

# The Impact of Glories and Traumas on the Sinhalese - Tamil Relationship in Sri Lanka: A Study Based on ABC Triangle

Sri Lanka Journal of Social Sciences and Humanities  
Volume 3 Issue 2, August 2023:63-78  
ISSN: 2773 692X (Online), 2773 6911 (Print)  
Copyright: © 2023 The Author(s)  
Published by the Faculty of Social Sciences and Languages, Sabaragamuwa University of Sri Lanka  
Website: <https://www.sab.ac.lk/sljssh>  
DOI: <https://doi.org/10.4038/sljssh.v3i2.101>



Gamage, S.<sup>1,\*</sup> and Jayathilaka, A.<sup>2</sup>

<sup>1,2</sup>Department of Social Sciences, Sabaragamuwa University of Sri Lanka, Belihuloya, 70140, Sri Lanka.

Received: 05 May 2023, Revised: 14 June 2023, Accepted: 08 July 2023.

**How to Cite this Article:** Gamage, S, Jayathilaka, A. (2023). The impact of glories and traumas on the Sinhalese - Tamil relationship in Sri Lanka: A study based on ABC triangle. *Sri Lanka Journal of Social Sciences and Humanities*, 3(2), 63-77.

## Abstract

*Due to the diversity of its ethnic and religious groupings, Sri Lanka had to encounter innumerable challenges. One aspect of a problem is hidden when it is being observed. The masterpiece of Johan Galtung's ABC Triangle was meant to examine those hidden circumstances. Deep cultural syndromes can have a direct impact on a person's behaviour. Since the Rathnapura district in Sri Lanka primarily comprises significant cultural syndromes, it is selected as the research study area. In-depth qualitative interviews and a questionnaire were used in the study. MS Excel was used to examine the quantitative data, while the content-based analysis method was used to assess the qualitative data. When one incident became a source of 'Glory' for Sinhalese, it became a source of 'Trauma' for Tamils as well; Tamils and Sinhalese suffered trauma from the same incident. Lack of rights and language proficiency affects how long specific syndromes persist and develop directly. People still have a strong belief in information passed down through generations. Organizing programs for government officials, religious leaders, and school children and implementing a by-lingual service system in every public office are considered important activities to reduce the syndromes in attitudes. While making new policies, implementing policies, and conducting research, it is crucial for policymakers, scholars, and public servants to pay attention to the culturally entrenched cultural syndromes in society.*

**Keywords:** Conflict Triangle, Cultural Syndromes, Ethnicity, Glory, Trauma

## INTRODUCTION

"That complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society" (Edward Tylor:1871, 1). According to Edward Taylor society is a collection of beliefs, arts, culture, customs, and other capabilities and habits. Within a society, people interact with each other. The large social group shares the same space with different cultures, ethics, and values. Within a society, culture acts a prominent role in people's behavior. Human beings are more sensitive to their culture. More than laws and regulations people are respecting, and observing their culture within the society. According to Herskovits (1948, 17), "Culture is the man-made part of the environment". Culture is a complex factor that includes practices, norms, values, customs as well as traditions. It is a very sensitive area as well. Those features vary according to different ethnic groups. As ethnic groups share similar cultures, languages, and religions from generation to generation. According to Herskovits (1948), culture is the man-made part of society. People's behavior, dressing patterns, attitudes, ideas, foods, marriage, every aspect is

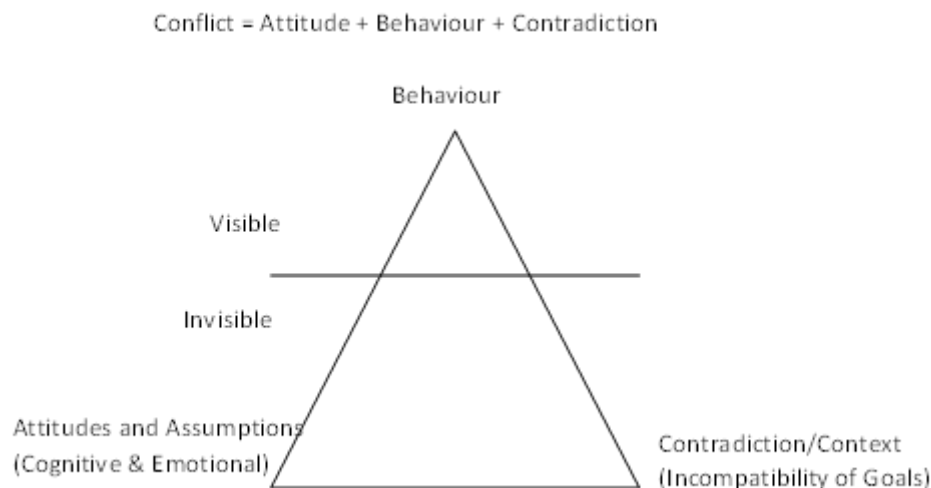
based on the culture. Cultural beliefs and attitudes are transmitted from generation to generation. People have deep-rooted beliefs, norms, and traditions tied to their culture. Those values are harder to be changed. The cremation issue of the dead bodies of those diagnosed with Covid in the Covid-19 period can be cited as one of the best examples. Even within the global pandemic situation for health purposes, they would not like to change their cultural rules and that is their right to protect their culture. Cultural Violence is a pathetic situation of a multicultural society.

"Cultural violence" is defined here as any aspect of a culture that can be used to legitimize violence in its direct or structural form" (Galtung, 1969). Galtung's Violence triangle also explained how cultural violence affects the build-up of "Direct violence". Some societies are dominated by majority ethnic groups. Minority cultures may face discrimination because of their particular ethnic group and culture. According to Johan Galtung, cultural violence affects directly for people's attitudes and creates direct behavioral action.

<sup>1\*</sup> **Corresponding author:** Tel.: 0705851027; Email: Sayukanchana825@gmail.com  
<https://orcid.org/0009-0009-4605-6556>



Figure 1: ABC Triangle



(Source: Jayathilaka, 2014).

Johan Galtung presented the conflict Triangle with three main components (Figure 1). According to Johan Galtung conflict is the collection of Attitudes, Behavior, and Contradiction. According to Galtung, there are two main parts visible and invisible. People can see only the visible Behavioral part but invisible attitudes and contradictions are hard to see. That should explore by people (Galtung & Webel, 2007). Conflict is like an iceberg. All people can see the small visible part but the huge invisible part is under the water. For the behavioral part, Cultural violence and Structural violence may be caused. Sri Lanka had a very traumatic experience with 30 years of war. As well, even if we have ended up that physical war there may be still fire under the ashes. Galtung's Conflict triangle best explains Sri Lankan internal conflicts between ethnic groups (Galtung & Webel, 2007). The Sri Lankan government could touch the Behavioral part of the 30 years of war. But the attitude and contradiction parts are still existing.

As a nation, Sri Lanka has already experienced various terrible circumstances. Wars and ethnic conflicts existed throughout history. However, Sri Lanka will go forward after conquering all of those difficult circumstances. Additionally, there are no longer any active wars or interethnic conflicts in Sri Lanka. As a result, of that, people interact, communicate, and contact with one another. However, experiences are difficult to forget, even for people who are moving ahead. These experiences contribute to the development of syndromes. Despite their interaction, Sinhalese and Tamils can easily split due to cultural differences, even for the smallest of reasons. When there is a relationship between Sinhalese and Tamils, Why there is showing a high degree of influence of Cultural syndromes in the relationship between Sinhala and Tamil ethnic groups? Do Sinhala and Tamil people still live with Glories and Traumas? How do Cultural Syndromes affect the relationship between Sinhalese and Tamils? are the questions that need to find answered.

The Sri Lankan constitution had already provided rights for all ethnic groups. Without considering cultural factors or ethnic factors, people can live freely. Legally cultural freedom is existing within Sri Lanka. History noticed huge structural violence against minorities within Sri Lanka, especially plantation Tamils faced structural acts of violence (Jayathilaka, 2014). Structural violence also has arisen around minority people based on their culture. Syndromes

are a collection of opinions, behavior, emotions, and beliefs. Syndromes may lead to pre-assumptions about a particular person or group of people. Cultural syndromes may occur based on cultural factors ethics and experiences. According to Galtung and Webel (2007) in cultural syndromes, we can see the main two parts as Cognitive Pathology and Emotional Pathology.

Choosiness, Glory, and Trauma (CGT) are existing as Emotional pathology in cultural syndromes. Ethnic groups have a particular idea as their ethnic group is prominent among all other groups and can be introduced as choosiness. All victories as glories and all defeats consider traumas. One group's glory may be a trauma for the other party (Galtung & Webel, 2007). All cultural syndromes are working on human beings' minds and syndromes planted and grow for a long period and come out as violent actions or verbal methods. And it directly impacts the relationship development between two ethnic groups.

From the day Sri Lanka got independence, there were some traumatic incidents for minority ethnic groups. Especially for Tamils. Because of that, Sri Lanka had to face thirty years of war. From Independence Day to today, different ethnic groups had to face different experiences. Innocent people had to die only because of their ethnic groups. 1983 lots of Tamils had to die. Moreover, LTTE killed many Sinhala people. Most of them are not relating to any fault except their ethnic group. After civil war also aroused different issues relating to ethnic groups. Why did those incidents happen? Whether there is any relationship between deep cultural syndromes? Those were important to study. And based on all experiences got by both ethnic groups Sinhalese and Tamils build up different beliefs about another culture. Even with 30 years of war, Sri Lankan government got the victory by controlling the behavior part of the conflict, which was not a victory for the Tamils.

Based on all background situations it's important to see how the deep cultural syndromes impact the ethnic relationship development between ethnic groups. Especially between Sinhala and Tamil ethnic groups. What is the behavior of cultural syndromes inside the relationship? How does it act? Sides were important to study. Sinhalese and Tamils having a day to day life relationships for different purposes. Not only daily relationships but also as a multi-ethnic society Sri Lankans can't go forward without unity. But Sri Lankan society does not focus on deep-rooted unity. Always

Sinhalese as well as Tamils are ready to raise their voice for their particular ethnic group. Not on behalf of all Sri Lankans. So forth, it was important to study and find the nature of cultural syndromes between Sinhalese and Tamil ethnic groups. It is important to analyze the degree of influence of deep cultural syndromes on relationships between Sinhala and Tamil ethnic groups by focusing, how traumatic incidents influence on Sinhalese and Tamils and how glorifying incidents influence on Sinhalese and Tamils.

