

Sri Lanka Journal of Communication



VOLUME I / ISSUE I / JULY 2024

ISSN: 3051-5556 / e-ISSN 3084-8237

Published by
Department of Mass Communication
University of Kelaniya, Sri Lanka.



New Trends in the Sri Lankan Reality TV Show Format in Social Media Activity <i>H.A.K.A.M. Jayalath</i>	8
Films, Archaeological Heritage, and Tourism: A Study on the Impact of Films in promoting Archaeological Tourism <i>U.R. Rammungoda</i>	29
The Impact of New Media to Change People's Behavior in Sri Lanka <i>N.W. K. Weerasinghe, H.A.G. Madushanka</i>	53
Language Variety in Communicative Context: Hierarchy Behind the Creativity in Indigenous Toda Culture <i>I. J. Mawelle, PhD</i>	70
The New Era of Influencer Marketing: A Literature Review on Social Media Influencer Marketing on TikTok <i>D.A.N De Silva</i>	83
A Study on the Problems of Using Development Communication in the Upper Kothmale Reservoir Project from the Talawakele Area <i>K.A.J.S Jayasuriya, H.A.M. Peiris</i>	94
The Different Ways of Communicating Peer Group's Sexual Needs <i>Ediriweera Gunasekara, PhD</i>	112



Sri Lanka Journal of Communication

Volume 1 Issue 1

Published by
Department of Mass Communication,
Faculty of Social Sciences,
University of Kelaniya, Sri Lanka.

Chief Editor
Dr. Aruna Lokuliyana
Department of Mass Communication,
University of Kelaniya, Sri Lanka.

Associate Editors
Ileka Ruwanpathirana,
Dasini Madurasinghe
Department of Mass Communication,
University of Kelaniya, Sri Lanka.

Sri Lanka Journal of Communication (SLJC)

SLJC is the English language biannual double-blind reviewed academic journal published by the Department of Mass Communication, University of Kelaniya. The journal contains articles based on original research in the field of Mass Communication.

SLJC publishes original research articles, review articles, Case studies and theoretical articles related to communication studies. The categories of communication studies include Principles and Theories, Communication and Media History, Print Media, TV Media, Radio Media, Film Media, Digital Media, Culture, Language and Creative Communication, Marketing Communication and Advertising, Public Relations and Strategic Communication, Political Communication, Media Management, Health Communication, Climate Change Communication, Development Communication, Media Literacy, Gender Studies and Communication, Technology and Communication etc.

Volume 01 Issue 01 | ISSN – 3051-5556 | e-ISSN 3084-8237

Price per copy : Local – 750 LKR | Foreign – 20 USD (Including postage)

Page Layout : Dimuthu Chathuranga Jinasena

Copyright and Photocopying

©2024 The Department of Mass Communication, University of Kelaniya. All rights reserved. No part of this publication may be reproduced, stored, or transmitted in any form or by any means without the prior permission in writing from the copyright holder.

Manuscript Submissions

Authors should submit their manuscripts online. Please visit <https://ss.kln.ac.lk/depts/maco/index.php/students/blog/journal/sljc> and follow the guidelines. All manuscripts must be prepared in strict accordance with the provided guidelines.

NOTE: We do not accept PDF files.

For any inquiries or communications related to editorial matters, including questions about the journal's policies, guidelines, or publication process, please contact:

The Editors,
Sri Lanka Journal of Communication – SLJC,
Department of Mass Communication,
Faculty of Social Sciences,
University of Kelaniya,
Kelaniya, Sri Lanka.
Email: masscommunication@kln.ac.lk



Review Panel :

Emeritus Professor Sunanda Mahendra, *University of Kelaniya, Sri Lanka.*

Emeritus Professor Rohana Luxman Piyadasa, *University of Kelaniya, Sri Lanka.*

Emeritus Professor Ariyaratna Athugala, *University of Kelaniya, Sri Lanka.*

Senior Professor K. Karunathilake, *University of Kelaniya, Sri Lanka.*

Professor Tudar Weerasinghe, *University of Colombo, Sri Lanka.*

Professor Ravi Dissanayake, *University of Kelaniya, Sri Lanka.*

Professor Ajith Medis, *University of Kelaniya, Sri Lanka.*

Professor Madubhashini Hewage, *Open University of Sri Lanka.*

Professor Ajantha Hapuarachchi, *University of Colombo, Sri Lanka.*

Professor Mangala Katugampola, *University of Kelaniya, Sri Lanka.*

Professor Osantha N. Thalpawila, *University of Kelaniya, Sri Lanka.*

Dr. Rakesh Batabyal, *Jawaharlal Nehru University, India.*

Dr. Manoj Jinadasa, *University of Kelaniya, Sri Lanka.*

Dr. Achala Abeykoon, *University of Kelaniya, Sri Lanka.*

Dr. Senesh Dissanaïke Bandara, *University of Sri Jayawardanapura, Sri Lanka.*

Dr. Senani Harischandra, *University of Sri Jayawardanapura, Sri Lanka.*

Dr. Tharupathi Munasinghe, *University of Melbourne, Australia.*

Editorial Note

The Sri Lanka Journal of Communication (SLJC) holds the distinction of being the first Sri Lankan media journal, initially published in 1986 by the Department of Mass Communication at the University of Kelaniya. Under the editorial leadership of Dr. Sunanda Mahendar and the respective editorial board, the journal debuted as a pioneering platform for media and communication scholarship. However, after its inaugural issue, the SLJC experienced irregular publication.

Marking the fiftieth anniversary of media education at the Department of Mass Communication, we have undertaken the revitalization of the SLJC. This milestone has inspired us to re-launch the journal as a double-blind peer-reviewed publication, adhering to the rigorous guidelines established by the Sri Lanka National Science Foundation. The current issue represents the culmination of our collective efforts, and I am honoured to serve as the new editor of the SLJC, published by the Department of Mass Communication, University of Kelaniya.

This journal features articles rooted in original research, addressing a diverse range of topics in communication and media studies. Our contributors have explored various dimensions and branches of the discipline, enriching the academic discourse in this field.

I extend my heartfelt gratitude to Lecturer Ileka Ruwanpathirana and Lecturer (Probationary) Dasini Madurasinghe for their tireless and exemplary roles as Associate Editors. Their timely and insightful contributions have been instrumental in making this issue a reality. I am equally indebted to the members of our Editorial Board, whose meticulous reviews and constructive feedback have strengthened every submission.

I would like to express my sincere appreciation to the Head of the Department of Mass Communication, Senior Lecturer Wijayananda Rupasinghe, and all our department colleagues for their unwavering support and encouragement throughout this journey. Special thanks are also due to Dr. W.M.T.D. Ranasinghe and Mrs. B.G. Suleka Wimalasiri, Senior Assistant Librarians of the Main Library, University of Kelaniya, for their remarkable assistance in facilitating the re-launch of the SLJC. Additionally, I acknowledge the significant contribution of Junior Academic Fellow Dimuthu Chathuranga Jinasena, who provided invaluable support in designing the journal layout.

I am profoundly grateful to the Dean of the Faculty of Social Sciences, Professor M.M. Gunatilake, and the Vice Chancellor of the University of Kelaniya, Senior Professor Nilanthi De Silva, for their steadfast encouragement of this academic endeavour.

Finally, I extend my deepest thanks to all the scholars who submitted manuscripts for consideration in this issue. The continuation of the SLJC is made possible through the active engagement of academics who share their insightful research with us.

Thank you all.

Dr. Aruna Lokuliyana
Chief Editor, Sri Lanka Journal of Communication (SLJC)

Content

1. New Trends in the Sri Lankan Reality TV Show Format in Social Media Activity _____ 8
H.A.K.A.M. Jayalath, Department of Communication, Parliament of Sri Lanka, Sri Lanka.
asiri_h@parliament.lk

2. Films, Archaeological Heritage, and Tourism: A Study on the Impact of Films in promoting Archaeological Tourism _____ 29
U.R. Rammungoda, Senior Lecturer, Department of Archaeology, University of Kelaniya, Sri Lanka.
umangar@kln.ac.lk

3. The Impact of New Media to Change People's Behavior in Sri Lanka _____ 53
N.W. K. Weerasinghe, H.A.G. Madushanka, Department of Film and Television Production Technology, University of Vocational Technology, Sri Lanka.
Kavindi.weerasinghe96@gmail.com

4. Language Variety in Communicative Context: Hierarchy Behind the Creativity in Indigenous Toda Culture _____ 70
I. J. Mawelle, PhD, Department of English and Linguistics, University of Sri Jayewardenepura, Sri Lanka.
indira@sjp.ac.lk

5. The New Era of Influencer Marketing: A Literature Review on Social Media Influencer Marketing on TikTok _____ 83
D.A.N De Silva
akilanirmani123@gmail.com

6. A Study on the Problems of Using Development Communication in the Upper Kothmale Reservoir Project from the Talawakele Area ____ 94
K.A.J.S Jayasuriya, H.A.M. Peiris, Department of Environmental Management, Faculty of Social, Sciences and Humanities, Rajarata University of Sri Lanka, Mihintale, Sri Lanka.
jayasankajs11@gmail.com

7. The Different Ways of Communicating Peer Group's Sexual Needs ____ 112
Ediriweera Gunasekara, PhD, Department of History and Theory of Dance and Drama, Faculty of Dance and Drama, University of the Visual and Performing Arts, Colombo 07, Sri Lanka.
edirigunas@gmail.com



Disclaimer

Statements of facts and opinions in the articles of this volume are those of the respective authors, and the Department of Mass Communication, University of Kelaniya, and editors cannot be held responsible for errors or any consequences arising from the use of the information contained in this journal.

The views and opinions expressed do not necessarily reflect those of the Department of Mass Communication, University of Kelaniya, and editors.

ORIGINAL ARTICLE

New Trends in the Sri Lankan Reality TV Show Format in Social Media Activity

H.A.K.A.M. Jayalath, Department of Communication,
Parliament of Sri Lanka, Sri Lanka

Abstract:

The television industry, in conjunction with an increasingly connected audience, has evolved to offer an enriched multimedia experience that surpasses traditional print media and radio. This evolution includes the rise of reality television, which aims to provide realistic portrayals of human life. With the growing popularity of reality shows and the rise of social media, this study explores whether social media engagement enhances the popularity of reality television programs. The research objective was to examine the relationship between reality programming and social media, focusing on technological advancements, audience engagement, and current performance trends. An analytical approach was employed, involving a review of relevant literature, existing research, and performance data of reality programs. The study found that the integration of new technology has significantly transformed the reality television genre, with varying cultural adaptations across different social systems. The findings indicate that reality television, originally popularized in the U.S., has successfully proliferated globally, with many countries replicating American formats. In the modern internet era, social media has become a crucial tool for television channels to promote their programs, particularly targeting younger audiences. This study concludes that contemporary reality programs heavily depend on social media for their success, highlighting the critical role of digital platforms in shaping television viewership.

Keywords: Reality, Television, Viewership, Audience, Social media

Introduction:

“Today, television is present in billions of homes globally, yet a century ago, the concept of television was unknown. By late 1947, only a limited number of Americans owned televisions” (bebusinessed.com). During the initial introduction of television technology, various scholars conducted experiments. John Logie Baird is credited with successfully demonstrating television technology. According to history.com, ‘Scottish engineer John Baird gave the world’s first demonstration of reality television in front of 50 scientists in central London in 1927’.

The Merriam-Webster dictionary defines television as ‘an electrical system for converting light and sound into electric waves, transmitting them into the air, and reconvertng those waves into visible light rays and audible sound. Providing an enjoyable home experience for domestic audiences. This capability to surpass print media and radio contributed to the growing audience connected to early television. The medium’s ability to simultaneously address a large number of people with both imagery and sound was a key factor. ‘Television plays a significant role in the national communication system, fostering cultural unity within a culturally diverse nation’ (Chopra, 2011, p. 14).

This recognition led almost every country worldwide to understand television’s potential, quickly adopting television technology. Consequently, numerous television channels emerged in each country, striving to attract more viewers. This marked the industrialization of television, where profit became the primary goal for every channel. ‘The television format industry became a global trade worth billions of euros a year’ (Chalaby, 2011, p. 293). Within this landscape, reality shows emerged as a lucrative form of entertainment that could attract a broad audience. ‘The concept of reality TV strives to capture real-life connections and entertainment content in authentic settings, often using live studio footage and surveillance camera captures of audience or contestant reactions’ (Das et al., 2021, p. 22), carving out a unique space among television program formats and offering audiences a novel experience. Consequently, ‘reality TV programs became a

successful part of television between 1990 and 2000' (Chawla & Hassan, 2020, p. 3787).

These reality programs employed ordinary people instead of professional actors, capturing unscripted moments from daily life, showcasing talented individuals from various backgrounds, engaging audiences in participation, and concluding with prize awards, drawing viewers for diverse reasons. 'Reality show audience engagement parallels consumer behavior, often enticed by various rewards that align with audience interests' (Kurnia, 2020, p. 4).

Thus, competitive reality formats emerged, birthing reality competitions under different themes, often drawing inspiration from successful American programs like American Idol, America's Got Talent, and The Voice. 'Some channels have devoted years entirely to reality shows, consistently introducing new seasons promising increased entertainment for their viewers' (Das et al., 2021, p. 23).

Later, changes occurred in the format of reality programs, drifting away from their initial realistic form. 'The format of reality shows has evolved over time, placing greater emphasis on presenting programs as realistically as possible while restricting the introduction of other content' (Das et al., 2021, p. 23). Presently, extensive use of multi-camera technologies, elaborate lighting effects, substantial sound systems, massive electronic field production, and outdoor broadcasting is prevalent. Additionally, reality programs securing prime-time television slots demonstrate their ability to attract larger audiences. 'Reality shows lead to competition between television stations in prime time and among television channels on weekends, influencing television ratings conducted by survey agencies' (Das et al., 2021, p. 22).

It was evident that many countries worldwide adopted reality themes introduced by America. In Sri Lanka, notably after 2005, several noteworthy reality programs emerged, often emulating formats from other countries. Many of these programs mimicked sets, lighting effects, camera positioning, costumes, and even

episode structures. Consequently, the emergence of new characteristics in popular culture, inspired by reality programs, impacted Sri Lankan society by sustaining audience engagement. 'Reality programs direct viewers' attention to the personal thoughts, behaviors, and interactions of its characters' (Stefanone et al., 2010, p. 510), exerting a profound cultural influence.

Moreover, the ascendance of social media has begun to overshadow television's significance. This trend is especially noticeable among young people who predominantly engage with social media platforms. Consequently, there's a noticeable trend in using social media for promoting reality programs today. 'With the emergence of new television systems, social networks like Twitter and Facebook play a pivotal role in enhancing television's appeal' (Segado et al., 2015, p. 228). Particularly, young audiences actively use social media platforms to engage with reality shows. This trend is observable in Sri Lanka as well, where reality shows garner substantial viewership on social media.

This investigation primarily focuses on the evolution of reality program formats, audience behavior, and the integration of reality programs with social media. Both domestic and foreign reality programs serve as reference points. It delves into aspects of local reality programs imitated from foreign counterparts, the employed technology, cultural impacts, and the transformations in reality show formats.

Research Methodology:

This study utilizes a mixed-methods approach to examine the relationship between reality television and social media. Primary data were collected through structured surveys and in-depth interviews with industry professionals, focusing on viewer engagement, program promotion, and industry practices. Secondary data included a review of existing literature and an analysis of social media platforms to explore trends and audience interactions. Quantitative data were analyzed using statistical methods to identify patterns and correlations, while qualitative data were subjected to thematic analysis for deeper insights. This comprehensive methodology ensures a robust understanding

of how reality TV and social media intersect and influence each other.

Discussion:

In the history of world television, various program categories emerged across different time periods. As television technology advanced, the burgeoning audience connected to television led to intense competition among channels. This competition highlighted that channels with the highest viewership yield greater profits, solidifying reality shows as one of the most appealing program categories. Consequently, reality programs were crafted under diverse themes targeting different audience groups. In the current era dominated by social media, the trajectory of reality shows has significantly diverged.

Format and Structure of Reality Television Programs:

In the twenty-first century, reality TV programs have garnered increased audience attention, attempting to qualitatively encapsulate reality within the show's format. The essence of reality programming lies in presenting what intrigues audiences in an engaging manner.

“Reality shows encompass a spectrum from serious to frivolous, capturing ordinary and extraordinary aspects of life—be it farming, tattooing, pottery, fashion, or mixology. They delve into themes spanning birth, death, marriage, divorce, friendships, work, and community” (Deller, 2020, p. 1).

Understanding the evolving interests of the audience and exploring new directions within those themes are key aspects of the reality format. The aim is to engage viewers through both entertainment and sensitivity, expanding the scope of television programs. This trend has led to reality shows revolving around captivating themes. In particular, ‘Graeme Turner argues that it ‘may be the most “significant” form of programming in television history’” (Deller, 2020, p. 1).

“It is recognizable that reality shows encompass a combination of characteristics found in various other television program formats. Particularly, reality programs manifest traits akin to news programs, game shows, soap operas, music programs, and comedy shows. However, none of these characteristics can be easily confined to those programs’ categorizations. Instead, reality serves as a unifying umbrella under which different programs and themes interconnect and are identified as ‘reality’” (Deller, 2020, p. 1). Essentially, the primary objective is to construct a realistic form even while assimilating features from other program types. This is achieved by utilizing subtle effects of science and magic on television to convince viewers of its authenticity. ‘This genre is believed to enable contestants to express genuine emotions to viewers, even if the events triggering these reactions are staged’ (Kurnia, 2020, p. 5).

Additionally, the production of reality programs involved experimentation with novel techniques in television program technology. ‘Reality programming can be viewed as a distinct form of television programming that heralded a revolution in television production by offering something unique. It embraced different filming, editing, and narrative techniques, aiming to unveil social and personal realities in innovative ways’ (Deller, 2020, p. 2). Producers’ endeavors were geared towards creating new meanings within this genre, particularly involving young producers well-versed in new technology, consistently contributing to reality program production.

Different audience segments are drawn to reality shows based on diverse interests. Within this program category, creators aim to engage the audience by emphasizing sensitivity through various effects. ‘Reality shows strive to connect with their audience by accentuating emotions, utilizing a blend of documentary-style programs and fiction’ (Kurnia, 2020, p. 5). Consequently, even within the competitive sphere, the audience gravitates toward emotionally resonant characters. The inclusion of several contestants capable of highlighting sensitivity within the reality format contributes to program diversity. This diversity, rooted in contestants’ efforts to embrace modernity and novel styles while conveying sensitivity, serves as a significant draw for viewers.

A distinctive feature of reality shows is the use of ordinary individuals rather than professional actors. ‘There is a fusion of factual reporting with entertainment values like humor and emotion, portraying ordinary individuals and their experiences in stylized presentations’ (Deller, 2020, p. 2). This approach leads to the identification of talented individuals in various fields from among ordinary participants navigating everyday life, fostering competition. Consequently, new faces emerge in these programs without the typical resources of actors, actresses, or scripted roles commonly seen on television. Additionally, inspiration drawn from movie characters influences this approach. At the culmination of a reality show, ordinary individuals are propelled into the spotlight as stars, celebrated for their talent within a particular field. These programs capture everyday events spontaneously, enabling audience engagement throughout, culminating in the selection of a winner by involving the audience in the decision-making process.

At the onset of a program, producers establish the sequence of its parts (program tree) leading to the final production. They also determine the total number of episodes and plan the number of contestants slated for the finals. The structure fosters competition, with contestants vying for audience attention to secure a spot in the finals. Moreover, these programs strategize audience engagement from the program’s inception to its conclusion. Methods, such as text messaging, internet interaction, phone calls, or other means, are meticulously planned to involve the audience. Consequently, the audience directly contributes to selecting the winner by expressing preferences for finalists. The fate of the original reality program for future phases is contingent upon the audience response, viewership numbers, ratings, and channel profits. Hence, successful reality programs unfold across multiple stages, each potentially featuring slight format alterations or maintaining the original structure. Globally, numerous multi-stage reality programs exist.

“Particularly, ‘contestants participating in reality shows do so without fees’ (Chawla & Hassan, 2020, p. 3789). Consequently, television channels can secure airtime by engaging audiences without monetary payouts. This scenario results in expenses

limited to equipment and personnel payments, with no financial disbursement toward participating competitors. This advantageous situation intensifies television channels' interest in reality programs due to their high audience appeal.

“However, pinpointing the exact model of reality programming proves challenging. ‘There is no clear consensus on what reality television is or its origins’ (Deller, 2020, p. 2). As a result, diverse reality program works are crafted based on varied audience interests, attempting to present distinct facets through concept modifications. The ever-evolving reality model frequently experiments to present enjoyable formats or amalgamates multiple reality program concepts, which, however, remains unpredictable or open to interpretation. Over time, with expanding audience interests and technological advancements, numerous reality programs strive to adopt new facets. Yet, certain common features are identifiable, aiding in the clear delineation of the format and structure of reality programs.

Reality Show Viewership and the Evolution of the Reality Model

Audiences for reality television have exhibited various forms across different periods. Channels primarily aim to expand their viewership, attract more advertisements, and consequently increase profitability. These objectives have spurred notable changes in the realistic portrayal, a critical aspect of reality programs.

Compared to conventional TV shows, reality TV garners significantly higher audience attention. As Arulchelvan notes, ‘audiences are addicted to reality programs’ (2019, p. 80), although this addiction is contingent upon audience interests. Viewers tend to engage more with reality programs featuring popular themes, while displaying minimal interest in others. Consequently, television channels conduct extensive experimentation and research into themes that resonate more with their audience.

In recent years, India has witnessed a surge in the introduction of new reality shows. From a mere three or four reality shows in

2005, the national entertainment channels escalated to airing 30 to 35 reality programs by 2012, as reported by media research (Jain & Roy, 2015, p. 157). This expansion correlates directly with the increasing audience interest in reality programs. Particularly in the early stages, the viewership percentage for rapidly growing reality shows in India exhibited consistent growth, with the audience growing from 1% to 8% over the last five years (Jain & Roy, 2015, p. 157).

This trend was observed regarding the global reality TV audience. Initially, reality programs garnered a larger audience, but eventually, their popularity waned. This pattern mirrors the situation in Sri Lanka. The experience of reality programs became available to Sri Lankan television viewers only after 2005. In that year, the first Sri Lankan reality show debuted on a private TV channel named “Super Star”. This novel experience proved highly attractive, subsequently influencing other channels to follow suit, leading to the imitation of reality shows by other channels (Kariawasam, 2019). Consequently, early Sri Lankan audiences allocated specific viewing time for these programs as a routine part of their television consumption.

Various reasons prompt audiences to prefer reality shows over regular programs. Notably, ‘people prefer television programs that evoke the emotions they value most, depending on personality instincts’ (Reiss and Wiltz, 2009). Consequently, ‘One of the main reasons people watch reality TV shows is for entertainment. To some extent, the majority of society has a desire to explore what is happening in the world around them.’ Due to this, broader audiences are inclined to watch entertainment-themed reality shows like America’s Got Talent, American Idol, The Voice, and Super Dancer. In contrast, reality shows like Dragons’ Den, Shark Tank, and Planet of the Apps cater to a different audience a diverse group representing various fields, beyond mere entertainment. This audience comprises entrepreneurs keen on evaluating new products, businesses, and ideas. Consequently, this category serves as an educational aspect within television, appealing to viewers seeking both entertainment and informative content, distinctly outlining two sets of reality show audiences.

Due to the audience's greater inclination towards watching reality programs infused with entertainment themes, these programs are often scheduled during prime-time television slots. Since the debut of *Survivor* in 2000, reality shows have consistently secured a significant presence within television's prime-time programming schedules. (Aubrey and et.al, 2012, p. 81)

Generally, television serves as the primary medium for accessing news and current affairs among the populace in Sri Lanka. According to the Sri Lanka Media Audience Study 2019, approximately 96% of Sri Lankans utilize television as a source for staying informed about general news and current events (Gunawardene and Ranawana, 2020, p. 21). However, insights from LMRB reports underscore the global trend in Sri Lanka's reality show viewership. Notably, shows like *Ath Paura* have garnered comparatively fewer viewers, whereas programs such as *Hiru Star*, *The Voice Sri Lanka*, and *Hiru Super Dancer* attract higher viewership. Moreover, the 'Nielsen State of the Media Trends in TV Viewing, 2011' report highlights that, on average, people in the Asian region spend 3 hours and 14 minutes daily watching television (Wijenayake and Samaraweera, 2016, p. 348). Consequently, this data indicates a prevalent preference across the Asian audience for daily reality television programs as a source of entertainment.

