

Most third world dictators tenaciously cling to power and refuse to step down when their beleaguered people get fed up with them. One tell-tale sign is, they somehow get this absurd notion that the country belongs to them, and them alone and their families and future progeny and must rule forever. This delusional belief of state ownership by dictators is often derived from the feeling that they "liberated" or "saved" their countries, from an enemy either in the form of colonial rule, separatism or insurgency, etc.

It seems most prevalent among the first generations of post-colonial nationalist heroes. Having won independence from insurrections or uprisings, they are hailed as heroes and deified. Called "father of the nation," criticizing them is deemed sacrilegious by followers. Some even take awe-inspiring epithets for themselves such as saviour, people's leader or redeemer of the nation which, in the local languages, mean an exalted demi-god.

To drill into the docile and awed populace that they are "saviours," they are present everywhere, in larger than life cut-outs and huge banners. Currencies bear their portraits and their grinning pictures hung in every nook and cranny in the streets of cities and roads of their country. Every monument or building of some significance is named after them: their face is everywhere, from the buttons, t-shirts and caps of "a tomorrow for youth" to the dresses of quasi-national dancers. Highways, stadiums and schools are named after them. National hol-



Lasantha Pethiyagoda

idays are suggested to honour them.

It is forbidden to call them by their un-nationalist name; only "most-respected" or protector, or 'the people-centred leader-president' are allowed. The same sentiment becomes prevalent among the next generation of leaders, where ageing cabinet ministers have to address the young crown-princes, mere members of parliament, as "Sir". Military leaders are either immediately imprisoned on trumped-up



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charges, only later to promote themselves as "Generals" or even "Field Marshals" upon assuming office or affiliate power.

The often insecure heads of state surround themselves with loyal lackey supporters, often drawn from their own villages or electorates. Other supporters and henchmen are simply bought: soldiers with fat paycheques and perquisites; urban workers with free meal packets and local alcohol ("essential commodities") public servants with "free" motor bikes and scooters; journalists with laptop computers, smart mobile phones and intellectuals, opposition leaders and lawyers with big government positions and luxury four-wheel-drive SUVs.

Social scientists observe that one of the driving motivations to political office has been the power to dispense largesse at will, the power to appoint, transfer and dismiss on whim, and the power to make and

unmake infrastructure projects. Therefore, the first official act of partisans in office has been to create departments, positions and appointments to be handed out. The customary method has been to dissolve the boards of government corporations to reload new bodies with lackeys.

Since security is their utmost priority due to guilt-conscience, dictators buy the loyalty of the various military corps by showering them with salary increases, purchase of new weapons, large emoluments, wide-open opportunity for graft, cars and other gifts. Dictators also allow the military corps to engage in lucrative business transactions or own profitable businesses with full state patronage. Siblings with affiliated power ensure that the military control several high-profit yielding businesses while ignoring with the customary "blind-eye", the plunder of historic archaeological artefacts.

Thus, even when the head of state has no option but to contemplate stepping down, these supporters and lackeys fiercely resist any cutbacks in government largesse or any attempt to open up the political system to transparency and good governance – for fear of losing the jobs, perks and privileges. Free loaders and patronage junkies publicly urge them to stay on!

Official government spokesmen often warn that anyone talking about forming another party would be committing treason as loyalty to strengthen the dictator's hands is paramount as he is saviour and the threat of enemy action looms around the corner. Ministers and MPs suspected of having anything to do with justice movements are routinely placed under surveillance.

To protect their perquisites and ill-gotten benefits, these spineless sycophants lie, deceive and misinform the head of state, sometimes with auspicious rituals of mythical beliefs. They continually praise their benefactors to the sky, even when their own futures are fatally compromised!

Most third-world dictators know that they have done extremely evil deeds to their people. Their dirty hands are so steeped in innocent blood and their bulging pockets so full of ill-gotten booty that they are afraid all their past gory misdeeds will someday be exposed and unpleasant reprisals will be taken against them. Or they could be hauled before international courts for crimes against humanity. So they invariably attempt to claw their way back to power, regardless of the human cost and consequences to the economy.

If fear is the primary motivating factor, there is a sensible way out of this dilemma for former tyrants. Most poor people in third world countries are very forgiving people compared to their rich counterparts. The wise head of state would call a meeting of all opposition leaders in a spirit of "national reconciliation" and negotiate a way out. Items for negotiation might include an indemnity, safe passage out of the country in return for the repatriation of the country's wealth that was looted by their regimes.

An apology or compensation to the families of those executed might also be discussed. A broad spectrum of independent rights activists, human rights advocates and respected retired judiciary should be invited as observers with lobby facilities. While hatred and revenge do not resolve enmity or right wrongs, compassion and fairness will.

