

GLOBAL ACADEMIC RESEARCH INSTITUTE

COLOMBO, SRI LANKA



GARI International Journal of Multidisciplinary Research

ISSN 2659-2193

Volume: 06 | Issue: 07

On 31st December 2020

<http://www.research.lk>

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GARI Publisher | Tourism | Volume: 06 | Issue: 07

Article ID: IN/GARI/ICHC/2020/102 | Pages: 05-18 (14)

ISSN 2659-2193 | Edit: GARI Editorial Team

Received: 07.10.2020 | Publish: 31.12.2020

THE IMPACT OF EASTER SUNDAY ATTACK ON CULTURAL TOURISM IN SIGIRIYA AREA

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ABSTRACT

Tourism flourished in Sigiriya area, after declaring a world heritage site in 1982. Unfortunately, Easter Sunday Attacks that took place in Sri Lanka on 21 Sunday 2019, Sri Lanka faced a massive fall in the tourism industry. The main objective of the present study is to examine how the Easter Attacks affected the tourism industry in Sigiriya, including the economies of the villagers. Other objectives are identifying strategies and steps to re-establish and reforms the tourism industry in the area. According to the Dambulla Divisional Secretariat Reports, the Inamaluwa Korala Division has 15 villages around the Sigiriya rock. Among them three villages where the main occupation is tourism were selected for the study namely; Sigiriya, Kayimwala, and Kalapuraya. A semi-structured questionnaire (130) was employed for the data collection based on a convenient sampling method. Furthermore, 5 key informants and 25 tourists were interviewed respectively based on purposive and random sampling methods. The data analysis was carried out using Microsoft Excel. Prior to the Easter Attacks, many of the villagers who involved in tourism had earned a monthly income of Rs.30,000/- or more. In comparison, after the Easter Attacks, the villagers have experienced a massive drop in their monthly income. Establishing national security is important to re-establish tourism. Additionally, by strengthening and developing infrastructure facilities, promoting culture elements, renovating Sigiriya tank, increasing the insurance cover for the

foreign tourists, reducing the ticket price, facilitating the villagers to obtain interest free loans could be restore the present recession.

Key Words: Easter attack, Income, Security, Sigiriya, Tourism

INTRODUCTION

Sri Lanka is considered as an important point in the East-West seaway and relatively located close to India. In history too, Sri Lanka gained a considerable attention of the foreigners because of being one of the main points in Silk Route was. Senarathne (2015) says that literary and archaeological evidence to support the fact that foreigners have frequently come to Sri Lanka for purposes of trade, religious, immigration and invasion. Dr. E.M.Rathnapala states that tourism, being established as an industry, consists of several characteristics; the main characteristics include tourism being a team effort rather than an individual business. Tourism involves the tourist traveling outside his place of residence and staying in various places for a short period of time but swiftly (Wickramarachchi, 2010). SLTDA Reports (2017) define tourism as the activities of a person traveling to and staying in a place outside his usual environment for not more than one consecutive year for leisure, business, or other purposes. Tourism flourished in Sigiriya area, after declaring a world heritage site in 1982. Since post LTTE war Sri Lankan tourism has been boomed.

Unfortunately, Easter Sunday Attacks that took place in Sri Lanka on 21 Sunday 2019, Sri Lanka faced a massive decline in the tourism industry. The main objective of the present study is to examine how the Easter Attacks affected the tourism industry in Sigiriya, including the economies of the villages. Other objectives are identifying strategies and steps to re-establish and reform the tourism industry in the area.

LITERATURE SURVEY

Historical Background of Tourism in Sri Lanka

In ancient times, Ambalama was popular among the travelers as a place of resting and spending the night, while Pintaliya, which was a water-filled pot, quenched the thirst of travelers. The term Nade Guru or the “leader of the group” in the Sinhalese vocabulary also provides evidence as to how popular traveling has been. In addition to local travelers, Sri Lanka has been a popular foreign relations destination, because of migrations, conquests, marriages, trade, navigation and international relations. Travel records of foreign scholars and books written by foreigners reveal the international relations different nations maintained with Sri Lanka. India has been identified as the country that had the most ancient and the greatest number of instances of foreign relations with Sri Lanka, which has been so up to today. Although India and Sri Lanka are separated by a strip of the sea just 35km wide, in the ancient times, historical evidence suggests that Sri Lanka and India were connected by land, near Palk Straight. Further, the Adam’s Bridge that was supposed to be the land link that connected India and Sri Lanka is visible. When it comes to Aryan expansion in the country, it has happened mainly around Malwathu Oya, Maha Oya, Mahaweli, Kelani, Kirindi and Walawe River mouth

areas, which then expanded into the country. Both West and East Indian migrants have reached Sri Lanka and further inside the country through these rivers. According to Mahavansha, seven hundred followers of King Vijaya landed in Thambapanni in Sri Lanka. The queen of King Panduwasudewa, Queen Bhaddakachchaana sailed from East India and arrived at Gokanna (today, Trincomalee) harbor. Buddhist literature refers to three instances the Lord Buddha visited Sri Lanka in the 6th century BC. Moreover, the two merchants named Thapassu and Bhalluka, who met Lord Buddha during the seven weeks of Lord Buddha who gave them eight handfuls of his hair, built a stupa called Girihadu Saya in Thiriyaya Sri Lanka. These are just two of many incidents that reveal the international relationships with Sri Lanka and India. Mahathitha Port located close to Mannar was considered a center of the land route of the Silk Road that transported silk from China to Europe. Historical records on Persian settlements near Mannar are one of many proofs that confirm that Sri Lanka remained open to the world in the ancient times (Pathirana, 2016).

