றது. ீநுயுளு மற்றும் தசைத்தன்மை, உடல் கொழுப்பு, உயரம் மற்றும் ஊக்கமருந்துப் பயன்பாடு ஆகியவற்றுக்கு இடையே குறிப்பிடத்தக்க தொடர்புகள் இருக்கின்றன என்றும் இது உடல் அமைப்பு குறித்த நேர்மறையான கருத்துடன் தொடர்புடையது. என்றும் முடிவுகள் பெறப்பட்டதோடு உடற்பயிற்சிகூடங்களுக்கு வருகின்ற வாடிக்கையாளர்களுக்கு இது மனப்பான்மை பரிமாற்றத்தை ஏற்படுத்துகின்றதா என்பதை உறுதிப்படுத்துவதற்கு மேலும் ஆராய்ச்சி தேவை என்ற பரிந்துரையும் முன்வைக்கப்பட்டுள்ளது.

டீழனல அையபந னளைளையவளைகயஉவழைழெ யனெ வைள னநவநசஅயெவெள ை ரசடியெ ளுசன டுயமெயெ யனழடநளஉநவெள எனும் ஆய்வானது புரறயனை டுலையயெபந இ வுாயனஉாயதனை முயசரயெையெவாயெ இ டுயமளாயலையய துநலயசயதயாஇ ீசலையபொய வுாநஎயவாநநியஇ ஆயவாரசல வுாயளநனெசயஇ ஆயாநநமய ளுநநெஎறைஉமசயஅய ஆகியோரால் 2021 இல் இலங்கையின் கொழும்பு மாவட்டத்திலுள்ள பாடசாலைக் கல்வி வலயங்கள் தெரிவு செய்யப்பட்டு 15-16 வயது மாதிரிகள் ஆய்வுக்குட்படுத்தபட்டு ளுவரமெயசன குபைரசந சுயவனெபெ ளுஉயடந (ளுகுசுளு). டீழனல அயளள னைநஒ (டீஆஐ) ஆகிய கருவிகள் தரவு சேகரிப்பிற்காகப் பயன்படுத்தப்பட்டுள்ளது. பெரும்பாலான கட்டிளம் பருவத்தினர் தங்கள் உடல் தோற்றத்தில் அதிருப்தி அடைந்தனர்.

பால்நிலைக்கு பொருத்தப்பாடையும் போது அதிக எடை, உடல் பருமன் மற்றும் குறைவான எடை ஆகியவை அதிருப்தியின் குறிப்பிடத்தக்க தீர்மானகரமான காரணிகளாக இருந்தன. மேலும் பெண்களை விட ஆண்களுக்கு அதிருப்தி ஏற்படும் அபாயம் அதிகம். இந்த கண்டுபிடிப்புகளை மேலும் தெளிவுபடுத்த மிகவும் கடுமையான விஞ்ஞான முறைகளைப் பயன்படுத்தி மேலும் ஆய்வு தேவை என்பதை இந்த ஆய்வு தெரிவிக்கிறது.

ஆய்வு முறையியல்

இந்த ஆய்வானது ஒரு பல் ஆய்வுமுறைகளைக் கொண்டு வடிவமைக்கப்பட்டுள்ளது. இது அளவு மற்றும் பண்புரீதியான தரவுகளை சேகரிப்பதற்கான ஒரு செயல்முறையாகும். இந்த ஆய்வு வடிவமைப்பானது ஒரு ஆய்வுப் பிரச்சினையைப் புரிந்து கொள்ள ஆய்வில் பயன்படுத்தப்படுகிறது. (ஊசநளறநடடஇ 2012). இந்த ஆய்வில் கட்டிளமைப்பருவ குணாதிசயங்களாக உடல் தோற்றம் பற்றிய புலக்காட்சியை உணரும் வகையில் விபரண ஆய்வு வடிவமைப்பு (னுநளஉசனிவளைந சுநளநயசஉா னநளளபைெ) பயன்படுத்தப்பட்டது. அத்துடன் பிரச்சினையின் தற்போதைய சூழ்நிலையை ஆராய்வதில் முக்கியமாக ஆய்வு கவனம் செலுத்துகிறது. நோக்க மாதிரி நுட்பத்தைப் பயன்படுத்தி. வினாக்கொத்து தரவு சேகரிப்புக்கான பிரதான கருவியாகப் பயன்படுத்தப்பட்டதுடன் மற்றும் இவ் ஆய்வு அளவியல் மற்றும் பண்பியல் அடிப்படையின் முக்கியத்துவத்தை கருத்தில் கொண்டு (னநளஉசனிவளைந ளவயவளைவஉைள) விபரண புள்ளிவிவரங்களைப் பயன்படுத்தி தரவு பகுப்பாய்வு செய்யப்பட்டது.

