

Journal of Social Sciences - Sri Lanka

A Quarterly Review

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Professor Prema Podimenike

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Sri Lanka's contribution to the development of Buddhist studies in the West

Hema Goonatilake

Abstract

The study examines the contribution made by Buddhist Scholar monks of Sri Lanka to the propagation of Buddhist studies in the West. The publication of the Mahawansa in English by George Turner in 1839 marked the beginning of Western interest in Buddhist studies. The opening of Buddhist centers of learning and Pirivenas heralded the Buddhist revival that took place in the latter part of 19th century. The first international centre for Buddhist studies in the world was also established in Sri Lanka and the British civil servants who studied Pali and Buddhism became the key actors in the propagation of Buddhism in the West. Many of the translators and writers of books on South Asia and Buddhism depended for their works on Sinhala scholar monks. The ridiculing of Buddhism by Christian preachers in the West culminated in the Panadura debate. After the arrival of Steele Olcott, the Buddhist revival made great advances and a great Buddhist leader, Anagarika Dharmapala came to the fore. Scholar monks of this period sent their books to Western scholars and there was an international academic exchange. A second generation of Western scholars inspired by Sri Lankan monks arose and Lord Robert Chalmers who was governor of Ceylon from 1913 to 1916 was one of them. The Sri Lankan scholars and laymen linked themselves to the West and to Asia. The Scholar monks were involved in cultural transfer to the West of key Buddhist texts. They also helped European scholars to establish contacts with scholars of other Asian countries.

Introduction

Although the German philosopher Schopenhauer (1788-1860) was the first to awaken an interest in Buddhism in the West with references to Buddhism in his books, the first study of Buddhism, began with the publication in 1826 of the *Essai sur le Pali*, by Eugène Burnouf (1801-1852). He was Professor of Sanskrit at the College de France, and his book was written in collaboration with the German scholar Christian Lassen. Burnouf's next book, *Observations Grammaticales sur quelques Passages de l'Essai sur le Pali*, was published in the following year (Guruge, *Opcit*, 1984).

But it was England that eventually rendered the greatest service to the knowledge of Buddhism in the West. The publication of the *Mahavamsa* (Great Chronicle of Ceylon) by George Turnour in 1837, described by Rhys Davids as "the foundation of all Pali scholarship" marked the beginning of Western interest in Buddhist Studies (Davids, 1896). Davids referred to the unparalleled breakthrough for the early history in India through the identification of the King Devanam Piyadasi of the Indian inscriptions with the Emperor Asoka as described in the *Mahavamsa*. This resolved a problem that had long confronted the British archaeologist in India, James Prinsep.

The publication of the *Mahavamsa* translation also spurred the Colonial Office in Westminster to evince an interest in the ruined cities of Sri Lanka which led to further investigation in Buddhist civilisations. Only the first part of the *Mahavamsa* was translated by Turnour, the rest was edited by Hikkaduwe Sri Sumangala Thera and D. A. de S. Batuwantudawe in 1877 and translated into English by L. C. Wijesinghe in 1889. And so in 1868, the Governor of Ceylon, Sir Hercules Robinson, appointed a commission to make a record of all rock inscriptions, Buddhist monuments and irrigation works which eventually led to the formation of the Sri Lanka Archaeological Department and recording of the existing Buddhist monuments.

First international Buddhist centres in the world

The interest in Buddhist studies has to be seen in the context of several centuries of European colonizers (Portuguese, Dutch and British) which did considerable destruction to Buddhism. The Portuguese in their occupation of the Western coast burnt all the Buddhist temples and chased all monks away. It was only in the early decades of the 19th century that Buddhist temples were allowed to come up again in the Western coast. The 19th century Buddhist renaissance began to revive the Buddhist interest.

Ven. Valane Sri Siddhartha Maha Thera established in 1841, a monastic college Parama Dhamma Cetiya at Ratmalana, a Colombo suburb which gradually became the major Centre of Buddhist learning. Of those who studied there, Ven. Hikkaduwe Sri Sumangala Nayaka Thera (1826-1911), became the doyen of scholar monks and established in 1873, the Vidyodaya Pirivena (Buddhist college) at Maligakanda, Colombo. He was the most renowned Buddhist monk during his time known for his profound scholarship, not only in Sri Lanka, but also in India, Siam, Burma and Cambodia. He attracted to his Buddhist colleges, monks and lay persons from India, Thailand, Burma, Nepal, Cambodia and other Buddhist countries to learn Buddhism and oriental languages. Among them were Satish Chandra Vidyabhushana and Kosambi Dharmananda, two well known Indian Buddhist scholars who studied at the Vidyodaya Pirivena (Prajnananda, 1947).

Another monk who studied at the first monastic college Parama Dhamma Cetiya, Ven. Ratmalane Sri Dhammaloka Maha Thera went on to establish in 1875, the Vidyalankara Pirivena at Peliyagoda near Colombo. This too became a key centre. And in the renewed cultural transactions, among Asian countries, Sri Lanka now took the lead in the spread and revival of Buddhism in the modern era. For example, Maha Chulalankorn Monks' College of Thailand, Thailand's leading Buddhist University today was modelled after these two monastic colleges.

Meanwhile in the south of Sri Lanka, by 1861, monk, the Venerable Subhuti's temple Abhinavaramaya in Ambalangoda had turned itself into the first international

centre for Buddhist studies in the world. In addition to monk students from all parts of Sri Lanka, foreign monk students from Burma, Cambodia, Thailand and China came there for short periods. In addition, officers of the Ceylon Civil Service such as Robert Caesar Childers, L.E. Lee and A.S. Fagden studied Sinhala, Pali and learnt the Buddhist doctrine from the monk. Visiting scholars from various parts of the world consulted him for advice and guidance.

By early 1860s, Sailabimbaramaya, Dodanduwa, again in the South which came to be known as 'Saraswati Mandapa' was established by Piyaratana Tissa Mahanayaka Thera (1826-1907). It also became known as another pre-eminent seat of Buddhist learning in southern Sri Lanka. Piyaratana Tissa was the author of the *Vinayanitiya*, a treatise on the discipline of monks, and editor of the *Kankhavitarani*, the commentary on the *Patimokka*. He excelled most in the *Vinaya* (monks' rules) as evident from the fact that he was chosen to address the inauguration of the Pelmadulla *Tripitaka* Revision in 1865.

Piyaratana Tissa's pupil Alutgama Seelakkhandha Nayaka Thera together with his teacher converted the Sailabimbaramaya to another international Buddhist Centre frequented by foreign scholars. Piyaratana Tissa excelled in both scholarship and oratory. Like Subhuti Thera, he kept in close touch with oriental scholars such as Rhys Davids, Sri Taranath Tarkavacaspati and Sri Jivananda Vidyasagara of Calcutta. He also maintained close contact with both the Sangha as well as the kings of Burma and Thailand. Colonel Olcott, the President of the Theosophical movement based in New York, had through correspondence, developed a great admiration for Piyaratana Tissa who had become in the meantime familiar with the Theosophical movement and even had requested for a copy of Madame Blavatsky's *Isis Unveiled* published in 1877. The Theosophical Society elected him as a Fellow of the Society in 1878. (Two other reformist monks, Hikkaduwe Sumangala and Migettuwatte Gunananda were already associated with the Society). Piyaratana Tissa sent in 1880, an article in Pali to be published in the journal *Theosophist* for which Olcott could not find a translator.

The credit for establishing the first non-temple based school for Buddhist children in 1869 also goes to Piyaratana Tissa. This was a time when Christian missionary schools and the government authorities were doing everything possible to suppress Buddhism.

Aggaramaya in Ambalangoda was established by Mirisse Dhammananda Mahanayaka Thera (1799-1876). He had received higher ordination in Burma at the Kalyani Sima like his predecessor Kataluwe Gunaratana Tissa Thera, the founder of the Amarapura Kalyanivamsa sect in 1810. The Kalyani Sima had been established in Burma in 1476 after the return of a group of Burmese monks who received higher ordination on the Kalyani river in Sri Lanka (Bode, 1897). Mirisse Dhammananda Thera's disciple, Dhammadhara Thera (1858-1936) through his close association with Burma, excelled in the Abhidhamma and was honoured in 1895 in Burma with the title of *Maharajaguru* (great royal teacher). He eventually served as the first Professor of Buddhism and Pali in Vishvabharati, Shantiniketan, India for five years from 1917 to 1922 and was held in high esteem by Ravindranath Tagore for his erudition in the *Tripitaka*. Later, Nityananda Vinoda Goswami, Professor of Sanskrit of Vishvabharati, Shantiniketan came to Sri Lanka and studied Abhidhamma under Dhammananda.

Polwatte Sri Buddhadatta Thera (1887-1962) was the third incumbent of Aggaramaya, and inherited a deep interest for Buddhist Studies in Burma. Buddhadatta had gone to Burma as a novice at the age of 15, and before he was 21 years, he had completed composing several works in Burmese such as First Steps in Pali Conversation, an English and Burmese edition of *Abhidhanappadipika* and an edition of *Buddhaghosuppatti* with a Burmese commentary. He edited a large number of Pali texts for the Pali Text Society. By 1956, now nearly 70 years old, he was considered a major *Tripitaka* scholar par excellence as indicated by the Sri Lanka Government's selecting him as the leader of the Sri Lanka team of scholars to assist in the revision of the Sixth *Tripitaka* Council held in Yangon in 1956. He addressed this gathering in Burmese. His meticulous scrutiny of Pali texts was well known, for example he pointed out errors in Geiger's translation of

Sri Lanka chronicles, and I.B. Horner's translation of the *Vinaya Pitaka* (Guruge, *Opcit*, lxi).

British civil servants turned first Western Buddhist scholars

The Ceylon Civil Service was established by the British in 1798 (the oldest in the East). With the intention of ruling the country more effectively, it was now stipulated that British Civil Servants should study the local language, history, religion and customs. And in 1863, they were given an allowance, called the 'Pandit Allowance' to engage the services of a teacher, and were required to sit for monthly examinations in Sinhala classics. Consequently the erudite scholar monks of the 19th century became the teachers of the British Civil Servants in Sinhala, Pali and Buddhism. And so began also a fruitful inter-civilisational relationship. After their retirement, several of this band of British Civil Servants dedicated their lives to Buddhist studies. Thus civil servant, Turnour who in 1837 translated the *Mahavamsa* was one such pioneering Western Buddhist scholar.

Robert Caesar Childers (1838-1876) who joined the Ceylon Civil Service in 1860 studied under Yatramulle Sri Dhammarama Thera (1828-1872) of Bentota Vanavasa Vihara. On his return to England in 1864, he compiled a Pali-English Dictionary (1872-1875) in two volumes which gave a great impetus to the study of Pali in the West (*Truebner's Record* 1872). Until the compilation of Childers' dictionary, Waskaduwe Subhuti Thera's *Abhidhanappadipika* which was published by the Government Press on the orders of Governor Sir Charles Justin McCarthy in 1865 served as a Pali dictionary, especially for Pali students in Europe. Subhuti's *Namamala* or *Namavarane-gilla* served as a Pali grammar. In compiling his dictionary, Childers arranged alphabetically all the words found in the *Abhidhanappadipika*, a Pali vocabulary of 1,203 verses, which had been edited by Subhuti Thera. Childers added references and also other words taken from already published texts. The assistance given by Subhuti had been indispensable in the preparation of this first Pali Dictionary published in 1874 (Wijesekara 1970, p.3.) Letters written in three languages – Pali, Sinhala and English by Childers to both the Venerables Yatramulle and Subhuti indicate the numerous questions on Pali words, grammatical forms and Buddhist doctrines, posed to the monks

by them and answered. Childers was appointed in 1872 as Professor of Pali and Buddhist Literature at University College, London indicating that formal interest in Pali studies had begun in centres of higher learning in England.

Among the other British civil servants who studied under Sri Lankan monks was T.W. Rhys Davids (1843-1922), who joined the Ceylon Civil Service in 1864. After eight years of studying Pali under Sri Lankan scholar monks, he returned to England in 1872, and began to work with other Orientalists in Europe. He was the first to present to the West the Pali Canon and went on to found in 1881, the Pali Text Society in London. During this period (1882-1904), he was also Professor of Pali and Buddhist Literature in the University of London. Rhys Davids further encouraged the cause of oriental learning through the Royal Asiatic Society where he became the Secretary and urged the British government to establish an Oriental School in London University. He pointed out that a knowledge of Eastern language, literature and history would be helpful for the better administration of the British Raj. Consequently an independent Oriental School was established in 1908 in London University (In 1916, this became the School of Oriental Studies and in 1938, it was named the School of Oriental and African Studies and remains to date a major centre of Buddhist studies in the UK.)

By 1922, when T. W. Rhys Davids died, the *Pali Text Society* had issued 64 separate texts in 94 volumes extending to over 26,000 pages. Subsequently, Rhys David's wife Mrs. Carolina Augusta Foley Rhys Davids and Mrs. I.B. Horner became Presidents of the Society. These Pali Text Society publications facilitated greatly the study of Buddhist literature, promoting the cause of Buddhism and Buddhist studies in the West. The British civil servants who studied Buddhism and Pali while serving in Sri Lanka, thus became key actors in the propagation of Buddhism in the West.

Sri Lankan Monks' support for pioneering Western Orientalists

Letters written by many of the leading translators and writers of books on South Asia and Buddhism, such as Robert Caesar Childers, Viggo Fausböll, Rhys Davids, Herman Oldenberg, Rheinhold Rost, Max Mueller, D.P. Minayeff, the

Russian Orientalist, Thomas Spencer Hardy, Henry C. Warren, Wilhelm Geiger, Charles Lanman, Sir Edwin Arnold and Paul Carus have been brought together in a volume by Ananda W. P. Guruge (*From the Living Fountains of Buddhism: Sri Lankan Support to Pioneering Western Orientalists*, Colombo 1984). These letters indicate the extent to which these Western writers depended for their work on Sinhalese scholar monks. Guruge has termed the period 1861-1942 a golden age of Buddhist and Oriental scholarship in Sri Lanka. The debt of these Western scholars to Sinhalese monks and their intellectual heritage is exemplified by Viggo Fausböll, the great Danish Pali scholar in a letter to Venerable Waskaduwe Subhuti where he said, "We, Europeans, must, of course, stand in need of such help as we are so far from the living fountains of Buddhism [meaning scholar monks] and so scantily furnished with materials" (Guruge, *Opcit*, p. i).

Ven. Subhuti became the prime source of information on Buddhism and allied subjects to many foreign scholars, either through face to face interactions or by mail. Requests that came from them were varied. For example, those scholars who wanted manuscripts for editing and publication, requested information on manuscripts. Rheinhold Rost (1822-1896) the Superintendent of India Office Library London, worked as an intermediary to provide Subhuti's assistance to a large number of scholars who approached the India Office Library in London. Subhuti had on his part, engaged copyists to make paper transcripts of various palm-leaf manuscripts that were scattered in temples all over the country. Subhuti's "assistance to Childers in the preparation of his Pali Dictionary, to Fausböll in the edition of his *Jātakas*, to Oldenberg and Geiger in their early studies on Sri Lanka Chronicles and to Warren in his studies" were notable (Guruge, *Opcit*, p. xxii)

The scholar monks revised and corrected translations done by the Europeans, pointing out where necessary, their errors. Some Western scholars wanted Subhuti's help in collating manuscripts. For this purpose, the Subhuti had to read and compare Sinhala, Burmese, Thai and Cambodian scripts. Other scholars wanted to gain from his profound knowledge of Buddhist literature. Some needed references and quotations. Childers himself asked hundreds of questions, ranging from Pali grammatical forms and constructions to Buddhist philosophy, cosmology and

history. Childer's questions to Ven. Subhuti were neatly numbered and one of his letters had 146 questions.

This contact between Rheinhold Rost and Subhuti paved the way for the latter to provide assistance to a new generation of Western scholars. For example, Herman Oldenberg (1854-1920) who was to later edit and publish the *Dipavamsa*, received a manuscript of the *Dipavamsa*. Pischel received a manuscript of *Therigatha Atthakatha*. Richard Morris obtained manuscripts of *Theragatha*, *Therigatha* and *Apadana*. And Subhuti even made corrections in the text of the Anguttara Nikaya prepared by Morris. Rheinhold Rost obtained manuscripts for the Copenhagen library and Pali books on Niti for himself. Some manuscripts were received on an exchange basis, some were gifts, some were lent and safely returned through the Colonial Secretary. Rost often gratefully acknowledged Subhuti's assistance, for example, once referring to Subhuti's "great learning and the valuable and unselfish help rendered to Pali scholars all over the world".

Other western scholars who had close literary connection with Waskaduwe Subhti were Sir Alexander Cunningham, the Director of Archaeology India, Prof. Minayef, a Russian scholar in Buddhist philosophy and Wilhelm Ludwig Geiger (1856-1945) who translated the *Mahvamsa* into English. This scholar monk helped Geiger in his translation of the *Mahavamasa*. Subhiti authored the Pali *Nighantu* (glossary), titled *Abhidhanappadipika* and another work comparing *sannas* (commentaries) with *Nighantus* giving English words for Pali terms. This work was printed at the Government Press, Colombo through a request by Rheinhold Rost and Hermann Oldenberg.

Encouragement by Sri Lankan monks to Westerners to write in Pali

After the colonial domination by the Portuguese, Dutch and the British, Sri Lanka had become again by the 18th century, although still being under the British, the leader in the study and teaching of Pali, the *lingua franca* of Theravada Buddhist countries. Ven. Bentara Atthadassi Thera (? -186) of the Vanavasi Vihara of Bentota

was one of the earliest Pali scholars (Malalgoda p. 128). He is known for writing a long letter in Pali of 150 stanzas addressed to the King of Thailand in 1845. Others included Ven. Yatramulle Dhammarama (1828-1872), Ven. Weligama Sri Sumangala, Ven. Ambagahawatte Saranankara, Indasabhavara Nanasami Mahanayaka Thera, the founder of the Ramanna Nikaya and Ven. Potuvila Indajoti who was a leader of the Buddhist Revival Movement. It was from Ven. Yatramulle that the officers of the Ceylon Civil Service, such as Childers and Rhys Davids studied Sinhala and Pali.

Ven. Hikkaduwe Sumangala who is known for making metrical compositions in Sinhala, Pali and Sanskrit, wrote letters in Pali to the leading monks in Burma, Thailand and Cambodia.

Childers in his replies to Subhuti's letters written in Pali, wrote at least a few sentences in Pali initially. By 1870, Childers had mastered Pali to such an extent that he translated into Pali verse, XIIIth Chapter of St. Paul's first Epistle to the Corinthians. (Guruge, *Opcit*, cxvi). The extant letters written by Yatramulle to Childers give replies to the latter's numerous questions on Pali words, grammatical forms and Buddhist doctrines in the course of his preparation of the Pali dictionary. Childer's later letters were often trilingual, written in Pali, Sinhala and English.

Sri Lankan Monks' contribution to the founding of Pali Text Society

Rhys Davids on his return to England in 1872, continued his interest in Sri Lankan and Buddhist studies. In 1877, he published a book *Ancient Coins and Measures in Ceylon* and in 1878, he wrote for the London Society for the Promotion of Christian Knowledge, the book, *Buddha* on the life and teachings of the Buddha which by 1914, had gone into 23 editions. Later, he joined hands with Max Mueller and Herman Oldenberg in the publication of the *Sacred Books of the East* and the *Sacred Books of the Buddhists* series. His greatest contribution to Pali Buddhist studies was the establishment of the Pali Text Society in 1881. (In the United States, the Harvard Oriental Series, designed to bring about 'mutual understanding and good-will between East and West' was founded in 1891)

The first major organ in the promotion of Theravada Buddhism in the West was thus the Pali Text Society founded in 1880 by Rhys Davids. The founder of the Society was undoubtedly inspired by his Sinhalese monk teachers and mentors in the study of Pali and Buddhist studies such as Yatramulle Sri Dhammarama, Hikkaduwe Sri Sumangala, Waskaduwe Sri Subhuti, Dodanduwe Sri Piyaratana Tissa, Ratgama Sri Saddhhananda, Gintota Pannananda and Bulatgama Sri Sumanatissa. These monks provided not only the scholarly assistance and the supply of manuscripts, but also the initial advance for the cost of printing. Of the 96 persons listed as ‘subscribers in advance’ of the Pali Text Society publication, 74 were scholar monks. The original intention of including Jain and uncanonical Sanskrit texts in the publication series had changed in the very first year of the existence of the Society. This, however, was not due to any pressure from the monks. A Society Report of 1882 by Rhys Davids relates, “Since nearly half of the number of our subscribers are now Bhikkhus it is only fair to them that this intention should be so far modified that we should devote our funds more immediately and continually to the publication of those texts in which they are principally interested ... But the Buddhist Bhikkhus themselves are by no means desirous that our efforts should be directed either entirely or immediately to the publication of the Pali *Pitakas* alone ...” (Guruge, *Opcit*, p. cxxxvi). This policy is in force up to date.

Davids announced the birth of the new society when he gave his celebrated Hibbert Lectures in 1881. In doing so, he declared: “The Sacred Books of the early Buddhists have preserved to us the sole record of the only religious movement in the world’s history which bears any close resemblance to Christianity; and it is not too much to say that the publication of this unique literature will be no less important for the study of history and especially of religious history than the publication of the Vedas has already been.”

Rhys Davids with the assistance and collaboration of his wife Caroline, went on to publish almost the whole of the Pali canon and a considerable number of commentaries and English translations. He himself edited and translated numerous texts. With this love and devotion he served the Society for forty one years.

Sri Lankan Monks' influence on Western Popularisers of Buddhism

The impact of Sinhalese scholar monks on the West was not limited to Western scholars. It extended to those who popularised Buddhism in the West.

Colonel Henry Steele Olcott (1832-1906), an American Civil War officer contributed a great deal to the spread of Buddhism in the West. By 1866, the ridiculing of Buddhism by Christian preachers through books and pamphlets had reached such a climax that in Sri Lanka, Buddhist monks made an open challenge to the Christians to come to a public debate. Three debates were held, and the last was the famous Panadura debate that gave the final defeat to the Christians. A visitor to Sri Lanka during this time, Dr. James Martin Peebles, a scholar and world traveller took to America the English translation of the Panadura debate published in the English language newspaper *Ceylon Times* in 1873. He published it in America with an introduction and comments of his own. The reports of the debate then reached English, French, Russian and American audiences (Olcott, *Old Diary Leaves*, 6 volumes, Madras, 1928-35).

This book attracted the Theosophists, the movement in New York interested in Eastern ideas. The leaders of this group, Madame Petrovna Blavatsky and Colonel Olcott welcomed the Christian defeat by Buddhists in the debates. They soon began to correspond with the key figures of the debate, Hikkaduwe Sumangala and Mohottiwatte Gunananda. When the journal *Theosophist* was started in July 1879, Col. Olcott invited them to contribute articles to it. Olcott's correspondence from New York with Ven Piyaratana Tissa reveals the esteem with which Olcott held Sri Lankan Buddhist monks as seen in the following quote from Olcott's writing in 1879.

“I pass among ignorant Western people as a thoroughly well informed man, but in comparison with the learning possessed by my Brothers in the oriental priesthoods, I am as ignorant as the last of their neophytes ... To you as you must we turn, and say, : Fathers, brothers, the Western world is dying ... come and help, rescue it. Come as missionaries, as teachers, as disputants, preachers ... Persuade good,

pure, learned, eloquent Buddhists to come here and preach, you will sweep the country before ...” (Quoted in Guruge, *Opcit*, p. 338-9).

By the time Olcott and other Theosophists arrived in Sri Lanka in 1880, the Buddhist revival had made great advances with a new life given to the monastic education. Several “modern” Buddhist schools outside the earlier temple schools had also been established. With the Buddhists establishing their own printing presses, the Buddhist revival gained a new impetus with an ability to reach Buddhists all over the country. Although the 19th century Buddhist revival had been on for decades, some observers were later to falsely claim the beginning of the Buddhist revival to be the arrival of Olcott in 1880 (Malalgoda, p. 256). The arrival of Olcott, however, gave a major fillip to the burgeoning Buddhist revival, especially to the establishment of a large number of “modern” Buddhist schools in major towns in Sri Lanka.

One of the young men who came under Olcott’s influence was David Hewavitharne, who later became a great Buddhist leader under the name Anagarika Dharmapala. He founded the Maha Bodhi Society in 1891, and initiated the Buddhist revival movement in India (Guruge, 1965).

Sir Edwin Arnold (1832-1904) from England was another eminent populariser of Buddhism. *The Light of Asia*, the epic poem on the life of the Buddha, published in 1879 by Arnold became an instant best seller. It saw over sixty editions in England and over a hundred in America. Arnold held Weligama Sumangala Thera in high esteem, referring to him as “my dear and wise friend”. They maintained through correspondence, a long friendship with common interests in Sanskrit and Buddhist shrines in India. Sir Edwin eventually came to Sri Lanka in 1886 to visit the Thera in Panadura when a gathering of around 3,000 honoured him with speeches made in Pali and Sinhala to which he had replied in Sanskrit (Arnold, 1886).

The idea that Bodh Gaya be managed by a representative committee of Buddhist nations was first mooted by Arnold at Panadura (*India Revisited and East and West*, 1891). Anagarika Dharmapala pursued this idea and devoted almost his

entire life to the revival of Buddhism in India under the guidance of Sumangala Thera. Arnold also gave the initial background support of convincing the British authorities in Sri Lanka and India for the Bodh Gaya project. Dharmapala later formed the Maha Bodhi Society and enlisted the cooperation of Buddhist leaders from Burma, Thailand and Japan. He established a monastery at Bodh Gaya in order to facilitate pilgrims from Japan, China, Tibet, Nepal, Thailand, Burma and Arakan to perform their religious observances at the sacred Bodhi tree.

Paul Carus (1852-1919), an American philosopher, born and educated in Germany was the editor of the influential periodical *Monist* and the *Open Court*, both of which were important clearing houses of ideas of East and West. Carus corresponded with Subhuti Thera and Seelakkhandha Thera. He published his best known book, *The Gospel of Buddhism*, published in 1894 which became so popular that it went into thirteen editions between 1894 and 1919. Another book by him was *The Dharma* which was used by Colonel Olcott to produce his *Buddhist Catechism* for the benefit of Sri Lankans.

Dharmapala returned to America in 1896 at the invitation of Paul Carus' father-in-law E.C. Hegeler, the founder of the Open Court Publishing House, and lectured across America enthusing audiences all the way. The coming together of Paul Carus with Soyen Shaku, a Zen monk (who had led a strict life of a monk for three years in Sri Lanka) and Dharmapala made a significant mark in the promotion of Buddhism in the West. All three shared the view that Buddhism "was more fitted than Christianity to heal the breach that had opened between science and religion, since it did not depend on miracles and faith" (Fields, 1992, p. 128). Another major contribution to Buddhism by Carus was the patronage and assistance given by him to D.T. Suzuki, a protégé of Soyen Shaku, who later became the pioneering writer on Zen Buddhism in the US.

Henry Clarke Warren (1854-1899) after graduating in History of Philosophy at Harvard in 1879, studied Sanskrit at John Hopkins University. On meeting with Rhys Davids in 1884, he pursued his interest in Buddhist studies. His book *Buddhism in Translations* (1896), gained wide circulation in America, Europe and

the East, primarily because in 1910, the President of Harvard University included the last 200 pages of the book in the fifty-volume series of the Harvard Classics (Lanman 1920). Warren's correspondence with Sri Subhuti and Seelakkhandha Theras reveals that they were a source of encouragement and of great service in his studies on the *Visuddhimagga*,

Scholar Monks' international academic exchange

Subhuti sent his books for distribution among Western scholars to Childers first, and after the latter's death, to Rheinhold Rost who diligently distributed them among reputed Western scholars who were assisted by Subhuti, as well as among others including E. Kuhn, Professor of Sanskrit of Munich University. In return, Barth kept Subhuti informed of new publications in Europe that would be of interest to the latter, He also recommended him book sellers in Calcutta or Bombay who could send Western books by post.

