

## Communicational Meanings of Bali Ritual: An Analysis of Communication Perspectives

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The Objective of this Research is to provide an analysis of communicational meanings of Bali ritual and understanding various therapeutic communication practices. Some forms of community participation and interactive communication among the participants, have been identified as effective development communication.

This is a content analysis of hill country Bali tradition, particularly of *Malale* village of *Kotobe*, based on the tradition of *Lehebe* Bali, which is contained in an Ola leaf manuscript going back about 350 years. In this analysis interviews were conducted with traditional masters of the rituals and specialists of the pertinent discipline. Readings and researches on this subject up to date in Sinhala were used in the analysis. This Knowledge and understanding was obtained through a participatory observation of a great number of Bali ritual practices. In general Bali has many definitions. Propitiation of devils and demons, images created for rituals and prayer all of these have common meanings. It as a system of communication between the master of ceremonies and the afflicted. Their affliction are said to be inflicted by nine planetary deities.

Research findings can be summarised as follows. When we analyze the signs and symbol of this ritual the colour, the shapes, the sounds, the rhythms and the melodies suggest that this is a therapeutic communication. The master of the ritual communicates meaning at all stages of the exercise. They stimulate the eye, the ear, the nose as well as the tongue and the skin of the afflicted. This type of ritual communication goes on even with the superhuman. Supernatural elements are utilized. Bali ritual is a small-group communication system. This has been utilized as a form of development communication by the traditional rural society. Although it is a traditional form of science it also has creative and aesthetic values through its communicational form. Some other observations are several socio-cultural features such as gathering of the community around the afflicted person, mutual interaction, attention devoted to the afflicted person, ritual purification, formation the ritual form over a long period of time, closeness of the communication, credibility, utilization of system of signs and symbols familiar to the community.

**Key terms;** *bali ritual, therapeutic communication, ritual communication, effective development communication, communicational meanings*