ஆய்வுப் பிரதேசம்

குறித்த ஆய்விற்காக யாழ்ப்பாணக் கல்விக் கோட்டத்திற்குட்பட்ட பாடசாலைகள் தெரிவு செய்யப்பட்டுள்ளது. யாழ்ப்பாணக் கல்வி வலயத்தில் யாழ்ப்பாணம், நல்லூர், கோப்பாய் ஆகிய கல்விக் கோட்டங்கள் உள்ளடங்குகின்றன. யாழ்ப்பாணக் கல்விக் கோட்டத்தில் 31 பாடசாலைகள் காணப்படுகின்றன.

ஆய்வு மாதிரிகள்

இவ் ஆய்விற்காக யாழ்ப்பாணக் கல்விக் கோட்டப் பாடசாலைகள் தெரிவு செய்யப்பட்டுள்ளது. குறித்த ஆய்விற்கு பொருத்தமான 17 பாடசாலைகளில் மாதிரித் தெரிவு மேற்கொள்ளப்பட்டு தரவுகள் பெறப்பட்டுள்ளன. 12 – 19 வயதிற்குட்பட்ட ஆண் மாணவர்களே ஆய்வு மாதிரிகளாகத் தெரிவு செய்யப்பட்டுள்ளனர் ஆய்விற்கு பொருத்தமான மொத்த மாணவர்களின் எண்ணிக்கை – 4628 இவர்களிலிருந்து எழுமாற்று அடிப்படையில் 25மூ ஆன மாதிரிகள் தெரிவுசெய்யப்பட்டுள்ளது. 1157 மாதிரிகள் தெரிவு செய்யப்பட்டு தரவுகள் பெறப்பட்டுள்ளன.

குறித்த ஆய்விற்காக நோக்க மாதிரித் தெரிவு முறை பயன்படுத்தப்பட்டுள்ளது. ஒரு குறிப்பிட்ட தனிநபர்கள் அல்லது அலகுகளை பகுப்பாய்வுக்காக தேர்ந்தெடுக்க ஆய்வுகளில் நோக்க மாதிரி முறை பயன்படுத்தப்படுகிறது. ஆய்வாளருக்கு தனது ஆய்விலுள்ள ஆர்வமுள்ள பண்புகள் அல்லது பண்புக்கூறுகள் பற்றிய தெளிவான எண்ணக்கரு இருக்கும் போது இந்த முறை பொருத்தமானதாகின்றது.

ஆய்வுக் கருவிகள்

இவ் ஆய்விற்காக இரண்டு பிரதான கருவிகள் பயன்படுத்தப்பட்டுள்ளது. ஆண்களின் உடல் மனப்பான்மை அளவுகோல், றொஸென்பேர்க் சுயமதிப்பீட்டு பட்டியல் என்பவை பயன்படுத்தப்பட்டுள்ளது. இவ் ஆய்வுக் கருவிகள் ஒழுங்குபடுத்தப்பட்ட முறையில் மொழி மாற்றீட்டுச் செயன்முறைக்கு உட்படுத்தப்பட்டு சுநடயைடிடைவைலஇ ஏயடனைவைல என்பவை சரிபார்க்கப்பட்டுள்ளது.

ஆண்களின் உடல் மனப்பான்மை அளவுகோலானது வுலடமயஇ டீநசபநசழஇ ரூ ளுஉாறயசவண ஆகியோரால் உருவாக்கப்பட்டுள்ளது. இது 24 வினாக்களைக் (Items) கொண்டது. இது 6 புள்ளியிடல் முறையைக் கொண்டது (6Points Scale) இவ் அளவீடானது குறைந்த புள்ளிகளாயின் உயர் அதிருப்தியினையும் அதிக புள்ளிகளாயின் உயர் திருப்பதியினையும் பிரதிபலிப்பதாக அமைந்துள்ளது. அத்துடன் 4, 17, 18, 19 வினாக்கள் தலைகீழான புள்ளியிடலைக் கொண்டுள்ளது.