Seelakkhandha had sent to Barth with whom he shared an interest in Sanskrit studies, the *Bhaktisataka* and the *Trikandasesa* edited by him and published in the *Journal of the Buddhist Text Society of India*. Barth acknowledged the receipt of another Sanskrit text *Vidagdhamukhamandana* edited by Seelakkhandha written in Sinhala script and informed him of the inability to read it due to his failing eyesight, but engaged in a discussion on several references to the text. Within three months, Seelakkhandha had sent to Barth three more publications, two of which were *Anuruddhasataka*, his own Sanskrit composition *Srimangalastaka* and *Jinalankara*.

The five copies of *Srimangalastaka* sent by Seelakkhandha to Barth eventually reached recognized academic institutions and scholars involved with European studies on Buddhism at the time, e.g. Institute of France, Asiatic Society of Paris, French School of Archeology, Saigon (then Cambodia), and Senart, the leading epigraphist of Asokan inscriptions fame and a Pali scholar. In return, Barth sent to Seelakkhandha the articles he had written, for example his paper on the Piprawa inscription in Kapilawastu which identified the Buddha's relics. Barth had

requested Seelakkhandha's comments on an inscription in Sanskrit *slokas* relating to the endowment of a hospital by King Jayavarman VII of Cambodia in 1186, newly found by Sir Alexander Cuminningham, the Commissioner of Archaeology of India at the time. In response to a question by the Thera on new archeological finds of Cambodia, Barth had recommended reading the *Bulletin de l'Ecole Francaise d'Extreme Orient* (Also see Goonatilake, Hema, 2005).

Seelakkhandha also tried hard through Barth to get some of his books published in the West. Barth informed Seelakkhandha that the publication of critical editions of Sanskrit texts with commentaries based on authoritative manuscripts available in India and Europe were being done by the Imperial Academy of Sciences in Vienna, Austria and added that the Academy's approach was different from that of scholar monks which was rather a practical approach. He suggested to Seelakkhandha, however, to send his *Trikandasesa* to the Secretary of the Academy for publication. Later in a letter written by Barth to Seelakkhandha indicating the reason for not accepting Seelakkhandha's edition for publication, he emphasized the absence in Seelakkhandha's approach of the "historico-critical" standpoint adopted by contemporary Western philologists "with a copious apparatus of manuscripts, furnished with exhaustive indices and historical inquiries." It appears that later Seelakkhandha continued his effort to get the *Trikandasesa* published with the help of Lanman in the US.

During the scholarly exchange between the monks and their Western counterparts, sometimes, the monks received heavily critical comments on their non-Western approaches. Barth praised Seelakkhandha's *Bhaktisataka* saying, "Your commentary seems to be very well done and useful, and this separate edition is so much the more welcome ..." Barth then criticized the *Trikandasesa* for not reaching Western standards of textual criticism and referred to the use of synonyms in oriental literature as "the malicious propensity of your writers to use proper nouns as a malleable matter", "thus serving up mere puzzle instead of poetry."

In the same way, Barth criticized Seelakkhandha's own Sanskrit composition *Srimangalastaka* as, "I find in it the same blemishes as in the most part of recent

Sanskrit verse”, and that ”there is a very conspicuous lack of propriety.” He added that he spoke frankly as with a friend. With regard to the Seelakkhandha’s *Jinalankara*, Barth gratefully acknowledged the contribution rendered by him in clearing a grave confusion on the date of *Jinalankara*, created by an earlier edition published in London by James Gray, Professor of Pali, Rangoon College in Burma.

Several of these scholar monks also had the academic curiosity to request for information on international conferences taking place in the West even though they never expected to attend. (Polwatte Buddhaddatta Thera was the only one who visited the West, i.e. Britain and Switzerland.) It appears that Barth had kept Seelakkhandha Thera informed of such gatherings, for example, he had sent circulars about the Oriental Congress to be held in Hanoi. Seelakkhandha had also inquired from Barth whether there were elected members to the Congress of History of Religions.

Apart from academic societies such as the Pali Text Society and the Buddhist Text Society of Calcutta, the scholar monks were in touch with the first Buddhist societies that came up in Europe. For example, Seelakkhandha corresponded with Major E.R. Rost, the founder General Secretary of the Buddhist Society of Great Britain and Ireland and with Francis J. Payne who succeeded as General Secretary and Editor. The special feature of these Buddhist societies was that the members had embraced Buddhism as their new faith.

A second generation of Western Scholars inspired by Sri Lankan Monks

Lord Robert Chalmers who was to become Governor of Ceylon, became a pupil of Rhys Davids, and a member of the Pali Text Society. He had written to Subhuti from London in 1891 at the suggestion of Rhys Davids seeking his assistance to trace the parables contained in the story of Prince Joasaph made up by a Christian priest out of the story of Bodhisat. At the Paris Congress in 1897, Chalmers gave a learned address on the Pali term *Tathagata* which evoked much interest.

Chalmers arrived in Ceylon in 1913, and served as Governor until 1916. Before his arrival, he was well known as the author of the translation of the *Majjkima Nikaya* in 1888, and *Jātakas* in 1895 which he completed under the guidance of Rhys Davids Malalasekera, (1994). One of his first public engagements was to preside over the prize-giving at Vidyodaya Monastic College, Colombo. As he had studied Pali in Roman script, the monks thought he could not correctly pronounce Pali words, and they arranged an interpreter to render his English speech into Sinhalese. But, he replied to their elaborate Pali address of welcome in an extempore speech in flawless Pali. He concluded his half-hour address with the wish: “May this noble Pali language ever flourish in Lanka!”.

On his return to England, Lord Chalmers produced his last work of scholarship in 1931 – a metrical translation of the *Sutta Nipata*, the earliest teachings of the Buddha in Pali verse. This translation “is more remarkable for its style than its precise literary accuracy. He showed literary skill in his translations, sought out good English equivalents for technical terms of Buddhism, cut short the remorseless repetitions.”

A key pivot in East-West encounters and in creating a global Buddhist discourse was also Anagarika Dharmapala. He was well read in the philosophical, scientific and scholarly literature of both East and West. He was read in the history and the different thought systems of South Asia, of the Arab countries and the classical Greek tradition, as well as in post-Renaissance Western philosophy. He discussed knowingly about Western classical writers, such as Antiochus, Antiochus, Aristotle, Democritus, Diogenes, Plato, Ptolemy, Pythagoras and Socrates. He also spoke with facility on scientific figures such as Galileo, Einstein, Darwin and Huxley, as well as on philosophers such as Machiavelli, Berkeley, Hume, Kant, Nietzsche, William James, Herbert Spencer, Spinoza, Schopenhauer and Mill. He was especially enameled of Darwin, referring to him no less than fifteen times in his published writings^a. His own philosophical position is seen in his view of Buddhism which he said had no place for “metaphysics, logic, dialectics, loathsome ascetic habits, magic, bacchanalian revelry, priestly formulas, destructive rituals etc” (Goonatilake, S., Bloomington, 2001).

His international friends and deepest views were in keeping with this broad enlightened thrust. Among Dharmapala's friends was Sir Edwin Arnold the author of *The Light of Asia* who considered him "my excellent friend". Among the Indian national leaders that befriended him were Sarat Chandra Das, Rajendra Prasad (who later became India's President), Rabindranath Tagore and Mahatma Gandhi.

Conclusion

To sum up, Sri Lanka scholar monks and laymen linked themselves to the West (US, UK, Germany, France, Denmark, Russia, Austria etc) and to Asia (Burma, Cambodia, China, Japan, India, Thailand). They were involved in cultural transfer to the West of key Buddhist texts, for example, almost all the Pali and some Sanskrit texts. They either wrote to the journals or those who were in touch with the journals like *The Open Court* and *the Monist*, two respectable journals in the West. These monks kept abreast of progress of Western based oriental studies having books from Europe and America sent to them including those on other Asian countries. They also helped European scholars to establish contacts with scholars of other Asian countries like for example, Siam. They revised and corrected translations done by the Europeans, pointing out where necessary, their errors^b.

Those whom they helped read like a Who's Who of early Western orientalist. Thus, Viggo Fausböll in the edition of *Jātakas*, Childers (Pali dictionary), Rhys Davids (founder Pali Text Society), Hermann Oldenberg (first authoritative German text on Buddhism), Max Muller (leading German Pali and Sanskrit Scholar), Wilhelm Geiger (in his early studies on Sri Lanka chronicles *Mahavamsa* and *Dipavamsa*), Clarke Warren in his studies on the *Visuddhimagga*, Sir Edwin Arnold (*Light of Asia*), Paul Carus (editor *The Open Court* and *The Monist*), Rheinhold Rost, D.P. Minayeff, Thomas Spencer Hardy, Henry Clark Warren, Charles Lanman and several other Western scholars.

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Social development of Sri Lanka: achievements and challenges

W. M. Semasinghe

Abstract

The paper examines the social development, achievements, challenges and relevant public policies in Sri Lanka since independence. Sri Lanka has achieved remarkable progress in several areas of social development as education, health and nutrition etc. The progress of the social sector development is revealed by several social development indicators. UNDP has classified Sri Lanka as a medium human development country according to its performance in social development. In Sri Lanka life expectancy and literacy rates are much higher than those high income countries. Public policies have highly contributed to minimize extreme poverty and destitution. A number of policies such as colonization schemes, land policies, labour laws have contributed to improve the social development of the country. Though public investments on social development have brought about tremendous success, the achievements have not been adequately exploited for economic development. The challenges facing economic development have to be addressed with appropriate strategies for better outcome, with regard to economic development. However the following conclusion could be drawn. The social development of the country is significant even amid the inadequate economic progress. The social development achievements of the country have neither adequately contributed to build harmony among different ethnic groups nor rapid economic progress.

Introduction

The term social development has two meanings. It can refer to improvement in the welfare and quality of life of individuals or changes in societies in their norms and institutions that make development more equitable and inclusive for all members of a society. Both imply the vitality of the human life in the development process. Though the priority of policy measures changed from time to time, it is noteworthy to mention that from Adam Smith to Keynes, the concept of development in economic theory has meant the 'enhancement of living conditions' Even though the new economic order, based on the supremacy of market mechanism believed that social goals make barriers to growth, the present development paradigm which was initiated at the World Summit on Social Development. (WSSD) or the Copenhagen Summit sought that social development as an imperative part of development. Indeed, a central feature of the new development paradigm was to call for the incorporation of the social objectives such as social well-being and security, and improved living standards as integral and essential components of the theory and practice of development. The Millennium Summit in 2000 preceded it and accentuated the commitment of the individual country as well as the international community on achieving several goals pertaining to the social development by 2015. Consequently, every nation is committing ever than before to design and implement the policies and programs focusing on social development of their countries. However, in the Sri Lankan circumstance social development goals gained foremost priority within development policy framework even before independence in 1948. Consequently, the country has achieved comprehensive progress in the realm of social development becoming a test case within the development community.

The study intends to examine the social development achievements of Sri Lanka and the challenges the nation has been encountered within the so-called market friendly economic policy framework. Section I of the paper reviews the overall achievements of social development of the nation. The public sector policy measures on social development are to be briefly explained in Section II. Section III is devoted to identify the main features and issues of social development of the

country. Finally, in Section IV, the conclusion is to be drawn based on the above data and information.

Social development record of Sri Lanka

Sri Lanka's distinctive achievements in the area of social development are well established within the development discourse for a number of decades. As is often said, the country has a proud record of meeting the basic needs of its people. Indeed, the country has achieved a remarkable progress in several areas of social development such as education, health, nutrition etc. Their effects speak best in terms of the long life expectancies - a composite indicator of health and well being - on par with some middle income countries. Sri Lanka is regarded as a success story and has been widely discussed in the development literature. Sen, an authority on economic development has often referred to Sri Lanka's achievements in social development in his discussion of poverty and well-being.

The country's achievements in social development are constantly well ahead of its economic achievements. Even though, the country has reached the position of a middle income country recently, its progress of social development was impressive as it was a low income country, Sri Lanka has become a test case due to its exceptional achievements particularly in the areas of health and education. Besides the country has achieved the high level of social development, it was capable to maintain and gradually improve the achievements even amid the slow economic progress. Sri Lanka is primarily on track to achieve most of the Millennium Development Goals including primary school enrollment, gender parity in primary and secondary school enrollment, and provision of reproductive health services (ADB, 2007). The progress of social sector development is revealed by the social development indicators such as life expectancy, literacy rate, infant mortality, crude death rate, crude birth rate, HDI, GDI etc.

Table 1: Social Development Indicators of Sri Lanka since 1950 to 2005

Indicator	1950	1960	1970	1980	1990	1995	2000	2005
Adult Literacy Rate	na	80.5		85.3	88.7	90.2	91.6	92.5
Life Expectancy at Birth (Years)	na	na	64.6	67.6	70.2	71.4	72.1	71.6
Infant Mortality Rate (per 1,000 live births)	82	58	48	34.4	18.5	6.5	13.0	12
Crude Birth Rate (per 000')	40.5	36.6	29.4	28.4	20.1	8.9	18.4	18.1
Crude Death Rate (per 000')	12.6	8.6	7.5	6.2	5.8	5.8	6.1	6.5
Maternal Mortality Rate (per 1,000 live births)	5.6	3.0	1.3	0.6	0.4	0.2	na	0.43
Population Growth Rate (%)	3.3	2.8	2.1	1.9	1.0	1.4	1.4	1.1
Per capita income (US\$)	114	142	183	273	473	700	899	1241
HDI	na	0.48	0.51	0.55	0.697	0.719	0.741	0.743
Public expenditure on social services (% of GDP)	7.6	12.2	6.3	10.3	8.5	10.1	7.4	9.5

Note: na = not available

Source: Central Bank of Sri Lanka - Annual Reports

UNDP - Human Development Reports

As revealed the indicators of table 1, the level of social development in the country has gradually improved over the years. The indicators have continued to improve or been maintained even within the unfavorable economic conditions, rising civil unrest, expenditure cut-backs, the shrinking purchasing power of the poor, and increasing inequality in income distribution (Alailima et. al., 1998). UNDP has classified Sri Lanka as a 'medium human development' country according to its performance in social development. Sri Lanka's achievements in human development are outstanding when it is compared with other countries in its per capita income range as well as regional and with the world averages.

Sri Lankan social development in the context of global social development

Sri Lanka's position of social development in the context of global social development is also remarkable as illustrated in table 2 shown below. Its achievements are well ahead when compared with the general averages of the world. Also, the achievements are remarkable when compared with the average values of all developing countries as well as of the South Asian Region. The social development achievements of Sri Lanka are distinctive when compared with economic achievements (real per capita GDP). Real per capita GDP of Sri Lanka is less than half of the world average and also less than the average of the developing countries. It is just above only to the South Asian average.

Table 2: Social development in Sri Lanka in a global context for 2005

Country group	Life expectancy at birth (years)	Adult literacy rate (%)	Net primary Enrolment rate (%)	Net secondary enrolment rate (%)	Real GDP per capita (PPP\$)	Infant mortality rate (%)	HDI
All developing countries	66.1	76.7	85	53	5,282	57	0.691
South Asia	63.8	59.5	87	na	3,416	60	0.611
High income countries	79.2	98.6	95	91	331,082	6	0.936
Sri Lanka	71.6	90.7	97	Na	4,595	12	0.743
World	68.1	78.6	87	59	9543	52	0.743

Source: UNDP (2006/07), Human Development Report

Sri Lankan social development in the context of South Asian social development

Sri Lanka is far ahead of her South Asian neighbors in the accomplishment of social development goals.

Table 3: Social development in South Asian Region - 2005

Country	Infant mortality rate (per 1000 live births)	Maternal mortality ratio (per 100,000 live births)	Life expectancy (years)	Adult literacy rate (%)	Under-five mortality rate (per 1,000 live births)	HDI	HPI ^b
Sri Lanka	12	58	74.3	90.7	14	0.755 (99)	17.8 (44)
Maldives	35	120	67	96.3	42	0.739 (100)	17.0 (42)
India	62	450	63.6	61.0	74	0.611 (128)	31.3 (62)
Bhutan	65	440	64.7	47.0	75	0.579 (133)	32.3 (86)
Pakistan	80	320	63.4	49.9	99	0.539 (136)	36.2 (77)
Bangladesh	56	570	63.3	47.5	73	0.530 (140)	40.5 (93)
Nepal	59	830	62.1	48.6	74	0.527 (142)	38.1 (84)

Source: UNDP, Human Development Report (2006/07),

a. Data for the year 2004

b. Rank of the country in terms of FHDI and HPI are given in parentheses

Even though a few indicators of Maldives show little progress than Sri Lanka mainly due to the smaller size of population, in general, Sri Lanka is in the highest position of social development among the South Asian countries. It has achieved a salient progress in the health and education sectors.

The HDI of the country is higher than other countries in its per capita income range such as China, Egypt, India, and Indonesia. It is higher than some other countries, which are in relatively high-income levels such as South Africa, Iran, Algeria etc. As per capita income is one of the components of the HDI, the higher level of HDI in Sri Lanka means its life expectancy and literacy rates are much higher than those high income countries because Sri Lanka's per capita income is relatively lower than those countries. The most salient fact is that the social development of the country is ahead consistently of economic development. The country's rank in terms of HDI is consistently higher than its position in terms of nominal or purchasing power adjusted to GDP per capita. Moreover, government intervention has immensely contributed to improve the accessibility to social services such as drinking water, sanitation, education enrolment and health services significantly. As revealed by table 4 below, within the South Asian region, accessibility ratios to improved sanitation, births attended by skilled health personnel are highest in Sri Lanka.

Table 4: Accessibility to essential services in South Asian Region

Country	Population with sustainable access to the essential services improved		Physicians (per 100,000 people) (2000-2004)	Births attended by skilled health-Personnel (%) 1997-2005	Net primary enrolment rate 2005 (%)
	Sanitation (%)	water sources (%)			
Sri Lanka	91	79	55	96	97
Maldives	59	83	92	70	79
India	33	86	60	43	89
Bhutan	70	62	05	37	..
Pakistan	59	91	74	31	68
Bangladesh	39	74	26	13	94
Nepal	35	90	21	11	79

Source: UNDP, Human Development Report (2007/08)

Likewise, public policies have highly contributed to minimize the extreme poverty and destitution. Extreme poverty of the country based on US\$ 1 per day measure was only 5.6 percent between 1990 and 2005. The percentage of people below the national poverty line is 25. This achievement in poverty sector is significant when compared with her South Asian neighbors.

Table 5: Poverty incidence of South Asian Region

Country	Percentage of Population below (1990-2005)		
	US\$ 1 a day 1990-2005	US\$ 2 a day 1990-2005	National poverty line 1990-2004
Sri Lanka	5.6	41.6	25.0
Maldives	..	..	..
India	34.3	80.4	28.6
Bhutan	..	..	..
Pakistan	17.0	73.6	32.6
Bangladesh	41.3	84.0	49.8
Nepal	24.1	68.5	30.9

Source: UNDP, Human Development Report (2007/08)

Furthermore, there is no marked gender discrimination of social development. Females have equal rights of access to economic, social, cultural, political activities as males. As revealed by the table 6, achievements of Sri Lankan females particularly in the areas of health and education are almost similar to the male. According to the GDI, Sri Lanka is behind only to the Maldives in the South Asian region.

Table 6: Gender related development indicators in South Asia

Country	Gender-related development index (GDI) ^a	Life expectancy at birth (years) 2005		Adult literacy rate (% aged 15 and older) 1995–2005		Combined gross enrolment ratio for primary, secondary and tertiary education (%) 2005	
		Female	Male	Female	Male	Female	Male
Sri Lanka	0.735 (89)	75.6	67.9	89.1	92.3	64	63
Maldives	0.744 (85)	67.6	66.6	96.4	96.2	66	65
India	0.600 (113)	65.3	62.3	47.8	73.4	60	68
Bhutan	..	66.5	63.1	..	..	..	..
Pakistan	0.525 (125)	64.8	64.3	35.4	64.1	34	45
Bangladesh	0.539 (121)	64.0	62.3	40.8	59.3	56	56
Nepal	0.520 (128)	62.9	62.1	34.9	62.7	54	62

Note: Rank of each country in terms of the value of GDI is given in parenthesis

Source: UNDP, Human Development Report (2007/08)

Sri Lanka is exemplified for a country, which has achieved a high level of social development amidst low level of economic growth and comparatively lower level per capita income. Indeed, the achievements of the country have created a debate among development activists. who pointed out that;

‘Sri Lanka is unusual in having achieved very high levels of social progress...[such as] for a country of its relatively low income level.’.

This dispute is mainly because, widespread belief is that, among economists, sociologists and others, social development generally follows, rather than precedes economic growth and high level of per capita income. The achievements of social goals of the country are accepted as a reward for the strong commitment of public sector on social development. The PRSP (Poverty Reduction Strategy Paper) produced by the Government of Sri Lanka attributes the country's success in social development to heavy investment by the government over the years in the social sector.

...Sri Lanka's health and demographic indicators are comparable with those of far wealthier Asian nations due to a wide range of pro-poor policies and programs, including subsidized health, subsidized education, targeted food subsidies, subsidized transport, and broad-based family planning services, which have been in existence for several decades.

Based on the Sri Lankan success, it could be emphasized that “public intervention can enable a country to bring about significant improvement in the basic capabilities of its people relatively quickly, without waiting for growth of income to deliver the goods in the long haul of time”.

Public intervention in social development: first phase of development

In Sri Lanka, public sector intervention on social development goes far back to the colonial regime, particularly to the last two decades. For example the rice subsidy and free education from kindergarten to university level was introduced in the end of 1930s. The commitment was strengthened with the political independence in 1948. At this time and during the following two and half decades – roughly the First Development Decade- following Bretton Woods and the new internationalism of the post-War II era, the concept of development conceived primarily in terms of increased productive capacity and rising per capita income (Jayasuriya, 2001). Accordingly, ‘growth objective’ was put in the first place and physical capital formulation was given highest priority in policy formulation. Consequently, the resources allocation for social sector development was minimized. However, Sri Lanka took a different path from this ideology. During the first two and half decades

since independence, successive governments firmly committed to pursuit the social development goals and to realize the equity objective and poverty eradication, in addition to the growth objective. In this phase the governments were guided by the notion of 'welfare first and growth later' (Lakshman, 1997; Tilakaratna, 1989). Successive governments have committed to develop the country as a 'social welfare state' by investing largely on social welfare and human development particularly on social welfare programs such as food subsidies, free education and health, subsidized transportation etc. Social expenditure ranged between 10 and 11 percent of GDP in this period.

In addition to that, a number of other policies such as colonization schemes, land policies, labor laws etc. have contributed greatly to improve the social development in the country. The ceiling on the prices of essential goods and services, by means of controls and rationing, have also indirectly contributed to enhance the living condition of the consumers. Undeniably, Sri Lanka was one of the first developing countries to invest in human resources and to promote gender equality and strongly emphasized on policies of free health and education as early as the 1930s.

The types of welfare programs implemented in the country during this period varied depending on the prevailing economic and political condition in the country as well as global circumstances. All political parties covering the entire spectrum from left to right incorporated it in their political agenda. No one made an attempt to introduce fundamental reforms on existing economic and social welfare policy structure until the end of 1970s, instead they merely endeavored to deal with the economic challenges and difficulties which were arising from time to time. One of the fundamental characteristics of the public sector social services during this period was that the benefits were received all without considering the differences of income or any other status of the beneficiaries. For example, food ration was received even by the income tax payers. The electoral politics, rather than economic rationality, highly influenced on governments' decision-making on social welfare services, not only during the first a stage of independence but even at present

During this phase since independence, the government was able to maintain the welfare provisions universally since the resource availability was sound and the population was smaller. At the time of independence, the government has had a large external reserve base, which had been built up during the World War II. The Korean boom strengthened the country's resource base during the 1949-1951 and the total population was around 8 million. However, the welfare measures exerted tremendous pressure on government's budget. In 1951/52, the welfare expenditure accounted for 29 per cent of the government current expenditure even exceeding the capital expenditure. This situation compelled the government to curtail welfare expenditure particularly the subsidy expenditure sharply.

Fundamental characteristics of social development policies during the first phase of development (during the first 25 years) since independence could be highlighted as follows:

- Successive governments were committed to develop the country as a 'social welfare state'.
- Policy framework was guided by the 'welfare first' strategy.
- Public resources were allocated largely on social and human development. Social expenditure ranged between 10 and 11 percent of GDP
- Services were provided to all (universally) without considering beneficiaries' income or any other status.
- Policy agenda was dominated by 'welfare politics'. Electoral politics was highly influenced on public policies.

Public intervention in social development: second phase of development

With the transfer of the ruling power of the country from basically socialist SLFP to basically capitalist UNP in 1977, overall policy orientation was drastically changed. The decades long restrictions which had been imposed particularly on international trade, exchange rate, financial sector etc. were removed. Private sector has been given highest priority and considered as the engine of economic growth.

The constitution of the country was changed so as to strengthen newly introduced policy reforms. Snodgrass (1998) summarized this policy reforms “As if by magic, all the barriers to liberal economic policies that had been insurmountable in the past seem to have vanished by 1977”.

Along with these reforms in the economic sector, country's decades long welfare policy frame work was also changed significantly. The new policy reforms put economic growth in first place instead of welfare objective of the previous regimes. The reforms included measures to transform an administratively controlled economy into a market oriented economy. The market became the main guide of resource allocation. Indeed, as Wickramasinghe (2005) pointed out this is the time the ideology of participatory development was receiving much attention in international forums. It was believed that the economic growth would provide more income for the people through the ‘trickle down effect’ enabling them to meet with basic needs. Accordingly, the resource allocation was shifted towards investment with a view to facilitate growth and employment. At the same time, public expenditure on social welfare was markedly reduced, and severely curtailed the social services provided by the government universally for a long period of time. The government's social welfare expenditure as a percentage of GDP declined from 9.9 percent in 1971-75 to 5.5 percent in 1981-85. Accordingly, the welfare services shifted from universal coverage to target groups and provided safety nets for low-income groups. The responsibility of the provision of some of the welfare services was given to the Provincial Councils which were established under the Thirteen Amendment to the Constitution in 1987. Meanwhile, at the end of 1980s, the government's focus shifted towards direct poverty alleviation programs when poverty and malnutrition were identified as growing issues in the country. As a result, *Janasaviya* program, which was the first poverty targeted state intervention and school mid-day meal program were initiated in 1989. This was the milestone of the initiation of participatory development ideology in the country. The participatory development paradigm which entered into the Sri Lankan policy framework in 1978 was elevated to a national scale through ‘Janasaviya’ program (Wickramasinghe, 2005). In 1995, the *Samurdhi* program

superseded the *Janasaviya* and school mid-day meal program aiming to alleviate broad based poverty in a sustainable basis.

Meanwhile, even within the disagreements and strife of the Marxist political parties, private sector was largely encouraged to invest in social development services, mainly health, education, housing etc. Indeed private sector participation particularly in health and education sectors has largely increased and has become an influential contributor of these services. However, still these services of the private sector are mostly centered on urban areas of the country. Despite the gradual increase of private sector participation in education, health, housing etc, free education and health policies continued without any interruption.

Although attempts were made to apply the ‘Need based approach’ to rationalize some public sector welfare measures such as food stamps, safety nets, school uniforms it has not been successful as expected due to a number of reasons. Mainly political interference in all steps of welfare services, for instance establishing operational mechanism, selecting beneficiaries, deciding projects etc. have severely affected the efficiency and productivity of resources allocation. In addition to that design and implementing weaknesses, management weaknesses, unfavorable attitudes of and unawareness of the targets of the programs for both relevant officials and beneficiaries etc. have also contributed to the ineffectiveness of the programmes.