The size of the audience is determined by the success of the reality show. According to research, two primary factors contribute to the success of reality television. Firstly, reality shows possess the ability to attract larger audiences, competing for attention alongside popular fiction shows. For instance, between 2006 and 2007, *American Idol* and *Dancing With the Stars* held the top two positions as the most popular reality shows, outperforming other television programs. Secondly, reality shows are known for their relatively low production costs, which demonstrate their cost-effectiveness compared to other television formats. (Aubrey and et.al, 2012, p. 81).

Moreover, the audience actively engages with these programs as ordinary individuals participate, fostering the belief among viewers that they too can attain superstardom, mirroring the

unscripted nature characterized by unexpected events and the dynamics of interpersonal relationships. There's a curiosity to observe the unfolding of others' lives within these programs. Research conducted at Halo University in America has identified that audiences prefer reality programs due to specific characteristics, like the absence of a predetermined script when determining winners.

As a result of the competition among reality programs to attract larger audiences, there have been notable effects on the portrayal of reality within these shows. According to sources, presentations staged within spaces specifically designed for reality show narratives have obscured the authenticity of interactions among real individuals in genuine situations. (MacDonald, 2018, p.1)

In an effort to attract a larger audience, reality program producers strive to enhance the entertainment value and visual appeal by employing massive camera and lighting technologies, as well as grandiose background setups. This focus on visual appeal often sidelines the portrayal of the genuine background.

Specifically, 'reality show producers exceed conventional social norms to captivate audiences by constructing staged environments with purpose-built stages and opportunities. (MacDonald, 2018, p.2) What occurs in this context is the exaggeration of individuals within genuine societal settings. Consequently, the programs operate in alignment with the producers' agenda, avoiding the exposure of authentic details about the contestants' lives. This results in a constructed reality that diverges from the realistic portrayal typical of contemporary reality programs.

As a consequence, crisis situations that are normalized due to reality shows become apparent. MacDonald (2018) notes that reality television holds the potential to normalize antisocial behavior for the sake of entertainment. This normalization process is intriguing because viewers perceive the televised reality as a reflection of society and derive insights about contemporary societal norms based on those representations (MacDonald, 2018, p.2). In addition, "this new reality contestant is not only uninhibitedly creative, innovative, and imaginative but also vulnerable and naive. Reality shows have normalized such

situations within the context of real-world thinking” (MacDonald, 2018, p.2).

As a result of the competition emerging within reality programs, various aspects have taken on a distinct form, encompassing contestants, opportunities, events, and environments, among others.

Based on these observations, it is evident that the shift in the realistic portrayal of reality programs is an endeavor aimed at expanding the reality TV audience.

Reality Television Technology

The technology of reality shows was similar to the technology of documentary programs. “Reality television uses documentary techniques to present the program in a more believable and authentic manner to viewers” (Kurnia. 2020, p. 5). However, technology is one of the most important factors in reality television programs. Reality shows are using technology beyond just a regular TV show. Program producers constantly focus on attributing the live form.

“Does it look like a reality TV show is scripted, the scenes are not yet written for filming. Also, editing is a big part of the editing process. Producers who have a good idea for a reality TV show can shoot the scene they envision after working out all the details of the show. (Meave, 2017). This involves the use of hidden cameras, live digital technology, and concealed sound equipment.

Cameras, wireless or boom microphones, lighting equipment, tripods, monopods, and Steadicam are employed for this purpose. But nowadays, the technology used for reality shows is immense. Aiming to provide more enjoyment to the audience, a substantial form has been attributed to it, veering away from a realistic portrayal. Most of the time, audiences watch reality shows because of the desire to witness this extensive technology. Within them, an enjoyable construction form, which has transformed into an Over-the-Top Broadcast (OTT) rather than a realistic portrayal, is observable.

Using drone cameras, large lighting systems, expansive backdrops, Gib Arms, multi-camera technology, extensive studio shots, and involving a significant number of people in production. Particularly in reality programs, the finale is presented in a grand format, employing multi-camera technology with more than 10 cameras. Additionally, discussions with contestants are pre-planned. [According to Kurnia (2020, p. 6)], “The producer often asks the competition members to present things that were filmed a few days or months ago, speaking in the present tense.”

As a result, “there seems to be an emerging consensus in television studies that television, as we know it, is irrevocably changing” (Valck and Teurlings, 2013, p. 8). This is due to the revolutionary technological evolution of reality television. However, what has transpired in this technological change is that realism, a fundamental aspect that should be inherent in reality programs, has somewhat distanced. Technology should be used with the aim of providing an engaging approach within a technological framework. In this era of modern technology, reality program producers are striving to attract a larger audience by somewhat sidelining the objective. Furthermore, many countries worldwide are presently exploring the integration of live studio-based reality programs for broadcast.

In Sri Lanka, substantial technology is also employed for reality programs, akin to the technology used in developed countries. However, differences in presentation exist. Particularly, program producers intervene in a technically proficient manner.

“Because viewers believe that reality shows depict real life, they expect what they see on the show to occur in real life” (Pahad, et al., 2015, p. 704). Due to these extensive technological manipulations, reality shows present the viewer with a semblance of reality that isn’t entirely believable.

Models of reality programs in Sri Lanka and around the world

Many countries worldwide have drawn inspiration from the US-based format of reality television programs, particularly in the Asian region. Numerous reality shows in Asia adopt themes similar to popular American ones, often revolving around entertainment genres such as dancing and singing. This trend is evident in many Asian reality programs. Occasionally, modifications have been made to the original format. For instance, “Indian Idol” has incorporated elements of comedy or dance that diverge from the original American programming format (Das, S. et.al, 2021, p. 23). Although additional elements are evident, the fundamental program format is inspired by the original American program. In this context, the producers have concentrated on incorporating new features tailored to suit the preferences of the Indian audience.

Numerous reality programs in Sri Lanka have adopted foreign formats. “Many reality shows in Sri Lanka feature singing or dancing competitions, and recently, we’ve witnessed reality shows in various formats. The majority of currently aired reality shows in Sri Lanka emulate renowned foreign reality programs like American Idol in the United States, Britain’s The X Factor, and Strictly Come Dancing” (Dissanayaka, 2019). Since the inception of the reality program ‘Sirasa Super Star,’ which marked the pioneering phase of reality TV in Sri Lanka, numerous subsequent reality programs have followed suit by emulating foreign counterparts. The majority of reality shows centered around singing, dancing, and acting themes tend to mimic foreign formats with subtle alterations. Despite variations in program names or backgrounds, the fundamental format largely remains unchanged.

For instance, ‘Elephant Wall’ and ‘Idea Worth a Million’ mirror the formats of ‘Shark Tank’ and ‘Dragon’s Den,’ respectively. Similarly, ‘An Idea Worth a Crore Season 02’ imitates ‘Planet of the Apps.’ ‘Hiru Super Dancer’ replicates India’s ‘Super Dancer’ program, while ‘Youth with Talent’ mimics ‘America’s Got Talent.’ Furthermore, ‘Sirasa Film Star’ mirrors India’s ‘Best Cine Stars’

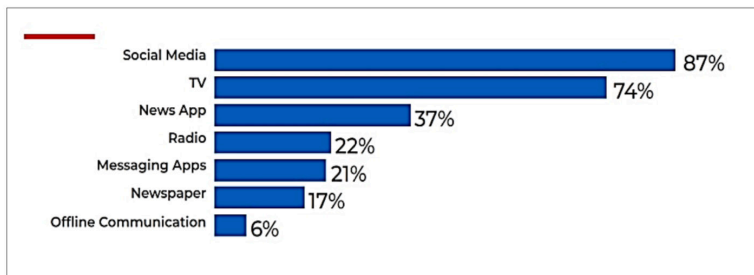
reality show. This pattern reflects how many reality programs in Sri Lanka emulate foreign counterparts with minor adaptations. Meanwhile, “certain reality programs in Sri Lanka are direct imitations of formats from foreign countries” (Dissanayaka, 2019). Often, the company holding the rights to the original reality program provides funding to produce the Sri Lankan adaptation and secures the necessary permissions. Subsequently, the entity owning the original rights for the program arrives in Sri Lanka to offer guidance for filming and organizing future activities. Examples of such reality programs include ‘Sri Lanka’s Got Talent,’ ‘The Voice Sri Lanka,’ and ‘The Voice Teens.’

However, shows like ‘Survivor’ and ‘Big Brother,’ popular adventure reality shows, have yet to be replicated in Sri Lanka. Additionally, there are other horror-themed reality programs portraying violence and cruelty that have not been explored in the Sri Lankan context” (Dissanayaka, 2019). Sri Lankan television channels have not yet attempted to replicate such programs. However, certain features from these reality programs can be observed being incorporated into Sri Lankan television programs.

Reality shows and social media

The use of new media has reached a pinnacle in today’s world, a result of the technological revolution. New media encompasses the tools and capabilities emerging from digital platforms (Wimalasiri, 2016, p. 32). In contrast to traditional media, new media activities have taken the forefront, particularly intertwined with cyber culture. It involves the control of digital data, transforming the world into an information society (Wimalasiri, 2016, p. 32). This pervasive trend of new media is evident globally, showcasing its strong presence in Internet usage across countries. One prominent aspect of new media activity is the extensive growth of social media. According to Kepios analysis, by October 2021, there were projected to be 4.55 billion social media users worldwide, accounting for approximately 57.6 percent of the global population” (Global Social Media Statistics, 2022). In 2015, there were only 2.07 billion social media users worldwide. Over the subsequent six years, this number has grown by 115.59% (Global Social Media Statistics, 2022).

As of December 2021, the total population of Sri Lanka is 21.51 million. In January 2021, social media users in Sri Lanka accounted for 36.8% of the total population. (Digital 2021: Sri Lanka, 2021). This trend highlights the significant increase in global social media users, surpassing television viewership. This is evident from survey data conducted by the Asia Pacific Institute of Digital Marketing (Pvt) Ltd (APIDM, 2021,p.15).



Social media usage has surpassed that of television. (APIDM, 2021).

Young people are the primary users of social media, as indicated by survey data conducted in the United States. Among them, individuals aged 18 to 29 use social media the most. (Social Media Fact Sheet, 2021). As a result, numerous entities have focused on leveraging social media to promote TV content. This involves utilizing platforms such as Twitter and Facebook to enhance the television viewing experience, coinciding with the development of new television systems (Segado-Boj, F. et al., 2015, p. 228). The widespread use and accessibility of social media have led to an observable trend where many individuals engage with reality shows through these platforms. Consequently, a symbiotic relationship has emerged between television and social media, to the extent that the success of TV shows often relies on incorporating social media elements (Bone, 2020).

Reality programs are now being simultaneously streamed on social media while airing on television. Additionally, certain channels extract the most compelling segments from these programs and publish them separately on social media platforms. This approach has attracted a larger audience through social media, sometimes exceeding television viewership. Specifically, many

television channels actively employ social media to promote their reality shows. Consequently, reality programs are increasingly recognized as a phenomenon intricately intertwined with social media.

Conclusion

From Menin's perspective, it's evident that reality shows have evolved into a potent force within television media, influencing various societal phenomena. This study underscores the audience's inclination toward reality programs centered on entertaining themes, as well as those focusing on education and new products. Television channels tend to prioritize entertaining themes to attract larger audiences when constructing reality program content. Rather than portraying real societal occurrences realistically, current reality programs aim to emphasize constructed realities, leveraging advanced technology for entertainment.

The study confirms that reality programs have induced various cultural shifts across social systems. Particularly impactful are the cultural influences on individuals with lower educational backgrounds. Additionally, it's apparent that a segment of the audience aspires to immerse themselves in dreamlike realities, transcending boundaries in food, beverages, clothing, and fashion.

A noticeable contemporary trend is the increasing dominance of social media, closely intertwined with television. The study highlights social media's substantial utilization in promoting TV programs, showcasing the strong connection between reality shows and social media, which sometimes surpasses television. Live broadcasting of reality shows on social media exemplifies this bond, highlighting the growing relationship between television and the social media platform 'YouTube.' These developments underscore social media's emergence as a significant phenomenon in the modern world. Consequently, this study affirms that in today's landscape, television media struggles to exist in isolation without a connection to social media.

References

Arulchelvan, S. (2019). Understanding reality television: A study of Tamil television reality shows' impact on audience. Anna University.

Asia Pacific Institute of Digital Marketing (Pvt) Ltd. (2021). Digital outlook Sri Lanka 2021 - Annual market insight report. Retrieved from <https://apidm.lk/apidm/Digital%20Outlook%202021.pdf>

Aubrey, J. S., Olson, L. N., Fine, M., Hauser, T., Rhea, D., Kaylor, B., & Yang, A. (2012). Investigating personality and viewing-motivation correlates of reality television exposure. *Communication Quarterly*, 60(1), 80-102. <https://doi.org/10.1080/01463373.2012.639588>

Barton, K. M. (2007). The mean world effects of reality television: Perceptions of antisocial behaviors resulting from exposure to competition-based reality programming. Retrieved from http://purl.flvc.org/fsu/fd/FSU_migr_etd-1118

Bone, B. (2020). How social media changed reality TV. Medium. Retrieved from <https://medium.com/swlh/how-social-media-changed-reality-tv-c4cb3e725a86>

Burditt, R. (2019). *Reality TV, genre theory, and shaping the real*. Libraries Publishing.

Chalaby, J. K. (2011). The making of an entertainment revolution: How the TV format trade became a global industry. *European Journal of Communication*, 26(4), 293-309. <https://doi.org/10.1177/0267323111426820>

Das, S., Sarkar, P., & Hussain, A. (2021). Perception analysis of TV reality shows: Perspective of viewers and entertainment industry professionals. *International Journal of Media, Journalism and Mass Communications*, 7(2), 22-30. Retrieved from www.arcjournals.org

Deller, R. A. (2020). Reality television. Emerald Publishing Limited.

Datareportal. (2021). Digital 2021: Sri Lanka. Retrieved from <https://datareportal.com/reports/digital-2021-sri-lanka>

Dissanayaka, N. (2019). How reality shows create fake worlds and identities. Daily Mirror Online. Retrieved from <https://www.dailymirror.lk/News-Features/How-reality-shows-create-fake-worlds-and-identities/131-169982>

Global Social Media Statistics. (2022). Retrieved from <https://datareportal.com/social-media>

Gunawardene, N. (2019). Consuming news in turbulent times: Sri Lanka media audience study. International Media Support (IMS).

Gunawardene, N., & Ranawana, A. (2020). Sri Lanka media audience study 2019: Consuming news in turbulent times. IMS.

Jain, V., & Roy, S. (2015). Effect of audience personality traits on reality show watching motives. *Media Watch*, 6(2), 108-117. <https://doi.org/10.15655/mw/2015/v6i2/65659>

Kurnia, M. (2020). What are the elements in reality-TV shows that result in high viewership and engagement in the audience? Coventry University. Retrieved from https://www.researchgate.net/publication/339230064_What_are_the_Elements_in_Reality-TV_Shows_That_Result_in_High_Viewership_and_Engagement_in_the_Audience

L'Hoiry, X. (2019). Love Island, social media, and sousveillance: New pathways of challenging realism in reality TV. *Frontiers in Sociology*. Retrieved from <https://www.frontiersin.org/articles/10.3389/fsoc.2019.00059/full>

MacDonald, J. B. (2018). Are actors really real in reality TV? The changing face of performativity in reality television. Charles Sturt University.

Macedonia, N. (2020). New heroes: A reality TV show in North Macedonia: Viewership survey report. USAID. Retrieved from https://www.sfcg.org/wp-content/uploads/2020/08/New_Heroes_Viewership_Report_Final.pdf

Majumdar, P., & Jaggi, R. (2010). Reality television and cultural shift: The Indian story. In *Media and communication research: Changing paradigm* (pp. 21-34). Gyan Publishers.

Pahad, A., Karkare, N., & Bhatt, M. (2015). Influence of reality television shows on society. *Indian Journal of Applied Research*, 5(10), 45-48. Retrieved from [https://www.worldwidejournals.com/indian-journal-of-applied-research-\(IJAR\)/article/influence-of-reality-television-shows-on-society/NjMoNg==/?is=1&b1=597&k=150](https://www.worldwidejournals.com/indian-journal-of-applied-research-(IJAR)/article/influence-of-reality-television-shows-on-society/NjMoNg==/?is=1&b1=597&k=150)

Perritano, J. (2011). What is reality TV's influence on culture? Retrieved from <https://people.howstuffworks.com/culture-traditions/tv-and-culture/reality-tvs-influence-on-culture1.htm>

Segado, F., Grandío, M.-d.-M., & Fernández-Gómez, E. (2015). Social media and television: A bibliographic review on the Web of Science. *El Profesional de la Información*, 24(3), 227-234. <https://doi.org/10.3145/epi.2015.may.07>

Social Media Fact Sheet. (2021). Demographics of social media users and adoption in the United States. Pew Research Center. Retrieved from <https://www.pewresearch.org/internet/fact-sheet/social-media/>

Social Network Usage & Growth Statistics: How many people use social media in 2022? (2021). Backlinko. Retrieved from <https://backlinko.com/social-media-users>

Stefanone, M. A., Lackaff, D., & Rosen, D. (2010). The relationship between traditional mass media and “social media”: Reality television as a model for social network site behavior. *Journal of Broadcasting & Electronic Media*. <https://doi.org/10.1080/08838151003735070>

The London School of Economics and Political Science. (2017). Social media platforms and demographics. London School of Economics and Political Science.

Valck, M., & Teurlings, J. (2013). After the break: Television theory today. Amsterdam University Press.

ORIGINAL ARTICLE

Films, Archaeological Heritage, and Tourism: A Study on the Impact of Films in promoting Archaeological Tourism

U.R. Rammungoda, Senior Lecturer, Department of
Archaeology, University of Kelaniya, Sri Lanka

Abstract

Mass media encompasses various tools that communicate and distribute information to large audiences, including television, radio, newspapers, magazines, and the Internet. Cinema, a form of mass media enjoyed globally, has the potential to promote social awareness influence cultural attitudes, and shape public opinion on social issues. As a visual medium, cinema utilizes images, music, dance, sound effects, and lighting to convey complex ideas and emotions. The intersection of films and archaeological heritage significantly impacts tourism, promoting cultural awareness and increasing visitor numbers to historical sites. This study explores how films are powerful communicators that draw global audiences to archaeological destinations. This phenomenon, known as film-induced tourism, sees fans travelling to places featured in their favourite movies, thereby increasing tourism revenue and enhancing the visibility of these sites. The study highlights the dual role of cinema in entertainment and education, emphasizing how films can influence public perceptions and inspire interest in cultural heritage. For instance, the Bollywood industry frequently selects international locations for its song and dance sequences, boosting tourism in those regions. Similarly, Sri Lankan films have used local archaeological sites, promoting them as tourist destinations. The study underscores the importance of strategic partnerships between the film industry and tourism boards by analysing the economic and cultural benefits of film-induced tourism. leveraging films for tourism promotion can lead to sustainable tourism development, preserving archaeological heritage while boosting local economies. The cinema is a vital

tool for promoting archaeological tourism, providing a unique blend of entertainment and cultural education that can reach a broad and diverse audience globally. This research paper aims to understand this effect by focusing on Hollywood, Bollywood, and Sri Lankan movies, as well as analyzing the number of tourists visiting each region simultaneously.

Key Words: Mass Media, Film Industry, Film Induce Tourism, Archaeological Tourism

Introduction

There is an inextricable link between places of archaeological value and tourism. In many countries, including Sri Lanka, tourism related to archaeological sites, monuments, and areas is known as archaeological tourism. Alternatively, archaeological and historical places can be visited through cultural tourism. Tourist destinations play an important role in tourism, and various catalysts influence tourists in choosing their desired destinations. Traditionally, most tourists have chosen their travel destinations through travel agencies and word of mouth” Print media, including guidebooks, television programs, tourist fairs, and exhibitions, also support this process. However, beyond these traditional methods today, destinations are increasingly chosen based on information communicated through social media (personal communication, 2024 March 20).

Looking at the various destinations of tourists travelling around the world, it appears that most of their choices include places with archaeological and historical value. Additionally, when asked about such places visited by most tourists, it appears that many of them have been featured in popular movies. Archaeologically significant scenes in popular movies worldwide attract tourists, and finding such places has become a hobby. Accordingly, the main research problem to be addressed in this article is how films have influenced the promotion of archaeological tourism.

Additionally, this will enable the assessment of how sustainably the film industry can be utilized for the archaeological and cultural tourism sectors in this country. The findings of this study are

crucial for key stakeholders in the tourism sector, particularly in preparing the master plan for the tourism industry in Sri Lanka over the next five years. Focusing on this sector will allow the Sri Lanka Tourism Board and the Sri Lanka Tourism Promotion Bureau to introduce new tourist destinations and increase the projected revenue.

Furthermore, institutions providing facilities and services related to Sri Lankan tourism—such as travel agencies, hotel chains, and transport services—will have new opportunities to explore film-induced tourism. Heritage managers, too, will have the chance to promote lesser-known but significant sites through movie-inspired tourism, thereby creating new tourism and heritage management programs.”

Movies are a fascinating topic. Archaeological and historical heritage is also a fascinating aspect. It is hoped to discuss to what extent the valuable heritage therein will increase tourist interest and bring enjoyment to movie viewers of all ages.

Mass Media and Cinema

Mass media is a tool that communicates and distributes information to a large audience. It is often represented by various means of communication, such as television, radio, newspapers, magazines, and the Internet. McQuail and Deuze (2019) define mass communication as creating and sharing symbolic representations of the world through media technology (McQuail & Deuze, 2019). Katz and Lazarsfeld (2018) define mass communication as the study of how media messages are produced, distributed, and received and how they affect individuals and society (Katz & Lazarsfeld, 2018). Cinema or films are a form of mass media enjoyed by millions of people worldwide. A recent study by Zhang et al. (2021) identified the potential of film to promote social awareness and compassion (*The Role of Film As A Mass Media – A Critical Essay*, n.d.). A study conducted by Chakraborty et al. (2020) investigated the role of Bollywood cinema in shaping cultural attitudes and values in India. It revealed that films can influence public opinion on various social issues (*The Role of Film As A Mass Media – A Critical Essay*, n.d.).

Cinema is a visual medium that includes images, colours, and movements to convey messages and feelings. Music, dance, sound effects, lighting, and camera angles present complex ideas that are difficult to express through words, acting as an influential communicator that can create sadness, happiness, fear, and excitement. Moreover, cinema can communicate messages and ideas to audiences worldwide and can be used effectively to promote cultural ideas and understanding. Because cinema can speak to all age groups, social backgrounds, and educational levels, it is accessible anytime and anywhere through theatres, television, and online streaming platforms (Raina,2024).

Cinema or movies are considered a medium of popular entertainment and education. Therefore, as mentioned above, it is a powerful way to convey a message or an idea directly to everyone. Because of this, movie dialogues are often translated, dubbed, or subtitled into the viewer's language, making them a popular attraction worldwide. Movies have a significant impact on society in many ways. It is the most expensive industry in mass media. Hollywood prioritizes adventure, action, horror, comedy, and love-based films. At the same time, Bollywood creates a feeling of a colourful paradise with dances, songs, beautiful love stories and historical tales, giving first place to films based on particular events. However, nowadays, Bollywood can be identified as trying to deviate from the commercial and artistic label by paying attention to sensitive social issues. Examples include the social caste system, terrorism, extremism, political crises, poverty, and sexuality (Kolahal Theatre Workshop,2022).

Archaeological Tourism

Tourism is known as a famous market in the world economy. Among the fastest-growing industries in the world in the next few years, services related to transportation and hospitality are prominent (Nagar, 2023). Because of this, many countries are more inclined toward tourism as an industry that generates foreign exchange to boost their economy. Consequently, the natural and cultural attractions of countries worldwide are opened up for tourism. Tourists are interested in discovering and experiencing new events. In particular, the three basic concepts that operate

in tourism—pleasure, leisure, and money—support it. Because of this, various tourism product categories have been created, such as cultural tourism, adventure tourism, eco-tourism, culinary tourism, sport tourism, and space tourism (Walker & Walker, 2011).

