Postgraduate Institute of Humanities and Social Sciences

Proceedings of the PGIHS Research Congress
PGIHS-RC-2019

ABSTRACTS

29th March 2019

Postgraduate Institute of Humanities and Social Sciences
University of Peradeniya, Peradeniya, Sri Lanka
http://www.pgihs.ac.lk

PREAMBLE

The Postgraduate Institute of Humanities and Social Sciences (PGIHS), affiliated to the University of Peradeniya, is a national institute of higher learning with the aim of providing, promoting and developing higher education and research in the fields of Humanities and the Social Sciences. The PGIHS is heir to the postgraduate programmes previously conducted by the Faculty of Arts and currently conducts postgraduate degree/diploma programmes and short courses in 22 different disciplines under five Boards of Study. In addition to the conventional discipline based programmes, the PGIHS also offers inter-disciplinary/professional related programmes. Through an ongoing curriculum revision process, the Institute seeks to incorporate new knowledge, develop useful skills/competencies and build healthy attitudes into its programmes and graduates.

As part of its efforts to promote postgraduate research, the PGIHS is conducting its third Research Congress on 29th March 2019. This has now become an annual event which brings together academic staff and postgraduate students in a wide range of disciplines within the Humanities and Social Sciences. The Congress provides an opportunity for postgraduate students to present their research work and interact with other researchers in a recognized academic forum.

Even though the primary medium of instruction of the Institute is English, a large number of PGIHS students have followed their undergraduate programmes in Sinhala or Tamil medium and have had limited prior exposure to academic exchange in English. To many such students, the Congress may be their first such presentation in English in a formal academic setting. We hope that this opportunity would open the doors for our students to engage in further academic exchange, with greater confidence, in the most widely used language of communication, discussion and dissemination amongst the international community of academic scholars and researchers.

The PGIHS received an initial pool of 63 submissions for the Research Congress 2019. These were subjected to double-blind peer reviewing by scholars in the respective disciplines and 52 abstracts were selected for oral presentation at the Research Congress.

The Inaugural Session of the Research Congress will be held at the PGIHS with the participation of the Chief Guest, Prof. Upul B. Dissanayake, Vice Chancellor, University of Peradeniya. The other distinguished invitees are the Deputy Vice Chancellor, Directors of Postgraduate Institutes, Deans of Faculties, Members of the Board of Management and the Boards of Studies of the PGIHS, the teaching panel of the PGIHS postgraduate programmes and the members of the review panel. Ms. Andrea Cuzyova, UNDP Deputy Representative in Sri Lanka, will deliver the Keynote Address of the Congress.

The technical sessions of the Congress are organized under six main thematic areas. These are (1) Demography, Economics and Management, (2) Philosophy and Psychology, (3) Aesthetics, Culture and Heritage, Language and Literature, (4) Politics, Law and Governance, (5) Education and (6) Religious Studies. The paper presentations have been grouped into 10 technical sessions within these themes. In addition to the

Chairperson, each thematic area will also have senior academics who will serve as evaluators of the presentations. The technical sessions will be followed by a closing plenary session where these senior academics who were serving as observers/evaluators will make their comments about the respective thematic areas/sessions and presentations which we believe will benefit the presenters. At this session, the best presenter within each thematic area will be recognized with a certificate.

The day's events will conclude with a Fellowship Dinner which will be held at the PGIHS premises for all registered participants (including paper presenters), members of the Board of Management and the Boards of Study of the PGIHS, Deans of Faculties and Directors of Postgraduate Institutes of the University, members of the PGIHS teaching panel, reviewers and members of the organizing committee.

We hope that the Research Congress 2019 will be both a showcasing and learning opportunity for our students/presenters and an opportunity to engage in fruitful academic exchange for all participants. Wishing all presenters and participants an academically meaningful experience!

The Chairperson
On behalf of the Organizing Committee
PGIHS-RC-2019
29th March 2019

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13:00 – 14:00		Lunch
14:00 – 16:00		Technical Session II
16:00 – 16:30		Tea
16:30 – 17:15		Plenary Session
19:00		Conference Dinner

TECHNICAL SESSIONS

THEMES

1. Demography, Economics and Management
2. Philosophy and Psychology
3. Aesthetics, Culture and Heritage, Language and Literature
4. Politics, Law and Governance
5. Education
6. Religious Studies

PGIHS Research Congress – 2019
29th March 2019

PROGRAMME
Inaugural Session

Time: 09.00 – 10.30
Venue: Conference Hall of the PGIHS

08.00 a.m.	Registration
08.55 a.m.	Arrival of Guests
09.00 a.m.	Lighting of the Oil Lamp
09.05 a.m.	Welcome Address by the Director/PGIHS Professor J.M. Ananda Jayawickrama
09.15 a.m.	Address by the Dean/Faculty of Arts Professor O.G. Dayaratne Banda
09.20 a.m.	Address by the Deputy Vice Chancellor/University of Peradeniya Professor S.H.P. Parakrama Karunaratne
09.25 a.m.	Address by the Chief Guest, Vice Chancellor/University of Peradeniya, Professor Upul B. Dissanayake
09.35 a.m.	Keynote Address by UNDP Deputy Representative in Sri Lanka Ms. Andrea Cuzyova
10.25 a.m.	Vote of Thanks by the Chairperson / PGIHS-RC 2019 Dr. Suresh J.S. de Mel
10.30 a.m.	National Anthem

Theme I

Demography, Economics and Management

Venue: A

Session I

Chairperson: Professor O.G. Dayaratne Banda

Paper ID	Time	Presentation
022	11.00 a.m.	Identifying Plant Species Diversity in Home Garden Landscapes (with Special Reference to Kothmale and Monaragala DS Divisions) *G.O.G.N. Madhushani , D.G.R.N. Madushani and M.A.M. Isthikar*
026	11.20 a.m.	Post-Conflict Development and Brain Gain in Sri Lanka *J. Ranasinghe*
047	11.40 a.m.	Loss of Corporate Income Tax Revenue Due to Tax Exemptions: An Analysis Based on Tax Returns *K.K. Sanath Hettiarachchi and J.M. Ananda Jayawickrama*
056	12.00 p.m.	Testing Wagner's Law and the Exogeneity Hypothesis of Government Expenditure: The Case of Sri Lanka (1977-2017) *G.A.K.N.J. Abeyrathne and J.M.Ananda Jayawickrama*
061	12.20 p.m.	Economic and Environmental Impact of Fly Ash Dumping at Lakvijaya Power Station in Sri Lanka *H.R.A.C Thilanka, I.A.J.I Arachchi, G.P Paranamana and H.M.W.A. Herath*
		Lunch

Session II

Chairperson: Professor D.N.B. Gunewardena

Paper ID	Time	Presentation
035	2.00 p.m.	The Relationship Between External Entrepreneurial Resource Networks on Venture Growth of Female Small Business in Sri Lanka *Erandi Kumari Rajapaksha*
053	2.20 p.m.	Reproductive Health Challenges Confronted by Newly Married Women: A Sociological Study Based on the Nintavur MOH Division *N.Lumna*
065	2.40 p.m.	Impact of Attitudes of Muslim Women Toward Employment: A Study Based on Balangoda Urban Area *B.F. Sabrina*
081	3.00 p.m.	Determinants of Performance of Services Rendered by Technical Staff of Ceylon Electricity Board: The Case of the Peradeniya Region *Kenesha Karunarathna*
085	3.20 p.m.	Unmet Needs – Professional Social Work Intervention in Family Planning Services for Rural Women In Sri Lanka *I. Wanniarachchi*
		Tea

Theme II

Philosophy and Psychology
Venue: B

Session I   **Chairperson: Dr. D.D.K.S. Karunanayake**

Paper ID	Time	Presentation
005	11.00 a.m.	Moral Judgment Preceding Attempts of Suicide: Accounts of Suicide Attempt Survivors and Suicide Victims ***V.N. Gunasekera and R. Usoof-Thowfeek***
011	11.20 a.m.	The Psychology Behind Social Work and How it Should be Processed? An Intended Systematic Review ***B.D.A.D.N Bulathwatta***
014	11.40 a.m.	Social and Behavioral Factors Affecting Injecting Drug Users (IDUs) ***A.T. Darshana and Bhadrani Senanayake***
023	12.00 p.m.	Psychological Facts Found in *Siddha* System of Medicine: A Review ***U. Saranya and V. Sivakulendra***
024	12.20 p.m.	Latin American Liberation Ethics, Ethics of Bishop Lakshman Wickramasinghe and Present Day Ethics: Exploring Interconnections ***Revd. S.D. Parimalachchelvan***
068	12.40 p.m.	Manifestation of Schizoid Personality Disorder in the Character of Cnemon in Menander's *Dyskolos* ***L. Herath***
		Lunch

Session II		Chairperson: Dr. Charitha Herath
Paper ID	**Time**	**Presentation**
007	2.00 p.m.	The Success of Ven. Xuanzang in his Debate Relating to the Proof of Idealism through Logical and Epistemological Knowledge *Ven. Wang Lili*
069	2.20 p.m.	Impact of Smart Devices on Social Isolation and Aggression Among Teenagers *R.P.A.L. Rajapakse and A. Jayasinghe*
083	2.40 p.m.	Prevalence of Anxiety Among Buddhist Monks *Ven. M. Hemaloka*
084	3.00 p.m.	Problem of the Objectivity of Objective Knowledge: A Philosophical Critique *Ven. G. Sugunasiri Thero*
002	3.20 p.m.	Burden of Proof: Sañjaya Belaṭṭhiputta, Nāgārjuna and Derrida's Persistence on Negation to Prove Affirmative Claims *J.D.A. Kumara*
		Tea