According to Galtung's theory, attitudes are existing which are caused to the buildup of another war. In that situation, this research topic was very important, because the study of Cultural Syndromes which affect the ethnic relationship in Sri Lanka is mostly affected by society these days. Even Sri Lanka ended thirty years (30) of physical war still people who belong to particular ethnic groups like Sinhala and Tamil are reluctant to build up pure relationships. Their relationship is easy to break even only by a word. Those are like fire under the ashes. Under the reconciliation process that is a must thing to address their cultural syndromes. As socially it's important to study the nature of cultural syndromes, and what are those syndromes. So, this research was deeply gone through that issue.

The empirical importance of this research was the psychological perspective. This research mostly considered people's psychological views, beliefs, and behavior for the syndromes.

This research was an initiative for researchers who expect to do further studies based on the reconciliation process, the buildup of positive peace within Sri Lanka, how the "A" Attitude help to buildup positive peace as well as how deep culture act for a pluralistic society. Theoretically, this research is important for the above area researchers. The methodological importance here is the researcher could use many data-collecting methods such as interviews, and questionnaires.

## LITERATURE REVIEW

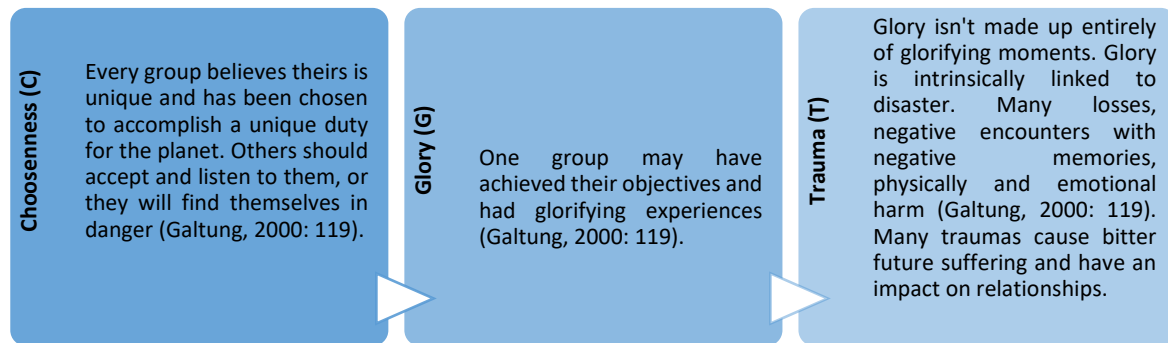
The purpose of this study is to determine the impact of deep cultural symptoms on the relationship between two ethnic groups. Sri Lanka, as a multi-ethnic and multi-religious country, has already had various incidents concerning cultural issues, mainly because, the country is a multicultural society with people who are very sensitive to their cultural matters. The majority of these instances are distressing for Sri Lankans. As a result, research based on Galtung's Triangle and the study of Deep Cultural Syndromes underlying Society became necessary. To do this, a literature review is important in identifying symptoms, Galtung's theory, and the practical application of the ABC Triangle.

Theoretical literature act a major role in this research. "Conflict is a dynamic process in which structure, attitudes, and behaviors are constantly changing and influencing one another" (Galtung, 1969). "Conflict is the interaction of

interdependent people who perceive incompatible goals and interference from each other in achieving those goals" (Folger, Poole & Stutman, 1993). The conflict has its own life cycle within the society (Galtung, 2000). People can notice their results at first glance, but they do not pay attention to the underlying causes. We can use Johan Galtung's specific theory of the "ABC Triangle (Conflict Triangle model)" to discover deep-rooted conflict instances. The ABC Triangle was his best introduction. According to him, "Conflicts are disappeared as well as reappeared again" (Galtung, 2000: 13). Conflict can be divided into three stages, according to Galtung. Attitude (A), Behavior (B), and Contradiction (C) are the three categories (Galtung, 2000: 13). All three components of a conflict have a mutual relationship. A conflict cannot be resolved permanently until all three components of the conflict are addressed. Because people are just addressing the behavioral phase of the conflict for the present term, they cannot understand how the unconscious element is strengthening the conflict. It was also used in the ABC conflict triangle. The Iceberg model was also applied in the ABC conflict triangle. More than the visible aspects of a conflict, there is a big invisible portion that most people choose to ignore (Youth transforming conflict, 2017). "Where do goals which are incompatible or contradictory emerge from? We can divide the answers into three categories: natural, cultural, and structural" (Webel & Galtung, 2007). The "A" component of conflict triangle denotes assumptions about the attitudes that are influenced by the conflict. Mainly, thoughts, beliefs, and feelings will feature prominently. And this aspect leads to presumption and subjective ideas in people's minds (Youth transforming conflict, 2017: 78). A negative mindset can also contribute to conflict; on the other hand, a positive attitude can lead to peace. It is essential to address this mentality component initially when individuals focus on peacebuilding. Because preconceptions and subjective attitudes will harm people's relationships when interacting with them. The psychological domain can be considered the attitude component. Attitudes can powerfully influence behavior

Cultural violence is an important topic to consider while studying Deep Culture. Cultural Syndromes can be identified as causes of cultural violence. CGT and DMA are two terms that are used interchangeably. CGT can look at gender, race, class, and nation cultures, while DMA can look at them as a part of Western and other civilizations (Galtung, 2000: 119). Both symptoms are the roots of cultural violence and encouragement for public behavior of direct violence. "DMA-CGT is a pale, secularized, social science-type reductionism of a religious narrative that has inspired hopes and doubts in billions" DMA-Syndrome in practice by a CGT viewpoint on reality (Galtung, 2015: 8).

Figure 2: Chart of CGT



(Source: Created by Authors, 2022)

Speech and behaviors, architecture and laws, science and the arts are examples of how cultures express themselves. People learn a set of life norms from their culture, such as good/bad, right/wrong, beautiful/ugly, sacred/profane, and so on. However, good and terrible may vary depending on the culture. Some cultures are okay with a certain amount of murder. As a result, cultural violence occurs (Galtung, 2000: 108). Some basic needs and rights are structurally violated in some societies. Culture as well as structure separate gender, race, and religion. Economy, consumption, health, education, gender, and the environment are all key variables in maintaining global peace, according to the UNDP's Human Development Report. However, in order to conduct social peace, it is important to analyze whether people are scared of direct violence, ethnic conflict, and the prevalence of crime (Galtung, 2000: 17). Non-negotiable essential needs were discussed in this book.

Deep insults about basic needs may be perceived strongly. People may become more aggressive if they do not receive basic needs and rights (Galtung, 2000: 84). Because of deep culture and deep structure, direct violence, cultural violence, and structural violence emerge. Cultural and structural violence are both invisible. Priests, intellectuals, and professionals may use words and images to enact cultural violence. That could be enough to secretly murder people (Galtung, 2000: 102). DMA and CGT syndromes may occur as a consequence of cultural violence. Choosiness, Glory, Trauma (CGT) and Dichotomy, Manicheism, Armageddon (DMA). Galtung's publications are essential for gaining a comprehensive understanding of these two elements (Galtung, 2000). In 1990, Johan Galtung published a research article titled Cultural Violence to describe the concept of cultural violence. "Cultural violence makes direct and structural violence appear," he said. "Even feel right - or at the very least not incorrect" (Galtung, 1990: 2). It is right to commit a murder on behalf of the country, but it is wrong to do it for oneself. As a super-type, cultural violence can be introduced to the conflict triangle. Both physical and structural violence are legitimized by cultural violence (Galtung, 1990: 5). "Direct violence is an event; structural violence is a process with ups and downs; cultural violence is an invariant, a 'permanence'" (Galtung, 1990: 5). Religious and ideological violence, as well as language and art, empirical and formal science, can all contribute to cultural violence. Researchers can have a comprehensive understanding of what cultural violence is and how it occurs by reading this research article. And because this cultural violence causes trauma in people's minds, it is a direct source of trauma.

Empirical literature can prove the importance of theoretical literature. In the year 2000, Johan Galtung's book *Conflict Transformation by Peaceful Means (The Transcend Method)* was the most helpful literature for learning about the ABC Triangle, as well as Deep Culture and Deep Cultural syndromes. The United Nations Disaster Management Training Program is presented with this book.

The theme of Gandhi and cultural violence was covered in this article. He believed in the unity of life, as well as the unity of means and objectives. Violence, according to Galtung, can occur in any corner of the triangle, whether structural, cultural, or direct. Antonino Drago in 2015 published "Improving Galtung's a-b-c to a Scientific Theory of All Kinds of Conflicts". The most valuable practice is to live as a person who accepts nonviolent actions. In 2011, Thomas Matyók, Jessica Senehi, and Sean Byrne edited the book *Critical Issues in Peace and Conflict Studies*, which explained varied cultural attitudes on nonviolence approaches. Catholics, Buddhists, and Hindus are three different religions that accept non-violence. Violence is one of the major socio-political concerns that occur in conflicts. Especially when it comes to cultural violence. Cultural traumas are the starting point for the war. In 2016, Professor Bishnu Pathak published an article titled *Conflict Transformation Theory for a Peaceful World: Top and Ceiling of Traditional Peacemaking*, which was based on Johan Galtung's Conflict Transformation Theory for a Peaceful World. Galtung's ideas attracted the author's curiosity

*Empathy and Peace in the Qur'anic Context Based on Johan Galtung's ABC Triangle* is a research article that was done by Mahdi Hasanzadeh and Rasool Akbari Chaechi in 2014. "Culture" was defined as "the symbolic reality of human life," with "religion" and "language" as two of the most important components (Hasanzadeh & Chaechi, 2014: 4). As three types of violence, structural, direct, and cultural violence were introduced. Sarah Al-Areqi wrote a research article called "Examine the Relationship between "Reconciliation" and "Justice" after Violent Conflict: Case Study of Guatemala." This essay was written by a researcher who studied the relationship between justice and reconciliation in Guatemala. Long-term violence, structural inequality, and economic exclusion were present in Guatemala. Even though they signed a peace treaty in 1996, violence still exists (Al-Areqi, 2020).

"Gramsci recognized the political society as one floor of the Substructure power that exercises direct formation of political and economic consciousness through the domination of government, public institutes, and army, etc." (Bates, 1975). The unconscious part of Guatemalan society must be addressed first in order to establish positive peace.

As Galtung said before, they are not addressing the attitude and contradiction (cultural and structural violence) that causes conflicts to disappear and reappear.

