

Study on peasants' beliefs and faiths towards environmental affection that manifested in Nuwarakalaviya

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Abstract

Scientists study that the fast moving world has been facing many issues such as energy crisis, global warming, biodiversity and environmental problem. These factors are directly and indirectly relevant to the living beings. World environmental conference has revealed these issues. Sri Lanka is also placed in an important position in this carder. Our great grandparents rescued and protected this environmental cleanliness and supported it. They all loved the surroundings very much and tried to protect living beings though they disturb their agricultural lands. They were sympathetic and they paid tribute to them. This research is especially for devotion and trustworthiness to the environmental, affection towards beliefs and faiths. The aim of this research is to find whether devotion and respect given to environmental protection by peasants actually helps to promote environmental equilibrium. The selection of the study is Nuwarakalawiya the village,tank and paddy-field were mainly called *Gamrajakari*, *Wewrajakari*, *Welrajakari* are the rituals of the peasants in the village of Nuwarakalawiya.The study is based on three villages in the Nuwarakalawiya namely : Namalwewa of Mihintale,Dunudembuwewa of Nochchiyagama and Sangilikanadarawa of Rambewa. The methods of participation, observation and interview were used to collect the data for the study. The people of Nuwarakalawiya depend on agriculture and are directly involved with environment. The significant feature is every village has a tank- because of that it is called Wewgammana.Villagers depend on this Wewa. They depend on the water resource collected during the rainy season. They look-after and renovate this Wewa. In the past *Yala* and *Maha* seasons paddy cultivation was done by the help of these tanks. Now it is a problem because water resource is decreasing. The villagers pay homage to environment that automatically supported. Then the offerings, customs and *shanthikarma* are held on behalf of it. The above mentioned homages are compulsory and aimed at paying special homage to god Katharagama.The *gamrajakariya* is performed to protect domestic animals from communicable diseases and then bad effects of devils and ghosts will erase. *Wewrajakari* is to pay homage to god *Pulleyar*. The biodiversity reflects an important place in Wewa. The main effect of this is protection of animals and plants. The gratitude towards environment is important. After the harvesting, the cattle is released to the paddy-field, in order to facilitate manure and paddy nutrition for the next crop. Therefore, these cattle and communicable

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diseases spreading is controlled and stopped by the help of *Wellrajakariya*. The *Ilandari* god is the protector in this context. Study has proved that we can understand the living in this environment is not only for the humans but for other beings to pay gratitude to other good qualities. Another factor is animals and other living beings too affect human life. The bad effect today is neglecting this factor and thinking only on human beings living conditions. We came to some important conclusions due to this type of experimental research as protection of environment through balancing or equilibrium of society by paying homage for gods preferably effected and these factors are adhered very significantly by the villagers.

Keywords: *Gamrajakariya, Homages, Trustworthiness, Welrajakariya, Wewrajakariya*