Sri Lanka’s relationships with the western world include the relations with Rome; Roman rulers had had a specific interest in Sri Lanka elephants, gems, pearls, silk, clay pottery and, particularly, spices. As a result, Sri Lankan products have been popular export products in exchange for Roman currency; Roman coins found in forts such as Mahathitha, Anuradhapura, Mihinthale, Sigiriya, Walachchena and Kandarodai are indispensable evidence of the Roman relations. Ivory, turtle shells and much more valuable raw materials have been imported to South India by Sri Lanka; the Roman Pliny’s records reveal that a group of Sri Lanka merchants, settled in “Aseethapaththi” in South India, carried out shipping in the Indian Ocean. Pliny’s

records further report of an incident where Annius Polcamus, the tax collector of the Red Sea region during the reign of Emperor Claudius, driven by the time monsoon winds and currents to Sri Lanka, being welcomed and treated by the king of Sri Lanka at with utmost respect and hospitality. Followed by this incident, four ambassadors have been sent to Rome. Mahawansha Tika refers to a mission to Rome by the emissaries of King Bhatikabhaya to obtain ornaments to decorate Ruwan Weli Seya Stupa (Siriweera, 2001). Studies of Sri Lanka's international relations with Persian, Indian and Southeast Asian Countries find Tophographia Christiana by the Egyptian hermit and author Cosmas particularly important as a result of its records of Persian, Indian and Ethiopian ships frequently arriving at the ports in Sri Lanka. Cosmas further states that Sri Lanka was a center in terms of shipping in the South Asian region.

According to Procopius, Romans have bought Chinese silk from Persian merchants in Sri Lankan ports, and according to Cosmas, a Persian Christian missionary appointed by the Persian state had lived in Sri Lanka. In the 7th century A.D, Vajrabodhi, an Indian esoteric Buddhist monk who visited Sri Lanka, reports of thirty-five Persian Ships he observed in Sri Lankan ports, on one of which he sailed to Sumatra from Sri Lanka. Faxian and Gunawarman have also sailed to South East Asia and China on ships sailed from ports in Sri Lanka. Pali and Sinhala literature sources reveal about merchants who traveled to South East Asia. Chinese sources state that the length of the Sri Lankan ships was over 200 feet and could accommodate 700-800 sailors. Thai Ping Lulan, a Chinese source reports Sri Lanka as an important center in international trade. Emissaries from Sri Lanka had represented the Chinese Royal Council in 435 A.D, presumably to establish cultural and trade relations. In the

reign of King Parakramabahu I (1153 - 1186), a department called "Antharangadura" had been established for organizing foreign trade; to administer areas that produce goods with high demand in the international trade. King Buwanekabahu I of Yapahuwa (1272 - 1284 A.D) has continued direct correspondence with the Sultan of Egypt regarding the trade activities. Sri Lanka was particularly popular for its cinnamon from the middle ages, and Ibn Battuta, the travel explorer, mentions that people of Malabar, India gifted the Sri Lankan king clothing materials in exchange for cinnamon. Barros, a writer, describes the coconut importation of Sri Lanka, and the literary texts Rajatharangani and Manasollasa describe incidents of cotton being exported from Sri Lanka to India. Exports to Sri Lanka, as per literary resources, particularly consisted of luxury clothes such as silk from China and linen from East India. From ancient times, horses have been imported to Sri Lanka; Mahawansha states that Sena and Guththika who invaded and captured Anuradhapura Kingdom in the 2nd century BC are horse merchants. Records of Cha O Gu Qua reveals of clay pots being exported to Sri Lanka from China. Wine has been exported from Persia and Camphor and Sandalwood have been exported from India as well as Southeast Asian countries. In 1344 A.D. Cha o Gu Qua further mentions of a city called "Kalanbu" in Sri Lanka as an important city, which was administered by a person named "Jalasthi", also known as the "Prince of Seas", employing 500 Abyssinians. In the 11th century A.D, the Arab Muslim geographer, Al Idrisi has reported that Sri Lanka popular for building ships, and further states that shippers from Oman and Yemen visited Sri Lanka for masts, ropes, coconut logs and wood. Both literary and historical resources reveal that Sri Lanka has been actively involved in international and

diplomatic relations with other states (Siriweera, 2001).

