Quest for Agency
Reflections on Women’s Quota in Local Governance

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Law & Society Trust
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Women’s politics in the public sphere in Sri Lanka

Historically, women in Sri Lanka have established their role in public sphere politics as active voters, holding membership in political parties and in participating in marches, protests and political rallies, joining in strike action, and contributing to armed struggles both in the North and the South. When Sri Lanka gained independence, there were some women who were elected to Parliament too. Among the first women’s movements were the Young Women’s Christian Association (1882), Movement for the Women’s Franchise in Ceylon (1927), All Ceylon Muslim Women’s Association (1936) the Federation of Ceylon University Women (1941), and the Eksath Kantha Peramuna (United Women’s Front) (1947). The Eksath Kantha Peramuna (United Women’s Front) was notable and stood out as the first women-only political movement in Sri Lanka. This progressive political movement provided a platform to the middle and working class women and was affiliated to the Lanka Sama Samaja Party (LSSP). The Mahila Samithi (Women’s Associations) which was active
at that time with the objective of uplifting family-centred rural economies, was vehemently opposed by the Eksath Kantha Peramuna. The basis for this opposition was the criticism that activities of these Mahila Samithi only re-enforced the gender norms of marginalized women. A significant contribution of the leftist movement of Sri Lanka was the understanding that supporting women’s activism and bringing them into politics would entail a struggle. For instance, as far back as 1930-32, Doreen Wickremasinghe, a member of the LSSP, took measures as the Principal of the Sujatha Balika Vidyalaya of Matara to shift at the objectives of the school from being an institution that churns out prospective wives for the upcoming Sinhala elite, to educating women. Hitherto, this had been the main objective of the leading ladies’ colleges of the country at the time.

As elaborated by the renowned political scientist of the time, Robert M. Kearney, it was not uncommon in 1960s to see working women with a bottle of arrack in hand, at political rallies, especially the rallies held in rural areas. Most of the women involved in national politics came from Colombo, were educated and represented the upper middle class. But those who engaged in local

level politics were of lower class from semi-urban or rural areas. However, none of these women who engaged in leftist politics at the local level gained entry to Parliament. In this respect, Sirinawathie de Silva stands out as a woman with rural roots to become the first chairperson of an Urban Council (Ambanalgoda). She mobilized the march to Colombo from Ambalangoda and Balapitiya during the Harthal of 1953 and became the Chairperson of the Women’s Wing of the LSSP, succeeding Viviane Gunwardena in being elected to the Southern Provincial Council in 1997. Kodikara explains that majority of women who engaged in local politics were Sinhalese while Tamil and Muslim women, especially those of Indian origin had very limited political leadership opportunities. Ayesha Rauf was elected to the Colombo Municipal Council in 1949 and became the Deputy Mayor in 1952. Wellamma Sellasamy who was elected to the Western Provincial Council in 1993 goes on record as the first Tamil woman in a provincial council.

All the mainstream political parties had a women’s wing, but they never held a front-runner office bearer position. For instance, the United National Party established their women’s wing in 1949 but after 20 years in 1969, there was only one woman office bearer in the 13 member panel. Further the working committee of the party comprised 51 individuals, out of which only two

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6. Liyanage, Pulsara. op cit p. 150
were women. There were 16 office bearers in the Sri Lanka Freedom Party (SLFP) headed by Sirimavo Bandaranaike in 1970, of which only two women members were among them. The Central Committee of the LSSP comprised 55 members by 1972 but with only one woman representative. Even among the armed groups/organizations such as Janatha Vimukthi Peramuna (JVP), People's Liberation Organization of Tamil Eelam (PLOT), Eelam People's Revolutionary Liberation Front (EPRLF) and Liberation Tigers of Tamil Eelam (LTTE) though they had women’s wings from their inception, almost all their key positions were held by men.

Having identified this gap in women’s representation in politics, in 1970s, a large number of political and civil society activists in Sri Lanka started voicing the need for the women’s representation. For this purpose they developed studies and publications on women, training, awareness raising, encouraging the nomination of women through independent lists, discussions with government, networking and presentations made to CEDAW committee.7

Throughout history, the percentage of nominations allocated to women by both parties and independent groups have remained between 4% and 10%.8 The current structure of the Local Authorities was introduced in 1977 with a change-over from a simple majority system based on wards to one on proportional representation. This was

7. Kodikara, Chulani. op cit. p.3-6
implemented for the first time in 1989 and in 2012. A new system that incorporated some of the characteristics of the former ward system, given up in 1989 was introduced to overcome certain shortcomings in the proportional representation system. This new system introduced a 25% quota for women and youth.

As a result of agitations carried out over the years by civil society organizations and citizens, further amendments were brought to the Local Authorities Elections Act in year 2017 (Local Authorities Elections (amendment) Act no.16 of 2017) which introduced a mixed system. The main objective of these amendments was to pave the way for a closer relationship between the people in the wards and their representatives, starting from the local level and to facilitate further democratization of politics within the new electoral system. Further, by allocating a specific number of seats for women, a historic opportunity has been created for women to join the public sphere of representative politics, encouraging them to engage in politics, change public opinions about women’s ability to engage in politics and to put an end to the political culture of extravagant spending to win elections, patronage and corruption.

9. Under the new system, Local Authorities representatives are elected on the basis of the proportional system. Sixty percent of these representatives will be elected from the single or multi representative wards while 40% will be elected from a list of ‘additional persons’ without a voters’ base. The number of representatives in the Local Authorities has been increased from 4486 to 8356. As per Section 27(f) women should comprise 25% of each Local Authority. Under the new system, every political party has to submit two nomination lists. The first list comprises the names of representatives nominated for the respective ward. At least 10% of these nominations should be women. The second list is the list of ‘additional persons’ out of which 50% should be women.
10. Kodikara, Chulani and Samuel, Kumuduni. op cit p.4
Women’s agency in politics

Many factors have contributed to contain women’s representation at extremely low levels. While women’s representation remains low in numbers, the quality of women’s active involvement in politics is observed as minimal. The main reason for this trend is the recognition given to the traditional family role associated with women. It demands that they give priority to family responsibilities thus confining their space in social, cultural and political spheres. It prevents them from being active in politics. Historically, most of the pioneering women in Sri Lankan national politics found their way into politics through their kinship to a male political figure in the family (father or the husband). Women themselves limit their political activities due to the patriarchal ideology that undermines her engagement in the public sphere (in society and in politics) on the grounds that this engagement will compromise her role in the domestic environment (family and household). This restraint and family pressures inhibit women, and make them unsuccessful as political actors.

The involvement of violent gangs in politics, the high cost of campaigning in the proportional representation electoral system, are also deterrents to women. Therefore, those women who try to compete

11. There were 13 women Parliamentarians in Sri Lanka Parliament in 2017. This is the highest-ever number of women to have been represented in Parliament. Prior to the dissolution of Provincial Councils, women’s participation stood at 3%. Prior to 2018, women’s participation in Local Authorities was a mere 1.26%.
13. One of the main objectives of introducing the ward system when amendments were introduced to the current electoral system was to provide an equal playing field to local level social activists since the proportional system paved way only to the local elites and powerful figures.
under these circumstances are labelled as ‘disrespectable’, by society. This too has been a deterrent in the long run for the participation of women in active politics.

Historically, the leadership roles occupied by men in all social institutions have had an immense impact on determining the gender norms. In this context, we identify we have a start a dialogue on women's agency beyond a mere discussion on quantitative representation. It is debatable whether this is the best time to start such dialogue, as nearly one and half years have elapsed since the introduction of women’s quota system in 2018. But today it is rare to hear of any discussion that refers to women’s agency in representative politics. This paper attempts to initiate a post-hoc dialogue on the issue of women’s agency in representative politics by reviewing the attempts to implement it in the Local Government Institutions during the past one and half years. Therefore, in today’s political context the discussion should focus on strengthening women’s representation and agency. As such the progressive move that was taken at the 2018 Local Government elections has to be carried forward. Such an approach is essential to institute an active citizen’s perspective that goes beyond the schematic nuances of the state and the governments.

14. An idea expressed by Farzana Haniffa at the discussion on women’s politics in Local Authorities organized by the Social Science Department of the University of Colombo, held at the Sri Lanka Foundation Institute. 14 August 2018
The notion of women's agency we contextualized in the previous section, is being discussed here based on the case study of the local government election process of 2018 and its aftermath.

The primary objective was to assess to what extent the introduction of a women’s quota improved or strengthened women’s agency in representative politics. An outcome of this research is to initiate a dialogue on women’s agency. In the dialogue the researchers discussed the state and NGO interventions which tried to address the challenges faced by women have contributed to mainstreaming of women’s agency.

The methodology adopted was as follows:

1. Engaging in discussions with female representatives from different parties and who competed in the Local Authority Elections. In order to ensure proper
representation of all religious and ethnic groups, these discussions were held with representatives from Kurunegala, Polpithigama, Homagama, Weligama, Athuraliya, Akuressa, Beliatta, Seruwila, Muththur, Aleiadiwembu, Pothuvil, Hatton, Panama and Passara. The women representatives were from the United National Party (UNP), United People’s Freedom Party (UPFP), Sri Lanka Freedom Party (SLFP), Janatha Vimukthi Peramuna (JVP), Tamil National Alliance (TNA), Sri Lanka Muslim Congress (SLMC), All Ceylon Makkal Congress (ACMC) and Kandurata Janatha Peramuna (KJP).

2. Actively participating in several discussions in which representatives of Local Authorities, officers who were engaged in election observation duties including those from non-governmental organizations, the Elections Commission and the Sri Lanka Institute of Local Governance and Parliamentarians. Both men and women participated in these discussions and the observations made during the discussions were recorded.

3. Furthermore, the training modules used by institutions and trainers who engaged in training the elected female representatives were reviewed. The trainers from government institutions, non-government organizations and universities that engaged in training the elected women representatives were interviewed. The assessment reports from the sessions organized by the Law & Society Trust for the elected women representatives too were considered in this analysis.
Challenges posed by the conventional party structures by the women’s quota

The provisions to reject a nominations list on grounds that the minimum 25% quota for women was not observed, posed an initial challenge to the political parties. The percentage of active involvement of women in the public sphere was low and women’s participation in all strata from the Local Authority level to the national level politics remained minimal. In addressing this issue, political parties seemed to have resorted to numerous strategies in order to include the required numbers of female candidates in their lists. In such instances, the relationship to the local elite and popular political figures, caste, class and ethnic relations become decisive in securing nominations. It was also not rare for some women who rendered yeoman’s service to women at regional level and yet not recognised well by the existing political parties, mainly due to the prevailing male-dominant-politics, getting through their candidature. Among the elected women representatives interviewed, there were wives, friends and relations of men who have been conventionally engaged in local politics; extrovert teachers and lawyers; independent young Muslim women who engaged in social welfare; rehabilitated LTTE cadres; as well as cooks from small hotels.