Theme III

**Aesthetics, Culture and Heritage, Language and
Literature
Venue: C**

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Paper ID	**Time**	**Presentation**
003	11.00 a.m.	Strategy for Management of Heritage Assets Located in Jaffna Municipal Council Area *S. Sivachchelvy*
019	11.20 a.m.	Reading Cultural Heritage Patterns Through Ancient Beads *M.P. Hansamali and R.W.B.M.D. Madusanka*
031	11.40 a.m.	A Historical Study on the Kandyans' Weapons and Armors *W.M. Hiran Madhusanka Weerabahu*
045	12.00 p.m.	An Archaeological Analysis of Coffee Planters' Fountain in Kandy *Ayeshi Biyanwila*
058	12.20 p.m.	The Role of Charles Godakumbura in the Field of History *P.H.G.R.W.S. Premarathna*
078	12.40 p.m.	The Practice of Preventive Archaeology: The Case of Proposed Lunugamwehera Elephant Rehabilitation Centre, Sri Lanka *Dilan C. Ranaweera and Ranil P. Nanayakkara*
		Lunch

Session II   **Chairperson: Professor W.A. Liyanage**

Paper ID   Time   Presentation

027   2.00 p.m.   Forgetting History: The Postsecular Aesthetics and
                         Politics of Ven. Batuwangala Rahula's *Rankaraṇḍuva*
                         W.M.P.D. Tilakaratne

044   2.20 p.m.   A Conceptual Framework of Source Credibility in the
                         Case of Fake News Phenomenon on Facebook
                         F. Zaadha Siraj and Ramila Usoof

046   2.40 p.m.   A Review on the Similarities of Three Works in
                         Sanskrit *Kathā* Literature: *Vetālapañcaviṃśati*,
                         Siṃhāsanadvātriṃśikā and *Śukasaptati*
                         Ven. Welipitiye Indananda

052   3.00 p.m.   The Distinctive Identities Reflecting the Culture of
                         Malay Muslims in Kalpitiya, Sri Lanka
                         S. Satheeka Begum

071   3.20 p.m.   A Compass for Navigating a Complex World:
                         Methodology Reflection Based on the Developmental
                         Evaluation of the Community Memorialisation Project
                         **Nilakshi De Silva, M.I.M.Sadaath, G.D.R.U.U
                         Abeyrathne and S. Baskaran**

074   3.40 p.m.   Representation of the Female Individualist in the
                         Awakening and *The Yellow Wallpaper*
                         S.L. Amaranayake

                         Tea

Theme IV

Politics, Law and Governance
Venue: D

Session I   **Chairperson: Professor G.D.R.U.U Abeyrathne**

Paper ID   **Time**   **Presentation**

016   11.00 a.m.   Maritime Security Dilemma in the Indian Ocean
                     Region: Opportunities and Challenges for Sri Lanka
                     S.A.C.R. Kulatunga

054   11.20 a.m.   Prevalence, Causes and Mechanisms to Address
                     Violence Against Women (VAW) in Sri Lanka: A
                     Preliminary Study in Batuwatta Gramaniladari Division
                     in Gampaha District
                     P.J.A. Karunanayake

055   11.40 a.m.   Educating the Community *About*, *Through* and *For*
                     Human Rights: Learning from *A Path to Dignity*
                     Kalpani Dambagolla

072   12.00 p.m.   Assimilation or Integration: A Study of Indian
                     Diasporas in Sri Lanka in the Context of Human Rights
                     and Multiculturalism
                     M. Sriyani Gunarathne

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Theme V

Education
Venue: D

Session II　　　　　　　　**Chairperson: Dr. S.D.K Wijesundara**

Paper ID	Time	Presentation
049	2.00 p.m.	Exploring Counselling and Guidance Needs of *Pirivena* Students in Sri Lanka ***Ven. G. Gunalankara and Ven. K. Wijithatissa***
050	2.20 p.m.	In Search of 21st Century Skills Development Avenues: An Exploration of the Montessori Method ***W.M.K.M. Sumanasinghe and S.M.P.W.K. Sethunga***
063	2.40 p.m.	Principals' Practices Towards the Quality Assurance Process in Sri Lankan Schools ***S.M.L.K. Senevirathne and T.M.S.S.K. Yatigammana***
086	3.00 p.m.	From Beliefs to Ideologies: Analysis of Teacher Perspectives on Bilingual Education Programme ***P.K. Nanayakkara and S. Wijesundara***
		Tea

Theme VI

Religious Studies
Venue: E

Session I		**Chairperson: Ven. Professor M. Gnanananda**
Paper ID	**Time**	**Presentation**
025	11.30 a.m.	Are Womenfolk a Religious Minority from a Religious Perspective? A Buddhist Approach ***Ven. Moragaswewe Vijitha***
034	11.50 a.m.	The Controversial Views on the Life-Span of the Buddha-Sāsana: A Critical Analysis ***Ven. Sirisumangalasami***
041	12.10 p.m.	A Historical Study of the Gavaṃpati Cult with Special Reference to *Slapat Gavaṃpati* in Early Myanmar Buddhism ***Tlagoon Candimā***
064	12.30 p.m.	Buddhist Approach to Pragmatism: An Investigation of Ethics in Linguistic Communication with Reference to the *Abhayarājakumārasutta* in the *Majjhimanikāya* ***Ven. Ekala Dhammanisanthi***
066	12.50 p.m.	Rural Religion in Transformation: A Sociological Study of a Buddhist Village ***P. D. Wickramage***
		Lunch

Session II		**Chairperson: Dr. Iromi Ariyaratne**
Paper ID	**Time**	**Presentation**
004	2.00 p.m.	Practical Perspectives on Buddhist Psychology of Five Aggregates as Depicted in the *Pāli* Canon ***Ven. S. Daoxin***
015	2.20 p.m.	Buddhist Counselling for Bullied Children ***Sumedha Viraj Sripathi Ukwatta***
017	2.40 p.m.	Convergences and Divergences between Morita Therapy and Chan (Zen) Buddhism ***C. Bee Len***
057	3.00 p.m.	A Theoretical Study on the Early Buddhist Perspective of Counseling for the Prevention of Illicit Affairs ***R.M.A.K Rathnayake***
067	3.20 p.m.	Buddhist Influence on the Mindfulness Movement in Western Psychology and Psychotherapy ***Ven. S. Dhammanandī (Pei Fuen NG)***
077	3.40 p.m.	Elimination of Three Immoral Root Causes through Buddhist Psychological Therapy ***Ven. Jatila (Namhsan)***
		Tea

PLENARY SESSION

Chairperson: *Professor J.M. Ananda Jayawickrama, Director/PGIHS*

TIME

4.30 p.m.   Opening Remarks by Chairperson

Evaluators' Comments

4.35 p.m.   Demography, Economics and Management

4.40 p.m.   Philosophy and Psychology

4.45 p.m.   Aesthetics, Culture and Heritage, Language and Literature

4.50 p.m.   Politics, Law and Governance

4.55 p.m.   Education

5.00 p.m.   Religious Studies

5.05 p.m.   Awarding of Certificates - Best Presentations

5.10 p.m.   End of PGIHS Research Congress 2019

7.00 p.m.   Congress Dinner

LIST OF ABSTRACTS

IDENTIFYING PLANT SPECIES DIVERSITY IN HOME GARDEN LANDSCAPES
(WITH SPECIAL REFERENCE TO KOTHMALE AND MONARAGALA DS DIVISIONS)

G.O.G.N. Madhushani[1*], D.G.R.N. Madushani[2], M.A.M. Isthikar[3]
[1]PGIHS, University of Peradeniya, Sri Lanka
[2]PGIHS, University of Peradeniya, Sri Lanka
[3]Department of Geography, University of Peradeniya, Sri Lanka
*nilu2madushani@gmail.com

Home Garden is a sustainable land use method used in Sri Lanka, which consists of rich biodiversity. Kandyan Home Garden is a prominent method in Kothmale, while Dry Zone Home Garden is common in Monaragala. This study examines the diversity of plant species in Home Garden landscapes in Kothmale and Monaragala. This study also examines the composition, frequency, density and distribution patterns of plant species in Home Gardens. Finally, issues related to Home Gardens are also identified. Thirty plots of equal size ($16m^2$)-fifteen from Kothmale and fifteen from Monaragala-were identified using the simple random sampling method. In this study, Primary data were collected using field surveys, interviews and observations, while secondary data were collected from books, journals and websites. The "Shannon Wiener Index" and the "Nearest Neighbor Analysis" were used to analyze the data. Arc GIS 10.4 was used to develop the maps of the study area. According to the Shanon Weiner Index, the H value of Home Gardens in Kothmale was found to be at 3.13, while the H value of Home Gardens in Monaragala was recorded as 2.89. It revealed that the plant species diversity in Home Gardens in Kothmale is higher than that of Home Gardens in Monaragala. For the purposes of this study, plant species in Home Gardens were classified mainly into annual and perennial crops, timber, dietary, fruits, medicines and other plants. The findings of this research study also indicate a high composition of plant species in Home Gardens in Kothmale. Medicinal plants are higher in Kothmale, while dietary and fruit plants are higher in Monaragala. At the same time, betel nuts have a higher frequency in Kothmale, while coconuts have a higher frequency in Monaragala. Further, the mean plant density of Home Gardens in Kothmale and Monaragala was recorded as 2.3 and 0.5 respectively. Therefore, it could be concluded that Home Gardens in Kothmale have a high plant density than those in Monaragala. The study also revealed a random plant distribution pattern in the Home Gardens in the two areas. Finally, animal disturbances, steep-slopes, conversion of Home Gardens into other land-uses, and water scarcity were identified as the main issues related to Home Gardening in the study areas in question.