Tourism in Sri Lanka

The ethnic conflict that broke out in the country in 1983 made a huge negative impact on tourism which held Sri Lanka of gaining the benefits of Open Economy initiated in 1977 and obliterated the dream of becoming the next Singapore. From 1983 to 1987, the annual rate of tourist arrivals in the country indicated a 15% drop (Fernando, 2017). According to the Annual Statistical Reports of 2013, the tourist arrivals, which was 407,230 in 1982 was 337,530 in 1983 and further reduced to 257,456 in 1985 and 182,620 in 1987 (Handaragama, 2010). In 1990, with the beginning of the second Elam War, a negative growth in tourism was observed until 1996. In 1994 although the peace talks with the LTTE did take place, the number of tourist arrivals in the country increased at a very small rate (Fernando, 2017). SLTDA records indicate that in 1993 tourist arrivals in the country were 392,250 which was 407,511 in 1994: a very small increase. Nevertheless, the 403,101 tourist arrivals in 1995 reduced to 302,265 in 1996, indicating a decline (SLTDA Report - 1971 to 2009). In 2001 when the LTTE attacked Bandaranaike International Airport, the first minus economic growth in Sri Lanka's economy was observed for the first time after three decades, in addition to a notable decline in the number of tourist arrivals (Fernando, 2017). SLTDA Reports indicate 400,414 tourist arrival in 2000 which dropped to 336,794 in 2001 (SLTDA Report, 1971-2009).

The study of Wasantha Wickramasinghe and Shin Ei Takano on the impact of Tsunami disaster that took place on 26 December 2004 on the tourism industry in Sri Lanka reveals that Sri Lanka had lost 250 million US dollars' worth tourist receipts due to the tsunami disaster, in addition to 27000 tourism-related livelihoods that were crippled

(Wickramasinghe et al, 2008). Once again in 2006 and 2009, the LTTE activities paralyzed the tourism industry considerably, reducing the 559,603 tourist arrivals in 2006 to 249,408 in 2007, 438,475 in 2008 and 447 890 in 2009 (SLTDA Report, 1971-2009).

In 2019 the suicide bomb attacks that took place on 21st of April targeting catholic churches and luxury hotels in Sri Lanka, taking the lives of more than 250 people, including 42 foreigners, marked a rapid decline in the number of tourist arrivals, which was at a 7.5 % drop in April 2019, compared to April 2018. This turned into a massive 17.8% drop in May 2019. World Travel and Tourism Council states that once a terrorist activity puts tourism in a country at stake, it takes about 13 months to recover and bring tourism to its normal stage. Dominic Vanneste, studying the terrorist attack on Brussels in 2016, concluded that the present tourism industry is one of the dynamic forces that control the economy of any country in the world today. In light of terrorist activities, tourists hesitate to visit such countries resulting in the economy options countries being pushed into a higher risk of collapse, which is exactly the intention of the terrorists, in addition to creating a platform for their propaganda as a global terrorist organization (Vanneste et al, 2017).

SLTDA Report states that the 3.3% economic growth Sri Lanka reached because of the tourism industry has dropped to 2.3% in 2019. The country and the economy being on the threshold of crisis, the global pandemic COVID-19 recognized in Sri Lanka in March 2020 worsened the state of tourism in the country. Tourist arrivals to the country were temporarily suspended on 18th March 2020 and SLTDA reports indicate that the 6.5 % reduction of the tourist arrivals in January 2019, compared to January 2018, made a sudden dropped to 70.8% by March 2020, and no tourist arrivals were recorded in April, putting

tourism and all affiliated livelihoods, businesses, and employees at dire risk (SLTDA, 2020).

Modern trends of Sri Lankan tourism

In the Sri Lanka, tourism indicates several modern trends one of which is the changes in the initial stage of the spirit of travel demand. It is observed that the modern tourist is more concerned about the environment and prefers natural beauty and cultural values which has made him turn towards environment-friendly tourism. Cultural tourism can be identified as major components among other tourism trends. cultural tourism is tourism with the purpose of acquiring and experience of a particular culture most of the tourists who travel around the world have knowingly or unknowingly experienced cultural tourism which helps tourists witness and enjoy the cultural heritage communities and local and Independence cultures of the particular tourist destination. As cultural tourism involves the exhibition of local cultures customs and traditions and Indigenous heritage, the people of these areas inevitably comprehend the importance of preserving cultural heritage as well as knowing and experiencing them better (Pathirana,2013).

Cultural heritages are common to every society in the world. There are 811 world heritage sites introduced by UNESCO in 2007 and currently, Anuradhapura, Sigiriya Dambulla Polonnaruwa, Kandy, Galle, and Sinharaja are the world heritage sites in Sri Lanka (Gunawardene et al, 2019). Popular cultural tourism products include visiting historical sites, cultural landmarks, cultural festivals, watching street performances and visiting museums (Cross et al, 2015). Studying how cultural tourism functions as a tool of urban regeneration in the city of Istanbul, U.E. Uyasal and P.Ozden state that European capital of cultural events has been organized as a strategy of boosting cultural tourism (Uyasal et al , 2011).