Heritage sites with archaeological and historical value can be identified as tourist attractions among these tourism products. In recent years, one of the most popular tourist destinations is visiting archaeological and historical places. This is known as archaeological tourism. Tourism is the third-largest foreign exchange-earning industry in Sri Lanka. Looking at the tourism business in Sri Lanka, one thing that emerges is that most of the tourism income is earned in the main archaeological and historical cities controlled by the Central Cultural Fund. For example, Sigiriya is a destination of archaeological and historical value that generates the highest income from tourism (Annual Statistical Report, 2022).

Also, the tourism business in Sri Lanka mainly operates with cultural and archaeological tourism. Archaeological tourism is carried out to experience ancient and historical sites. The desire and curiosity to know the past lie behind tourists' motivation to take archaeological tours. Archaeological tours include visits to museums, places of historical importance, and sites where archaeological excavations and research are conducted (Walker & Walker, 2011).

Archaeological travel is not a new concept. Various factors have influenced its growth over the years. In the early days, archaeological travel was only heard of in terms of archaeology and history, as well as travelling to find places. Another factor that has recently influenced archaeological travel's popularity is the global film industry. Millions of viewers worldwide watch movies in different ways and different languages. The backgrounds used in these films, especially for exciting film songs in a large commercial film industry like Bollywood, often include places with archaeological and historical value. A new Indian film often has its first release dubbed or subtitled in different languages and is simultaneously screened in India and around the world.

It is also broadcast through other online streaming media such as Netflix. Because of this, audiences who watch these beautiful scenes often travel from country to country in search of these backgrounds to see them firsthand and learn more about them. Thus, a new tourism product called film tourism has emerged in the tourism industry.

Literature Review

There is a shortage of research on film-induced tourism and destination promotion, with specific attention not paid to it.

Mass media is a broad term encompassing various communication tools such as television, radio, newspapers, magazines, and the Internet. McQuail and Deuze (2019) define mass communication as creating and sharing symbolic representations of the world through media technology. Katz and Lazarsfeld (2018) focus on media messages' production, distribution, and reception processes and their societal impacts. Cinema, a subset of mass media, is a powerful medium that combines visual and auditory elements to convey complex ideas and evoke emotional responses. Zhang et al. (2021) highlight cinema's potential to promote social awareness and compassion, while Chakraborty et al. (2020) discuss Bollywood's role in shaping cultural attitudes and values in India.

Tourism, one of the fastest-growing industries, leverages natural and cultural attractions to boost economies. Archaeological tourism, a significant subset, attracts visitors to heritage sites with historical value. Walker and Walker (2011) emphasise the role of museums, historical sites, and archaeological excavations in this tourism category. Film tourism, or movie-inspired tourism, has emerged as a significant trend where tourists visit locations featured in movies or TV series. Nirabari (2023) discusses the promotion of tourism through Bollywood films, the formation of collective identity, and their influence on economic and social development. An important idea is whether films can motivate viewers to return to their homeland.

Rakul and Claudia (2018) discussed why destinations featured in

movies and TV shows are desirable. They investigated tourism promotion through moving pictures, focusing on Spain and the Canary Islands. Andra (2020) discusses the influence of movies on the choice of tourist destinations. Generation Z leads other generations in film-driven tourism and explores how it can boost a country's economy.

Yazeed (2022) discusses the inextricable link between tourism and film. It emphasises that films can be a powerful marketing tool to boost tourism demand in specific destinations, enhancing visitor experiences and cultural enrichment. Daniel. et.al (2013) discusses the influence of Hollywood movies and television on Americans' motivation to travel to movie locations, participate in related activities, and engage with productions. It emphasises that 'TV viewing behaviour' directly impacts entertainment-motivated tourism and identifies 'destination image' and movie viewing behaviour as the strongest predictors of movie-related activities.

Araujo-Villa et.al (2024) conducted a study on destinations made famous by the world-famous James Bond series, using 23 websites created to promote these destinations for the research. This study states that popular movies can quickly popularise places in the tourism industry. Beefon (2024) discusses the impact of film-induced tourism on the Australian seaside village of Barwon Heads, based on *Sea Change*. This popular comedy-drama series aired in Australia from 1998 to 2000. This series examines the impact on the village, the changes that have occurred, and the opinions of the villagers and visitors.

Frost (2024) explores the interrelationship between movies and destinations, using the small town of Lone Pine, a beautiful film location in California, as a case study. The role of Western movies in shaping the expectations of tourists in the Western American colonies and its legacy is also highlighted. Makinson (2024) introduces new conceptual approaches to understanding film-induced tourists' potential and actual motivations. In particular, the Push and Pull Factors Theory of Motivation examines film-induced movement from a consumer perspective. The Hobbit Village from the world-famous film *Lord of the Rings* is located

in Matamata, North Island of New Zealand, and Best (2024) has studied how film-induced tourism takes place on that island. Comparatively, there is a lack of research and articles on promoting archaeological sites through film-induced tourism. However, many researchers have shown interest in investigating the impact of film-induced tourism on the tourism industry in specific countries.

Methodology

This study employs a mixed-methods approach to investigate the impact of film tourism on archaeological and historical sites. The methodology includes:

1. **Literature Review:** An extensive review of existing literature on mass media, cinema, and tourism to understand the theoretical framework and contextual background.
2. **Case Studies:** Detailed analysis of specific films and their impact on tourism at archaeological sites in Sri Lanka and other countries.
3. **Data Collection:** Quantitative data on tourist arrivals and revenue from the Central Cultural Fund and tourist boards, focusing on pre- and post-release periods of selected films. The existing statistics do this query. Since there have not been enough films screened internationally in Sri Lanka to conduct such research, *Monkey Kingdom* the only documentary film made at an archaeological heritage site in Sri Lanka had to be used for this purpose.
4. **Comparative Analysis:** Comparison of tourism trends and economic impacts before and after films featuring specific archaeological sites were released.

Discussion

Film Tourism

Movie or Film tourism, or movie-inspired tourism, refers to special trips tourists take to places featured in movies or television series they have watched. This form of tourism also includes visits to movie theatres and telecine parks. The tourists visiting these locations often have not been to these areas before. To prevent increased tourist traffic in certain areas, less popular places that have not been previously visited will be opened to the tourism industry. According to a study by the Traveler Competitive Index, in 2017, approximately 80 million tourists travelled primarily to visit locations featured in a TV series or movie (Global Travel Trend Report, 2017).

Film-induced tourism is currently one of the fastest-growing by-products of global tourism. In 1996, the British Tourist Association published a map of Britain with film location markers. It aimed to boost the existing tourism business and was very popular among tourists. Communication through movies can greatly impact the existing tourism business and the number of tourists visiting these unique places. For example, fans worldwide came to New Zealand to see the spectacular scenes from the world-famous series ‘ The Lord of the Rings’. As a result, it was possible to increase the number of tourists visiting New Zealand by 40 per cent, from 1.7 million in 2000 to 2.4 million in 2004 (Hudson, 2006).

The number of tourists visiting Alnwick Castle in Britain, where scenes from the popular Harry Potter movie series were filmed, has increased by 120 per cent, resulting in 9 million pounds of tourism income for the area. One of the most popular locations in the series is London’s King’s Cross railway station, known as Platform 9¾ in the Harry Potter story. The real railway station has become popular as tourists visit this iconic location (Hudson, 2006).

This type of tourism is also known as pop culture tourism, which involves searching for places mentioned in popular literature,

movies, music, or other media. This is often called a ‘location vacation’ (Sala & Herrera, 2018). Many places of natural and cultural importance have been promoted through movies in the field of tourism, including numerous sites of archaeological and historical significance. Hollywood, Bollywood, and Sri Lanka have many examples of using such important locations for filming.

Although artificial backgrounds or studios are mainly used for filming Hollywood movies, attention is also paid to using places with historical value, such as cities and monuments, as backgrounds. Examples of film backgrounds used in this way include the following.

Film	Location
Brave Heart	Wallace Monument, Scotland
Dance with Wolves	Fort Hayes, Kansas
Close Encounters of the Third King	Devils Tower, Wyoming
Thelma and Louise	Arches National Monuments in Moab, Utah
Little Woman	Orchard House, Concord, Massachusetts
Four Weddings and Funerals	The Crown Hotel, Amersham, England
Mrs. Brown	Osborne House, Isle of Wight, UK
Notting Hill	Kenwood House, England
Saving Private Ryan	Normandy, France
Troy	Canakkale, Turkey
Bat Man/ X – Men/ Sherlock Holmes/Get him to the Greek	Hatfield House, England
Indiana Jhons and the Last Crusade	Petra, Jordan
Inception	Nijo Castle, Kyoto
Slumdog Millionaire	Mumbai, India
Star Wars	Tikal National Park, Guatemala
The Dark Knight Rises	Mehrangarh Fort, India
Kunfu Yoga	Rajasthan, India

Gladiator/ Prince of Percia/ Mummy	Ait Ben Haddou, Morocco
The King’s Speech	Ely Cathedral, England
Lara Croft: Tomb Rider	Sacred Bayan Temple, Ancient city of Angkor, Cambodia
Spider Man	Tower Bridge, London
Thor: The Dark Work/ The Dark Knight Rises/ Sherlock Holmes	Old Royal Navy Collage, England
James Bond/ Sleeping Hollows/ Landon has Fallen	Somerset House, London
Fast and Furious	Senate House, London
Doctor Strange	Kathmandu, Nepal
Death on the Nile	Pyramid of Giza, Egypt
Inferno	Florence and Venice, Italy

Table: List of Hollywood Films that Have Used Places of Archaeological and Historical Importance as Backgrounds (taken from Hudson, 2006, Table 01



Figure 1: Scenes of Film named Jeans

Apart from this, Bollywood and Kollywood are Indian film industries that regularly use such backgrounds. It is noticeable that Bollywood and Kollywood, like Hollywood, choose other countries for their film sets outside India. In particular, places of archaeological and historical importance in other countries are selected for shooting the fascinating songs and dances, which are the most beautiful part of Indian cinema. An excellent example of this is Shankar’s movie *Jeans*, which was released in Hindi and Tamil in 1998. The music for this film was composed by A.R. Rahman, making the songs very melodious. For the shooting of one of the songs, the Eiffel Tower (Paris), the Great Wall of China (China), the Colosseum (Rome), the Empire State Building (New

York), the Pyramids of Giza (Egypt), the Taj Mahal (India), and the Leaning Tower of Pisa (Italy) were used as filming locations (Figure 1). It took 30 days to shoot this song, and the speciality is that the audience watching the movie can travel to some of the most attractive and legendary places in the world for free in less than five minutes (Rabindra, 2014). As a result, it has become a trend to select backgrounds for the songs and dances in many Indian films based on locations in other countries

Examples of film backgrounds used in this way include the following.

Film	Location
Sing is King	Pyramid of Giza, Hatshepsut Temple in the King’s valley
Ajab prem ki Gazab Kahani	Aspen Dos Theater and Pumukkale, Turkey
Paheli	A Bawdi in Fatehpur, Rajasthan
Rang de Basanthi	Mughal Sarai Doraha, Ludhiana
Tu Jaane na	Temple of Apollo, Turkey
Pardes	Fatehpur Sikri, India
Haider	Martand Sun Temple, India
Delhi 6	Jama Masjid
Rock Star	Hazrat Nizamuddin Dargah
Tere Ghar ke Saamne	Qutub Minnar
Johny Mera Naam	Nalanda
Guide	Chittagarh fort, Rajasthan
Di Chahta Hai	Chapora fort and Aguada fort , Goa
Yeh Jawani Hai Deewani	Hadimba Mandir, Manali
Ram Leela	Udipur Palace, Rajasthan
PK	Fatehpur Sikri, Jama Masjid
Beta	Hawa Mahal, Jaipur
Fana	India Gate, Qutumb Minar
Raanjhanaa	Varanasi’s Gate

Gunday	Dakshineswar Kali Kovil Temple
Shuddh Desi Romanee	Hawa Mahal, Jaigarh Fort, Jal Mahal, Mahargarh Fort
Veer Zara	Qila – e-Kuhna Masjid
Bajirao Mastani	AmerFort, Jaipur
Rab ne Banadi Jodi	Golden Temple, Amritser
Mere Brother ki Dulhan	Jai Mahal, Agra
Dil Bekarar sa Hain, Kurubaan	Humayun’s Tomb
Dirty Picture	Karnataka
Jo Jeetha Wohi Sikandar, Coolie, Betab, Barsaat	Bangalore Palace
Jodha - Akbar	Amar Fort, Jaipur
Ek Paheli ki Leela	KhimsarFort and Lakshmaiwas Palace
Laga Chunari Maein Daag	Vanarasi Gate
Mohenjadaro	Indus Valley

Table 2: List of Bollywood Films that Have Used Places of Archaeological and Historical Importance as Backgrounds

Film	Location
Enthiran	Aztec Ruins, Peru
Dasavatham, Raja Rani	Santhome Church, Chennai
Theri	Napier Bridge , Chennai
Seasons, Ghilli	Light House, Chennai
Neram, Pizza 2: Villa, Anbe Sivam	Luz Church, Chennai
Malarvadi Arts Club, Thattathin Marayathu, Our Vadakkan	Thalassery Historical City, Malabar Coast
Bombay	Bekal Fort, Kerala
Guru, Rawdy Rathore, Veera Madakari, Sanju weds Geetha, Magadeera	Badmi Cave Temple, Bagalkot

Rana Vi Krama, Pournami	Hampi, Karnataka
Nayak, China Gate	Gangavati, Karnataka
Vettai, Saamy, Arul, Vel, Jeans, Sangam	Karaikudi Chettinad Palace
Shalimar, May Madham, 2 states	Mahabalipurum, Chennai
Nanban, Ko, Kasdhal, jilla	Madurai
Thalaphi, Guru	Melukote Temple, Karnataka
Thiruda Thiruda	Government Museum, Chennai

Table 3: List of Kollywood Films that Have Used Places of Archaeological and Historical Importance as Backgrounds

Films with such backgrounds have been made in Sri Lanka. Although they are fewer in number compared to those in India and Europe, the cultural and environmental diversity of Sri Lanka has been effectively communicated to society through these works. Films like the 1985 film ‘Deiyange Rate’ directed by L.S. Ramachandran, Mike Wilson’s 1962 film ‘Ran Muthu Duva’, and Bandu Gunasekara and Premnath Moraes’ 1966 film ‘Sigiri Kasyapa’ have been based on historical locations. Places of archaeological importance have been used as backgrounds for song scenes in films such as Sena Samarasinghe’s ‘Asha Desin’ in 1978 and Jayantha Chandarasiri’s ‘Guerrilla Marketing’ in 2005 (Senanayaka & Rammungoda, 2020).

Moreover, this cultural and environmental diversity in Sri Lanka has attracted the attention of film directors both locally and internationally, as evidenced by the international films that focus on places with historical, archaeological, and ecological value in Sri Lanka.

The area around Kitulgala in Sri Lanka became a tourist attraction due to the movie *The Bridge on the River Kwai*, which was made in 1951. The 1954 American film *Elephant Walk* was set in historical cities like Polonnaruwa and Kandy. In 1954, the movie *Purple Rain* featured locations in Sigiriya and Koggala. Additionally, the 1984

film *Indiana Jones and the Temple of Doom*, one of the stories in the *Indiana Jones* series directed by Steven Spielberg, was based in Kandy. The 1997 movie *Mowgli and Baloo* was also made in Sri Lanka. In 2015, the documentary *Monkey Kingdom*, created by the Disney Nature Institute and based on the historical city of Polonnaruwa (Fig2), attracted worldwide attention, leading to an increase in tourism to Polonnaruwa, mainly to see the scenes featured in the documentary (Rathnasekara, 2013).



Figure 2: Monkey Kingdom

Whatever the language of a film, a specific message is communicated to society. The film team uses appropriate backgrounds to convey that message successfully. The audience watching the movie pays attention to both the story and the background (Vara, 2020). These backgrounds are so attractive to the audience that they feel a desire to see them in person. Some people visit these places to witness where their favourite celebrities performed. Either way, the hope is to provide clues about new tourist attractions that have not been open to visitors for a long time. Certain archaeological and historically valuable sites are hidden from the public eye. These places, especially in the tourism industry, can be revealed through films.

Especially in Indian movies they reach the pinnacle of popularity due to the exciting songs and attractive dances with melodic music. Often, the movies may not perform well in terms of box office revenue, but sometimes the songs become unexpectedly

popular. Because of this, film directors and producers work hard to create memorable film songs. Because of this, most of the songs are set against the backgrounds of beautiful locations that have not been used in other movies, or they show commonly used places from different camera angles. If we look at several recent films made in India, we can see how they have been motivated to shoot the songs in archaeological and historically significant locations. These backgrounds quickly gain viewers' attention, as the films are often screened internationally and through electronic platforms like Netflix.

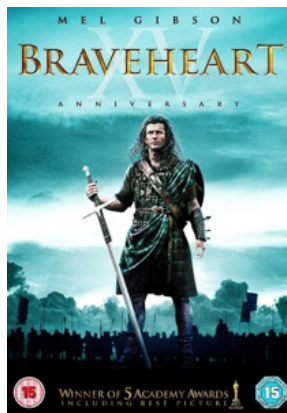


Figure3: Brave Herat Herat Film

Commentators discussing travel based on movie scenes say that one out of every five tourists travels to see locations featured in films (Real & Herrera,2018). Mel Gibson's 1995 film Braveheart (Figure 3) was a box office success. It was filmed at locations of mythological and archaeological importance in Scotland, and the number of visitors to Scotland increased by 300% after the film's release. Similarly, after the release of the movie Troy, the Turkish city saw a 73 % increase in tourist arrivals (Hudson, 2006). In 2015, after the release of the documentary film Monkey Kingdom in Polonnaruwa, research conducted by a group including the author of this article on Polonnaruwa tourism in 2016 revealed that foreign tourists chose Polonnaruwa for their visit after watching the film. Additionally, there were special requests from tourists to visit certain places where the monkeys, shown in the documentary, are constantly hanging around. Because of this, the Central Cultural Fund had to pay special attention to it.

For example, tourists are now allowed to enter the Polonnaruwa archaeological site at 6:00 a.m. to visit the Gopala Pabbathaya (Gunawardhana et.al, 2015 and 2016).This is clear by comparing the number of foreign tourists who visited the Polonnaruwa precinct in 2016 to those in 2015, as well as the income received.

	2015	2016
No of Foreign Visitors	180,048	234,242
Revenue (Rs)	Rs. 586,392,421.00	Rs. 797,741,537.00

Table 4 : The number of foreign tourists who visited Polonnaruwa in 2015 and 2016, and the income received from them (Annual Statistical report,2016,table 26)

Conclusion

Film media is the best and most appropriate medium to promote a particular place, cultural element, or natural heritage for tourism in a country. Movies are the most potent communicators that can be used by everyone in society, allowing any message to be communicated directly and without difficulty.

Communication has become more efficient, convenient, and fast in various ways. Due to this, new technical tools have come into use beyond traditional communication. The culmination of this is artificial intelligence. If information about a place or a monument of some value to society is communicated amidst such complex communication media, it will be circulated rapidly to everyone worldwide. Additionally, in some cases, people inquire about certain scenes seen in films through their personal Facebook pages, Twitter accounts, or Instagram pages. Some travellers also explain, describe, or introduce such places through blogs.

Looking at today’s tourism industry, the diversity of tourists is remarkable. The generational diversity in today’s society has significantly impacted the tourism industry. In particular, Generation Z and Generation Alpha are the two generations that stand out among today’s tourists. People belonging to Generation

Z are very savvy when it comes to using technology, and they love to travel. In particular, they use social media every day, and they are very willing to exchange culture through it (Eldridge,2024). Consequently, tourists belonging to Generation Z travel in search of new destinations in the tourism industry. They are not only looking for new destinations but are also interested in sharing their experiences through different mediums, such as social media (Vara, 2020). Generation Alpha is a smart generation with a keen sense of technology. They like to work closely with technology and often seek variety. Due to their close association with technology, new information and knowledge are communicated rapidly (Eldridge,2024).

The archaeological and historical sites we discuss are directly influenced by these two generations to be promoted through films. Tourists from these generations are often more curious about new destinations than their regular ones. Consequently, these places are opened up for tourism. Moreover, tourists from these generations are seeking adventure experiences, so they are tempted to explore these sites regardless of the environments they are located in.

Nowadays, the use of new technical devices, various technical methods, new screenplays, traditional and modern aesthetic creations, and new backgrounds can be seen as trends in the cinema industry. Additionally, more than ever, the representation of locality in movies has become a subtle symbol. The use of archaeological and historical sites often conveys this feeling. Film media is so close to the common people that even with the presence of many communication media and electronic platforms, cinema halls are still open for film screenings. Additionally, movies influence people's lives so strongly that, in some cases, their good and bad behavior is directly affected. For example, consider the influence of South Indian action films on the youth community.

The impact that films can have on archaeological tourism is significant. The film industry is an excellent way for developing countries like Sri Lanka to promote their latest destinations for global tourism. Filming should be encouraged under a legal framework when opening monuments with archaeological and

historical value to the film industry. A good example of this is the action taken by the state of Rajasthan in India. Since both Indian and foreign films are being shot in Rajasthan, the state government has drafted rules to regulate it (Rajasthan Film Tourism Promotion Policy, 2022).

Sri Lanka is a beautiful country that offers spectacular locations for the film industry. The most important thing is that Sri Lanka has gained worldwide attention by making these locations available for both local and foreign films. Many Western countries, along with major film industry countries like India, are interested in releasing films in their own countries and globally. Additionally, with platforms like Netflix, audiences in many countries can watch the movie simultaneously. Due to the audience's interest in seeing the beautiful movie background scenes on the screen, it was necessary to travel to the respective countries to see the background scenes. Film-induced tourism has created a new market category within the global tourism industry.

Although this tourism category is not very popular in Sri Lanka, significant global demand exists for it. As a result, many countries are working to popularise their beautiful and historical sites by allowing them to be used as film locations for movies. Tourism in Sri Lanka is primarily based on cultural and eco-tourism, with cultural tourism being the most prominent. The cultural tourism movement initially focused on Sri Lanka's cultural World Heritage cities and has now expanded from emerging cultural sites to well-established destinations. Because of this, film-induced tourism presents an excellent opportunity for a country like Sri Lanka to promote new tourist destinations. As mentioned earlier, many international films have been shot in Sri Lanka, with filmmakers seeking scenic locations for similar films. If Sri Lanka capitalises on this opportunity and manages it effectively, it could establish itself as a unique destination in the global tourism industry. Sites of archaeological importance are legally restricted from being used for commercial activities. However, if a country can generate foreign exchange by leveraging its heritage, these restrictions can be eased through a proper management plan and program. A good example is the management plan used when granting permission for filming in Rajasthan, India.

There are many undiscovered and unprotected archaeological heritage sites scattered across Sri Lanka. The Archaeology Department and the government must spend significant amounts of money to maintain these sites, which has become an unsustainable burden. As a result, on-site maintenance is difficult, and heritage sites that are not properly maintained are vulnerable to destruction and treasure hunters. Therefore, by opening these sites to tourism under formal supervision, with a proper management plan and legal protections, there will be an opportunity to cover the costs of maintaining them.

Sri Lankan films are not widely popular internationally, but they have achieved competitive victories at renowned international film festivals. While some may claim that Sri Lanka's film industry is thriving, the current state of film production suggests otherwise. Examples of notable films include Channa Deshapriya's *Dusra* (2023), Sudesh Wasantha Peiris' *Seeruveen* (2024), Jackson Anthony's *Ekagei Sokari*, and Prasanna Vithanage's *Gaadi* (2019). It is unfortunate that despite the creation of such excellent films, they remain limited to Sri Lanka. Many countries today are utilizing more accessible platforms, like Netflix, that allow films to be viewed both domestically and internationally, rather than relying solely on cinema releases. Films subtitled in English are often distributed worldwide. For example, Sanjay Leela Bhansali's *Heeramandi* has gained global appeal.