Discriminations Created by Structural Violence (Case Study of the Tea Plantation Sector of Sri Lanka) by Aruna Jayathilaka, examined unconscious dimensions. It's a little tough to find material about the unconscious dimension and the ABC triangle in Sri Lankan contexts. In that case, By connecting the tea plantation sector in Sri Lanka, researcher Aruna Jayathilaka illustrated structural violence-based research. The pathology of PSFM syndrome can be shown here, and PSFM syndromes emerge as a result of structural violence. To demonstrate how the unequal distribution of oil revenues in African countries and the social divisions created as a result of this to induce violent intrastate conflicts, Nemanja Dzuverovic published a research article titled *New Battles in Africa – Oil Revenue Management as a Source of Intrastate Conflicts* in 2011. Any of these corners can be the start or end of a conflict (Dzuverovic, 2011: 53). The ABC triangle can be applied to both personal and national situations. Ethnic or language differences did not cause the majority of conflicts in Africa. African conflicts are caused by high poverty, resource (energy) products, and failed governmental structures. A-grievance, B-greed, and C-natural resources were merged into one theory by the author (Dzuverovic, 2011: 55).

Based on the peace journalism model: Analysis of Al-Jazeera's coverage of Bahrain's uprising and Syria's chemical attack research article written by Zainab Abdul-Nabi in 2015. The author noted Al-Jazeera's coverage of the Qatar royal family's active participation in the Arab Spring. The ABC Conflict triangle and its three key attributes that caused Direct, Structural, and Cultural violence were the focus of peace journalists. 'winning is not everything, it is the only thing' (Lynch and Galtung, 2010: 3) and Afghanistan in the whirlwind of US-Russia rivalry in Central Asia written by Yahia Baiza in 2017 were another publications based on Galtung's Conflict Triangle theory. Every person who lived today may have to face different kinds of conflicts. People can not live without conflict. It may be intra-personal conflict, inter-personal conflict, interstate or intra-state conflict. Because of that, people need to find out the method to solve those conflicts. As a result of that, the philosopher Johan Galtung found The Conflict Triangle. By studying that theory people can get a clear idea about why conflicts are occurring? What are the reasons? In which issue they should address to sort out their issue. Regarding Galtung's conflict triangle there are many research articles are there. Many researchers focused to apply the ABC triangle to the conflicts that they are facing within their country. Because today's world day by day becoming very complex as well as needs, feelings, resources every aspect of life became as incompatible. Today is the best period that, people need to think and observe a conflict by using Galtung's theory. It showed more than the visible part there is hidden context. Even people could solve the visible part invisible part will come out as behavioral violence. And it is a process unless people do not address the unconscious dimensions.

Methodological literature acted key role. From Culture to Behaviour: How Can a Culture of Violence Affect Organized Conflict? by Louis-Alassane Cassaignard-Viaud used WVS (World Value Survey) frequently asks sensitive questions, and it's importance to be aware of the interviewee's beliefs, rituals, and traditions when doing so. Not only did the researcher use the interview technique, but both qualitative

and quantitative data were used in this study. People's deep qualitative data can always be captured via interview techniques. The researcher was able to display data using a variety of statistical methodologies. A total of 14 variables and 103 datasets were used in this study. The EFA approach was also utilized to evaluate the data. "The fewest number of hypothetical constructs (also known as factors, dimensions, or latent variables) that may parsimoniously explain the correlation seen among a set of measured variables" is what EFA is all about (Watkins 2018, 219–20).

Cultural Betrayal as a Dimension of Traumatic Harm: Violence and PTSS among Ethnic Minority Emerging Adults by Jennifer M. Gómez used the questionnaire method for Participants, (N = 296; Women: 60.5%; Men: 38.9%; Other: .3%; Decline to Answer: .3%). Traditional college age (M = 20.12; SD = 2.81). Ethnically (35.0% Asian, 24.7% Hispanic/Latino American, 14.2% Other, 13.2% Black/African American, 5.7% Native Hawaiian or Other Pacific Islander, 3.4% American Indian/Alaska Native, and 3.4% Middle Eastern).

Data analysis was carried out by SPSS software. A special cloud-based subject pool software to provide a questionnaire for university students was employed in this case. Both qualitative and quantitative as well as primary and secondary data were used respectively.

Examine the Relationship between 'Reconciliation' and 'Justice' after Violent Conflict: Case Study of Guatemala by Sarah Al-Areqi, In this particular research paper, Statistical analysis was utilized to combine qualitative and quantitative data. The paper analyzed the problem by making a distinct ABC triangle for it. This study relied heavily on secondary data. There isn't much emphasis on collecting primary data; instead, depending on secondary data, create your own calculation and analysis approach. In this study, the case study comes into focus. Choosing a specific country and a certain set of people. *New Battles in Africa – Oil Revenue Management as a Source of Intrastate Conflicts* by Nemanja Dzuverovic wrote this research paper by dividing the main two sections. The theoretical framework is the first section, while the case study is the second. The author had to apply the case study method to collect data. Because case studies are the finest research tool for gaining a detailed understanding of a certain subject. The author of this research work used many research papers, including research articles by Johan Galtung. The author's primary methodologies were a case study and secondary data. Based on the peace journalism model: Analysis of Al-Jazeera's coverage of Bahrain's uprising and Syria's chemical attack article written by Zainab Abdul-Nabi. This article addressed 8 questions about the main issue. We used both primary and secondary data. The method was unique in that all data was collected using an online platform. Only data from the 14th of March to the 31st of March 2011 was collected. The research was enhanced by a large number of statistical graphs. Bar graphs have been used to prove each piece of evidence. That strategy was both appealing and simple to use correctly presenting the data acquired. Afghanistan in the whirlwind of US-Russia rivalry in Central Asia research by Yahia Baiza used qualitative research methodology. Analyze data by using secondary data such as research papers, and books.

Professor Bishnu Pathak's research article was named as Johan Galtung's Conflict Transformation Theory for Peaceful World: Top and Ceiling of Traditional Peacemaking. The method of secondary data was used by the author. His paper

was based on research materials. There is no use of primary data. Many points were examined using Galtung's books and essays, as well as numerous other research studies. Cultural Violence was written by Johan Galtung. As secondary data collection approaches, he generated research articles based on his own theory as well as user research articles. To present the data properly, tables were utilized to analyze it. He developed his own theory, and he used his research articles to back up the majority of the secondary data. Johan Galtung Pioneer of Peace book also written by Johan Galtung as well as by Dietrich Fischer. They developed this book using secondary data as well as analyzed data by using tables. Especially point was those research articles were mainly built up through the author's theories. Discriminations Created by the Structural Violence (Case Study of the Tea Plantation Sector of Sri Lanka) done by researcher Aruna Jayathilaka wrote this study paper, which includes both qualitative and quantitative data. The theme was investigated using secondary data sets. Tables were used to convey the majority of the quantitative data. The author also employs diagrams to clearly identify objects. The author used research articles and survey articles as secondary data. The entire research topic had been broken down into subtopics, and all data had been quantified.

The Sri Lankan people had to deal with various problems as a result of their ethnicity when discussing deep cultural syndromes and the Sri Lankan context. It's challenging to locate a Sri Lankan publication that discusses Sinhalese and Tamil deep cultural syndromes, despite the fact that there are many publications about deep cultural syndromes in other countries. Despite this, individuals just had a superficial understanding of their mentality. As a result, new struggle between Sinhalese and Tamils is possible at any time, since grassroots issues are still not being addressed. If Sri Lanka wants to end its conflict situation permanently, they must engage in a process of psychological healing. Addressing their psychological wounds is necessary. This kind of research needs to move forward for that. Additionally, if anyone else is interested in conducting further studies on glory and trauma, the outcomes of this study could be useful.

## MATERIALS AND METHODS

To collect Primary Data researcher used the "Mixed Method". Both Qualitative and Quantitative methods were

used. This research focused on "Mixed Method", both qualitative as well as quantitative data. Because to get numerical explanation validity can get help from the quantitative data and other data which could not capture through the quantitative data can gather using qualitative methods. The mixture of both data types. Strong method and minimize the limitations. It helps to solve complex research problems easily (Kabir, 2016). Quantitative data collected through google forms. Sample size was 80. The sample size was decided by using the above sample size calculator and it showed as 109 but considering the timeline of the research, it had reduced to 80. These 80 samples covered the whole Rathnapura District. Semi-structured Interviews have used to collect qualitative data and the sample size was 20. Research articles, books, journals, websites, and videos had used as secondary data.

This research is mainly based on Rathnapura District which is belonging to the Sabaragamuwa Province in Sri Lanka. Rathnapura District is a multi-cultural and multi-ethnic area. All different cultures are daily interacting with each other. Because of political activities, economic activities, and plantation activities. More than other areas Rathnapura District is a place where a combination of different types of ethnic groups. There are Tamil People who lived in the Northern area of Sri Lanka moved their place to Rathnapura District because of the civil war. Both Sinhala and Tamil people closely interact in this area more than in the other districts within Sri Lanka. This research was conducted using both probability and non-probability sampling. Under probability, sampling methods used the "Cluster sampling method". Because the researcher could collect data from Sinhala and Tamil groups about their experiences with other ethnic groups and their bad as well as good experiences with them. To that, the researcher needs to separate the data-collecting population according to their ethnic groups to collect data separately. The cluster sampling method helped to achieve the researcher's target. By using the cluster sampling method Collected data from 80 people within Rathnapura District. Selected 20 sample sizes, special people such as 10 Religious Leaders, 05 religious leaders from the Sinhala community, 05 religious leaders from the Tamil community, and 10 people who were academics. To capture data had used the "Simple Random Sample" method.

Table 1: Codes regarding Interviewee

No.	Position	Area	Code	Date
Religious Leaders (Sinhala)				
	Buddhist Monk	Pelmadulla	BM01	09.06.2022
	Buddhist Monk	Pathakada	BM02	09.06.2022
	Buddhist Monk	Pelmadulla	BM03	09.06.2022
	Buddhist Monk	Opanayaka	BM04	11.06.2022
	Buddhist Monk	Rathnapura	BM05	12.06.2022
Religious Leaders (Tamil)				
	Pandit in Kovil	Balangoda	TRL01	10.06.2022
	Pandit in Kovil	Opanayaka	TRL02	13.06.2022
	Pandit in Kovil	Kahawatta	TRL03	13.06.2022
	Pandit in Kovil	Endana	TRL04	13.06.2022
	Pandit in Kovil	Balangoda	TRL05	14.06.2022
Academics (Sinhala)				
	Founder of National Peace Council		NPCF	04.06.2022
	Member of National Peace Council		NPCM	05.06.2022
	University Lecturer		ULSIN01	12.06.2022

	University Lecturer	ULSIN02	12.06.2022
	Teacher	T-SIN03	14.06.2022
Academics (Tamil)			
	University Lecturer	ULTAM01	06.06.2022
	University Lecturer	ULTAM02	12.06.2022
	University Lecturer	ULTAM03	22.06.2022
	Teacher	T-TAM04	13.06.2022
	Teacher	T-TAM05	14.06.2022

Note: Table 01 represents codes of interviewees.