Fundamental characteristics of public sector social development services in the second phase of independence could be summarized as follows:

- Government was committed to promote neo-liberal economic policies. Market-oriented growth policies were favored instead of ‘welfare state’.
- Public expenditure on social welfare was severely curtailed.
- Abandoned the universalistic welfare policies, instead social services were targeted to the most needy people.
- State sponsored ‘safety nets’ (*Janasaviya*, *Samurdhi*) intended not only to enhance the living standard of the poor but also linked with growth and development.

- Poverty eradicating purpose came to the fore as an inevitable responsibility of the public sector.
- Private sector was encouraged to invest in social development services.

Issues relating to the social development services and achievements

Regardless of several significant achievements, there were growing concerns over the social development in the country. Some of the issues were related to the reliability of the indicators and some are on the missing opportunities. Most important are the 'second generation' issues.

Issues on indicators

Social development indicators of the country are merely the national or regional averages. They portrait only an overall picture at national or regional level but do not reveal the real situation of social development of the people of the country. Furthermore, the censuses and surveys during the last two-three decades have excluded the war affected areas. In these areas, thousands of people have been internally displaced and are living in refugee camps or with relatives some for over two decades without adequate food, drinking water, sanitation, shelter etc. This situation has not been adequately included into the existing indicators. In addition to that, quality of services are not reflected by those indicators. For example, literacy rate does not reflect the functionality of the knowledge.

Issues on missing opportunities

In the early phase after independence, social services were not targeted. All received benefits equally. Thus in this phase resource allocation for social services was not economically rational. Resources allocation was motivated by political interest rather than economic efficiency. Though several attempts have made to focus the welfare provisions to most needy people in the second phase of development, it has

not been effective as expected. For example, the transfers from poverty programs reached 14 percent of households in the top three deciles of the income ladder. Investment on economic growth was constrained by higher priority given to social development particularly in the first phase after independence. Undoubtedly investment on social development indirectly contributed to economic growth through advancing human capital. However, as a developing country with limited resources available for investment Sri Lanka has to face the dilemma on resource allocation i.e. which field should be given highest priority. In the first phase of development, economic growth was sacrificed for social development since welfare objective received highest priority. However, though growth objective came to the fore in the second phase, economic growth has not increased due to the influence of a number of internal and external factors.

Economic growth of the country has not commensurate with the country's social development achievements. Though the level of social development of the country was significantly high even before independence and gradually progressed, economic growth has not shown a similar path. Indeed, though public investments on social development have brought about tremendous success, and have contributed to minimize gender and ethnic disparities of social development and accessibility to welfare services, the achievements have not been adequately exploited for economic development. GDP growth was averaged 3% in 1950s, 4.7% in 1960s and 2.8% in the first half of the 1970s. In the 1990s and after 2000 average GDP growth rate was 5% per year. As Snodgrass says (1998), despite Sri Lanka's achievements, its economic development story remains a tale of missed opportunities by whatever yardstick one chooses to employ. Because of the slow economic growth, welfare indicators improved less rapidly than in many other Asian countries, eroding Sri Lanka's initial advantage in social development.

Economically, welfare expenditure caused to make burdens on the balance of payment and on the budget. One of the main reasons behind the curtailment of welfare measures since 1970's and the introduction of monetary transfers instead in kind transfers to the poor was to relieve the budgetary burden made by welfare expenditure.

Though attempts were made to target the welfare expenditure rationalizing the resources allocation since 1980s, it was not successful as expected due mainly to the political influences and design and implementing weaknesses of the policies.

Second generation issues

Regional disparity of social development is one the central challenges that the country has encountered. Though, according to the national level data the social development achievements of the country is high there are marked intra-regional as well as inter regional variations. Indeed this has badly affected the social as well as political stability. Western province is the most advantageous province while Uva and Sabaragamuwa are the relatively most deprived provinces in various aspects of social development. Table 7 below proves the regional disparity of incidence of poverty which is the crucial aspect of social development.

Table 7: Poverty by Provincial Levels

Province	Headcount Index (%)	Number of poor persons ('000)	Contribution to total poverty (%)
Western	8.2	471	16.8
Central	22.3	573	20.4
Southern	13.8	338	12.1
Eastern	10.8	100	3.6
North-Western	14.6	342	12.2
North-Central	14.2	168	6.0
Uva	27.0	346	12.3
Sabaragamuwa	24.2	467	16.6

Source: Department of Census and Statistics, (2008)

In addition to that, the figures of table 8 provide evidence for the regional disparity of social development in terms of several other aspects including health, education and accessibility to essential necessities such as drinking water, sanitation. Indeed

this is an inevitable outcome of the urban biased resources allocation. Public sector investment on economic as well as social services are centered on the major cities in the country particularly on the Western Province. Recently some of the measures such as Maga, Gama, Randora etc have initiated to bring the development out of the Western Province.

Table 8: Key Socio-economic Indicators by Province – based on CFSS 2003/04

Item	West.	Centre.	South.	North	East	N-W	N-C	Uva	Sabar agamuwa	All Island
Availability of Electricity, (% of Households)	92.4	72.7	78.4	63.6	65.5	68.5	62.0	56.7	64.7	74.9
Water supply-pipe borne water to house (% of Households)	51.7	29.8	34.1	3.1	17.4	15.5	15.2	21.3	25.1	30.8
Sanitation – separate water seal toilet (% of Households)	84.6	69.6	86.4	42.8	42.6	83.2	71.7	72.7	79.3	76.5
Medium income – one month (Rs) per household	25274	13449	14461	15425	14461	16365	12943	11152	11796	16974
Availability of household equipment, (% of Households)	9.9	2.6	2.5	2.8	1.2	2.5	1.2	0.5	1.6	4.1
- Personal computers	45.3	17.1	18.3	19.7	13.9	23.1	13.9	9.1	13.4	24.5
- Telephone/ Mobile										
Literacy rate (%)	96.4	89.3	92.7	92.5	86.6	93.5	92.6	88.3	91.5	92.5
Educational Attainment (%)										
- No schooling	3.9	11.1	7.7	7.6	13.8	6.7	7.6	11.9	9.0	7.9
- Post Secondary	27.0	17.7	22.4	28.5	17.0	20.6	17.3	13.8	17.2	21.2

Source: Central Bank of Sri Lanka, (2007)

Inadequate quality improvement of the services and the low quality of some of the achievements are the major issues on social development of the country. Though successive governments endeavored to distribute the services, quality improvement received less attention. As a result, quality of the services as well as achievements particularly in the health and education services have worsened. One of the evidences for the inadequate quality improvement is the mismatch between educational qualification and employment opportunities of the labor market.

Meanwhile, inadequate quality improvement and distribution issues have led to emerge anxieties in the several areas of social development. For example, as shown by the figures in Table 9, percentages of undernourished population, children under weight for age, children under height for age, infants with low birth weight etc are relatively as well as absolutely high. Social development of the country in terms of these aspects is far behind the countries which have achieved high economic and human development. Indeed the country has not yet reaped its fullest potential in the sphere of health and education to reach the internationally competitive levels.

Table 9: Emerging threats in social development

	Population undernourished (% of total population) 2002/04	Children under weight for age (% of children under age 5) 1996–2005	Children under height for age (% of children under age 5) 1996–2005	Infants with low birth weight (%) 1998–2005
Sri Lanka ^a	22	29	18	22
Thailand ^a	22	18	16	9
China ^a	12	8	19	4
Norway ^b	<2.5	..	..	5
U n i t e d State ^b	<2.5	2	3	8
Japan ^b	..	3	4	8

Source: UNDP, (2007/08)

Another issue that the country has encountered is the high level of incidence of poverty. Though poverty rates have significantly declined recently, it is remaining further as one of the central issues. The public sector is involved in combating poverty for over two decades through direct poverty alleviating programs. But according to the official estimates still around 15 percent of the population is living below the poverty line (Table 10 below). The important attribute is that poverty reduction is not commensurate with social development of the country.

Table 10: Poverty incidence by national and sectoral levels

	Headcount index	Number of poor persons	Contribution to total poverty
	%	thousands	%
National	15.2	2,805	100.0
Urban	6.7	184	6.6
Rural	15.7	2,303	82.1
Estate	32.0	318	11.3

Source: Department of Census and Statistics, (2008)

Challenges

A number of challenges is emerging in the area of social development of the country which should be taken seriously into account. These are making disturbances mainly to maintain the level of achievements, continuing the provisions and improving the quality of the services.

Inadequate budgetary allocation

Inadequate budgetary allocations for social development is one of the major obstacles that have to be faced in maintaining the achievements and to distribute the services. Public expenditure on social development has decreased during the last two decades. Public expenditure on education and health as a percentage

of GDP averaged respectively 2.3 and 1.6 during the period of 2002-05. In the countries with high human development these figures are around or over 6 percent. When compared with the figures in Table 11, Sri Lanka's health and education expenditure is not only considerably lower but has declined over time. To the contrary, military expenditure has increased.

Since the inadequacy of resources allocation and the emerging issues due to the war and new diseases such as HIV/Aids, Dengue fever etc. maintaining of the achievements, is a big challenge for the country. Indeed, the progress of social development in the country has slowed down. Hence, even the most wanted basic needs and achievements have become less distinctive as faster-growing countries have begun to match Sri Lanka's once-outstanding social indicators.

Table 11: Public expenditure (as a percentage of GDP)

Country	Health 2004	Education		Military	
		1991	2002-05	1990	2005
Sri Lanka	2.0	3.2	2.6	2.1	2.6
Norway	8.1	7.1	7.7	2.9	1.7
USA	6.9	5.1	5.9	5.3	4.1
Maldives	6.3	7.0	7.1	..	..
India	0.9	3.7	3.8	3.2	2.8
Thailand	2.3	3.1	4.2	2.6	1.1
Malaysia	2.2	5.1	6.2	2.6	2.4

Source: UNDP, Human Development report (2007-08)

Adverse effects of the War

The ongoing war over two and half decades has adversely affected the social development of the country in a number of ways. On the one hand, the cost of the

war has constrained the resource allocation for growth and social development. Military expenditure as a percentage of GDP was 2.1 in 1990 and has risen to 2.6 in 2005. On the other hand, the war has directly affected on social development of the country. Thousands of people are internally displaced. Most of them are living in refugee camps without having minimum of basic needs. In addition to that the number of the disabled due to the war is becoming large not only civilians but also security personnel. In the future this will become a very big issue not only economically but also socially.

Increasing of old age population

Another challenge which has not given much attention is the increasing number of the old aged population of the country. Old age population is becoming comparatively large as a result of demographic transition. Indeed this is the collective outcome of the social services including health and education. As shown in Table 12, by 2015 the population aged 65 and over will be 9.3% of the total population. This figure in South Asia and developing countries as a whole will be 5.4% and 6.4% respectively. The estimated percentage for Sri Lanka is higher than middle income countries, too. Since this has happened in developed countries with the economic development, those countries have been able to manage the issues relating to aged population smoothly. The increasing aged population of Sri Lanka with a low economic growth undoubtedly will place a high economic pressure on the labour force. Their living conditions are liable to be effected adversely since they have to sacrifice their savings and investments to maintain the aged population. Further, public economic investment might be hindered by a high proportion of resource allocation for social security services. Corresponding to the increment of the proportion of old age population, percentage of population under age 15 has shown a declining trend making adverse effects on the labour force. Ultimately this will adversely affect the economic performance of the country.

Table 12: Demographic trends of the world

Country/Region	Population under age 15 (% of total)		Population aged 65 and older (% of total)	
	2005	2015	2005	2015
Sri Lanka	24.2	21.4	6.5	9.3
Developing countries	30.9	28.0	5.5	6.4
South Asia	33.6	29.5	4.7	5.4
Middle income	25.1	22.5	7.3	8.6
High income	18.1	17.0	14.8	17.3
World	28.3	26.0	7.3	8.3

Source: UNDP, Human Development Report (2007/08)

Mismanagement and poor targeting

Mismanagement and poor targeting have badly affected the efficiency of public sector resources allocation for welfare services and safety nets making burdens on the budget. Political influence, unfavorable attitudes both beneficiaries and official and weaknesses of the implementing mechanism etc. have caused this inefficiency. Though it was attempted to do away with benefits to the needy people through several measures and strategies, it has not been successful as expected. For example, though poverty rate at the national level is around 15 percent, 50 percent of the population receives *Samurdhi* benefits.

Conclusion

The study is an attempt to analyze the social development achievements of Sri Lanka and to identify the challenges the country has encountered in maintaining and improving the level of achievements. Accordingly, the following conclusions were drawn. Social development achievement of the country is significant even amid the

inadequate economic progress. Though public investments on social development have brought about tremendous success they have not contributed to minimize gender and ethnic disparities of social development and accessibility to welfare services, the achievements have not been adequately exploited for the economic development. The inadequate performances of public investment are mainly due to the political interest of those investments rather than economic rationality. Further, the distinctiveness of the achievements is becoming insignificant due to the rapid progress of social development of the emerging economies.

Second generation issues i.e. quality and distribution issues of social development are hampering the progress in this sphere. Further inadequate budgetary allocation is a problem. Meanwhile the civil war had adversely affected the human development directly and indirectly making burdens on resource allocation. In addition, the high level of social development achievements of the country have not adequately contributed to build harmony among different ethnic groups. Also, the proportion of the aged population is increasing obstructing the future growth performance and economic development of the country. These challenges should be addressed immediately with appropriate strategies to maximize outcomes and to improve the quality of achievement.

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Development of E-Learning Community in Asian Pacific Countries

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Abstract

In South Asian countries, the number of students who want to pursue university level education is relatively high. Unfortunately, the facilities, the other material resources and the human resources of those universities are not enough for accepting the increasing number of students in regular programs of the universities. Therefore, some universities have introduced E-learning method and provide courses by this method. Information and Communication Technologies (ICT) are rapidly developing in recent years. The new technologies introduce possibilities of improving E-learning methods. With the aid of the new techniques, we must improve the quality of E-learning. The Knowledge Integration Servers System for E-Learning (KISSEL) is a knowledge sharing platform for E-learning. This system bridges teachers' communities in Asian Pacific countries and produces an international teachers' community for E-learning. The advantage of this system is that the contents are to be produced in cooperation with teachers in Asian Pacific countries. Nowadays, there are so many social networking services on the Internet and open source projects are getting popular in the world. Open content sites such as Wikipedia also attract many users all over the world. Users and contributors to an open content site naturally produce a community on the Internet through their activities. Therefore, the management of open content is closely related to the management of the society. This paper is concerned with the management of KISSEL web site and the followings are described: (1) aim of KISSEL web site, (2) policy of the content management, (3) policy of the user management, and (4) policy of the security management. These are discussed on the basis of the open source and open content strategies. It is concluded that the KISSEL is a new type of social networking system which bridges domestic activities and international activities of teachers.

Introduction

In recent years, there are quick industrial developments in South Asian countries. The production of high quality workers is indispensable for the industrial development. The number of applicants for higher education is increasing in South Asian countries. However, these countries have common problems in higher education, i.e. (1) numbers of students are quickly growing but the facilities of education are limited, and so the schools and universities are overcrowded, (2) there are not enough number of trained teachers and professors, (3) buildings, facilities and other infrastructures are not enough for higher education, and (4) high quality teaching materials are not available.

The World Wide Web has introduced many radical changes in the field of education. It has enabled an infinite number of people to access an infinitely a large body of updated knowledge at the same time. It also offers answers to issues such as the accommodation of growing numbers of students, provision of infrastructure facilities and learning materials to them, overcrowding of schools, maintenance of buildings and other infrastructure facilities, shortage of trained teachers, and demands for higher standards. Despite all such benefits, there are a sizable number of students and teachers, particularly in humanities and social sciences who are not yet ready to welcome the E-learning technology. Our main objective is to identify the reasons for the hesitation of the students and teachers in countries in the South Asian region to accept E-Learning and make recommendations to implement web based learning in the South Asian Region successfully. In order to solve such problems, our research group introduced Knowledge Integrated Server System for E-Learning (KISSEL) in 2007.

Knowledge Integrated Server System for E-Learning (KISSEL) is enhancing the way instructors teach and students' learning. Professors can distribute a wide variety of course materials electronically, communicate and collaborate with their students, post assignments, prepare electronic quizzes, schedule their lessons all from their desks using the KISSEL system.

The KISSEL is an online courseware management system developed by the research group of the Ibaraki University, Japan, designed to cater to Asian Pacific countries specially for teachers' community. It comprises of a purely web-based set of tools and resources that are used by teachers to supplement the classroom experience. It provides the tools, resources and techniques essential for peer interaction as well as student-instructor communication and independent learning.

Through KISSEL, students are empowered to embark on active, independent learning. They are now able to adopt a learner centered approach to learning. They can also access course information, submit assignments and even do research on the subject matter, all within the virtual space provided through KISSEL. They can also enjoy the peer-to-peer type of learning and interactions. Online quizzes also help them to assess their own progress in learning.

What is E-learning?

Electronic learning (or E-learning) is a type of education where the medium of instruction is computer technology. In some instances, no in-person interaction takes place. *E-learning* is used interchangeably in a wide variety of contexts. In companies, it refers to the strategies that use the company network to deliver training courses to employees. Lately in most universities, E-learning is used to define a specific mode to attend a course or programmes of study where the students rarely, if ever, attend face-to-face on-campus access to educational facilities, because they study online.

Why do we need E-learning?

Web based training and its newer and more general synonymous term E-learning are two of today's buzz-words in the academic and business worlds. Decision-makers associate with them new ways of learning that are more cost efficient than traditional learning strategies and which allow students to better control the process of learning because they can decide when, where and how fast to learn.

Summary of E-learning status of South Asian Countries

ICT has become an important enabler to facilitate open education and distance learning at broader communities. E-learning ensures access to information about education, training and lifelong learning through the use of multimedia technologies. The recent growing trend of E-learning is mostly benefiting the developed countries due to some predominant facilities like infrastructure, technology, relevant content and responsive learner community. The beauty of E-learning is anyone can avail himself of the service i.e. learning/teaching aid from anywhere, as there is no geographic barrier among the learners. So, a global participation can be ensured through the system. The Internet has made the process much easier and comfortable. The E-learning scenario in developing countries is still a new era for the learner communities. Due to reverse economic and social conditions of developed countries, countries in South Asian region like Bangladesh, India, Sri Lanka, Pakistan, and Nepal could not yet establish a reliable E-learning system or education systems which used ICT facilities very effectively for teaching and learning process. The acceptance of such learning facilities is not yet accredited or even accepted by the local authorities in most of the countries. Few initiatives like very few universities or institutes, in addition to the international organizations like COL, is trying to create the E-learning program as a widely accepted tool for learning for wide varieties of community. Simultaneously, the local communities of developing countries can obtain the E-learning facilities from their existing locations. But the majority of the local communities are out of the facility. There are a few major issues like national strategy, connectivity, accreditation, acceptability, quality of the learning materials, and relevant contents that have to be considered for any E-learning program for South Asian countries. Simultaneously, setting priority of the learning systems, developing countries like Bangladesh, India, and Sri Lanka are based on traditional learning mechanism and the market for E-learning has not yet become an important agenda for the government to address. Another critical concern raised on the E-learning activities is the cost perspective. Learners of the developing countries have financial constraints to participate in the program which is costly for them and they have limited scopes to get the learning facilities as it

relates to high tech equipment, in many cases. So, for the developing countries we need to reframe the E-learning mechanism to reach the communities.

Usages of local languages are very crucial when implementing E-learning courses in this region and teachers and students communities welcome their native languages with multi media type course contents. However, limited knowledge of teachers on how to produce very attractive multimedia type course contents together with using their native language is a major problem of this region. It is mainly due to the lack of ICT knowledge of teachers community of these countries.

A broadband internet facility has not been 100% established in these countries yet. Internet downloading time is also another big issue to implement E-learning courses in these countries.

Development of E-learning User communities by Installing Cooperative Servers

The excellence of E-learning comes from the existence of new software that gives teachers or trainers the power to design incredibly effective learning tools and friendly learning environments that can engulf the learners to whatever that they are learning. If we encourage the installation of cooperative servers into some selected universities or high schools in South Asian countries that can work as a platform of sharing new software or teaching techniques, we can develop a powerful network of minds in these region. KISSEL project reports a recent effort in Asian Pacific Region to develop an E-learning user community over the Internet.

Why do we need to implement such system?

There is no question that the internet is one of the finest discoveries of the 20th century. People from all over the world can now be connected together in only less than a minute or so. There are many ways and ideas that the internet has come to fulfill our needs by getting involved with our daily life routine. For example, shopping is now possible to be done over the internet. News of the day is now available on the internet daily. Students can get help on their studies thanks to the

existence of education web sites over the internet. Surely there is more than what have been mentioned. But our aims to encourage school teachers in South Asian countries to set up communities among themselves and to share the knowledge of E-learning of different people. E-learning has not yet been fully introduced to the South Asian people. But the majority of teachers in those countries believe that the introduction of E-learning method into schools contributes in realizing a better education system in their countries. Most of the teachers use a presentation tool and the power point in their lectures. But their main reason for using power point is that they can easily display attractive images including animations and video clips. Their lectures are not always conducted by using power point, but it's more likely a mixture of the electronic and traditional presentations.

The number of schools in South Asian countries is relatively large when we consider its size and distribution. Most of the students have been enrolled for proper education. In recent years, all governments in this region are investing in the telecommunication infrastructure in order to improve access quality in all sectors, especially in the education and training sector. The goal is to use ICT to improve administrative efficiency and to give citizens the experience and skills required to join global workforces. All the governments are keen to develop new ICT programs and have taken necessary action to manage the extensive infrastructure, including optical fiber cable, satellite and mobile services. In such ways, the ICT infrastructure in those countries is fast developing. When we consider Sri Lanka, a small number of tertiary students and a few teachers have access to computers and the Internet at their homes, although the number of homes having computers is still rather limited. Many schools have recently received telephone lines, and Internet access. Each school has in an average of 5 to 10 computers. It should be shared by all the students of that school. One of the school net work project is funded in part by World Bank and ADB (Asian Development Bank) has created new conditions for further development of E-learning in Sri Lankan schools, focusing on schools in the rural areas and has introduced computers and internet access to these schools. The government and the people in this region are keen on the application of ICT method for education. However, there are some problems in introducing E-learning methods into the school system. They are (1) the high cost of hardware and software,

(2) no collaboration or no proper networking between the school teachers, (3) the limited knowledge of teachers on how to create E-learning teaching materials, (4) the limited amount of training provided for teachers to learn the computer related programs, (5) the lack of infrastructure for accessing in some parts in the rural areas. There are some efforts to solve the above mentioned problems. Recently, some countries are now inviting ICT experts from Japan, Australia and USA to conduct training in order to improve teachers' knowledge on the use of computers to create easy learning materials. In some schools, small groups of teachers are now trying to integrate E-learning methods as a part of their teaching methods. This study proposes one method to solve the above mentioned problems which often occur when introducing E-learning methods into the school system. The idea is to set up such a server, which works as a web portal, where teachers can have the opportunity to have their own network among themselves. The point is that the server works as a platform not only for exchanging their idea but also for sharing their modern techniques and useful teaching materials for E-learning. The server provides most teachers with equal opportunity to learn how to create E-learning materials for teaching and how to develop their teaching skills by using E-learning techniques.

Oea has partly been realized in March 2007 when the first server was installed in Ibaraki University and the second server in the National University of Samoa. The third server was installed in Sri Lanka in July, 2008. Some similar servers are to be installed in Vietnam, Bangladesh and Fiji by the end of March, 2010. These servers are expected to collaborate with one another and produce a systematic web portal of the teachers' communities for E-learning. We call these servers as Knowledge Integration Server Systems for E-learning (KISSEL). The activities of members of teachers' communities that can be carried out on the platform, KISSEL are the following.

- (1) Development of E-learning centers for a specific field of science.
- (2) Establishment of libraries of E-learning contents.
- (3) Development of open source software for E-learning.
- (4) Production of libraries of open source software

- (5) Providing an online course of ICT minimums for E-learning.
- (6) Exchanging of ideas and questions for E-learning and related techniques.
- (7) Recording of questions and answers for E-learning and production of FAQ

It should be noted that these activities on the KISSEL of different teachers' communities are carried out in a synchronized manner. There are two parts in each of the KISSEL servers, i.e. the international part and the local part. One member of a teachers' community has an account on one KISSEL servers in the country. So, he/she can access only one server of KISSEL on which he/she has the account. For example, when he/she has developed a new teaching material and likes to open it globally to all members of teachers' communities, he/she will upload to the internal part of his/her server. The international parts of the all KISSEL servers are mirroring each other. Once the international part of one server is updated, the update is reflected to all of the servers by the mirroring mechanism.

Conclusion

ICT is rapidly developing in recent years and we must make the best use of it to improve our education system by means of E-learning and one or two people cannot manage these rapidly developing ICT techniques. That is why, we proposed the web portal, KISSEL for teachers who are interested in E-learning. It provides a platform where a number of teachers can exchange their ideas, techniques, software and contents for E-learning. That is a new kind of social network in the world and our target is to develop an international community of E-learning. If teachers became members of KISSEL, they can easily learn how to produce E-learning contents and can improve their teaching skills. The benefits of having these E-learning user communities and the servers are summarized as follows.

- ✧ Teachers will now have the chance to share their knowledge with other members of the teachers' communities.
- ✧ The server is now available for carrying out international cooperative studies of E-learning sciences.
- ✧ Teacher's communities within different countries can set up a network

between themselves and further the sharing of the knowledge between them.

✧ This idea will strengthen the use of E-learning into the classrooms. The KISSEL is a kind of open source program to build and set-up communities. The number of KISSEL servers is limited nowadays and the contents accumulated on the servers are not enough at present. It is hoped that we can further develop the KISSEL by Authors.

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between the two sides and that the timing of the shift is critical.

The KISSEL report also contains a number of recommendations.

The first recommendation is that the use of E-learning in the classroom be expanded to include all students.

The second recommendation is that the number of KISSEL reports be limited to five per year.

The third recommendation is that the KISSEL report be made available to all students.

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The sixteenth recommendation is that the KISSEL report be made available to all students.

The seventeenth recommendation is that the KISSEL report be made available to all students.

The voting behaviour of youth in Sri Lanka

A. Piyarathne

Abstract

In Sri Lanka today, representative democracy is being practised and the representatives are expected to abide by the mandate given by the people and the vision documents put forward by the respective parties at the election. Under the established democracy throughout the world voting plays a significant role. Voting behaviour among the different groups in society is dissimilar. There is no need to mention the vitality of the political behaviour of youth, as the problems of discontented youth of the main democratic system has already shown at two youth insurrections in 1971, and 1988-1989. The paper discusses some aspects of voting behaviour of the Sri Lankan youth based on a study conducted to identify "Attitudes of Youth towards Democratic Institutions in Sri Lanka", by the author. The Sri Lankan voting pattern has remained static for a long time. In spite of various difficulties with regard to voting, a considerable percentage of young people have kept a trust on the existing democratic system. The study proves that the young people of the country are not satisfied with the prevailing political status quo of the country. The political sociology is a very appropriate body of knowledge in understanding most of the Sri Lankan social phenomena. The youths tend to distrust the election process and tend to consider there is no value in the exercise of their voting. They tend to believe that the politicians have taken them for a ride. The paper aims to elaborate this view.