Tourism and economy

Both developing and developed countries have allocated a foremost place for tourism in their economies; developing countries have considered the prospects of tourism because of the very economic benefits they can gain through it. Tourism for underdeveloped countries as R. Ebus (1973) states is an angel from heaven or a remedy for all diseases. If a tourist stays more days in a particular tourist destination the foreign exchange circulation in those areas, as a result, turns out to be lucrative for tourist services providers regardless of whether they are small medium or large-scale entrepreneurs. Moreover, developments in tourism revitalize the construction field fishing industry and Other industries in the areas such as indigenous crops handcrafts and many other small-scale businesses (Pathirana, 2016). W.K.Athula Gnanapala and J.A.R.C. Sandaruwani, in their study on the socio-economic impact of tourism in cultural triangle areas, emphasize that although the government-private businesses and other external organizations receive economic benefits of tourism they hardly flow towards the rural community of those areas (Gnanapala et al , 2016).

Tourism and development

Crisis in the export industries which was the main economic activity of the third world made them looked up to is tourism as the only alternative and today it has shared a significant portion in the economic process of all those countries. The reason why Sri Lanka has entered to tourism with the strategic plan is the very economic advantages. Economic advantages of tourism fall into five categories: foreign exchange earnings, rural development job opportunities an economic stimulus (Pathirana, 2013). The findings of the study conducted by Anita Lacey and Suzan Ilcan tourism for development in Namibia reviews that the

public with liberal views joining to shape the physical environment wildlife and livelihoods promotes tourism intern help them in poverty reduction (Lacey et al, 2015). Local communities have been considered the central component of the modern tourism industry sales they provide accommodation catering transport information facilities and services that are essential to conduct and promote tourism. At this point, community development should be read community to improve Tourism Development (Aref et.al. 2010)

Tourism in developing countries

Within the past fifty years, developing countries have considered tourism as a way of solving all economic problems in the countries. The reason why they consider international tourism to be a convenient economic strategy is that tourism brings a considerable foreign income into the country that, in return, increases the state income and supplements the rural development. Economies of most of the developing countries still depend on the export of simple and primary commodities and small-scale industries, and thus, tourism, as a more attractive and dynamic economic process functions on a tertiary scale. Developing countries being visited by the tourists of the developed countries brings foreign income in Sterling Pounds, Euros and American Dollars and therefore the foreign exchange gap in developing countries is somewhat filled with the receiving foreign income. As tourism is labour oriented, it created direct and indirect employment opportunities and thereby functions as a strategy of addressing the unemployment problem as a result of the income and employment factors and creating opportunities for investment capital, tourism supports rural development. Development of infrastructure because of increasing tourist attractions, provide employment and income-earning opportunities to the

people in particular areas (Gunawardene, 2019). Although community participation in the tourism development process (CPTDP) is employed in developed countries, developing countries use this in a very limited manner. Therefore, it is important that this process is implemented in developing countries (Tosun, 2000).

Sigiriya: an introduction

Sigiriya area, which comes under the jurisdiction of the Sigiriya Gramaniladhari Division of Inamaluwa Koralya is located in between the northern latitudes of 7.55-58 and western longitudes 8.40-8.50, about 200 meters above sea level. Sigiriya rock, an isolated monadnock located between Pidurangala and Unalugala at north and Mapagala at south. Sigiriya rock stands with other rocks and mountains in the vicinity including Thammannagala, Pothana, Duwanagala, Andaragala, Balumgala, Dambulla Rock, Kandalama Rock and Ritigala Mountain. Sigiriya rock is formed because of a magma solidification inside the earth (Amarasinghe, 2009).

The history of Sigiriya

Historically, the reign of King Kashyapa or Sigiri Kashyapa is important in the study of Sigiriya. Nevertheless, the origin and the history of Sigiriya runs way beyond the period of King Kashyapa. Considering different time periods, the history of Sigiriya, according to Professor Senaka Bandaranayake, can be divided into seven important eras, which are mentioned below.

Prehistoric age (before 05th century B.C)

Human activities in Sigiriya tread back to the prehistoric age. Several prehistoric human remains have been found in the vicinity of the dry zone area in which Sigiriya is located; locations such as Piduranga, Pothana, Milagala, Mapagala as well as Aligala, which is located in close proximity of Sigiriya, have been identified as important prehistoric sites.

Prehistoric remains and evidence found in these locations strongly affirm the fact that Sigiriya area has been a human habitat six or seven thousand years ago.

Pre-Kashyapa period (03rd century B.C – 05th century B.C)

Most of the historical evidence discovered in the Sigiriya area belong to this period. It is identified that a series of caves located in the vicinity of Sigiriya had been occupied by Buddhist monks as their quarters; mainly Dambulla, Andaragala, Sigiriya and Pidurangala.

Kashyapa era (475 A.D – 479 A.D)

This period is considered the golden era of Sigiriya. King Kashyapa ruled for 18 years, during which Sigiriya flourished as an architectural and irrigational wonder as well as an artistic paradise.

Post-Kashyapa era (06 century A.D – 13 A.D)

Inscriptions and evidence found in historical temple complexes reveal that in this period Sigiriya has been a centre of religious and political activity. By the 7th century A.D, the evidence suggests that Sigiriya possessed more of a religious temperament and was a tourist destination. This period is particularly important as it is in this era, the wall graffiti of Sigiriya has commenced.

Obscure era (13 -17th century A.D)

The artistic version of Sigiriya has come to an end by the end of the 14th century, and until the 17th century, Sigiriya is found in the sidelines of the history. Nevertheless, according to what the Wall of Graffiti suggests, the tourists who visited Sigiriya have not stopped visiting it even in the period between the 13-17TH century A.D.