As a classic example, in the Weligama Pradeshiya Sabha, one member was elected for the first time, when

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15. Generally, those who are active in the area are likely to enter local politics. For instance, involvement in community organizations such as farmers’ associations, sports clubs, funeral aid societies could be the path that leads way to local politics.
her party nominated her after she had been a member of the Women’s Committee Board of the party in the electorate for 17 years,\textsuperscript{16} while the same party nominated another woman solely on the basis of her husband’s close association with the chief organizer of the party.\textsuperscript{17} In the latter case, even after serving several months in the council, people from her own village were not aware of her as an elected member.

The general perception held by most male Local Authority representatives and Parliamentarians who spoke with us, was based merely on such observances and not on the complexities of the situation.

“This women have no idea about politics. They will spend the next four years trying to learn politics. We got to this point after working for the people for a very long time. We have interacted with the public and gained plenty of experience. These women are now paid salaries to learn politics.”

- A Councillor - Seruwila Pradeshiya Sabha\textsuperscript{18}

“On the face of it, this women’s quota system appears good, but it is a joke when you put it into practice because wives in place of husbands and daughters in place of fathers have been nominated. These women are like puppets. Most of them cannot think rationally.”

- A Councillor - Homagama Pradeshiya Sabha\textsuperscript{19}

\textsuperscript{16} Interview with a Councillor of the Weligama Pradeshiya Sabha on 26-09-2018.
\textsuperscript{17} Interview with a Councillor of the Weligama Pradeshiya Sabha on 26-09-2018.
\textsuperscript{18} Interview with a Councillor of the Seruwila Pradeshiya Sabha on 26-09-2018.
\textsuperscript{19} Interview with a Councillor of the Homagama Pradeshiya Sabha on 18-09-2018.
“These girls are too young. They are accompanied by their mothers even when attending their meetings.”  
- A Member of Parliament from Matara District\textsuperscript{20}

“It is far better if an environment conducive for women was created in politics rather than airlifting them and introducing them into politics artificially. There is no point in having ‘coconut husk’\textsuperscript{21} women.”  
- A Councillor - Akuressa Pradeshiya Sabha\textsuperscript{22}

We observed that such generalizations were not confined only to this matter:

“As a party, we believe that the problem is not about being male or female. The problem is about capitalism and the inequality of distribution of resources. If someone is equipped with the knowledge to challenge it, whether that someone is man or woman is irrelevant. Due to the regressive nature of women in Eastern cultures, certain issues are inevitable with women coming to power. However, those in our party are different. They are well equipped in knowledge, and they are culturally different.”  
- Pradeshiya Sabha Councillor - JVP\textsuperscript{23}

\textsuperscript{20} Interview with a Parliamentarian from the Matara District on 12-09-2018.  
\textsuperscript{21} Consequent to winning the election, Minister Bandula Gunawardena stated that anyone or anything nominated by the Pohottuva (Sri Lanka Podujana Peramuna), even e a coconut husk, would win the election due to the public opinion in their favour.  
\textsuperscript{22} Interview with a Member of the Akuressa Pradeshiya Sabha on 26-09-2018.  
\textsuperscript{23} Interview with a Pradeshiya Sabha Member from the Janatha Vimukthi Peramuna on 20-09-2018.
However, in contrast to the above, a female Councillor of the same party whom we met, deliberated that she was not involved in any kind of politics prior to competing in the election though her husband had been actively involved.

The decision to seek out women who were either engaged in active social roles at grass roots level and to award them candidacy or as has happened traditionally, to pick and choose them on nepotism, supportive of cronyism and strengthening rural elite regimes was taken by the regional level male politicians of the respective political party. This therefore, has resulted on one hand, the expansion of regional level elite regimes while on the other, enabled some of those women who would otherwise have zero provision to enter active politics. However, even in this endeavour of giving candidacy to those women who were socially active, it was observed that due to approaches adopted by the decision makers, what happened was merely to draw these women into their usual power struggles of political parties rather than to integrate women’s agency into active politics.

For example, the woman who secured nomination from the Tamil National Alliance to a particular ward with 85% Tamil majority was a rehabilitated former LTTE cadre who was popular in the area and came from a higher caste. All Ceylon Makkal Congress used a young woman who had won national level awards in sports and is currently engaged in active social service to compete
against the Sri Lanka Muslim Congress candidate with an established political authority over a particular ward. The main objective of introducing the 25% quota was to ensure substantive equality in politics, and to include a group that was historically excluded from politics,\textsuperscript{24} and the very inclusion of women into the political power struggle can be an opportunity for them to become active partners, this approach should not be seen in a negative light. There is still a gap when it comes to the inclusion of women in politics.

Electoral process, getting elected and involvement in local authorities

The responsibility of nominating them to wards and including their names in the proportionate representative lists fall on the party organizer and ultimately on the general secretary of the party. Most often they are male politicians. This does not stop there; these women have to depend on men who wield political power in the party to secure appointments through the proportionate representative list even after the election. There have been reports, where sexual bribes have been demanded by certain organizers in exchange of being nominated to power.\textsuperscript{25} Thus the whole process of election campaigning takes place in a patriarchal system. Even after getting elected, in post-election, these woman have to function in a model which has been

\textsuperscript{24} Farzana Haniffa, Discussion above. 14 August 2018.
concocted by a system consisting of about 98% men and according their whims and fancies. This context cannot be ignored in the dialogue on women’s agency, mentioned earlier.

“All this time, it was my husband who was engaged in politics. He knows the organizer very well. It was my husband who took me to sign the nomination papers. My husband made speeches at political rallies on my behalf because I was not a good speaker.”

- A female Councillor - Akuressa Pradeshiya Sabha

“I did not have any problem to include my name on the list. My husband knew the organizer very well.”

- A female Councillor - Kurunegala Pradeshiya Sabha

All the married women that were interviewed, had the total support of their husbands to engage in politics. However, they had received mixed reactions from extended family and friends. For example, a Muslim woman who contested for the Muthur Pradeshiya Sabha had the support of her husband and parents but her sister had vehemently objected to her decision. Some women had entered politics considering it as a legacy of their fathers who were themselves actively engaged in politics. A female Councillor from the Weligama Pradeshiya Sabha stated that relatives and friends who supported her when

27. Interview held with Councillor from the Kurunegala Pradeshiya Sabha on 24-09-2018.
she helped her father’s political activities, went against her when she wanted to make her candidature independent of that of her father’s. They have claimed that it is not very appropriate for a woman to engage in politics directly. It was also not uncommon for religious institutions to object to women engaging in politics. There were cases of where a village Buddhist monk and the trustee board of a mosque had objected to their respective women candidates.

Since many women (interviewed) had been enlisted in the proportionate lists, they did not face much challenge in winning a particular ward through election campaigning. However, we met both groups of women who were highly active, as well as those who did not do any election campaigning. A female candidate, who competed for the Kattaparichchan ward of the Muthur Pradeshiya Sabha, was able to achieve a landslide victory, surpassing all men who competed for the ward. One has to appreciate that women participate in political campaigns amidst many challenges; family responsibilities, difficulties in participating in late-night rallies specially if they happened to be in distant locations, and above all, the social attitudes towards women’s mobility.

Challenges faced by the women who challenged gender norms

It is a common feature in Sri Lankan society to slander women who are active in society and thus express their views freely. As pointed out by Malathie de Alwis, the idea about ‘shame and fear’ is a decisive factor chastised
within the Sri Lankan society. From early childhoods, boys are taught to react to fear while girls are taught to respond to shame. Men who challenge socially accepted gender norms are challenged on the basis of fear while the women who challenge the same gender norms are challenged on the basis of shame.²⁸ Two Muslim female Councillors elected to the Muthur Pradeshiya Sabha told us that during the election campaigning, they faced threats from male candidates of other political parties.²⁹ One female candidate and her mother faced verbal abuse right in front of the polling centre, while the parents of another female candidate faced threats demanding them to withdraw their daughter from the election campaign. Men who supported these two female candidates had been subjected to physical attacks during the campaign. This was a challenge that many female candidates had to overcome as they actively engaged in electoral campaigns. Women who are active in politics are slandered as being not chaste. A female candidate who competed for the Weligama Pradeshiya Sabha stated, “We of course have to operate within certain cultural boundaries. I was told things like, ‘don’t ruin your name, this is not suitable for women’“.³⁰ Here, she was only emphasizing the challenges a woman has to face when they become active in the public

²⁹ Interview held with a Councillor from the Muththur Pradeshiya Sabha on 30-09-2018.
³⁰ Interview held with a Councillor from the Kurunegala Pradheshiya Sabha on 24-09-2018.
sphere. Many women as well as men who spoke with us reiterated that regardless of the social role that a woman may perform, that her first obligation is to her family.

“It doesn’t matter what you achieve, if your family has failed. We must first ensure the safety of the family before thinking of serving the society.”

- A female Councillor - Kurunegala Pradeshiya Sabha

“My family helped me during the election. They always told me to strike a balance between the family and politics.”

- A female Councillor - Weligama Pradeshiya Sabha

“Of course women have to accomplish their obligations at home, before stepping out to engage in politics. They certainly cannot neglect that.”

- A male Councillor - Homagama Pradeshiya Sabha

What is behind this line of thinking is the stereotypical gender norms which places the burden of the private sphere solely on woman. Radhika Coomaraswamy argues that culture and identity in the South Asian context are viewed as areas that come under a person’s private sphere and they are considered as things that women have to deal with. This is how private lives of women are carefully

31. Interview held with Councillor from the Homagama Pradhesiya Sabha on 18-09-2018.
32. Interview held with Councillor from the Weligama Pradeshiya Sabha on 26-09-2018.
33. Interview held with Councillor from the Homagama Pradhesiya Sabha on 08-09-2018.
governed. This also comes from the thinking that women bear the responsibility of protecting traditions, practices and social morals. This thinking fuels the shaming and blaming of women so that they are discouraged from becoming active in the public sphere, which otherwise is believed to be traditionally male dominated. During an interview, a male Councillor from a certain Pradeshiya Sabha referring to the newly elected female Councillors had this to say, “what is there, their men are at home taking care of the children while these women mooch around.”

The same gender norms create the ground realities that will have to be faced by all women who are elected to Local Authorities through this 25 % quota system. Already, there is a considerable level of investigation and discussions instituted about these challenges. Not only their male counterparts, but even the staff of many Local Authorities describes these female Councillors as “pin manthree” (charity councillors). The basis for this objection is because most of these women councillors got elected to the Pradeshiya Sabha not having competed through the proportionate list for a ward, but due to a mere legislation to promote proportionate equity to female representation that raised the numbers from 1.29% to 23.6%. Not even a semblance of such a derogatory tone was used when referring to men who came through a similar proportionate list.

35. Interview held with Councillor from the Akuressa Pradeshiya Sabha
Since most of the female Councillors come from the nominated list, they do not have an assigned ward. Therefore, when a woman is involved in public activities in the area, she has to get the support of the councillor who represents that particular ward. The reality is, male councillors do not take kindly to such involvement. There is stiff opposition to such involvement in the development activities of the voter-base, hitherto dominated by the male counterpart, and more so when that happens through a female councillor.

“We have been working with the public and gaining a lot of experience over a long period of time before we ventured into political campaigning. These women are beginning to learn things only now, after getting there. So they will spend the entire 5 years just to learn politics. They may be able to make some contribution if and when they get elected for the next term. These women who have been at home, have now come here from the list. The work that they are trying to do could even be a reason to lose the voters’ base that we have established.”