Introduction

The Sri Lankan society has undergone a very crucial time period in 1971 and 1988-1989 as a result of two insurrections led by the Peoples Liberation Front which is popularly known as Janatha Vimukthi Peramuna (JVP) in the south. Furthermore currently the so-called “ethnic conflict” or the “terrorist movement” led by Liberation Tigers of Tamil Ealam (LTTE) has also created havoc in the society. Whatever the causes for which they struggled, these movements have made known clearly the power and capacity of the young people of the country. And this has revealed their dissatisfaction towards the established political set up as well as the political process.

Under the practising *Representative Democracy* in Sri Lanka today, the representatives are expected to abide by the mandate given by the people referring to the policy and vision documents put forward by the respective parties at the elections. In this system the elections began to play a key role in facilitating people to cast their preferences. “Voting is the key mechanism of consensus in a democratic society” (Lipset 1966, p.30). The voting behaviour of the people can be studied with special reference to age distributions, gender, class, religion, ethnic, regions etc. The author is interested in studying the various aspects related to voting behaviour of youth. Voting is a unique decision. This decision is taken based on various grounds such as trust towards the political party or the politicians, the knowledge of the voter, the impact of the political campaigns, the nature of the election etc. This paper is based on a broader study conducted by the author to identify “*Attitudes of Youth towards Democratic Institutions in Sri Lanka*”, using the financial assistance of the Sri Lanka Foundation Institute, under the DYLP research fellowship.

Research background

The Political Sociology is a very appropriate body of knowledge in understanding most of the Sri Lankan social phenomena. The essential concern of Political Sociology is an analysis of the conditions making for democracy (Lipset 1966, p.1). This aspect is considered from the very beginning of the study. There are no

adequate studies done here to understand the voting behaviour of people in general and youth in particular. In general, most of the developed countries conduct youth surveys annually whereas Sri Lanka finds it very difficult to complete its national census. The Shell Study in Germany is conducted annually. The author had a chance to read a copy of the thirteenth Shell Study and it really motivated him to do a study on youth and democratic institutions. The study has shown that the young people in Germany have lost their trust in the political hierarchy (Thomas 2000, p.7). There is a remarkable similarity between the political behaviour of youth in Germany and in Sri Lanka. According to observations most of the Sri Lankan youth rejected politics and they separated themselves from democratic institutions. According to the 1991 study, the interest of youth in politics was 57% and it had come down to 43% in the 1999 Shell Study. Studies have found out that "young people's distance from politics depended upon whether or not they believed they could cope with their future" (Thomas 2000, p. 7). The increasing negative attitude of youth was reflected in the decline of the election turnout of young Germans.

Zinecker (1992) too has done a study on West German youth. There he has tried to compare youth of the 1950s with those of 1980s. His observations vary with those of the Shell Study. He found that the interests of youth in politics in the 1950s had increased by 1980s. Within this period the interest of women in politics had improved compared to those of males. According to him there was a certain development in the extent of opportunities to engage in politics available to the young people at that time period. There is a difference in the way the adults and young select parties which could be clearly seen in the 1980s (Zinnecker 1992).

It is shown by some studies conducted in the past that the youth of this country were not happy with the existing democratic institutions. According to the National Youth Survey conducted by the Department of Sociology, University of Colombo to which the author also contributed as a national coordinator and trainer of research assistants, in the year 2000, it appeared that a considerable percentage of youth favour communist/ socialist ideologies. Nearly 63% of youth favoured communist/ socialist ideology. In a way it could be interpreted as their willingness

towards democratic institutions of those ideologies. They liked the politicians and administrative method of a leftist inclination. 63% of youth felt that the use of violence was not the best approach for problem solving, while 31% of youth indicated that it was a suitable way. Nearly 72% of young respondents believed that our society is not just. It is very essential for a country to understand why youth think so, and what can be done to help youth to solve their problems using democratic means. 30% of the youth believed that their votes do not affect decision making in society. The above mentioned figures have clearly shown their lower confidence in democratic institutions of our country. The level of confidence in political parties was very low. The study showed that 48% of youth did not trust the political parties while 48% trusted them somewhat, only 4% of youth have a great deal of trust. The same attitudes of youth could be seen on the elected representatives to the parliament. (National youth survey; overview report 2000). This relates to the political culture of the country. Political culture can be discussed as a set of attitudes, beliefs and sentiments which give order and meaning to the political process and which provides the underlying assumptions and rules that govern behaviour in the political system. It shows that the positive attitudes or trust of youth in democratic institutions has deteriorated gradually.

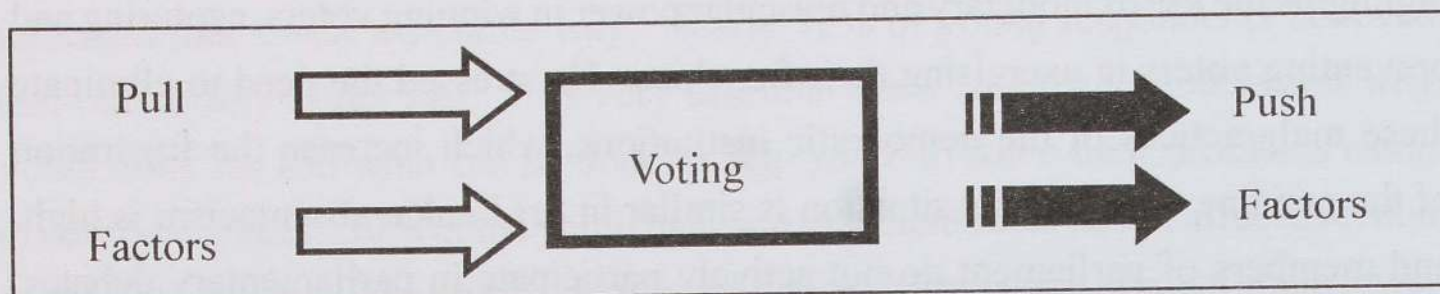
Chari (1994) discusses about institutionalising democracy in India. He concentrated on five areas such as political leadership, political parties, parliament, bureaucracy and the electoral process. He discusses how democracy was deteriorating in India. The main intention of the political parties is to get power and retain it by some means or other. He discusses the development of a corrupt nexus between politicians, criminal elements (smugglers, drug traffickers, arms dealers), pliable bureaucrats (police, customs and criminal officers), and crooked businessmen. According to observations, this situation is very similar to that of Sri Lanka. He has mentioned that political leadership does not hesitate to get support from anyone as long as it maximises the winning chances. Political parties should be broad enough to accommodate major social and economic interests. But it was not really happening in India. He discusses at length the institution of parliament. Just electing members of parliament does not assure the healthy functioning of the institution. Politicians should actively participate in decision-making; they

have to participate in discussions and debates actively. Some of the members of the parliament have not spoken for more than a few minutes in their entire five-year tenure (Chari 1994, p. 43). When he discusses about the electoral process he highlights the use of monetary and muscular power in winning voters, capturing and preventing voters in exercising their franchise. He stressed the need to eliminate these malpractices of the democratic institutions, which increase the frustration of the genuine voters. This situation is similar in Sri Lanka, absenteeism is high, and members of parliament do not actively participate in parliamentary debates, do not behave decently in the parliament, and do not follow the code of ethics in behaving inside the house. Politicisation and emasculation of the public services have deteriorated all other institutions in India. He says that democracy is decaying in India.

Conceptual explanation and theoretical milieu

Voting behaviour is the decision-making process and the social factors influencing the patterns of voting. Studies on this subject has four main types. Among them focussing a particular category of voters such as youth is considered as one type of study. The analysis of voting patterns always focus on the determinants of why people vote as they do and how they arrive at the decision they make (Oxford Dictionary of Sociology, 1998).

The push and pull theory borrowed from the migration theory of demography has been used to identify the political behaviour of the youth. There are two factors that can be discussed principally, in the study. First, there are some factors that attract youth towards voting and politics while some factors that push sensitive youth away from voting and democratic institutions.

Figure 1.1 Push factors and pull factors

The concept of political culture is also important in this context. Gabriel A. Almond says, “every political system is embedded in a particular pattern of orientation to political action” (Pye 1969, p. 7). According to him this gives a meaning to the polity, discipline to institutions, and social relevance to individual acts in an operating political system. The concept of political culture suggests that the traditions of a society, the spirit of its public institutions, the passion and the collective reasoning of a citizenry, and the style and operating codes of its leaders are not just random products of historical experience but fit together as a part of a meaningful whole and constitute an intelligible web of relations (Pye 1969, p.7). On the other hand, the political culture provides controlling guidelines for effective political behaviour, and for the collectively, it gives a systematic structure of values and rational consideration, which ensure coherence in the performance of instructions and organizations. Sidney Verba indicates the political culture in the last chapter of the book *Political Culture and Political Development* as, “consists of the system of empirical beliefs, expressive symbols, and values which defines the situation in which political action take place” (Pye 1969, p.8). The political culture could be divided into two. They are the mass and elite political culture. In the light of the above, theoretical explanation of the political culture to the Sri Lankan situation can be understood. The existing political culture can create negative or positive concepts among the people about democratic institutions or democratic principles. This common opinion created by the existing political culture will act as either push or pull factor for voting.

The well-known Italian sociologist Vilfredo Pareto discussed the process of elite

circulation which really allows the qualified people to replace with those who occupy key positions in the society currently. This would really assure the socio-political stability of a country (Hettige 2005). We hardly see that this theory is valid to Sri Lanka as there are a lot of reported violence of post, pre and on the day of elections. When the ruling party estimates that they have no signs of winning in some electorates they tend to use their terror machine in order to assure that the candidate of the party is winning. On the one hand the business community predominantly considers the election as a way of showing their gratitude to the party or politicians on the one hand, and also it is an investment for them to get much benefit if the candidate or the party comes into power after the elections. This has improved the capacity of the politicians to mobilise the thugs and guarantee more votes for them using pressure on the voters.

Research problem

This article is based on a part of a main study conducted to identify attitudes of young people towards democratic institutions. Identifying young people's attitudes towards electoral process, voting, party politics were also a part of the main study. This paper describes the various aspects concerning voting behaviour of young people in detail.

Research methodology

Random sampling technique was used to select the youth for the study. The Assistant Divisional Secretariat (ADS) divisions for the study too were selected on a random basis in each district. After selecting ADS divisions, the villages and estates were chosen as a convenient sample. Twenty-five young people were included in the study from each location and five of them were interviewed in detail in order to get qualitative answers. The total sample of the survey was 692. The cluster method was used to select young people in each village. Twenty-two districts excluding Mannar, Killinochchi, Mullaitivu and Jaffna were taken for the study. This study was conducted from September 2004 to October 2005. The

research consisted of both quantitative and qualitative approaches. A questionnaire which included (both open-ended and close-ended) 123 questions was used. In this study, unmarried males and females within the age group of 18-32 years have been considered as youth.

Socio-economic background of the youth

Youth from all the ethnic and religious groups participated for the study. There were 437 (63.2%) Sinhalese 142 (20.5%) Tamils, and 113 (16.3%) Muslims, in the sample. Both Indian Tamils and Sri Lankan Tamils were included to the sample. Tamils from Vavuniya, Batticaloa, Colombo, Kandy, Badulla, Nuwara Eliya represented the Tamil community. Muslims from the districts of Puttlam, Ampara, Kandy, Colombo, were taken for the study. Religious representation in the sample is also important for one to understand the ideas of the young people. There are 423 (61.1%) Buddhists, 124 (17.9%) Hindus, 114 (16.5%) Muslims, and 31 (4.5%) of Catholic young persons in the sample. Gender representation of ethnic groups was also interesting. There were 258 (37.3%) males and 179 (25.9%) females from Sinhalese, 79 (11.4%) males and 63 (9.1%) females from Tamils and 62 (9.0%) males and 51 (7.4%) females from Muslims.

The studied youth group has a fairly good educational background. 18.5% of them have studied up to the year 11 while 40.3% of youth have passed the G.C.E. O/L examination. 26.7% of young girls and boys have G.C.E. A/L qualifications and 10% of the sample has Degrees. Young people of the sample were found to be engaged in a lot of activities to earn their living. They were engaged in nearly 35 activities to find their income. There are 61 (8.8%) Teachers, 29 (4.2%) Farmers, 49 (6.9%) Computer operators/ Clerical staffs/Receptionists, 17 (2.5%) Garment factory machine operators, 50 (7.2%) Businessmen /Business women, 13 (1.9%) Technicians/ Motor mechanics, 10 (1.4%) Self-Employed people, 89 (12.9%) Students, 15 (2.2%) Watchers/ Labourers, 13 (1.9%) Drivers, 184 (26.65%) Unemployed persons in the youth group. The average income of a young person is 4576.98 rupees per month

General feelings of the young people regarding politics

The level of political knowledge of young people is very significant in understanding the nature of political behaviour and the political culture of young people. A high percentage (94.7%) of young persons of the sample has an adequate understanding about politics and the democratic practices of the country. The study findings show that young people read newspapers, and respond to electronic media as well; more males have better political knowledge than females.

According to the research findings, only 40.7% of young people appear to have some kind of satisfaction in the political practices of the country while nearly 59% of young people are not satisfied. It appeared that more males are dissatisfied with the politics than the female respondents. There is no significant co-relationship between political satisfaction and the ethnic background of the respondents. A young person describes his idea about politics of the country as follows:

It is a way of cheating people. When they are in power they ignore the people and once they loose power come back to people and say we are struggling on behalf of you. We fight to give a better future for you etc. Both main parties have cheated the people time and time again they will continue it (26 year old woman, undergraduate, Matara) .

A significant number of respondents (74.9%) have an interest in politics when the others have shown no interest in politics. Gender cross tabulation of the political interest has shown that females do not have much interest in politics compared to young males. A good number of Tamils and Muslims (15% “highly interested” and Sinhalese 30.1% “interested”) young people are included in the “highly interested” and “interested” categories whereas Sinhalese (6.2% “highly interested” and 22.7% “interested”) have not that much interest. Sinhalese (21.3% “not interested” and 7.6% “not interested at all”) do not show much interest in politics compared to Tamils (9.9% “not interested” and 4.9% “not interested at

all”) and Muslims (17.7% “not interested” and 5.3% “not interested at all”). This can be a result of minority-majority identification. A young person describes his political interest as follows:

*I really take an interest in politics but the problem is we cannot actively involve ourselves. If I get involved actively there will be a lot of problems for me. Perhaps I will not be able to live after that.
(30 year old man, Carpenter, Matale)*

The role of organized opposition or political parties is to bring pressure on the government on important issues of the people. 78% of responded youth were of the view that the political parties take some sort of interest in bringing into the attention of government about the burning issues of the people while 19.7% of youth did not agree with this opinion. Young persons do not say firmly that political parties are sensitive to crucial issues of the masses. A young businessman says:

We cannot say all the political parties try to draw the attention of the government to our problems. Mostly the UNP and the JVP do it. The government never attends to issues of the people. They do this job to some extent. Only at election time they talk about issues affecting people. (29 year old, businessman from Kegalle)

When they tend to believe that the political parties do not represent their views and do not address their concerns, the possibility of practising non-democratic means is high.

Trusting someone to some extent shows that they still have some suspicions. The survey data shows that 16.7% of youth “fully respect” and 35.3% of them have “somewhat” respect towards the politicians. 47% of the youth in the sample “do not respect” any politician at all. Cross tabulation of the attitudes of young persons towards the politicians based on ethnicity shows that youth of all three ethnic

groups do not respect political leaders that we have today. 42.1% of Sinhalese, 59.2% of Tamil and 50.4% of Muslim youth have clearly said that they do not respect any political leader.

A majority (92%) out of 692 respondents believe that the present politicians enjoy more facilities and privileges in the name of democracy. They compared today's politicians with the politicians we had immediately after independence. Males (92%) and females (91.8%), all the educated categories and ethnic groups of the sample have agreed with the assessment. Today people tend to think of a political position as an "easy livelihood". Whenever there are problems the citizens of the country should be able to communicate with their leaders. If these were not happening the frustration would increase and the trust in the democratic process would be eroded. A considerable number (326) of young persons has told that they have no way of contacting politicians. Young women explained how politicians are excessively privileged:

Each and every politician irrespective of his or her political party is excessively privileged. They steal facilities, donations allocated for us, the ordinary poor, without giving it to the people who deserve. (24 year old woman, unemployed, Ampara)

The politicians themselves try to maintain a distance with people for their benefit. Therefore most of the people in general and youth interviewed in particular believe that they cannot communicate their needs to the present day politicians in the country. 52% of the youth said they can while 47% of youth said they cannot communicate their needs to the politicians. Gender cross tabulation of the question demonstrates that more females (56%) than males (49.1%) tend to believe that they can communicate with politicians better. More Sinhala young people (55.6%) have told that they can communicate their needs to politicians while Tamils (42.3%) and Muslims (50.4%) have not said so.

The general tendency of the Sri Lankan politician is to forget all the promises once they come into power and this is well proved even by the study. Once a

politician gets power, he tends to treat his party people known as “*mage minissu*” (my people), “*mage pakshe aya*” (my party members), “*mata udawu karapu aya*” (my supporters). All the other party supporters are considered as “*anit pette ayo*” (opposition party supporters), “*wiruddha wadeen*”, “*Anit pakshe aayo*”. In addition to that there are some people well known to the politicians and they are considered as “*known faces*”, “*danna aya*”, or “*andunana aya*”.

Attitudes of young people to the holding of elections

With this background we tried to understand the political behaviour of the young people. Young people were asked whether they would vote if there is an election tomorrow. Out of 692 young persons, 65.2% (451) said “yes”, 11.1% (77) said “no”, 22.8% said, “not decided”, and 0.9% (6) had not answered the above question. We as a country are still fortunate because the majority of young people opt to vote in the elections. They still believe in communicating their needs through voting behaviour. A young person from Sewanagala explains his stance about elections:

After completing A/L, I actively supported the UNP party and the candidate here on three separate elections. My aim was to get a job through it. But finally I could not get an appointment to meet the politician whom I supported. My friends and I gave up active politics with great frustration. But I would vote even if there is an election tomorrow because if we too do not vote others would still label us as UNPers. (27 year old man, Three Wheel Driver, Monaragala)

Young people do not think Sri Lankan elections are free and fair. They have witnessed many occasions where political rights of neighbours are violated. Only 22 young persons believe that Sri Lankan elections are free and fair while 259 say “no” and 137 say “not at all”. 57.2% who said “somewhat” also may be included here if we do further interview with them. It is very crucial for the country’s future and the commissioner of elections and the government to pay more attention to this. Voting at elections is a fundamental right of communicating the needs of people to politicians. If this system is not free and fair, the views of the people

will not be communicated properly to the politicians. According to the research findings more women see that elections are free and fair. Election violence should be understood from the women's point of view when the policy planners or the government try to organise free and fair elections. For example a non-violent situation for a man may be a violent situation for a woman. More Tamil youth indicated that elections are "not fair" (42.3%) and "not fair at all" (23.9%) within the ethnic group representation. Tamil youth feel social insecurity today because of the war and war based tensions.

Attitudes of young people to voting at elections

It is very important to know the basis of voting behaviour of young people since it has direct links with the representative democratic institutions. Young people are asked whether they vote for the same political party that their parents have been voting for. A significant number of young people (82.1%) do not vote to the same party that their parents vote. If they want to vote to the party the parents support for, after taking into consideration the merits and demerits of the political parties or a candidate it is perfectly alright. No significant difference can be seen between male and female voters in support of a political party that their parents supported. More Sinhalese (13.7%) youth were supporting the same party with parents and this could not be seen among Tamils (11.3%) and Muslims (10.6%). When the level of education is increasing young people were not inclined to support the party that their parents supported. Among the respondents who said that they support (12.7%), and not support for the party to which their parents supported pointed out many reasons for as to why they hold such a position. Each respondent was allowed to give three reasons. Those who supported the parents party due to; "that party really concerned about the development of the country" (4.9%), "we have good contacts/ help us" (2.8%), "parents have better political understanding" (4.7%), "parents also hold my political view" (1.0%). Majority of youth did not support the political party their parents belongs to due to reasons such as; "vote for any party which works hard for the country's development" (9.6%), "since it is my choice, my discretion" (35.7%), "policies, and the work are important" (28.1%), "politics should change along with time" (13.2%).

An attempt was made to make the young people understand that acquiring membership of political parties by them was important. 17.1% (118) have got political party membership, 78.5% (543) have no membership, 3.5% (24) have no idea, and 1% (7) have not responded to the question. This situation lays a strong foundation for better democratic practice in the country. They have not become members of political parties as a matter of course, just because it is available as a political organization. Majority (71%) of the respondents have said that there are political organisations in their area. Young people have not become members of any political party since they want to be open. In Sri Lanka today, once you get a membership of a party, changing it is not accepted by society. People would start accusing the members who change the party. He or she is considered as a person without a proper vision. Because of this nature of political behaviour of the young people political analysts tend to say the winning of any party depends on the young peoples' political behaviour. Politics is often a male dominated activity in most of the Asian countries including Sri Lanka.

The young people have different views about the effectiveness of their votes. 26.3% (182) young persons indicated that their vote is a useful one. And also 23.1% of youth believe it has effected to "some extent". 21.8% (160) of young persons clearly say there is no result of their voting. 23.8% (165) of young people have no clear understanding to say whether their voting is useful or not. When the answers are cross tabulated with gender, more males (29.8%) accept, than females (21.5%), that their vote can change society. Females (27%) believe their vote is not as useful as those of males (20.3%). Even though Sinhala (32.7%) youth say their vote is useful Tamil (13.4%) and Muslim (17.7%) youth do not trust it that much. It can be due to a minority mentality and on the other hand to the awareness that they are not going to get key cabinet portfolios or key posts under the representative democratic system although there are a few minority ministries. The uncertainty as to whether their vote is effective or not is high among the Tamil (27.5%) and Muslim (41.6%) young people, compared to Sinhala youth (18.1%). This situation cannot be considered as a very healthy one because the majority of young people from other minor communities are uncertain. With the development of education,

young people tend to believe that their vote is effective and can change society through the vote. It was 20.3% among young people with year 7 to 11 education, 21.9% among the young people with G.C.E. O/Ls, 30.3% among the young people with G.C.E. A/Ls, and 49.3% among the degree holding young persons.

The Sri Lankan voting pattern has remained static for a long time. Children tend to learn about the political parties and the good and the bad of those from the parents and the process of political socialisation. They learn about the parties and politicians whom their parents and family members support. It has become a cult of the new age cohort. Yet there are occasions when young people deviate from this pattern of political behaviour by voting for different parties at different polls. Nearly half of the young persons of the sample have not (49.9%) continued to vote for the same party that they voted in their first elections. But still a considerable percentage (35%) has become lifelong members of a party. It is not constructive behaviour of a responsible citizen. No one can expect that the same party would do better all along. Therefore voters should be flexible and they must be able to see both pros and cons of a party. Tamil (36.6%) and Muslim (40.7%) young people have continuously voted for the same party compared with the Sinhala youth (33%). Sinhala (56.1%) youth find it more possible to change the political party than the Tamil (43.7%) and Muslim (33.6%) youth. This dissimilarity of voting among ethnic groups may be a result of little social exposure, low education and exposure to media of minority groups. Since there are a larger number of political parties among the Sinhalese, the political education and thinking of the Sinhala youth would change but a similar tendency could not be observed among minorities.

The chances are very rare for a person coming from grassroot levels to shine politically in the Asian political arena. Generally political thinking of people in Asia expects their candidate to be a person coming from an established prestigious family of high class or caste. Even though there are people with very strong views with regard to national issues they are unable to get a significant percentage of votes at elections. According to the research nearly 75% of young people reject the myth of electing a leader from a prominent family. There is a long way to establish

a mechanism in which a person from grass roots level can become a leader of the country though young people in the sample reject it. To reach this stage a drastic attitudinal change should take place. Against the above trend a youth presented his idea as follows:

Contesting of thugs those who have money to spend in the election can be avoided if we get contesters from prominent families. Prominent family members do not engage in mean work, they behave decently since they are high-born. When they come into politics we can have more a stable government unlike today. We have few elections within a very shorter period. It really disturbs our normal lifestyle. No development activities take place. All these thugs come from ordinary families. Members coming from prominent families behave decently and responsibly. They do not release terror. I would say the more we get politicians from the prominent families the less our troubles will be. (30 year old, miner, studied up to G.C.E O/L, Sinhalese Buddhist, Ratnapura)

Willingness to participate in elections

In the discussion of political involvement of the people, it is very vital to know whether they like to actively involve themselves in politics by contesting elections at different levels. While a small percentage (12%) of youth like to contest in elections, a majority of the young people (76.7%) do not want to actively involve themselves in politics. It is because of the corrupt political culture. They know that they get a considerable number of votes they have to spend money on canvassing, public work, and hiring teams of thugs. There are a lot of young people with a vision but who cannot come to active politics since they do not have the economic and social power. Women have not shown much interest in contesting elections. This has become more and more a mens' job. Out of 293 young women only 8.5% wanted to contest elections while out of 399 young males 14.5% wanted to join as politicians. 12% of males have said that there is no mechanism for them to step into politics while 6.5% females also said so. Within ethnic groups Tamils (11.3%)

and Muslims (20.4%) represent more than Sinhalese (10.1%) in expressing their wish to contest in elections. When the level of education goes up the willingness to actively involve in politics also increases.

Respondents were asked whether they canvassed for any politician. It is very important to understand active political participation of the young people. To canvass for any politician or party, the young people have to think, decide, critically look at it and compare with the records of other politicians or parties. If this was happening in a very rational manner the choice would be easy. 498 young people have never canvassed for any politician while 186 young people have canvassed for a politician. According to gender cross tabulation more men (78.5%) have canvassed for politicians than young women (21.5%) as usual. It is clear that many young people did not wish to canvass for any politician. Is it because of that they did not get a request from politicians? To get an answer for the question, young people were asked whether they would support, or canvass for any politician if they were requested. According to the findings most of the young people (544) do not want to canvass or support any politician even if they are asked. Only 123 young people said they liked to support politicians if they were requested.

The factors that young people consider when they select a political party are explained by the young people. Among them, “policy of the party on education, unemployment, poverty etc.” (29.5%), “history/ track records of the party” (21.5%), “qualities of the party leaders” (13.3%), “sensitivity of the party towards problems of the people” (12.1%), “views of the majority voters/ trend” (1.1%), “should protect and love the country” (1.8%), “ability to develop the country” (12.1%), “approach to the ethnic conflict” 3.6%), “protecting human rights” (4.0%), “attitude about religion, ethnicity, culture” (1.0%) are very important.

Respondents mentioned qualities that they expect from a good politician too. Each respondent was asked to give three qualities that he/she liked most. Among the answers; “responsibility and commitment” (11.4%), “level of education” (8.7%), “should not be a thug” (1.3%), “keeping promises” (7.5%), “honesty, genuineness, trustworthiness” (27.7%), “ability to take proper decisions boldly” (19.8%),

“policies of the candidates’ party” (2.7%), “his own vision/ plan/ capabilities” (6.6%), “approachableness” (6.1%), “love for the country, religion, ethnic group” (1.4%), “economic capabilities/ wealth” (0.3%), “caring of all the groups (ethnic & other)” (2.5%), “the service he or she has rendered so far” (4.0%) are very significant. Today the politicians try to cheat people as a habit. Politicians do not take decisions frankly and they always think about the number of votes that they lose or gain before making decisions. Young people expect politicians to be leaders not to be followers. Lot of politicians are not given much responsibility and are not committed to the development or solving the problems of the country.

Conclusion

The above discussion has given a detailed note on the attitudes of the youth regarding various aspects of their voting behaviour based on a research study conducted by the researcher. According to the above discussion it appears that there are problems and dynamics concerning the voting behaviour of the people. Even in the mid of various structural and manmade difficulties concerning voting a considerable percentage of young people have kept a trust on the existing democratic system. There are stronger pushing factors than pulling factors, facilitating youth to move away from the existing democratic structure in general and the voting system in particular. And also when the voting system is blocked or the people lose their trust on it naturally this has a tendency to disturb normal pattern of elite circulation as explained by Pareto. And there is room for youth to think of alternative means of getting rid of the existing “corrupt” practices and establishing a “people friendly” system. History has provided much more strong evidence to prove that these alternative means end up in disaster.