Kandyan era (17 – 19th century A.D)

Mandaram Puwatha written in this era refers that the Sigiriya was one of the main cities and security spot during the Kandyan period (Amarasinghe, 2009).

The modern era (19th century B.C. to the modern day)

During the British rule, in 1831 and 1833, Major H. Forbes rediscovered Sigiriya (Amarasinghe, 2009).

Historical background of Tourism in Sigiriya

Sigiriya was one of the popular tourist destinations of both local and foreign tourists from the mid-7th century A.D. It is best to consider, Sigiriya as the first recorded tourist destination in history (Perera, 2008). Even the author of Mahavamsa (The Great Chronicle) is comparing Sigiriya to “Alakamandawa” of Kuwera (Mahanama) for emphasizing the magnificent nature of it. The rock is 1193 meters height from the sea level and 183 meters height from the ground level (Silva, 2004). Archaeological evidence found in Sigiriya treads back to pre-historic age of more than 5000 years. Ancestors living in this area, who lived on hunting and collecting food, shifted to agriculture by 900 A.D. with the use of iron; paddy and millet, have been the main crops. Historical evidence of irrigation and megalithic age burial grounds located in Sigiriya is found in Ibbankatuwa and Dambulla (Bandaranayake, 2005). Moreover, animal husbandry, use of language symbols, and pottery has been popular in this era (Amarasinghe, 2009); all the evidence leads to the conclusion that the ancestors had lived in this area from the ancient past and they had well-organized economy.

Buddhist monks have lived in Sigiriya before the 5th century A.D (Wickramagamage, 2005). According to historical evidence, King Kashyapa has converted Sigiriya into his kingdom and ruled the country from 477 A.D. to 495 A.D. for 18 years (Bandaranayake, 2005). King Kashyapa converted Sigiriya into a wonderful palace, and that was the period considered the golden era of Sigiriya. By improving the natural beauty of the area, water fountains, water ponds, pools and

frescos were created to make the place a palace of glory and elegance. Meticulously designed city of Sigiriya is rectangular shaped, with a length of 2750 meters from West to East and 950 meters from North to South. The city consists of 2 trenches and 3 massive walls (Bandaranayake, 2005). Different sources substantiate the fact that foreign tourists from various countries visited Sigiriya. About 1175 Roman coins found in Sigiriya prove the foreign trade and marketing carried out in the area (Rathnapala, 2010). After the reign of King Kashyapa, Sigiriya area returned to its usual Buddhist religious stage. (Bandaranayake, 2005).

According to Wickramagama (2005) both local and foreign tourists visited Sigiriya from the 8th century A.D. and as a result of it, tourists attracted over 19th centuries to the Sigiri Frescos and they had composed Sigiri Graffiti. This is proved that the natural location and artistry of it caused an urge to visit local and foreign tourists to Sigiriya. Sri Lankans travelled for the religious purposes in the ancient past. Not only ancient but even in the present, they travel to Sigiriya due to its aesthetic appreciation (Perera, 2008). Until King Rajasinghe I reign, Sigiriya was not much promoted. Then, Sigiriya has been considered as a center during the Kandyan period. After declined of the Kandyan Kingdom, Sigiriya re-emerged by the archaeological explorations of H.C.P. Bell and Senerath Paranavithana. Then, due to continuous efforts of the Cultural Triangle, Sigiriya was nominated as a world heritage in 1982 (Bandaranayake, 2005).

Archaeological experiments in and around Sigiriya and Dambulla have discovered over 80 ancient villages located in the area; all are found to be villages with well-organized societies. Kiri Oya, Dambulu Oya, Mirisgoniya Oya and Sigiri Oya are the main natural water resources of these villages. The main

purpose behind making Sigiriya a world heritage is to develop its vicinity and uplift the lives of rural communities. To reach these goals, tourism in the area is expected to be developed; establishing a craft-village called “Kalapuraya” is one such step taken to support the course. In addition, some people selected from the rural communities have been trained as tour-guides, so that they can earn an extra income. Empowering the rural villagers by properly administering of the heritage of Sigiriya is the main strategy of this project. Although tourism was taken place in Sigiriya, nobody had not been earning any income in the ancient past. When the tourism came to present shape, Sigiriya was transformed into an income generating place (Gunawardhana, 2008).

When consider about the concept of tourism, it is “the activities of persons travelling to and staying in a place outside their usual environment for not more than one consecutive year for leisure, business or other purposes” (Survey of Departing Foreign Tourists from Sri Lanka 2017). Tourist Board Act No. 10 of 1966 was a turning point in tourism development in Sri Lanka, as it provided major strategies for the benefit and growth of tourism (Handaragama, 2010).