(Source: Created by Authors, 2022)

**RESULTS AND DISCUSSION**

This research mainly focused on finding out people’s attitudes towards the glories and traumas of Sri Lankan history. When a person has an experience, consciously or unconsciously, it may affect them for their whole lifetime. As well as shaping the personality of a person (Kawamoto, 2016). People who are living in Rathnapura district also have a lot of experience with Sri Lankan history. Are those effects on their current lives? Are those experiences affecting their present attitudes? To find the answers to all these questions, the researcher had to find answers for a few other questions. To capture the data, both qualitative and quantitative data were represented within this analysis. What is the public's opinion about "King Dutugamunu defeating King Elara"? , What is the public's opinion about the death of V. Prabakaran?, What is the public's opinion

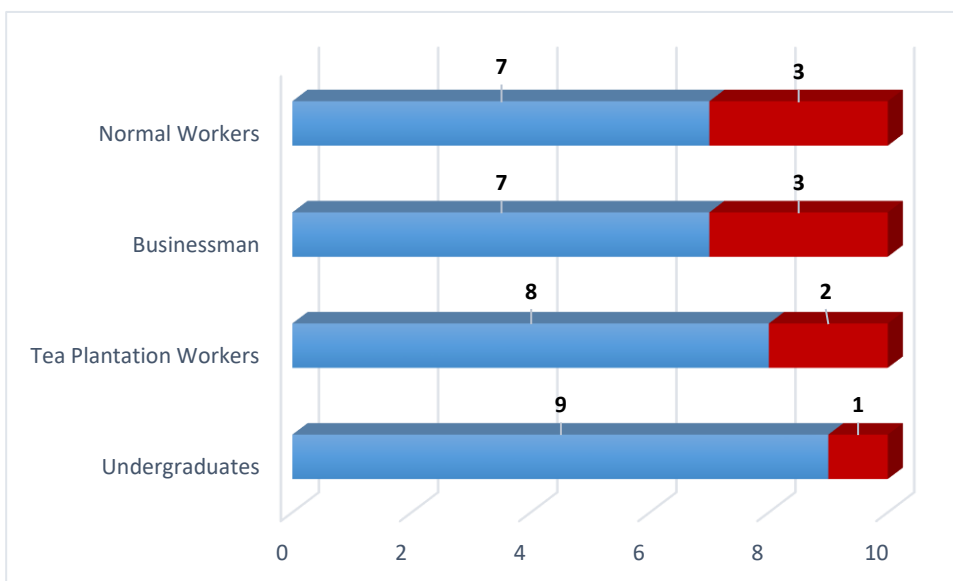
about the 1948 government’s behavior?, What is the public's opinion about "Black July"?

**What is the Public's Opinion about "King Dutugamunu Defeating King Elara"?**

According to Sri Lankan history, there were many incidents between ethnic groups. When one ethnic group achieved victory, another group had to bear the trauma. But, due to those incidents, both sides had to face traumatic incidents. King Dutugamunu-Elara war is the most iconic incident within Sri Lankan history. What do Sinhalese and Tamils in Rathnapura district think about these incidents ? Are they recalling it happily? or Sadly?

Defeating King Elara by King Dutugamunu was a glorifying experience for most of the Sinhala people. 38.8% of people “Strongly Agree” and 11.3% of people “Agree”. These people are belonging to the Sinhala community.

Figure 3: Sinhalese Feeling about Defeating King Elara



(Source: Survey Data, 2022)

According to figure 3, as the Sinhala ethnic group, the victory of King Dutugamunu was a celebrative moment to recall. Even today as an ethnicity they are proud of that moment. It is no different in layers within society. While Every Sinhala person was happy to recall proud history, the Tamil community has the saddest attitude towards King Elara’s death. According to history, King Dutugamunu's war against King Elara was a special event. In Sinhala Literature “Mahawansaya” proudly published that Sinhala King fought with the Tamil king and defeated him by getting a massive victory. With that, Sri Lanka became a united country (The Mahawamsa, 2010).

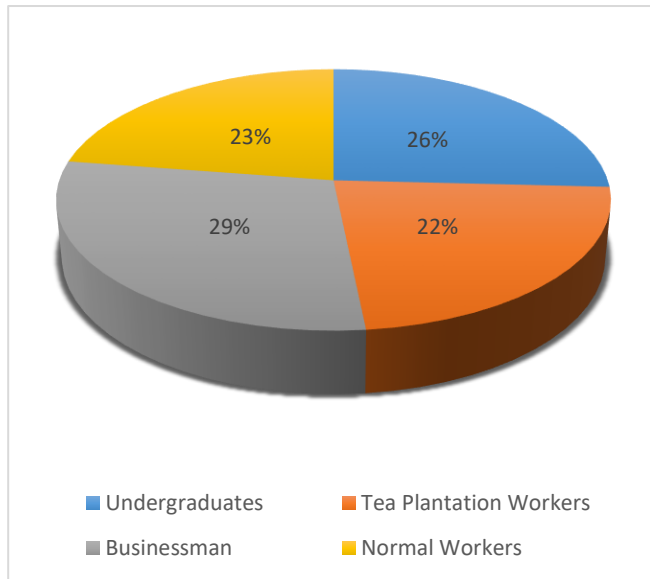
“As Buddhists, we are not accepting killing, but as a nation, Sinhala person it is happy to recall about building united Sri Lanka” (BM01, 2022).

“Sri Lanka became as a united country and got remarkable victory” (T-SIN03, 2022).

The above quotations got from Buddhist religious leader’s interviews. In Buddhism, there is a concept that rejects killing. In any case, at any moment for any reason killing is a sin. However, as monks, some are accepting king Elara’s murder because it helped to unite Sri Lanka. United Sri Lanka by a Sinhala king was the proudest moment for Sinhalese.



Figure 4: Percentage of “Disagree” answers that get for Question “Did you accept the Death of King Elara?”



(Source: Survey Data, 2022)

While the Sri Lankan majority celebrates victory as the opposite party Tamil ethnic group has the saddest memory to recall. Figure 4 shows how Tamil ethnicity provided their responses regarding the question “Killing king Elara was the most suitable decision that got by king Dutugamunu”.

“As Buddhists, we are not accepting killing, but as a nation, Sinhala person it is happy to recall about building united Sri Lanka” (BM01, 2022).

“Sri Lanka became as a united country and got remarkable victory” (T-SIN03,2022).

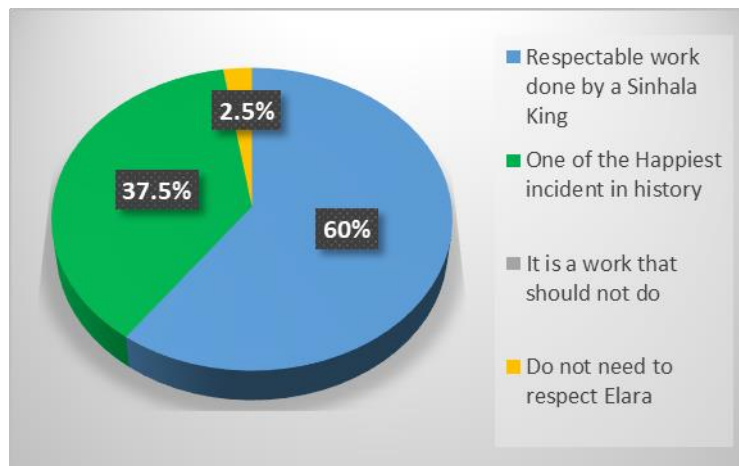
When considering different social statuses 26% of UN-TAM, 22% of TPW-TAM, 29% of BUS-TAM, and 23% of NW-TAM

recalled that memory as the saddest incident. Altogether 78% of the Tamil community, got responded to it as a traumatic experience that got from history.

While one ethnic group gets glorifying experiences another ethnic group is getting traumatic experiences. When getting examples one by one from history it can easily identify who is getting more victorious experiences and who getting the saddest experiences. In the pre-history of Sri Lanka, Sinhalese and Tamils were face many experiences. All the time only one party got the victory by defeating another. At that point, while one ethnic group is celebrating another ethnic group had to face difficulties.

**Building Monument of King Elara**

Figure 5: Ideas about king Elara’s Monument



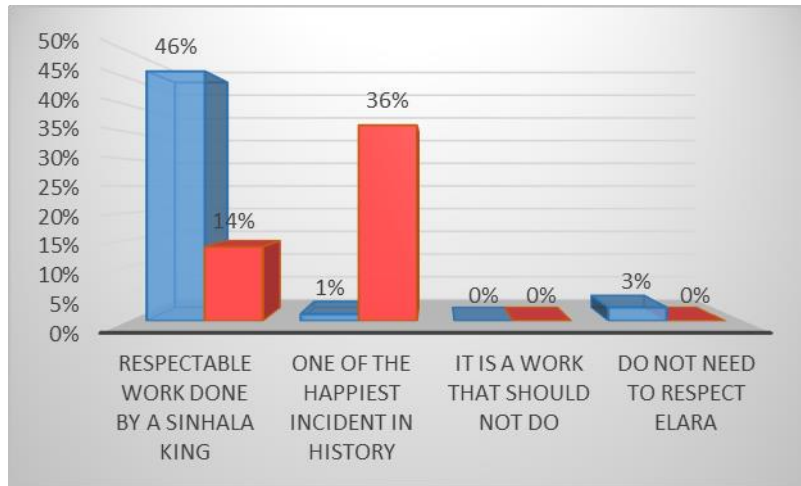
(Source: Survey Data, 2022)

60% Majority responded as respecting King Elara was respectable work done by a Sinhala king. Both Sinhala, as well as Tamils, include to this 60% of the majority. And 37.5%

of people mentioned it was the happiest incident in history. Of that 37.5%, most people belong to the Tamil ethnic group. More than other responses there was a combination of Sinhalese and Tamils.



Figure 6: Sinhalese and Tamils' Ideas about the Monument of King Elara



(Source: Survey Data, 2022)

Considering the number of responses 46% of Sinhalese answered “Respectable work done by a Sinhala king”, and 14% of Tamils also responded to the same answer. And 36% of Tamils recall this as the happiest moment in history while 1% of Sinhalese selected the same answer, “Do not need to respect king Elara”. The majority of Sinhalese (46%) are proud because of that significant event done by a Sinhala king. However, the majority of both Sinhalese and Tamils were satisfied with their historical moment.

As well as some people and monks are not happy with that murder but as a king, Dutugamunu’s one action made them happy.

“King Dutugamunu did respectable work by making a monument of King Elara” (BM02, 2022).

“I am very happy that King Dutugamunu built the monument of King Elara” (NPCF, 2022).