දෙවැනි පරාක්‍රමබාහු රජුගේ කාලයේදී කළ අපූරු කලා නිර්මාණය

පැරැණි සිංහල සමාජයේ ජන පිවිතය හා ඉතා සමීප ලෙස බැඳුණු අම්බලමේ සිංහල සංස්කෘතික ලක්ෂණයකි. මහාමාර්ග හා ප්‍රවාහන සේවා දියුණුවත් සමග එය සමාජයෙන් දුරස්ථවීමත් පවතී.

අම්බලම සත්‍රුවෙන් ධීවරිත වන්නේ හුදෙක් තවතැන් පළක් හෝ ගිමන් හලක් පමණක් නොවේ එය ශ්‍රී ලංකාවේ සංස්කෘතියේ



සංකේතයකි. උප සංස්කෘතිකාගමයකි.

අතරම අම්බලමේ විවිධ ආකාරයේ විසිතුරු කැටයම් වලින් අලංකාර කර තිබේ. එවැනි කැටයම් සඳහා ප්‍රසිද්ධියක් උසුලන අම්බලමේ ලෙස පනාපිටිය අම්බලම හැඳින්විය හැකිය.

දහ අට වැනි සියවසේදී පමණ ඉදිකර ඇතැයි සැලකෙන මෙම අම්බලම කුරුණෑගල දිස්ත්‍රික්කයේ නාරම්මල නගරයන්ගේ පිහිටා ඇත. කොළඹ

සිට පැමිණෙන අයෙකුට ගිරිඋළු - නාරම්මල මාර්ගයෙන් දැමිය යුතුය නගරයට පැමිණ නාරම්මල - කුලියාපිටිය ප්‍රධාන මාර්ගයේ කිලෝමීටර් දෙකක් පමණ ගමන් කළ පසු හමුවන ශ්‍රී ලංකානිලකාරාම විනායකාරාම කාඩ්දව මෙම ගිමන්හල දැකගත හැකිය.

මෙහි සුවිශේෂත්වය වන්නේ මහනුවර යුගයේ අම්බලමක දේවාලය, ලංකානිලක හා ගඩුලාදෙතිස් විනාය වල දක්නට ලැබෙන කැටයම්වලට වඩා උසස් ගෞරව කැටයම් කලාවක් දක්නට ලැබීමය.

දැමිය යුතුය සිට අනුරාධපුරය දක්වා ගමන් ගන්නා ජනතාවගේ ගිමන් නිර්මාණය සහ රාත්‍රිය ගත කිරීම උදෙසා දෙවැනි පරාක්‍රමබාහු රජුගේ කාලයේදී මෙම ගිමන්හල නිර්මාණය කර තිබෙන බව පුරාවිද්‍යා පර්යේෂණ මගින් හෙළිව තිබේ.

මෙම අම්බලම ඉදිකර ඇත්තේ අඩියක් පමණ උසැති විශාල ගල්කුට්ටි හතරක් මත වූ ශ්‍රී පාදමකය. වේයන්ගෙන් සිදුවන හානි වැළැක්වීම සඳහා මෙසේ ඉදිකරන්නට ඇතැයි විශ්වාස කෙරේ.

අම්බලම ඇතුළත පිහිටි අඩි 6 බැගින් උසින් යුත් කණු 9ක් දැරූගිණිය ලෙස කැටයම් කර ඇතත් පිටත කණු 19, ඇතුළත කණු මෙන් විවිධ ලෙස කැටයම් කර ඇත.

මෙම අම්බලම වසර අට සියයකට එන අතීතයකට



පනාපිටිය අම්බලමේ ගිමන් නිවන්ටයි

දුරුමකම කියන්නක් වුවද එහි ශක්තිය තවමත් එළා පැවැති ආකාරයෙන්ම ගිමන් විශේෂත්වයකි.

ගප්පිගල කැටයම, ගෘහ පුටුව, ගඩු දැමීම, මල් මෝස්තර හා නැට්ටුවන් වැනි කැටයම් මෙහි දක්නට ලැබේ. එසේම දෙදෙනා පිටතයේ විවිධ අවස්ථාද කැටයම් මගින් නිරූපණය කර තිබේ.අම්බලමක දේවාලයේ දී දැක ගත හැකි

කැටයම් බොහොමයක් මෙහිදී දැකගත හැකිය.

මෙහි දක්නට ඇති ගඩු දැමූ කැටයම් ඉතාම දුර්ලබ ගෞරව එකකි.මෙම ඓතිහාසික ස්ථානය ආරක්ෂා කර ගැනීම මුළු මහත් ජාතියේම වගකීමකි. ප්‍රදේශවාසීන් මෙම ස්ථානය ආරක්ෂා කිරීම කෙරෙහි දැඩි උනන්දුවක් දක්වන බැවින් පවතින බැවින් ආරක්ෂා කිරීමට ඉඩ තිබේ.