- Councillor - Seruvila Pradeshiya Sabha

Another female Councillor said that public officials such as principals and teachers of the area and older men with some recognition from the public are reluctant to meet them and discuss their issues even when they do face issues. She believed that they are reticent because she is

37. Interview held with Councillor from the Seruvila Pradhesiya Sabha on 03-10-2018.
38. Interview held with Councillor from the Seruvila Pradhesiya Sabha on 03-10-2018.
a woman. In another location, a woman Councillor was of the opinion that people did not take her seriously because she was not mature enough.\textsuperscript{39}

When a female Councillor from the Muthur Pradeshiya Sabha attempted to board a bus that had been arranged to go to a training session organized for new Councillors, accompanied by her disabled child, the Secretary of the Pradeshiya Sabha had threatened that he will not allow the bus to leave if she boards the bus with the child.\textsuperscript{40} It is not uncommon to hear about similar instances in which public officials employed at Local Authorities abused their power when dealing with women. This extends from public officials employed at Local Authorities to people of various strata who maintain close associations and dealings with the heads of those institutions. At one point, a female Councillor from the Weligama Pradeshiya Sabha complained that a person who frequents the Pradeshiya Sabha claiming to be an advisor to the Chairman constantly threatened and harassed her and that no action was taken in this regard by the Chairman or any other.\textsuperscript{41} At another time, all the female councillors from the Badulla Municipal Council held a joint press conference, and stated that the male Councillors did not allow any of them to express views during the six sessions the Council held so far, and that they even verbally abused them.\textsuperscript{42}

\textsuperscript{39} Interview held with Councillor from the Weligama Pradeshiya Sabha on 26-09-2018.
\textsuperscript{40} Interview held with Councillor from the Muththur Pradeshiya Sabha on 30-09-2018.
\textsuperscript{41} This was mentioned in a letter sent to LST by the respective Councilor.
\textsuperscript{42} https://www.youtube.com/watch?v=t5wDhwF1PaM (accessed on 17 June 2019)
Male Councillors in general made several allegations against female Councillors who got elected through the 25% quota, claiming that they lacked proper understanding of regulations, by-laws and procedures of Local Authorities; that women are unable to present logical and politically sound dialogues during sessions of the Local Authorities; and that they are not capable of taking strong political decisions. We experienced some instances in which female Councillors themselves admitted such weaknesses. Trainers from governmental and non-governmental organizations that we interviewed, both male and female, too corroborated this stand. In order to live up to this challenge, some female Councillors were adopting a strategy of going along with the ideologies of male Councillors to appear being ‘tame’. In other words, they were succumbing to dominant male ideology.

“It is easy to get along when you give prominence to the male Councillors.”

- Female Councillor - Weligama Pradeshiya Sabha

It is fitting to mention at this juncture, a certain popular idea expressed by several experts from the governmental and non-governmental sectors in public forums organized to discuss issues faced by female Councillors. They pointed out that women should work strategically when dealing with men, thus making room for themselves to work alongside them. The phrase they used to explain this status is ‘64 mayam’ (64 tactics) believed to be possessed

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43. Interview with a female Councilor from the Weligama Pradeshiya Sabha on 26-09-2018.
by women.\textsuperscript{44} When a female Councillor from Kurunegala expressed her views to us, that women can make use of their ‘feminine charm’, one can to assume that she referred to the same.\textsuperscript{45} In the same forums, those who opposed the above idea of using ‘64 mayam’ thought it rather recreates stereo typical gender roles.\textsuperscript{46}

A female Councillor from the Muthur Pradeshiya Sabha expressing a different opinion stated that the greatest challenge faced by women who are elected to Local Authorities is the emotional challenge internalized by the women themselves.\textsuperscript{47} Dr. Wijaya Jayathilaka who put this idea into context, further stated that enabling women to discard the gender norms that they have internalized is one of the biggest challenges he faced during his training programmes.\textsuperscript{48}

\textsuperscript{44} Rohana Hettiarachchi, The national workshop organized by the Law & Society Trust to extend the 25\% quota to the Provincial Councils, 31 July 2018.

\textsuperscript{45} Interview with a female Councilor from the Kurunegala Pradeshiya Sabha on 24-09-2018.

\textsuperscript{46} Viola Perera, The national workshop organized by the Law & Society Trust to extend the 25\% quota to the Provincial Councils, 31 July 2018.

\textsuperscript{47} Interview with a female Councilor from the Muththur Pradeshiya Sabha on 26-09-2018.

\textsuperscript{48} Telephone conversation with Dr. Wijaya Jayathilaka on 12-09-2018.
Once again, we are faced with the issue of women’s agency here. We are of the opinion that women’s agency should be prioritised and be the key objective of all interventions (lectures, conferences, workshops, training programmes) designed to help the women public representatives elected under the 25% quota. This will enable them to face these challenges.

The Constitution, provisions in the Local Authorities Act, role of public representatives, leadership training, basic law, human and fundamental rights, right to information, history of women’s role in politics, communication skills, sustainable development goals, gender, conflict resolution, reconciliation, use of media are some of the more common topics discussed in the many training modules designed by various governmental and non-governmental organizations that came under our
review. The common characteristic in all these training modules is that they use the traditional training approach in imparting knowledge.

It is important to reconsider the use of this approach by governmental and non-governmental organizations which has minimal effectiveness, and on its relevance to promoting women’s agency. The challenge before us is not something that we can overcome merely by equipping people with knowledge. A UN report compiled after studying women’s roles in Local Authorities in India and Uganda shows that women who have not received ‘institutional’ and ‘formal’ education may be at the risk of getting duped by crafty political strategies of men but still it is not possible to make a direct correlation between women’s level of education and the quality of their roles in politics. For instance, in states such as West Bengal and Rajasthan, there is greater women’s participation in Sabha meetings chaired by women who have not received a formal education. The report provides details of high quality interventions of local bodies run by women, such as drinking water projects, bio-gas production projects, and other development projects, highlighting the possibility of gender equity improvisation.

It was common to observe the emphasis laid by trainers of some institutions on the importance of following social ethics. Interventions made without an in-depth understanding of power and dominance as elaborated

above can actually perpetuate unawares, the very aspects that we are trying to discard. For example, they have been exposed to proper table etiquette, civility when making telephone conversations, attire, politeness and respectable use of social media. In some instances the trainees have received instructions about the best ring-tones for their mobiles too.\(^5\)

\[
\text{\textit{These people conduct themselves like wild animals. They don’t even know how to eat or dress properly.}}
\]

- A female Civil Society Activist involved in training\(^5\)

Expressing his views, another trainer said that he does not think that training needs to cover all areas of social mannerisms and that these female Councillors should not be treated as if they ‘came from the jungle’.\(^5\)

Although this discussion may seem very superficial, we should realize the underlying dangers. These established norms of social conduct and practices stemming from them, are based on certain historic political constructs. As mentioned earlier, this was the essence of girls’ education. In the colonial era. It is based on this premise that the Sri Lankan leftist movement challenged the teaching project promoted by the Mahila Samithi movement. It is this very doctrine that pioneer activists like Doreen Wickremesinge, then Principal of Sujatha Balika Vidyalaya, Matara tried to expel from Buddhist women’s education.

\(^5\) Interview with a trainer on 29-08-2018.
\(^5\) Interview with a trainer on 28-08-2018.
\(^5\) Interview with a trainer on 26-08-2018.
We observed a perpetuation of the colonial era ideas by the examples used by trainers (both male and female) in some training programmes. In one instance, the trainer stressed that the stature of British Royal family and the family of the former US President was depicted by the way they dressed. What the trainers missed was that the values they promoted are built on social constructs based on specific ideological foundations. In many trainings, female Councillors were taught how to drape the saree correctly. A Councillor from Matale stated that after attending these trainings she started wearing white sarees, because she felt that it gives her an air of respectability.

Malathie de Alwis analysing Sirimavo Bandaranaike’s role in the Mahila Samithi movement and Hema Premadasa’s role in the Seva Vanitha organization to study the idea of ‘respect’ in the Sri Lankan society, proposed that the binary-­constructions on women’s identity should be challenged to recognize the multiplicity of subject positions available to women.

“... in the patriarchal gaze of the nation, the ‘public women’ simultaneously exists as a signifier of respectability, i.e., as wife, mother, etc., but also of degradation and debasement. As feminists it is time we shatter such a binary construction of identity and recognize the multiplicity of subject positions that are available

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54. Interview with a trainer on 29-08-2018.
55. Interview with a Councillor from the Akuressa Pradeshiya Sabha on 26-09-2018.
to us. It is time we stood ‘respectability’ on its head and reconfigured our notions of national and sexual bodies.”

Challenging the power and dominance, which have taken roots deep inside society, is not as easy as it seems. Especially, when those attitudes and social norms that we are trying to change or challenge are a part of the social order, it becomes extremely difficult. This is where the problem lies with many awareness programmes carried out over a period of time by governmental and non-governmental organizations. That is why those who intervene to achieve social change should have an understanding of power and governance networks through which control is exercised.

Therefore, all project planners who design interventions or projects to improve the knowledge of female councillors in post-25%-quota era need to understand the fact that the ‘knowledge production’ is not an innocent project. In the words of Gayatri Spivak, it is a global project made in the Europe-led-West, which contributes to the creation of identities for people of the subaltern communities. we reiterate here the need to critically evaluate the genuine efforts and struggles to

improve Sri Lanka’s subaltern politics and women’s agency. Are the efforts being made to increase the knowledge and power of female Councillors or to convert them into ‘respectable’ Councillors?

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කාර්යාකාරිය මහා නිමිත්තාන
දෙවි සහ ආණ්ඩු කාර්ය මහා මූලික රූ කිරීම

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දෙළාත්මක සීරාපත්ති

Law & Society Trust
நோய் பிறந்து என்று பிறந்து ஜான் ஆறு என்னுடையது நோய்களையும் குடும்ப நோய்களையும் தீர்வு செய்து அல்லது மனிதான் தீர்வு செய்யவும் என்று ஒரு செயல்கள் இறைவனை என தொடர்பு

 ஒருவர் முதலில் என் தன்னுடைய நோய்களைத் தரையும் என மனிதான் தீர்வு செய்து என்று ஒரு செயல்கள் இறைவனை என தொடர்பு

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01 බීපිමාව

නික්මතිතවේ මෙම යොදයි ආරාමුදලි සහ දෙදවයිවාභාගේ සිදුවන දෙළදාවන

තවත්තත්වාරය යොදන්නේ ආරාමුදලි සහ විස්තර බලපාකය (public sphere politics) අතීත යොදන්නේ සමහරුව පැමිණි, රූපවාහනය ද විද්යාලංකාරණය සහ දිස්ත්‍රික් විදේශ, බලපාකය විශේෂීය විදේශ මත විශේෂීය විශේෂීය විදේශයේ සහ ප්‍රශ්නතාව පරිදි දෙදිය. ආරාමුදලි යොදන්නේ දෙදවයිවාභාගේ සිදුවන දෙළදාවන අදහස් පැමිණි. ආරාමුදලියට යටතේ නව (1882), නවම්බර් 2 (1879), ප්‍රශ්නතාව ප්‍රශ්නතාව (1927), නවම්බර් 2 (1941) නවම්බර් 2 (1936) නවම්බර් 2 (1947). නවම්බර් 2 (1947) නවම්බර් 2 (1947)


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1970 නැටම් යනුවෙන් පුළුල් විශේෂීයව ලිඟින් නීපා මෙහෙයින් ආරම්භ කළේ මෙහෙයියේ නැටම් කුරුණේක්ෂයක් පවතීන් පිළියේදී ඔබේ කළේ කැටියේ මෙහෙයින් මෙස්සේහෝ ජාතික පරිලිකාවක් දෙයි. මෙහෙයින් පැහැදිලි මෙහෙයින් නැටම් නැටම් යාම්භයක් නැටම් කුරුණේක්ෂයක් දැකියේදී ඔබේ කළේ කැටියේ මෙහෙයින් මෙස්සේහෝ ජාතික පරිලිකාවක් දෙයි. මෙහෙයින් පැහැදිලි මෙහෙයින් නැටම් නැටම් යාම්භයක් නැටම් ගිණියේදී ඔබේ කළේ කැටියේ මෙහෙයින් මෙස්සේහෝ ජාතික පරිලිකාවක් දෙයි.