When recalling that moment as a Sinhala person has a proud feeling about making a monument for king Elara. Not only Sinhalese but also Tamil people felt happy about hearing about that incident. Both Sinhalese and Tamils were happy about the monument. However, while, Sinhalese was happy about the death of king Elara, Tamils were not happy.

“King Elara fairly ruled the Tamils” (ULTAM02, 2022).

“We have learned that king Elara’s name was the metaphor for Justice and Fairness” (TAM05, 2022).

There was a story to prove king Elara’s justice. He had set the “Bell of Justice” anyone can ring it and get the justice that person needs. Moreover, king Elara gave the death penalty to his own son because he killed a calf (“King Elara, the Just,” 2021).

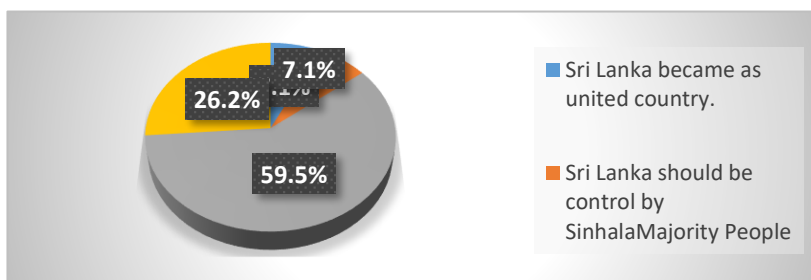
According to the above explanation, when one group gets victories another one suffered because of traumas. This incident happened in history in Sri Lanka. Sinhalese and Tamils both live in Sri Lanka. However, the issue is that Sinhalese only learned about King Dutugamunu and his victories while Tamils learned about King Elara. How can both ethnic groups develop their relationship without knowing each other? When focusing on this point can identify there is a gap between Sinhalese and Tamils. Because as people cultural beliefs are not a thing bring when people born. People learn those things after their birth from society. There is a lack of interaction between Sinhalese and Tamil feelings.

**What is the Public's Opinion about the Death Of V. Prabakaran?**

Sri Lanka faced 30 years of war. That period was the hardest period for all Sri Lankan. As a result of the demise of LTTE terrorist organization leader Prabakaran was the happiest moment in Sri Lankans' lives.

2009 May Sri Lankan most of the people made milk rice and came to the road and celebrated this victory as much as they can. Even Buddhism teaches killing someone is not a good fact. It is a sin, They celebrated one another's death. There are many reasons. For 30 years Sri Lankan could not live freely as a country. 50% of the Sinhalese sample 49% celebrated the death of Prabakaran. Even today they are happy to recall that victorious day. 3% of people did not accept the death of Prabakaran. But 97% of people have that glorifying attitude. From 2009 May to future generation to generation this glorifying attitude, and feelings may transmit. Most Sinhalese have this attitude. But according to Buddhism killing is a sin. But Sinhalese have numerous reasons to prove this murder is not a sin. There may be sometimes that people need to get controversial decisions

Figure 7: Why Majority of People Celebrated the Demise of Prabakaran?



(Source: Survey Data, 2022)

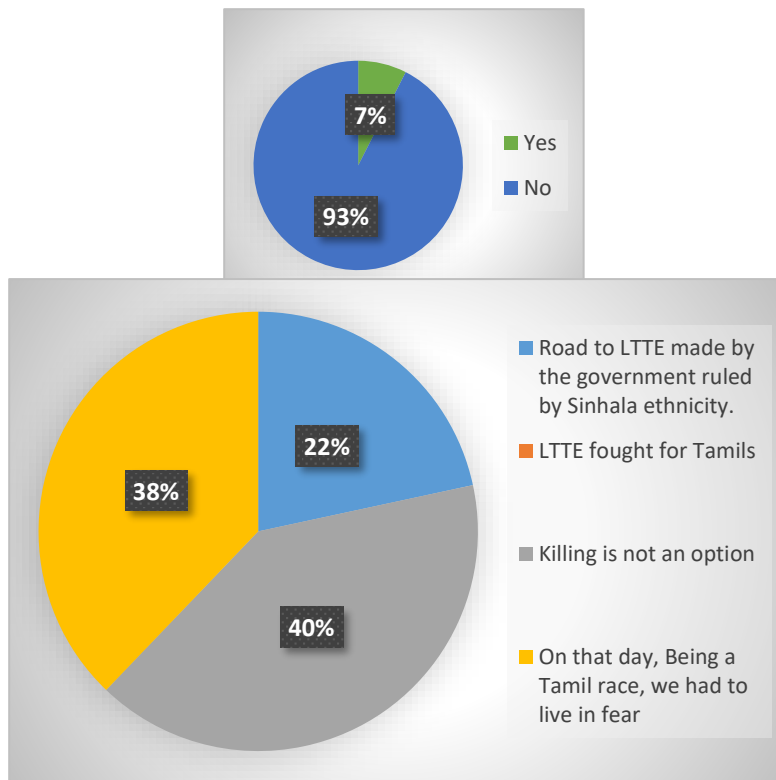
Figure 9 shows, 59.1% of the majority of people were happy about the demise of Prabakaran because Sri Lanka was free from fear. 30 years people live with fear for life. With the death of the leader of the LTTE terrorist organization that fear was gone. That is the viewpoint of most Sinhalese. Another 26.2% responded that “Prabakaran got the punishment that he deserved”. That response was a bit tough than majorities idea. As a result of traumatic experiences, 26.2% of people are not willing to give empathy toward Prabakaran. And 7.1% of people celebrated this incident because they got a united country again while another 7.1% celebrated because Sri Lanka is a country that lived with a Sinhala majority and Sri Lanka should use by Sinhala ruler.

“All Sinhalese celebrated from the death of LTTE leader Prabakaran. With the experience that we got like damaged to Temple of Tooth Relic, killed many innocent people we can be happy about his death” (BM04, 2022).

“All family members didn’t go in one transport. Because there was an uncertainty about lives” (ULSIN01, 2022).

While 97% of the Sinhala community celebrated the end of the war, from the Tamil community 93% suffered without celebrating in Rathnapura District. from the Tamil community only 3% celebrated but the majority of Tamils experienced traumatic experiences from that.

Figure 8: Why Tamil People did not Celebrate Prabakarn’s Death



(Source: Survey Data, 2022)

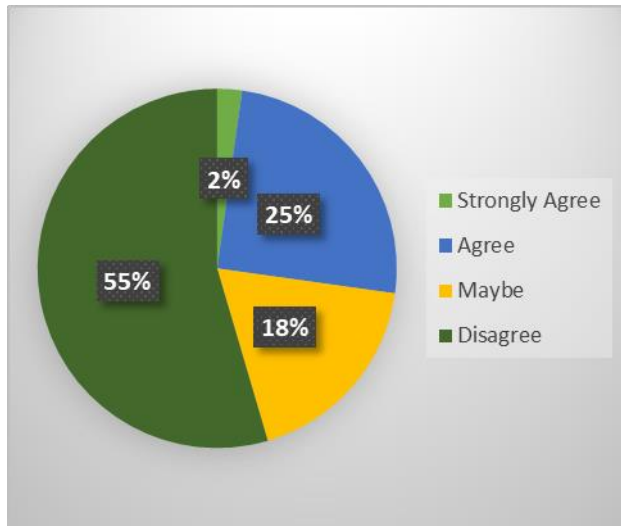
When analyzing the whole Tamil population who responded to the questionnaire 40% of them answered as “Killing is not an option” (figure 10). According to the Human rights as well as their religion and ethnic feeling answered as even though he did many faults anyone can’t kill a person. Rules. Laws are there to punish them. While 97% Sinhala ethnic group celebrated the death of Prabakaran 40% of Tamils suffered from it. And another important answer is “On that day because Tamil people had to live with fear”. 38% of people responded to this answer. Because when most Sinhalese celebrated their victory, Some of them thought Tamil ethnic people were their enemies and by hurting them they celebrated.

While Sinhala ethnic group celebrated achieving a fear-free country Tamil ethnic group got experienced a fearful environment. They had to live within their houses. Not because of another reason, only because of their ethnicity. Being a Tamil person was the issue.

**What is the Public's Opinion about The 1948 Government's Behavior?**

In 1948, just after independence, the Sri Lankan government showed doubtful behavior. While one ethnic group got all the rights, other ethnic groups had to remain without any rights.

Figure 9: Just After Independence in 1948, Do the Government Rule the Country Very Well?



(Source: Survey Data, 2022)

Sri Lanka got freedom from Britain in 1948. Just after the independence government behavior was significant. Because it treated different ethnic groups in different ways. 2% of people accept the government’s behavior. 18% didn’t have a clear idea about the 1948 government’s actions. But 25% of people who belong to the Sinhala ethnic group responded as “Agree” (Figure 11). When thinking about that period they didn’t get any issues because of the government while 55% of the majority told 1948 the government was an injustice. In this 55%, 40 people in Tamil chose the “Disagree” answer, as well as 05 UN-SIN, selected the same answer.

But Sinhalese could celebrate the moment of freedom. They got each and every right that gave by the government while Tamil people faced numerous issues.

1948 after getting independence Sri Lanka achieved its happiest moment. 27% of Sinhalese responded as 1948 government actions were satisfied because, 5.7% of people answered as “Got Job Opportunities”, 71.4% majority happy about getting freedom as well as citizenship as Sri Lankans, 14.3% responded government is done well because they got more opportunities than Tamil people, and 8.6% said the government got equal rights. Sinhalese didn’t get much hardship because of the 1948 government even some people didn’t know as a government what type of decisions they got, and what happened. They only knew that they didn’t get any hardship.

“Because Sinhalese are the most prominent ethnic group in Sri Lanka, there is no matter to treat especially for Sinhala ethnic groups. Other ethnic groups arrived after the Sinhalese. So, it is okay to treat Sinhalese like that” (BM01, 2022).

4.4% of Tamil respondents provided their answers as, because of 1948 government decisions, and acts they enacted like Sinhala Only Act many Tamil people lost their jobs. This is the turning point for the LTTE also. While one group of people has all rights one group is suffering. 37.7% of people responded as they didn’t get citizenship. While Sinhala ethnic group was happy about freedom and Sri Lankan citizenship Tamil ethnic group couldn’t be happy about freedom because the government didn’t give citizenship to them. They enacted the Citizenship Act. Many people suffered without citizenship, they couldn’t buy food

or land. Some families broke into pieces because some Tamil people had to return to India. 57.8% of people lost their basic human rights, and 57.8%, 03 people were Sinhalese. They knew the situation that happen in 1948 but others didn’t have any ideas because as Sinhalese they had all rights and opportunities.