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The efforts made by the rulers of Dambadeniya to safeguard and protect the sacred Tooth Relic of Lord Buddha

J.M. Sudharmawathie

Abstract

The accession of Dambadeniya as the capital city is the first transition of royalty from the Rajarata in the North to the South West. The succession of weak rulers except for Vijayabahu I and Parakramabahu the Great contributed to the down fall of the Polonnaruwa Kingdom. Taking advantage of the situation, Magha from Kalinga invaded the island and his invasion ushered in fear and destruction. Under these trying circumstances, in order to safeguard the sacred Tooth Relic from Magha the Bhikkus acted with resourceful intelligence and concealed the same underground and crossed over to Chola and Pandya territory. The sacred Tooth Relic was transferred to Sri Lanka from the province of Kalinga in the 4th Century A.D. during the reign of Kitsirimegawanna. The king spent an enormous amount of funds and conducted a procession carrying the Tooth Relic to Abayagiri Vihara annually. Similarly rulers of Dambadeniya followed the same mission. Vijayabahu III was able to unify the disintegrated provinces as one unit under his rule. He selected Dambadeniya in the Mayarata as his capital city. King Vijayabahu succeeded in consolidating Mayarata after a strenuous attempt and freed the country from the aggressor Magha. The king recalled the virtuous monks who have left the country and resuscitated Buddhism with their help, He unraveled the place where the sacred Tooth Relic was hidden. As Dambadeniya was not a suitable location for the Tooth Relic, it was kept in a fortified location at Beligala. He selected his elder son Prakramabahu as his successor and the prince was entrusted with the noble task of looking after the sacred Tooth Relic. With the commencement of the Polonnaruwa kingdom, the Tooth Relic played a significant role and to assume kingship the possession of the Relic was mandatory.

Introduction

The accession of Dambadeniya as the seat of royalty inaugurated a novel transformation in the kingship of Ceylon. It is also the first and foremost transition of royalty from the Rajarata in the North to the South West. The Aryan migrants who migrated into this country in the 6th century B.C, skillfully utilizing the water ways established their primeval settlements in the Dry Zone (Mv., vii, p.43-46). An advanced state of this enterprise was the selection of Anuradhapura as the capital (Mv., x, p. 76-77). Anuradhapura, the first kingdom of Sri Lanka was the only kingdom that had survived for the longest period. Vijayabahu I, the greatest ruler that saved the nation from Chola exploitation assumed kingship in 1070 A.D. making Polonnaruwa as the capital city (Cv., lix, p.9 -10). It continued as the royal capital for two centuries. The rulers of the North who had been accustomed to the scarcity of water succeeded in harnessing the available supply of water to overcome the dire necessity and build up a hydraulic civilization in the Rajarata (Cv., lxviii, p.7-59)

The succession of weak rulers and the incursion of South Indian invaders resulted in the downfall of the kingdom. In Polonnaruwa, except for a few valiant rulers like Vijayabahu I and Parakramabahu the Great who safeguarded the nation, the weak rulers who ascended the throne contributed to its downfall. In this commotion the chief ministers and commanders-in-chief assumed power over and above the rulers. There prevailed a dispute at this time over the throne between Kalinga and Pandya clans. This enigma which engrossed into the political arena for a long time contributes to the down fall of the Polonnaruwa Kingdom (Cv., lxxx, p.1-53). This situation gained momentum with the arrival of Magha as an invader from the Kalinga, a state in South India.

Magha invaded Sri Lanka with an army of about 24,000 soldiers, assassinated the king Parakrama Pandya and grabbed the kingdom (Cv., lxxx, p.71-73). His invasion ushered in fear and destruction. The utter destruction and the calamity unleashed on the natives of Sri Lanka by Magha and his soldiers are depicted in *Culavamsa* thus.

“But since in consequence of the enormously accumulated, various evil deeds of the dwellers in Sri Lanka, Devatas who were everywhere entrusted with the protection of Lanka, failed to carry out this protection, there landed a man who held a false creed, whose heart rejoiced in bad statesmanship, who was a forest fire for the burning down of bushes in the forest of the good, that is of generosity and like who was a sun whose action closed the rows of night lotus flowers that is the good doctrine and a moon for destroying the grace of the groups of the day lotus. (Cv., lxxx, p.54-61).

It is evident from the version in the *Culavamsa* that one aspect of Magha's destruction was the annihilation of Buddhism. Thereby Buddhism had to encounter from an Idabel distraction force. The destruction caused by him and his people is stated as follows in the *Culavamsa*:

“They wrecked the image houses, destroyed many cetiyas, ravaged the viharas and maltreated the lay brethren. They flogged the children, tormented the five (groups of the) comrades of the order and made the people carry burdens. The beautiful, vast, proud cetiyas like the Ratanavali (cetiya) and others which embodied as it were, the glory of former pious kings, they destroyed by overthrowing them and allowing alas, many of the bodily relics, their souls as it were, to disappear. Thus the Damila warriors in imitation of the warriors of Mara, destroyed in the evil of their nature, the laity and the order. Hereupon they completely invested Pulatbhinagara and captured Parakrama, that man of great might and valour, they put out the Monarch's eyes and plundered all his treasures, pearls, jewels and so forth (Cv., lxxx, p. 65 – 79)”. In accordance with his anti – Buddhist contention, he subjected the Buddhist clergy to physical torture. He forcibly took over the possession of the residential quarters of the monks and opened those religious buildings and residential quarters for his solders. He confiscated the properties donated by the virtuous donors dedicated to the religious adherents. In this predicament the Bhikkhus migrated to other divisions of this country namely Ruhuna and Maya, and as a last resort left for Chola and Pandya regions in South India. The deprivation of honourable living facilities enjoyed by the Sri Lankan

clergy as their birthright from the 3rd century B.C. caused by him had been the most sinful and degraded action of Magha.

Under these trying circumstances in order to safeguard the sacred Tooth Relic from Magha the contemporary Bhikkhus acted with resourceful intelligence. The Bhikkhus headed by venerable Vacissara removed the sacred Tooth Relic with scrupulous care and concealed the same underground and crossed over to Chola and Pandya territory (Cv., lxxxix, p.17-27). The sacred Tooth Relic was transferred to Sri Lanka from Dantapura in the province of Kalinga in South India, in the 4th century A.D. during the reign of Kithsrimegawanna. The sacred Tooth Relic was bought by Hemamala and Dantha Kumara (Cv., xxxvii, p.92). The news of bringing of Dalada to Sri Lanka is mentioned in texts *Datavamsa*. Further to that Guhasiva, the ruler of the state of Kalinga in India. Kiradara, the son-in-law of Padu, the king of Pataliputra waged war against Guhasiva to instruct his daughter Hemamala and son-in-law Dantha to emigrate to Sri Lanka with the Relic in case he is going to lose in the battle. On seeing signs of losing the battle Guhasiva's daughter, Hemamala and Prince Dantha immigrated to Sri Lanka taking with them the sacred Tooth Relic (*Datavamsa*, p.297-340). Subsequently the sacred Tooth Relic was placed in a gem studded casket and enshrined in Dammachakka Vihara built by king Devanampiyathissa (Cv., xxxvii, p. 93-94). According to *Dalada Siritha* it is evident that king Kitsirimegawanna built a new chamber for the Tooth Relic (*Datavamsa*, p.374-375). In spite of any discrepancy, it is confirmed that the sacred Tooth Relic was enshrined in a separate Chamber. King Kitsirimegawanna spent an enormous amount of funds and conducted a procession carrying the Dalada to Abayagiri Vihara annually and enacted a law that this annual event be continued (Cv.,xxxvii, p.95-97).

This is further confirmed by the Fa-Hian's report. A Chinese's Bhikkhu named Fa-Hian visited Sri Lanka in the 5th century A.D. He had personally witnessed the Dalada procession. According to his description the chamber for the sacred Tooth Relic was situated in the city of Anuradhapura for the annual festival and the sacred Tooth Relic was ceremoniously brought to Abayagirivihara. There religious ceremonies are conducted for ninety (90) days continuously. It is kept

open for the devotees to venerate during the poyadays (Batagale, 2006, p. 96). The rulers of Anuradhapura and Polonnaruwa period strictly following the traditions of the ancient rulers venerated the Dalada. The golden change that linked together unbroken heritage of Buddhism had persisted. One significant symbol is the sacred Tooth Relic. The ancient rulers had safeguarded that trend even at the cost of life (Cv., xxxviii, p.70-72, xxxviii, p. 33, lix, p.45, p. lxxiv, p.107).

Similarly rulers of Dambadeniya followed the same mission. The protection to the sacred Tooth Relic is the foremost in the list. Some of the local rulers exercised authority in limited areas in Mayarata and Rohana when Magha held sway in Rajarata. The commander in chief, Suba who lived in Subapabbata, Adipada Bhuvanekabahu who lived in Govindapabbata and the chief Sankha who lived in Gangadronipabbata were great personalities who looked after the Buddhist religion and the people in their respective principalities (Cv., lxxxi, p.3-9). Vijayabahu III was able to unify these disintegrated regions as one unit under his rule. He selected Dambadeniya as the centre in Mayarata to establish his hegemony (Cv., lxxxi, p.10-16). *Culavamsa* depicts that king Vijayabahu descended from the royal clan that descended from the nobility who brought the sacred Bo-tree to Sri Lanka (Cv., lxxxi, p.10). Contrary to this concept *Pujavaliya* states that this king belongs to the royal clan descended from the king Sirisangabo who was accomplished with the virtues of a Bodisatta (an aspirant Buddha) and ruled in Anuradhapura (*Pujavaliya*, p.785). King Vijayabahu's father was Vijayamalla according to that text *Hattavanagallaviharavamsa* (Hv, -p.78). In the light of this information it is rather problematic to get an accurate picture of the situation of the king's clan. In addition to this situation, the king was also identified as Vijayabahu Vathimi (*Dalada Pujavali* p.64) and Nanbabara Kalanga Vijayabahu (Dambadeni Asna, 1997). However *Culavamsa* states that Vijayabahu III commenced his political career as a ruler of the Vanni (Cv., lxxxi, p.10-14). According to the investigations into the post of a Vanni ruler, it is implied as a leader who had ascended to power in a densely forested area (Liyanagamage-A, 1968, p.85). As the invader Magha who held sway in the north, one of the prominent opponents who prevented his violent aggression and kept him at bay was this king Vijayabahu III. Thus he had undergone immense tribulation.

Hence Vijayabahu III had consolidated his hegemony and assumed the kingship in Mayarata and selected Dambadeniya as his capital city. Dambadeniya is situated in the Kurunegala district, Dambadeniya Hatpathtuwa, in Udapola Western Korale. This king had his royal palace on an elevated plot of land. This rock is standing to a height of about 350-400 feet from the ground level and it has a circumference of about 1 and ½ a mile, this rock is identified as Maligagala at present. There are no remnants except for holes carved on the rock at different places indicating the presence of holes used for pillars when erecting buildings. This can be reached in two stages in the form of two levels to reach both stories and it is a tedious attempt. After climbing the mountain the first level ground must have been the ground level for the palace. There is the continuation of the elevation. After climbing the top one can look around for about a 2 mile distance.

King Vijayabahu who succeeded in consolidating Mayarata after a strenuous attempt freed the country from the aggressor Magha and he left no stone unturned to protect the citizens and to resuscitate Buddhism, the lifeline of the people (Cv., lxxxix, p.10 - 80). The king recalled the senior and virtuous monks who had left the country in disgust and resuscitated Buddhism. With their help he unraveled the place where the sacred Tooth Relic was hidden and brought it back to Dambadeniya in procession (Cv., lxxxix, p.19-30). But it was not a suitable place for the Tooth Relic as Dambadeniya has not regained stability due to Magha's invasion. The Beligala location was strongly fortified from all sides with security points. It is in the Otarapattu in Kegalle.

There can be repercussions from Magha himself as he had earlier remained armed. Therefore the king selected a venue for the Tooth Relic, a place faraway from his strong hold at Beligala Mountain. The king constructed the chamber for the Relic on the top of a hill at Beligala. It is amply portrayed in *Culavamsa* "Now while the wise king day by day celebrated a great sacrificial ceremony for the Relics. He thought thus In order that if in future time another interregnum occurs no evil from alien enemies shall befall these Relics of the sage. I will carefully provide for them a still more inaccessible place, fast and sure". Thus pondering he had the Billasela (mountain) made fast on every side with walls. Gate towers and the like, that save

by the gods in the air, it could not be trodden by any human foes. And on the summit of the rock he built a superb temple for the Tooth Relic, ravishing as a divine palace descended from the world of the gods. Around this he laid out a park for taking an airing when passing the day or when passing strong the night therein, (Cv., lxxxi, p.31-36). This exemplifies the strong measures taken by the king to safeguard the Relic. Vijayabahu III's reign was a short one of only four years (1236 A.D – 1236, A.D) (Cv., lxxxi, p.79). The reason for this according to chronicles was the old age of the king. During this short period, he performed for the Relic several offerings to invoke the blessing to the general public. Culavamsa speaks about his religious services (Cv., lxxxi, p.41-64). According to that in order to refrain the Bhikkhus from incurring further difficulties, the king reconditioned most of the temples that were dilapidated and built new temples. Vijayasundararama in Dambadeniya was a temple built by him. He also commenced to rewrite the inestimable works on Buddhism which were destroyed by Magha. He not only provided the facilities to enhance the religious knowledge of the erudite Bhikkhus but also he established a "katikawata having reformed the rites and rituals pertaining to rules of discipline and religious orders like higher ordination ceremonies. The commendable service of arresting the erosion and declining of Buddhist precepts, rituals and fancies and the great service to the future of the Buddhist doctrine was enunciated by Vijayabahu III.

The king Vijayabahu III, selected his eldest son Parakramabahu as the successor to the throne. Vijayabahu III succeeded in accomplishing his son with all the qualifications for the kingship (Cv., lxxxi, p.66 – 76). The occasion when the King displayed the connection with the king, the sangha and the Tooth Relic was the coronation of his eldest son to succeed him. The king donated his son to the venerable Sangha headed by Venerable Sangharakkita Mahasami on this ceremony. After dedicating the prince to the Venerable Sangha and there after the Prince was entrusted with the noble task of looking after the venerable bhikkhus, the sacred Retain Tooth Relic and the citizens of Sri Lanka. Thereafter the king proclaimed the handing over of the Retain Tooth Relic, the venerable Bikkhus and the citizens of Sri Lanka to the venerable Mahasami. It is thus mentioned in the *culavamsa*. This incident is portrayed in *Pujavaliya* as an incident "having taken

the elder prince” (Pujavaliya p.787) Pali text of Mahavamsa and Sinhala text of the Pujavaliya mentioned the same meaning of this event (Mv., lxxix, p.76-79). But Geiger’s translation of English medium *Mahavamsa* namely *Culavamsa* showed other meanings. Instead of the king, Geiger has translated it as Sangarakkihita Thero. Even if there is any discrepancy in this source materials, the Relic should be safeguarded at any cost. Similarly there is a coordinating responsibility between the king and the venerable sangha to protect the Relic.

During the reign of king Parakramabahu II in the political and religious spheres, there were amicable settlements with the Relic which did not exist during any other period. There is a whole chapter in the *Culavamsa* entitled “The Exhibition of the miracle of the Tooth Relic”, it gives information about the Tooth Relic and the king (Cv., lxxxii, p.1 – 53). After ascending the throne the first action of the king was to bring the Tooth Relics from Beligala to Dambadeniya. Thus before waging war against Magha, one of the actions of the king was to bring the sacred Tooth Relics to Dambadeniya. To worship the sacred Tooth Relics at his wish he stationed it at the palace. He made an ornamental site and made three caskets with one inside the other in gold studded with gems (Cv., lxxxii, p.3-15). Thereafter the king made a ceremony in the city of the exposition of the sacred Tooth Relic and he held the Relic on his arm in the presence of the venerable Bhikkhus (Cv., lxxxii, p.17-40). There is a similar description in the *Pujavaliya*, too. (*Puja*: p.787-788) The king’s earnest wish was to succeed in expelling the Tamils and to bring about peace to Sri Lanka. The sacred Tooth Relic by granting that wish confirmed that the king would be successful (Cv., lxxxii, p. 41-45). The first obstacle to the king was to expel the invader the Magha. Magha had occupied Rajarata for 21 years. (By this time Parakramabahu II ascended the throne) And this time Magha’s claim to the throne may have been stable. He had the support of several fortresses and the backing of a formidable army. He had the support of fortresses situated in Pulattnipura (Polonnaruwa), Kotthasaragama (Kotasara), Gangatalaka (Gangatula), Kakalayagama (Karudavule), Padiratta (padi), Kurundi (Kururndu), Manamatta (Mannara), Pulaccerititha (Pulacceri), Valikagamatota (Valigamu), Gonarattha (Gona), Gonusurattha (Govusu), Madhupadapatittha (Mipatota), Sukaratuttha (Huratota) (*Culavamsa*, lxxiii, p.15-18) (Liyanagamage,

1968, p. 106). In addition to these *Pujavaliya* states of another place at Debarapatun (Pujavalaya, p.790). These were situated in the North West, North and North East of the coast (Liyanagamage, 1968:p.106). Thus, he held sway in the North of Rajarata. According to available information it is not a feasible task to expel Magha. It is imperative that Pararamabahu II should maintain the kingdom and also expel the enemy. In these circumstances the king should mobilize an indomitable army and act with confidence. Therefore, it can be surmised that the King at first worshiped the sacred Relics and built up self confidence in him, to get the support and confidence of the citizens under his care and the army at his command. Thus the faith and the devotion to the scared Relic flourished in the king and the citizens. After this ceremony, he dedicated his crown and items of royalty to the sacred Tooth Relics. Thus he indicated that he dedicated his kingship to the sacred Tooth Relic. He repeated this ceremony for consecutive seven days (Cv., lxxxii, p.50-53). Thus his next venture was to expel the formidable enemy Magha. According to source material Parakramabahu II was able to expel the invader (Cv., lxxxiii, p.20-35) (Puja: p.790) .Because of the discrepancy of the source material it is not possible to give an exact day to the termination of Magha's period of forcible occupation of Lanka. During the reign of Parakramabahu II an invader Chandrabahu from a region where no aggressor had so far crossed over to Lanka raided on two occasions. The account in *Culavamsa* identifies Chandrabahu in his first invasion as a campaigner and as a Java national who had claimed to be a Buddhist and his lineage to co Buddhists in Lanka. His identity had been further clarified by an inscription in the Sanskrit language discovered from a place known as Jaiya in the Malay peninsular (Liyanagamage, A. 1968, p.134,135). In this inscription he is introduced as Chandrabahu the leader of Tambralinga. The information there proves that he was a Buddhist. As a result of further investigation by the scholars his origin has been accredited to a region in the Malay peninsular or a place known as Ligor in Malaysia.

Moreover as the inhabitants of Tambralinga have been considered as people of "Javaka" Chandabahu's first invasion was in 1247 A.D. The king's son – in law Virabahu defeated Chandabahu under his leadership. *Culavamsa* depicts it thus "When the eleventh year of the reign of this king had arrived, a king of the Javakas

known by the name of Chandabahu landed with a terrible Javaka army under the treacherous pretext that they also were followers of the Buddha. All these wicked Javaka soldiers who invaded every landing place and who with their poisoned arrows, like terrible snakes, without ceasing harassed the people whomever they caught sight of lighting with floods of water (visit) a place destroyed by lighting with flames of fire, so Lanka which had been harassed by Magha and others was ravaged anew by the Javakas. Then the King sent forth his sister's son, the heroic prince Virabahu, with soldiers to fight the Javakas. The fearful Bahu, namely Virabahu, with his terrible appearance completely destroyed (the moonlight, namely) Chandabahu in the fields of heaven, namely in the battle. He placed his heroic Sinhala soldiers here and there and began to open fight with the Javaka warriors. The good Sinhala warriors, sure in aim, the archers, shattered in pieces with their sharply pointed arrows, in the battle the countless number of arrows whizzing against them with their poisoned tips which were shot swiftly one after the other by the Javaka soldiers from a machine. Going forth to the combat like Rama, Prince Virabahu slew numbers of Javakas, as Rama (slew) the Rakkhasas (Cv., lxxxiii, p.36 – 47). Though he was defeated in his first attempt he tried again during the period from 1258 A.D to 1262 A.D. In his second attempt he urged the king Parakramabahu to hand over to the sacred Tooth Relics and sacred Bowl. Failing in the event of his refusing to do that, he would readily conquer the entire country. It is said in *Culavamsa* thus.

“At that time the Lord of men Chandabahu, formerly beaten after hard fighting, having collected from the countries of the Pandus and Colas and elsewhere many Damila soldiers, representing a great force, landed with his Javaka army in Mahatittha. After the king had brought over to his side the Sinhala dwellings in Padi, Kurundi and other districts, he marched to Subhagiri. He set up there an armed camp and sent forth messengers with the message: “I shall take Tisihala. I shall not leave it to thee. Yield up to me therefore together with the Tooth Relics of the Sage, the Bowl Relic and the royal dominion. If thou wilt not, then fight,” (Cv., lxxxviii, p. 62 – 66). On this occasion the king's son in law Virabahu and his elder son Vijayabahu jointly defeated Chandabahu; confiscated all his belongings and exterminated his army. Chandabahu's invasions had been strenuous and

vigorous. The second attempt had been more organized than the first invasion. Parakramabahu II defeated the foreign invasions and brought Sri Lanka under one canopy (Cv., lxxxviii, p. 83-121, lxxxix). If by chance the king failed in his noble duty to protect the nation the invader could have conquered the country and escaped with the sacred Tooth Relics as well. Then a certain period in history of Sri Lanka could have been the Chandabahu's period. In such circumstances the outcome could have been perilous and unforgivable.

Thus after political tranquility and stability the king engaged himself in the noble task of renovating the sacred cities of Anuradhapura and Polonnaruwa. Thus he brought back the undermined splendor of the ancient cities. Then after replenishment of the cities according to the ancient rites and rituals the sacred Relic was ceremoniously placed in the ancient chamber at Polonnaruwa. This is adequately described in *Culavamsa* and *Pujavaliya*. The *Culavamsa* episode can be presented thus "Hereupon the king gather together a great highway from the town of Jambuddoni to splendid Pulatthinagara, five yojanas wide made level and throughout, always at a distance of half a yojana, he had a costly rest-house built, gracefully (adorned) with festive banners rows of bananas, triumphal arches and the like. Thereupon he placed the two relics of the great Seer, Tooth and Bowl, on a high chariot which was fair in its splendor as a heavenly chariot. With numerous groups of the bhikkhu community who, paying homage, encircled on every side the incomparable, splendid, festive chariot of the sacred relic as if they were the hosts of the Brahmas who surround the sacred chariot of Brahma, he set forth from the superb city, great Jambuddoni. The sacrificial festival which he arranged was beautified by the people entrusted with the various duties who letting unceasingly their cries of hail! Resound, went before or followed after and bore with them for the sacrificial festival umbrellas of gold and pearl, golden fly-whisks, inlaid with pearl, banners of gold and pearl, wreaths set with gold pearl, further golden and silver jars, fans of gold and silver, golden and silver vases, golden and silver shells, golden and silver bowls, golden and silver urns, golden and silver basins, golden and silver mirrors, golden and silver banana trees, tiny shells of gold and silver, golden and silver horses, golden and silver elephants, as well as countless silver and golden lamp – stands and the rest. The festival was surrounded by rows

of elephants excellent by the reason of the elephant ornaments by which they were overspread, by rows of steeds worth seeing for the abundance of every kind of equine ornament, by the ranks of heroic warriors who with diverse weapons in their hands and wearing warlike ornaments, played their war games, by the ranks of princes, nobles and councilors who wore festive clothing and flaunted manifold ornament. The glory (of the festival) was enhanced by the cries of people who thirsting for merit shouted O hail! O hail! O hail! The festival was surrounded by several rows of lay sisters and lay brethren who led pure lives and who in their zeal each for himself pressed forward bearing flowers and the like as offerings. Around it raged the uproar of sturdy palace servitors who were ever and again now here now there, well beaten in fun by other sturdy palace servitors as if they were people fighting out a mighty quarrel with one another. It was filled with the songs of paradise of the bards. who sang festive songs, making thereto on the five instruments fine music which spread abroad and charmed the hearers, also with the songs of the minstrels who again and again let their praises resound. In devotion there surrounded it the dancers and the actors who performed dances and sang songs delightful to see to hear. Thus performing by degrees in perfect order the high sacrifice, he was wont when in moving along the decorated road, he came to the previously erected rest-houses, to set up the relic in each of these, (he) performed each time a high festival, started again from each (rest-house), continued ever on his way and so brought by degrees the Relic of the Prince of the wise to the royal capital. Then after the king had turned the whole city into a single great place of festival – at a favorable moment when constellation, day and hour were auspicious, in the ancient, decorated Relic temple, fair as the palace of the king of the gods – most splendid of all temples – he solemnly and in careful manner placed the two Relics on a costly throne embellished by all manner of jewels (Cv., lxxxix , p.13 – 41, Puja p. 803-804). It is surmised that the sacred Tooth Relic was brought back again to Dambadeniya.

Another special veneration performed by Parakramabahu II was the erecting of a three storied special chamber for the Relic in Vijayasundararama at Dambadeniya. After erecting this chamber, there had been religious ceremonies continuously for seven days. Vijayasundarama was the center for Buddhist religious and educational

pursuits (Cv., lxxxi,p.52 – 53). The distance from the king's palace which was on to the Vajayasundararama had been only half a mile. The king having placed the sacred Tooth Relics in the close proximity of the palace may have transferred the same to the Vijayasundarama for the annual procession During the Kandyan period this building was renovated to a two storied one. It is the present chamber for the Relic in the temple premises. Another place where the Dalada procession was held was the king's place of birth at Sriwardhanapura, where a temple was built comprising the normal features such as a Dagaba, chamber for Buddha's image and Bo tree (Cv., lxxxv , p.1 – 40). The king constructed a new road from Dambadeniya to Sriwardhanapura and decorating both sides, walked to Sriwardhanapura with the sacred Relic at the head of the procession. Thereafter he organized an exhibition of the sacred Tooth Relic for one week for the general public (Cv., lxxxv, p. 5 – 56). The king has donated one of his ministers Devapathiraja and his of children to the Tooth Relic the reason for this commendable action the king proclaimed thus in the *Culavamsa*. This noble action he performed in the presence of the Bhikkhus in the Tooth chamber. According to reliable sources this minister was holding in high esteem and quite faithful to the king. The king utilized his services in performing meritorious deeds. According to the record pertaining to the construction of Aluthnuwara Devale, the priority is given to Devapathiraja. The reason for the construction of this Devale (the shrine for god Upulvan at Aluthnuwara) is to commemorate Devapathiraja's going to Devinuwara Upulvan Devala in order to pray for relief from a physical affliction from which the king suffered (Jayatilaka, 1956, p.70). Moreover it was this minister himself who invited venerable Buddhaputtra to write *Pujavaliya* with a view to motivate the king to attain Buddha hood (Puja: p. 805). The information that he is an (ambitious) aspirant for Buddha hood which testifies to his nobility and honor.

By virtue of this noble object the king and the people have been relieved of several unfortunate difficulties and misfortunes. During the reign of this king when there was a prolonged drought, it was curtailed and people were solaced by holding a religious festival in honor of Dalada. The king assembled the bhikkhus and marched around the inner city in procession taking the Tooth Relic foremost and

chanting pirith with great religious fervor expecting rain (Cv., lxxxvii, p. p.1-13). It rained along with that.