Keywords: Kandyan Home Garden, Plant Diversity, Landscape

POST-CONFLICT DEVELOPMENT AND BRAIN GAIN IN SRI LANKA

J. Ranasinghe[*]

PGIHS, University of Peradeniya, Sri Lanka

*jranasin@yahoo.com

Does development opportunity increase brain gain in post-conflict countries? After almost three decades of conflict and civil war, Sri Lanka is actively engaged in development to reverse brain drain. During the conflict, most Sri Lankans migrated due to political, economic, educational, social, cultural and environmental factors, in search of security, stability and opportunity. As a consequence of the war, Sri Lanka has scarce resources, growing population, and a developing economy. Talent shortage is a crisis for conflict driven countries and it is also a challenge to most post-conflict countries due to ineffective development strategies and practices. This research study targets key areas in post-conflict development to attract human capital to Sri Lanka. Thus, the greater the advancement of development, the greater the chances of increasing brain gain. Key development indicators such as labor force, trade, investment, and remittances in Sri Lanka are examined from 2010 to 2016. Using key informant interviews, a descriptive and statistical analysis of the development process concerning the government, economy, environment, and society are explored from the contributions obtained from the brain gain population. In order to thoroughly understand the development aspects that influence human capital, this research study evaluates the quality of the brain drain population as a means to increase brain gain. Besides addressing some of the key issues faced by skilled migrants living overseas as well as returnees in Sri Lanka, this study also makes recommendations to the government and the private sector to support and implement effective measures to attract human capital. The findings of this research also assist practitioners in implementing effective policies and measures suitable to meet current and future conditions in Sri Lanka. Finally, this research study is exceptionally valuable because it is a highly debated issue internationally but a contemporary idea for the local community. In addition to addressing some of the major issues concerning the knowledge gap, this study also serves as a valuable resource for future scholars and researchers to gain further insight into this topic. Furthermore, the purpose of this research study is also to encourage other post-conflict countries to regain its lost talent through development as a means to support sustainable peace.

LOSS OF CORPORATE INCOME TAX REVENUE DUE TO TAX EXEMPTIONS: AN ANALYSIS BASED ON TAX RETURNS

K.K. Sanath Hettiarachchi[1,*], J.M. Ananda Jayawickrama[2]
[1]PGIHS, University of Peradeniya, Sri Lanka.
[2]Department of Economics and Statistics, University of Peradeniya, Sri Lanka.
*kumuduksha@gmail.com

This paper estimates the potential Corporate Income Tax (CIT) revenue, collectible CIT revenue accounting for tax exemptions granted and the loss of CIT revenue due to tax exemptions based on tax returns of 1,015 companies (a 20% random sample of 5075 companies with consistent information) during the period from 2010/2011 to 2014/2015. The computation was also done by subsamples of small, medium and large scale companies and agricultural, industrial and service companies. The potential CIT revenue was computed by multiplying the total aggregate business profit and income by the marginal CIT rate, and the collectible CIT revenue was computed by subtracting the aggregate business profits and income exempted from the potential CIT revenue. The loss of CIT tax revenue due to tax exemptions is defined as the difference between the potential CIT revenue and the collectible CIT revenue. The estimated loss of CIT revenue due to the exemption of the profit and income of the companies for tax purposes amounted to Rs. 7,231 million and Rs. 9,240 million in the 2010/2011 and 2014/2015 assessment years respectively. The period average loss of CIT revenue due to exemptions amounted to Rs. 8,100 million, which stood as 26% of the potential CIT revenue of the companies in the sample. This indicates that on average a tax loss of Rs. 7.98 million is reported per company due to the CIT exemptions. If the projection is made to the population of 5075 companies in question, the average tax loss due to exemptions amounts to Rs. 40,500 million, which would be about 41% of the average actual CIT revenue collected during the period. Following the same method, the loss of CIT revenue was estimated for small, medium and large scale companies. The loss of CIT revenue due to the exemptions granted for the profit and income earned by 656 small companies, 252 medium companies and 107 large companies in the sample amounted to Rs. 3,311, Rs, 429 and Rs. 5,500 million respectively in the 2014/2015 assessment year. On average, a tax loss of a total of Rs. 8,100 million is reported for the 1,015 companies between the 2010/11 and 2014/15 assessment years. Further, the results reveal that the average of annual tax loss due to exemptions per company is Rs. 2.6 million for medium companies, Rs. 5.5 million for small companies and Rs. 36.5 million for large companies during the period in question. The period average CIT revenue loss due to exemptions given to 14 agricultural companies, 381 industrial companies and 620 service providing companies in the sample was Rs. 15, Rs. 3687 and Rs. 4397 million respectively. The average CIT revenue loss per agricultural, industrial and service company is recorded as Rs. 1.07, Rs. 9.68, and Rs. 7.09 million respectively. The results reveal that service and industrial companies receive larger tax exemptions than agricultural companies. This situation signals the need for immediate policy attention to the tax exemptions.

Keywords: Corporate Income Tax, Tax Exemptions, Collectable Tax Revenue

TESTING WAGNER'S LAW AND THE EXOGENEITY HYPOTHESIS OF GOVERNMENT EXPENDITURE: THE CASE OF SRI LANKA (1977-2017)

G.A.K.N.J. Abeyrathne[1,*], J. M. Ananda Jayawickrama[2]
[1]PGIHS, University of Peradeniya, Sri Lanka
[2]Department of Economics and Statistics, University of Peradeniya, Sri Lanka
*abeyrathne.rjt@gmail.com

The literature in economics points to two main approaches that seek to explain the causal nexus between government expenditure and economic growth. The first is Wagner's Law and the second is the Keynesian hypothesis. After the open economy policy reforms in 1977, the priority of all successive governments in Sri Lanka has been to improve the island's economic development and the well-being of the general public. Infrastructure development, employment creation, and poverty elimination were the top-most objectives of government. It is observed that the government public expenditure and real GDP have both increased during the 1977-2017 period. The direction of causality between government expenditure and economic growth is not clear. This study attempts to test the direction of the said causality and the validity of Wagner's Law and Keynesian hypothesis in the Sri Lankan context. This study is based on annual time series secondary data from 1977 to 2017 and the data series consists of real GDP, real government total expenditure, real government recurrent expenditure, and real government capital expenditure. The data were transformed into natural logarithms to achieve stationarity in variance. Data were extracted from the various publications of the Central Bank of Sri Lanka. The relationship between variables is empirically investigated using the Johansen Co-integration test procedure and the Granger Causality test; here, the views of Keynes and Wagner were also tested. Augmented Dickey-Fuller (ADF) test results indicated that all series are stationary at the first difference. The results of Co-integrating procedure indicate the existence of a long-run equilibrium relationship between government expenditure and economic growth. The results of the Granger Causality test suggest that government expenditure is dependent on and determined by economic growth; the results of this study are therefore more in favour of Wagner's Law rather than the Keynesian hypothesis. The evidence indicates a unidirectional causality which runs from real GDP growth to total government expenditure in both the short-run and long-run. A unidirectional causality runs from real government recurrent expenditure and capital expenditure to economic growth in the short-run, and we find no long-run causality between those variables in any direction. The present investigation suggests the importance of allocating funds to capital projects and effectively utilizing such funds with the eradication of all types of corruption and wastage.

Keywords: Wagner's Law, Keynesian hypothesis, GDP

ECONOMIC AND ENVIRONMENTAL IMPACT OF FLY ASH DUMPING AT LAKVIJAYA POWER STATION IN SRI LANKA

H.R.A.C. Thilanka[1'*], I.A.J.I. Arachchi[2], G.P. Paranamana[3], H.M.W.A. Herath[4]
[1,2,3,4] Department of Economics and Statistics, University of Peradeniya, Sri Lanka
*hrathilanka@gmail.com

Lakvijaya Power Plant is the only coal-fired power plant in Sri Lanka. In general, coal power plants have negative effects towards the environment during the power generation process. Lakvijaya Power Station continuously emits fly ash and bottom ash as by-products of its coal burning process. The ash content of the coal used at Lakvijaya Power Station is 15%, and it gets converted into fly ash and bottom ash at a ratio of 9:1 on average. The low quality fly ash that gets produced cannot be sold to cement producers, and therefore, it has to be dumped in the power plant premises thus causing economic and environmental issues. With this background, there are three objectives of this study: evaluating the economic impact of fly ash dumping compared to fly ash selling, identifying the environmental impacts of ash dumping compared to fly ash selling, and identifying the possible solutions to mitigate the negative economic and environmental impacts of ash dumping. Primary data were used to analyze the socio-environmental effects of fly ash dumping, while secondary data were used to identify the financial feasibility of ash selling instead of ash dumping. Primary data were collected using field visits, which included direct observations and focus group discussions. The purposive sampling method was employed to identify the focus group among villagers and plant staff. The sample included 40 villagers from Narakkalliya and Norochcholei and 17 workers employed at the power plant who do not live in the two concerned villages. Under data analysis, financial cost benefit analysis (NPV), Cost-benefit analysis for non-valued and non-quantified effects (non-financial analysis) and Environmental Impact Assessment (EIA) were conducted to identify the economic and environmental impacts of fly ash dumping. Under the financial analysis, the payback period was found to be three years, which is a short period of time (less than 5 years), and that shows that fly ash selling is financially viable compared to ash dumping. According to the non-financial analysis, the net effect of ash dumping was found to be negative compared to ash selling, which means that ash selling is economically effective. Moreover, EIA shows that ash dumping in the ash yard causes an adverse environmental impact. Therefore, it could be pointed out that the selling of fly ash would result in mitigating all these adverse impacts, thereby ensuring a better condition for the environment. According to the financial and non-financial analyses, it could be concluded that fly ash dumping leads to negative economic and environmental impacts, and that therefore, fly ash selling as opposed to dumping entails positive economic and socio-environmental consequences. Therefore, measures to improve the quality of fly ash, which could then be sold, could be identified as a possible solution to the problem. The quality of fly ash could be enhanced by increasing the capacity of the air system to enable a complete combustion in the furnace.