In society, some Sinhalese did not have any idea about the 1948 situation. Their answer was they got every right within this country. As citizens as well as people within the same country, the interaction between different ethnic groups showed only physically. Not only the 1948 Citizenship Act but also the 1956 Sinhala Only Act, made a huge impact on Tamil’s lives.

“Sinhalese got citizenship in 1948, but we had citizenship in 1976. They did not treat us as Sri Lankans. There was a coupon book to get rice. We got a different color coupon book than Sri Lankan citizens. That done to identify us as we are not citizens in this country.” (TRL01, 2022).

“There were 11 members in mother’s family. But because of Citizenship act in 1948, only 04 remained in this country other all left Sri Lanka. My mother always suffered without her brothers and sisters” (ULTAM01, 2022).

“We didn’t have any equal treatment past, as well as, present” (TRL03, 2022).

1948 Tamil ethnic group had many traumatic experiences because of the government’s behavior. According to the responses in those days, Tamil could not buy land, because they are not citizens. However, by bearing all sadness when they going to get a government job, they were rejected by the government because they are not citizens.

“We had only two options, one Stay at home, second go to work at tea plantation state.” (ULTAM01, 2022).

While Sinhalese got every right, Tamils lost their human rights also. With that traumatic experience, Tamil People suffered a lot. Moreover, some saying even today we do not have equal rights. These traumatic experiences affect the buildup of deep cultural syndromes. It affects the relationship between Sinhalese and Tamils. Tami ethnic group is tired of Sinhalese. Why is that? Because of the lack of interaction between Sinhalese and Tamils. Many Sinhalese suffered what happen in history. They are not happy with what happened in 1948.

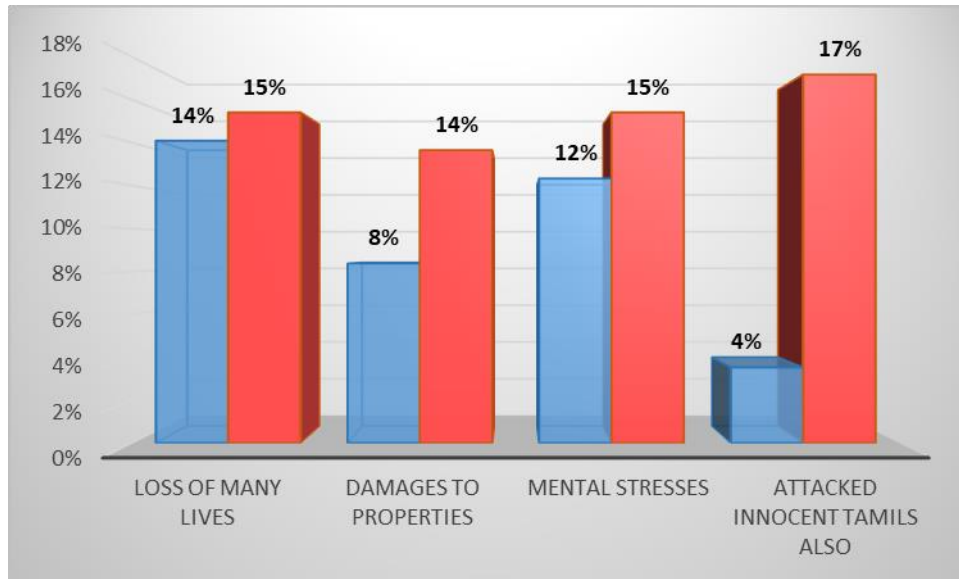
In 1956 Sinhala only Act was enacted because there was a discussion about “which language should be the official

language?" because a small number of people spoke English. Some suggested Sinhala and Tamil both should be the official language. But even 75% majority of Sri Lanka in Sinhalese, if Tamil became an official language that will be a threat to Sinhala Language (NPCF, 2022).

**What is the Public's Opinion about "Black July"?**

According to the responses, Black July was the saddest incident for both ethnic groups. 100% of responses showed the answer "Yes" to the question "Black July is the saddest incident in Sri Lankan History?"

Figure 10: Why Black July was being Saddest Incident in Sri Lankan History?

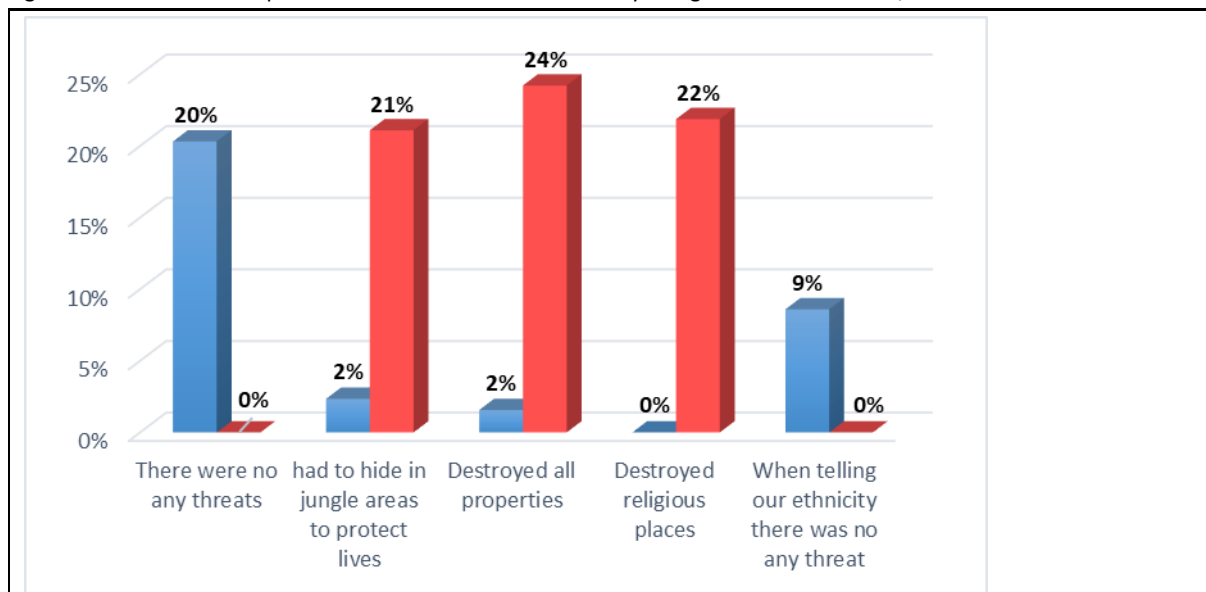


(Source: Survey Data, 2022)

1983 Black July was the saddest incident for both ethnic groups. Even if any party gets victory from a conflict not anyone can assume that as a 100% victory. Because under that happiness there are many losses. For the answer to "Loss of many lives" 14% of Sinhalese and 15% of Tamil people responded. Sinhala people answered that they saw the saddest incident. Even though those people are not Sinhala ethnic group many lives were destroyed. And many Tamil people lived in fear. They didn't have any protection. 08% of Sinhalese and 14% of the Tamil community responded to the answer "Damages to properties". More

than Sinhala Community Tamil had responded to this. Because at that time there was huge destruction of properties that belongs to the Tamil ethnic group. 12% of Sinhala ethnic group and 15% of Tamil ethnic groups responded, as there is huge mental stress because of this Black July. 4% of Sinhalese and 17% of Tamils responded to the answer "Innocent Tamils also attacked". According to the responses majority of 17% of Tamil answered that they have attacked during the Black July period because of their ethnicity. Instead of being Tamil people, they did not do any other fault. For both ethnic groups, Black July was the saddest incident that they didn't like to recall.

Figure 11: What are the Experiences that You Got from Black July Being Tamil Ethnic Person/ Sinhala Ethnic Person?



(Source: Survey Data, 2022)

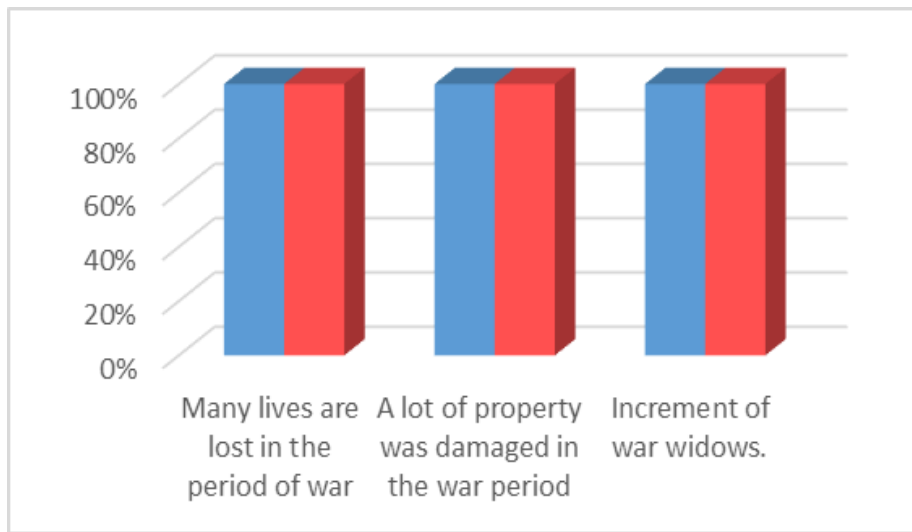
The above figure displayed some experiences that Sri Lankan got during the Black July Period. According to the above figure can identify the most traumatic experiences were happen to the Tamil Community. 20% Sinhala ethnic group responded as there were no threats to their lives in that period. Some of them face traumatic incidents, and threats but at that moment when realizing he/she is a Sinhala person, there was no threat again and 9% responded to that answer. However, to Tamil ethnic group's response to those answers was 0%. However, the highest response can see as "Had to hide in jungle areas to protect lives" 21% of responses can see in the above figure. 24% of people's properties were destroyed and 22% of people's Religion places were destroyed.

"We couldn't even walk on the road. Sinhalese burned our all vehicles. Those days your university was not there, our

one bus burnt in Pabahinna area. We are Indian Tamils, because of that people came to burn our house and we ran to refugee camps" (TRL01, 2022).

"When I am going to my office I saw a group of people breaking Tamil shop. Daily I am buying goods from that shop and I know that owner. He is a Tamil person. I asked from those people why are you breaking this shop? They answered as, Don't you know our 13 soldiers were killed? And I replied back, Were those boys killed by this shop owner? And they were not happy about my answer. They asked me, what is your ethnicity and I replied, as I am Sri Lankan. But they asked again whether I am Sinhalese or not...." (NPCF, 2022).