As a result of establishment of tourism trade zones in Sigiriya, a new village was built in 2003. Due to the victory of civil war in 2009 of the country, tourism industry was gradually developed and grown in magnificently (Sri Lanka Tourism Strategic Plan -2017-2020). The main livelihood of people living in Sigiriya area is agriculture (Gunawardene, 2008). Nevertheless, at present, the livelihoods of these villagers have revolutionized with the rise of tourism. An anthropological analysis on influence of tourism in traditional villages around Sigiriya enables the study of gradual changes in the traditional economy, socio-cultural values over a period in the light of tourism. The study also focuses on a

comparative analysis of the socio-cultural and economic system of the area that existed before and after the growth of tourism in 2009, as well as how tourism itself made an influence on this matter.

METHODOLOGY

Area of the research

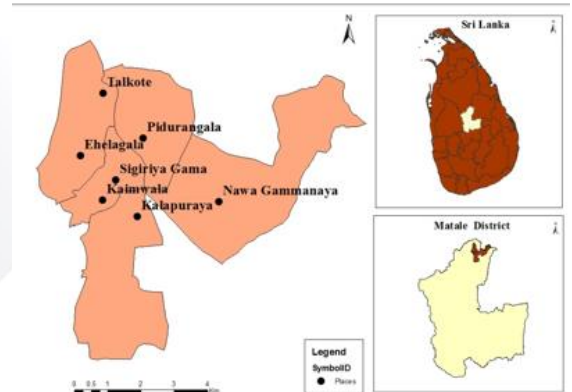
As Sigiriya is located at the center of the Cultural Triangle and at the approximate triangle center of the three tourist hotspots Anuradhapura, Polonnaruwa and Kandy, it gains a high level of tourist attraction. Similarly, according to then literary and archaeological evidence in Sri Lanka, the oldest place of tourism reported is Sigiriya (Gnanapala et al, 2016). Sri Lanka Tourism Strategic Plan 2017 – 2020, initiated by the Ministry of Tourism Development and Christian Religions Affairs identifies tourism as the third highest foreign income earner, and that as a result it has become a fast-growing industry.

Survey of Departing Foreign Tourists from Sri Lanka 2017 Report introduces Sigiriya as the fourth main tourist attraction (SLTDA 2017). Thus, Sigiriya as a tourist attraction got a huge boost due to its recognition as a world heritage. Hence, it was considered important that this study is conducted on Sigiriya.

The researcher has carried out a feasibility test for identifying the villages where people were mostly occupied in tourism industry in Sigiriya. Although fifteen villages located around the Sigiriya rock people of three villages namely: Sigiriya, Kayimwala, and Kalapuraya in the Matale District within the jurisdiction of Dambulla Divisional Secretariat, Inamaluwa Korale have the highest involvements in tourism. In 1982 the village Kalapuraya was specially established for the purpose of tourism.

Finally, Sigiriya, Kayimwala, and Kalapuraya were selected as geographical area of this study.

Map Study area of the research



Research Sample

The three villages studied in this research belong to two different Gramaniladhari Divisions: respectively Sigiriya and Kayimwala, under E455 Sigiriya Gramaniladhari Division, and Kalapuraya under E455D Mayilaththawa Gramaniladhari Division.

Since this is an Anthropological study, researcher has given more priority for the qualitative method. It was selected more than 10% of the whole population by the random sampling method and used a semi-structured questionnaire for collecting data. Fifty (50) respondents from Kalapuraya, forty five (45) from Kayimwala and thirty-five (35) from Sigiriya were included to the sample. Based on purposive sampling method, five of the field experts in the area, who considered them as main data providers were interviewed, and subjected them to an in-depth analysis. To evaluate the current state of security in the country and tourism in Sigiriya area, 25 tourists who visited Sigiriya were selected and data gathered through the random sampling

method. Further, to collect valid qualitative data 10 case studies have conducted by using purposive sampling method.

Data Collection Methods

One of the fundamental aspects of a research is the gathering of necessary data and information, which are grouped into four main categories: written primary data, unwritten primary data, written secondary data and unwritten secondary data. Data also fall into qualitative and quantitative categories. The present study has been done using written primary data via Sri Lanka Tourism Development Authority Reports, Ministry of Tourism Development and Christian Religious Affairs Reports and Central Cultural Fund Reports. Unwritten primary data also play a key role in a research and the first-hand information comes under this category. The findings of the researcher through field studies; facts that are unwritten and unreported facts, not found in books, have been found to be reliable, as these details were discovered and gathered by the researcher himself.

The participant observation method, which is a popular study method in ethnology, is used to be utilized. This method entails in-depth examination of a particular phenomenon, not evaluating any hypothesis, using structuralized methods to collect data and not using pre-concluded categorizations to collect data, using open categories to collect data, studying a single person, case or a small part of a case comprehensively and defining the meaning and act of human behavior. Data collected in this method comes into unwritten primary data and qualitative data categories, respectively (Jayatilleke, 2009).

As a research method, focus group discussion is intended to be used in the study, through which a large quantity of data is expected to be collected at once. This method also impedes any possibility

for giving false information. Having groups consisting of 4-12 members each is advisable and practical. Data gathered via focus group discussions fall into respectively unwritten primary data and qualitative data categories (Ananda, 2019).