Keywords: Fly ash, Economic Impact, Environmental Impact

THE RELATIONSHIP BETWEEN EXTERNAL ENTREPRENEURIAL RESOURCE NETWORKS ON VENTURE GROWTH OF FEMALE SMALL BUSINESS IN SRI LANKA

Rajapaksha Pathirannehelage Erandi Kumari Rajapaksha*

Department of Commerce and Financial Management, University of Kelaniya, Sri Lanka

*erandirajapaksha@gmail.com

This study explores the relationship between entrepreneurial resource networks and the venture growth of small businesses owned by women in the Sri Lankan context. Few studies have been done with a specific focus on female entrepreneurship with a focus on the relationship between external resource networks and venture growth of small businesses owned by women. Thus this paper aims at investigating the relationship between external entrepreneurial resource networks and the venture growth of small businesses owned by women. In-depth interviews were conducted as the data collection method. Ten female entrepreneurs in the Gampaha district were interviewed after clustering them into two groups: 'successful' and 'unsuccessful' according to their current business status. Prior to the main study, a pilot study was conducted to get a sense of the field and to see whether the main study could be conducted in the way it had been planned or whether alternations were needed. Female small business owners in Sri Lanka were identified as the population of the study. There is neither a universally nor a locally accepted common definition of small business in Sri Lanka. Therefore, the definition published by Department of Census and Statistics was utilized to derive the sample of the study. Finally, data were analyzed and interpreted using content analysis and coding methods. The empirical results of the study indicate that external entrepreneurial resource networks have a clear impact on the venture growth of female-owned small businesses. Moreover, family and acquaintance emerged as prominent factors regardless of the business status. The suppliers are the most prominent network apart from the family. Relatives were identified as an extremely resisting network for successful small businesses. Acquaintances play a major role inside the networks of unsuccessful female entrepreneurs, and they are mostly looking for financial support. Regardless of the current status of the businesses, all female entrepreneurs who conduct small businesses are negatively impacted with emotional support. The findings of the study are of crucial importance to the Sri Lankan female entrepreneurs who conduct small businesses as they reveal real experiences of both successful and unsuccessful small businesses.

Keywords: External Resource Support, Female Small Business, Venture Growth

REPRODUCTIVE HEALTH CHALLENGES CONFRONTED BY NEWLY MARRIED WOMEN: A SOCIOLOGICAL STUDY BASED ON THE NINTAVUR MOH DIVISION

N. Lumna*

PGIHS, University of Peradeniya, Sri Lanka

*lumnanoohu@gmail.com

Reproductive health is important for people to have a responsible, satisfying and safe sex life and to have the capability to reproduce and to have flexibility and freedom within the decision making process (WHO). Further, reproductive health provides the right of men and women to be informed of and to have access to safe, effective, affordable and acceptable methods of fertility regulation of their choice, and the right of access to appropriate health care services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infant. Up to three-fifths of adolescent women aged 15–19 in South Asia and Sub-Saharan Africa are married. Marriage commonly marks the point in a woman's life when childbearing becomes socially acceptable. In some cultures, women face extreme pressure to demonstrate their fertility soon after marriage. This study explores the types of reproductive health challenges confronted by newly married women in the study area. The main objective of this research is to identify reproductive health challenges of newly married women. The primary and secondary data have been collected for this study. Interviews and focus group discussions were employed to collect primary data. 50 newly married women (from January 2018 to December 2018) were selected using the purposive sampling method. As secondary data, books, magazines, essays, statistical reports, and electronic sources were used. This study found that initially the newly married women were reluctant to reveal their RH problems. Newly married females list a number of problems that are important for women to be aware of before marriage, such as sexual intercourse; sexual relationships; hygiene; dealing with bleeding; developing mutual understanding and consideration; dealing with sexual embarrassment and nervousness between partners; procedures and benefits of premarital examinations, and family planning.

Keywords: Reproductive Health, Marriage, Sex Life

IMPACT OF ATTITUDES OF MUSLIM WOMEN TOWARD EMPLOYMENT: A STUDY BASED ON BALANGODA URBAN AREA

B.F. Sabrina*
PGIHS, University of Peradeniya, Sri Lanka
*fathimasha795@gmail.com

Attitudes play a crucial role in determining human behavior. Among Muslim women, it is evident that their attitudes are shaped by several factors including the Islamic doctrine and norms related to social institutions, the social environment, the level of education and exposure to outside world. Regarding the employment of Muslim women, both internal and external factors have an unavoidable influence. The attitude of Muslim women is one of the strong internal driving forces that lead them to take decisions regarding employment. Therefore, the broad objective of this study was to identify the attitudes of Muslim women and to analyze how they influence their choices of employment. The qualitative research approach was applied in this empirical study, which was conducted in the Balangoda urban area. The purposive sampling technique was used to select 15 respondents from three different categories. Accordingly, respondents represented the categories of Muslim female students following higher education, Muslim working women, and Muslim housewives. The data collection was done using in-depth interviews, and the collected data were analyzed thematically. The findings reveal that Muslim women have both positive and negative attitudes towards employment. These women have developed a strong desire to work outside their homes, which highlights a progress in their attitude. Yet, the study revealed that the stereotypical ideas that they possess, the extent to which the Hijab is permitted, the distance from workplace to their homes, security problems, fear and hesitance to deal with other ethnic communities and the reluctance to challenge the existing principles in society regarding employment have a strong impact on their employment choices. It can be concluded that the attitudes of Muslim women have a strong impact on their career choices. It was found that the positive attitudes of women towards working outside their homes has increased. However, the negative attitudes have imposed limitations on their employment choices. Some Muslim women have limited their choices to narrow fields such as teaching, thus hiding their true potential. The Hijab and the cultural dress code also play a major role in determining employment choices of women. Consequently, some Muslim women's workplace participation becomes limited to a narrow field. Some women were unable do a paid job outside their homes. Therefore, in addition to addressing the external factors in society, the attitudes of Muslim women towards employment need to be paid attention to in improving the situation with regard to the participation of Muslim women in the workforce.

Keywords: Muslim Women, Attitude, Employment

DETERMINANTS OF PERFORMANCE OF SERVICES RENDERED BY TECHNICAL STAFF OF CEYLON ELECTRICITY BOARD: THE CASE OF THE PERADENIYA REGION

Kenesha Karunarathna*

Faculty of Graduate Studies, University of Kelaniya, Sri Lanka

*kennykarunarathna@gmail.com

Electricity Customer Service Centres of Ceylon Electricity Board constitute the service-oriented sector within the establishment that is responsible for providing new electricity connections to retail and heavy supply customers, attending to breakdowns and power supply failures, and carrying out maintenance work. Over the years, Electricity Customer Service Centres have been criticized for their inefficiency, ineffectiveness, and poor performance. The electricity customers in the Peradeniya Region frequently experience power failures. Attending to breakdowns and restoring power supply is often delayed. There are significant delays in attending to many complaints, while the average restoration time exceeds the expected time period. Hence it has been a burden and challenge for the management of Electricity Customer Service Centres to overcome this situation in order to attain service excellence. The main objective of the research study was to identify the determinants of performance of the technical staff in the Electricity Customer Service Centre of Ceylon Electricity Board in the Peradeniya Region and to analyze the relationship between performance and predicted determinants/variables. The predicted variables were formulated as training, supervision, resource allocation, and job insecurity, which are the independent variables of the study, while employee performance was identified as the dependent variable. The sample population of the study included the technical staff of the Electricity Customer Service Centre of the Peradeniya Region. Quantitative data were derived from a self-administered questionnaire with open ended questions, while secondary data were collected from employee performance reports and analytical information from the Area Office. The relationship between the independent variables and the dependent variable were tested using the statistical tools of Central Tendency Analysis and Pearson's Correlation Analysis. According to Central Tendency Analysis, the technical staff disagree that effective training is conducted by the Ceylon Electricity Board, that they are successfully supervised by their supervisors, that they have adequate resource allocations and that they enjoy job security. The Pearson's Correlation Analysis indicated that there is a positive linear relationship between training, supervision, and resource allocation with employee performance, and a negative correlation between job insecurity and employee performance. Moreover, training and employee performance bore a marked degree of correlation, supervision and employee performance bore a moderate degree of correlation, resource allocation and employee performance bore a low degree of correlation, and job insecurity and employee performance bore a negligible correlation. Therefore, it was reliably concluded that the Electricity Customer Service Centres of the Peradeniya Region experience poor performance due to ineffective training, unproductive supervision, and inadequate resource allocation.

Keywords: Training, Supervision, Resource Allocation

UNMET NEEDS – PROFESSIONAL SOCIAL WORK INTERVENTION IN FAMILY PLANNING SERVICES FOR RURAL WOMEN IN SRI LANKA

I. Wanniarachchi*
PGIHS, University of Peradeniya, Sri Lanka
*isharawanniarachchi@gmail.com

The ambitious aspiration of the United Nations is to achieve SDGs for the whole world, in which a high level of well-being standard for reproductive health (Goal Five) is set to be achieved by 2030. Even though there are various local and international interventions to reach this objective, developing countries like Sri Lanka still face the unsolved issues in the health sector, and the situation with regard to sexual and reproductive health in particular is very complex. The finding that at least one in eight married women in developing countries has not received any access to family planning has proven this. Against this background, the main objective of this research was to examine the nature of the awareness among rural women regarding family planning. The secondary objectives were to examine the way that the issues in family planning shaped the health situation of the family and to identify the different levels and forms of the intervention on the part of the social worker with a view to facilitating the solving of the problem related to family planning. A field study was conducted in this regard in the Okkampitiya area in Monaragala District. Based on purposive sampling, 45 respondents (married women) were selected for the study. A set of qualitative data collection methods-Case studies and in-depth interviews-were utilized for primary data collection The key sources of secondary data were official documents and representations. According to the findings, it was revealed that awareness of rural women regarding the necessity and importance of family planning was insubstantial. Some had knowledge gained from peer groups on traditional family planning methods. It was only a handful of women who had tested the modern family planning methods introduced in maternity clinics. It was revealed that the myths and beliefs regarding these methods are nurtured by culture. As a result of the power imbalance related to gender, males dominate the decision-making process with regard to family planning, while females consider family planning as a responsibility of married women. Nevertheless, the main reason for this situation is the lack of open discussions regarding sexual and reproductive health, which limits knowledge transmission on family planning. Rural women have become a vulnerable group due to unequal division of resources and other socio-economic factors. Therefore, the role of social workers who work based on social justice to ensure the betterment of underprivileged individuals and communities has become a prominent need in the society. A social worker can be an educator, motivator, trainer, coordinator, counselor and advocator. The interventions made at different levels in the form of these roles can reduce or eliminate the problem of the lack of awareness regarding family planning. This paper analyzes the ways in which group work can be used as a social work intervention method to overcome family planning issues.