Figure 12: Traumatic Incidents



(Source: Survey Data, 2022)

According to responses that 100% of people accept that even with victories from war, and conflict when looking back again there are thousands of traumatic experiences. 100% of respondents answered as Life losses, increasing war widows, and Damages to properties coming behind them with the victories.

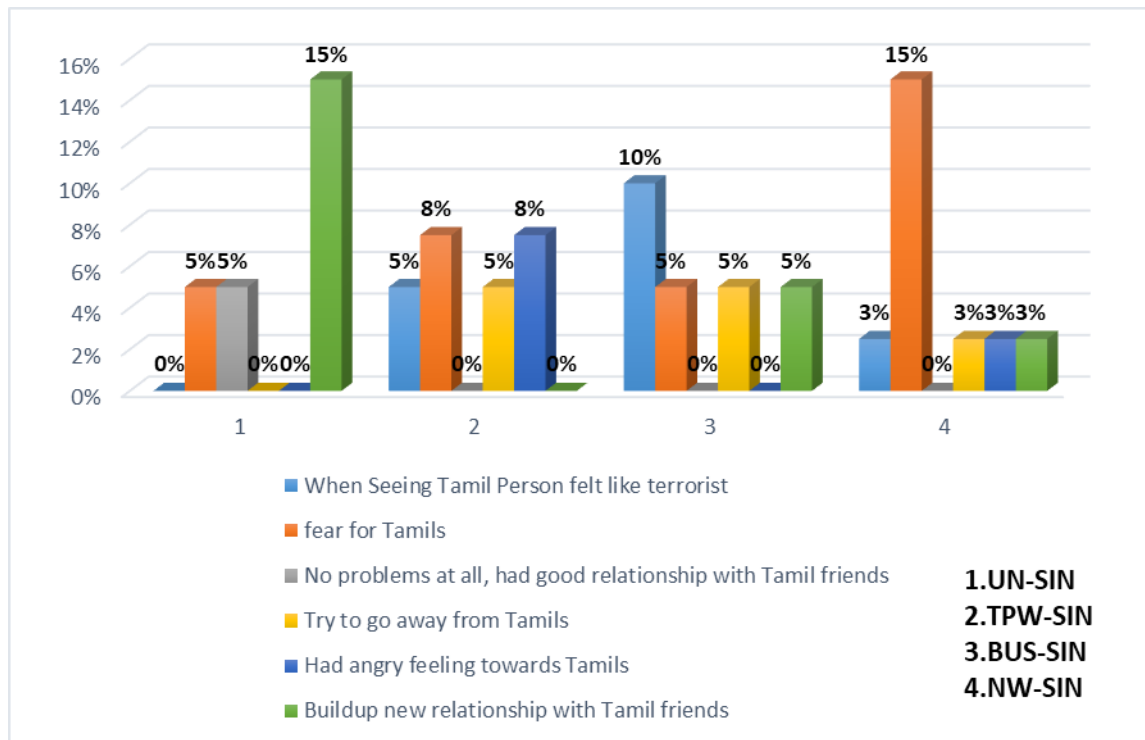
**Relationship between Sinhalese And Tamils**

There is more interaction between Sinhalese and Tamils within Rathnapura District. Rathnapura is a combination of all ethnic groups. But Tamil and Sinhala people daily interact with each other. As well as with above mentioned all experiences do they have pure interaction between them?

When considering Sinhala people 97.5% of people have Tamil friends while 5% don't have any Tamil friends. And According to Tamil ethnic group responses, 87.5% of people have Sinhala ethnic group friends while 12.5% of people don't have any Sinhala friends. When considering the majority, interacting with Sinhala and Tamil people within the Rathnapura district is at the highest level. 72% of responses received as they have a "Close" relationship while 17.3% have a "Very close" relationship. 9.3% of people have friends but that is not a "close" relationship.

**Interaction between Sinhalese And Tamils In The Civil War Period**

Figure 13: Sinhalese Attitudes towards Tamil people in the Civil war period

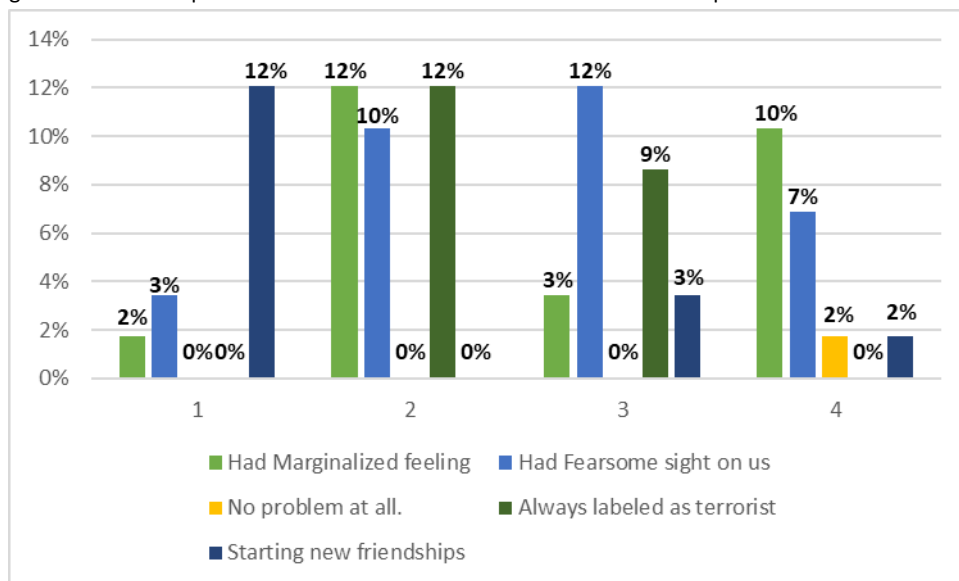


(Source: Survey Data, 2022)

Above figure shows what is the Sinhalese attitude during the civil war period. there is a significant difference between social status. While other people had fearsome sight of Tamil people, fear for Tamil, and trying to go away from Tamil people UN-SIN category showed a good relationship with their friends. There are past experiences but it showed for the relationship it doesn't matter. But each and every

other layer people had fearsome sight of Tamil ethnic groups. 15% of NW-SIN responded with the highest rate of that answer. 10% of BUS-SIN had an attitude when seeing any Tamil person thought as a terrorist. 8% of TPW-SIN responded to the answer "Had angry feeling towards Tamil". They showed 0% of building up a new relationship with the Tamil ethnic group in the civil war period while other social layers at least showed 3% of improvement from relationship factor.

Figure 14: Tamil People's Attitudes towards Sinhala Ethnic in the Civil war period



(Source: Survey Data, 2022)

According to the above figure UN-TAM showed 12% of the highest level relevant to the answer "Starting new friendships" while TPW-TAM showed 12% relating to the answer "Always labeled as terrorist". And also TPW-TAM

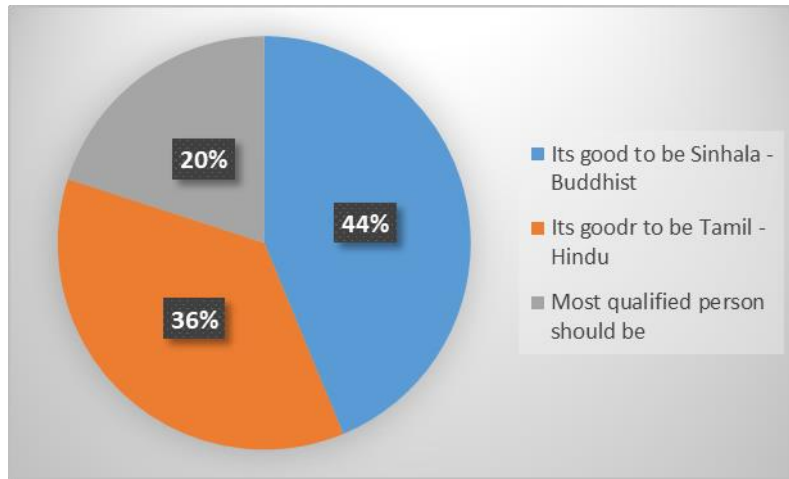
12% responded as, in civil war period they lived with marginalized feeling. 12% of BUS-TAM had experienced having fearsome sight on them by Sinhala ethnic group. 2% from NW-TAM responded as they didn't face any problem.



When considering the above two figures can identify because of war, people’s attitudes toward other ethnic groups changed. Their cultural norms, values, beliefs, as well as experiences, also can change their attitudes.

Current society is free of fear of war, and conflict. But when considering the above responses researcher can come to a conclusion as both Sinhalese as well as Tamils can not forget those experiences. As a result of that, can they conduct a pure relationship?

Figure 15: Which Ethnicity Person Should Be The President?



(Source: Survey Data, 2022)

According to the responses, “Who should be the president? Sinhala – Buddhist person or else, Tamil- Hindu person?” 44% of people responded regarding “Its good to be a Sinhala

- Buddhist” while 36% of people answered, “It good to be a Tami-Hindu person”. only 20% of people answered as the “Most qualified person should be” the president. Why do people have this type of attitude? Below figure 4.27 explained the reasons for the above answers.

Table 2: Why President Should be Sinhala/Tamil person?

If you are telling Sinhala-Buddhist, why?		If you are telling Tamil-Hindu, why?	
Can control a country correctly	0	To get equal rights for all ethnic groups	22.2%
To continue Sri Lanka as a United country	35.9%	Avoid getting irresponsible decisions like the 1948 government	25%
To get equal rights	15.4%	Treat equally minority groups also	15.4%
Again can not face a war	61.5%	To address minorities issues	61.5%

(Source: Created by Authors, 2022)

61.5% of respondents regarding the Sinhala community responded to the answer “Again can't face a war”, and 35.9% of people respond to “Continue Sri Lanka as a United country” while 25% of Tamil people respond to the answer “Avoid getting irresponsible decisions”, and 61.5% of people respond to the “To address minorities issues”. It proved that still, both ethnic groups people are suffering fear from Deep cultural syndromes. Even though it seems like solved all issues still issues are continuing but have not appeared physically. And past experiences make an impact on the Sinhala-Tamil relationship in the Rathnapura district.

**CONCLUSION**

Impact of Glories and Traumas on the ethnoreligious relationship in the Rathnapura district is finalized. When studying about Rathnapura district people by asking questions and getting responses to questionnaires found that there are deep cultural syndromes on their minds. The context for those syndromes or attitudes is a historical event in Sri Lanka. King Dutugamunu – Elara war, 1948 government’s activities as well as a civil war. Because of those events, Sinhalese and Tamils could get different types

of experiences. While one ethnic group achieved glories, other ethnic groups had to get traumas. As well as another time, both ethnic groups got traumas. Because of that, it affects the Sinhalese and Tamil's relationship and collapses the interaction between them. One day any time, any place it may convert into a conflict. According to the responses that the researcher received, conclude as all three stages occurred because of a Lack of interaction between the feeling of Sinhalese and Tamils.