Even if a developing country like ours cannot afford the high costs of showcasing films on digital platforms, the government should implement a relief program to support this effort. Since it presents a valuable opportunity to promote our archaeological heritage, as well as other cultural and natural sites, we should be eager to take full advantage of it. The Tourism Board, the Tourism Promotion Bureau, the Department of Archaeology, the Central Cultural Fund, the Ministry of Cultural Affairs, the Ministry of National Heritage, and private tourism agencies all share responsibility in this matter, and a positive, constructive approach is essential. In conclusion, the intersection of cinema and tourism presents a unique opportunity to preserve and promote cultural heritage while fostering economic growth and cross-cultural understanding.

References

Ahmed, Y & Unuvar, S. (2022). Film Tourism and Its Impact on Tourism Destination Image. CATALHOYUK, International Journal of Tourism and Social Research, Issue 8

Annual Statistical Report.(2016). Colombo, Sri Lanka Tourism Development Authority

Annual Statistical Report.(2022). Colombo, Sri Lanka Tourism Development Authority

Araujo – Villa,N, Almeida,C.I and Almeida,G.G.F.(2024). Film – Induced Tourism as a Key Factor for promoting tourism destination Image: The James Bond Saga Case, Administrative Science 14:94, Basel. Switzerland

Bandyopadhyay, N.(2023). From an ‘ Imagined Landscape’ to Iconic Destination: Bollywood Films and Its Impact on tourism. International Journal of Current Science Research and Review, Vol 06 Issu 11 November, DOI: 10.47191/ijcsrr/V6-i11-18

Best,G.(2024). Film-Induced Tourism: Motivations of Visitors to the Hobbiton Movie Set as Featured in The Lord Of The Rings. In W.Frost, G.Croy & S.Beeton (ed), International Tourism and Media Conference Proceedings. Monash University: Tourism Research Unit.

Beeton, S. (2004). The More Things Change... A Legacy of Film-Induced Tourism. In W.Frost, G.Croy & S.Beeton (ed), International Tourism and Media Conference Proceedings. Monash University: Tourism Research Unit.

Eldridge,A.(2024). Generation Z. Britanica. Retrieved from <https://www.britannica.com/topic/Generation-Z>

Eldridge,S.(2024). Generation Alpha. Britanica. Retrieved from <https://www.britannica.com/topic/Generation-Alpha>

Frost, W.(2024). Reshaping the Destination to Fit the Film Image: Western Films and Tourism at Lone Pine, California. In W.Frost, G.Croy & S.Beeton (ed), International Tourism and Media Conference Proceedings. Monash University: Tourism Research Unit.

Gunawardhana, P, Connigham,R, Rammungoda, U & Bernard, A. (2016). Report of Visitor Survey in Polonnaruwa Site. Polonnaruwa Archaeological Research Project. Central Cultural Fund (unpublished)

Gunawardhana, P, Connigham,R, Rammungoda, U, Perera, S, Sanathani, S & Priyangani, N. (2015). Report of Visitor Survey in Polonnaruwa Site. Polonnaruwa Archaeological Research Project. Central Cultural Fund (unpublished)

2024 Global Travel Trend Report. (2024). American Express Travel

Hudson, S & Ritchie,J.R.B. (2006). Promoting Destinations via Film Tourism : An empirical Identification of Supporting Marketing Initiating. Journal of Travel Research may Issue. DOI: 10.1177/0047287506286720.

Katz, E., & Lazarsfeld, P. (2018). Personal influence: The part played by people in the flow of mass communications. Routledge. Kolahal Theatre Workshop.(2022). Cinema: A strongest Medium of Communication. Retrieved from <https://kolahal.org/2021/04/06/cinema-one-of-the-strongest-mediums-of-communication/>

Macionia,N.(2024). Understanding the Film-Induced Tourist. In W.Frost, G.Croy & S.Beeton (ed), International Tourism and Media Conference Proceedings. Monash University: Tourism Research Unit.

McQuail, D., & Deuze, M. (2019). *Media life*. Sage Publications.
 Muskaan, B.(2018). *Films: A medium of Mass Communication. Across the Global*. Retrieved from <https://www.atg.world/viewarticle/Films%20A%20Medium%20of%20Mass%20Communication-26814/films-a-medium-of-masscommunication#:~:text=Muskaan%20Berawal>

Nagar, T.(2023). *Fastest Growing Industries in the World*. Retrieved from <https://devtechnosys.com/insights/fastest-growing-industries-in-the-world/>

Rabindra,D.(2014). *15 years of Jeans*. Behind Woods .com. Retrieved from <https://www.behindwoods.com/tamil-movies-cinema-column/15-years-of-jeans.html>

Raina,A.(2024). *Cinema – a Powerful tools of Communication*. Retrieved from <https://design.nirmauni.ac.in/cinema-a-powerful-tool-of-communication/>

Rathnasekara, S.(2013). *International Movies Shot in Sri Lanka*. IMDb. Retrieved from <https://m.imdb.com/list/lso08719789/>

Senanayaka, J and Rammungoda, U. (2020). *A query on a new aspect of archaeological Tourism*. Puravidya Shashthreeya Sangrahaya, Vol 5. Homagama: Department of Archaeology, Buddhist and Pali University.

Sola R. R & Herrera, C. M. (2018). *The Influence of Cinema and Televition on Tourism Promotion*. Revista Latente 16 december. DOI:<http://doi.org/10.25145/j.latente.2018.16.001>

Spears, D, Josiam, B,M, Kinley, T & Pookulangara, S. (2013). *Tourist see Tourist Do: The Influence of Hollywood Movies and Television on Tourism motivation and Activity Behavior*. Hospitality Review, Vol 30 Issue 1 Article 4

The Role of Film As A Mass Media – A Critical essay (n.d). Retrieved June 06, 2024 from <https://www.tutorsindia.com/our-sample-works/the-role-of-film-as-a-mass-media-a-critical>

Vara, A. Z. (2020). The Impact of the Film Industry on Tourism. Bachelor of Business Administration Thesis. Submitted to Modul University Vienna.

Walker, J.R., & Walker, J.T. (2011). *Tourism: Concept and Practice*. India, Dorling Kindersley pvt.Ltd.

Personal Communication

Nimalasena, P. Personal Communication. How Social Media Impact to the Tourists for choosing their destinations : individual research project. June 02, 2024

ORIGINAL ARTICLE

The Impact of New Media to Change People's Behavior in Sri Lanka

N.W. K. Weerasinghe¹, H.A.G. Madushanka²,
Department of Film and Television Production Technology,
University of Vocational Technology, Sri Lanka

Abstract

The use of new media in Sri Lanka has gone up significantly with the increase in the use of smart phones. With the spread of the internet, people's embrace of technology is happening across all age groups and has positive but also negative effects on human behavior, society and culture through new media. This present study investigates how the use of new media affects behavior changes among people in Sri Lanka, both positively and negatively. In this study, data were acquired through a survey questionnaire and in-depth interviews. The results indicate that the changes in people's behavior through new media have a behavioral impact on their eating patterns, educational behavior, access to goods and services, decision making, news consumption patterns, communication and entertainment choices. New media has positively led to increasing human knowledge, reducing stress, and building one's own independence. As a negative effect, the internet has made every piece of information open to everyone, and people have become very insecure about the new media. Through it, an increase in cyberbullying, exposure to obscene information, an addiction to the phone, causing the destruction of relationships, and allowing ethical conflicts have affected to change human behavior.

Keywords: Behavior, Consumption, Internet, New Media, Public Opinion

Introduction

The use of mobile internet has made people's access to information wider and easier. New media are considered as websites, emails, video games, blogs, wikis, social media and virtual world. This technology has brought many social changes to the way people behave. New media has influenced the formation of modern culture, changes in human behavior, communication and education. It has also made it easier to access and distribute information. People's apathetic media consumption has become active with the advent of new media and has turned to content creation in some form. The Internet has the potential to turn everyone into a publisher and librarian. The difference in this new communication is that people have the ability to decide what is worth it and what is not (Nicoleta, 2008). This research is designed to focus on how the use of new media affects individual behavior. As of January 2023, there are 11.02 million internet users in Sri Lanka, which is 50.8% of the total population. By January 2023, there will be 30.78 million mobile phone users in Sri Lanka, which is more than the entire population (datareportal, 2023).

The use of new media does not affect only one aspect of life. It spans multiple dimensions including social interaction, political engagement and consumer habits. By studying these differences at the individual level, research aims to identify patterns that can inform phenomena such as education, social and governance. New media also have the ability to unite people, as technology enables a message to reach the right people at the right time. New media is a term used to describe all emerging and evolving technologies based on digital technology (Zemmels, 2012). People are obsessed with modern forms of technology and are addicted to using them. A society with a new culture has been created due to the unlimited space available to the people. New media, which have negative as well as positive effects, can change people's lives and support development even though they are modern (Adhiarso et al., 2019). With the advancement of new media, all media consumption community has become connected with technology. This subject area was selected to study the behavioral changes of the people in the society due to

this technological advancement. The significance of this research is that it explores how the media influences behavioral changes in humans and presents how it has positively and negatively affected people. There is a lack of information gap of sufficient information, it may be helpful to remove it from this study. This study explores how new media influences people's relationships, jobs, education, family environment, and their daily mental and physical functioning, such as their daily activities. It will help to know the best way to use the new media effectively.

Literature Review

Adhilarso, Utari & Hastjarjo (2019) conducted research on *The Impact of Digital Technology to Change People's Behavior in Using the Media*, uses a qualitative research method to analyze the data in a descriptive manner. Based on the previous data, secondary data has been used to provide some predictions for the future, showing how human behavior is changing due to digital technology. Technology allows people to connect to the Internet and interact with other people. With the advancement of technology, human society became individualistic.

They also stated that with the advent of new media, the values and norms of society have weakened. Young people spend more time with gadgets and the virtual world. Therefore, it is difficult to socialize the youth in the community. Accordingly, social values and norms are lost and people become individualists. Although some people in society find it difficult to interact, they do communicate with the virtual world. They have built their community there. New media make it easier for people to interact. That is why it is called a cyber-organization or cyber community. The fact that a separate community is formed through this means that the person can do anything there, such as hanging out, say hello, make love, do business, learn and steal. People are turning to technology. They have two worlds. The real world in which they practically live and the artificial world. The power of information processing leads to the expansion of skills and abilities. It enhances creativity and personal participation. Excessive use of new media leads to cultural conflicts and conflicts with real life. Adverse effects of the new media include instant culture, copyright

infringement, and the spread of technological cybercrime. In addition, the sense of social cohesion is declining (Adhiarso et al., 2019).

Madushanka, Rathnayake & Amarasinghe (2021) conducted in Sri Lanka on the behavior of online news consumption, facts have been given about people's orientation towards new media. When investigating the attitudes of online news readers, 60% of those who use the internet to read news use Facebook and websites operated by media organizations. An online survey and in-depth interviews were conducted for this research. In the online survey, the questionnaire was given through Facebook and 112 people participated in it. This discussion has been conducted using 12 individuals belonging to different professions for in-depth interviews. By gender, 60% of women and 50% of men said that they use the internet to get news through online only websites. When asked about the reasons for visiting websites to know the news, 60% of them said that they come to read breaking news and 58% said that they use websites because they want detailed and analytical news. The results of the interviews showed that people continue to consider new media as a secondary source of news, and they continue to trust mass media as their primary source (Madushanka et al., 2021).

Abraham (2020) stated in his research on the impact of digital media on society, Newspapers cannot compete with the speed at which digital news is published. You can view various articles to find the latest updates instantly online and gain insight. People are more interested in socializing and communicating through digital devices than in real life. This can be described as disconnection or isolation. Lack of real-life relationships can lead to depression and other mental illnesses. As technology advances, old machines will no longer be usable and people will become addicted to buying new inventions (Abraham, 2020).

Njoroge (2011), conducted a case study using eighty students from four universities. The study looked at the impact of social media on behavior change among young people. According to the findings of that research, young people in Kenya are increasingly using social media. The study also found that they spend more

time at the computer. It has been pointed out that one of the reasons for the growing liking for new media is that young people are able to connect with social media independently without parental control. The study acknowledged that most of them are wasting time due to their use of social media (Njoroge, 2011).

Social media has a detrimental effect on people's self-esteem. People compare the lives of their friends and their own lives through the social media posts of their friends. Too often people post on the internet the positive things in people's lives. But others question that their real life is not so satisfying. Problems with depression and other low self-esteem can be key for that. Addiction is shown to have a negative impact on social media usage. It lowers the level of motivation of people. Kids can have a huge impact on their use of these social media and websites. Another negative effect is the distribution of information that may pose a threat to users (Harchekar, 2017).

Zaru (2016) has conducted research on the effect of social media on society through a questionnaire that was obtained from five offices using a hundred people. Indian people have been cited as reasons to join social media to meet new people, find old friends, chat throughout the day, connect with favorite groups, create photo albums, get advice, and help. It shows that the influence of social media has a negative impact on 50% of the youth. The proliferation of social networks has made it difficult to balance education, business and workplaces with social media (Zaru, 2016).

Rameez (2015) has studied the impact of Facebook use on Southeastern University undergraduates. Observations, in - depth interviews and focus group data collection methods are used. The findings show that the use of Facebook by male students has increased. It shows that Facebook addiction affects the socialization and personality of young people (Rameez, 2015). Consumers get information about the products they are interested in through social media. Businesses can be influenced by consumer behavior and response. Social networks help in learning. It builds relationships between learners and teachers without interruption. Misuse of news on social media has increased. When people see a

headline, they at least do not try to figure out what its content is about is (Ameddah, 2020).

The study by Lita & Cho (2013), explores the influence of Korean culture on attitudes toward behavioral change suggests that the Korean wave coming through this medium caused the production and cultural changes of those people. Korean pop music and attitudinal influences of the actors and actresses presenting through the media have shown that such attitudinal changes have taken place between people. The method used is a survey of randomly selected two hundred and seven people (Lita & Cho, 2013).

Methodology

A mixed methods approach was used for this research using both quantitative and qualitative methods. Accordingly, a structured survey questionnaire was conducted to obtain the required information from the respondents using the quantitative method and in-depth interviews using the qualitative method. Descriptive analysis was used to analyze the research data. Data collection was done in the Western Province of Sri Lanka, which was chosen because it is the main city in the country, as well as the main city dealing with the most new technologies.

Structured Survey Questionnaire

Stratified random sampling was used and the sample size was divided by gender. The survey questionnaire was given to 400 people in the Western Province, 205 females and 195 males. A sample size of 400 was obtained according to the population of the districts and proportionally according to the gender of each district and in the Western Province, Colombo 160 - 81 women and 79 men, Gampaha 157 - 81 women and 76 men, Kalutara 83 and 46 women and 40 men. Field research was conducted to collect the questionnaire data. The estimated population of the western province in year 2021 is 6,219,000. Colombo District – 2,480,000 Gampaha District – 2,443,000 Kalutara District – 1,296,000. (Department of Census and Statistics, Sri Lanka, n.d.)

According to the sample calculation formula,

Confidence Level/interval is 95%

Margin of Error (M) - 5%

Z – Score (Z) – 1.96

Standard of Deviation (P) – 50 %

Sampling Error – 0.049

Sample size Formula - $S = Z^2 \times P \times (1-P) / M^2$

In– Depth Interviews

33 in-depth interviews were conducted in this research. For that, data has been obtained from 3 experts and 30 from the general public. The purposive and judgmental sampling technique is used to select 3 people with expert knowledge. 30 In-depth interviews have been conducted using ten people from each district of the Western Province.

The profiles of the interviewees

The 3 experts are university lecturers with knowledge about new media, social media and people’s social behavior. 30 individuals representing different professions were randomly selected.

Private-sector employees - 09

University students - 08

Government employees - 05

School Students - 02

Businessmen - 03

Job seekers - 01

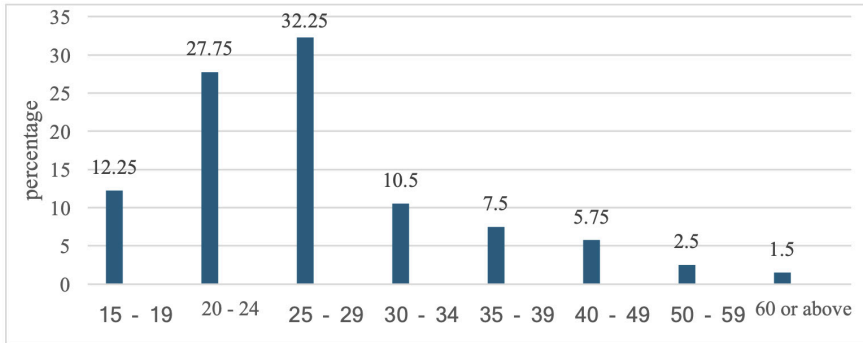
Housewives - 01

Self-employed - 01

Results and Discussion

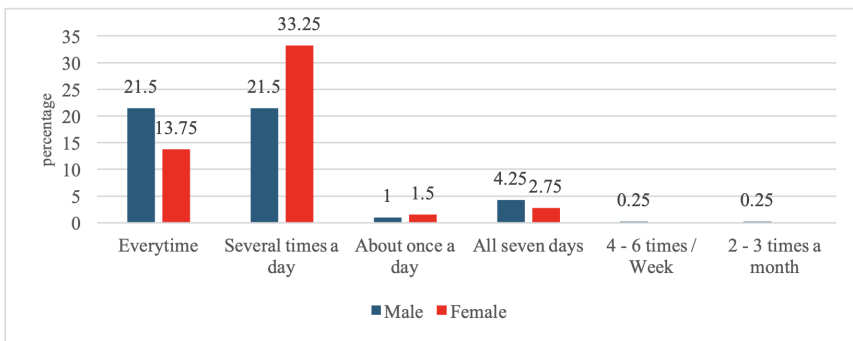
Regarding the age bracket of the 400 respondents, 32.3% are between the ages of 25 and 29, 27.8% are between 20 and 24, 12.3% are between 15 and 19. It is shown in figure 1 below. 40.3% are in the private sector, 17.3% are university students, 10.8% are school students, and 10.5% are government employees.

Figure 1. Age Groups



The devices used to access the Internet, 98.8%, the majority, say they use the mobile phone. 46.3% said they access the internet using a laptop computer, 13.8% using a desktop computer and 7% using a tablet. When asked about the duration of using the Internet, majority of 54.75% said it was several times a day and 35.25% said that they always use the Internet. Accordingly, 90% have said that they are connected to the Internet most of the day. Duration of internet usage according to women and men as shown in figure 2, the majority, 33.25% are women and 21.5% are men but the majority of every time internet users 21.5% are men and 13.75% are women.

Figure 2. Internet Usage - Gender Wise



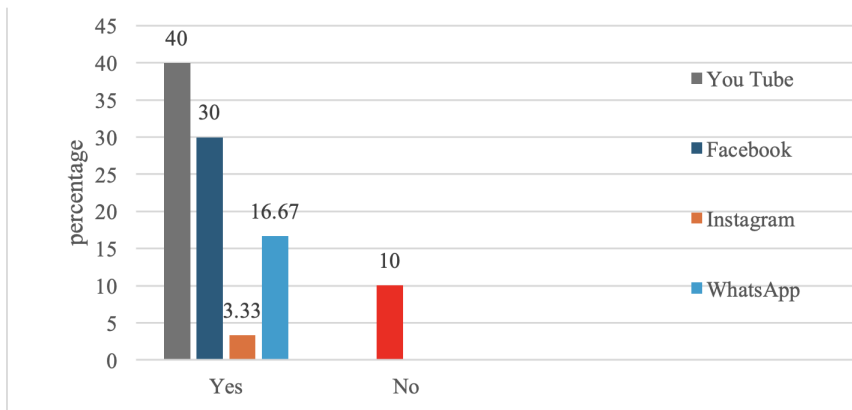
When asked if they would like a world without the Internet, a majority of 83% said no and 17% said yes. A majority of people

express their desire for the existence of the Internet, and compared to women and men, more women than men have said that they would like a world where the use of the Internet exists.

Findings about the social media networks that are currently being used, WhatsApp becomes the social media network that is used by the most people among them. It is a percentage of 99.5%. 92.8% Facebook, 93.3% YouTube, 61.3% Messenger and 58% Instagram. As shown in Figure 3 below, the majority of people who interviewed, 40% chose YouTube and 30% chose Facebook because they believe that these social media platforms can affect their well-being. As the reasons for using new media, more than 70% use it for education, communication and entertainment. 61.5% use new media platforms for traveling. New media that provides goods and services 59.8% use Daraz, 55.3% Pick Me, 52.8% Uber and 45% use ikman.lk.

The use of mobile phones for internet use has increased, and the duration of their phone use has also increased. Internet can

Figure 3. Social Media effect on well being



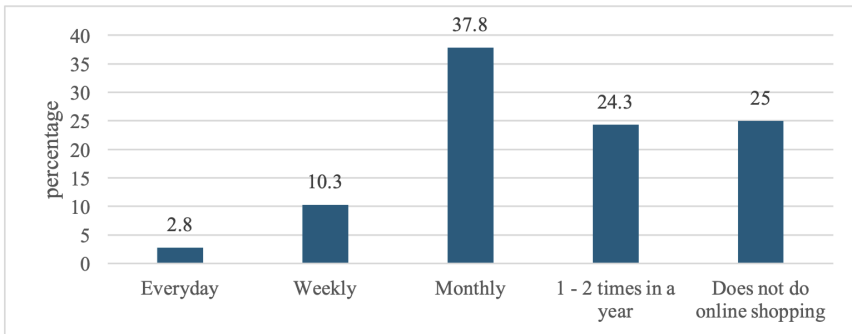
become a main reason for their personal decision-making and behavior change because their attention is mostly related to the Internet. WhatsApp has become a main app in every person’s mobile phone and they use it more effectively than any other social media. They seem to be using new media to get quick service in the goods and services sector as well. People tend to do most physical things online, and this is further confirmed by using the phone for most of the day.

A. New Media Use Related to Behavior

As shown in figure 4 below, the majority of 37.8% stated monthly as the time period spent for online shopping. 75.2% said they do online shopping.

As shown in figure 5 below, the way of knowing news and special events, the majority use new media 83.8% through Facebook / WhatsApp and other social media, 40.5% by text message to

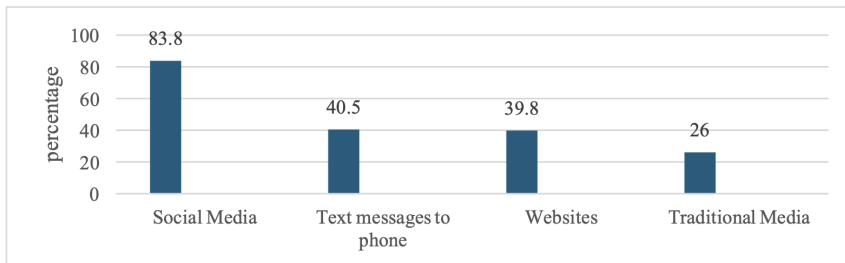
Figure 4. Time period spent for online shopping



the phone, and 39.8% by websites. 77.3% said no and 22.8% of respondents said yes about they have a celebrity or any person they would like to imitate that they search online daily on the internet. Through the interviews conducted, 42.8% of the people who said yes to it said that those people can affect their future hope. Asked about regarding people’s daily routine of using the internet from bed before going to bed, the majority agreed with 83.8% said yes and 16.3% said no. According to the effect of new media on people’s educational behavior, a majority of 60.5% have participated in free online courses or online workshops and 39.5% have said no. 69% said they use the Zoom platform. Setting up an online education system in schools or higher education institutions, 19.5% expressed their preference for online education over physical education.

When asked about the reasons for disliking online education through interviews, the majority stated that due to online

Figure. 5. News consumption



education, the attention given to learning is less and the understanding gained from it is less.

According to how new media affects people's food behavior patterns, 87% said they agreed yes if you or your family have prepared food using recipes found or searched on the Internet. A majority of people use YouTube to prepare food, and social media use has led to the majority of people learning about food and trying new methods. When asked if they were satisfied with their own figure appearance through in-depth interviews, among those who answered no, they agreed that the effect of new media could be the reason for their dissatisfaction. When asked about the actions taken for that, majority said that they find the answers to these effects through social media.