றொஸென்பேர்க் சுயமதிப்பு பட்டியலானது 1965 இல் றொஸென்பேர்க் என்பவரால் உருவாக்கப்பட்டது. இதில் 10 வினாக்கள் காணப்படுகின்றது. இது 4 புள்ளியிடல் முறையைக் கொண்டது. பெற்றுக்கொள்ளப்படும் புள்ளிகளின் அடிப்படையில் குறைந்த புள்ளிகள் தாழ்வான

சுயமதிப்பினைப் பிரதிபலிப்பதாகவும் அதிக புள்ளிகள் உயர்வான சுயமதிப்பினைப் பிரதிபலிப்பதாகவும் அமைந்துள்ளது. மேலும் இவ் அளவீட்டிலே 1, 3, 4, 7, 10 ஆகிய வினாக்கள் தலைகீழான புள்ளியிடலைக் கொண்டுள்ளது.

ஆய்வு நடைமுறை

ஆய்வினை மேற்கொள்வதற்கான மாதிரிகள் பாடசாலைகளிலேயே தேர்ந்தெடுக்கத் தீர்மானிக்கப்பட்டதால் குறித்த ஆய்வுப் பிரதேசத்திற்குட்பட்ட யாழ்ப்பாண கல்விக் கோட்டபாடசாலையின் நிர்வாகத்தினரின் அனுமதி பெற்று ஆய்விற்கான மாதிரிகளிடம் தரவு சேகரிப்பதற்கான நடைமுறைகள் மேற்கொள்ளப்பட்டன. அதன் பின்னர் தெரிவுசெய்யப்பட்ட வயதுப்பிரிவினரை உள்ளடக்கிய வகுப்புக்களில் உள்ள வகுப்பாசிரியர்களின் அனுமதி மூலம் குறித்த ஆய்விற்கு பொருத்தமான ஆய்வு மாதிரிகள் தெரிவு செய்யப்பட்டு அம் மாதிரிகளின் அனுமதி பெறப்பட்டு தரவுகள் சேகரிக்கப்பட்டன.

பாடசாலைகள் ஒவ்வொன்றிலும் குறித்த மாணவர்கள், ஆசிரியர்கள், அதிபர், பாடசாலை சமூகம் ஆகியவற்றை உள்ளடக்கி மையக்குழுக் கலந்துரையாடல்கள் மேற்கொள்ளப்பட்டுள்ளன. அக் கலந்துரையாடலில் இனங்காணப்பட்ட உடற் தோற்றப் புலக்காட்சியுடன் தொடர்புடைய 15 பிரச்சினைகள் சம்பவக் கற்கை ஆய்வு முறைக்குட்படுத்தப்பட்டு பண்புரீதியான தரவுகள் பெற்றுக்கொள்ளப்பட்டன.

தரவுப் பகுப்பாய்வு முறை

தரவு பகுப்பாய்வு அளவுரீதியான மற்றும் பண்புரீதியான தரவு இரண்டையும் உள்ளடக்கியது. தரவு சேகரிப்புக்குப் பிறகு பெற்றுக்கொள்ளப்பட்ட தரவு இந்த ஆய்வின் நோக்கம் மற்றும் கருதுகோள்களுக்கு ஏற்ப செயலாக்கப்பட்டு பகுப்பாய்வு செய்யப்பட்டது. தரவு செயலாக்கம் மற்றும் பகுப்பாய்வு சேகரிக்கப்பட்ட தரவை சீரமைத்தல், குறியாக்கம் செய்தல், வகைப்படுத்தல் மற்றும் அட்டவணைப்படுத்துதல் ஆகியவற்றைக் குறிக்கிறது. தரவு பகுப்பாய்வானது தரவுக் குழுக்களிடையே இருக்கும் உறவு முறைகளைத் தேடுவதுடன் சில நடவடிக்கைகளின் கணணிமயப்படுத்தலையும் உள்ளடக்கியது.