Parakramabahu II selected his eldest son as the successor to his throne. At the same occasion one of the responsibilities he entrusted to his elder son was to give protection and sanctity to the noble Relic. Prince Vijayabahu readily accepted the responsibilities entrusted to him. In the event of handing over the responsibility of looking after the Relic the Prince bestowed his service to the Tooth Relic even before he became king. Prince Vijayabahu renovated the precincts of the Tooth Relic Chamber (Cv., lxxxvii, p.41-75). He employed competent workers for this. After this renovation he ordered that the same daily routine of veneration should be conducted for the Relic. Vijayabahu IV (Prince Vijayabahu) was successful in fulfilling most of his father's services to the nation. He was able to rule the country only for 2 years (Cv., lxxxx, p. 1). During that period he gave prominence to the Tooth Relic in all his actions and services. After him Prince Bhuvanekabahu ascended the throne. Due to the turbulent incidents of the kingdom, the capital had to be shifted to Yapahuwa and also transferred the Tooth Relic to Yapahuwa (Cv., lxxxx, p.34 -45).

With the commencement of the Polonnaruwa Kingdom the Tooth Relic played a significant political role. The Sinhala kings to assume kingship the possession of the Relic became mandatory. During the reign of Parakramabahu the importance of the possession became a formidable factor for kingship. To Parakramabahu the first who defeated the king Manabrana of Ruhuna (Southern Kingdom) but after Manabarana was defeated and after his demise his mother Sugala who hid herself having taken possession of the Relic therefore in order to establish his claim to the Southern kingdom, he had to wage a fierce war to secure the Relic from queen Sugala (Cv., lxxiv, lxxv, H.C.H.C., 1960, p.430).

This confrontation was mainly for the possession of the sacred Tooth. It is imperative that the claim to kingship is not statutory until the possession of the Tooth Relic is achieved. The king's declaration about the Relic is mentioned in *Culavamsa* before going to the battle field "My head adorned with a costly diadem sparkling with

the splendor of various precious stones, would only be consecrated by the longed for contact with the two sacred relic of the Great Master, the Tooth Relics and the Alms-bowl. Therefore must ye all, with the same end in view, with army and train and without in any way departing from the orders I give, conquer the hostile army and speedily send me the splendid Tooth Relic and the sacred Alms-bowl”(Cv., lxxiv, p.105-110). According to these occurrences it had been conventional that the possession of the Tooth is the only claim for the kingship.

During the period of Dambadeniya, the sacred Tooth Relic attained the highest esteem in the religious and political sphere. During the invasion of Magha the Bhikkus hid the Relic in a safe place without allowing access for Magha to it. Similarly as soon as Vijayabahu III became the ruler of Mayarata he took steps to get the Relic to his personal protection. Thereby he consolidated his position as king in Mayarata. In the unsettled political atmosphere the king was successful in establishing his position among the people in the country with the grace of the Tooth Relic. King Parakramabahu II immediately after his assumption of duties as king conducted a festival for the Relic and took steps to safeguard both the Tooth Relic and kingship. Moreover, when Chandabahu invaded Sri Lanka he pretended to be a Buddhist and claimed that his waging war was to gain the Relic. He made this claim because there was an accredited place to the Relic.

Even after the coming of the Westerners like Portuguese, Dutch and the British there was an inseparable affiliation of the people to Buddhism. It is obvious that the rulers of Dambadeniya had a great faith and attachment to Buddhism and they did everything for the wellbeing of Buddhist institutions and for the protection of the Relic the binding force.

In 1815 A. D. when the Kandyan Convention was signed between the Sinhala king and the British Government, there was a clause that where the British Government took the responsibility to give Buddhism the pride of place and to respect and look after Buddhism. The Sinhala kings were able to take the sacred Tooth Relic to a safe place in Babaragala Viharaya during the British invasion of the kingdom.

The British Government convinced the Sangha that they would reinstate the Dalada in the same relic Chamber in Kandy on 29th April 1815 A.D. and solemnly agreed to protect the religion and allow performances of all the traditional rites and rituals.

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Use of Online Public Access Catalogue (OPAC) in Sri Lankan national university libraries

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Abstract

The OPAC is an integrated part of a total library system including acquisition, cataloguing, circulation and other auxiliary services. The OPAC can provide facilities such as high quality bibliographic data, a greater number of access points, interactive searching, online training, backup facilities, rapid database management, authority control files etc. However most Sri Lankan libraries do not use this facility which is the problem the study examined. Sri Lankan university library system entered the automation scenario in 1986. CDS/ISIS was used to create their bibliographical databases. Apart from CDS/ISIS, the university libraries gradually adopted other library software packages such as Purna, Libsys, Libsuite, Alice for windows and locally developed software using Koha, named ISURU to automate their library functions. The main objectives of this research were the identification of user bibliographical information needs, identification of problems related to library automation software and the identification of problems of user and those of the library staff adopting OPAC system. Primary data was collected using questionnaires and through interviews. Data collected in this research identified 13 issues related to OPAC. Inadequate computer literacy and non-familiarity with OPAC are the major causes of the issue. Selecting a suitable library automation software and promoting uniformity in university library automation activities are the other reforms necessary in this regard.

Introduction

The catalogue is one of the most important and useful information retrieval tools in the library. The main purpose of a catalogue is to facilitate the retrieval of items in a collection through searching by appropriate access points. The library catalogue has taken many physical forms from simple inventory lists of books and manuscripts, elaborated in the nineteenth century manifestations such as printed catalogue, guard book catalogue with entries for individual items pasted into folders, card catalogue traditionally consisting of cabinets with entries on 3 x 5 inch cards, sheaf catalogue with entries on slips held in a loose-leaf binder, micro form catalogue and since the late 1960s OPAC, which stand for On-line Public Access Catalogue. Among these different physical forms of the catalogue OPAC is the newest and the most sophisticated catalogue format. The ALA glossary of library and information science (1983) defined OPAC as a computer based and supported library catalogue. It is designed to be accessed via terminals, so that library users may directly and effectively search for and retrieve bibliographical records without the assistance of a human intermediary. Among the other catalogue formats, major features of OPAC, are listed below:

- (1) OPACs are available through the web
- (2) It allows users to search by any bibliographic record contained within a library's collection.
- (3) It can provide access to traditional bibliographic record as well as electronic resources and databases.
- (4) Sometimes users can search more than one collection at a time effectively by OPAC.
- (5) It provides simple and advanced search interfaces.

(Chaudhury and Chaudhury,2003)

Following retrieval features are also commonly available in OPACs.

- (1) Browse and search facilities.
- (2) Keyword and phrase search.
- (3) Subject headings assigned to the records by using a subject headings list like Library of Congress Subject Headings (LCSH). Users can search by these assigned headings.
- (4) Boolean searching, usually limits to the keywords search option. In other words only keywords can be combined with Boolean operators.
- (5) Proximity searching, also limited to the key word search option.
- (6) Unranked search results.
- (7) The ability to search records through selected keys as author title, ISBN or call number which are searched as phrases and are usually automatically right –hand truncated.
- (8) The ability to limit searches by date, collection , language etc. (Chaudhury and Chaudhury , 2001)

An OPAC database normally consists of bibliographic records of library materials, compiled according to international standards such as ISBD (International Standard Bibliographic Description), MARC (MACHINE Cataloguing), CCF(Common Communication Format), DC (Dublin Core) and FRBR (Functional Requirements for Bibliographic Records).OPAC databases are developed more on ISBD and MARC, because of these standards which exchange the data easily and across the countries.

Background of the study

Sri Lanka is a developing country with a population of 190 million people, (Department of Census and Statistics, 2001). The country's adult literacy rate exceeds 90 %, which is one of the highest among developing countries in Asia.

Over 4.1 million students attended the county's 9,887 government schools in 2006. Its 15 universities could only absorb 16% of students who qualified for university admission (Central Bank, 2006). Within the 25000 square km of the country there are more than 6557 libraries. These libraries can be categorized into the following four basic types.

- (1.) National libraries
- (2.) Academic libraries
- (3.) Special libraries
- (4.) Public libraries

The research focuses on academic libraries which denotes libraries of higher educational institutions such as universities, colleges, technical and vocational training institutions etc. In this context the university libraries have been considered as the highest level educational institutions in which students study for degrees and academic research are being done (OED, 1998). The universities are centers of learning for higher education, providing facilities for graduates and post-graduates for research and specialization. Sharma (1978) described a university as a community of scholars and students engaged in the pursuit of seeking truth. Apart from these universities are engaged in the dissemination of newly developed knowledge to the wider society. Hence the university is a centre of excellence for knowledge and libraries have become an integral part of them. No teaching or research is possible without well organized resourceful libraries. Hence, the library in a university has been invariably named as the heart of all university functions.

University libraries entered the automation scenario in 1986 when the UGC provided one microcomputer to each of the eight university libraries namely; Peradeniya, Colombo, Moratuwa, Sri Jayawardenepura, Kelaniya, Jaffna, Ruhuna and Open University. (Dissanayake, 1995) Freely available UNESCO software, CDS/ ISIS was used by all the above libraries to create their bibliographical databases. CDS/ISIS and its latest versions have been widely used in Sri Lanka, mainly due to its free availability. However with the advent of commercial software for the purpose, the use of CDS/ISIS and its versions gradually diminished. Apart from CDS/ISIS, the university libraries gradually began to use other library software packages such as Purna, Libsys, Libsuite, Alice for Windows and ISURU to automate their library functions.

Table 1: Availability of the OPAC in Sri Lankan University Libraries

Name of University	Year of establishment	Available catalogue formats			Software	Modules in operation	Year of establishment of automated library catalogue
		Card catalogue	Computer catalogue	OPAC			
Colombo	1942	√	√	√	Alice for Windows	cataloguing	2002
Peradeniya	1942	√	√	√	Alice for Windows	cataloguing	2002
Sri Ja'pura	1959	√	√	√	Alice for Windows	cataloguing	2002
Kelaniya	1959	√	√	-	LIBSYS	cataloguing	2008
Moratuwa	1972	√	√	√	LIBSYS	All modules	2000
Jaffna	1974	√	-	-	-	-	-
Ruhuna	1979	√	√	√	ISURU	All modules	2002
Eastern	1980	√	-	-	-	-	-
Open	1986	√	√	√	Alice for Windows	All modules	2001
Rajarata	1995	√	√	-	WINISIS	-	
Sabaragamuwa	1995	√	√	-	Purna	-	-
South Eastern	1996	√	√	-	WINISIS	-	-
Wayamba	1999	√	√	-	WINISIS	-	-
University of the Visual & Performing Arts	2006	√	-	-	-	-	-
Uva Wellassa	2006	√	-	-	-	-	-

Table 1 shows the present usage of various library software in Sri Lankan university libraries for automation of their activities. It also shows the availability of types of catalogues and the modules that are in operation. Library automation in most university libraries in Sri Lanka is limited only to the creation of bibliographical databases. Only the University of Moratuwa, University of Ruhuna and Open University of Sri Lanka have modules in operation. All university libraries have card catalogues and computer catalogues operating simultaneously and only some of them have OPACs .

Objectives of the study

- Identification of bibliographical information needs of users.
- Identification of problems related to OPACs in Sri Lankan university libraries.
- Identification of problems of user and those of the library staff adopting OPAC system.
- Making new proposals to upgrade the OPACs in university libraries in Sri Lanka.

Methodology

The population of this research was all university libraries in Sri Lanka. There are main libraries and a number of faculty and departmental libraries attached to the universities. According to UGC annual statistics report for the year 2006 there are fifteen university libraries in Sri Lanka. Among them only six university libraries indicate OPAC availability. Non probability purposive sampling method was applied to select the above sample.

The structured questionnaires and face to face interviews were administered for 25 students, 10 academic staff members and 5 library administrative department heads (including librarian) from each university. Thus 150 students and 60 academics and 30 library staff members altogether were provided with the questionnaire. Interviews were conducted between 18.09.2006 to 23.10.2006 on Tuesdays and

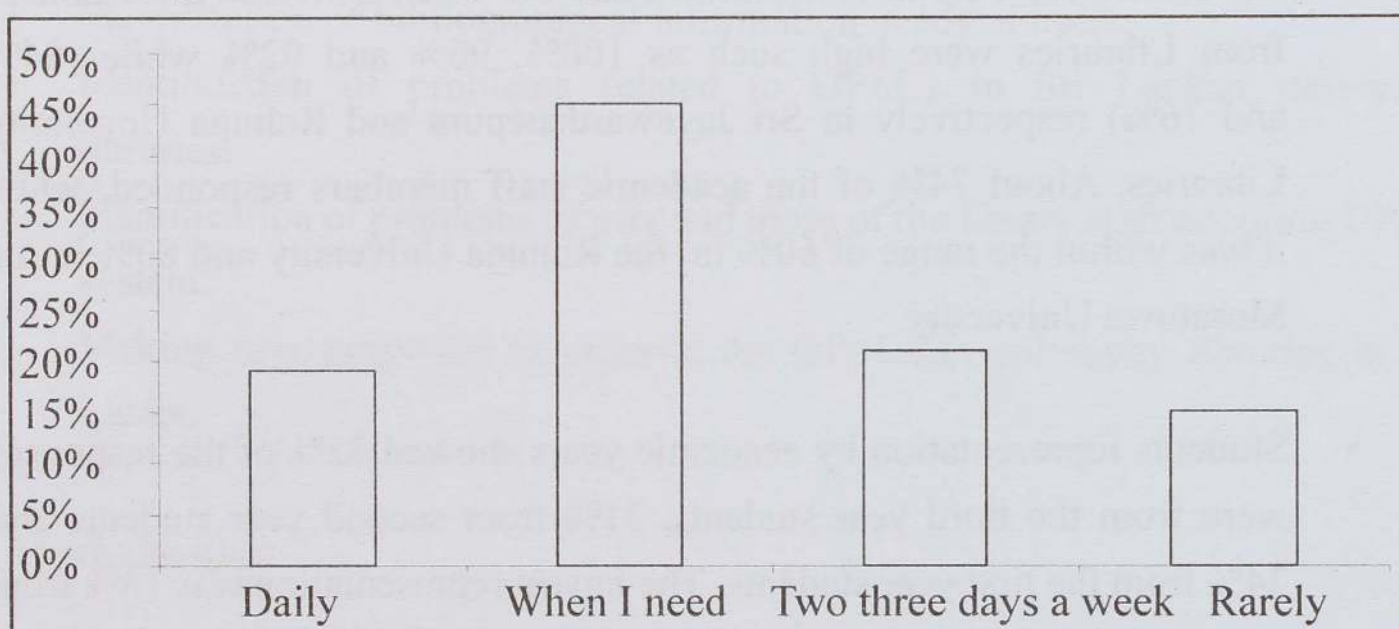
Thursdays of selected weeks. 10.00 am to 2.00 pm of the day was selected as most appropriate peak hours. An inquiry was made before the survey of the students and academic staff in order to represent the different academic years and faculties in the universities. Irrespective of their affiliation to faculties, the first ten academic staff members and 25 undergraduates who visited the libraries during that period were selected for the survey. Collected data were analyzed using SPSS package.

Findings

- Total responses were quite satisfactory, since 90% of the students responded in Peradeniya, Colombo, Moratuwa and the Open University. Responses from Libraries were high such as 100%, 96% and 92% while (84% and 76%) respectively in Sri Jayewardenepura and Ruhuna University Libraries. About 74% of the academic staff members responded, while it was within the range of 60% in the Ruhuna University and 80% in the Moratuwa University.
 - Students representation by academic years showed 32% of the responses were from the third year students, 31% from second year students and 24% from the first year students. The lowest representation was 13% from the first year students.
 - According to the professional status of the academic staff, respondents were classified as temporary and permanent staff, from demonstrators to professors. Highest representation was from the senior lecturer and lecturer category which was 32% of the academics. Lowest responses 7% were from professors and assistant lecturers.
- Age profile of the respondents presents the relationship between age and use of computerized devices in the libraries. According to the predetermined age groups respondents were classified. 81% of them were between 20-30 years, 10% were in the age group of 31-40 years. The lowest representation 7% was in the age group of 41-50 years.

- Access and use of the libraries depended on different constraints and also on the personal behavior of the user. It was revealed that the libraries under the survey, remained under utilized, though they have modern information sources like the internet. Survey data revealed that respondents use the libraries when the need arises (45%), rather than as a regular habit. Discussions with the library users revealed that such occasions arise when there is a need for information or for quick references, producing teaching materials, compilation of assignments etc. Figure 1 presents the frequency of visits to libraries.

Figure 1: Library Usage



Source: Field Survey 2008

- In the survey, respondents were asked for their first preference for searching books/ information from the library. The survey found that, 29.31% of users found book/information by browsing book shelves. 21.03% of users actually accessed the collection by OPAC, 19.46% of users made inquiries from the library staff, 10.96% inquired from friends, 4.47% inquired from the teaching staff and still 8.72% of them utilized the card catalogue.
- According to the survey a high degree of using OPAC (29.27) is reported in the University of Moratuwa. University of Peradeniya and Open University of Sri Lanka have the second place in OPAC usage (22.34%).

In the University of Ruhuna, the OPAC usage is 11.7% and at University of Sri Jayewardenepura it is 10.64%. The lowest OPAC usage was indicated in the University of Colombo.

- Awareness of bibliographical information is a prerequisite for an effective searching of books/ information. According to the survey 72.63 % of the respondents have understood the value of bibliographic information. But 47% of the total had no knowledge about bibliographical information. The lowest percentage figure reported as those who had no idea about bibliographic information was 1.12%.
- The most frequent method applied by the users in searching library resources, was the interview. In the questionnaire the users were asked to select one of the questions, their preference for information/books searching. About 26.39% had browsed by title of the book while another 25.06% by the author’s name. It was revealed that readers are not using the edition, publisher or key word in searching books. The table 5.9 gives the breakdown of responses. Second preference goes to title, author and subject by 38.3%, 23.40% and 17.02% respectively. The third preference does not differ from the above information/books searching method. Table 1 shows the Information/books searching methods of users.

Table 1: Information / Books searching method

	1	Qty	2	Qty	3	Qty
Author	24	29.27	22	23.40	16	25.00
Title	23	28.05	36	38.30	7	10.94
Key Words	7	8.54	12	12.77	6	9.38
Subject	22	26.83	16	17.02	17	26.56
Publisher	4	4.88	2	2.13	7	10.94
Date of Publication	1	1.22	3	3.19	7	10.94
Author+ title	1	1.22	3	3.19	4	6.25
Total	82	100.00	94	100.00	64	100

Source: Field Survey 2008

- The users consider the OPAC similar to the card catalogue as both could only be used within the library itself. Only 41.49% knew that OPAC has remote access too. Therefore the knowledge about online access to OPAC is not known to the majority of users.

Accessibility to OPAC everyday and any time is an important factor for users to fulfill their bibliographical information needs. The researcher has done a one month survey from 1st of March 2008 to 1st April 2008 to find out OPAC: accessibility in university libraries in Sri Lanka. Table 2 shows that only one university has every day OPAC accessibility. It was the University of Moratuwa. The lowest accessibilities are recorded in the Open University of Sri Lanka.

Table 2: OPAC Accessibility

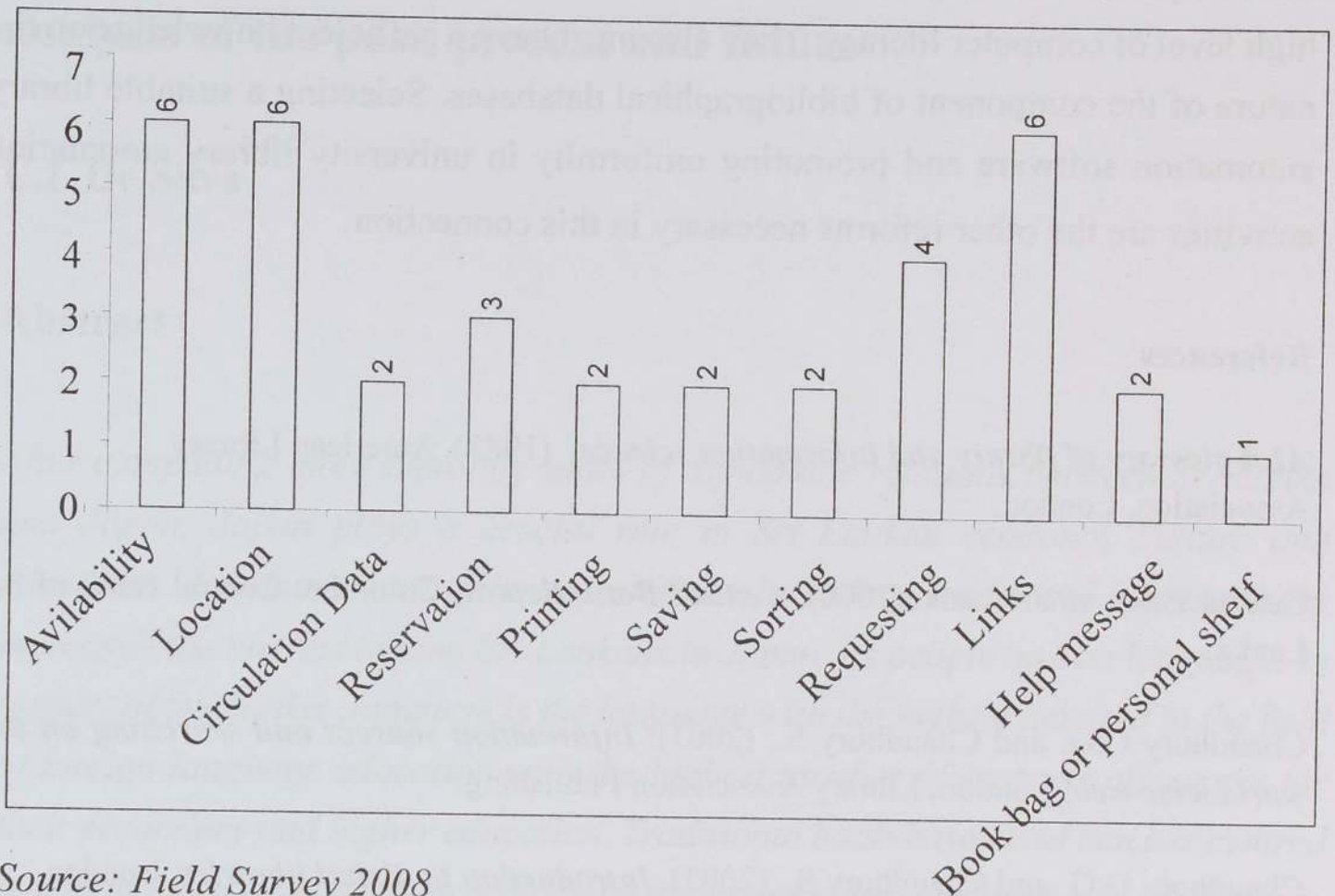
University	Days accessible	Percentage %
UPL	15	46.88
UCL	22	68.75
UJL	17	53.13
UML	32	100.00
URL	28	87.50
OUL	3	9.38

Source: Field Survey 2008

Eleven facilities were noticed as seen from Figure 2. Availability location and links for relevant information (author, subject, publisher, year of publication..) are offered in the OPACs in all university libraries, On the other hand reservation and requesting facilities are provided in 3 university libraries, and circulation, printing, saving, sorting, and help messages are provided in two university libraries. The University of Ruhuna is the

only university that provides this facility and also it provides Dictionary Facility (The spell checker) for the incorrect search words.

Figure 2: Facilities provided by OPAC in university libraries



Source: Field Survey 2008

- Apart from the librarian, University of Ruhuna, other five librarians replied that both software (Alice, Libsys) do not have facilities to enter data by Sinhala or Tamil language and search by Sinhala and Tamil keywords. But the University of Ruhuna supported data entering and searching by own language. If a user searched by English key words for information, OPAC display all the Sinhala books which are related to the above inquiry as well. The University of Ruhuna is in the planning stage in providing a Sinhala vocabulary control system.
- In effective education programmes, lack of written authority control for author or title, lack of a suitable vocabulary control standard, no direct link for the OPAC from the university home page, lack of terminals were the other main issues identified by this research

Conclusion

The study on the Use of Online Public Access Catalogue (OPAC), in the national university libraries of Sri Lanka has revealed that there are issues related to the OPAC system currently. To overcome these problems the users need to have a high level of computer literacy. They also must have a sufficient knowledge on the nature of the component of bibliographical databases. Selecting a suitable library automation software and promoting uniformity in university library automation activities are the other reforms necessary in this connection.

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Japanese language education in Sri Lanka: a critical analysis of the past, present and future

U.I. De Silva

Abstract

After completing more than fifty years of diplomatic relations between Sri Lanka and Japan, Japan plays a crucial role in Sri Lankan economy, culture and education. Economic and cultural relations including trade and tourism have increased the interest among Sri Lankans in Japan, its people and its language. In respect of Sri Lanka, Japanese is the language with the highest demand in the field of foreign language education with the highest number of students offering it for their secondary and higher education. Traditional book-based and teacher centred teaching methods have been replaced with more modernised methods of teaching. Even though the interest in Japanese Language Education in Sri Lanka has grown rapidly since its introduction to Sri Lanka decades ago, no considerable research that probes into its development has been carried out. Hence, this paper places its importance on the history, the present and the future perspectives of Japanese language education in Sri Lanka with an analysis of data collected from the secondary schools and tertiary level education institutions including universities, language schools, and technical colleges. In summary, this paper probes into the history of Japanese language education, its progress, analyses the quality of teaching and learning and the benefits that have been imparted. Moreover, it throws some light on the standards achieved, the strengths and weaknesses of the teaching methodology, the facilities available and on the future perspectives of Japanese language education in Sri Lanka.

Introduction

Relations between Japan and Sri Lanka have a long history. Since the introduction of Buddhism to Japan in the 7th Century B.C. in the Nara Period, relations between the two countries existed in the form of religious exchanges. Being Asian and Buddhist at the same time drew analogies between the two countries. Cultural similarities further motivated the relations to grow rapidly. Trade and tourism heightened the friendly relations and diplomatic relations were established. Since then, Japan and the Japanese language have become popular among Sri Lankans and especially in the field of foreign language education it has drawn the attention of many academics.

History of Japanese language education in Sri Lanka

Japanese language education in Sri Lanka first commenced in 1967 with a private tuition class in Colombo which was carried on from 1975 as an affiliated Japanese language course of the Embassy of Japan in Sri Lanka. In 1994 this was handed over to the Japanese Language Education Association of Sri Lanka: a private institution which has become the centre of Japanese language education in the private sector since its introduction. This study programme is generally known as the “Japanese Language Course at Sasakawa Centre”.

In 1978, Japanese language was introduced to the University of Kelaniya, first as a “Certificate Course” (apart from the main Degree Programme) and to the Bachelor’s Degree Programme consequently in 1979. In the Secondary level, Japanese language was first introduced as an elective subject at the A/L Examination at Devi Balika Vidyalaya in Colombo followed by other schools in Colombo and the suburbs at Kandy, Galle and others. As the number of students offering Japanese language at the A/L Examination with the intention of entering into local and Japanese Universities increased rapidly, its popularity was unquestioned. With these developments, it was introduced to the O/L Examination as an optional subject in the year 2001.

The Japanese Language Proficiency Test (Nihongo Noryoku Shiken): a worldwide examination to measure the language proficiency was introduced to Sri Lanka, with Colombo as the test site in 1985. Primarily this examination was considered as one of the pre-requisites to enter Japanese Universities. This has four levels: 4kyu (Level 4) and 3kyu (Level 3) for Beginners and 2kyu (Level 2) and 1kyu (Level 1) for Intermediate and Advanced levels respectively. Measures are being taken to introduce the latest examination which is meant for international students entering Japanese universities, (Nihongo Ryugaku Shiken) with its trial examination held in November 2005.