In addition to the above method, the present study employed interviews as a method to collect unwritten primary data, under which structuralized questionnaires and semi-structured questionnaires are used. The research topic has been set depending on the feasibility report prepared by the researcher after a careful study of the traditional agriculture-based communities in Sigiriya area. A pilot study has been carried out to gather necessary data and prepare the appropriate questionnaires. Both qualitative and quantitative data gathered using this method.

Case study is another method this study employs in collecting unwritten primary data. This is a frequently used method in anthropological research (Jayatilleke, 2009). The life stories of the main contributors of the study will be subjected to an in-depth study. In addition, research papers, books, newspapers articles and internet used to gather data. Unwritten secondary resources of the present research used visual techniques; popular visual methods such as drawing, painting, video, photography, and hypermedia will be within this category.

Data Analytical Methods

1. Tourism Policy Analysis

The present situation and the evolution of the legislation's, laws and regulations related to tourism in Sri Lanka will be studied.

2. Stakeholder Analysis and Life Story Analysis

An in-depth analysis of the experiences of the contributors of this research will be carried out.

3. PEST Analysis Method

Changes in the political, economic, social, cultural, and technological aspects in the traditional Sigiriya rural community will be studied.

4. Similarly, charts, graphs, and Microsoft Excel will be used for data analysis.

RESULTS AND DISCUSSION

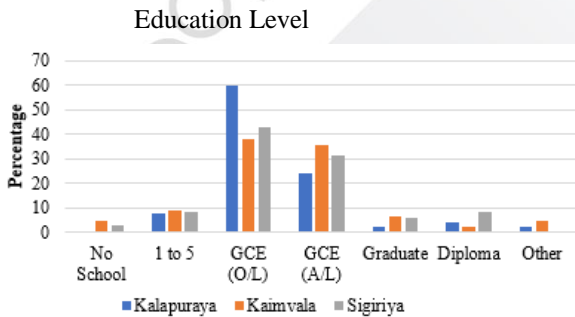


Figure 1 – Educational level

Considered about their educational Level, majority of the respondents passed both Ordinary Level (O/L) and Advanced Level (A/L). Then in 60% of Kalapuraya, 38% of Kayimvala and 43% of Sigiriya had been passed Ordinary Level. Furthermore, those who passed Advanced Level is 24% of Kalapuraya, 36% of Kayimvala and 31% of Sigiriya. It can be seen there is a considerable percentage of graduates in research areas. Respectively 2%, 6% and 7% are available in Kalapuraya, Kayimvala and Sigiriya areas.

Deviation of occupations in the area

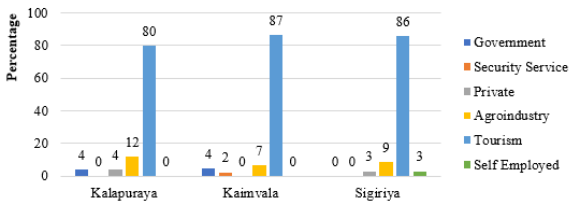
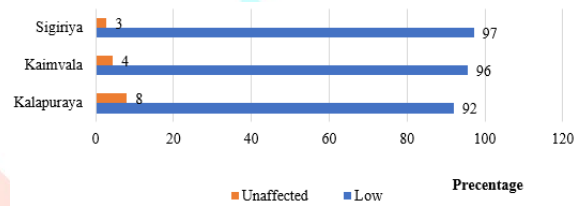


Figure 2 - Details of Occupation

There seems to be attained high percentage of respondents mainly based on tourism as their occupation. Respectively 80%, 87% and 86% are in Kalapuraya, Kayimvala and Sigiriya areas. Rest of other occupations are indicated in low percentage in this research areas.

Directly or indirectly tourism has influenced for developing their economy. Therefore, tourism is given significant place in the research area. Through providing more attention for newly trends of tourism, they could be able to enhance their economy than early. Accordingly, they must promote cultural tourism mainly based on cultural elements while focus on achieving the objectives of sustainable tourism.

Impact of Easter Sunday attack



Here, it can be identified the impact of Easter Sunday attack to above mentioned areas. Respectively 92%, 96% and 97% are affected percentage in Kalapuraya, Kayimvala and Sigiriya areas. There is a less amount of respondents who were not affected by Easter Sunday attack.

Changing income patterns with Easter Sunday attack in Kalapuraya

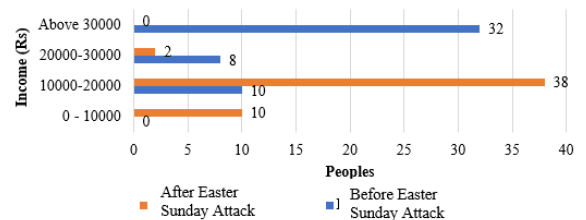
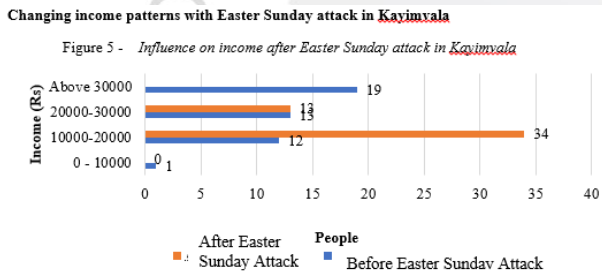