Keywords: Reproductive Health, Family Planning, Rural Women

MORAL JUDGMENT PRECEDING ATTEMPTS OF SUICIDE: ACCOUNTS OF SUICIDE ATTEMPT SURVIVORS AND SUICIDE VICTIMS

V.N. Gunasekera[1]*, R. Usoof-Thowfeek[2]

[1]PGIHS, University of Peradeniya, Sri Lanka
[2] Department of Psychology, University of Peradeniya, Sri Lanka
*viyangais@yahoo.com

Suicide is a growing problem in Sri Lanka. However, little is known about the thought process that precedes the act. This study explores several questions: What is the process of moral decision making that precedes the act of committing suicide? Do people consider the moral norms when they make the decision to end their lives? The objective of this study is to understand the process of moral judgment of those who died by suicide and those who attempted but survived the same. This is work in progress, and the paper presents the theoretical framework of the study. The Dual Process Theory of Greene (2007) posits that deontological judgments are driven by automatic emotional responses, and utilitarian judgments are driven by controlled cognitive processes. The Social Intuitionist Model of Haidt (2001) claims that moral judgment is caused by quick moral intuitions and is followed by ex post facto reasoning. This study examines how quick, automatic moral judgements and effortful rational moral judgements can lead to different outcomes in relation to suicide. The model takes into account the role that emotions play in the making of moral judgments, as proposed by Shweder, Much, Mahapatra, and Park (1997). Using the theories of morality, the authors have developed a model to examine the formation of moral judgments prior to an attempt of suicide. The argument in the proposed model is that the trigger event may result either in an immediate/impulsive reaction or in a deliberative reaction, both leading to attempts at suicide. If the reaction is impulsive, the action is a result of intense emotions without moral considerations/judgments. If the individual survives the suicide attempt, he/she may engage in ex post facto moral reasoning. If the reaction is deliberate, the individual would engage in moral reasoning until he/she arrives at the moral judgment that attempting suicide is 'right' and then proceed to attempt suicide. If the individual survives the suicide attempt, he/she may engage in moral reasoning again. This research is a qualitative study and will be carried out in two phases. Phase 1 involves in-depth interviews with suicide attempt survivors. Phase 2 uses letters relating to motives of suicide left behind by those who have committed suicide. The data will be analyzed according to the concepts in the proposed model. The results of this study will explore how people make the moral decision to end their own lives. It would fill a research gap by providing answers to one of the most fundamental questions pertaining to the judgement whether life is/is not worth living.

Keywords: Suicide, Moral Judgment, Emotions

THE PSYCHOLOGY BEHIND SOCIAL WORK AND HOW IT SHOULD BE PROCESSED? AN INTENDED SYSTEMATIC REVIEW

B.D.A.D.N. Bulathwatta[*]

Department of Psychology, University of Peradeniya, Sri Lanka
*asankabulathwatta@gmail.com

Psychology is the subject that studies the human mind and behaviour. Social work is the subject related to society and social wellbeing. There is a general discrepancy between these two subjects. However, both Psychology and Social Work developed their core subjects with a focus on the human being as a unique organism and as the foundational first unit. The bottom-lines of the subjects are interrelated. There are different principles, which have a Psychological background such as the Psychoanalysis' explanation of deviate social behaviour based on individual personality characteristics. Germain and Gitterman (1980, 1996) explain the life model of social work in a contextual manner in which it leads to the larger social context and its matter of resulting psychological haphazards and rehabilitation process within the social framework. The social work theory textbook by Payne (2005) explains the social work context with a focus on the psychology behind it. Society and its complexity cause numerous social dilemmas. Clinical social work is also a popular application of social work at present where people get help in a clinical setting. A Country like ours can integrate clinical social work with midwifery activities with a proper background knowledge of psychological aspects involved. There are certain psychosocial damages experienced by people that can recover or get worse due to the lack of individual resilience capacities and social support systems, within the social context in which they live. Social work in this context plays a role as a social support system. It can encourage people's wealth and wellbeing at the same time, and it can facilitate people's capacity for positive growth. This systematic review intends to figure out the psychology behind helping people in different social contexts. Why is social work needed? What does it mean in terms of the psychological point of view? How social work can be facilitated by Psychology? How social work can use psychology in the rehabilitation process? Numerous theories have been formulated in this regard. The present systematic review is primarily based on the psychodynamic approach highlighting the larger social context, child rearing in the social issues, and consideration of personality differences in social work.

Keywords: Social Work, Social Work Theory, Psychodynamic Approach

SOCIAL AND BEHAVIORAL FACTORS AFFECTING INJECTING DRUG USERS (IDUs)

A.T. Darshana[1*], Bhadrani Senanayake[2]

[1]Research Officer, National Dangerous Drugs Control Board, Sri Lanka
[2]Director (Research), National Dangerous Drugs Control Board, Sri Lanka
*darshanathamara@gmail.com

Heroin users basically use two methods for drug administration in Sri Lanka. The majority of them use the 'Chinese' method, while the others use the injection method. The Injecting Drug Users (IDUs) are not widely scattered all over the island; they are largely limited to Colombo and the coastal areas. There is a possibility of spreading blood borne infections including HIV/AIDS due to the sharing of needles. The objective of this study was to identify the behavioural traits, economic ties and social bonds of IDUs. A survey was conducted with a non-probable sample of 721 IDUs. In Addition to the survey, in-depth interviews and observations were used to identify the behaviour of IDUs. It was revealed that most of the IDUs followed unsafe injecting practices, including the reuse of needles (50%) and sharing the injecting equipment with peers (44%). When considering the behavioural patterns of the sample, 210 (29%) injected drugs alone and a majority of 500 (69%) injected drugs with friends. There was an inter-relationship between the initiation of drug injection and behavioural patterns of drug injection. Most of the IDUs initiated drug injection due to peer pressure and thereafter they have started injecting drugs with peers. The price of a heroin pack or other types of tablets fluctuates, and when the price is high many IDUs cannot afford them. The average cost of drug injection per occasion was Rs. 1,010. As an alternative, some users buy drugs jointly and then share it**.** There are strong bonds among drug users; users help each other and enjoy different events together. IDUs get into sharing practices due to peer pressure, the influence of group norms and the lack of resources within the group. The survey findings conclude that drug using peers share common behavioral traits; mutual economic ties and social bonds.

Keywords: Injecting Drug Use, Group Injecting, Social Factors

PSYCHOLOGICAL FACTS FOUND IN *SIDDHA* SYSTEM OF MEDICINE: A REVIEW

Saranya U[1,*], Sivakulendra V[2]
[1] PGIHS, University of Peradeniya, Sri Lanka
[2] MOIC, Rural Siddha Hospital, Mallavi, Mullaitheevu, Sri Lanka
* kganga28@gmail.com

Psychology is the scientific study of behavior and the mental process. According to modern psychology, the origin of the discipline can be traced back to ancient Greece, 400-500 years BC but psychological phenomena had been deliberated in Siddha Medicine (SM) 5000 years back. SM is one of the ancient traditional systems of medicine in Sri Lanka and South India. The psychological dimension of SM is clearly reflected by the name "Siddha medicine," which means medicine for *Siddham* (Mind). Siddha philosophies have been developed by ancient sages by observing human behavior and the mind through their spiritual power. Most of the work of the sages deals with human behavior and human mental processes. The object of this study is to explore the psychological facts found in SM, and it is believed that this study will highlight psychological facts present in the Siddha philosophies. This paper, which takes the form of a review article, explores the fundamentals of SM and the theories regarding the mental processes and human behavior to highlight the psychological facts found in the Siddha system. The basic concept of SM is that the human body is made of a physical body, a mental body, *pranic* energy (vital energy) and a soul. The mind-body approach is very popular in the current era. The theory of SM posits that any imbalance of the body, the mind and the *prana* leads to diseases. It also follows that the treatment of any disease should target not only the physical body but also the mind. The basic structural, functional and behavioral qualities of the human body have been described in terms of 96 philosophical conceptions called "96 *thattvas*". These philosophical conceptions can be divided into three categories based on their nature. The first thirty *thattvas* mostly focus on the physical aspect, the second thirty *tattvas* focus on subtle matters and the third thirty-six *tattvas* focus on causal matters and the personality of the individual. Higher mental process such as perception, language, thinking, intelligence, memory and consciousness have been well articulated in SM. The *panchathanmathrai* discuss perception, the *anthakaranas* engage with the mental process, the *arivu* explains self-realization, the *manomaya-kosham* and *vignanamaya-kosham* in *pancha-kosham* describe the subtle layers of the mental process, the *kanma-vidayam* discusses responses, *pancha-avasthai* describe the five stages of consciousness, and the space element in the *panchabootha* theory concerns itself with human emotions. The personality and behavior of the human being is also a clearly articulated theory in SM. The *ragam* points out 8 types of passion, the *tri-gunas* and *prakrithi* focus on 3 types of human personality and the *mummalam* is about reasoning the behavior and activity. The psychological dimension of SM is extremely minute and very hard to understand. This study is believed to have specifically highlighted the psychological facts of the Siddha philosophy.