Presently Japanese language is being taught both in schools in urban areas as well as in a few number of schools in rural areas. At the tertiary level, Japanese is taught in the University of Kelaniya and Sabaragamuwa University of Sri Lanka and at the Post Graduate level in the University of Colombo. A beginners' level Japanese course is being conducted in the Technical College, Galle. Apart from these Government institutions there are many private institutions and language schools which offer Japanese language starting with large scale institutions to small scale institutions.

A vast majority of the institutes, especially institutes in the private sector, commenced with spoken Japanese classes spreading into GCE Advanced Level, GCE Ordinary Level and preparatory classes for the Japanese Language Proficiency Test. Courses for professional purposes were overwhelmingly few. When studying the findings of the research carried out by the Japanese Embassy in Sri Lanka in 1998, it can be seen that most institutions have one Sri Lankan teacher and among them there are instances where a Japanese native is also present. At the commencement, the range of class hours per week was 1-10 hours whereas the large scale institutions carried out classes for more than 15 hours per week.

Aims of studying Japanese language

Aims of the Japanese language study cover a wide area with many interests. According to the research carried out in various institutions in Sri Lanka by the

Japan Foundation in 2003, the following can be given as the aims of studying Japanese language.

1. To prepare for qualifying examinations including the university entrance.
2. Interest in the language itself.
3. To acquire knowledge about Japanese culture.
4. As a future job prospective.
5. To study in Japan.
6. To be able to communicate in Japanese.
7. To acquire knowledge about Japanese politics, economy and society.

According to these, it can be seen that the main aims of studying Japanese language support educational and professional purposes as well as individual interests.

Levels of study

There are 3 main levels.

1. Beginner's level
2. Intermediate level
3. Advanced level

Courses offered for the G.C.E. Ordinary Level examination and G.C.E. Advanced Level examination cater to the beginner's level covering basic expressions, enabling students to have a very basic knowledge about grammar, kanji characters and culture. In the University of Kelaniya, beginner's and intermediate level study programmes are being carried out. Students in the General Degree Course, who have already acquired basic knowledge in the language and culture at the GCE Advanced Level Examination, continue their studies at the intermediate level. Certificate and Auxiliary course units offer beginner's level education.

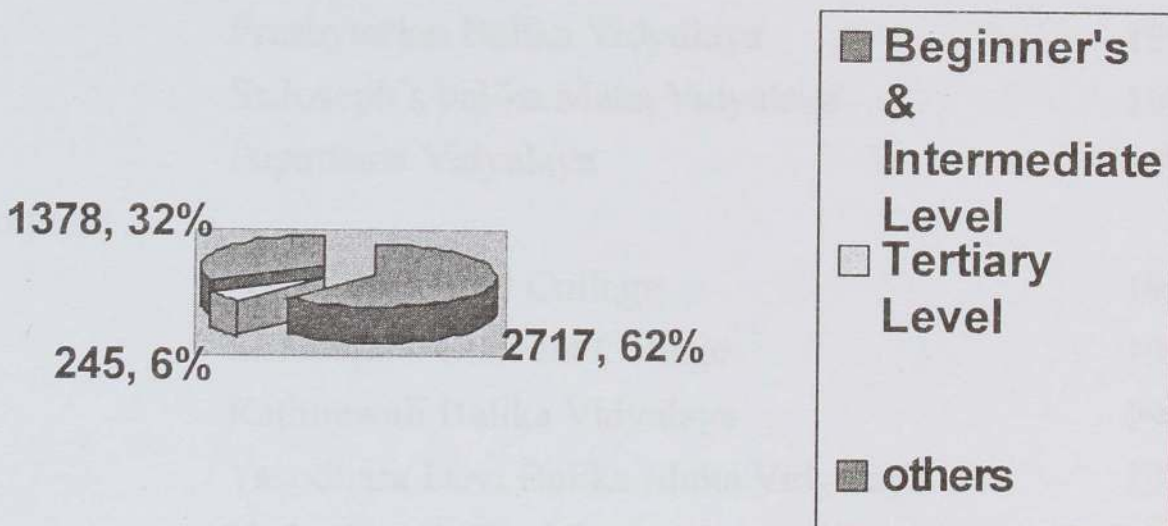
Sabaragamuwa University of Sri Lanka offers beginner's and intermediate level courses. Students offering Japanese as their major, study in the intermediate level and those who offer it as the minor, study in the beginner's level. Sri Lanka

Japanese Language Education Association (generally known as the Sasakawa Centre) conducts classes in the beginner's, intermediate and advanced levels with 8 terms altogether with the duration of 4 years. They target at the 2nd level of Japanese Language Proficiency Test at the completion of the course.

Present situation of Japanese language education in Sri Lanka

Generally the number of students has increased in almost every institution compared with the number of students at their commencement. (Refer graphs). Comparing with the number of students in the intermediate level in 1998, an increase of 14% can be witnessed in 2003. In the tertiary level however a decrease of 1% is evident. The number of students studying in other institutions also shows a decrease of 13%.

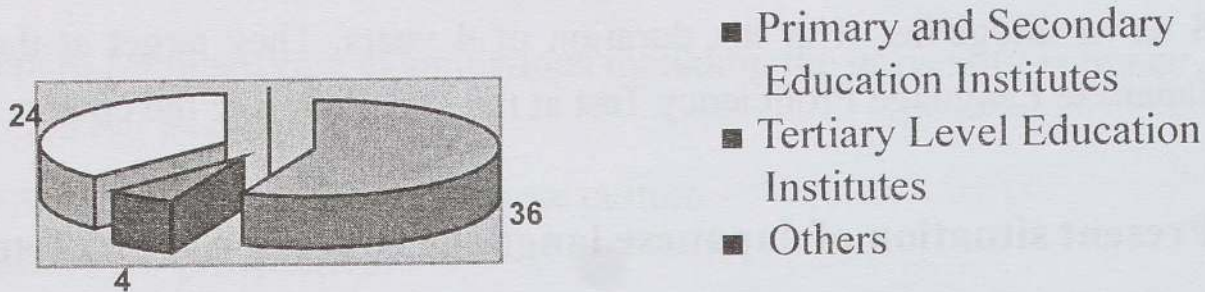
Number of Students 1998



The Japan Foundation Survey 1998, 2003

According to the research carried out by the Japan Foundation in 2003, there were only 37 institutions that are involved in Japanese language education in Sri Lanka which shows a great decrease compared with that of the number in year 1998. (Refer graphs)

Number of Educational Institutes 1998



The Japan Foundation Survey 1998, 2003

However this number can vary since there is the possibility of some institutions not being registered officially. (Refer Tables A, B and C for the list of Japanese Language Institutions in Sri Lanka)

Table A
List of senior secondary schools conducting Japanese language classes in Sri Lanka (1998)

District	Name of the Secondary School	Year of Commencement
Colombo		
1	Devi Balika Vidyalaya	1983
2	Vishaka Vidyalaya	1988
3	St.Paul's Girl's School	1991
4	Anula Vidyalaya	1991
5	Ananda Balika Vidyalaya	1993
6	Gothami Balika Vidyalaya	1994
7	D.S Senanayake College	1994
8	Sirimawo bandaranaike Vidyalay	1995
9	Vihara Mahadivi Balika Vidyalaya	1995
10	Ananda College	1996
11	Royal College	1996
12	Presbyterian Balika Vidydlaya	1997
13	St.Joseph's balika Maha Vidyalaya	1997
14	Isipathana Vidyalaya	1997
Gampaha		
15	Nalanda Central College	1993
16	St.Joseph's Convent College	1994
17	Rathnawali Balika Vidyalaya	1995
18	Yasodhara Devi Balika Maha Vidyalaya	1995
19	Yashodara Balika Vidyalaya	1997
20	D.S. Senanayake Maha Vidyalaya	1997
21	Seeduwa Davi Samara Maha Vidyalaya	1998
Kandy		
22	Swarnamali Balika Maha Vidydlaya	1993
23	Kingswood College	1995
Polonnaruwa		
24	Mayurapada Junior School	1996

The Japan Foundation Survey 1998, 2003

Table B**List of Private Japanese Courses in Sri Lanka (1998)**

District	Name of the Institute	Year of Commencement
Colombo		
1	The Japanese Language Education Association	1974
2	Serandib International School	1992
3	Ni-Cey International (Pvt) Ltd.	1993
4	Mitsushi Educational Center	1994
5	Sri Dharmakeerthy Maha Piriwena	1995
6	Emico Institute	1997
Gampaha		
7	Modern Japanese Institute	1992
8	Sarath Illeperuma Memorial Institute	1992
9	Minobushan Kuonji Lanka Betsuin	1994
10	Negombo South International School	1996
11	Science College of Kelaniya	1997
12	“Shin Nihongo” Japanese Language Institute	1997
13	Youth Educational Centre	1997
14	Weerasinghe Piriwena	1998
Kegalle		
15	Sanga Bodhi Vidyalaya	1996
16	International Social Welfare Organization	1997
Kurunegala		
17	Japanese Language School Kurunegala	1996
18	Wayamba Janakala Kendraya	1997
Kandy		
19	Kandy Japanese Institute	1997
20	Sakura Japanese School	1997
21	Al-Imran International School	1998
Ratnapura		
22	Princeton International School	1993
Badulla		
23	Saito Japanese Language School	1996

Table: C

Japanese Language Education Institutions in Sri Lanka 2003

Name of Institution	Name of Japanese Language Department	Type of Education
Galle Technical College	Japanese Language Course	Higher Education
Sabaragamuwa University of Sri Lanka	Faculty of Social Sciences and Languages. Department of Languages. Japanese Language Centre	Higher Education
University of Colombo	Faculty of Graduate Studies. Post Graduate Diploma in Japanese	Higher Education
University of Kelaniya	Department of Modern Languages	Higher Education
Ananda Balika Vidyalaya	[NO DATA]	Secondary
Ananda College	Arts Section	Secondary
Central College, Piliyandala	Arts Section	Secondary
D.S.Senanayake College	Arts Section	Secondary
Devi Balika Vidyalaya	Arts Section	Secondary
Ferguson High School, Ratnapura	[NO DATA]	Secondary
Gothami Balika Vidyalaya	[NO DATA]	Secondary
Isipathana College	Japanese Language Section	Unified Primary-Secondary
Kingswood College	Arts Section	Unified Primary-Secondary
Sri Saranankara Central College, Kuliyaipitiya	[NO DATA]	Unified Primary-Secondary
Musaeus College	Arts Section	Secondary
Newstead Girl's School	Education Department Japanese. Language for Advanced Level	Secondary
Ratnavali Balika Vidyalaya	[NO DATA]	Secondary
Royal College	Arts Department. Advanced Level	Secondary
St.Joseph's Girls' School	[NO DATA]	Secondary

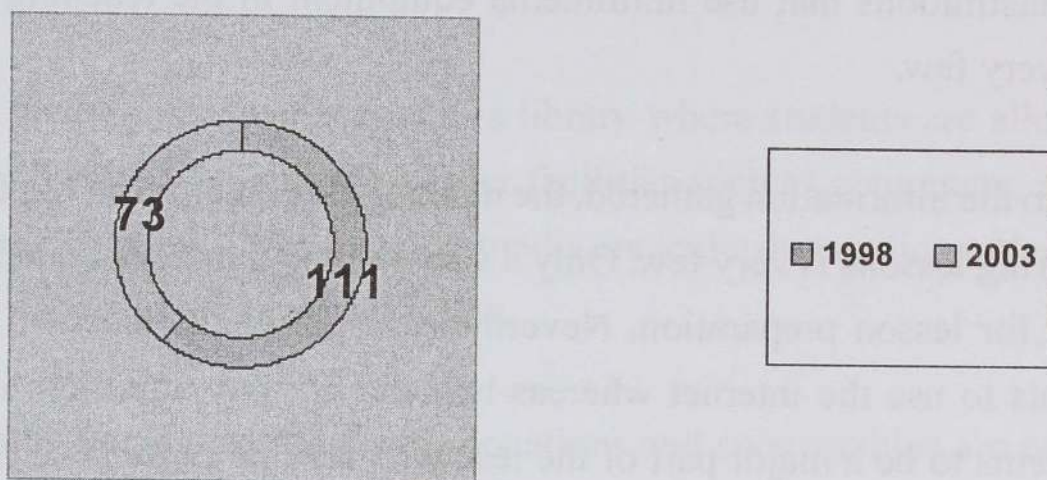
St.Paul's Girl's School	Language Section	Secondary
Vihara Maha Devi Balika Vidyalaya	Japanese Language Division	Secondary
Visakha Vidyalaya	[NO DATA]	Secondary
Devi Samara Maha Vidyalaya, Seeduwa	[NO DATA]	Secondary
Deepashika National Theatre	Department of Japanese Language	Language School, Community Education etc.
Emiko Institute	[NO DATA]	Language School, Community Education etc.
High Way Institute of International Languages	Japanese Language Section	Language School, Community Education etc.
Izumi Educational Centre	[NO DATA]	Language School, Community Education etc.
Japanese Language Education Association of Sri Lanka	[NO DATA]	Language School, Community Education etc.
Kandy Japanese Institute	Language Section	Language School, Community Education etc.
Minobusan Kuonji Lanka Betsuin Japanese School	[NO DATA]	Language School, Community Education etc.
Mitsubishi Japanese Language Centre	Japanese Language Section	Language School, Community Education etc.
Nozomi Japanese Language Center	[NO DATA]	Language School, Community Education etc.
Quick Way Education Centre	[NO DATA]	Language School, Community Education etc.
Richmond Castle	Cultural and Information Affairs	Language School, Community Education etc.
Sputnik International Education Centre	Sputnik International Japanese Language Department	Language School, Community Education etc.
Vocational Training Authority of Sri Lanka	National Vocational Training Institute	Language School, Community Education etc.
Sri Lanka Institute of Tourism and Hotel Management	Foreign Language Section	Language School, Community Education etc.

Source: The Japan Foundation Research 2003

(Edited by the author to suite the purpose)

With regard to the kind of appointment of the teachers, most are under temporary, contract or visiting basis. However, with the recent developments introduced with the Graduate's Recruitment Scheme in 2005 a certain number of teachers were appointed as permanent teachers in some of the National Schools. The number of teachers has also decreased despite the increase in the number of students. In 1998 there were 111 teachers whereas in 2003 there are only 73. (Refer graph)

Change in the Number of Teachers



The Japan Foundation Survey 1998, 2003

Students studying in private institutions mainly focus on GCE Advanced Level and GCE Ordinary Level Examinations of which the number of Advanced Level students are comparatively a large number. Classes for Japanese Language Proficiency Test and other professional purposes such as Spoken Japanese and Business Japanese are also available.

The number of native Japanese teachers and local teachers are almost in 1:1 ratio as there is a considerable number of Japanese natives involved in the Japanese language education field. Inquiry into the number of class hours a week revealed the majority of the institutions have allocated more than 5 hours per week and there are institutions where more than 10 hours have been allocated depending on its scale. The media of teaching vary such as Japanese, Sinhala, English and a

combination of 2 or all these languages. But the number of institutions which use a combination of all these languages is largely big.

1.1 Teaching Methodology

According to the data collected, material that are mostly used by the teachers of Japanese range from books, magazines, newspapers, audio and video tapes, flash cards, picture cards, letter cards to CDs DVDs and multimedia. However, the number of institutions that use multimedia equipment in the teaching process is drastically very few.

According to the information gathered, the number of teachers who use the internet when preparing lessons is very few. Only a very limited number of teachers utilize the internet for lesson preparation. Nevertheless, half of the teachers encourage their students to use the internet whereas half did not pay attention to it. Lesson planning seems to be a major part of the teacher's routine as most of the teachers have allocated more than 3 hours for lesson preparation per week. A considerable number of teachers allocate 5-7 hours for lesson preparation per week.

Qualifications

As for the place of study, the majority of the teachers have started their language education in a school and in a Japanese language institution. Among them about 9 persons (36%) have graduated from university offering Japanese language as one of their subjects in the Degree course. Every teacher has studied Japanese language at least for 3 years and a lot of teachers have a history of more than 5 years of language study.

All the teachers who were taken as a sample have sat the Japanese Language Proficiency Test and their proficiency level lies in level 3. Among them a very few number has passed level 2 as well. (Note: It is a pre-requisite to have passed level 3 of the above examination in order to become a member of the Japanese Language Teacher's Association of Sri Lanka). However, according to unofficial

data, a considerable number of teachers involved in the field don't possess this qualification. A very few teachers have had the privilege of visiting or studying in Japan ranging from short to long term study programmes in which short term programmes are common. Among them are 2 weeks, 2 months and 6 months study and training programmes. A vast majority has not undergone any kind of teacher training. A very few number has undergone the teacher training programme conducted by the Japan Foundation.

Facilities

2/3 of the institutions have access to a library where students are allowed to use the material freely. Availability of other facilities such as computers, audio-video tapes, internet access, CD-DVD, multimedia are in the descending order. Language Laboratory facilities are drastically few.

Institutions that have benefited with donations and sponsorships are considerably few, especially in the beginner's and intermediate level institutions. However, a small number of institutions get donations from the Japan Foundation and JICA (Japan International Corporation Agency). Tertiary level education institutions, mainly the 2 universities: namely University of Kelaniya and Sabaragamuwa University of Sri Lanka get donations of books, audio-video material almost on a yearly basis. Student and teacher exchange programmes are overwhelmingly few. Some institutions are involved in sister-school projects and cultural programmes with schools and institutions in Japan. Universities and a few high schools are privileged to have short term scholarships to Japan. With regard to the universities scholarship and exchange programmes available. Refer Table D for Scholarships / Exchange programmes and the grantee institutions.

Table D

Scholarships/Donations and Sponsorships and the Grantee Institutions

Institution	Grantee Institution/ Name of the Programme	Number of scholar ships	Period
University of Kelaniya	Government of Japan Monbukagakusho- scholarship for undergraduates.	1-3	1year
	JASSO in collaboration with Soka University, Japan Student Exchange Programme	1-2	10months
	Japan Foundation Shortterm undergraduate Programme	2-3	6weeks
Sabaragamuwa University of Sri Lanka	Japan Foundation Shortterm undergraduate Programme	1	6weeks

Inquiry into the availability of any scholarships at the Secondary Educational Institutes proved that the number is very few. According to the information gathered, the main grantee institutions of various kinds of donations, scholarships and sponsorships are as follows.

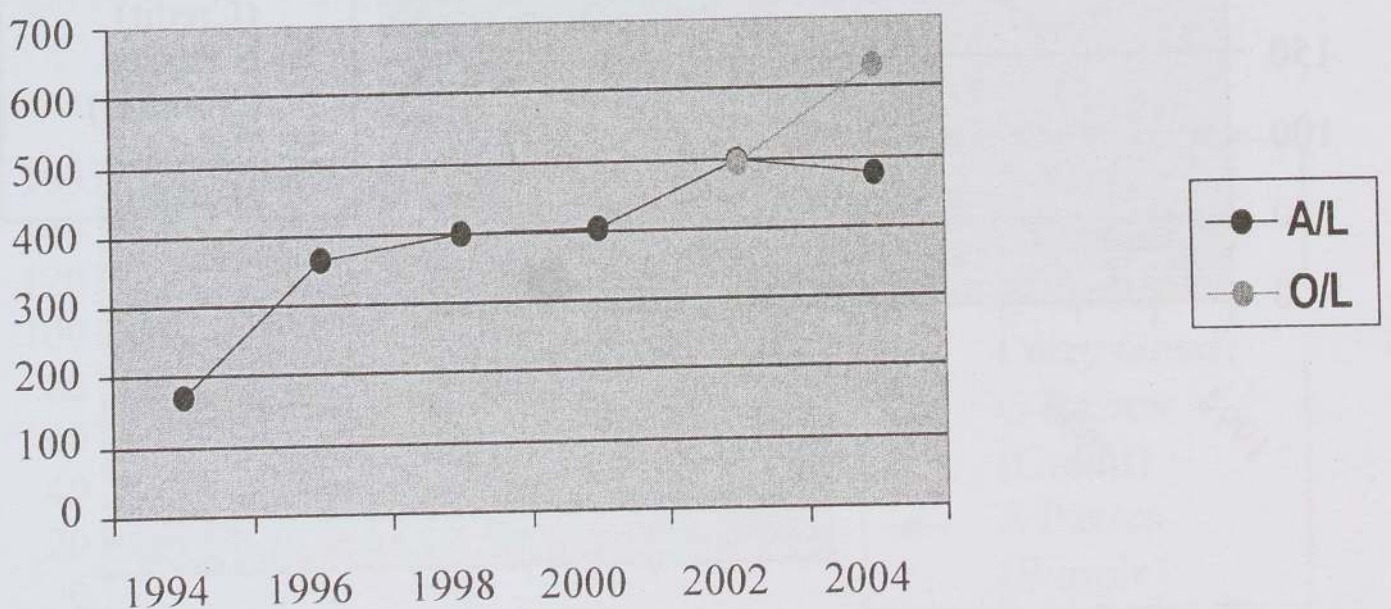
1. The Japan Foundation
2. The Japanese Government
3. The Japanese Embassy in Sri Lanka
4. Japan International Corporation Agency
5. Sri Lanka Japan Culture Organization
6. Other Non-Governmental Organizations

Performance

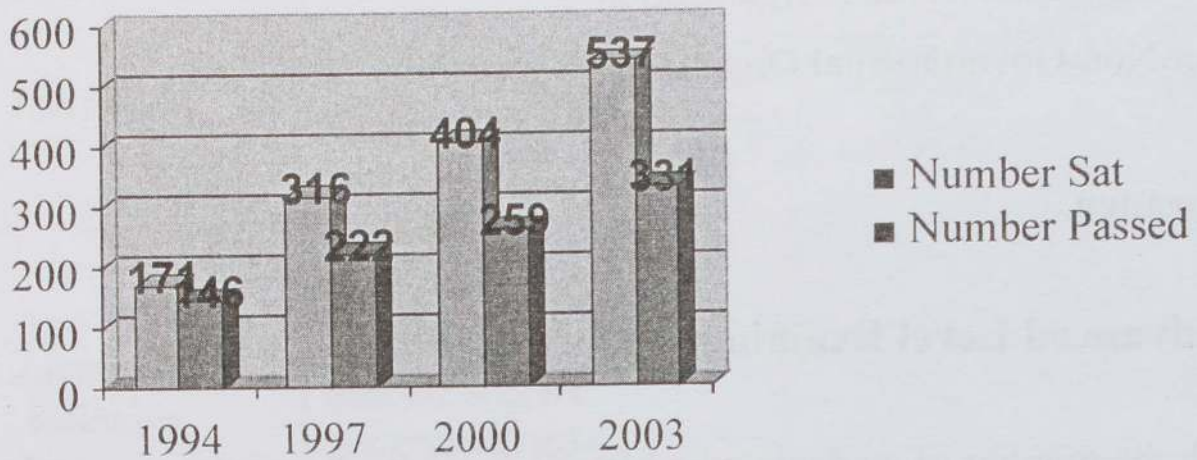
GCE Advanced Level Examination

Although the number of students who offered Japanese language at examinations has increased, the number of students who got through has decreased. In 1994, 85.3% have passed whereas in 1997 the pass rate is 70.2%. In 2000 it has further decreased to 64.1% and in 2003, 61.6%. Although the decrease is not rapid, it can be seen as a considerable change. (Refer the following graphs)

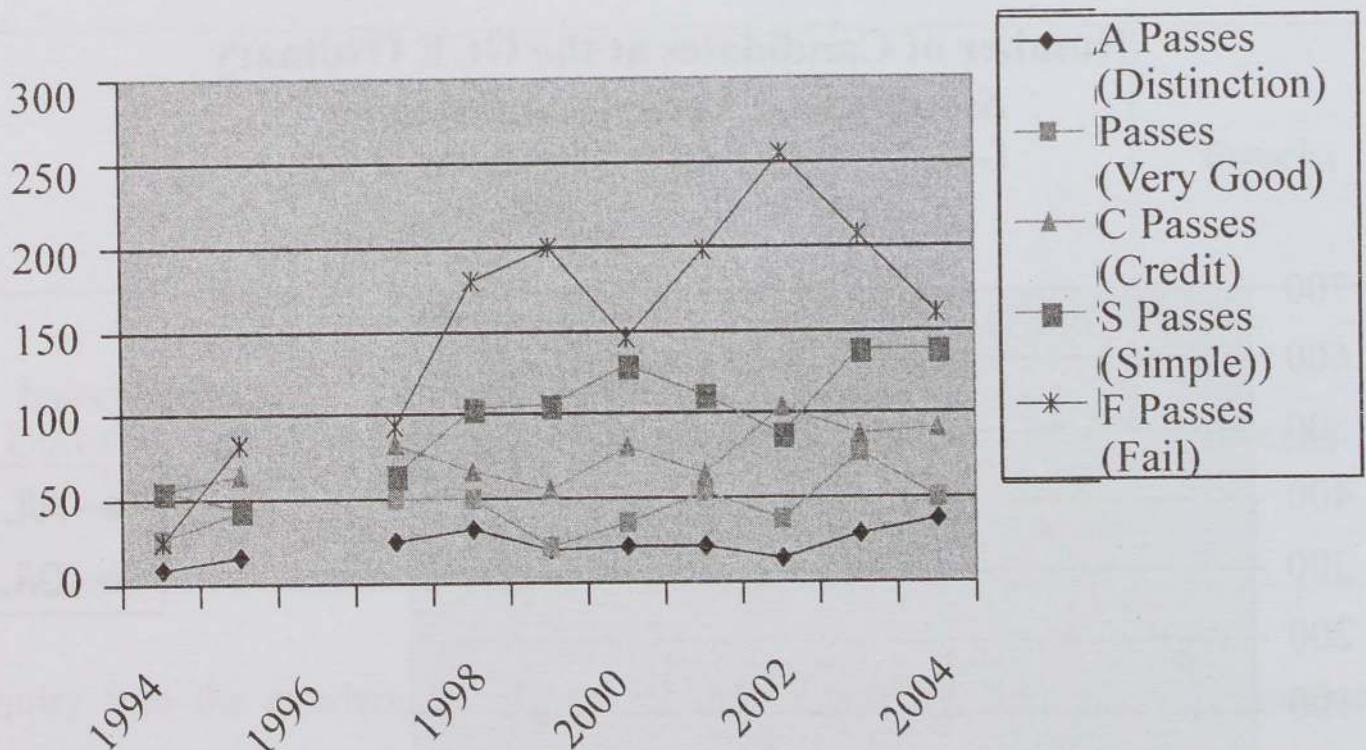
Number of Candidates at the GCE Ordinary & Advanced Level Examinations