According to the question asked in the questionnaire, “Do you believe that your ethnic group has a long history?” 100% from both ethnic groups were answered as “Yes”. And when interviewing people they responded as, “Sinhalese is the first ethnic group in Sri Lanka”, “Hinduism is the oldest religion in the world”. 17% of Sinhalese responded more than others literature they have valuable literature while 20% of Tamil responded as they have a long history that even could not tell an exact date.

When identifying Glories Sinhalese got Glorifying experiences from King Dutugamunu and king Elara’s war. Still, Sinhalese proudly recalls that event, as well as victory, got to the death of LTTE leader Prabakaran. And in 1948 with the freedom of Britain Sinhalese got the rights that need to live. But when considering War victories can’t actually



consider glories. "Glory isn't made up entirely of glorifying moments. Glory is intrinsically linked to the disaster. Many losses, negative encounters with negative memories, physically and emotional harm" (Galtung, 2000: 119). Many traumas cause bitter future suffering and have an impact on relationships. Loss of lives, damage to properties, mental stress, and damage to the economy can consider as traumatic experiences. As a Tamil ethnic group, they have glorifying experiences with king Dutugamunu's decision to make a monument for king Elara. In addition, getting citizenship back.

Since there is no longer a war in Sri Lanka, the country is content with its socioeconomic situation. Despite the fact that this is true, memories and experiences are things that people never forget entirely. Consequently, this research has demonstrated that the conflict's effects are still being felt by the populace. Using the ABC triangle as an examination instrument, this study investigated profound psychological elements. This could shed light on the problems that people continue to face and the reasons why they are unable to recall certain sensitive events. Even though they would rather forget certain incidents, these memories continue to have an impact on their lives. Therefore, the research suggests new policy implementations to address the deep social divisions between Sri Lanka's ethnic groups.

## REFERENCES

- Abdul-Nabi, Z. (2015). Based on the peace journalism model: Analysis of Al-Jazeera's coverage of Bahrain's uprising and Syria's chemical attack. *Global Media and Communication*, 11(3), 271–302. <https://doi.org/10.1177/1742766515606300>
- Ahmad, S., Wasim, S., Irfan, S., Gogoi, S., Srivastava, A., & Farheen, Z. (2019). Qualitative v/s. Quantitative Research- A Summarized Review. *Journal of Evidence Based Medicine and Healthcare*, 6(43), 2828–2832. <https://doi.org/10.18410/jebmh/2019/587>
- Alareqi, S. (2020). Examine the Relationship between "Reconciliation" and "Justice" after Violent Conflict: Case Study of Guatemala. Researchgate. [https://www.researchgate.net/publication/345890562\\_Examine\\_the\\_Relationship\\_between\\_'Reconciliation'\\_and\\_'Justice'\\_after\\_Violent\\_Conflict\\_Case\\_Study\\_of\\_Guatemala](https://www.researchgate.net/publication/345890562_Examine_the_Relationship_between_'Reconciliation'_and_'Justice'_after_Violent_Conflict_Case_Study_of_Guatemala)
- Alassane, L., & Viaud, C. (2021). From Culture to Behaviour: How Can a Culture of Violence Affect Organized Conflict? *Diva-Prtal.Org*. <https://www.diva-portal.org/smash/get/diva2:1564926/FULLTEXT01.pdf>
- Ali, A. (2021). Quantitative Data Analysis. Researchgate. <https://doi.org/10.13140/RG.2.2.23322.36807>
- Baiza, Y., Schetter, C., & Dzarasov, R. S. (2017). Afghanistan in the whirlwind of US-Russia rivalry in Central Asia. *Cambridge Journal of Eurasian Studies*, 1, 1–13. <https://doi.org/10.22261/cjes.4zewgu>
- Bar-Tal, D. (2000b). From Intractable Conflict Through Conflict Resolution To Reconciliation: Psychological Analysis. *Political Psychology*, 21(2), 351–365. <https://doi.org/10.1111/0162-895x.00192>
- Dargo. (2015). Improving galtung's a-b-c to a scientific theory of all kinds of conflicts. Researchgate. <https://www.raco.cat/index.php/ArsBrevis/article/download/311713/401767/>
- Education Center. (2006). Sampling in Research. Microsoft Word. [https://www.thh.nhs.uk/documents/\\_Departments/Research/InfoSheets/16\\_sampling\\_research.pdf](https://www.thh.nhs.uk/documents/_Departments/Research/InfoSheets/16_sampling_research.pdf)
- Feith, D. (2010). Tamil and Sinhala relations in Sri Lanka: a historical and contemporary perspective. *Global Change, Peace & Security*. <https://doi.org/10.1080/14781158.2010.510270>
- Galtung. (2002). Cultural Violence. Jstor. <https://opec.org/wp-content/uploads/2019/10/GALTUNG-Johan.-Cultural-Violence.pdf>
- Galtung, J. (2002). Rethinking Conflict: the Cultural Approach. Microsoft Word. <https://www.galtung-institut.de/wp-content/uploads/2017/03/RETHINKING-CONFLICT-THE-CULTURAL-APPROACH.pdf>
- Galtung, J. (1969b). Violence, Peace, and Peace Research. *Journal of Peace Research*, 6(3), 167–191. <https://doi.org/10.1177/002234336900600301>
- Galtung, J. (2015). Peace Journalism and Reporting on the United States. Jstor. <https://www.jstor.org/stable/24591019>
- Hasanzadeh, M., & Akbari, R. (2013). Empathy and Peace in the Qur'anic Context Based on Johan Galtung's ABC-Triangle. Researchgate. [https://www.researchgate.net/publication/262600094\\_Empathy\\_and\\_Peace\\_in\\_the\\_Qur'anic\\_Context\\_Based\\_on\\_Johan\\_Galtung's\\_ABC\\_Triangle](https://www.researchgate.net/publication/262600094_Empathy_and_Peace_in_the_Qur'anic_Context_Based_on_Johan_Galtung's_ABC_Triangle)
- Hannabuss, S. (1996). Research interviews. *New Library World*, 97(5), 22–30. <https://doi.org/10.1108/03074809610122881>
- Hsieh, H. F., & Shannon, S. E. (2005). Three Approaches to Qualitative Content Analysis. *Qualitative Health Research*, 15(9), 1277–1288. <https://doi.org/10.1177/1049732305276687>
- Hox, J. J., & Boeij, H. R. (2005). Data collection Primary Vs. Secondary. Researchgate. [http://www.joophox.net/publist/ESM\\_DC0L05.pdf](http://www.joophox.net/publist/ESM_DC0L05.pdf)
- Institute of International Politics and Economics. (2022, April 27). The Review of International Affairs | Institute of International Politics and Economics. [https://www.diplomacy.bg.ac.rs/en/journals/the-review-of-international-affairs/#:%7E:text=The%20Review%20of%20International%20Affairs%20\(RIA\)%20is%20one%20of%20the, had%20its%20present%20daily%20form.](https://www.diplomacy.bg.ac.rs/en/journals/the-review-of-international-affairs/#:%7E:text=The%20Review%20of%20International%20Affairs%20(RIA)%20is%20one%20of%20the, had%20its%20present%20daily%20form.)
- Jayathilaka, A. (2014). Discriminations Created by the Structural Violence (Case Study of the Tea Plantation Sector of Sri Lanka). SSRN. [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=2504897](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2504897)
- Kabir, S. M. S. (2016). METHODS OF DATA COLLECTION. Researchgate. [https://www.researchgate.net/publication/325846997\\_METHODS\\_OF\\_DATA\\_COLLECTION](https://www.researchgate.net/publication/325846997_METHODS_OF_DATA_COLLECTION)
- Kawamoto, T. (2016, February 5). Personality Change from Life Experiences: Moderation Effect of Attachment Security. *Japanese Psychological Research*, 58(2), 218–231. <https://doi.org/10.1111/jpr.12110>
- Kothari, C. R. (2004). Research Methodology. CCSUniversity.Ac.Lk. <https://ccsuniversity.ac.in/bridge-library/pdf/Research-Methodology-CR-Kothari.pdf>
- Malina, M. A., Nørreklit, H. S., & Selto, F. H. (2011). Lessons learned: advantages and disadvantages of mixed method research. *Qualitative Research in Accounting & Management*, 8(1), 59–71. <https://doi.org/10.1108/11766091111124702>
- Matyók, T., Senehi University of Manitoba, Jessica, Byrne, S., Bâ, O. B., Boudreau, T., Campbell, J. J., Cormier, P., Funk, N. C., Galtung, J., Hansen, N., Hayes, S., Hill, M., Karari, P., Katz Syracuse University, Neil H., Kellett, P., Kumar, A., LeFrançois, B., Levy, A., Lounsbury, M. O., . . . Woolner, C. J. (2012). *Critical Issues in Peace and Conflict Studies: Theory, Practice, and Pedagogy* (Reprint ed.). Lexington Books.
- Newcomer, K. E., Hatry, H. P., & Wholey, J. S. (Eds.). (2015). *Handbook of Practical Program Evaluation*. Researchgate. <https://doi.org/10.1002/9781119171386>
- Norris, F. H., & Alegria, M. (2005). Mental Health Care for Ethnic Minority Individuals and Communities in the Aftermath of Disasters and Mass Violence. *CNS Spectrums*, 10(2), 132–140. <https://doi.org/10.1017/s1092852900019477>
- Pathak, B. (2016). Johan Galtung 's Conflict Transformation Theory for Peaceful World: Top and Ceiling of Traditional Peacemaking. Academia. [https://www.academia.edu/37557219/Johan\\_Galtung\\_s\\_Conflict\\_Transformation\\_Theory\\_for\\_Peaceful\\_World\\_Top\\_and\\_Ceiling\\_of\\_Traditional\\_Peacemaking](https://www.academia.edu/37557219/Johan_Galtung_s_Conflict_Transformation_Theory_for_Peaceful_World_Top_and_Ceiling_of_Traditional_Peacemaking)
- Samuels, P. (2020). A Really Simple Guide to Quantitative Data Analysis. Researchgate. [https://www.researchgate.net/publication/340838762\\_A\\_Really\\_Simple\\_Guide\\_to\\_Quantitative\\_Data\\_Analysis](https://www.researchgate.net/publication/340838762_A_Really_Simple_Guide_to_Quantitative_Data_Analysis)
- Sedgwick, P. (2014). Cluster sampling. *BMJ*, 348(jan31 2), g1215. <https://doi.org/10.1136/bmj.g1215>