Keywords: Siddha Medicine, Siddham, *96 Thattvas*

LATIN AMERICAN LIBERATION ETHICS, ETHICS OF BISHOP LAKSHMAN WICKRAMASINGHE AND PRESENT DAY ETHICS: EXPLORING INTERCONNECTIONS

Revd. S.D. Parimalachchelvan*

PGIHS, University of Peradeniya, Sri Lanka

*sdpselvan@gmail.com

The Search for a relevant ethics for our times in Sri Lanka is a need today. The existing reality should change through an ethics. The Latin American Liberation Ethics (LALE) is one of the paradigm shifts which facilitated a pro-life stance for those in the periphery that transformed their lives. Liberation Ethics based on Liberation Philosophy and Theology is praxis-oriented and promotes a counter philosophical discourse culture on par with change than what is found in the interpretation of Karl Marx. This affirming cultural diversity holds gender, racial equality and political sovereignty. This research study covers literature review with a focus on the engagement and transformation of individuals and communities. The presentation will employ the dialectical method, hermeneutics of suspicion and the praxis approach. According to the research done so far, it is very clear that Lakshman Wickramasinghe (LW) lived and witnessed a 'Doing Ethics (DE)' which authorized liberation not only 'here and now' but also beyond the human parameters of history through his catch phrase 'Indigenous Marxist Socialism (IMS)'. He proposed Jesus as (Christology) the friend of the vulnerable, the prophetic contestant and the martyr denouncing evil and the self-sacrificing Sathyagrahi.' LW kept these in a dialectical relation. He calls to opt out to 'IMS' which calls for the prevention of the concentration of profit, power and privilege of the dominant groups at the cost of the marginalized throughout Asia. He advocated indigenous socialism, instead of Western Marxism, which provides better opportunity for the majority to have dignity, justice, wellbeing and fulfillment both individually and as a community. He identified the need for structural change analytically for all deprived groups. In the light of the liberation ethics, LW preached at the time of the General Strike in 1980 to show solidarity with the strikers. Further, he condemned the violators of the 1983 July ethnic riots in Sri Lanka. He appreciated the role of a few, like M. M. Thomas, and called for engagement in a 'DE' to affirm life in the periphery. Life assuring Present Day Ethics, which emerged as a synthesis of LALE and the Ethics of LW will change our chaotic situation to make life to all beyond any discrimination. All the issues will be under examination using the hermeneutics of suspicion in actions followed by reflections in DE.

Keywords: Liberation Ethics, Liberation Philosophy, Life Assuring Ethics

MANIFESTATION OF SCHIZOID PERSONALITY DISORDER IN THE CHARACTER OF CNEMON IN MENANDER'S *DYSKOLOS*

L. Herath*

English Language Teaching Unit, Faculty of Management, University of Peradeniya, Sri Lanka

*lakminiherath@live.com

Menander's depiction of Cnemon in his play *Dyskolos* is often identified as a mere portrayal of the stock character of "misanthrope" in Greek New Comedy. However, this study asserts that Menander's depiction of Cnemon is a realistic portrayal of a person affected by the schizoid personality disorder, which he may have observed in individuals in his society. This may have led Menander to delineate them on stage, illustrating the problems and issues arising from their difficulty to maintain typical social relationships. The main scholarly focus on this subject seems to have been restricted to general views of the ancient Greeks on mental disorder. Therefore, this paper examines the character of Cnemon with reference to the Diagnostic Statistical Manuel of Mental Disorders (DSM-5) and posits a diagnosis of the schizoid personality disorder in Cnemon, analyzing his pervasive pattern of detachment from social relationships and his self-centeredness as displayed in the play. Moreover, this study explores the social, environmental and economic aspects that are reflected in the portrayal of Cnemon with emphasis on the known causes for the development of the schizoid personality disorder. The intention behind this approach is to investigate the idiosyncrasies that Menander might have observed in such personalities in his society in order to construct the character of Cnemon. Consequently, this study shows that the plot of Menander's *Dyskolos* is woven around the problems and issues caused due to the relative differences of individuals with such pathological personalities and the problems they undergo due to their difficulty to adjust and react to social situations in socially expected ways. These insights of the study have been backed by an examination of library resources, using a qualitative research methodology. The importance of the study is in its contribution towards unveiling the realism of Menander's characters and deconstructing the notion that Menander's characters are imaginative creations that lack any depth or interiority.

Keywords: Schizoid Personality Disorder, Menander, Personality Disorder

THE SUCCESS OF VEN. XUANZANG IN HIS DEBATE RELATING TO THE PROOF OF IDEALISM THROUGH LOGICAL AND EPISTEMOLOGICAL KNOWLEDGE

Ven. Wang Lili*

PGIHS, University of Peradeniya, Sri Lanka

*shi.anlong2018@gmail.com

This research study analyzes a syllogism by Master Xuanzang （玄奘）called Proof of Idealism (*pramāṇa* of *vijñapti-mātratā*; 真唯識量) or Inference of Idealism (*anumāna* of *vijñapti-mātratā*; 唯識比量) from the viewpoint of consciousness-only (*vijñapti-mātratā*) and Buddhist Logic (*Hetuvidyā*). *Pramāṇa*, literally meaning "proof of knowledge", refers to the epistemology concerning the acquisition of true knowledge in Indian philosophies. According to Ācārya Diṅnāga, only two *pramāṇa* can be considered valid means of knowledge: perception (*pratyakṣa*) and inference (*anumāṇa*). The Proof of Idealism of Master Xuanzang is an *anumāna* to acquire the true knowledge of consciousness-only. Master Xuanzang (602-664 CE), an eminent monk who lived during the Tang Dynasty of China, proposed the famous Proof of Idealism in the form of a syllogism during his study in Nālandā in India. During a service with a public debate open to all hosted by King Śīlāditta, Master Xuanzang proposed the proof in a rebuttal to Master Prajñāgupta of the Sammitīya Sect from South India, who presented an inference to refute the doctrine of consciousness-only. Master Xuanzang won the debate and was awarded the title of *Mahāyānadeva*. It attracted both worldwide attention and heated debate in the history of *Hetuvidyā*. The syllogism is considered to be an indisputable truth establishing the doctrine of consciousness-only by the *Vijñānavādin*s while also being criticized by some scholars. Master Xuanzang inherited and developed the theory of Ācārya Diṅnāga and Dhammapāla. Inspired by Dhammapāla's use of a syllogism to prove the theory of consciousness-only, Master Xuanzang employed a similar syllogism in his Proof of Idealism and applied the three conditions of the reason (*trairūpya*). This research study has two objectives: (1) to introduce the Proof of Idealism of Master Xuanzang, analyze how he succeeds in the debate, examine the evaluation of the validity in the perspective of Hetuvidyā according to Ācārya Diṅnāga and trace back to the syllogism by Ācārya Dhammapāla who attempted to prove the doctrine of consciousness-only; (2) to clarify certain misunderstandings regarding it and critically analyze the syllogism by Master Wōnhyo (618-686 CE) from Korea who proposed to challenge Xuanzang, thus making a comparison between Master Xuanzang and Master Wōnhyo.

IMPACT OF SMART DEVICES ON SOCIAL ISOLATION AND AGGRESSION AMONG TEENAGERS

R.P.A.L. Rajapakse[1] and A. Jayasinghe[2]

[1,2]*PGIHS, University of Peradeniya, Sri Lanka*
*aroshadm@gmail.com

Smart devices are developed to help people complete their tasks more effectively and efficiently in a shorter period of time. The same devices can cause harm to people if used inappropriately or misused. Using smart devices as pacifiers for children has become common in today's society, and this has brought a sense of uneasiness among children. Addiction to smart devices has increased drastically over the past decade. Conditioning theories hold that addiction is the cumulative result of the reinforcement. Parents have a tendency to use these devices to control their children, to keep them in one place or to make them silent. The level of environmental stimuli is a contributing factor here. The present study was conducted to evaluate the effects of the use of smart devices among teenage children. The focus of the study was to evaluate the level of social isolation and aggression. The study included a focused individual interview with 20 teenagers of the ages between 12 and 18 years, who have had complaints regarding their behavior in class. The analysis revealed a high level of virtual friendships and relationships compared to mutual social relationships. There was little social interaction with parents and siblings. Emotional negligence of parents was discovered. Poor social interaction and a high level of virtual living was found. A Likert scale with 11 questions were used to measure aggression. Social aggression was high among the sample. The analysis shows antisocial behavioral traits when the situation was not in favour of their view. The results showed a tendency to carry out violent acts both verbally and physically. Contrary to their behavior, 98% of the sample indicated that they miss the care and love of parents and that they try to make up for it by engaging themselves in mobile games and other methods of virtual social interaction. The addiction to mobile games and smart devices has a direct impact on the social isolation of the teenagers and the aggressive behavior of the same. As a statement, addiction to smart devices will become more harmful than drug addiction if not addressed in a proper manner, and the time has come to pay attention to build a mutual society instead of a virtual society.

Keywords: Smart Devices, Social Isolation, Aggression

PREVALENCE OF ANXIETY AMONG BUDDHIST MONKS

Ven. M. Hemaloka[*]

PGIHS, University of Peradeniya, Sri Lanka

*hemaloka36@gmail.com

According to the American Psychological Association, anxiety is an emotion characterized by feelings of tension, worrisome thoughts and physical changes like increased blood pressure. Anxiety disorders are the most common type of mental disorder, which affects nearly 30 percent of adults at some point in their lives. There are a number of different anxiety disorders, and this research study dealt only with the elements common to all those disorders. The study aimed at examining the anxiety in Buddhist monks. Thus, the research problem was how anxiety is prevalent among the Buddhist monks. Spiritual attainment, religious devotion and pro-social behavior are the traditional characteristics and goals in the life of a monk. However, these goals have changed dramatically as a result of the influence of rapid social changes. Monks today have to deal with many novel problems and changes. Having withdrawn from the traditional aims and objectives, many monks have adapted to the urban environment. This results in a clash between the traditional lifestyle of a monk and the modern lifestyle. This is the turning point which leads to psychological problems in a monk's life. It is established that the role of a priest or monk is to develop morality and values in society. The clergy's admonitions influence the general public. Therefore, they must be in good mental health. This paper is based on a quantitative study, which examined the level of anxiety among Buddhist monks. The Hamilton Anxiety Rating Scale (HAM-A) was used to measure the level of anxiety. Thirty monks who were residents at a government-registered temple in Colombo District were selected as the population. The population was diverse in terms of their age, the period of ordainment and literacy. 14.6% of the sample population, in the 30-45 age range, had very severe anxiety, while 15.4% of the sample, who were in the 25-50 age range had severe anxiety. 31.8% who were in the 18-60 age range had moderate anxiety level. Thus, 61.8% from the total sample had anxiety. The above results indicate that as many as 61.8% of the sample had anxiety in the very severe, severe and moderate levels. In conclusion, the majority of the monks who live in the urban environment suffer from anxiety.