Performance - GCE Advanced Level Examination



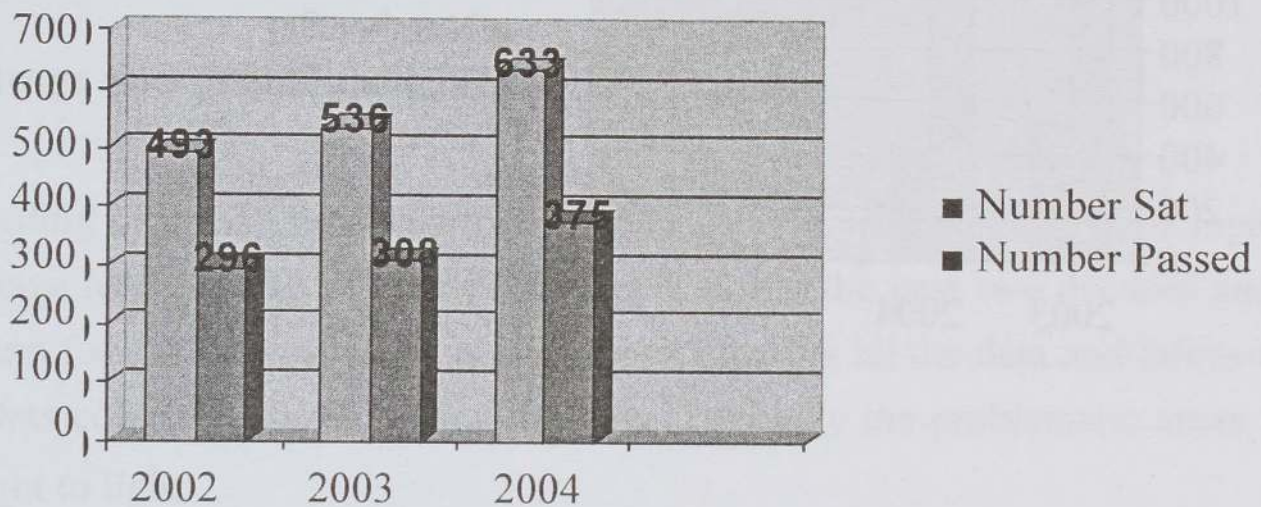
Performance at the GCE Advanced Level Examination



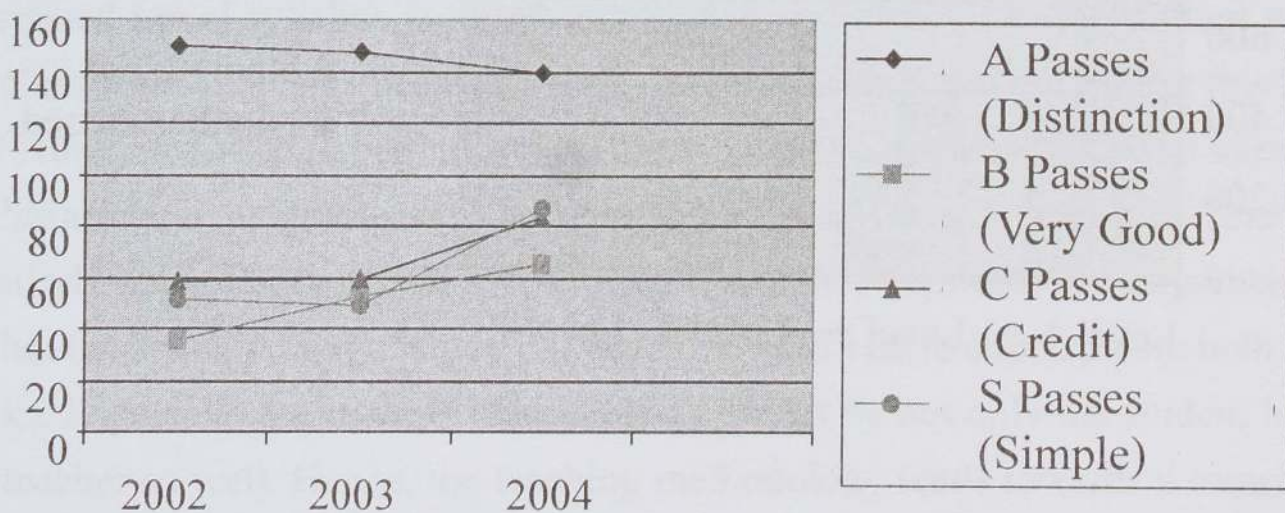
GCE Ordinary Level

The same phenomena as the above are visible in the Ordinary Level Examination as well. Although the number of students who sat the examination has increased, the pass rate has decreased. In 2002 the pass rate is 60% whereas in 2003 it is 55.9%. In 2004 a slight change is visible as the pass rate has increased up to 59.2%. (Refer graphs)

Performance - GCE Ordinary Level

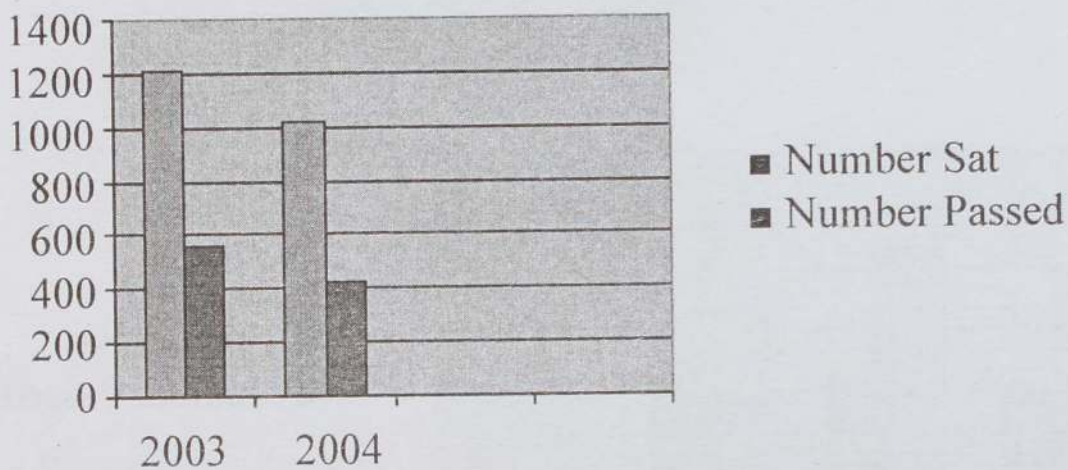


Performance at the GCE Ordinary Level Examination

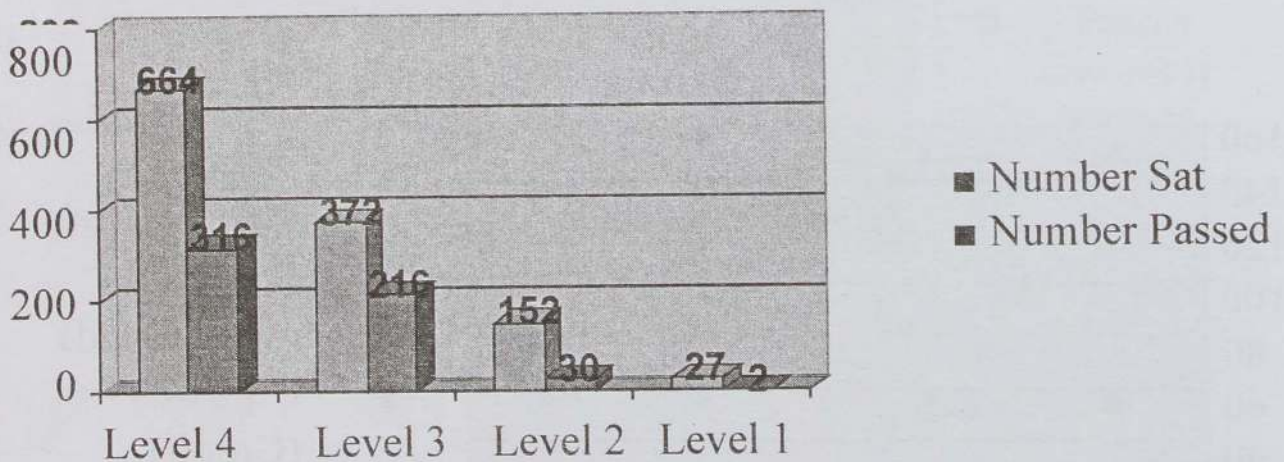


Japanese Language Proficiency Test

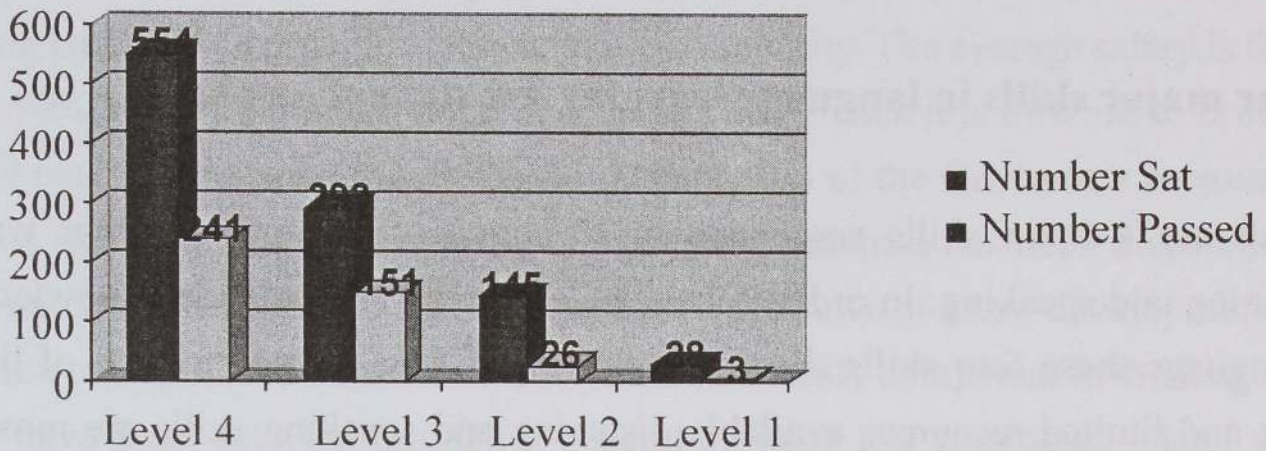
In comparing the data for 2003 and 2004, the number who sat the above examination has decreased. In 2003, 316(47.5%) passed Level 4, 216(58%) passed Level 3, 30(19.7%) passed Level 2, 2(7.4%) passed Level 1. In 2004, 241(43.5%) passed Level 4, 151(51.7%) passed Level 3, 26(17.9%) passed Level 2 and 3(10.7%) passed Level 1. (Refer graphs)



Perfermonace at Each Level 2003



Performance at Each Level 2004



Findings and problematic areas

According to the data that were collected it is evident that the field of Japanese language learning has definitely developed during the past two decades and the demand for the subject has increased. In considering all the data and information that was collected, the following findings, especially the problematic areas were brought to light.

Primary and secondary education

The syllabus is too long and difficult.

With regard to the secondary education especially in the schools, the present GCE Advanced Level syllabus is found to be bulky and difficult to be handled within the class hours that have been allocated. There are 2 texts that are used at this level, The Nihongo Shoho (a beginner’s Japanese language text book) used to introduce the basic grammar structures, vocabulary and characters and the Pupil’s Text book popularly known as the “Blue Book” used to enhance the skills in comprehension. Within the 2 year period of study it is absolutely difficult to cope up with both these books. Especially the latter is being found difficult by not only the student but by the teacher as well. Hence, the teaching methodology tends towards a translation

and memorizing approach. Consequently, the teachers are much hesitant to use material such as picture cards, letter cards and audio-video material due to the lack of time even though they are available.

Four major skills in language learning are not achieved.

There are 4 main skills associated with language learning: reading, writing, listening and speaking. In order to have an enhanced and balanced knowledge of a language these four skills should be developed. Due to the problem of limited time and limited resources available, listening and speaking skills are mostly in a state of neglect. Since the main objective of the student is to get through the examination, no importance is placed upon the above skills. In such a state the quality of learning is questionable.

Lack of teacher training.

Most of the teachers have not undergone any kind of teacher training and there is a very few number of teachers who have mastered Japanese language after graduating from high school. Majority of them have studied Japanese at their GCE Advanced Level and have taken up to teaching with that beginner's knowledge alone. Since there is no teacher training available, quality of the teaching methodology is also in a poor state. Earlier the NIE (National Institute of Education) had been conducting teacher training programmes which have come to a stop by now. The average level of the teachers lies in the 3rd level of the Japanese Language Proficiency Test. Due to the lack of proper teacher training programmes the teachers are unaware of the new teaching methodology and the knowledge of the particular culture which plays a major role in understanding the language itself is absent. Particularly in teaching the Pupil's Text Book which consists of lessons based on Japanese culture and issues regarding Japanese society, this knowledge is indispensable.

No job security.

It was revealed that the majority of the teachers are under contract, temporary or visiting basis which provides them with no job security. The average salary is found to be 50% lower than that of a permanent teacher. Hence it is difficult to bring up skilful teachers. However, with the implementation of the Graduate's recruitment scheme this year, a limited number of permanent teachers has been dispatched to National Schools. Even though this seems to be the dawn of a new development, the question remains as to whether these teachers are really competent in the language. They have been selected through a general aptitude test conducted island wide, without any evaluation performed on their language abilities.

Unavailability of a cultural institute.

As the syllabus requires knowledge on Japanese culture, a place where that knowledge can be acquired is absolutely essential.

Unavailability of a support system for teachers.

At the moment there is no support system available for teachers where their language problems can be solved. The need of the existence of an advisor or an expert is thus required.

Tertiary level education**Lack of opportunities to engage in post - graduate studies and research.**

The number of scholarships granted for post graduate studies and research is drastically few especially with regard to language studies. The Ministry of Education (Monbukagakusho) of Japan grants about 20 scholarships in a yearly basis but the study fields mainly occupy science and other study fields excluding

Japanese language studies. A proper criterion is required in order to produce able teachers.

Lack of job opportunities

The number of students who graduate from higher education institutions is gradually increasing. Yet suitable job opportunities do not cater to the high demand. Hence it is essential to create new job opportunities

Conclusion

Japanese language education is a field that boasts of many developments during its short history. Even though there are many developments, certain problematic areas also exist. The quality of teaching and learning should be enhanced by improving the teaching methodology; training the teachers and educating them about the new trends in foreign language learning and introducing modern teaching methods. The ‘examination mentality’: learning in order to get through the examination should be changed with an insight into developing the four main skills in language mastery: reading, writing, listening and speaking. Thus it is essential to develop the infrastructure mainly in schools. Donations, sponsorships and scholarships are also favorable in this process and proper administration and maintenance of the grants that have been already given is needed.

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Impact of perceived risk and degree of consumer inference about missing information with special reference to consumer durable sector in Sri Lanka

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Abstract

Liberalization of the Sri Lankan economy which started in 1977 gained momentum with the WTO provisions and the end result was the high competition with foreign brands of consumer durables. With increasing competition, effective communication strategies have to be adopted against an increasing number of brands both national and international. Consumers are faced with an overwhelming amount of information to attract customers' attention and to create an image of superiority over competitors. Many marketers might like to highlight only a few unique information. The study examines how customers infer missing information in the context of consumer durables. As the market becomes more and more competitive, an appropriate communication strategy has to be devised, as per the composition of the set of brands available to the consumer and other cognitive matters at the time of evolution on inference. Researchers found that inference occurred nearly in 1/3 of the cases, far more than previously reported and respondents were not risk averse while making an inference. The composition of the set of brands available to the respondent at the time of evaluation had a significant inference on inferred value and on the probability of making an inference. The study discussed not only the research problem of how and in which situation the customer infer lacking information but also how far the customers tend to be risk averse and take for different product types.

Introduction

Since the liberalization of the Sri Lankan economy in 1977, many product classes have witnessed a step rise in a number of competition and brands. The economy is being opened up further to foreign brands as per the provisions of WTO. Therefore local brands have to compete against an increasing number of international brands in addition to home grown ones. As the market becomes more and more competitive, an appropriate communication strategy becomes crucial for establishing a brand.

With more brands in the market, consumers have to handle an increasingly large amount of information available about these brands. This might bring down the receptivity of consumers towards disseminated information and in some cases, lead to an information overload. In order to attract consumers' attention and project an image of superiority over competitors (and even otherwise), many marketers might like to highlight only a few unique features ignoring information about others. But this might become counter productive if consumers penalize the brand for the missing information. On the other hand, the brand might benefit if consumers infer favorable values for the missing information.

An overview of the research problem

There have not been many studies to establish whether averaging or inferring is likely to be adopted by consumers in the absence of any prompting to infer. Consumers infer a value for the missing attribute on the basis of the information available to them at the time of evaluation. This is natural since making an inference would require some relevant information as basic. By the same logic the composition of other brands presented (context) at the time of evaluation might also influence inference making. But this was not studied in the past. There is a need to find out if any such influence existed.

When information is not presented about an attribute there is uncertainty regarding the value of the attribute. Inference strategy involves inferring a value for the

attribute in the face of this uncertainty. People might have different risk perception for different choice situations and they might adopt different evaluation strategies depending on such risk perception. Inference making might therefore be influenced by perception of risk people would associate with choice of a brand. But the effect of perceived risk was not studied in the past. There was therefore a need to find out if perceived risk had any influence on inference.

Purchasing consumer durables is a matter of extending or complex buying behavior. Customers make the final decision on the degree of information available for them. But, most of the time they lack the information of marketing stimuli and then, they tend to infer the information.

The study discusses the research problem of how and in which situations the customers infer the lacking information and how far the customers tend to be risk averse and take for different product types.

Theoretical perspective

Consumer behaviour has been studied from four perspectives or views, an economic view, passive view, cognitive view and emotional view.(Schiffman and Kanuk 1999).

Economic view

The consumer is characterized as the economic man, making rational decisions based on perfect information (Schiffman and Kanuk 1999). The goal of the consumer is assumed to be maximization of utility derived from the chosen object or choice process. To behave rationally in the economic sense, the consumer would require capability to correctly rank the alternatives according to their utilities, and identify the best among them. In reality consumers' capability to make a choice is limited by their knowledge, skills, habits, reflexes, values and goals (Shiffman and Kanuk 1999). Moreover, economic literature has not dealt with the process of formation of utility.

Passive view

In passive view consumers are characterized as impulsive and irrational purchasers, who are submissive to the promotional efforts of marketeers. As per this view there are four stages in the selling process: attention, interest, ripen the interest into desire, and finally close the sale. The passive view has been criticized on the grounds that it ignores the role of the consumer in an exchange. In reality consumers seek information about product alternatives and satisfy their mood/emotion of the moment in many buying situations.

Emotional view

In emotional view, consumers associate deep feelings or emotions such as joy, fear, hope, fantasy etc. with certain purchases or possessions. The objective of consumers is assumed to gain emotional satisfaction. Emotional view describes only those situations where a consumer buys experimental goods/ services or chooses a brand from among equivalent offers but not other buying situations where information is sought and processed to arrive at a decision.

Cognitive view

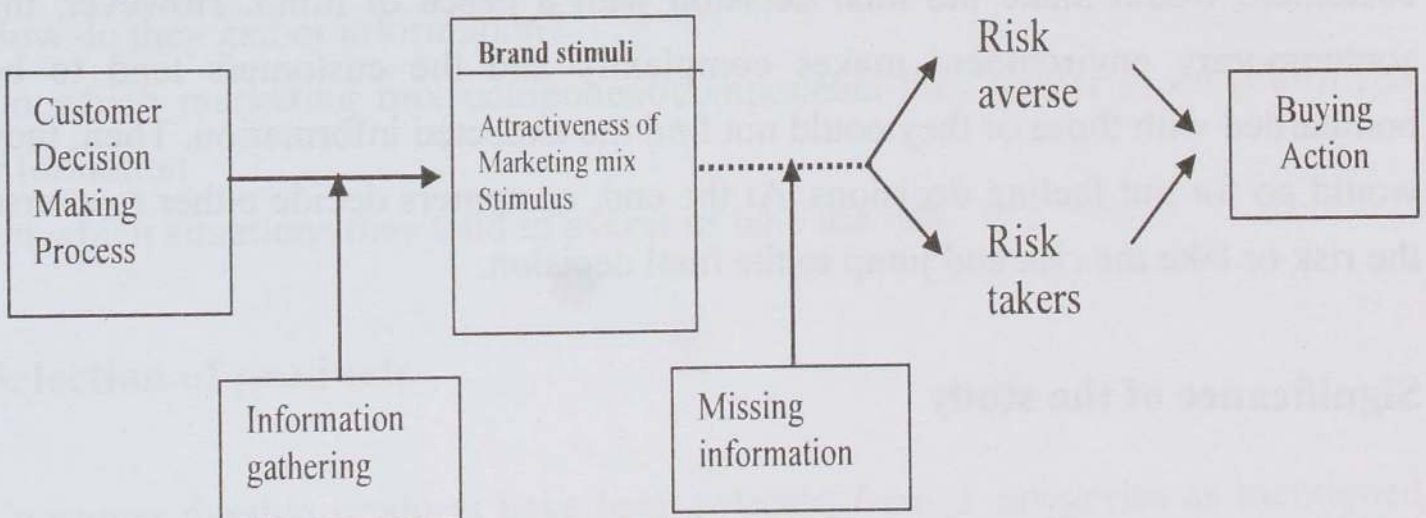
In cognitive view the consumer is characterized as a problem solver who seeks and processes information about products and services that fulfill his/her needs (Schiffman and Kanuk 1999). It is assumed that neither the consumers can have all the information necessary for making a choice nor do they attempt to obtain all the available information about every option. Therefore cognitive model focuses on the processes by which consumers seek and evaluate information. The cognitive view has been criticized on the ground that the model does not take into account emotional feelings of the decision maker.

As per the cognitive model of decision making, consumers search for a piece of information only when the expected value of information is more than information

search and processing cost. Accordingly, consumers stop the search despite availability of information, when expected cost of a wrong decision is less than the cost of searching and processing the piece of information. As a result consumers evaluate the alternatives on the basis of information and not on the basis of all available information. It can therefore be agreed that all evaluations are under incomplete information. Any satisfactory decision based on adequate information is considered rational by cognitive theorists. Inference occurs when a decision is made under incomplete information and hence it fails under cognitive view.

The involvement with the brand of the customers is determined by the direct and intervening variables of the brand and the situational context. Inferences occur on the way how the customers anticipate and jump to the conclusion when it lacks expected information. One notable sub class of character inferences effecting relationship involution concerns evaluation of partner capabilities and efforts in managing the relationship along implicit and explicit contract lines (Altman and Taylor 1973). Consumers infer on the contextual behaviour based on how they sketch the promises given by marketeers. In a marketing context such inferences include whether the partner is likely to behave in such a manner that promises are kept (Lacobucci, Ostrom and Gryson 1995), and relationships are avoided (Smith Bolton and Wagner 1999), problems are resolved (Sirdeshmukh and others. 2002), further long term consumer interests are served (Braun and Zaltman 2000)

Conceptualization



The entire study was framed to the process of how customers involve with information gathering and interpret those to lead for a buying decision. The key study component was to identify and to figure out the complexity of how they would construct the psychological evaluation on missing information about the brand and its related marketing stimulus.

Buyers' decision making

Firstly, buyers understand the problem or the unsatisfied need level.

Brands and related marketing stimulus

Customers absorb the external marketing stimulus through their sensory organs and thereafter, they interpret those stimuli into a meaningful picture. All the information related to marketing mix elements namely product, price, place and promotion (4Ps) are referred as brand stimulus. There is an intervening variable of motivation to gather the information for a particular brand among the other alternative brands.

Risk averse and risk taking

When the desired information is completed to the decision making activities, customers would make the final decision with a peace of mind. However, the contemporary environment makes complexity and the customers tend to be bombarded with those or they could not find the expected information. Then, they would go for gut feeling decisions. At the end, customers decide either to averse the risk or take the risk and jump to the final decision.

Significance of the study

As inference is a spontaneous cognitive process and influences consumer's evaluation of brands, it is absolutely vital for marketers to understand the phenomena. The

findings of the study would provide marketers a better understanding about inference. It has the potential to help them in formulating their communication strategy and in designing advertisements in a comparative format.

Objectives of the study

To find out whether the perceived risk has any influence on inference.

To determine the proportion of consumers who are likely to infer when information about an attribute is missing.

Hypothesis

1. H_1 The perceived risk has influence on inference (Consumers to be risk averse)
2. H_2 The composition of the set of brands available to the respondents at the time of evaluation has influence of inference.

Methodology

Sample size

Two hundred respondents were selected from mainly Gampaha district and they were asked to respond on how they finalize the buying decision when it lacks desired information as they wish to have for determining the buying decision. The questionnaire consisted of relevant questions for 3 major categories of areas like. How do they gather information?

On which marketing mix component/components they gather more prioritized information

On which situations they tend to averse or take the risk.

Selection of products

Consumer durable products have been selected from 3 categories as mentioned below.

- Mobile phones
- Electric items
- Foot wear

Sample profile

Profile	Frequency	Total
Product Category		
Mobile phones	80	200
Electric items	50	
Footwear	70	
Gender		
Male	113	200
Female	87	

Source: Survey Data 2007

Methods of data collection

The study basically depends on the primary data. The researchers utilized both questionnaire method and interview method for collecting the primary data. The structured questionnaire was directed to 200 respondents with the help of the field investigators.

Analysis of data

Both descriptive and inferential statistics were used to analyze the data. The major descriptive statistical technique which was used in this study is percentage analysis. Further chi-square test was used to test the hypothesis. Statistical correlation analysis was done to study the relationship of the variables to infer.

Testing Hypothesis

H1-The perceived risk has influenced on inference.(Consumers to be risk averse)

Table 1

Influence of inference

Influence of inference	Gender		Total
	Male	Female	
Strongly	65	35	100
Moderately	42	40	82
Not	06	12	18
Total	113	87	200

Source: Analyzed Data

Chi-square value for the tabulated data of the study is 17.44 with four degree of freedom, and the table value is 13.27.

Since $17.44 > 13.27$, H1 is accepted.

H2

The composition of the set of brands available to the respondents at the time of evaluation has influenced on inference.

Table 2

Influence on set of brands

Influence on Brands	Product category			Total
	Mobile phones	Electronic items	Footwear	
Strongly	45	30	40	115
Moderately	30	13	28	71
Not	05	07	02	14
Total	80	50	70	200

Source: Analyzed Data

Chi-square value 36.29

Table value 20.09

Since $36.29 > 20.09$, H_2 is accepted.

Findings and Discussion

1. Inferencing occurred in about 1/3 of the cases far more than previously reported.
2. The 1/3 of respondents was not risk averse while making an inference. This is in contrast to the normal tendency of people to be risk averse.
3. The composition of the set of brands available to the respondents at the time of evaluation had influenced on inference.

Researches already have revealed that it is between 13-19 percent customers are inferencing. But this particular study revealed that all 3 categories of consumer durables show that customers infer 1/3 amount in general.

However, out of those 33%, the customers' Inferences for those of 3 categories have been separately analyzed as given below. Here, 5 scaled liker scale was used to analyze those figures.

Table 3

Product category	Inference rate (common)	Deviation
Mobile phones	0.33	0.28
Footwear	0.33	0.15
Household Electric Items	0.33	0.02

Source: Analyzed Data

When customers respond for all 3 categories as a common context, their trend for inference was 1/3. But, when they separately consider those of 3 categories they rated their inference rate as follows.

Category	Trend of inference
Mobile phone	0.61
Footwear	0.48
Household electric Items	0.35

Co-relationship with available brand set or alternative set for the inference.

It was a significant finding that the customers are strongly depending on the awareness of other existing brand set when they infer and take the risk on missing information.

The co-relationship for this particular result was significant and strongly interdependent, and the value was 0.7

The rest of the 0.3 value was mainly accounted with the following key variables.

Table 4

Variable	Value
Brand set	0.70
Supplier's after service	0.15
Customer experience	0.10
Word of mouth influence	0.05

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Notes to Contributors

Articles: Research articles on social sciences and related disciplines will be considered. Authors are encouraged to present their arguments in a way which makes them accessible to a broader readership.

Submission Format: The preferred mode of submission is by email attachment to rcss@kln.ac.lk. Please include your full name, any affiliation and the title of your paper in the body of the email. All submissions will be acknowledged by email. Papers should be typed, double spaced, and include an abstract not exceeding 150 words, Harvard style of referencing should be followed.

The decision of the editorial board on the acceptability of any article submitted is final and correspondence will not be entertained in relation to any submission which is not expected for publication.

Authors will receive copies of their papers and have the opportunity to purchase more at reasonable prices.

Editorial Administrator