ஆய்வுப்பேறும் கலந்துரையாடலும்

இவ் ஆய்விற்காகப் பயன்படுத்தப்பட்ட தரவு சேகரிப்புக் கருவிகளான வினாக்கொத்து, நேர்காணல், சும்பவக்கற்கை ஆகியவை பயன்படுத்தப்பட்டு தரவுகள் பெறப்பட்டு அவை பகுப்பாய்வு செய்யப்பட்டுள்ளன. அப் பகுப்பாய்வில் கிடைத்த ஆய்வுப் பேறுகளின் அடிப்படையில் கருதுகோள்கள் பரிசீலனை செய்யப்பட்டு அவை கலந்துரையாடப்பட்டு முடிவுகள் முன்வைக்கப்பட்டுள்ளன.

1. கட்டிளமைப்பருவ ஆண்களின் உடல் தோற்றம் பற்றிய புலக்காட்சி அடிப்படையிலான பகுப்பாய்வு

ஆய்வுக்குட்படுத்தப்பட்ட கட்டிளமைப்பருவ ஆண்களின் உடற்தோற்றப் புலக்காட்சியானது ஆரீ84.77, ளுனுரீ32.0 ஆகக் காணப்படுகின்றது. அதனடிப்படையில் ஆண்களின் உடல்தொடர்பான மனப்பாங்கு அளவீட்டில் பெற்றுக்கொள்ளப்பட்ட அளவீட்டுப் பெறுமதிகளின் அடிப்படையில் கட்டிளமைப்பருவ ஆண்கள் ஓரளவு அதிருப்தித் தன்மையினைக் கொண்டுள்ளனர்.

2. கட்டிளமைப்பருவ மாணவர்களின் உடல் தோற்றம் பற்றிய புலக்காட்சியின் வேறுபாட்டின் அடிப்படையிலான பகுப்பாய்வு

உடல் தோற்றப் புலக்காட்சி				
	Frequency	Percent	Valid Percent	Cumulative Percent
அதிருப்தியான உடல் தோற்றப் புலக்காட்சி	159	13.7	13.7	13.7
ஓரளவு அதிருப்தியான உடல் தோற்றப் புலக்காட்சி	420	36.3	36.3	50.0
திருப்தியான உடல்தோற்றப் புலக்காட்சி	578	50.0	50.0	100.0
Total	1157	100.0	100.0	

ஆய்வுக்குட்படுத்தப்பட்ட கட்டிளமைப்பருவ மாணவர்களின் உடற்தோற்றப் புலக்காட்சியானது உடல் தோற்றப்புலக்காட்சியின் வேறுபட்ட தன்மையின் அடிப்படையில் நோக்குகின்றபோது 159(13.7%) பேர் அதிருப்தியான உடல் தோற்றப் புலக்காட்சியினையும் 420(36.3%) பேர் ஓரளவு அதிருப்தியான உடல் தோற்றப்புலக்காட்சியினையும் 578(50%) பேர் திருப்தியான உடல் தோற்றப் புலக்காட்சியினையும் கொண்டுள்ளனர்.

3. கட்டிளமைப்பருவ மாணவர்களின் உடல்தோற்றம் தொடர்பான புலக்காட்சி அடிப்படையில் உடல் தோற்ற திருப்திநிலை தொடர்பான வயது ரீதியான வேறுபாடு தொடர்பான பகுப்பாய்வு

ANOVA					
உடற் தோற்றப் புலக்காட்சி					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	226086.673	7	32298.096	38.462	.000
Within Groups	964869.795	1149	839.747		
Total	1190956.468	1156			

ி.05 என்ற நிலையின் அடிப்படையில் மாணவர்களின் உடற் தோற்றப் புலக்காட்சி தொடர்பான திருப்திநிலையில் வயது குறிப்பிடத்தக்களவில் செல்வாக்கினைச் செலுத்துகின்றது என்பதை ஜகு(7இ 1149) ஸ்ரீ 38.462இ ி ஸ்ரீ 0.000ஸ என்ற பெறுமதி நிபந்தனைகளின் அடிப்படையில் உறுதி செய்து கொள்ள முடிகின்றது. குறித்த ஆய்வுக்கு உட்படுத்தப்பட்டவர்களில் 12 - 19 வயதுக் குழுக்களாகப் பிரிக்கப்பட்டனர். தமது உடற்தோற்றப் புலக்காட்சியானது 12(ஆஸ்ரீ91.52) 13(ஆஸ்ரீ83.11) 14(ஆஸ்ரீ89.26) 15(ஆஸ்ரீ62.47) 16(ஆஸ்ரீ69.95) 17(ஆஸ்ரீ94.42) 18(ஆஸ்ரீ107.75) 19(ஆஸ்ரீ99.27) என்றவாறாக வயதுக் குழுக்களிடையே வேறுபாடுகளை உருவாக்கியுள்ளது.