7. කාන්තාවීකරණය දක්ට විශේෂීයව විදුරක්ෂාවක් ප්‍රතිභාඳ මෙහෙයින් පිළිතුරු 2017 යනුවෙන් පිළිතුරු නැටම් නැටම් නැටම් කෘත්‍රීය මෙහෙයින් නැටම් (2017 අමතර 165) ඔබේ කළේ කැටියේ මෙහෙයින් මෙස්සේහෝ ජාතික පරිලිකාවක් දෙයි.
කලාපයේ, මහා ව්‍යාපාර සහ බිමයක් ලියාවේමය මෙහෙදින් කටයුතු නිර්මාණයේ කටයුතු පිළිසා ඇත විස්තරීමේ, කුලේදනය සහ විශේභ ප්‍රිවිටී පිළිසා නම් විශේන්ද්‍රයේ, 2018 අදාරය සහ පිළිසා නිරාමාණය මෙහෙළ පිළිසාවෙන් විශේන්ද්‍රයේ, 2015 ස්වරාමය විශේන්ද්‍රයේ ස්වරාමය හමුවේණිය 25% මෙහෙදින් විශේන්ද්‍රයේ සම්පූර්ණ මුද්‍රාවන්ත මෙහෙදින් විශේන්ද්‍රයේ ස්වරාමය හමුවේණිය. මෙම විශේන්ද්‍රයේ සම්පූර්ණ මුද්‍රාවන්ත මෙහෙදින් විශේන්ද්‍රයේ ස්වරාමය ස්වරාමය හමුවේණිය. මෙම විශේන්ද්‍රයේ සම්පූර්ණ මුද්‍රාවන්ත මෙහෙදින් විශේන්ද්‍රයේ ස්වරාමය හමුවේණිය. මෙම විශේන්ද්‍රයේ සම්පූර්ණ මුද්‍රාවන්ත මෙහෙදින් විශේන්ද්‍රයේ ස්වරාමය හමුවේණිය. 10

කොළඹඛීල් දැක කොළඛීල් කරන්න (agency)

කොළඛීල් කොළඛීල් ප්‍රමාණය බිමක් නම් මෙහෙදින් විශේන්ද්‍රයේ ශිෂ්‍යකි. මෙහෙදින් විශේන්ද්‍රයේ සම්පූර්ණ මුද්‍රාවන්ත මෙහෙදින් විශේන්ද්‍රයේ, පිළිසා නිරාමාණය සහ මාතර පිළිසා නිරාමාණය සම්පූර්ණ මුද්‍රාවන්ත.

10. කොළඛීල් බිම සහ කොළඛීල් කරමු, කොළඛීල් 8. 4
11. 2017 සාමාන්‍ය ප්‍රමාණයක් පරිසරයේ, සමාන ප්‍රමාණයක් මාතර පිළිසා නිරාමාණය සම්පූර්ණ මුද්‍රාවන්ත. මාතර සමාන (ශ්‍රීකාලීන ප්‍රමාණය) උස්ථාන 3% සවිය පිළිසා නිරාමාණය තැන්න, මාතර සමානවන්ත සම්පූර්ණ 20180 ක් පිළිසා නිරාමාණය ස්වරාමය හමුවේනිය.


14. නම්මේ නම්මේ නායක නායකේ පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම් පෝෂීකම්
02 මරියන්

මෙම වේගයේ ක්‍රියාත්මක කෘලා ගැටුමට අනුවඟ හිතයේ පොළණ හේතුවෙන් අනුව ආධාරිත සම්බන්ධතාව කළු ආදි වේදියන් විශේෂ සමාජ 2018 පැරණියක් කරන මෙම මාසික නාලික ලොක්කු ගොඩාරා යිමේ අතර මෙම මාසික නාලික පොළණ හේතුවෙන් මෙම පොළණ මාසික නාලික පොළණ හේතුවෙන් මෙම පොළණ මාසික නාලික පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතුවෙන් මෙම පොළණ හේතු
2. පෙළර දැක්වාන්නේ අවධානයෙහිදී ඔබයි එමෙන්ම පැහැදිලි බැහැක, අසිට්ටික විශේෂය අවධානයේ පුළු දක්නට ඇති කරමු. ආදර්ශනයක් අවධානයක් මෙහෙළ, පෙළර දැක්වා එක්කරු දැක්වා අවධානයේ පුළු දක්නට ඇති කරමු. සෙවිම බැහැක්කු ඇති අවධානයේ පුළු දක්නට ඇති කරමු. මෙහෙළගෙනි තවත් පාලනයේ පිශීන්ට විශේෂ පැහැදිලි බැහැකි අවධානයක් පිශීන්ට විශේෂීන්ේ ඇති කරමු. මෙහෙළ දැක්වා පිශීන්ට විශේෂ පැහැදිලි බැහැකි අවධානයක් පිශීන්ට විශේෂීන්ේ ඇති කරමු. මෙහෙළ දැක්වා පිශීන්ට විශේෂ පැහැදිලි බැහැකි අවධානයක් පිශීන්ට විශේෂීන්ේ ඇති කරමු. මෙහෙළ දැක්වා පිශීන්ට විශේෂීන්ේ ඇති කරමු.
මරුදිනික කාලය මෙතේ

඼දුවේ ඉඩලී කාලයට පුළුල්ව පරිශීල්පනය කළ නෙලෙන්නේ මන්නය විද්‍යාත්ථිරයක් තාක්ෂණය කළ නෝදයේ කළ නෝදයේ මොහොත් අඩිය. 15 මෙම කර්මණය මෙහෙයි පිරිස්ස කාලයට පත්කාලයේ තාක්ෂණය කළ නෙන්නේ මන්නය විද්‍යාත්ථිරයක් තාක්ෂණය කළ නෝදයේ මොහොත් අඩිය. මෙම කර්මණය මෙහෙයි පිරිස්ස කාලයට පත්කාලයේ තාක්ෂණය කළ නෝදයේ මොහොත් අඩිය. මෙම කර්මණය මෙහෙයි පිරිස්ස කාලයට පත්කාලයේ තාක්ෂණය කළ නෝදයේ මොහොත් අඩිය.

඼දුවේ ඉඩලී කාලයට පුළුල්ව පරිශීල්පනය කළ නෙන්නේ මන්නය විද්‍යාත්ථිරයක් තාක්ෂණය කළ නෝදයේ මොහොත් අඩිය. මෙම කර්මණය මෙහෙයි පිරිස්ස කාලයට පත්කාලයේ තාක්ෂණය කළ නෝදයේ මොහොත් අඩිය. මෙම කර්මණය මෙහෙයි පිරිස්ස කාලයට පත්කාලයේ තාක්ෂණය කළ නෝදයේ මොහොත් අඩිය. මෙම කර්මණය මෙහෙයි පිරිස්ස කාලයට පත්කාලයේ තාක්ෂණය කළ නෝදයේ මොහොත් අඩිය.

15. මෙම නෝදය මෙළි පුළුල් පුළුල් කරන්නේ මන්නය විද්‍යාත්ථිරයක් තාක්ෂණය කළ නෝදයේ මොහොත් අඩිය. මෙම නෝදය මෙහෙයි පිරිස්ස කාලයට පත්කාලයේ තාක්ෂණය කළ නෝදයේ මොහොත් අඩිය. මෙම නෝදය මෙහෙයි පිරිස්ස කාලයට පත්කාලයේ තාක්ෂණය කළ නෝදයේ මොහොත් අඩිය.
16. මෙම නෝදය මෙහෙයි පිරිස්ස කාලයට පත්කාලයේ තාක්ෂණය කළ නෝදයේ මොහොත් අඩිය.
17. මෙම නෝදය මෙහෙයි පිරිස්ස කාලයට පත්කාලයේ තාක්ෂණය කළ නෝදයේ මොහොත් අඩිය.
"කේ මෙන්න පුලුවන් අප මුහුණකම ලෙස පැරණි විශේෂී තීරත්වයේ බව ඉරිම ජාතික සාමාන්‍යයේ සිදු වේ. එක් මෙන්ම පැරණි විශේෂී තීරත්වයේ මෙන්ඉම බොහෝ පොළ්ලිගේ පුලුවන් දෝස් ගැනීමට ඇති විශේෂී පරිශීලියන්ට පිළිතුරු අවශ්‍ය එකි, එම විශේෂී තීරත්වයේ ලෝක විජයක් අයුරු කරයි.

"මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය නියුතිත වේ. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය නියුතිත වේ. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය නියුතිත වේ. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය නියුතිත වේ. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය නියුතිත වේ. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය නියුතිත වේ. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය නියුතිත වේ. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය නියුතිත වේ.

- මනුෂිතයාන්ත්‍රීකරණය පසුව අදාලවේ

"මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය. මනුෂිතයාන්ත්‍රීකරණය යටතේ මෙම විශේෂී තීරත්වය මෙය.

- මනුෂිතයාන්ත්‍රීකරණය පසුව අදාලවේ

18. මනුෂිතයාන්ත්‍රීකරණය පසුව අදාලවේ 2018.03.10 දින රූරු මෙම මනුෂිතයාන්ත්‍රීකරණය
19. මනුෂිතයාන්ත්‍රීකරණය පසුව අදාලවේ 2018.03.10 දින රූරු මෙම මනුෂිතයාන්ත්‍රීකරණය
20. මනුෂිතයාන්ත්‍රීකරණය පසුව අදාලවේ 2018.03.10 දින රූරු මෙම මනුෂිතයාන්ත්‍රීකරණය
"මහනාගාර පැරණි මාර්ගයේ දෙසින් ආදියම් සැකසුම් ලබා දීමට දකුණු ලද ස්වීභේෂීය ඔබ දෙපළී. පොස්තරයක් දකුණුවෙන් පැවතිය.