Keywords: Anxiety, Buddhist Monks, Mental Health

PROBLEM OF THE OBJECTIVITY OF OBJECTIVE KNOWLEDGE: A PHILOSOPHICAL CRITIQUE

Ven. G. Sugunasiri Thero*

PGIHS, University of Peradeniya, Sri Lanka

*ven.sugunasirithero@gmail.com

Knowledge is constructed by people on the basis of their own experience and understanding relative to a particular culture and a particular thinking pattern. Since there is no one distinctive definition for knowledge, people have been defining it according to their understanding. The existing conceptualizations of knowledge tend to posit knowledge as an objective phenomenon ignoring the subjectivity of the one who creates knowledge. This paper engages with the idea of objective knowledge with a focus on the existing controversy on the objectivity of knowledge. It investigates into the significance of subjective experience in constructing knowledge considering the impossibility of acquiring knowledge without subjective involvement. The idea that there is an objective knowledge available as well as accessible for people is seen as problematic in this study. The study engages with the following questions: What is called objective knowledge? What are the available sources or methods which can be used to access it? The general view is that knowledge exists out there to be discovered. Nevertheless, it has been shown that knowledge is not something to be discovered; it is constructed. In order for one to discover it, knowledge should already be there as an established phenomenon. If an objective knowledge of anything is available as such then there should be a non-objective knowledge. If it is the case that only objective knowledge is the real knowledge, then non-objective knowledge of any kind should arguably be false phenomenon. At the same time, the question arises as to whether there is not another type of knowledge about objective knowledge. In a context where a case is made for such knowledge, then it should be asked if objective knowledge could ever be separated from that other knowledge—i.e. the knowledge about the objective knowledge. To understand objective knowledge, there must be a knower, and then the understanding becomes the knowledge of the knower regarding that objective knowledge. Thus, it is clear that any kind of knowledge cannot be separated from the subject's experience. It is simply impossible to speak of objective knowledge independent of the knowledge of the knower regarding that objective knowledge.

Keywords: Knowledge, Subjectivity, Objectivity

BURDEN OF PROOF: SAÑJAYA BELAṬṬHIPUTTA, NĀGĀRJUNA AND DERRIDA'S PERSISTENCE ON NEGATION TO PROVE AFFIRMATIVE CLAIMS

J.D.A. Kumara[*]

PGIHS, University of Peradeniya, Sri Lanka

*ashokakumara@gmail.com

Sañjaya Belaṭṭhiputta, an ascetic teacher in Ancient India, was contemporaneous with Mahavira, the leader of Jainism and the Lord Buddha. Sañjaya gained much popularity due to his sceptical teaching and Ajñana school of thought. He refuses all forms of knowledge, and he was also named as eel-wrigglers (*amarāvikkhepika*). As per Hecker (1994), Sañjaya's teaching can be counted as a dialectical existentialism-a refusal to take a stand on the crucial moral and philosophical issues. He gives negative answers to all questions post to him. The Buddha left some questions unanswered, but Nāgārjuna, the 2nd Century CE Indian Buddhist philosopher, who articulated the dogma of *Śūnyatā*, made an attempt to answer certain unanswered questions formulated by the Buddha. Nāgārjuna deals with negation in his work in contrast to Lord Buddha as the Buddha is basically affirmative in his doctrine. According to Derrida's philosophical dialectical approach, the otherness of the other, negation is to be used for deconstructing logocentrism and for questioning the positivity of knowledge. Derrida's work can be interpreted as a prolongation and radicalization of Adorno's project, which rejected this positive element wherein the result was something greater than the parts that preceded and argued for a dialectics which produced something essentially negative, with différance as the notion that embodies this negativity most directly. The burden of proof is the obligation on a party in a dispute to provide sufficient warrant for their position. The three philosophers taken into account here unabatedly struggle with the burden of proof and resort to negation in their arguments. The hermeneutics method, an epistemic endeavor of text interpretation, was used in this research. This study is based on an interpretation of texts and other meaningful materials based on solid empirical evidence. This approach is ideal for the project as data and hard evidence are not easily available on human experience, historical, interpretive and analytical matter. *Mūlamadhyamakakārikā, Of Grammatology*, *Writing and Difference*, *Voice and Phenomenon*, *Samaññaphala Sutta* and other major Pāḷi canon were used here to analyze negation in the three different philosophers who lived in three different times in the world history. The objective of the study was to figure out how negation played a pivotal role in philosophical logic of the philosophers Sañjaya Belaṭṭhiputta, Derrida and Nāgārjuna. The hypothesis examined in the study was that the negation is one of the central logical notions in philosophies of Sañjaya Belaṭṭhiputta, Derrida and Nāgārjuna. The conclusion of the study is that proof is not only on the affirmative side of an argument but also in the negation, non-existence, hence Sañjaya Belaṭṭhiputta, Derrida and Nāgārjuna adopted negation as a determination for the burden of proof.

Keywords: Sañjaya Belaṭṭhiputta, Nāgārjuna, Derrida

STRATEGY FOR MANAGEMENT OF HERITAGE ASSETS LOCATED IN JAFFNA MUNICIPAL COUNCIL AREA

S. Sivachchelvy*

PGIHS, University of Peradeniya, Sri Lanka

*s.selvy91@gmail.com

The objectives of this research study are marking out the Heritage assets located in the Jaffna Municipal Council area, finding out the reasons for the extinction of those heritage assets, improving the current management plan by considering the difficulties faced in the maintenance of those assets and identifying strategies to preserve them. The sustainability of heritage assets is important to maintain the aesthetic, cultural, and traditional aspects of the Jaffna Municipal Council area. This study is important in that it pays attention to the heritage assets with a view to preserving them. The heritage sites in the area in question have not been identified completely. A large number of heritage sites have been destroyed partially or fully due to the war, the impact of plants and animal activities, and the shortage of archeological experts, etc. The study collected information pertaining to the distribution of heritage sites, the classification of heritage related assets, the impact of Development projects on the heritage sites in the Peninsula, heritage management activities, the history of the area and the laws governing the heritage sites. The collection of data was done mainly through field visits, direct observations, interviews with relevant individuals and officers of the Departments of Archeology, RDA, RDD, MC and Buildings. Data was also obtained from Reports of the Department of Archaeology, feasibility study reports, magazines and popular literature. The study found that 30% of the heritage related assets in the said area are unattended and therefore are not protected, while the heritage related assets which could reveal the traditional identity of the Tamil Nation are in a state of deterioration. Climatic changes, the war, the in-efficiency of the institutional structures, uncontrolled development, and occupation were identified as the reasons for that situation. The overall study conclusions show that the identity of the nation as embodied in the heritage sites is being lost. Hence it is found that solutions should be identified for protecting the Heritage related assets so as to ensure their survival. The study maintains that measures should be taken to preserve the endangered heritage signs within the town with a view to protecting those signs and handing them over to the future generation.

Keywords: Heritage, History, Jaffna

READING CULTURAL HERITAGE PATTERNS THROUGH ANCIENT BEADS

M.P. Hansamali[1], R.W.B.M.D. Madusanka[2]*

[1,2]*Research center for Social Sciences, University of Kelaniya, Sri Lanka*
*rajagurumadusanka@gmail.com

Artifacts are of crucial importance to understanding past human behavior. Among those artifacts, beads provide important material evidence to reconstruct human narratives. It is however not possible to understand the story behind the use and manufacturing of the beads in ancient times correctly. When someone studies past human behavior and their cultural patterns, beads can be identified as a special exchange material. The research area of this study is the ancient Magama city, which is situated in the southern region of Sri Lanka. Archaeological excavation has been carried out in the Lower Kridioya Basin (LKB) where ancient Magama had been located. 151 beads have been reported in this excavation, and that collection of beads is the sample of this research. The objective of this paper is to study the cultural development in the ancient Magama city based on the beads sample. The research problem is how to study cultural patterns of the ancient Magama city through beads in LKB. Several methods were used in the research. Firstly, literary sources were used for the collection of qualitative data. Secondly, ancient beads were studied, which had been found in the Magma city, using the quantitative method. Observation was used as the primary data collection technique. The present study identified new evidence based on an analysis of this beads sample. The findings provided insights into the technical skills, aesthetic skills, political stability and deterioration and urban degeneration of the period in question. Based on the findings, it could be argued that beads constitute an important form of archaeological evidence for a study of the ancient Magama city to identify ancient human behavior and cultural patterns.

Keywords: Beads, Magama, Heritage

A HISTORICAL STUDY ON THE KANDYANS' WEAPONS AND ARMORS

W.M. Hiran Madhusanka Weerabahu*

Palm Leaf Manuscript Study and Research Library, Faculty of Social Sciences

University of Kelaniya, Sri Lanka

*hiran6361@gmail.com

During the early stages of human evolution, the most basic human need was protection, and food and accommodation were secondary needs. The main reason for this was the threats posed by external predators. Over time they developed create various protection methods (instruments) and physical objects. Moreover, security became a political necessity and it has been a decisive factor as far as the existence of states is concerned. Therefore, security system was important for the rulers to protect their states, power and people. Protection is the lifeblood of a country. Therefore, there are also special security organizations in place. In the course of Sri Lankan history, protection mechanisms associated with different periods can be identified. The research also studies the use of weapons by Kandyans during the Kandyan period, particularly at the times of uprisings. The research examines the technical and non-technical weapons used against the Portuguese, the Dutch and the English. These include swords, bows, and arrows, which are traditional tools and technical weapons. The objective of this research is to explore how the weapons and armors were used in the Kandyan period. Different sources were used for this research. However, the lack of related sources is a limitation for his study. However, since conflicts between the upcountry and outsiders have occurred during the Kandyan period, we can conclude that there should be a sufficient amount of details on Kandyan weapons and armors.