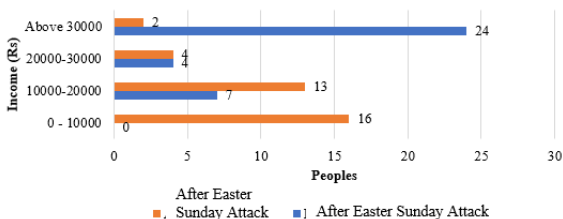
Figure 4 - Influence on income after Easter Sunday attack in Kalapuraya

This bar chart illustrates how income was affected by the Easter Sunday attack in the Sigiriya area. Before this outbreak, a majority of respondents involved with tourism earned a monthly income 32% above Rs 30,000, 8% between Rs.20,000 to Rs 30,000 and 10% between Rs.10,000 to Rs 20,000. There can be identified their monthly income has gradually declined by after this attack. Accordingly, in the current situation, their monthly income has decreased respectively 2% above Rs 30,000, 38% between Rs.20,000 to Rs 30,000 and 10% between Rs.10,000 to Rs 20,000.



This bar chart elaborates how income was affected by the Easter Sunday attack in the Kayimvala area. Before this outbreak, a majority of respondents involved with tourism earned a monthly income 19% above Rs 30,000, 13% between Rs.20,000 to Rs 30,000 and 12% between Rs.10,000 to Rs 20,000. There can be seen their monthly income has gradually decreased by after this attack, then at present their monthly income is respectively 13% between Rs.20,000 to Rs. 30,000 and 34% between Rs.10,000 to Rs 20,000 and not any respondent above Rs 30,000.

Figure 6 - Income on after affected the Easter Sunday attack in Sigiriya



This bar chart explained how income was affected by the Easter Sunday attack in the Sigiriya area. Before the Easter attack, a majority of villages involved with tourism earned a monthly income 24% above Rs 30,000, 4% between Rs.20,000 to Rs 30,000 and 7% between Rs.10,000 to Rs 20,000. There can be seen their monthly income has gradually decreased by after this attack, thus at present their monthly income is respectively 4% between Rs.20,000 to Rs 30,000 and 13% between Rs.10,000 to Rs 20,000 and 2% above Rs 30,000.

Researcher observed that villagers had been involved in multiple of tourism-based occupations such as home stay, restaurant, hotels, spa, village safari, elephant safari and being tourist guides etc. Accordingly, they carried out their occupations while promoting their cultural elements; they would be able to earn good income and uplift their life.

Suggestions of the respondents for promoting tourism in the area

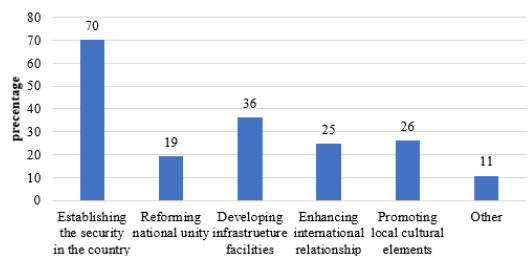


Figure 7 - Suggestions of Promoting Tourism

Considering about Suggestions of Promoting Tourism in this research areas 70% of majority respondents have been mentioned that establishing the security in the country as main phenomena. Rest of other suggestions were respectively 19% of reforming national unity, 36% of developing infrastructure, 25% of enhancing international relationship and 26% of promoting cultural tourism.

CONCLUSION

The study revealed that most of the villagers in these areas are engaged in tourism; in Kalapuraya, 80%, in Sigiriya, 86% and in Kayimwala, 86% of the villagers are involved in tourism related occupations. Prior to the Easter Attacks, majority of the villagers involved in tourism had earned a monthly income of Rs.30,000 or more, which is proof how the village economy had prospered through tourism centred around Sigiriya. In comparison, after the Easter Attacks, the villagers have experienced a massive drop in their monthly income; majority of the villagers who experienced this scenario are the villagers who previously earned a monthly income between Rs.20,000 to Rs 30,000, and then those who earned an income of Rs.10,000 or less. In the light of the economic crisis that ensued, the villagers have failed to pay the instalments of loans they obtained from state and private institutions; 80% of the villagers in Kalapuraya, 77% in Kayimwala and 80% in Sigiriya have faced this misfortune. In the examination as to whether Sri Lanka Tourist Board had taken any steps to improve tourism in this area, 96% of the villagers in Kalapuraya, 96% in Kayimwala and 94% in Sigiriya held the view that no such step has been taken. In the given circumstances, most of the villagers were of the view that establishing national security is the first step to be taken to re-establish and restore tourism in the area. Further, the Present

study reveals by introducing cultural zone which would be able to display typical culture identity of the area takes productively advantage of encouraging and improving tourism via performing arts, rituals, pageant, food culture, traditional crafts, so on. Finally, renovating Sigiriya tank, developing infrastructure, strengthening international relationships, establishing national unity, enhance the quality of tourist guides while training them, increasing the insurance cover of the foreign tourists, reducing the ticket price of Sigiriya for the foreigners and facilitating the villagers to obtain interest free loans from state and private institutions also to be needed for the re-establishment and reform the tourist industry in Sigiriya.

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