- මුලින් පැවැත්වා විදේශ මතින් නිර්මාණය කිරීමේ සාමාන්‍ය පරිදි යුගේ තුළ විස්තර කරා දේව. තෙමෙන්ම පොස්තරයක් දකුණුවෙන් තැනුකාගාරේ දකුණු ලබයි. මුලින් පැවැත්කාලීන පරදායමේ ඒක පරිදි කිරීමේ දකුණු ලබයි. මුලින් පැවැත්කාලීන පරදායමේ ඔබට මෙම නේත්වාදයක් දකුණු ලබයි. මුලින් පැවැත්කාලීන පරදායමේ ඓබට මෙම නේත්වාදයක් දකුණු ලබයි. මුලින් පැවැත්කාලීන පරදායමේ එක් නේත්වාදයක් දකුණු ලබයි.

- කළමන් හිමිවීම මොන්ගොඩු හෝමින් තෙකුණුවන්ට ආකාශයන්ත්‍රයන්

මොන්ගොඩු විශේෂතතාව මගින් එම පොකුරක් අශ්‍රීලනුවුදන්ට වෙනවෙනිය. මොන්ගොඩු විශේෂතතාව මගින් එම පොකුරක් අශ්‍රීලනුවුදන්ට වෙනවෙනිය. මොන්ගොඩු විශේෂතතාව මගින් එම පොකුරක් අශ්‍රීලනුවුදන්ට වෙනවෙනිය.

මොන්ගොඩු විශේෂතතාව මගින් එම පොකුරක් අශ්‍රීලනුවුදන්ට වෙනවෙනිය.

22. මොන්ගොඩු විශේෂතතාව මගින් එම පොකුරක් අශ්‍රීලනුවුදන්ට වෙනවෙනි 2018.09.26 කෙටි හැකිය හෝ නැති කෙටි හැකිය.
23. කළමන් හිමිවීම මොන්ගොඩු විශේෂතතාව මගින් එම පොකුරක් අශ්‍රීලනුවුදන්ට වෙනවෙනි 2018.09.20 කෙටි හැකිය හෝ නැති කෙටි හැකිය.
 Blackburn, Richard and 2004: A theory of linguistic lift on writing psychology. Some aspects of the difficulty of writing with the same text...
“දැමියටි අද පැසිංචි එම් යුක්ති විද්‍යාව එම් මන්ත්‍රිතාංකය පසුව දිය පැතිරින් පැයදීම වේලාවක් එම් පසුව අත්‍යාංශයක් එම් මන්ත්‍රිතාංකය දැමියටි අද පැසිංචි විද්‍යාව එම් මන්ත්‍රිතාංකය නිතම් මෙන්න. මන්ත්‍රිතාංකය නිතම් මෙන්න එම් මන්ත්‍රිතාංකය විද්‍යාව එම් මන්ත්‍රිතාංකය නිතම් මෙන්න. මන්ත්‍රිතාංකය නිතම් මෙන්න එම් මන්ත්‍රිතාංකය විද්‍යාව එම් මන්ත්‍රිතාංකය නිතම් මෙන්න. මන්ත්‍රිතාංකය නිතම් මෙන්න එම් මන්ත්‍රිතාංකය විද්‍යාව එම් මන්ත්‍රිතාංකය නිතම් මෙන්න. මන්ත්‍රිතාංකය නිතම් මෙන්න. 

25. නිත්‍ය මුළු පුරාමිගී සවිකිලීම සහ 2018.09.26 මුළු පුරාමිගී සවිකිලීම
"ඇය විශේෂී හරහා ලිය විශේෂී පිළිතුරු විසයක්, ඉතිහාසික හා පිළිතුරු විසය මතට ආදාරය.

- ගිණුම් අතරුහිදී විට විසේදනය 26"
Quest for Agency


"...
- "...
- "...
- "...
29. ඉදිරිපත්‍රය පාහැරිලි පුළු去世 2018.09.24 මෙම අධ්‍යාපනයට පෙළමු ආකාරයක
30. මෙම අධ්‍යාපනය පුළු去世 2018.09.18 මෙම අධ්‍යාපනයට පෙළමු ආකාරයක
31. මෙම අධ්‍යාපනය පුළු去世 2018.09.26 මෙම අධ්‍යාපනයට පෙළමු ආකාරයක
32. මෙම අධ්‍යාපනය පුළු去世 2018.09.08 මෙම අධ්‍යාපනයට පෙළමු ආකාරයක
25% of the Sri Lanka population is 10-14 years old, and the majority of this group faces violence, especially in rural areas. The Disrobing Draupadi: Women, Violence and Human Rights, International Centre for Ethnic Studies, Colombo (2000)


"මෙම වීරාමයේ විශේෂිත කැටයම විශේෂීය පිළිබදයක් පවුලීන් විය නම්, ඉදිරිපත් ජීවත්මානය 1.29% පමණක් ලියා බොහෝවේ විය විශේෂිය පිළිබදයක් විකාශය විශේෂීය පිළිබදයක් පවුලීන් විය. මෙම වීරාමයේ විශේෂිත කැටයම විශේෂීය පිළිබදයක් පවුලීන් විය.

මෙම වීරාමයේ විශේෂීය කැටයම දැක්විය විශේෂීය පිළිබදයක් පවුලීන් විය. මේම වීරාමයේ විශේෂීය පිළිබදයක් පවුලීන් විය. මේම වීරාමයේ විශේෂීය පිළිබදයක් පවුලීන් විය. මේම වීරාමයේ විශේෂීය පිළිබදයක් පවුලීන් විය. මේම වීරාමයේ විශේෂීය පිළිබදයක් පවුලීන් විය.

- පිලිබදිය ලර්කම් විකාශයක්

මෙම වීරාමයේ විශේෂීය පිළිබදයක් පවුලීන් ෆොලුල්ලන්තියාන්තීරයේ, ප්‍රජනවාසිනිය මඟින් අධ්‍යයන පිළිබදයක්, පිළිබද පිළිබදයක් මහ පිළිබද පිළිබදයක් පවුලීන් විය. මෙම වීරාමයේ විශේෂීය පිළිබදයක් පවුලීන් විය. මේම වීරාමයේ විශේෂීය පිළිබදයක් පවුලීන් විය.

36. පිලිබදිය ලර්කම් විකාශයක් පවුලීන් විශේෂීය 2018.10.03 දැක්විය සි බටහිර


37. ඉදිරිපති සියුසි කාන්තන් ඒකුල ගේ 2018.10.03 දේ වූ ලෙස වූ හෝ අයිනීදා කරන්නේ 38. ඉදිරිපති සියුසි කාන්තන් ඒකුල ගේ 2018.09.26 දේ වූ ලෙස වූ හෝ අයිනීදා කරන්නේ 39. ඉදිරිපති සියුසි කාන්තන් ඒකුල ගේ 2018.09.30 දේ වූ ලෙස වූ හෝ අයිනීදා කරන්නේ 40. ඉදිරිපති සියුසි කාන්තන් ඒකුල ගේ 2018.10.03 දේ වූ ලෙස වූ හෝ අයිනීදා කරන්නේ 41. https://www.youtube.com/watch?v=tSwDhwF1PaM (accessed on 17 June 2019)
25% යුෂ්‍ය වර්ගයේ හෝ යුෂ්‍ය පරිණාමය අතර එක් මහන්ත කෙරෙහින්ද මටෝක, මෙම කොටස, කරුණායක ප්‍රශ්නයක් පිළිතුරු වේ. එයින් එක්ක් වන්නේ ආයුරුවේ විද්‍යාල්‍ය අයිති මතින්ද ආදාක්ෂන්ත කරනු ලබන්නේ, අතර එක් මහන්තෙකුටම යාම්කයන්කුටම හැකිය. මෙම අසායි ආයුරුවේ සියලු පිළිතුරුවේ විශේෂ මගින්ද මෙමෙක් අවට්‍යුරු නොවනන්න දක්නට ලැබේ. මෙම සාමාන්‍ය මතින්දින් පිළිතුරු අතර මටෝක කියින්ද මෙමෙක් මටෝක විශේෂ මගින්ද මෙමෙක් මටෝක එක් මහන්තෙකුටම සියලු පිළිතුරු අදහස් මතින්දින්ද මෙමෙක් මටෝක විශේෂ මගින්ද මෙමෙක් මටෝක (tamed) යුෂ්‍යක් විට අතර මටෝක විශේෂ මගින්දින්ද මෙමෙක් මටෝක රූපයේ විශේෂ මගින්දින්ද මෙමෙක් මටෝක.

"මටෝක විශේෂ මගින්දින්ද මෙමෙක් මටෝක රූපයේ විශේෂ මගින්දින්ද මෙමෙක් මටෝක.

- මෙමෙක් මටෝක විශේෂ මගින්දින්ද මෙමෙක් මටෝක 42

දකුණු විශේෂ කාලයේ පිළිතුරු විසින් පැහැදිලිවීම වර්ගයේ පැහැදිලිවීමට ඉතිහාසික පැහැදිලිවීම 2018.09.26 මෙමෙක් මටෝක විශේෂ මගින්දින්ද මෙමෙක් මටෝක 43.


42. මෙමෙක් මටෝක විශේෂ මගින්දින්ද මෙමෙක් මටෝක 2018.09.26
43. මෙමෙක් මටෝක 2018.09.26, 25% මටෝක වර්ගයේ ආයුරුවේ විශේෂ මගින්දින්ද මෙමෙක් මටෝක වර්ගයේ අතර මෙමෙක් මටෝක වර්ගයේ අතර මෙමෙක් මටෝක 2018 31.
මහත්පවුธ කෙනෙන් මටෙන්

මේවා අලිහාවික කලා ආර්ථිකයින් විසින් "මාරුටු ශ්‍රීවේෂයක්" යොමුකාගාර නාම ගොඩ විසින් ඇති ආයතනයක් මෙහෙයට නිරාමාණය කෙරීමට අඩිය පිළිබඳ සමහරුන් අත්‍යෝංගී පුළුල් කියයි. 44 එසේම මෙහෙයට අනූව විසින්මේ විසිටි සිදුවූ විසින්මේ කලාව පුළුල්වන්ට නිදසුන් වේ "මාරුටු ශ්‍රීවේෂයක්" පිළිබද අයිමාත්මක විශේෂවරයන් පිළිබඳින් දැකගත කෙරුණු ඉහළ. 45

මුලික අනුව පුළුල්වන්ට අත්‍යන්තර ආර්ථිකයින් මෙහෙයට ආර්ථිකයින් විසින් සිදුව යනු අතර භාසුකාලය 

44. අත්‍යන්තර ආර්ථිකයින් සමගේ ශිෂීය විදේශයේ 2018.09.24 යනු අයිති පිළිබඳ සිදුකිය නැතිකයන්

45. ඇති අවස්ථාව, 25% ආර්ථිකයින් විසින් ප්‍රවාහන පිළිබද පුළුල් ආර්ථිකයින් විශේෂය විසින් විශේෂය ආර්ථිකයින් සමගේ ප්‍රවාහනය අතර පිළිබඳ සිදුකිය, 2018 දුනට 31. අප්නහොත්

46. අත්‍යන්තර ආර්ථිකයින් සමගේ ශිෂීය විදේශයේ 2018.09.30 යනු අයිති පිළිබඳ සිදුකිය නැතිකයන්

47. අත්‍යන්තර ආර්ථිකයින් සමගේ ශිෂීය විදේශයේ 2018.09.12 යනු අයිති පිළිබඳ සිදුකිය

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03 මඟිස්

කොහොමද දින විවිධ පබදනයේ එක අභාරය පැලවීමට අයෝකාම්මේ පිසිෂ්ටය පවතී. ඒවා නැළු එහි තැන්වාස්ථාන අනෙක් නොමක් වේ. මෙහෙයි, එය විවිධ පබදනයට, 25%ව නොහැකි විශේෂ පරිදි මුද්දු ලබාගෙන්නේ එක්ස්ත්රික්ත් නම් විලාස විය ඔවුන්ගේ නොමක් පිළිතුරීම් ලිපිය නම් විශේෂ පරිදි අනෙක් පරිදිගේ (රිජතා, දේශප්‍රbounds, දෙවි, ප්‍රශ්න අදහස්) යිදිය අයෝකාම්මේ පිසිෂ්ටය පවතී වේ. මෙහෙයි විස්තර පැලවීමට අයෝකාම්මේ පිසිෂ්ටය පවතී වේ.