4. கட்டிளமைப்பருவ மாணவர்களின் உடல்தோற்றம் தொடர்பான புலக்காட்சி அடிப்படையில் உடற்கட்டமைப்பை கட்டுடலாக மெருகூட்டுவதில் ஆர்வம் கொண்டுள்ளோர் தொடர்பான பகுப்பாய்வு

உடற்கட்டமைப்பைகட்டுடலாக மெருகூட்டுவதற்கான ஆர்வம்		
விபரம்	Frequency	Percent
உடற் கட்டமைப்பை கட்டுடலாக மெருகூட்டுவதற்கான ஆர்வம் காட்டாதோர்	452	39%
உடற் கட்டமைப்பை கட்டுடலாக மெருகூட்டுவதற்கான ஆர்வம் கொண்டுள்ளளோர்	705	61%

ஆய்வுக்குட்படுத்தப்பட்ட கட்டிளமைப்பருவ ஆண்களிடமிருந்து பெற்றுக்கொள்ளப்பட்ட நேர்காணல் தரவுகளின் அடிப்படையில் இவ் ஆண்களில் 452(39மூ) ஆனோர் தமது உடலை கட்டுடல் போல மெருகூட்டுவதில் ஆர்வம் கொண்டிருக்கவில்லை என்பதையும் 705 (61மூ) ஆனோர் தமது உடலை கட்டுடல் போல மெருகூட்டுட்டுவதில் ஆர்வத்தைக் கொண்டுள்ளனர் என்பதும் இனங்காணப்பட்டுள்ளது.

5. உடல் தோற்ற புலக்காட்சிக்கும் சுயமதிப்பிற்கும் இடையிலான தொடர்புப் பகுப்பாய்வு

Correlations			
		Body Image Satisfaction	Self - Esteem
Body Image Satisfaction	Pearson Correlation	1	.422**
	Sig. (2-tailed)		.000
	N	1157	1157
Self - Esteem	Pearson Correlation	.422**	1
	Sig. (2-tailed)	.000	
	N	1157	1157
**. Correlation is significant at the 0.01 level (2-tailed).			

கட்டிளமைப்பருவ ஆண்களின் உடல் தோற்ற திருப்தி மற்றும் சுயமதிப்பிற்கிடையேயான உறவை மதிப்பிடுவதற்கு பியர்சன் இணைவுக் குணகம் பயன்படுத்தப்பட்டுள்ளது. (நீயசளழெ உழசசநடயவழைெ உழநககஉைநைவெ) கட்டிளமைப்பருவ ஆண்களின் உடல் தோற்ற திருப்தி மற்றும் சுயமதிப்பிற்கிடையே ஒரு குறிப்பிடத்தக்க மிதமான நேர்க்கணியத் தொடர்பு (ஆழனநசயவந ீழளவைளைந ஊழசசநடயவழைெ) காணப்படுகின்றது. ச(1155)ஸ்ரீ . 422இ ிஸ்ரீ .001

6. கட்டிளமைப்பருவ மாணவர்களின் சுயமதிப்பு வேறுபாடு தொடர்பான பகுப்பாய்வு

சுயமதிப்பு				
	Frequency	Percent	Valid Percent	Cumulative Percent
தாழ்வான சுயமதிப்பு	662	57.2	57.2	57.2
நடுத்தரமான சுயமதிப்பு	53	4.6	4.6	61.8
உயர்வான சுயமதிப்பு	442	38.2	38.2	100.0
Total	1157	100.0	100.0	