A majority of 75.8% agreed and strongly agreed that websites or social media can influence people's vision of the brand. 71% said yes and 29% said no that the political statements, protests and struggles you see on new media platforms such as social media can affect your future political decisions, opinions and behavior. When using new media 36.5% said that the main disadvantage of using digital media is that it can be a waste of time, 25.3% said that data security issues arise, 13.8 % said that using digital media can ruin relationships. Through the interview asked about how you use new media with the daily routine, the new media that most people use is WhatsApp, and among them, 66.7% said that they use WhatsApp as first thing when they wake up in the morning. According to the information obtained from the interviews, according to the opinion of the majority, computer games reduce the interaction between people but they said that they don't see playing computer games as bad. They said that

people have become free people through new media, everyone has become a communicator, and the concept of citizen journalist has also been formed through new media.

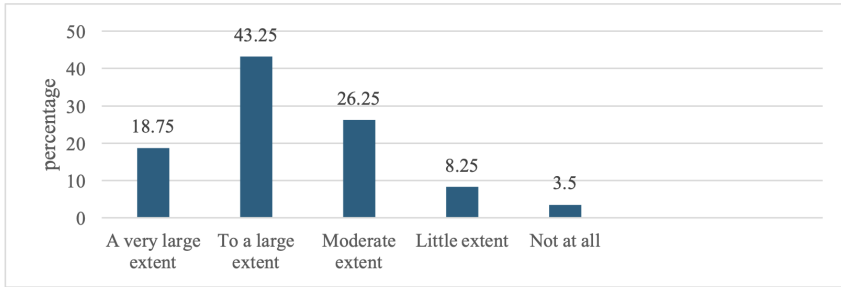
People are increasingly using the internet for businesses. Many people use these services to save money and time. It seems that social media has influenced the traditional way of delivering news and above data shows that the daily routine of people who used to be among people is now limited to individualist only. It seems that the new media has influenced the change of people's opinions by increasing the willingness of students to do their education online. The above data shows that the new media has a strong impact on changing opinions for dietary decisions, political and social decisions.

B.Opinions of the Respondents About use of New Media

Given the listed expressions, these questions list were given to find out to what extent they would rate themselves for it. As the findings obtained there, I like to watch videos anytime I connect to the internet, 48.5 % majority stated that to a moderate extent. The majority, 82.1 %, said not at all or a little extent to I play online games whenever I get a chance. 66.4 % said they agreed either to a moderate extent or to a large extent or to a very large extent to whether you download music videos and movies from the internet. A majority of 57.3% said they agreed either to a moderate extent or to a large extent to I am always chatting with online friends on phone / computer. 48.6% agree either to a moderate extent or to a large extent they say that new media makes it easier for them to talk to someone they have never met. The majority, 64.3%, agreed that Zoom and other video conferencing tools allow me to hold discussions with members anywhere in the world. As shown in figure 6 below, when asked if New Media make it easier to access food and goods and services than they are physically, a majority of 43.3 % agreed that to a large extent. This data shows that people are more inclined to engage in entertainment using new media rather than physical engagement.

C.Opinions on the Benefits of New Media

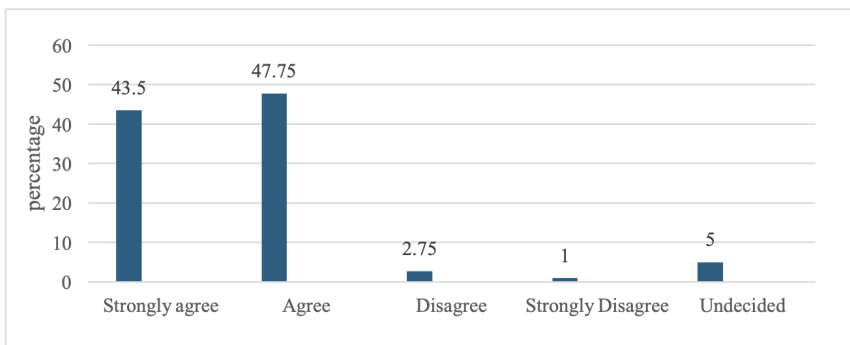
Figure 6. Easy to access goods and services



Question section asked to find out why people like new media as a means of communication and what are the advantages. 94.8 % either agreed or strongly agreed that they like new media because their message is received in real time, 75.5 % either agreed or strongly agreed that I feel independent with new media. 81.3 % either agreed or strongly agreed that social media helps me reduce my stress. As shown in figure 7 below, 91.3% of the respondents have either agreed or strongly agreed that money transactions through online banking make my daily work easier. 94% have either agreed or strongly agreed that using the internet leads them to learn and experiment with the unknown things.

D.Opinions on the the Effects of New Media

Figure.7. Ease of online Banking

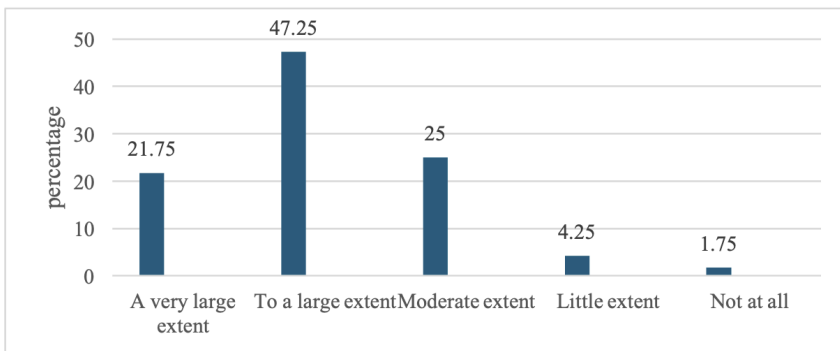


The majority, 31% say that social media saves me the cost of traveling to visit family and friends to a moderate extent. 51.8 % either agreed to a large extent or to a very large extent to the statement that the Internet reveals all information, including to

children and those who do not intend to see it. Majority of the respondents, 38.3 % say that it wastes my time to a moderate extent.

As shown in figure 8 above, 69.1% either agreed to a large extent to a very large extent and said that new media increases my knowledge.

Figure.8. Increasing knowledge



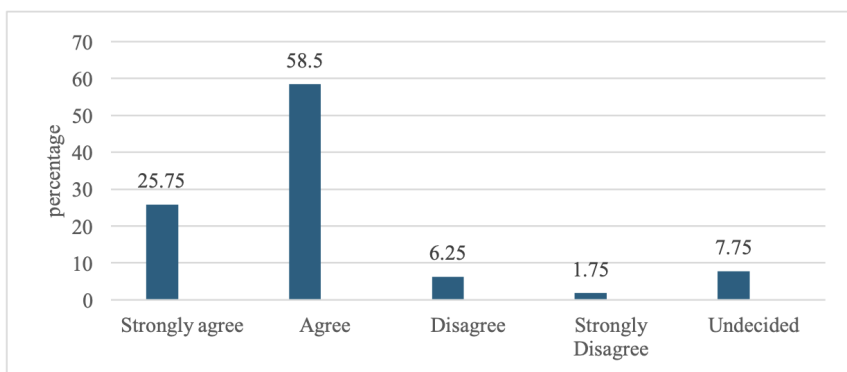
As new media enables me to keep us with trending topics, 58.3 % either agreed to a large extent or to a very large extent, and a majority of 46 % said that compared to old traditional methods, new media platforms are insecure to a moderate extent. A moderate extent of 33 % indicates that it weakens their social skills and creates isolation in society.

E.Opinions on the Risks of New Media

A majority of 93.3% of respondents agreed or strongly agreed that cyberbullying caused by social media has increased, and 88% agreed or strongly agreed that people have accidentally introduced to pornographic web content through the use of social media. 89.1% agreed or strongly agreed with the statement that new media has made most people lazier. 76.5% agreed or strongly agreed that people today have become physically antisocial due to new media. Many young people waste their time on games and chatting as 87.3% and people are so addicted to mobile phones and computers that it is very difficult for them to live without

them, 90.3% agreed or strongly agreed. 80.5% agreed or strongly agreed that cyber-crimes lead to relationship and marriage breakdowns. 78.3% agreed or strongly agreed that the new media leads to ethnic conflicts among people. As shown in Figure 9 below, 84.3% agreed or strongly agreed that new media creates a suitable platform for hate speech.

Figure.9. Build platform for hate



Conclusion

The changes in people’s behavior through the use of new media can be highlighted in their food pattern, educational, shopping pattern, daily activities, decision-making, maintaining relationships, satisfaction with their bodies, entertainment and communication. The survey demonstrated that, the most used social media network is WhatsApp. Then Facebook, YouTube, Messenger, Instagram, Telegram, TikTok, Snapshot, Twitter, Viber, Imo and LinkedIn are used. The in-depth interviews demonstrated that YouTube was selected as the social media network that had a positive effect on people’s well-being. According to the routine of the day, most people wake up in the morning, the first thing they do is turn on mobile data and access WhatsApp. The survey demonstrated that, the majority use the internet to buy products and use social media to find out about news and special events. In-depth interviews demonstrated that the person they liked the most online could also be the reason for their hope for the future. In that way, the new media has also created a group of people who have decided to follow and imitate

a person. 60.5% have turned to online education but 80.5% say they prefer physical education. It has been demonstrated that although the use of Zoom is convenient, it is not a reason for them to get successful learning results. A change in food pattern is shown to be constructed through new media through the experimenting and learning of new food recipes.

In-depth interviews demonstrated that people are not satisfied with their bodies due to the influence of new media and they find answers through social media. Most agreed that some influence on people's decisions is through new media for political decisions and behavior and through brand advertising on social media.

Through the use of new media, it is demonstrated that talking with a stranger becomes easier, important for individual independence, reducing stress and increasing knowledge. The survey demonstrated that people do not like the world without internet and Majority said that they are connected to the internet most of the day and use their mobile phones mostly to access it. Using the internet from bed before sleep has become part of the daily routine and thus people have become addicted to the phone in their personal behavior. The survey demonstrated that the main disadvantage of digital media could be a waste of time. Data security issues and the destruction of relationships, every piece of information on the Internet is open to anyone and therefore exposure to pornographic information, and the increase in cyber-bullying from social media has created a high level of insecurity for the person using new media.

References

Abraham. (2020). IMPACT OF DIGITAL MEDIA ON SOCIETY. *International Journal of Creative Research Thoughts (IJCRT)*, 2742-2748. Retrieved from https://www.researchgate.net/publication/347444440_IMPACT_OF_DIGITAL_MEDIA_ON_SOCIETY_Introduction

Adhjarso, D. S., Utari, P., & Hastjarjo, S. (2019). *The Impact of Digital Technology to Change People's Behavior in Using the Media*. UGM Digital Press Social Sciences and Humanities,

Yogyakarta (2019), 35-40. Retrieved from https://www.researchgate.net/publication/333983141_The_Impact_of_Digital_Technology_to_Change_People's_Behavior_in_Using_the_Media

Ameddah, M. A. (2020). Retrieved from www.researchgate.net: https://www.researchgate.net/publication/344955651_The_Influence_of_Social_Networks_on_Human_Society

datareportal. (2023, February 14). Retrieved from <https://datareportal.com/reports/digital-2023-sri-lanka>: <https://datareportal.com/>

Department of Census and Statistics, Sri Lanka . (n.d.). Retrieved from <http://www.statistics.gov.lk/>

Harchekar, J. S. (2017). Impact of Social Media on Society. *International Journal of Engineering Research & Technology (IJERT)*, 382-384. Retrieved from <https://www.ijert.org/research/impact-of-social-media-on-society-IJERTV6IS070249.pdf>

Lita, R., & Cho, Y. C. (2013). The Influence Of Media On Attitudinal And Behavioral Changes: Acceptance Of Culture And Products. *International Business & Economics Research Journal*, 1433-1444.

Madushanka, G., Rathnayake, S., & Amarasinghe, K. C. (2021). Online News Consumption Behavior in Sri Lanka. *International Research Symposium – 2021* , 501-507.

Nicoleta, C. (2008). The impact of new media on society.

Njoroge, R. (2011). Retrieved from http://erepository.uonbi.ac.ke/bitstream/handle/11295/59256/Njoroge_

ORIGINAL ARTICLE

Language Variety in Communicative Context: Hierarchy Behind the Creativity in Indigenous Toda Culture

I. J. Mawelle, PhD, Department of English and Linguistics,
University of Sri Jayewardenepura, Sri Lanka

Abstract

The Toda language is spoken by the indigenous Toda community, a tribe that lives in the Nilgiri Hills of the Indian South-West. Different varieties exist within the Toda language, such as the ordinary Toda, sacred Toda, and the secret Toda. Although the spoken Toda is used by everyone of the tribal community in their daily life, the other types are used for specific purposes, in clearly defined situations, and not in the day-to-day lives of the community. The purpose of this research was to explore how the Todas use language creatively in specific social domains, and to investigate if the different types of the Toda language could be categorized into hierarchical domains by examining if there is an interconnection between the language variety and the domain in which it is used. Ethnographic details obtained by observation of the Toda people in their homeland, and information from secondary sources such as articles, books and documentaries were used as methods of data collection to investigate this phenomenon. The results of the study revealed that the choice of a particular variety of Toda depended on the hierarchical significance of the social domain in which it was used, and the purpose of communication. The findings further disclosed that the Toda people willingly refrain from using the higher varieties of the language outside the particular social domains where the use of such varieties is approved by their society, because of their respect for such social significance of the domains concerned. As such, it can be concluded that the significance of the social domains legitimizes a hierarchical variation among the different varieties of the Toda language.

Key words: Toda language, culture, communication, creativity, social domain Toda

Introduction

The Toda language is considered to be of Dravidian origin, and is spoken by the Toda people, a small tribal ethnic group who live in the upper Nilgiri plateau at an elevation of 2300 feet, of the Tamil Nadu State. Latest anthropological studies show that this tribe, assumed to have originated from the Malabar area, has a history of approximately four thousand years in the Nilgiri Hills (Oppili, 2020). The Todas, who live as a close-knit community in a fundamentally buffalo-centred, lacto-vegetarian, pastoral culture have a deep attachment to the nature around them and are quite famous for their unique traditions and culture which includes their language.

Where the Toda language is concerned, it has been found out that the Toda people speak a dialect that is distinct from other dialects of Dravidian origin, and, like many tribal languages, does not have a script (Manzar, 2017). If the Toda people of the present day have a necessity to write in their language, they would use the Tamil script even though their language is different from Tamil. Research conducted in the Toda community in the nineteenth and the early twentieth centuries (Schmid 1837; Caldwell 1856; Rivers, 1906) has identified different varieties existing within the Toda language. Both Schmid and Rivers assume these varieties to be dialects of the tribal language of Toda. However, according to the accepted definitions, a distinguishing criterion of dialects is that they are determined by the geographical location of its users or their social class, in addition to many other features. Since the varieties of the Toda tribal language do not meet this criterion of geographical area or social class, the intention of the study in connection with this article was to probe into the Toda language to discern whether it is a diglossic (different language varieties exist at hierarchical levels), rather than dialectal, situation that prevails among the varieties of the language. In this quest, the study intends to build up its argument based on Charles Ferguson's (1959) seminal studies on diglossia, a discussion that will be exemplified in the proceeding sections of this paper.

Where research on the use of the Toda language in communicative context is concerned, only a very few studies are available, and most of them belong (as evident in the review of literature and

the references) to a relatively remote time in the past. The more recent research on the Todas are in connection with their culture and lifestyle. As such, the scarcity of studies, particularly of recent research, on the Toda language and its variation in communicative context has been identified as the research gap which the study pertaining to the present paper attempted to fill.

Objective

As the Toda culture is centred around the buffalo, it has various dairies which exist at different hierarchical layers, and the priests of each different dairy has a role traditionally assigned to them by the Toda community. Furthermore, the social hierarchy that prevails in the Toda community is very different from the hierarchical reality of many other societies in that the Todas ascribe power to particular individuals based on their religious role in the dairies or their skills in occultism. (These phenomena will be examined in detail in the discussion of findings). Thus, the purpose of this research was to explore if the different varieties of the Toda language too, could be categorized into hierarchical layers by examining if there is a relationship between the language variety and the social domain, or the communicative context in which each variety is used, as well as the social position of the individuals who use each particular type.

Literature Review

It should be noted first and foremost in this review of literature, that there are extremely few recent studies available on the Toda community, and that the older references used here are all seminal research studies relevant to the Todas, even though the Toda community is one of the few extensively researched tribal groups found in India. Where the Toda language is concerned, researchers are of the view that it appears to have a history which runs back to the third century B.C. (Yoganantham, 2023). Its structure has been explored by a considerable number of researchers. For example, Emeneau (1974) has compiled a substantial and paradigmatic grammar of the Toda dialect, which documents the linguistic structure of the language, and is considered even today to be the authoritative grammar of the Toda language. According

to Emeneau, Toda is quite a complicated dialect which is also exotic and mysterious. Spajic, Ladefoged and Bhaskaran (2009) have explored the distinctive sounds of the Toda articulation.

Spajic, Ladefoged and Bhaskaran (2009) posit that Toda is a language spoken by a small number of approximately thousand people living in the Nilgiri hills. According to both Yoganantham (2023) and Walker (2004) the Toda language is assumed to have originated in the third century B.C. The Nilgiri Hills, habitat of the Toda tribe, is bordered by three distinct linguistic areas of South India, i.e. Tamil-speaking South and the East, Malayalam-speaking West, and the chiefly Canarese-spoken Mysore (Rivers, 1967). Both Schmid (1837) and Caldwell (1875) have observed a considerable similarity between Tamil and the Toda language. Rivers, too, (1967) asserts on a close affinity between the Toda dialect and the Tamil language. All these findings reinforce the argument that Toda belongs to the Dravidian family of languages. However, according to Yoganantham (2023), the language shows linguistic affiliations not only with Tamil but also with Malayalam. Whereas Sanjay (2023), probing into the verb construction of the Toda language, asserts that the dialect has similarities with the Old Kannada language as well as with the Old Tamil. Pope (2020) believes that the Toda language has an old Canarese origin. Pope's argument cannot be completely disregarded because, as Rivers postulates, the Todas appear to have borrowed many words from the language of the Badagas who live in close proximity to the Todas on the Nilgiri plateau, their language being a debased version of Canarese. Rivers (1967) has discovered that a majority of place names and names of institutions as recorded by researchers prior to himself are the names borrowed by the Toda people from the language of the Badagas and not originally of the language of the Todas. Metz (1857) identifies two types of vocabulary in the Toda language which are different from each other though they are of the same language. Listing out the words of the Toda language, Hunter (n.d), too, has noted this variation, which observation has made him categorise the two vocabularies into what he perceives as two different dialects of the Toda language.

In the anthropological study on community survival, Siddique (2005) states that despite the Todas being studied both intensively

and extensively by several different scholars, the people of the Toda society are still of the opinion that neither their culture nor their language have been understood properly. The census of 2001 has recorded approximately 1500 speakers the Toda language which is a primarily oral language. In the categorization of the Ethnologue (Grimes, 1984), Toda is an endangered language. This could be due to reasons such as its small number of speakers, the isolated location of the Toda community, the complexity and uniqueness of the language, etc. This fact makes further research not only necessary but also imperative.

Theoretical Foundation

Charles Ferguson's (1959) premise on the diglossic variation in some languages will be employed in exploring the existing literature on the Toda language with its different varieties, with a view to determining if the varieties can be classified under different hierarchical domains. With Ferguson's application of the term 'diglossia' to describe a linguistic situation where two or more varieties of a language exist side by side in a speech community, "with each having a definite role to play" (Ferguson, 1959: 325), the postulation of hierarchical layers between or among varieties of the same language has become possible.

Methodology

Library research methods were employed in the present study. Existing information relevant to the present study were collected and qualitatively analyzed. An extensive and meticulous study of descriptive details from secondary sources such as books, research articles, documentaries and photographs were used as the tools of data collection to investigate the intended objective of the study. Books and journal articles on the Todas, their culture, society and language, which have been recognized worldwide as scientific studies, were carefully explored and the contents were analyzed with a view to discovering the presence of concepts relevant to the phenomenon investigated in the present study.

Results and Discussion

Existing research has identified the base of the Toda language as Tamil, but there is also the argument that Toda is a mixture of Tamil, Malayalam and Kannada. However, the Toda language is not understood by a non-Toda person. It is also a complicated dialect of the Dravidian languages. According to Emeneau (1971) who has collected and published approximately two hundred and forty five (245) songs of the Toda people, the song is a highly developed form of art in the Toda community in comparison with story-telling which is almost non-existent. The Toda songs constitute a very significant part of their rich cultural heritage, and includes all the significant aspects of the culture. In addition to the prayer songs which they sing every morning, the Todas have a myriad of lullabies which are obviously sung by the mothers when putting their infants to sleep. Emeneau (1971) observes marked variations between the language used in the Toda songs and dance and that of normal speech which he calls 'prose' Emeneau (1971) though the songs, too, share the original Toda language as its base. He further states that the language of normal speech also "shows considerable variety in a way that parallels the hierarchical organization of the culture and its ritual" (Emeneau 1974).

Where the woman's position in the Toda society is concerned, it can be stated that although today the head of a Toda household is a male, as Saraswathy (1999) and Saraswathy and Renuga (2022) state, women play a major role in the Toda community. For instance, in the olden times grandmothers had been the heads of their households. Moreover, it is quite interesting to note that the Todas believe in a goddess, a female deity, as their creator. In a Toda marriage it is the bridegroom's mother who performs certain rituals to "officially" establish the marriage between the couple. Furthermore, if a woman is not there in a house towards the evening, the entire family vacate their hut and move to another hut where there are women. This position of the woman in the Toda society seems to legitimize the fact that certain specific songs of the Toda community are unique to the Toda women, and distinctively different from those sung by the men.

In the domain of religion, Rivers (1906) identifies different varieties of language used by the Toda people in distinct sacred religious ceremonies. One such variety is used in prayers and in other formulaic clauses and phrases which are uttered in sacred rituals. This variety, which is not extremely different from the normal day-to-day Toda variety, has also been found to be used in the formulaic laments in the Toda funeral rituals and in the magical functions among the Todas.

Another variety of Toda used in religious ceremonies as has been recognized by scholars investigating on the Toda language (Rivers 1967), is a collection of words and phrases which are distinctively associated with the ritualistic ceremonies of the most sacred of the Toda dairies, that is, the ti dairy. In the pastoral society of the Todas, the religion and its practices centre on the buffalo and its milk which is treated as a sacred substance, and almost all the activities in connection with their various kinds of dairies such as the milking of cows, churning of butter etc. incorporate rituals. Amongst the various dairies of the Toda community, which are given different hierarchical levels of sacredness, the most sacred ti dairy is owned by a dairyman-priest or a priest appointed by a particular clan of the Toda tribe (Rivers 1967, p. 83). Similar to the use of a different set of words in activities associated with the paddy-field and the threshing-floor in agrarian communities, or the words and phrases uttered in pilgrimages to the Sri Paada (Adam's Peak) in Sri Lanka, the Todas engaged in the ti dairy ceremonies employ a set of words, both nouns and verbs, which are different from those used in the normal daily life of the Toda community, which includes its normal dairy activities. The activities in connection with the ti dairy ceremonies is considered as so sacred that it is believed to be extremely impious to use the terminology associated with the ti dairy rituals in any other domain outside of it. Thus, it can be observed that the close relationship the Todas have with the buffalo seems to shape the Toda culture, a significant part of which is constituted by their language.

These rituals are organized by those who own buffalo herd and are thus respected by other members of the tribe as 'noblemen' who are of higher social status. As such, this restriction of language varieties into specific domains and prohibiting the use of those

specific varieties outside the particular domains, could be seen as a deliberate move by those with a higher social status to exercise their control on the rest of the Toda community. Although women play a significant role in using a particular linguistic variety of Toda in the life of the household (as mentioned earlier), and are believed to have been actively involved in certain parts of the ritualistic work associated with buffaloes in the ancient times, they are now prohibited from participating in the ritualistic ceremonies of the dairies.