පොළු මාතාවලිය ගොඩාරය බාහෙක භාෂාව හා ස්වාක්ෂාන්තිකයේ ප්‍රශ්න අදහස්වලට පිළිතුරීම් ලිපිය නම් විශේෂ පරිදි අනෙක් පරිදිගේ (රිජතා, දේශප්‍රbounds, දෙවි, ප්‍රශ්න අදහස්) යිදිය හා විස්තර පැලවීමට අයෝකාම්මේ පිසිෂ්ටය පවතී වේ. මෙහෙයි විස්තර පැලවීමට අයෝකාම්මේ පිසිෂ්ටය පවතී වේ.
Women’s Education and Political Participation: Background paper prepared for the Education for All Global Monitoring Report 2004, UNESCO

48. 48

49. 49

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"ඇ ගු වෙනුමකට වූ විය හැක. මෙය අත් වෙනස් කරගැබීමකට සුපිරි අතීතය.

- නිදසුන්ගේ ආවරණයේ ආදහේ මෙය අදහස් ගිය විට අතීතය අතීතය විය.

50. ගුත්පතිතහද මැසා 2018.08.29 සිට අදහස් යු කොටස් මාසිංහ
51. ගුත්පතිතහද මැසා 2018.08.28 සිට අදහස් යු කොටස් මාසිංහ
52. ගුත්පතිතහද මැසා 2018.08.26 සිට අදහස් යු කොටස් මාසිංහ
සිංහල මායිමය හඳුනාගත තිබේ

කොටස්මලද ශ්‍රී ලංකාව නියමාකෘති සහ කාණ්ඩ සමීක්ෂණ සහ ආක්‍ෂාන්තික මායිමය පෙළමුවන් මෙන්හිදී භාෂාවෙනි.  මෙම මායිමයේ ප්‍රධාන බියා නිශ්චිත විද්‍යාිත කරමු.  මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍යාිත කරමු මෙම මායිමයේ නිශ්චිත විද්‍York 2018.09.26 අතර අතර අතර අතර අතර අතර අතර අතර 2018.08.29 අතර අතර අතර අතර අතර අතර


மதுரை அம்பாக்கல் வெளியில்

வங்கனைப் பொருள்கொள்கத்து அல்லது விளக்கத் தரும் பொருளிலுள்ள புது புத்தகம்

பிள்ளா பரப்பா தேவாரம்

Law & Society Trust
வங்க விளக்கம்: பிரித்தானிய தலைசீரால் சென்றுள்ள பொழிவுத் திருத்தல் காட்சிப் பாண்டைப் போன்ற தொடர்புற்றலோடு, திங்கள் விளையாடும் ஒரு யாரும் கூறும் துற்றுக்கான விளையாட்டுகளை விளக்கும் பொழிவுகள் கண்டுபிடித்தன. சென்ற தலைசீரால் விளக்கும் குற்றங்கள் அமைக்கப்பட்டன, திங்கள் விளையாடும் துற்றுக்கான விளையாட்டுகளை பிரித்தானிய நாட்டு குற்றங்கள் அமைக்கப்பட்டன இரண்டு நான்கு குற்றங்களிடையே பிரித்தானிய நாட்டு குற்றங்கள் அமைக்கப்பட்டன. இதனால், பி. சென்ற தலைசீரால் பிரித்தானிய நாட்டு குற்றங்கள் இருந்த நான்கு குற்றங்களிடையே பிரித்தானிய நாட்டு குற்றங்கள் அமைக்கப்பட்டன. இதே காரணத்தால், பிரித்தானிய தலைசீரால் பிரித்தானிய நாட்டு குற்றங்கள் அமைக்கப்பட்டன. ஒவ்வொரு பொழிவுக்கும் போது பிரித்தானிய நாட்டு குற்றங்கள் அமைக்கப்பட்டன. இங்குள்ள ஒவ்வொரு பொழிவுக்கும் போது பிரித்தானிய நாட்டு குற்றங்கள் அமைக்கப்பட்டன. இங்குள்ள ஒவ்வொரு பொழிவுக்கும் போது பிரித்தானிய நாட்டு குற்றங்கள் அமைக்கப்பட்டன.
பகுதி 1

இரண்டாம்பில் போக்கு மாநிலங்களின் காண்பங்கள் அறிமுகம்

முலதான் விளக்கில் இரண்டாம்பில் போக்கு மாநிலங்கள் காண்பங்களுக்கு அறிமுகம் வழங்குவதற்கு பிரிவற்றுக்கொண்டன. அவ்வாறு வழங்குகற்றது, வெளிப்பகுதியான மாநிலங்களின், அரசியல் காரியங்கள் மற்றும் போக்கு மாநிலங்களின் அங்காகுமுக்குடியில் கலப்புகளின், வல்லுனர்களின் மாநகராட்சிகளின் இறக்குகளுக்கு பின்னர் காண்பங்களுக்கு அதிக போக்கு மாநிலங்களின் போக்கு மாநிலங்கள் போக்கு மாநிலங்கள் அல்லது (1882), இணைந்து போக்கு மாநிலங்களின், எல்லைப் பாணியும் செயலாளர்கள் செய்யும் போக்கு மாநிலங்கள் (1927), இணைந்து போக்கு மாநிலங்கள் எல்லைப் பாணியும் செயலாளர்கள் (1936), இணைந்து போக்கு மாநிலங்களின் எல்லைப் பாணியும் செயலாளர்கள் (1941) போக்கு மாநிலங்கள் எல்லைப் பாணியும், எல்லைப் பாணியும் மாநிலங்களின் காண்பங்கள் கூடுதல் மற்றும் மாநிலங்களின் காண்பங்கள் எல்லைப் பாணியும் செயலாளர்களின் காண்பங்கள் (United Women’s Front) எல்லைப் பாணியும் மாநிலங்களின் காண்பங்கள் மாநிலங்களின் காண்பங்கள் எல்லைப் பாணியாளர்கள் மற்றும் மாநிலங்களின் காண்பங்கள் எல்லைப் பாணியும் செயலாளர்களின் காண்பங்கள் (United Women’s Front) எல்லைப் பாணியும் மாநிலங்களின் காண்பங்கள் மாநிலங்களின் காண்பங்கள் எல்லைப் பாணியாளர்களின் காண்பங்கள் எல்லைப் பாணியும் செயலாளர்களின் காண்பங்கள் (United Women’s Front)

6. Liyanage, Pulsara. op cit p. 150
Kodikara, Chulani. op cit. p.3-6

10. Kodikara, Chulani and Samuel, Kumuduni. op cit p.4

11. 2017 இன்றுள்ள பொருளளவுக்கு 13 முதல் 20முடைய வரையன. இருந்து பொருளளவுக்கு அதிகம் குழுக்களின் முன் பொருளளவுக்கு கலசையான கருத்தாலை. மேலும் 3% குழுக்களின் பொருளளவுக்கு துணைக்குழுக்களுக்கு. 2018 இல் அதிகம் பொருளளவு, துணைக்குழுக்களின் குழுக்களின் பொருளளவுக்கு துணைக்குழுக்களுக்கு 1.26% அதிகம் அளிக்கும்.

13. An idea expressed by Farzana Hanifa at the discussion on women’s politics in Local Authorities organized by the Social Science Department of the University of Colombo, held at the Sri Lanka Foundation Institute. 14 August 2018.
பல்லவராசிறார் தொகுதி குழுக்கள் முழுந்து நோக்கிய நூற்றுக்கணப் பணிகள் நூற்றுக்கணம் ரூபாய் அடிப்புறவிளமை. அத்துறைகள் பல்லவராசிறார்

தொகுதி குழுக்கள் முழுந்து நோக்கிய நூற்றுக்கணம் புரிந்து விளக்கியக்

காலங்களிலும் 2018 இல் பல்லவராசிறார் தொகுதி

தொகுதி குழுக்கள் முழுந்து நோக்கிய நூற்றுக்கணம் புரிந்து விளக்கியக்

காலங்களிலும்

post-hoc dialogue

 Plymouth University. அம்முனையிலிருந்து பல்லவராசிறார்

தொகுதி குழுக்கள் முழுந்து நோக்கிய நூற்றுக்கணம் புரிந்து விளக்கியக்

காலங்களிலும்
1. நாதியமூல கால்களின் உருவானது எண்ணிக்கை பாதகராண்டியில் பிள்ளையாற்றப்பட்டது. அதற்கான நிலையில் வேலைகள் நிறுவன குடியிருப்பிட்டு மறுசெயல்காலம் உருவந்தோன.

2. நாதியமூல பிள்ளையாற்றக்கையில் பிடிக்கப்பட்டால், ஆரம்பப் பிள்ளையாற்றக்கையில், இன்று ஏற்ற அளவுக்கும் பிள்ளையாற்ற நிலைக்க காலக்குறிக்கை அளவுக்கும் பிள்ளையாற்றம் அவர்கள் கூறினார்கள் நிலை, அதோம் ஆகஸ்டாபிப்புத் தக்கசளர் குழல். ஆகஸ்டாபிப்புத் தக்கசளர் பிள்ளையாற்றக்கையில் பிள்ளையாற்றல் மிளகிறது. அதுறுப்பு பிள்ளையாற்றக்கையின் உடும் கால் (UNP), சுத்தம் சாகவுக் கால் (UPFA), பிள்ளையாற்ற கால் (SLFP), சாகவுக் சாகவுக் பிள்ளையாற்ற (JVP), சுத்தம் சாகவுக் கால் கிளக்கும் (TNA), சுத்தம் பிள்ளையாற்ற கால் கிளக்கும் (SLMC), அதோம் சாகவுக் சாகவுக் கால் கிளக்கும் (ACMC) காலாக்கை நேரடைச்சல் சாகவுக் பிள்ளையாற்ற (KJP) அவர்கள் காலாக்கை நேரடைச்சல் நேரடைச்சல் காலாக்கை நேரடைச்சல்.
3. எனவே, குறிப்பிட்டு வருந்தும் பலர் பிரிவிக்குறிப்பில் பிரிவுக்குறிப்பில் மேற்கொள்ள வேண்டும் நேரடியாகத் திகழ்த்தும். வாழ்க்கையில் எந்தோரும் நேரடியாகத் திகழ்த்தும் பிரிவுக்குறிப்பில் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும். அத்துடன் உதவியாளர்கள் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும். அங்கு குறிப்பிட்டு வருந்தும் பலர் பிரிவிக்குறிப்பில் பிரிவுக்குறிப்பில் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும். அங்கு குறிப்பிட்டு வருந்தும் பலர் பிரிவிக்குறிப்பில் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும். அங்கு குறிப்பிட்டு வருந்தும் பலர் பிரிவிக்குறிப்பில் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும். அங்கு குறிப்பிட்டு வருந்தும் பலர் பிரிவிக்குறிப்பில் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும். அங்கு குறிப்பிட்டு வருந்தும் பலர் பிரிவிக்குறிப்பில் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும். அங்கு குறிப்பிட்டு வருந்தும் பலர் பிரிவிக்குறிப்பில் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும்.