ஆய்வுக்குட்படுத்தப்பட்ட கட்டிளமைப்பருவ மாணவர்களின் சுயமதிப்பின் வேறுபட்ட தன்மையின் அடிப்படையில் நோக்குகின்றபோது 662(57.2மூ) பேர் தாழ்வான சுயமதிப்பினையும் 53(4.6மூ) பேர் நடுத்தரமான சுயமதிப்பினையும் 442(38.2மூ) பேர் உயர்வான சுயமதிப்பினையும் கொண்டுள்ளனர். ஒட்டுமொத்தமாக நோக்குகின்ற போது ஆஸ்ரீ26.09இளுனுஸ்ரீ8.35 ஆகக் காணப்படுகின்றது. அந்த வகையில் கட்டிளமைப்பருவ ஆண் மாணவர்களிடம் நடுத்தரமான சுயமதிப்பினை அனுபவிக்கின்ற தன்மை காணப்படுகின்றது.

7. கட்டிளமைப்பருவ மாணவர்களின் சுயமதிப்பு தொடர்பான வயது ரீதியான வேறுபாட்டு பகுப்பாய்வு

ANOVA					
சுயமதிப்பு					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	5679.473	7	811.353	12.441	.000
Within Groups	74934.815	1149	65.217		
Total	80614.289	1156			

ஈ.05 என்ற நிலையின் அடிப்படையில் கட்டிளமைப்பருவ மாணவர்களின் சுயமதிப்பில் வயது குறிப்பிடத்தக்களவில் செல்வாக்கினைச் செலுத்துகின்றது என்பதை ஜகு(7இ 1149) ஸ்ரீ 12.441இ ி ஸ்ரீ 0.000ஸ என்ற பெறுமதி நிபந்தனைகளின் அடிப்படையில் உறுதி செய்து கொள்ள முடிகின்றது.

8. கட்டிளமைப்பருவ மாணவர்களின் உடல்தோற்றம் தொடர்பான புலக்காட்சி அடிப்படையில் ஏனையோரால் உடல் உருவக் கேலிக்கு உள்ளானோர் தொடர்பான பகுப்பாய்வு

குறித்த ஆய்விற்குட்படுத்தப்பட்டவர்களில் 176 (15மூ) ஆனோர் தமது உடல் குறித்த உருவக் கேலிக்கு உள்ளாகியுள்ளனர். இவர்களில் 981 (85மூ) ஆனோர் உடல் உருவக் கேலிக்குள்ளாகவில்லை என்னும் பதிலளித்துள்ளனர்.

உடல் உருவக் கேலிக்கு உள்ளானோர்		
	குசநஙரநஒல	ீநசஉநவெ
உடல் உருவக் கேலிக்குள்ளாகியுள்ளேன்	176	15மூ
உடல் உருவக் கேலிக்குள்ளாகவில்லை	981	85மூ

ஆய்வு முடிவுகள்

கட்டிளமைப் பருவ மாணவர்களின் உடற்தோற்றம் தொடர்பான புலக்காட்சியானது ஓரளவு அதிருப்தியாகவே காணப்படுகின்றது. கட்டிளமைப்பருவ மாணவர்களின் தோற்றப் புலக்காட்சியில் வயது செல்வாக்குச் செலுத்துகின்றது. என்பதனை அவதானிக்க முடிகின்றது. அதனடிப்படையில் 12, 13 வயது ஆண்களிடம் உடற் தோற்றப் புலக்காட்சியானது ஓரளவு திருப்தியாகவும் 14, 15 வயது கட்டிளமைப்பருவ ஆண்களிடம் ஓரளவு அதிருப்தியாகவும் 16-19 வயது கட்டிளமைப்பருவ ஆண்களிடம் ஓரளவு திருப்தியினையும் காணமுடிகின்றது.

மேலும் கட்டிளமைப்பருவ ஆண் மாணவர்கள் தமது உடற்தோற்றப் புலக்காட்சி தொடர்பாக உடலின் தசைத்தன்மை தொடர்பான அதிருப்தியினைக் கொண்டுள்ளமையினை அவதானிக்கமுடிகின்றது. அதனடிப்படையில் 39மூ ஆனோர் உடற்கட்டமைப்பை கட்டுடலாக மெருகூட்டுவதற்கு ஆர்வம் காட்வில்லை என்றும் அத்துடன் 61மூ ஆனோர் உடற்கட்டமைப்பை கட்டுடலாக மெருகூட்டுவதற்கு ஆர்வம் கொண்டுள்ளனர் என்ற முடிவும் பெறப்பட்டுள்ளது. அதனடிப்படையில் கட்டிளமைப்பருவ ஆண் மாணவர்கள் தமது உடற் கட்டமைப்பைக் கட்டுடலாக மெருகூட்டுவதில் ஆர்வம் கொண்டுள்ளனர்.