A very creative use of language can be seen in the practice of magic and sorcery in the Toda culture. Some of the Toda males are believed to be shamans who have special divining powers as a result of being completely under the power of a particular god of Toda faith (Rivers, 1906, p. 250), who are attributed human characteristics by the Toda people. The person who is thus possessed, gets into a trance, and it is interesting to note that while in the trance, the man uses a language that is not Toda but either Malayalam, or a dialect of Malayalam, or even an incomprehensible language, to 'communicate with the gods' as they describe the act. Rivers (1967) asserts that, in his investigations, he has encountered many such diviners, and only one diviner who was found to be using the Toda language while in the trance. However, once out of the trance, the diviners do not seem to remember what they said or in which language they spoke. For instance, those who speak in Malayalam or a dialect of Malayalam appear not to have any knowledge of the language in their normal, out-of-frenzy life. The shamans who enter into a trance and communicate with the gods, as well as the sorcerers/exorcists of the community are looked upon by the other Todas as awe-inspiring and with mixed feelings of wonder and extreme fear.

Another highly creative variety of the Toda language emerges among the Todas in their communication with those outside of their culture. When the Todas communicate among members of their own tribe when other tribes of the nearby areas are present, they appear to be using a 'secret' variety that is different from all the varieties of their language which have been discussed earlier. The Todas use this variety exclusively for the purpose of

preventing those of the other tribes from getting to know what the Todas are talking about. The strong belief on the anger of the gods bringing dreadful misfortune to the tribe if outsiders get to know their secrets may have caused the Todas to use a set of words which is totally different from their ordinary daily variety of Toda in the presence of outsiders. Rivers (1906) observes that some of the Todas, when talking to a European, might even use words used by another neighbouring tribe such as the Badagas, to purposely mislead him. This tendency of the Toda people could be viewed as spurred by an intention to confine their language (with all its unique varieties) to their own tribe, thus strengthen their position as an isolated community, both geographically and socially.

The above exploration on the different varieties of the Toda language can be explored in the context of Charles Ferguson's argument on the existence of a diglossic situation within certain languages. According to Ferguson's description of diglossia, two linguistic codes or varieties exist side by side in a speech community, each variety being used specifically in distinct social domains (Ferguson, 1959). In Ferguson's view, these different linguistic codes may differ in their status based on the social position of the domain in which the particular variety is used. In regard to this social position, Ferguson names the two linguistic codes as the High and the Low varieties. Ferguson illustrates his viewpoint by stating that the High variety of a diglossic language is generally used in the formal social domains such as religious worship, formal education, etc. and the Low variety is the language that is used in the domains such as family, friendship, etc. and it is therefore the variety that is acquired by children in the home. If Ferguson's argument on diglossia is applied to the Toda language, it is evident that the Todas use different variations, definitely more than two, of their main dialect in different social domains and social practices such as religious and other ritualistic ceremonies, child rearing, as well as in their communication with who they reckon to be outsiders of their clan. These varieties serve distinct functions within the Toda community in that they are used in highly specific domains and practices, thus making each variety exclusive to the domain or to the practice in which it is used. Apparently, some of these varieties, particularly

those used in the religious and ritualistic ceremonies which are considered to be the most sacred among the Toda ceremonies, are not used by any member of the Toda community at any time or any context outside the particular domain or practice. Violating this conviction would be viewed as sacrilegious by the Todas.

A clear hierarchy can be identified among the social domains and practices where the distinct varieties of the Toda language are used. The *ti dairy* which is believed to be the purest of the Toda dairies, has a Toda variety which is highly distinct to the rituals if that dairy and never used by any the Toda person in any other domain. In accordance with Ferguson's (1959) classification of 'diglossic' domains, the *ti dairy* of the Toda society can be considered as the High domain where the High variety of Toda is uniquely used. The Toda varieties which are used in religious ceremonies outside of the *ti dairy* can be placed at certain high positions on the hierarchical scale but definitely below the top-most position occupied by the one used in the highly reverential *ti dairy*. The various different varieties employed by shamans when they enter into a trance situation, and the variety employed in sorcery, given the awe and the fear such practices invoke in in the Toda people, can also be positioned at comparatively higher levels below the above-mentioned varieties.

The language variety that is used in the ordinary communication in the daily life of the Todas, owing to its informal status, can be considered as the Low variety, which fact aligns with Ferguson's categorization of informal, ordinary varieties used in the home as Low varieties. Some of the songs which are known and used only by the female members, particularly the mothers, of the Toda community, given the status assigned to women at certain specific instances (as previously discussed in this article) in the Toda existence, can be placed at a position between the Low variety and the various High varieties examined earlier.

Conclusion and Recommendations

It is understandable that the Toda language, with its different varieties, some of them very creative, is evident of a rich cultural heritage. What can be perceived in this study is that certain

groups of individuals of the Toda community are given a relatively prominent place in their society when they are in particular social roles in particular social domains which give them a certain amount of power when otherwise they are ordinary men and women. The use of the various Toda varieties which are different from the ordinary spoken variety can be perceived as going hand-in-hand with the power they enjoy in those specific social roles, in a scenario of shifting identities. Thus we can place the different Toda varieties in hierarchical diglossic positions such as the ordinary variety that is spread throughout the society, the variety which is used in some songs sung only by the women and not the men, and a myriad of varieties which are exclusive to very specific social roles in very specific contexts, i.e. those involving the most sacred dairy rituals, as well as the shamans and the sorcerers and also the secret variety. The religious dynamics of the Toda society appear to have a very strong impact on the way language is used in the Toda community, thus determining the use and non-use of certain specific varieties of the Toda language in distinct social domains of the Toda culture.

A strong recommendation that can be made for the future researchers who may be interested in this particular area of study is associated with the changing social circumstances in the contemporary Toda community and its effects on the different varieties of the Toda language. Since the community is small, the number of speakers of the language is relatively low. Furthermore, the core social structure of the Toda community is currently undergoing change due to reforestation, decrease in buffalo herds and influences from outside, causing a likelihood of the Toda people to migrate to other, non-Toda speaking areas for purposes of survival. Thus, the language might have to face endangerment, though the Toda people themselves do not agree with linguists researching the language and deny such a threat at least at present. In a world where linguistic ecology is considered with very high importance, this unique tribal language, with all its varieties, have to be preserved for the future.

References

Caldwell, R. (1856), (1875). A comparative grammar of the Dravidian languages. London: William and Norgate.

Emeneau, M. B. (1971). Toda Songs. Oxford: Clarendon Press.

Emeneau, M. B. (1974). Ritual structure and language structure of the Todas. Philadelphia: American Philosophical Society.

Emeneau, M. B. (1984). Toda grammar and texts. Philadelphia: American Philosophical Society.

Grimes, B. F. (1984). Ethnologue: Languages of the world. Dallas, Texas: Wycliffe.

Manzar, O. (2017) Preserving our vanishing tribes, their heritage, language and wisdom. Retrieved from <https://www.livemint.com/Opinion/AhrviHfdlAluJ6ffBBpUQN/Preserving-our-vanishing-tribes-heir-heritage-language-an.html>

Metz, F. (1856). Vocabulary of the dialect spoken by the Todas of the Nilagiri mountains, Madras Journal of Literature and Science 1 (1), 103-131.

Oppili P. (2020). Todas lived in Nilgiris 3,500 years ago. Times of India, 27 August 2020.

Pope, G. U. (2020). A brief outline of the grammar of the Toda Language. Dharyaganj, New Delhi: Gyan Publishing House.

Rivers, W. H. R. (1906), (1967). The Todas. New York: Macmillan and Company.

Rivers, W. H. R. (1967). Kinship and social organization. London: Routledge.

Sanjay, S. (2023), Toda language within the Bharatiya languages and technology. Bhasa 2 (2), 35-56.

Saraswathy, T. S. (1999), *Culture, socialization and human development: Theory, research and applications in India*. Thousand Oaks, California: Sage Publishers.

Saraswathy, T. S. and Renuga, M. (2022), *Anthropological study on Toda tribes of Blue Mountain, Tamil Nadu, India*. Retrieved from <https://ilkogretim-online.org/index.php/pub/article/view/77>

Schmid, B. (1837). *An essay on the relationship of language and Tamil Nadu*, *Madras Journal of Literature and Science* V, 133-155.

Siddique M.A. (2005). *Foreword*. In Parthasarathy, J. *Todas of the Nilgiri hills: Anthropological reflections on community survival*. Uddgamandalam, Andhra Pradesh: Tribal Research Centre.

Spajic, S. Ladefoged, P. and Bhaskaran, P. (2009). *The trills of Toda*. Cambridge: Cambridge University Press.

Walker, A. R. (2004). *The truth about Todas*. *Frontline*, 12 March, 2004.

Yoganantham, G. (2023). *The standard of living, sources of wealth, and cultural practices of the Toda tribe in Nilgiri district of Tamil Nadu: A socio-economic analysis*. Retrieved from <https://www.academia.edu//114323/975>

ORIGINAL ARTICLE

The New Era of Influencer Marketing: A Literature Review on Social Media Influencer Marketing on TikTok

D.A.N De Silva

Abstract

This literature review provides insights into research on social media influencer marketing strategies on TikTok. This research brings 18 peer-reviewed academic publications focusing on influencer marketing and communication on TikTok. All these articles have been published mostly in the last five years. (2018-2022). This study has also included research published in Sri Lankan University academic Journals on influence marketing platforms in Sri Lanka. Articles are manually reviewed. According to the revised communication model for advertising by Stern this paper is classified into three research streams source, message, and audience. Research questions are designed according to the above three research streams. The conclusions of this research can be stated as follows. Much research showed that mini vlog posts using a storytelling format received longer attention duration from views compared to informational mini vlog posts. many researchers have mentioned that human emotions such as laughter, happiness, and sadness are used positively by social media influencers to build and maintain relationships with their followers.

Keywords – influencer marketing, TikTok, social media, strategy, influencer

Introduction

Social Media influencers are widely employed as a marketing strategy as they strategically attract trust from followers. (Gaenssle and Budzinski, 2020) In the past decade, Many Social Media users have gained Online Fame, expressed by many followers by building attractive and appealing social media profiles. They established a strong online identity by first sharing their interests as opinions in personal posts and then quickly turning to social media with the emergence of social networking sites such as Facebook, Instagram, YouTube, and more recently TikTok.

Social networking websites have become a popular means for brands to achieve the objective of relationship marketing and enhance their brand value. (Arora & Sanni, 2019) with the increased use of social media, a new type of Digital Marketing called Social Media Influencer Marketing has become popular. On the one hand, where it is quite common for brands to hire celebrities or public figures to endorse their products and services through traditional advertising channels, social media influencers are common individuals who grow famous online for their knowledge and expertise on a specific topic such as Food, Fashion, Technology, Travel Education Reviews, Music, Movies, Sports, etc. (Lou and Yuan, 2019)

Building on this line of research, this study focuses on Tik-Tok one of the fastest-growing social media platforms for short videos. According to the latest update by Statista 2023 Report, TikTok is the most upcoming social media platform. The video-sharing app Tik-Tok is rapidly growing and was the most downloaded social media app by September 2022 (Influencer Marketing Hub 2023 February) Tik-Tok is a video-sharing app, popular mainly among young audiences, on which users can share short, self-mode videos they can easily edit in the app. Some Tik-Tok contributors have managed to build a sizeable audience of followers and can be referred to as 'Established Broadcasters' (Anderson, Katie 2020) Strategic Influencer Communication is one of the emergent topics in Marketing and Public Relations Communities. Increasingly, Organizations integrate social media influencers (SMIs) into their communication and marketing strategies to achieve

organizational objectives (Bakker, 2018) The main focus of this study is to identify the Strategic Use of Influencer marketing and Communication on TikTok. This study aims to review academic research focusing on influencer marketing on TikTok. The aim is to gather insights into the theoretical methodologies and findings of past research focused on influencer marketing on TikTok.

A systematic literature search in Emerald Publishing, Jstor, Taylor, and Francis online database was conducted to collect academic papers published on the topic of influencer marketing and communication on TikTok.

Methodology

A systematic literature review was conducted to provide a study on the strategic use of influencer marketing and communication on TikTok. A theoretical framework-based approach was used to classify the studies into different themes. The revised model for communication and advertising by Stern (1994) was used as the guiding framework for cluster the research. The revised communication model for advertising by Stern (1994) is based on the communication model of Laswell (1948). This model explores that a message can be sent from a sender (source)to a receiver (audience) through a media channel. The revised model considers the interactions between the source and the audience, considering the specificities of a marketing context.

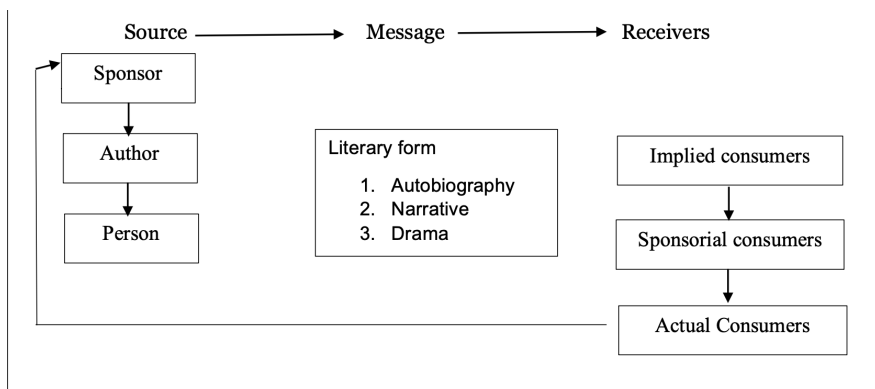


Figure .1. Stern communication model

Justin Paul and Alex Rialp Criado have suggested literature review approaches in their research on the art of writing a literature review: “What do we know and what do we need to know” in 2020.

To collect a sample of publications that cover the topic the following steps were applied according to Paul and Criado’s (2020) suggestions. First, a database was selected to conduct the research Emerald Publishing, Jstor, Taylor, and Francis online was used to collect relevant academic journals. I used Google Scholar to find out research published in Sri Lankan university academic journals. Next, relevant keywords were recognized to collect the articles. the keywords were selected from recently published studies on influencer marketing. Synonyms, Boolean operators, and Truncations were used for keyword searching. the search resulted in a total number of 18 articles that were manually reviewed. According to the revised communication model for advertising by Stern (1994), the paper was classified into three research streams source, message, and audience.

Source

- Research based on the perspective of marketers, and influencers
- Research on Definitions of influencer marketing, and influencer communication on TikTok

Message

- Research on TikTok Content Creation.
- Research on the strategic use of influencers on TikTok
- Research into areas where influencer marketing can gain consumer attention.

Audience

- Research on sponsored ads and Follower’s buying behavior
- Research on consumer and consumer responses and buying behavior studies

Figure 2. Research clusters in influencer marketing on TikTok

Research questions were also designed according to the above research clusters

- Source – How can social media influencers and influencer marketing on TikTok be defined?
What are the strategies used by social media influencers on TikTok?
- Message – What are the specifics of content endorsed by influencers on TikTok?
- Audience – How are followers valuing social media influencers?
How do followers explain sponsored content?

Various sources of influencer marketing

The studies in this sample were published between 2018-2022. Most of the studies focused on the use of influencers to raise awareness regarding brand Identification. Six studies have examined TikTok and Instagram social media platforms together to identify the influence of follower interactivity. Influencer marketing has been examined on platforms such as Instagram, Twitter, and YouTube and recently on TikTok (Sokolova and Kefi, 2020)

TikTok is the fastest-growing social network in the post-pandemic Era. It was the most downloaded application in these years (foebes2020-2021) in 2020 36.0 us marketers employed TikTok for influencer marketing.

According to Bhandari & Bimo (2020), TikTok differs fundamentally to other social media channels since it is built on interpersonal engagement with the individuals instead of the audience as a whole, From the audience perspective, the success of TikTok -on an overall short -from video content and stickiness of the platform has been found to stem from the ability to share videos as well as the ability to create good valuable content (Cuesta-Valino, Gutierrez Rodriguez and Duran Alamo,2022)

In a broader range than just TikTok as a platform, short-form video marketing has been researched in connection to its influence on consumer brand attitude. (Liu et al, 2019) factors such as

interesting content user interaction and brand perception of short-video marketing have a positive influence on brand attitude (Liu et al,2019) which in turn can have a positive impact on consumer purchase intention (Schivinski and Dabrowski,2016) according to Haenlein et al, explains it's crucial to understand that picture meant for print advertising or a Facebook campaign will likely not perform well on Instagram and video created for an Instagram story likely never reach the same success on TikTok. Therefore, all digital platforms and even social media channels can't be generalized under one umbrella, and the difference and the effects between platforms soul be explored.

TikTok as a new influencer marketing platform

TikTok platform also has approximately 3 million influencers— video creators who simultaneously entertain views while selling them products. these influencers have quickly emerged as major marketers. One of Tiktok's biggest influencers in China a young man named Lijiaqi recently sold more than a million units of lipstick in one single day worth an estimated \$145 million (Doyle,2020) such huge marketing impact has caught the attention of companies including Walmart the world largest retailer which recently tested product-driven videos.

TikTok differs significantly from other social media channels because its algorithm, content, and audience are different from other popular social media sites. (chudeng and mudel,2022) the unique algorithm aims to identify users who will most likely interact or watch the video and based on that serve video for their feed (for your page). That in turn increases virility since the content is highly personalized for each user. (Doyle,2020)in addition, the platform's user base is skewed relatively young, as the majority of the users are under 34 years of age (ceci, 2023)

TikTok attracts a very young demographic of advertising customers (We Are Social 2022) report presents that the main audience present tiktok is female users from 18 age to 34.

Defining social media influencer

consumers increasingly use social media, particularly to gather information on which to base decisions thus, the figure of the influencer has emerged that is a prominent social network user who others consider to be a role model, these other users follow the influencer's advice, and trust their opinions on topics such as fashion, lifestyle, photography, food, and travel (Casalo et al,2020, Audrezet et al,2020) Freberg et al (2011) define influencers as a "new type of third party endorser who shape audience attitudes through blogs, tweets, and the use of other social media"

previous studies on influencer marketing have found the effect of influencer attributes on self-reported purchase intent.

Lou and Yunan (2019) found that an influencer's trustworthiness, attractiveness, and similarity to their followers affect brand awareness and purchase intent. In related work Schouten et al (2020) also showed that influencer endorsements are more effective than those from celebrities and that the effect is mediated by a higher perceived similarity and trust. According to Koay et al (2020), social media influencers (SMI) can be described as social media users who are famous for their presence in a niche with many followers where they have the power to endlessly convince their followers in decisions, or an ordinary individual that has created a big follower engagement hence, SMI can for an example be everything form a blogger, a traditional celebrity an online entrepreneur or a fashion enthusiast who advocates their lifestyles and promotes the image of, for example, beauty brands. According to the influencer marketing hub, an influencer is an individual who has the power to affect the purchase decisions of others because of his/her authority, knowledge, position, or relationship with his /her audience (Geyser,2023) an influencer does not necessarily have to be a celebrity , it can be a normal person that creates content for many followers to build their name, engagement and online presence. Moreover, social media creators have an interactive environment where everyone on the platform has equal opportunities to create and view content in any form which creators more equal power among people on the platform (Yesiloglu & Costello,2021)

According to Yesiloglu and Castello, (2021) there are two ways of defining influencers' role in the marketing and advertising industry. In influencer marketing and influencer relations. Influencer marketing refers to marketing activities related to short-term and paid activities, and influencer relations refers to activities that are unpaid and earned with media content that aims for a long-term relationship with their audience. Furthermore, influencer marketing is a common way to advertise today where marketing professionals and brands invest in the influencers which in return creates content for the brands 'target audience' The brand itself also uses communicate on its platforms to communicate with its audience, however, Yesiloglu and Castello claim that it is not as effective since it is still perceived as an organization Trying to sell its products. Influencers, on the other hand, are perceived as more authentic and credible which creates an opportunity for third-party endorsement where they are conducive engaging branded content and enhance communication with the target audience on social media platforms. due to marketing, brands can create closer relationships with their target audience through influencers' "electrical word of mouth (E-WOM) and strong communication with their followers that can impact their follower purchase decisions.

The strategic use of influencer marketing on TikTok

As many studies show several strategic communication practices on TikTok by social media influencers should be noted. The first is to act as a mentor trying to appear as a means of support for the following daily life activities as well as support in choices. Influencers often have a specialized profile. Focusing on a specific niche or product category, such as fashion, food, fitness, and health or gaming (Schouten, Janssen, and Verspaget 2020) another important strategy is self-branding or personal branding, which refers to individuals developing a distinctive public image for commercial gain (Khamis and welling 2018)

Content strategies used by influencers

Several message characteristics have been shown to influence marketing effectiveness on TikTok. A content analysis of

sponsored short videos complemented with short videos that used storytelling format received longer attention and interactivity from followers compared to sponsored short video content. Jin and Ruy (2019) found smaller results in their experiment in that brand recognition was higher for product-centric than consumer-centric images endorsed by an influencer.

Audience research (followers in influencer marketing)

according to Foxall (2015), consumer behavior is the key knowledge for campaigns within a comparative market to survive and grow their market share. The concept emphasizes the knowledge above what, why, how, and where consumers make purchases and is the underlying motivation behind marketing research. Behavior is commonly concerted with attitude. Influencers are the people who change follower's attitudes by using communication strategies.

The studies in the current review focus mainly on influencer marketing for commercial purposes however influencer marketing is increasingly used by the public sector to influence public opinion or as a part of social media campaigns.

Conclusions

This research was conducted by studying previous research regarding social media influencer marketing on TikTok This research was carried out based on the approaches used for literature studies suggested by Justin Paul and Alex Rialp. A total of 18 articles were manually reviewed according to the revised communication model for advertising by Stern (1994) this paper was classified into three research streams source, message, and audience. Research questions were designed according to the above three research streams. The conclusions of this research can be stated as follows. Much research showed that mini vlog posts using a storytelling format received longer attention duration from views compared to informational vlog posts. many researchers have mentioned that human emotions such as laughter, happiness, and sadness are used positively by social media influencers to build and maintain relationships with their followers.

Future research

This research was carried out based on the approaches used for literature studies suggested by Justin Paul and Alex Rialp. Future research on influencer marketing on TikTok should explore several under-researched areas. There is a need to investigate the long-term effects of TikTok influencer campaigns on brand loyalty and consumer behavior.

References

Kamins, M.A. and Marks, L.J. (1991). The Perception of Kosher as a Third Party Certification Claim in Advertising for Familiar and Unfamiliar Brands. *Journal of the Academy of Marketing Science*,

Karamian, H., Nadoushan, M. A., & Nadoushan, A. A.(2018). Do Social Media Marketing Activities Increase Brand Equity?. *International Journal of Economy, Management and Social Sciences*

Khamis, S., Ang, L. and Welling, R. (2019). Self-branding, ‘Micro-celebrity’ and the Rise of Social Media Influencers. *Celebrity Studies*

Liu, Q. (2023). How beauty influencers on TikTok can affect the purchasing of cosmetics.

Liu, X. and Zheng, X. (2024). The persuasive power of social media influencers in brand credibility and purchase intention. *Humanities and Social Sciences Communications*

Buchholz, K. (Oct 7, 2022). The Rapid Rise of TikTok. Statista. Retrieved April 24th 2022

Dencheva, V. (2023a, January 6). TikTok marketing - statistics & facts. Statista.

Kanaveedu, A., & Kalapurackal, J. J. (2022). Influencer Marketing and Consumer behavior: A Systematic Literature Review. Vision (New Delhi, India).

Keles B, McCrae N, Grealish A. A systematic review: The influence of social media on depression, anxiety and psychological distress in adolescents. *International Journal of Adolescence and Youth*.