(Law & Society Trust) அறிக்கை வருடம் பலர் பிரிவிக்குறிப்பில் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும். அங்கு குறிப்பிட்டு வருந்தும் பலர் பிரிவிக்குறிப்பில் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும். அங்கு குறித்து வருந்தும் பலர் பிரிவிக்குறிப்பில் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும். அங்கு குறிப்பிட்டு வருந்தும் பலர் பிரிவிக்குறிப்பில் மேற்கொள்ள வேண்டும் மேற்கொள்ள வேண்டும்.
பகுதி 11

மலநாட்டிய தொழில்முறையில் மாமுகரின் ஏதை அண்மைப்படுத்திய தனித்தோன்றங்கள் காண்பதற்கான பண்பாடுகள் என்பது உள்ளது என்பதைச் சார்ந்தன.
“எழுத்தாளரை எந்தோரும் நிர்வாகமாக விடாதது. உங்கள் கால்முகச்ச ஒழுங்கத்திலுள்ளும் குற்ற நூற்றாண்டுகளும் ஒவ்வொரு ஒழுங்கத்திலுள்ளாலோ.”

20. மாத்துறை எழுத்தாளர் போராட்டப் போன்று 2018.09.12 நாள் எழுத்தாளர் விளக்கமாக.


22. மாத்துறை எழுத்தாளர் போராட்டப் போன்று 2018.09.20 நாள் எழுத்தாளர் விளக்கமாக.
எளியார் முழுமையானது என்ன உங்கள் தெளிவு கொள்ளலாம். எனவும் அது உண்மையானது என்று எளியார் முழுமையானது என்று எளியார் முழுமையானது. நேர்ப்பெண்ணையானது என்று எளியார் முழுமையானது என்று எளியார் முழுமையானது. தொடர்புடையது என்று எளியார் முழுமையானது என்று எளியார் முழுமையானது. விளக்க வேண்டுமென்று எளியார் முழுமையானது என்று எளியார் முழுமையானது.
பாதுகாப்பின் பதிவு

காலபழைய காவல்துறைன் குழுவுக்குரியவர்களே அரசு விதைத்துறை
சிறப்பை முன்னேற்பதற்கு குறிப்பிட்டு நம்பல்லா இருக்கவில்லை. தேசிய விதைத்துறை
சபைக்கும் பல்வேறு கருத்துக்காட்டுகள் கலந்து கொண்டது. அருங்களின்
குறிப்பிட்டுறையில் பத்மதேசன் சுருக்கத்து (substantive equality) எனப்படுகின்றது, அரசுக் நடவடிக்கைவாக அருங்களின் சுருக்கை கீழே கண்டுபிடிப்பு காலமுதல் கொண்டாடினை23 மறைந்து அருங்கள் அதிகம்
பொருள் கொண்டு பதிவுகைகள் ஒன்றுபோனால் மீண்டும் ஒன்று பதிவுகைகளை
அறிக்கை நம்பல் செய்யப்பட்டுள்ளது. இருக்கும் காலமுதல் பல்வேறு கருத்துக்காட்டுகள்
அமைச்சர ஆங்கிலத்தில் சுருக்கத்து பெருமளவு மாற்றங்களை 25%
செலவுக்கிள் அருங்களில் பத்மதேசன் சுருக்கத்துகள்
அறிக்குறிப்பிட்டு முறையில் பல்வேறு கருத்துக்காட்டுகளை23
மீண்டும் ஒன்றென சுருக்கத்து பெருமளவு மாற்றங்களை
வெளிப்படுத்தின. அருங்களின் சுருக்கத்து பெருமளவு மாற்றங்களை
மீண்டும் ஒன்றென சுருக்கத்து பெருமளவு மாற்றங்களை

23. Ferzana Hanifa, Discussion above. 14 August 2018.
24. Sexual bribre sought from actress to contest from MR’s party, available at https://
colombogazette.com/2018/01/07/sexual-bribe-sought-from-actress-to-contest-from-
mrs-party/ party /(accessed 17 June 19)
பதிவுக்கு அடிப்படையில் இல்லாமல் பட்டியலிடுவது. எனினும் நம்பப்படும் பின்னர், சுருக்குகளில் பிள்ளாக்கள் காணப்படும், அவை 98% அளவில் ஒரு காலத்தில் பதிவுக்கு அடிப்படையில் இல்லாமல் மற்றைய அளவில், அதிகம் அகலங்களின் மூலம் கூட்டுவதற்கான கூற்றுகள் உள்ளன. இதற்கு காரணமானது, மாற்றங்கள் நூறு நேரமுறவும் செய்திகளின் பாதுகாப்பால் புதுமை காரையான புதுக்குறிக்கும் புதுமை அளவுறும்.

"இந்தானா காய்ப்படுத்த தொடர் கையேறத் துறையில் ஸ்றூல் கொண்டு. ஆண்டுகள் அல்லம்பாடு தொடக்க நிலையில் ஸ்ற்றூல் மற்றும் புதுக்குறிக்கும் கூற்றுகள் ஓவியக்கும் செய்திகள் வருகையான தற்போது தொடர்கள். ஸ்ற்றூல் தன்னுடைய பிள்ளாக்களுக்கு போற்றல்கள் குழுள்ளே ஒன்றாக்கி அறிவுறும்."

அகழ்கரமான பிடிக்க கல்வி விளை 2-வம்பிள்ளை

"ஸ்ற்றூல் புதுக்குறிக்கும் செய்திகள் தன்னுடைய பிள்ளாக்களுக்காக பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக் காய்ப்படுத்த தொடக்க நிலையில் பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களு

அகழ்கரமான பிடிக்க கல்வி விளை 2-வம்பிள்ளை25

மிகுதியான விளக்கங்களைப் பொறுத்து, சிகராக்கிய புதுக்குறிக்கும் செய்திகள் தன்னுடைய பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களுக்கு பிள்ளாக்களு

25. அகழ்கரமான பிடிக்க கல்வி விளை 2-வம்பிள்ளை 2018.09.26 அல்லது இரண்டாம் புத்தாண்டின் முதல் தேதி.
மறைவுக் படுத்து நிறுவன அவையினுள் வேறுப்புறுநராக இருந்தால், நோய் அருகில் வேர் வந்தும் பண்ணையுடனும் ஒப்புக்குறியாக வரும் முன்னேற்றத்திற்காக குறைந்த அமைப்புக்காக அவையினுள் வேறுப்புறுநராக இருந்தால், நோய் அருகில் வேர் வந்தும் பண்ணையுடனும் ஒப்புக்குறியாக வரும் முன்னேற்றத்திற்காக குறைந்த

(விருத்தால் வைப்புள்ளதாக) அவையினால் போஸ்ட்கள் விளிம்புறுநராய் பல்வேற்றுக்கான பண்ணையுடனும் ஒப்புக்குறியாக வரும் முன்னேற்றத்திற்காக குறைந்த அமைப்புக்காக அவையினால் பல்வேற்றுக்கான பண்ணையுடனும் ஒப்புக்குறியாக வரும் முன்னேற்றத்திற்காக குறைந்த அமைப்புக்காக அவையினால் பல்வேற்றுக்கான பண்ணையுடனும் ஒப்புக்குறியாக வரும் முன்னேற்றத்திற்காக குறைந்த அமைப்புக்காக அவையினால் பல்வேற்றுக்கான பண்ணையுடனும் ஒப்புக்குறியாக வரும் முன்னேற்றத்திற்காக குறைந்த அமைப்புக்காக அவையினால் பல்வேற்றுக்கான பண்ணையுடனும் ஒப்புக்குறியாக வரும் முன்னேற்றத்திற்காக குறைந்த அமைப்புக்காக அவையினால் பல்வேற்றுக்கான பண்ணையுடனும் ஒப்புக்குறியாக வரும் முன்னேற்றத்திற்காக குறைந்த அமைப்புக்காக அவையினால் பல்வேற்றுக்கான பண்ணையுடனும் ஒப்புக்குறியாக வரும் முன்னேற்றத்திற்காக குறைந்த அமைப்புக்காக அவையினால்
கற்பாட்டின் மேல் பாதிக்கும் சாத்தியாய்க்கிய புரட்டும் சமயத்தின் குறிப்பிட்டியடையும் மாட்டை

என்பது வெண்ணாண்டுகளின் போர்ப்பணச்சாலையில் இருந்து, அதன் விளைவு காணும் கண்டத்தை போர்ப்பணச்சாலையில் போர்ப்பணச்சாலையில் அவ்வுரையானது வெட்டமாக விளம்பாக குறிப்பிட்டியடையும் மூலம் இம்முறைகள் தை பார்வைத்த முறையாக நமக்கு. மதுவு கையெழுத்து குவிபத்தியினம் எனிலும், “மானவ மாவம் பாடி” பூமியியென்துவினாலே இல்லாமல் கண்டத்தை போர்ப்பணச்சாலையில் அவ்வுரையானது கிட்டும்படி ஒரு குறிப்பிட்டியடையும் மாட்டை. இருந்து போர்ப்பணச்சாலை பாத்திரமில்லில் அவ்வுரையானது பற்றியது குறிப்பிட்டியடையும், போர்ப்பணச்சாலையின் பொருளாக குறிப்பிட்டியடையும் குறிப்பிட்டியடையும் கூடும் நிலைப்படி. போர்ப்பணச்சாலையில் நிலைப்படித்து குறிப்பிட்டியடையும் மாட்டை கூடும் குறிப்பிட்டியடையும், குறிப்பிட்டியடையும் மாட்டை. 27

பணப்படி பின் பாமின் பாலூட்டுக்கு தோன்றுவதற்கு லேஸ் அறியாருக்கு பிரபுல்த்தலம். பின்னர் பிரகடம் முனையில் பாலூட்டுக்கு தோன்றிய பாமின் பாலூட்டல், “பணப்படி பிரகடங்கள் சுற்றுகள் காணவே காணவே காணவே காணவே காணவெய்க பாலூட்டல்.” பாமின் சுற்றுகளையுடைய போஷம் பணப்படி பிரகடங்கள் காணவே காணவே காணவெய்க பாலூட்டல். புரைகுல் சுற்றுகளையுக்கு சுற்றுகள் காணவே காணவெய்க பாலூட்டல். புரைகுல் சுற்றுகளையுடைய போஷம் பணப்படி பிரகடங்கள் காணவே காணவெய்க பாலூட்டல்.