அத்துடன் கட்டிளமைப்பருவ ஆண் மாணவர்களின் உடற்தோற்றப் புலக்காட்சிக்கும் சுயமதிப்பிற்கும் இடையிலான தொடர்பானது மிதமான நேர்க்கணியத் தொடர்பினை வெளிப்படுத்தியுள்ளது. அதாவது கட்டிளமைப்பருவ ஆண் மாணவர்களின் உடற்தோற்றத் திருப்தி நிலைக்கும் சுயமதிப்பிற்குமிடையே மிதமான நேர்க்கணியத் தொடர்பு காணப்படுகின்றது. இங்கு கட்டிளமைப்பருவ ஆண் மாணவர்களின் உடற்தோற்றத் திருப்திநிலையானது அதிகரிக்கின்ற போது சுயமதிப்பானது அதிகரிப்பதாகவும் உடற்தோற்ற திருப்திநிலை குறைகின்றபோது சுயமதிப்பு குறைகின்ற தன்மையினையும் அவதானிக்க முடிகின்றது.

கட்டிளமைப்பருவ ஆண் மாணவர்கள் தமது உடற்தோற்றம் தொடர்பில் ஏனையவர்களால் கேலிகளுக்கு உள்ளாகின்றமை தொடர்பாக இவ் ஆய்வு கவனம் செலுத்தியுள்ளது. அதனடிப்படையில் 15% ஆனோர்

மட்டுமே ஏனையோரால் உடல் உருவக்கேலிக்கு உள்ளாகியுள்ளனர் என்பது தெளிவாகின்றது. குறிப்பாக உடல் எடை தொடர்பான கேலிகளே அதிகம் இடம்பெற்றுள்ளமையை அவதானிக்கமுடிகின்றது.

கட்டிளமைப்பருவ ஆண் மாணவர்களின் உடற்தோற்றப் புலக்காட்சி தொடர்பான இவ் ஆய்விலே பெற்றுக்கொள்ளப்பட்ட சம்பவக் கற்கைகள் தொடர்பிலே கட்டிளமைப்பருவ ஆண் மாணவர்களின் உடற்தோற்ற அதிருப்தியால் எவ்வாறான விளைவுகளை எதிர்கொண்டுள்ளனர் என்பது தெளிவாகியுள்ளது. அதனடிப்படையில் சுய காயப்படுத்தல் நடத்தை, சமூகவிரோதச் செயல்களில் ஈடுபடுதல், சுயபரிசோதனை மூலம் தாழ்வு மனப்பான்மைக்குள்ளாகின்ற தன்மை, பாடசாலை இடைவிலகல், உடலியல் தாக்கங்கள் ஆகியவை உடல் தோற்ற அதிருப்தியினால் ஏற்படுகின்ற விளைவுகளாகக் காணப்படுகின்றன. அதனடிப்படையில் கட்டிளமைப்பருவ ஆண் மாணவர்கள் தமது உடற்கட்டமைப்பை கட்டுடலாக மெருகூட்டுவதற்காக பல சமூக விரோதச் செயற்பாடுகளில் ஈடுபடுகின்றனர். அத்துடன் கட்டிளமைப்பருவ ஆண் மாணவர்கள் தமது உடற்தோற்றம் பற்றி ஏனையவர்களால் கேலி செய்யப்படும் சந்தர்ப்பத்தில் அதிகளவில் கோவப்படுகின்ற தன்மை காணப்படுகின்றமையும் பெற்றுக்கொள்ளப்பட்ட சம்பவக் கற்கைகள் மூலம் தெளிவாகின்றது. அத்துடன் பெற்றுக் கொள்ளப்பட்ட சம்பவக் கற்கைகளின் அடிப்படையில் கட்டிளமைப்பருவ ஆண்கள் பொதுவாக தமது சபாடிகள், பெற்றோர், முன்மாதிரிகள் (சுழடந ஆழனநட), சகோதரர்கள், வெகுஜன ஊடகங்கள், சமூகவலைத்தளங்கள், தமது வயதைவிட அதிக வயதுடையோரின் நட்பு, எதிர்பாலினர் ஆகியவற்றின் செல்வாக்கினாலேயே உடற்தோற்றம் குறித்த புலக்காட்சியினை உருவாக்கிக்கொள்கிறார்கள் என்பதும் இனங்காணப்பட்டுள்ளது.