Wijekoon MWAS, Comparative analysis of social media and its positive and negative impact on Sri Lankan culture, *International Journal of Research in Economics and Social Sciences (IJRESS)*

Abeysinghe S, Manchanayake I, Samarajeewa C, Rathnayaka P, Walpola MJ, Nawaratne R, et al. Enhancing decision making capacity in tourism domain using social media analytics. 2018 18th International Conference on Advances in ICT for Emerging Regions (ICTer). Colombo, Sri Lanka: IEEE; 2019

Kalansooriya S, Kaluarachchi A, Weerawickrama C, Nanayakkara D, Kasthurirathna D, Adeepa D. “xīnlǐ” The social media app to replenish mental health with the aid of an egocentric network. 2022 IEEE 10th Region 10 Humanitarian Technology Conference (R10-HTC). Hyderabad, India:

A Study on the Problems of Using Development Communication in the Upper Kothmale Reservoir Project from the Talawakele Area

K.A.J.S Jayasuriya¹, H.A.M. Peiris², Department of Environmental Management, Faculty of Social Sciences and Humanities, Rajarata University of Sri Lanka, Mihintale

Abstract

The Mahaweli project plays a vital role in strengthening the hands of rural people in several economically and socially special regions in Sri Lanka. The last reservoir built in the Central Highlands in recent times is the Upper Kothmale Reservoir in Nuwara Eliya District. The reservoir is located very close to an urban area. Due to the various human activities currently taking place in the catchment area of nearly 310 square kilometers belonging to the upper Kothmale reservoir, a valuable development project has been severely affected. A study on whether development communication has been used properly in areas with a lot of human activities, including settlements, shops, streets, and cultivation located in the water catchment area of the reservoir, and how development communication can be used to achieve an effective goal in the development process taking place in those areas can be pointed out as the main objectives of this study. This study has been conducted using primary and secondary sources of data. The participatory observation method and interview method have been used. Talawakele local council area and Nuwara Eliya local council area were selected for this study. Accordingly, primary data was collected using 90 discussions. This data was collected under 3 age groups. “Hirubata Nimnaye Kothmale Book” and Upper Kothmale Project Proposal were secondary data sources. It is clear from the data of Talawakele local council and Nuwara Eliya local council that about 10 tons of solid waste is added to the environment daily from the cities located in the water catchment area. A major problem seen today is that a large amount of solid

waste enters the reservoir through the town of Talawakele, which is located in the area closest to the reservoir. Due to the constant rain in this area, a large amount of solid waste is dumped into the environment and accumulates in the reservoir. It is more than 3650 tons in a year. The biggest problem is the lack of correct knowledge among the people. The need to educate the people about the environmental impact by using both Tamil and Sinhala in the area is clear. These problems have developed due to a lack of proper communication regarding development. A successful project should not be destroyed very quickly and the people and the government should be involved in this matter through traditional communication, two-step communication, and the use of mass media. The use of development communication is limited and adverse effects are created in the development process and there is a need for development communication to control it.

Keywords: Mahaweli Project, Upper Kothmale Reservoir, Solid Waste, Development Communication, Human Actions

Introduction

The Upper Kothmale Reservoir can be pointed out as one of the main reservoirs and hydroelectric power plants located in the Central Highlands of Sri Lanka, although it is quite small in size created recently in the Mahaweli project. Before the establishment of this reservoir, there was a comprehensive planning process in the project's early stages, identifying five potential sites.

After the hydroelectric development work in Mahaweli Valley started in 1968, the idea of Upper Kothmale Hydropower Projects was formed. Since 1985, the governments of that time have tried to create this reservoir with the support of the Japanese government. Despite careful planning, numerous environmental concerns were identified at the outset of the project. Before creating this reservoir, it is clear that there was a good plan for it in the earlier stage of the project by focusing on 05 suitable places for it. Based on the results of the feasibility reports conducted during 1993-1995, the Upper Kothmale Reservoir was started by the National Environment Act in July 1998 through the Upper Kothmale Hydroelectric Project.

Many environmental problems were seen at the beginning of this project. Accordingly, it was known in the early stages of the project that there would be an impact on the waterfalls of St. Clair, Devon, Ramboda, Poona, and St. Andrews. This project has been started to produce 10 lakh 409 units of electricity annually through this project with a capacity of 150 MW. This led to the construction of a small reservoir covering an area of 60 acres (25 hectares), featuring five gates with a height of 8 meters and a width of 10 meters.

Notably, the Upper Kotmale Reservoir project has distinguished itself among recent Sri Lankan initiatives by demonstrating significant environmental concern.

Accordingly, the small reservoir was created in an area of 60 acres or 25 hectares. Five gates with a height of 08 meters and a width of 10 meters have been established in this upper Kothmale reservoir. Looking at the recent projects in Sri Lanka, the Upper Kothmale Reservoir project can be identified as a project that has shown great interest in the environment. Several rare species of animals have been identified as living in this area, and among them, the “Ravana Polittism” species of snail unique to this area is an example of this. During the earlier period of this project, a separate zone was created in the Lidula area for this extremely rare animal to preserve.

Furthermore, the project’s initial phase included several environmental protection measures implemented by the National Electricity Board. Also, in the initial phase of this project, to control the possible impact on the environment, the National Electricity Board carried out trench conservation, soil conservation, artificial plantations, protection of underground water flow, etc. according to the water catchment area management plan. During the further focus on this project, the focus on the environment was very high in the initial stage. Accordingly, the Upper Kothmale Reservoir and projects have been started covering a small water catchment area of 310 square kilometers created around the town of Talawakele in the Nuwara Eliya district.

This region, sustained by the Agra Oya and Nanu Oya tributaries, is situated within the Lidula and Nuwara Eliya municipalities.

Various human activities have been carried out in this reservoir and its catchment area, resulting in damage to the environment. Among these issues, the lack of solid waste management is particularly problematic. The lack of coordination and control of solid waste is undoubtedly a major problem among the settlements, commercial activities, streets, and agricultural sectors in the city and surrounding areas. A large amount of solid waste is added to the environment in Talawakele and Nuwara Eliya local council areas, and it can be identified that this amount is very large per year.

Compared to the current human development, they do not focus on environmental conservation in this area, which paves the way for many problems. Both good and bad can happen in a society with more development or growth in a society defined as development. The strategies adopted by third-world countries like Sri Lanka to rise out of poverty are considered development strategies. Economically focused development goals have not seen much success.

Accordingly, social corporations aim to create a society with satisfied members who properly meet their basic physical needs. When communication is used to create this society, it can be broadly defined as development communication.

Literature review

Development communication plays a critical role in the effective implementation and sustainability of development projects, especially in regions with significant human activities affecting the environment. The Upper Kothmale Reservoir in Sri Lanka is a prime example where a lack of proper development communication has led to significant environmental and social problems. This literature review examines relevant studies and theories related to development communication, environmental management, and community participation to contextualize the findings of the Upper Kothmale reservoir study.

Development Communication

Development communication, defined as the use of communication to promote social development, includes a variety of strategies and approaches aimed at educating and informing communities to create sustainable development. According to Rogers (Rogers, 1976) development communication involves the dissemination of information through mass media and interpersonal channels to achieve development goals. Similarly, Melkote and Steeves (S. R. Melkote & H. L. Steeves, 2001) emphasize the participatory aspect of development communication, where community participation and feedback are integral to the process.

Environmental communication focuses on sharing information and messages about environmental problems and solutions. (Cox, 2010) suggests that effective environmental communication can improve public understanding and engagement in environmental protection. This is particularly relevant in the context of the Upper Kothmale Reservoir, where a strong communication strategy is needed to mitigate the adverse effects of solid waste accumulation and environmental degradation.

Community participation is critical to the success of development projects, especially in environmentally sensitive areas. Arnstein's (Arnstein, 1969) ladder of citizen participation highlights different levels of public participation, ranging from non-participation to citizen control. In the context of the Upper Kothmale Reservoir, active community engagement through participatory observation and interviews, as employed in the study, aligns with the upper bounds of Arnstein's ladder, promoting a collaborative approach to problem-solving.

Several case studies illustrate the importance of development communication and community participation in environmental management. For example, the Chesapeake Bay Program (CBP) documented by D'Antonio et al. (al, 2017), shows how stakeholder engagement and targeted communication strategies have led to significant improvements in water quality and ecosystem health. Similarly, the Kathmandu Valley Water Supply and Sanitation Project in Nepal, studied by Sharma (Sharma, 2014) highlights

the effectiveness of engaging local communities in environmental conservation efforts through extensive communication campaigns.

Effective development communication must consider linguistic and cultural contexts to resonate with local populations. Srampickal (Srampickal, 1994) discuss the importance of using local languages and culturally relevant messages to enhance the impact of communication initiatives. In the Upper Kothmale Reservoir area, the need to communicate in both Tamil and Sinhala is essential to reach diverse populations and ensure inclusion in environmental management efforts.

Research Methodology

Study area

The catchment area of Upper Kotmale Reservoir located in Nuwara Eliya District was considered as the selected area for this study. There are several local council jurisdictions in the catchment area around the reservoir. In connection with that, attention was drawn to the basin of this reservoir. Talawakele and Nuwara Eliya Local Government Areas have been mainly taken into consideration for this study.

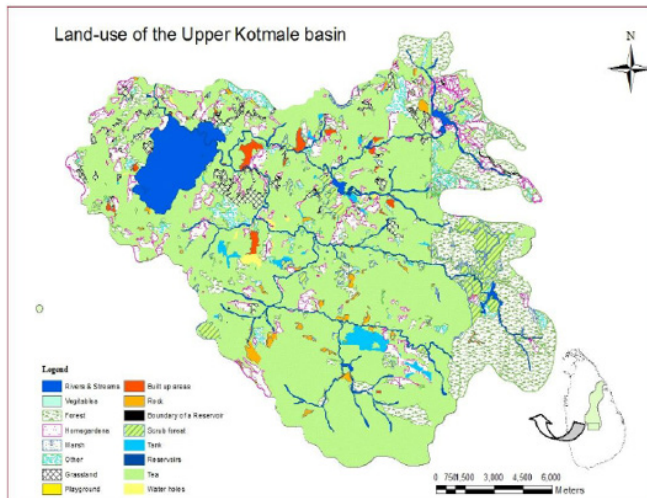


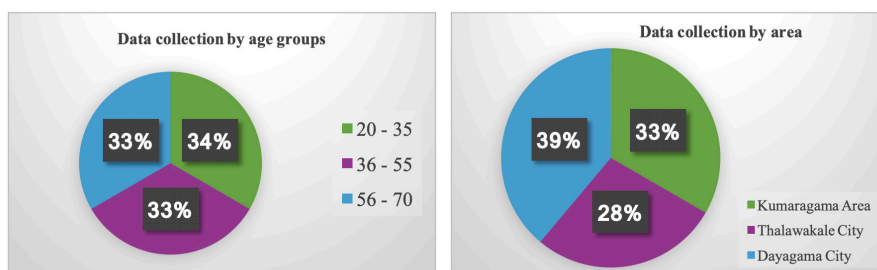
Figure 1. Land Use of the Study Area

03.2 Data Identification & Collecting

03.2.1. Primary data:

Primary data were collected to gain insight into the local population's daily life, activities, and perceptions. The relevant data was collected using the structured interview method.

90 interviews were conducted across three age groups in the selected areas. These interviews were structured to gather detailed information about environmental and social issues, development processes, and public awareness of these issues.



Secondary Data:

“Hirubata Nimmaye Kothmale Book“ and reports related to the Upper Kothmale project proposal were especially used in collecting secondary data. These books and reports provided important information related to the current and past environment and development in this area.

03.3 Methods of data analysis

The data collected in this study was analyzed using thematic data analysis. Data from the interviews were systematically analyzed using secondary data record analysis techniques to identify patterns and key findings.

- Record Analysis – Primary data collected from structured interviews and data from secondary data sources were analyzed using the record analysis method.

- Grouping by Themes - The data obtained from interviews and observations were analyzed by grouping them by themes, human activities affecting the catchment area, and development communication needs on environmental impacts were considered as the main themes.
- Environmental and Social Impact Analysis – Environmental and social impacts on the watershed were studied in detail using categorical and qualitative analysis methods. This study used both categorical and qualitative analysis methods to explore environmental and social impacts within the watershed. One major theme was the assessment of human activities and their impacts, while another critical theme was the evaluation of the role of development communication in mitigating these impacts.

Carbon Footprint calculation and Environmental Kuznets Curve were mainly used to evaluate the environmental impact.

i. Environmental Kuznets Curve (EKC)

EKC hypothesizes the relationship between environmental degradation and economic development, often depicted as an inverted U-shape,

$$E = aY + bY^2 + cY^3 + \epsilon$$

E = Environmental degradation

Y = Income per capita

a,b,c = Coefficients

ϵ = Error term

ii. Carbon Foot Print

This calculation was used to calculate the amount of carbon dioxide added to the atmosphere through the combustion of solid waste.

$$CO_2e = \sum (E_i \times EF_i)$$

E_i = Activity level

EF_i = Emission factor per unit of activity

Accordingly, the primary and secondary data collected were separated into two themes through thematic analysis.

1. The impact of human activities on the Upper Kothmale Project
2. Importance of development communication to control that influence

Results and discussion

Upper Kothmale Reservoir, a reservoir with an area of 60 acres, is a project completed in 2012. Among the projects implemented in Sri Lanka, this Upper Kothmale Reservoir located in the Talawakele area can be shown to be a project that paid close attention to the environment.

After 12 years, the impact on the environment is still very little through this project, which was carried out by controlling the environmental crises that have been revealed through environmental reports for many years. In the facts that became clear through this study, it was clear that considerable attention had been paid to the environment of this area when this project started. It is clearly explained in the “Environmental Impact Assessment” report related to the Upper Kothmale Hydropower Project.

The effort made to protect the Ravana Poltism snail variety, which is one of the rarest snail species in the world, is unique. According to the watershed management plan created by the Ceylon Electricity Board, ditch conservation, soil conservation, artificial plantation, etc. are important to further conserve the watershed area around Kotmale Oya.

Through this project, arrangements have been made to provide high-quality housing to all homeowners, including the displaced estates. These houses were built in the Kumaragama area, which is an area above the reservoir. Accordingly, it can be identified that a large amount including 495 houses, 33 shops, 06 industrial buildings, 06 libraries, 02 churches, and 03 temples have been completed through the project.

In focusing on the results of this study, several other unique points can be identified in two main themes created for ease of data analysis. During the construction of this project, all those affected by it settled in houses near the top of the mountains above the reservoir. Among these areas, the highest number of houses are located in Kumaragama Place, which is close to Talawakele town. Although the reservoir is created by crossing the Kotmala Oya, the tributaries of Agra and Nanu Oya make a strong contribution to the origin of Kotmala Oya. The Upper Kothmale Reservoir, which has a catchment area of nearly 310 square kilometers, is currently heavily impacted by solid waste.

A large number of cities such as Diagama / Agarapatana / Manarasi / Holbrook Meraya have been created close to water sources in this catchment area. Among the effects on this reservoir, the effects created due to urbanization occupy a high place. A development process that is improving day by day in the face of rapid development can be identified in this region. Due to this, the people who were living near the plantation houses gradually started migrating to the city. Through the study, it was found that the amount of waste released daily by those who live near the cities due to trade and other jobs.

According to the data identified in Talawakele and Nuwara Eliya local council areas, it was clear that approximately 10 tons of solid waste is released in this area every day. Belonging to the wet zone of Sri Lanka, this study area is a complex with constant rainfall weather conditions.

As another important piece of information identified in this study, it was clear that the solid waste of that region is disposed of near the Kothmala Oya which flows near the town of Diagama. There is a daily accumulation of solid waste in Kothmala Oya. As a result, daily solid waste can be detected in the Upper Kothmale Reservoir.

Due to the current economic and weather conditions, tea cultivation in this region has gradually decreased. A large amount of land that was used for tea cultivation in the past is now used for vegetable and potato cultivation. It was found that 3500-4000

acres of 30 major tea estates in the two local council areas of Nuwara Eliya and Talawakele that were studied are completely away from tea plantations.

Among them, it is clear that the main estates of Somerset Watta, Radal Watta, Despoch Watta, Wangioyawatta, Thangakele Watta, and Ratnagiriya Watta have been acquired by the businessmen on a lease basis and used for the cultivation of various vegetables and potatoes. Accordingly, it can be identified that due to cultivation methods such as potato cultivation, the soil is eroded from the upper water catchment areas and deposited as silt in this reservoir. It is among the most powerful influences in society today.

Due to the private small hydropower plants established in the Agra and Nanu Oya catchment areas above the upper Kotmale reservoir, this reservoir is being strongly affected.

It is seen that the solid waste from the shops in the town of Talawakele, which is very close to the reservoir, has been directly added to the reservoir. During the interviews conducted in connection with the Upper Kothmale Reservoir in Talawakele, it is very clear that this solid waste collected during the rainy season flows down from there and spreads over the Kothmala Oya up to the Kothmale Reservoir. It was clear that due to the spread of this solid waste in this region, which is surrounded by natural beauty, aquatic organisms, mono-local plant sources, and all living organisms related to water sources will be affected.

In the results identified in this study, as the second theme, opportunities to use development communication in these study areas were identified. It was very clear through the above findings that the Upper Kothmale Reservoir Project, which has been completed with very little impact on the environment through the project, has been severely affected by the anthropogenic impact of this region.

It can be pointed out that there is a lack of proper understanding of environmental pollution and environmental destruction among these people in the interviews conducted in the area under study.

It is very important to make the people interested in the ongoing development activities and human activities, which are constantly turning the water catchment area into a heavily polluted area. In this study, the importance of using traditional communication methods in communication is also evident.

Humans have been using communication since ancient times to share their ideas and information. According to that, traditional communication is the communication technique created by human beings in traditional societies to fulfill their needs. One of the most important aspects of using traditional communication in this study is its simplicity.

Among the people living in this region, 50 of the 90 people who were interviewed are educated up to 08 years. Accordingly, spreading such environmental conservation messages among them through rumors is very successful. Despite the use of modern technology, it is recognized that the elderly people who use technology in the area under study are very few.

Various people groups live in this identified region as a developing region. And in this region, where most of the poor people live, you can see a lot of plantation workers. The two-step communication model is very practical in making decisions in these societies (because there are no internet or mobile phone facilities at all).

Two-step communication is very important to end the process that deviates from these environmental protection methods in the water catchment area belonging to the upper Kothmale reservoir. In solving this problem, it is clear that communicating information to the general public through traditional leaders (religious priests, physicians, teachers, and village workers) is more effective in disseminating innovative information.

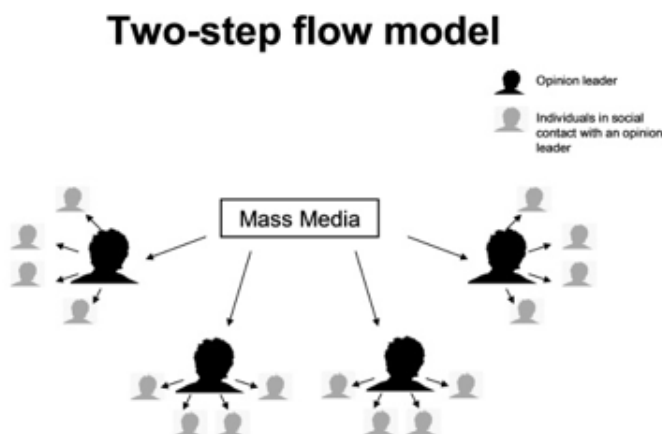


Figure 2: Two Step Flow model
(<https://www.communicationtheory.org/two-step-flow-theory-2/>, n.d.)

In using these communication methods, it can be identified that often the same point is not propagated bilingually, which is a strong problem. Accordingly, the people should be informed about these environmental protection methods and their effects in both Sinhala and Tamil languages. This study identified the need to control the anthropogenic activities that directly affect the Kothmale reservoir in this region using this development communication.

Conclusions and recommendations

The process related to this Upper Kothmale Reservoir can be identified as a very important project for the entire Lankan society. Through the study conducted in the area of Nuwara Eliya and Talawakele local councils, this reservoir has had a strong impact due to human activities in the area.

It could be concluded that this reservoir is gradually being destroyed due to the main actions of the current cultivation activities in the studied area, forest clearing, illegal disposal of solid waste, and non-protection of water catchment areas. Also, due to the amount of 3600 tons of solid waste collected around this reservoir, there has been a great impact on the

surrounding biodiversity. The importance of systematically using development communication has emerged to avoid all these environmental damages. Accordingly, the need to successfully use development communication involving traditional and two-step communication methods in the development process is very clearly explained.

The primary challenge identified in the study is the lack of awareness and knowledge among local people about the environmental impact of their activities. This aligns with findings by Palenchar and Heath (2007), who argue that risk communication requires tailored strategies to effectively inform and engage communities about environmental risks. The study recommends using traditional communication methods, two-step communication, and mass media to address these challenges. Rogers and Shoemaker's (1971) Diffusion of Innovation Theory would support this recommendation by emphasizing the role of opinion leaders and the media in the diffusion of new ideas and practices.

Accordingly, all the above results have created a priority need to empower this community to control the environmental problems identified in the region related to this project. Development communication is the key function. There, these solutions can be created based on the Two-Step Flow model.

In this study, a module has been created for the use of development communication for the management of environmental problems in this related area. It's called a "DC TO EMGT SOLUTION CYCLE".



Figure 3: DC to EMGT Solution Cycle

The use of development communication to control the existing environmental impacts can be broadly identified by focusing separately on the 06 phases of this proposed solution cycle.

The first step in this solution cycle is to identify the affected area. According to it, it is important to separately identify the regions where environmental impacts have occurred and the areas with a lot of adverse human activities.

“Community Evaluation and Knowledge Sharing” is the second stage. Community assessment to assess knowledge, attitudes, and behaviors related to waste disposal is the primary task here. Environmental knowledge is disseminated through the Solution Circle on the environmental impact of waste disposal and best practices in waste management.

In this circle, “developing communication strategies” can be identified as the third stage. Creating strategies according to the 2-step flow model using the most effective communication channels in the community such as word of mouth, social media, and local radio and community meetings.

According to the strategies that are created, implementing them and empowering the community for it is the fourth stage in the solution cycle. The stage before monitoring the progress, the sharing of experiences can be seen mainly in this stage.

“Monitoring and evaluation” is the fifth stage according to the solution cycle. The development of simple monitoring tools that allow the solution circle to track progress, such as checklists or mobile applications for reporting illegal waste, is key. The impact of communication strategies on community behavior and the environment is regularly monitored. It also can be reviewed.

“Sustainability and Expansion” is the final stage. This can be identified through the continued implementation of sustainable solutions and actions through partnerships with local authorities, NGOs, and businesses to support existing waste management initiatives.

Accordingly, this 6-stage solution cycle will generate sustainable solutions using the 2-step flow model of development communication methodology. It can be pointed out that the functionality of development communication is important for projects with environmental impact assessments and for projects that are currently facing environmental problems.

References

(CEB), C. E. (1998). Upper Kotmale Hydropower Project: Feasibility Study Report. Colombo: Ceylon Electricity Board (CEB).

(CECB, C. E. (1998). Upper Kotmale Hydropower Project: Environmental Impact Assessment (EIA) Report. Colombo: Central Engineering Consultancy Bureau (CECB).

(JICA), J. I. (1998). Upper Kotmale Hydropower Project: Technical Assistance Report. Tokyo: JICA: Japan International Cooperation Agency (JICA).

al, A. L. (2017). *Environmental Science & Policy*, 73, 108-116. Chesapeake Bay Program.

Arnstein, S. R. (1969). A ladder of citizen participation, *Journal of the American Institute of Planners*, 35(4), 216-224.

Cox, R. (2010). *Environmental Communication and the Public Sphere*. : Sage Publications.

<https://www.communicationtheory.org/two-step-flow-theory-2/>. (n.d.). Retrieved from <https://www.communicationtheory.org/two-step-flow-theory-2/>

L. Wijesinghe, N. D. K. Dayawansa. (2002). Environmental Issues in Hydropower Development in Sri Lanka: Case Study of the Upper Kotmale Project. *Environmental Conservation*. 29(2), 166-174.

Ministry of Power and Energy, S. L. (2004). *Environmental Management Plan for Upper Kotmale Hydropower Project*. Colombo: Ministry of Power and Energy, Sri Lanka.

Perera, A. (2007). Environmental Impact Assessment of the Upper Kotmale Hydropower Project: A Case Study. *Journal of Environmental Management*.

R. Ranasinghe, U. Ratnayake. (2008). Hydrology and Water Quality Aspects of the Upper Kotmale Hydropower Project. *Water Resources Research*. 44(5), W05422.

Rogers, E. (1976). *Communication and Development: Critical Perspectives*. Sage Publications.