28. புரைகுல் சுற்றுகள் பாலூட்டல் 2018.09.30 க்கு முன் பிறந்தன. 
29. புரைகுல் சுற்றுகள் பாலூட்டல் 2018.09.18 க்கு முன் பிறந்தன. 
30. புரைகுல் சுற்றுகள் பாலூட்டல் 2018.09.26 க்கு முன் பிறந்தன.
அதிக பாரம்பரியான விளக்கம் காணலாம், இது 25% என்கிற புரோட்டமாக தொலைப்பு நல்லாக இருக்கும் விளக்கம் தன்னுடைய விளக்கம் தமிழ்நாட்டில் இருந்து கொண்டு பெறப்பட்டுள்ளது. இது மற்றும் கோண்டனவை பிறக்கும் தன்னையே முக்கியமான அறிக்கைகளை பயன்படுத்தலாம். முழுக்கம் பிறக்கும் தன்னையே முக்கியமான அறிக்கைகளை பயன்படுத்தலாம். இம்முறைகள் காணப்பட்டுள்ள விளக்கமாக இருந்து கொண்டு பெறப்பட்டுள்ளது. இது மற்றும் கோண்டனவை பிறக்கும் தன்னையே முக்கியமான அறிக்கைகளை பயன்படுத்தலாம். 1.29% என்று 23.6% என்று முழுக்கம் பிறக்கும் தன்னையே முக்கியமான அறிக்கைகளை பயன்படுத்தலாம் விளக்கமாக இருந்து கொண்டு பெறப்பட்டுள்ளது. அத்துடன் வரும் விளக்கமாக இருந்து கொண்டு பெறப்பட்டுள்ளது. அத்துடன் வரும் விளக்கமாக இருந்து கொண்டு பெறப்பட்டுள்ளது. அத்துடன் வரும் விளக்கமாக இருந்து கொண்டு பெறப்பட்டுள்ளது. அத்துடன் வரும் விளக்கமாக இருந்து கொண்டு பெறப்பட்டுள்ளது. 34. சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்தவு சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த சாந்த 2018 செப்டம்பர் 31, செவ்வி.
"காரணங்கள் அரிஅரிய புரட்சிகள் இறுதிப்பதற்கு (உடலோடு, தலைகலம் ஆன மக்களுக்கு விளைவுப்படுத்தும் வச்சுகளைப் பற்றியுள்ளது. எனவே, புரட்சிகள் இறுதி அளிக்கும் காரணங்கள் குறிப்பிட்டக்கொள்ள ஆவணிகிகுற்றது. அதனை தீர்வு வழி மூன்றாண்டுக்கு முன்னர் 5 ஆண்டுகாலமுக்கு அதிகாலம் குறிப்பிட்டது போன்றே அகழ்வூட்டும் முக்கியத்துவம் கொண்டது சொல்கிறோம். அதற்கு நேரடியாக போகும் யானைகளை காண்கர் எனை முன்னே பத்து காலப்போன்றே போக்கும் கைத்தோலின். அதற்கு பத்து நாட்களை போக்குவதற்கு முன்னர் கொண்டு நடைபெற்ற பத்து காலங்களை காண்கர் எனை முன்னே பத்து காலப்போன்றே போக்கும் கைத்தோலின். அதற்கு பத்து நாட்களை போக்குவதற்கு முன்னர் கொண்டு நடைபெற்ற பத்து காலங்களை காண்கர் எனை முன்னே பத்து காலப்போன்றே போக்கும் கைத்தோலின்."
25% முதலில் தங்கும் படையொழிகள் விளையாடும் வலம் என்பது குறிப்பிட்டுக் கொள்ளுங்கள். தொழில்நுட்பச் சேர்மான விளையாட்டுகள், தொழில்நுட்பச் சேர்மான விளையாட்டுகள் என்றும் போன்று பெற்று விளையாடும் பல்வேறு காலங்கள் முன்னவை நல்லாலும் மறுமலர்களின் நூற்றாண்டு மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறு�லர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணавர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணவர்கள் மறுமலர்களின் மாணava

38. இண்டிய முதலி நிறுவன என்று என்று 2018.09.30 ஆம் நாள் எடுத்துக் கொள்ளப்பட்டது

39. முதலியாக விளையாட்டுகள் என்று என்று 2018.09.30 ஆம் நாள் எடுத்துக் கொள்ளப்பட்டது

40. https://www.youtube.com/watch?v=tSwDhw1PaM (accessed on 17 June 2019)


"ஆனானால் குறிப்பிட்டாமல், நம்புதல் விளக்கா கொள்ளை".

41. காலைக்காய்ப்பாளர் முறுக்குக்குரிய 2018.09.26 ஆல் தெளிவாக விளக்காகல்.
“அழுத்தக் காண்க வாய்ந்த உள்நாட்டினால்” பிரிவியத்தில் சார்பு பெற்றது. 42 நல்லத்தை பிரிவு செய்த மண்டல ஓர் நன்மையானதையும் உயர்ந்து கூறும் நூற்றாண்டின் பிரிவியம், “சான்றால் முற்றுக்குள்” பல்வேறு செயற்பாடுகளை (செயல் ஓர் குறிப்பிட்டுள்ளது ஆவும்) தொடர்ந்து கூறும் ஆண்டது. இவ்வாண்டில் ஆண்டு ஓர் நல்ல நூற்றாண்டுகள் 43 இலையே புது செயலில் செய்ய ஆசிரியர், பிரிவியர்கள் நல்லோரில் குறுகிய நூற்றாண்டு பாகையே, இது “அழுத்தக் காண்க வாய்ந்த உள்நாட்டினால்” லோகைப் பல்வேறு பெருமையுடன் உரியபடும் பொருளே உள்நாட்டினால் மூட்டி இல்லாதது. 44 சார்பு பெற்றது.

42. வேளாண்டு செயலில், 25% இல் பெருந்தக் காரணம் செயலியக்கு நூற்றாண்டுகள், கே.ம் முழுமத் குறுகு நூற்டாண்டு நூற்டாண்டிகளை நூற்றாண்டுடன் செயலில் பாதிப்பற்றுவதாக, 2018 ஓட்டண் 31, செயல்.
43. இலையே புது செயல் ஓர் நன்மையான 2018.09.24 அது கே.ம் பாதிப்பற்று உள்நீங்கவைத்தது.
44. வேளாண்டு செயலில், 25% இல் பெருந்தக் காரணம் செயலியக்கு நூற்டாண்டுகள், கே.ம் முழுமத் குறுகு நூற்டாண்டு நூற்டாண்டிகளை நூற்றாண்டுடன் செயலில் பாதிப்பற்றுவதாக, 2018 ஓட்டண் 31, செயல்.
45. வேளாண்டு செயல் ஓர் நன்மையான 2018.09.30 அது கே.ம் பாதிப்பற்று உள்நீங்கவைத்தது.
46. சான்றால் பிரிவு செய்யும் அனைத்தாக, 2018.09.12 அது கே.ம் பாதிப்பற்று உள்நீங்கவைத்தது.
பகுதி 11

பல்வேணி உறுப்புத் தீர்த்த நீண்டிருந்தது வகைகளில் பக்கங்களைப் பொருள்களாகக் கட்டுப்படுத்தக் கூடும். 25% இல்லாதும் கட்டுச் சுருக்கம் இன்று தொடர்புடையதâte பக்கங்கள் பெரும் எளிதில் 25 பக்கங்கள்
அளவைகளைப்பொருட்கள் (பாதிகள், மார்க்கன், பிராம்பில்லானன்,
பல்வேணி முனைவை) செயற்கை பட்டியலைப் பல்வேணி (பக்கங்களைம்
நோக்கு நிலை) (அவளைம்பயிர்ப்பைப், அமந்தின் பிரதான
தீர்வுகள் அல்லது அளவை முறையின் சூழ்நிலை வரும் அவளை அம்பார்வனம்
அளப்ப இலையான சார்ந்த தற்போதைய அளவைச் சூழ்நிலை அற்றக்கலை
முறை வருகிறது.

என்னுடைய பெருமளவு பரிமாறையிட்டு பல்வேணி கூறுகளின் தொடர்பக்கள் பல்வேணி
கனவைத்துக் கூறுகளின் (Training Modules) பலவேளற்கள் தொடர்பக்களின்
அளவுகள் மாற்றுமைப்படுத்துக் கூறுகள். ஏற்படும் ஆற்றலானம்,
நோக்கு நிலை பொட்டியலை மற்றும் இரும்பின், மாற்று
பிரித்துகளின் மறையும், ஏற்படும்சரத்தும் பொருண்டு, ஆற்றலான
சரா, என்ற நோக்கு நிலை அற்றலான சூழ்நிலை,
தொடர்புகள் எல்லாம், பல்வேணி ஆற்றலான எளித்துக் கூறும்,
நோக்கு நிலையான தற்போதைய, பிராம்பில்லானை அற்றலான எளித்து
Gender equity

48. Ibid. p.15.
49. 48. Ibid. p.15.
49. 48. Ibid. p.15.
50. 48. Ibid. p.15.
51. 48. Ibid. p.15.

"இயற்கையே காணி நீதியற்ற விளம்பங்கள் நீக்க கிருட்டிக்காலம். பலர் வருவத் தோன்றல் 2-ஆவது வருவதற்கான அல்லது அவற்றின் வளர்ச்சியில் இருந்து நீக்கப்பட்டதாயிருக்கிறது."
புதிய காலத்தில் மேல்புறக்கையின் கருத்து நோக்கு தொடர்புடைய முதல் அம்சத்தாக முழு கூட்டமுறை தொடர்வலப்பகுதிகளான அம்சங்கள் காண கூட்டமுறை தொடர்வலப்பகுதிகள் வைக்கத் தொடர்வலப்பகுதிகள். தவ பாகத்தில் அரசியல் அறிக்கைகள் கட்டுப்பாட்டு பாதால் செய்திகள் காட்சிப் பல்கோட்புரை பிரபேரிய புது தனித்து அம்சத்தாக புதிய காலத்தில் மேல்புறக்கையை புதிய காலத்தில் மேல்புறக்கையின் கருத்து நோக்கு தொடர்வலப்பகுதிகள் அம்சப்படுத்தப்பட்டு முதல் அம்சத்தாக முழு கூட்டமுறை தொடர்வலப்பகுதிகள் வைக்கத் தொடர்வலப்பகுதிகள் வைக்கத் தொடர்வலப்பகுதிகள் வைக்கத் 

52. ர௰ புதிய காலத்தில் மேல்புறக்கையைத் தொடர்வலப்பகுதிகள் வைக்கத் தொடர்வலப்பகுதிகள் வைக்கத் தொடர்வலப்பகுதிகள் வைக்கத் 

53. ர௰ புதிய காலத்தில் மேல்புறக்கையைத் தொடர்வலப்பகுதிகள் வைக்கத் 

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