பரிந்துரைகள்

- பாடசாலைகளில் மாணவர்களுக்கு உடல் விம்ப புலக்காட்சி தொடர்பில் நேரான மனப்பாங்கை வளர்த்தல் வேண்டும்.
- பாடசாலைகளில் சுகாதாரமும் உடற்கல்வியும் என்ற பாடத்திட்டத்தில் கட்டிளமைப் பருவ மாற்றங்கள் தொடர்பில் வடிவமைக்கப்பட்ட பாடத்திட்டத்தை பொருத்தமான முறையில் கற்பித்தல் வேண்டும்.
- உடற்பயிற்சி கூடங்களில் முறையான பயிற்றுவிப்பாளர்களின் கண்காணிப்பினை உறுதி செய்தல் வேண்டும்
- ஆசிரியர்கள் மத்தியில் மாணவர்களின் உடல் விம்பம் குறித்த சுயமதிப்பீட்டினை நேரான முறையில் எவ்வாறு விருத்தி செய்வது என்பது தொடர்பில் உளவியல் சார் பயிற்சிகளை வழங்குதல்
- பாடசாலை வழிகாட்டலும் ஆலோசனையும் சேவையினை விளைதிறனுடன் மேற்கொள்வதை உறுதிப்படுத்தல் வேண்டும்.
- பெற்றோர்களுக்கான கட்டிளமைப் பருவ மாற்றங்கள் தொடர்பான விழிப்புணர்வுகளையும் பெற்றோரியற் பாணி தொடர்பான பயிற்சிகளையும் வழங்குதல் வேண்டும்.
- பாடசாலைகளில் ஆரோக்கியமான உடற்பயிற்சிகளை மேற்கொள்வது தொடர்பில் அதிக கவனம் செலுத்துதல் வேண்டும்.
- எவ்வாறு மாணவர்களின் சுயமதிப்பீட்டினை அதிகப்படுத்துவது என்பது தொடர்பில் அரச மட்டத்திலான கலந்துரையாடல்களையும் சிபாரிசுகளையும் மேற்கொள்ளல்.
- மாணவர்களின் உளநலத்தினை மாதந்தோறும் பரிசிலனை செய்து உளநல நிலையினை அறிந்து கொண்டு விழிப்புணர்வுகளை மேற்கொள்வதற்கு பயிற்சியளித்தல்.
- சமூக வலைத்தளங்கள் மற்றும் ஊடகங்கள் தொடர்பில் விழிப்புணர்வையும் பாதுகாப்புத் தன்மையையும் மாணவர்கள மத்தியில் ஏற்படுத்தல் வேண்டும்.

எதிர்கால ஆய்வாளருக்கான பரிந்துரைகள்

1. ஆண்களையும் பெண்களையும் ஒப்பிட்டு ஆய்வு செய்தல்
2. பிரதேச வேறுபாடுகளைக் கருத்தில் கொண்டு ஆய்வு செய்தல்
3. சுயமதிப்பினை மட்டும் ஆய்வு செய்யாது உளவியல் குறைபாடுகளையும் இணைத்து ஆய்வு செய்தல் வேண்டும்.
4. உடற்பயிற்சி கூடங்களிற்கு நேரடியாக சென்று அவதானித்து ஆய்வுகளை மேற்கொள்ள வேண்டும்.
5. உடற்தோற்ற புலக்காட்சியில் செல்வாக்குச் செலுத்துகின்ற காரணிகளை ஆய்விற்குட்படுத்த வேண்டும்.
6. சுயமதிப்பினைத் தீர்மானிக்கின்ற ஏனைய காரணிகளில் கவனம் செலுத்துதல்.

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