S. R. Melkote & H. L. Steeves. (2001). *Communication for Development in the Third World: Theory and Practice for Empowerment*. Sage Publications.

Sharma, A. (2014). Community Engagement in Water and Sanitation Projects. *Nepal: Journal of Water, Sanitation and Hygiene for Development*, 4(1), 94-102.

Strampickal, J. (1994). *Voice to the Voiceless: The Power of People's Theatre*. India Manohar.

Wijewardena, J. (2006). Social and Environmental Aspects of the Upper Kotmale Hydropower Project. *Sri Lanka Journal of Social Sciences*, 29(1-2), 43-58.

The Different Ways of Communicating Peer Group's Sexual Needs

Ediriweera Gunasekara, PhD, Department of History and Theory of Dance and Drama, Faculty of Dance and Drama, University of the Visual and Performing Arts, Colombo 07, Sri Lanka

Abstract

In many Asian countries, including Sri Lanka, there is a lack of open discussion about sexuality and inadequate sex education for school and university students. This has led to a range of problems in society. Different sexual orientations such as heterosexual, homosexual, and transgender exist in Sri Lankan society, and there is ongoing discussion about these groups both locally and globally. A research study focused on exploring how communication methods are used to address the sexual needs of peer groups. The study used two main methods for data collection. The first method involved participatory observation in six locations, including Colombo Fort Railway Station, Vihara Mahadevi Park, Kottawa Public Toilet System, and Galle Fort Premises. The study also involved connecting with individuals online, mainly through Facebook, and new media applications such as Grinder-Gay Chat and WhatsApp. The research data was qualitative and analyzed using the descriptive method. The analysis included fine-grained sentiment analysis, and conclusions were drawn based on the findings. The research confirmed that peer groups use communication methods to develop socially deviant behaviors to fulfill their sexual needs. The study also provides suggestions for controlling this situation and will be valuable for future researchers.

Keywords: Communication methods, Interests, Internet, Peer groups, Sex

Introduction

The research primarily focused on how peer groups communicate to fulfil their sexual needs, exploring the various methods they use. Certain communication methods used by companion groups in today's society have led to social problems and have negatively impacted social well-being.

Sex is a fundamental human need and is crucial for human existence. Breeding is a natural process for all animals, including humans. According to Sri Lankan law, individuals can engage in sexual activity after the age of 16 (Gunasekara,2020) but they can only get married after the age of 18. In Sri Lankan society, there is acceptance for sexual relationships between a man and a woman, and some couples marry and live together according to the law, while others choose not to marry. Some individuals feel that marriage restricts their freedom and believe that legal obligations are unnecessary for sexual relationships. This perspective may be influenced by postmodernism.

In contemporary society, like-minded peer groups use various communication methods to meet their sexual needs. Social media platforms such as Facebook and WhatsApp are commonly used for communication. The gay community utilizes platforms like Grinder-Gay Chat for their communication needs, which has become widespread. However, the implications of these choices extend beyond the individuals involved to impact society as a whole and their immediate circles.

The focus of this research was on understanding how peer groups use communication methods to fulfil their sexual needs. The study aimed to investigate the locations used for meeting these needs, analyze the communication methods employed by peer groups, and explore the use of safe sex practices. The study operated under the premise that peer groups may use communication methods to develop socially deviant behaviours to satisfy their sexual needs. This research was based on the hypothesis that peer groups use communication methods to develop socially deviant behaviours to fulfil their sexual needs. We live in a social environment where there is no proper sex education or awareness. Although there

has been talk about sex education for many years, no practical program has been prepared in this regard. Accordingly, the findings of this research highlight the need for proper sex education in the country.

Literate review

There are few books written about the communication methods used to address the sexual needs of partner groups on both local and global scales. There is also limited local research in this area. However, there are books available that cover communication methods within the heterosexual, homosexual, heterosexual, and transgender communities, both locally and globally.

In the early days of human history, people could freely act on their sexual desires whenever they wanted. As society evolved and developed morals, rules and rituals were put in place to regulate sexual interactions between men and women. This led to a more culturally restrained approach to sexual behavior. As an alternative, sexual activities began to take place within peer groups. Even today, when individuals are unable to fulfill their desires through heterosexual relationships, they may turn to homosexual activities. This is evident in certain subcultures, such as within the prison environment. Anthropologists believe that homosexuality may have emerged as a way for individuals to cope with their desires (Yale University Press {YUP}, 2015). Throughout history, homosexuality has been observed in various animal species as an alternative way of expressing sexual desires. However, many human societies have traditionally been hostile towards same-sex relationships, citing religious and philosophical beliefs that regard such relationships as contradictory to the natural order and the will of God (YUP, 2015).

Anthropological studies indicate that in certain primitive societies, homosexuality was embraced as a means to address imbalances in the male-to-female ratio, which were often caused by cultural beliefs and practices. For example, some Native American tribes viewed the birth of female children as undesirable and would kill female infants (Science Friday{SF},2022).In addition, some societies resorted to homosexual relationships to compensate for

the lack of suitable partners due to strong cultural opposition to marrying outside of their communities.

Historical records suggest that same-sex relationships were documented in ancient Egyptian culture around 2400 BC, and anthropologists have found evidence of approved same-sex relationships among tribal women in the state of Lesotho (SF, 2022).

At present, there are many controversial issues regarding lesbian, gay, transgender, and bisexual individuals, which have garnered significant attention in Sri Lankan society (National Institutes of Health {NIH}, 2021). In general, there is an opinion in society that homosexuals suffer from lower mental health conditions compared to heterosexuals and that they form a distinct group within society. Some individuals in today's society are inclined to label homosexuality as a mental illness.

A heterosexual bond is defined as a physical, emotional, or romantic connection between a woman and a man. However, society also recognizes LGBTQ+ relationships as special bonds that go beyond the traditional heterosexual norm. Lesbians are individuals who are exclusively attracted to women, both physically and romantically, while gay individuals are exclusively attracted to men. Bisexuality refers to individuals who are sexually attracted to both men and women. Transgender individuals represent a separate group from those mentioned above. They reject the gender they were assigned at birth and believe they have a different gender identity (NIH, 2021).

Many people in society tend to perceive non-heterosexual individuals differently and often stigmatize and look down upon them, labelling them as mentally ill or weak. However, numerous researchers have confirmed that a person's sexual orientation does not result from a personality problem or mental illness. Several studies have shown that genetics play a significant role in a person's sexual orientation, a topic that has been widely discussed globally (NIH, 2021).

The perception of homosexuality varies across different cultural contexts. Some countries like Sri Lanka, Maldives, Pakistan,

China, Japan, and Korea strongly reject homosexuality within their cultural framework, and a similar stance is observed in many Gulf countries. However, other countries such as Argentina, Australia, Belgium, Canada, France, Germany, and Nepal have legalized same-sex marriage and accepted homosexuality. Certain states in the United States have also legalized same-sex marriage. In India, there are mixed opinions regarding the legalization of homosexuality and same-sex marriage, but the country's Supreme Court announced in 2018 that the rights of the homosexual community must be respected (East Asia Forum, 2023).

Additionally, communication is fundamental for human interactions. According to Professor Wimal Dissanayake in his book "Human Communication," communication is based on relationships, which can occur between individuals or within a group (Dissanayake, 2021). Affiliated groups utilize various communication methods to exchange ideas, including verbal and non-verbal communication. With the increasing prevalence of virtual communication, new technical methods have emerged to meet the communication needs of affiliated groups, with platforms like Facebook and YouTube being prominent examples (Atugala, 2022).

Research Methodology

The research study, titled "The Use of Communication Methods to Meet the Sexual Needs of Peer Groups," utilized two main data collection methods.

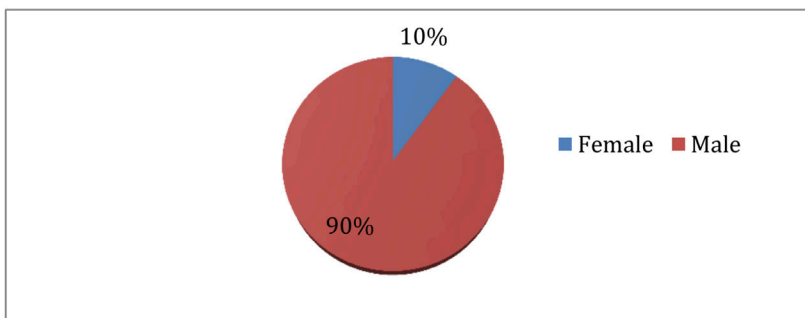
- Observation Method
- Connecting through the internet

Under the observation method, data was collected by actively engaging with the peer group society for nearly two years, from April 1st, 2019, to April 1st, 2021. The primary data collection process involved participating in peer groups and building relationships through the Internet. Facebook was the main social media platform used for this research. The data collection process involved building relationships with 12 individuals

through the Internet, comprising 8 men and 4 women. This data collection process took approximately one year. In this research, the personal identity of the recipients was not disclosed. The research was conducted following research ethics. The research on “The Different Ways of Communicating Peer group’s sexual needs” has been granted the approval by the Ethics Committee of the Faculty of Dance and Drama.

Results and Discussion

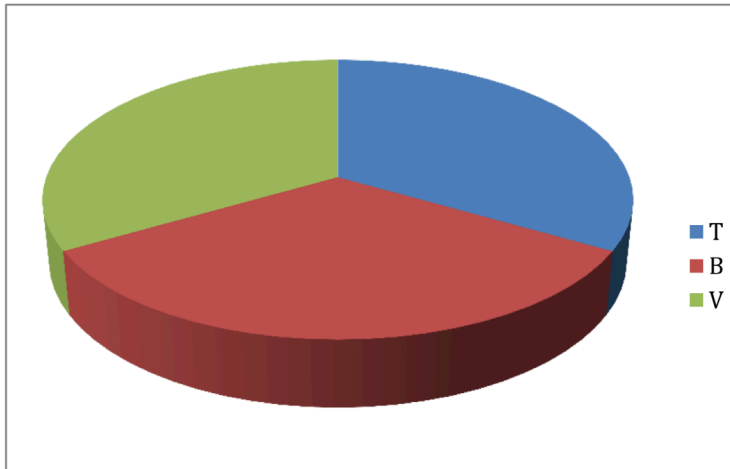
The research focused on identifying the locations where peer groups gather in society. Six main locations were studied, including Colombo Fort Railway Station, Vihara Mahadevi Park, Kottawa Public Toilet area, Galle Fort Premises, and two office locations. During the research, it was observed that peer groups typically gather at these locations after 5:00 pm, and the age range of the participants varied from 20 to 70 years old. A total of 100 individuals were examined in these locations, with 90 of them being male (Graph 4.1).



Graph 4.1, Test subjects

These people roam in the first 4 places to satisfy their sexual desires and those places are hubs where drugs are used and transported. 97 per cent of them were unmarried people and people who are holding mobile phones change their sexual partners every day. Some of the men who visited those places, after temporarily finding a partner, go to a secret place and have sex, oral sex and anal sex are prominent among those sexual acts. These people

use sexual communication methods to find their partner. Among these people, there are three parties named T, B and V. T is the person who behaves as a man in the act of homosexuality, and B is a person who prefers to behave as a woman. V is the party willing to play both roles above mentioned. It is also a major form of symbolic communication between peer groups (Graph 4.2).



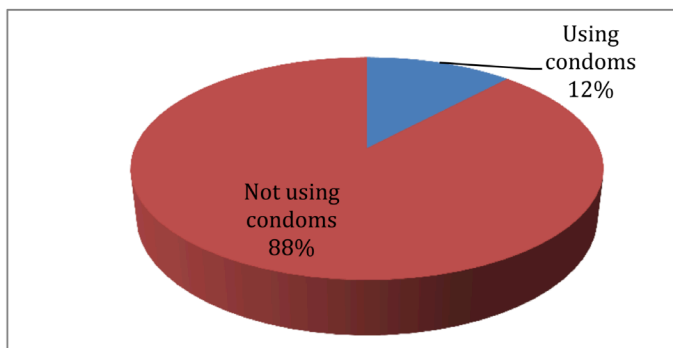
Graph 4.2, Peer group's sexual communication symbol

By using the 03 letters of the English alphabet, the members of the peer group can find their sexual partner. The members of the groups, who exchange information from fake Facebook accounts, get to know each other and then go to certain places and have sex. It was observed that they also use these 03 letters to find their partners.

Also, the members of peer groups use such things as bringing their tongue to the right side of their mouth and showing their cheek, maintaining eye contact by looking back at about 10 meters when two people are passing, and secretly touching their genitals area, likewise secret Sexual communication methods used among peer group members.

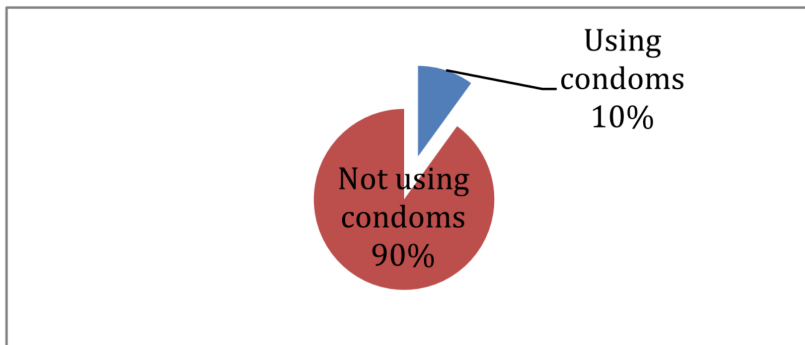
There is a mafia operating within the Colombo Fort Railway station and in the Kottawa public toilet area with peer groups. Kottawa Public Toilet Maintenance supports these peer groups,

and they are working to provide one toilet room for 200 rupees who need to fulfill their sexual feeling. Usually, they will provide 20 minutes for this task. Sometimes the rooms are also provided for group sex activities, and they will provide those small rooms for a maximum of 05 people. In such a case, the operators of the toilet are careful about the surrounding environment. The place is also open for drug users like smokers. Colombo Fort Railway Station and Vihara Mahadevi Park are widely used to find sexual partners. However, the Galle Fort compound has become a center where gangs conduct sexual activities. It was also observed that women are also likely to use this place to find partners for prostitution. They use these places for their activities during nighttime and they also adopt very sophisticated strategies to evade the security forces. Peer group members can also be identified in some cases while using office transport services and public transport services. They used different sexual communication methods such as accidentally touching the leg, arm, etc. of the person near them. Gradually they work to attract the person near to them. Also, in office transport services and public transport services, the member of a peer group tries to sit next to a person who has an external appearance that he likes. Often, they act to sit in the back seat of the vehicle. It is very problematic that members of peer groups do not use safe sex during their intercourse. It was revealed in the analysis of receptor information that 88 per cent of men who engage in oral sex in homosexual activities do not use condoms (Graph 4.3).



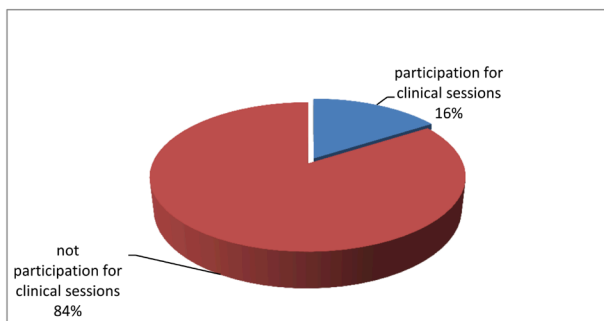
Graph 4.3, Use of condom during oral sex in male homosexuals

The situation is very serious and is the main reason for the spread of social diseases in the country. Among the individuals involved, 89 of them used condoms during anal sex, and some also used lubricants with the condoms. Women in peer groups were also observed to use condoms in their sexual activities, but they did not see it as a necessary precaution. Less than 10 per cent of women use condoms during oral sex. It was observed that about 90 per cent of women do not use condoms during oral sex (Graph 4.4).



Graph 4.4, Female condom use during oral sex

Seventy per cent of women use condoms during vaginal intercourse to prevent pregnancy. Additionally, 16 per cent of the observed sample visit sex clinics for medical examinations, while the remaining 84 per cent do not undergo such examinations. It's important to note that many members of peer groups may not openly discuss these matters.



Graph 4.5, Peer group member's participation in clinical sessions

This study used online connections as a new method for collecting data. The researcher communicated with members of a fellowship group through Facebook, exchanging information with 4 men and 4 women. A fake Facebook account portraying a 22-year-old man was utilized. The women, identified as A, B, C, and D, shared real photos of themselves after establishing a friendship with the fake account. However, the researcher did not reveal his identity to them. Woman A is a 25-year-old resident of Kandy, Woman B is 33 and resides in Matara, Woman C is 38 and lives in the Kegalle area, and Woman D is 45 and resides in Kalutara. These women used fake accounts on Facebook for enjoyment. Only Woman D, a 45-year-old from Kalutara, expressed an interest in meeting, revealing her separation from her husband and her desire for physical intimacy with a younger man. The idea of a meeting was discussed, but the researcher made it clear that this was for academic purposes. These women utilized Facebook as a new method for technical communication within their peer group. The four men who exchanged their information through Facebook social media were between 38 and 55 old men with, homosexuality. The researcher appeared as a young man of 22 years old. However, all four above-mentioned men need to meet the young man and engage in sexual activities. Facebook social media is the main communication method that they use to share their information among the members of the groups. There are various types of Facebook accounts in social media for sexually suggestive stories as well as for sexual activities. Finding people was the primary objective of this Facebook page and some of them were adult Friendship Stories, Funny Stories, Family Wild Stories, Chatu Stories, Vine Stories, Cute Couple, SL stories, Gay 4m India, Dosti wala Love, Smart Boys Sri Lanka, Wild Talk World, Strange Desires, Boys Stories, My Story, M2m Stories For Adults Only, Moratuwa SPA Boys etc.

This leads to a story of certain people's sexual experiences being brought to social media. Sexual perversion also occurs in people who read certain stories. Recipients have found that changes in sexual desire occur from time to time and some stories are fake. For the readers of such stories, the desire to do such a thing in practice way, and it is also harmful to the existence of human life, according to expertise. Concerning this research study, the

gay community exchanged information with four people using the new media application called Grindr-Gay chat. They were between 20 and 45 years old and they were named E, F, G, H and E was a resident of the Horana area, F was in the Piliyandala area, G was in the Hambantota area and H was in the Byagama area. The researcher posed as a 28-year-old young man while using the new media application called Grindr- Gay Chat. E is a 26-year-old man who wanted to have sex with a man 2 or 3 years older than him. He is gay and even during the exchange of ideas, he is more interested in communicating about sexual activities using profanity. F was a very different person in behavior and he was bisexual. The person is 24 years old and gets sexual satisfaction from seeing another person having sex with his girlfriend. He desires to have sexual relations with women as well as with men, to persuade the other person to his opinion. He has a strong desire to have oral sex with men. The person is highly addicted to the use of drugs called ice and Ganja. He is addicted to watching obscene movies. He tries to involve other people somehow to fulfill his sexual needs by threatening other people and involving the friends of the people who engage in conversation with him in such actions. When he uses drugs, he strongly needs to have sex. In that case, he does not expect normal sex, but he is motivated by unnatural sexual activity. G was 37 years old. He prefers to act in different sexual positions in the sex and prefers to urinate on his mouth and body, after tying his hands and feet, burn his genitals with the help of wax torch milk. He also likes to call his partner "Sir" during sex. He has a desire to use purple vines with which dogs are tied to bind his limbs. The research revealed that his primary hobby is watching obscene videos, and he wants to behave according to those videos. He is 45 years old and tries to fulfill his sexual desires through video chat. He doesn't need to meet anyone. It was mainly observed that he also likes to share nude photos and videos with his other partner.

The findings from the data analysis revealed that peer groups utilize unique sexual communication methods. These methods include bringing their tongues to the right side of their mouths, showing their cheeks, walking about 10 meters at a changing point, suddenly looking back, maintaining eye contact by turning around, and secretly touching one's genital area. Additionally,

new technical communication methods are used to meet the sexual needs of peer groups. Facebook, Grindr-Gay chats, and WhatsApp are prominent social media platforms used for this purpose. Peer groups engage in sexual activities in parks, public toilet systems, railway stations, and sometimes even workplaces. Many peer group members also use drugs during sexual activities and do not follow safe practices. A majority of them prefer unnatural behaviors over natural methods of sexual intercourse. Unfortunately, due to unprotected sex, there is a widespread transmission of sexually transmitted diseases among peer groups. The lack of proper sex education in Sri Lanka has become a significant problem.

Conclusions and suggestions

Social science, anthropology, religion, philosophy, and artistic thought on sexuality are approached. Male-female relationships operate through various forms of communication, influenced by fundamentalist thoughts on human sexuality. Sexual relationships outside of social norms are held by peer groups, and their forms are diverse. These relationships are not covered by the existing legal framework in the country. Peer groups use communication methods to develop antisocial behaviors to satisfy their sexual needs. Gangs are using fake social media accounts to fulfill their sexual needs and also resort to the use of poisonous drugs. After building relationships with certain parties through social media, some allied group members also carry out rackets to get money by intimidating them. Members of peer groups are very sophisticated and seek to meet their needs through the use of new technological means of communication. While sex education in Sri Lanka is minimal, it is imperative to prepare a proper system from an appropriate age and to educate the community regarding the use of safe sex methods. There is an urgent need to closely study the activities of peer groups and maintain confidentiality to control their abuses. It is also very important to set up a proper regulatory system for social media to control abuses. Sex education is essential for the country, and an open dialogue should be created for it. It is crucial for human survival and societal development to control rapidly spreading sexually transmitted diseases.

References

Aethugala, A. (2022). *Virtual Communication*, Colombo, Fast Publishing (Pvt.) Limited.

East Asia Forum(EAF).(2023). Securing support for same-sex marriage in India. Retrieved June 16, 2024, from <https://eastasiaforum.org/2023/07/01/securing-support-for-same-sex-marriage-in-india/>

Gunasekara, E.(2020). *A Media Use Approach to Child Abuse and Child Suspects*, Colombo, S. Godage and brothers.

Gunasekara, E. (2020). *Child Sexual Abuse, The Internet and the Law*, Colombo. S. Godage and brothers.

National Institutes of Health (NIH) (2021). Mental health challenges of lesbian, gay, bisexual and transgender people: An integrated literature review. Retrieved June 16, 2024, from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7876969/>

Science Friday(SF). (2022). How Sexual Intercourse Was Invented,385 Million Years Ago. Retrieved June 16, 2024, from <https://www.sciencefriday.com/articles/history-of-sex-book-excerpt/>

yale university press(YUP). (2015). *The Origins of Sex*. Retrieved June 16, 2024, from <https://yalebooks.yale.edu/2015/07/07/the-origins>

Sri Lanka Journal of Communication

The Journal of the department of Mass Communication
University of Kelaniya, Sri Lanka

volume one number one 1986

Executive editor:

Sunanda Mahendra

Assistant editors:

Manique Karunaratne
Mahim Mendis

Advisory board:

Prof. S. G. M. Weerasinghe, Dean of the Faculty of Social
Sciences, University of Kelaniya, Sri Lanka

Prof. Ediriweera Sarachchandra, former Dean of the Faculty of
Humanities and Professor of Sinhala Studies, University of
Colombo, Sri Lanka.

Prof. Wimal Dissanayaka, East West Communication Centre,
Honolulu, Hawaii, U. S. A.

Prof. Wilbur Schramm, formerly of the East West Culture and
Communication Institute, Honolulu, Hawaii

Prof. James D. Halloran, Director Centre for Mass Communi-
cation Research, University of Leicester and President
International Association for Mass Communication and Research

Dr. Lester James Pieris, Consultant, Government Film Unit and
leading Cinematographer

Mr. Vijay Menon, Secretary General, Asian Mass Communica-
tion and Information Centre, Singapore

Published by:

The Department of Mass Communication
University of Kelaniya, Kelaniya, Sri Lanka

Printed by:

W. D. K. Gunawardene
Kasun Printers
334, Kotte Road, Pitakotte, Kotte, Sri Lanka

Sri Lanka
Journal of
Communication



Sri Lanka
Journal of
Communication

VOLUME I / ISSUE I / JULY 2024

Price per copy: Local: 750.00 SLR
Foreign: 20 USD