AN ARCHAEOLOGICAL ANALYSIS OF COFFEE PLANTERS' FOUNTAIN IN KANDY

Ayeshi Biyanwila*

PGIHS, University of Peradeniya, Sri Lanka

*ayeshibiyanwila@gmail.com

The Sun foundry in Glasgow was a producer of steel ornamental fountains in Victorian Britain. Many of those fountains still exist throughout the European world. Excitingly, a fine example of the Victorian Ornamental Fountains exists in Kandy near *Dalada Maligawa*, and it is known as the Coffee Planters Fountain. According to an inscription on the fountain, it had been built in 1875 by the Coffee planters of Ceylon to commemorate the arrival of the Prince of Wales in Kandy. The primary objective of this research is to describe the archaeological and artistic importance of the Coffee Planters' Fountain. The paper presents an analysis of the artistic motifs of the fountain. There is a dearth of literature on the art, archaeology and history of the fountain. The only secondary source of information that was available was the website www.Glasgow Sculpture.com hosted by Gary Nisbet. The research study analyzes the architectural plan, ornamentation, technology and utility of the fountain. The architectural plan of the fountain presents the general structure of the fountain. The presence of western features, such as the Doric column, the Acanthus leaf and Honeysuckle, is noted in the discussion of the ornamentation of the fountain. The technology of water supply is discussed under the technology of the fountain. The utility and the present condition of the fountain is discussed so as to show the precarious present condition of the fountain. This research identifies the aforesaid fountain as the only Victorian fountain in Sri Lanka. And also, this could be the only one in Asia. This paper highlights the uniqueness and the need to preserve the Coffee Planters' Fountain.

Keywords: Coffee Planters' Fountain, Art and Archaeology, Kandy

THE ROLE OF CHARLES GODAKUMBURA IN THE FIELD OF HISTORY

P.H.G.R.W.S. Premarathna*

PGIHS, University of Peradeniya, Sri Lanka

*ruvisripremarathna@gmail.com

As a Commissioner of Archaeology, Charles Godakumbura has rendered a great service to the field of Archaeology. The main objective of this study is to review the contribution of Charles Godakumbura to the field of History. He was one of the personalities who represented various fields as far as the 20th Century Sri Lankan history (1907-1977) is concerned. Blessed with the mentorship of Senarath Paranavitana, he had a chance to associate himself with many national and international scholars. With the knowledge that he obtained in archaeology and literature, Godakumbura rendered a great service to the field of history by editing history books, interpreting inscriptions and writing academic scripts on history. Three of his important books are *Śāstreeya lipi hā kathā*, *The Kotawehera at Dedigama,* and *Sinhalese Literature*. *Epigraphia Zeylanica- Vol. V* was an excellent book on the inscriptions that he completed along with Prof. Paranavitana. He was an expert on epigraphy and Sinhalese prosody. Charles Godakumbura said that the "Ceylon history and archaeology were almost synonymous." Many of his historical writings particularly depended on archaeological evidence discovered by himself. He had a vast knowledge on the island's history and its literature, epigraphy and fine arts. He wrote many other books well suited to both the educated and the ordinary readers. Godakumbura wrote about the local history of this island with a focus on the *Sathkoralaya.* Buddhism and common cultural identities were the main factors that made him attracted towards Burma. He wrote many research articles about the Burmese culture, society and religion with a focus on the commonalities between Burma and Sri Lanka. Godakumbura found many uncommon historical literary works from foreign countries, which were very useful for scholars and others. The epistle of *Jayatu bhavaṅ Sirivikkama RāJaseeha Maharajā* is one such example. He identified 'Theories,' 'Grammar,' and 'Etymology' as three of the main methodologies that are useful in the editing of manuscripts. Occasionally he adduced controversial interpretations too. The controversy regarding the place where King *Sirisangaboo* donated his head can be mentioned as an example. He viewed his country as *Sinhaladeepa* and gave priority to *Sinhalakama*. Charles Godakumbura can be viewed as a unique individual who uplifted the identity of Sri Lanka while using his valuable knowledge for the advancement of the discipline of history.

Keywords: Charles Godakumbura, History, Archaeology

THE PRACTICE OF PREVENTIVE ARCHAEOLOGY: THE CASE OF PROPOSED LUNUGAMWEHERA ELEPHANT REHABILITATION CENTRE, SRI LANKA

Dilan C. Ranaweera[1,*] and Ranil P. Nanayakkara[2]

[1]Department of Engineering Technology, University of Sri Jayewardenepura, Sri Lanka

[2] Biodiversity Education and Research (BEAR)

*kkdcrana@gmail.com

Lunugamwehera, one of the most famous national parks in southern Sri Lanka, attracts hundreds and thousands of nature lovers annually. The improper management of natural resources, coupled together with the political and social agenda of the country, have resulted aggravating the human-elephant conflict (HEC). Sri Lanka experiences the highest HEC in the world, with around 60-70 humans and 270 elephants being killed annually due to the conflict. The Department of Wildlife Conservation has proposed to establish a new Elephant Rehabilitation Centre (PERC) to house problem elephants from around Sri Lanka. The proposed facility will be funded by the ESCAM project, with funds from the World Bank. As the main objective of this project, a physical and cultural resource screening was undertaken to identify the threats and the solutions for the preservation process of all the historical and archaeological sites falling within the 3000ha of the PERC. The field observation and irregular exploration methods were used for data recording, and the identification process was conducted according to the World Bank and government policies. More than fifteen archaeological sites were identified. These sites consist of four monastic complexes: Weherahatagala, Bolhodagala, Kem-hatha and Ranegala Vehera. Weherahatagala, Ranegala Wehera and Kem-hatha are situated within the proposed PERC. The Bolhidagala site is located in the periphery of the proposed PERC. There is a possibility that this project would pose threats to the mentioned archaeological site. According to the findings, Weherahatagala is an important archaeological site in ancient Ruhuna. The environment of the three monasteries in question could yield many more archaeological relics or cultural debris related to the respective sites. Particularly the high density of the abandoned irrigation tanks and some ancient channels are also located in the vicinity of this area, as part of the history of this region. At the same time, some evidence of ancient agricultural activities might be bedded on the land of this area. The study maintains that the project needs to take into consideration the historical and archaeological value of the area in question and the site of the Weherahathagala monastery complex should be spared if possible. The inscription found at the site, which is based on the *Vaharala* category, is the first of the kind discovered in the entire region, and this marks the archaeological importance of the site. It is prudent to take steps to preserve these archaeological sites in the interest of future research.

Keywords: Lunugamwehera, Preventive Archaeology, PERC

FORGETTING HISTORY: THE POSTSECULAR AESTHETICS AND POLITICS OF VEN. BATUWANGALA RAHULA'S *RANKARAṆḌUVA*

W.M.P.D. Tilakaratne*

PGIHS, University of Peradeniya, Sri Lanka

*pravitilak@gmail.com

Ven. Batuwangala Rahula's 2015 novel *Rankaraṇḍuva* ("The Golden Casket") is an intriguing example of literary experimentation, which features a deep yet tacit engagement with issues of aesthetics and politics that have much contemporary relevance. Although the novel has been compared to and at times accused of plagiarizing Paulo Coelho's *The Pilgrimage* (1987), such comparison overlooks the fundamental aesthetic and stylistic differences between the two texts. While *The Pilgrimage* follows a magic realist style, the aesthetic mode of *Rankaraṇḍuva* is more ambiguous owing to the postsecular (or Buddhist cosmological) world that it inheres. Thus, if magic realism succeeds in critiquing dominant notions of realism, such as 'homogenous empty time', 'secularism' and 'positivism', *Rankaraṇḍuva* goes further by—to use the postsecularist theorist Ananda Abeysekara's term—'un-inheriting' these dominant precepts. The relation the novel bears to contemporary issues in history, historiography and politics in Sri Lanka is, therefore, complex. On the one hand, the text can readily accommodate the contradiction between both relying on and rejecting positivist history and historiography, which, as Harshana Rambukwella notes, is a trait common not only in postsecularist politics but also contemporary nationalisms such as *Jathika Chinthanaya*. On the other hand, through a contingent application of what Abaysekara terms a 'selective forgetting of history' to a postsecular, deconstructed Buddhist history/tradition, *Rankaraṇḍuva* is also able to offer a critique of political forms of Sinhala nationalism, which are temporally configured so as to preserve Buddhism for the future. The novel is deeply allegorical, and the object of the golden casket (which houses the essence of the Buddha's *dhamma*), which is given to the protagonist of the novel by the monk Kondañña, signifies the structural contradiction between the inner and outer domains of Buddhism: the core teachings (or essence) and the political and institutional forms and traditions that are committed to preserve this essence. Through a privileging of essence over tradition, portrayed through the abandonment of the casket at the end of the novel, *Rankaraṇḍuva* advocates a selective but active forgetting of history. This study aims to elucidate the manner in which *Rankaraṇḍuva* reconfigures the temporal structure of politics so as to call for a liberation of the present from the demands of both the past and the future.

Keywords: *Rankaraṇḍuva*, Postsecularism, Aesthetics

A CONCEPTUAL FRAMEWORK OF SOURCE CREDIBILITY IN THE CASE OF FAKE NEWS PHENOMENON ON FACEBOOK

F. Zaadha Siraj[1,*] and Ramila Usoof[2]

[1]PGIHS, University of Peradeniya, Sri Lanka
[2]Department of Psychology, University of Peradeniya, Sri Lanka
[*]fzaadha@yahoo,com

The astounding progress in communication, although crucial for many modern day advancements, has also posed certain challenges that we struggle to overcome today. The fake news trend, which is one such challenge, has taken complete control over the digital world to such an extent that we have come to accept it as a norm of our daily information consumption. Despite the normalization, fake news, which is intentionally fabricated information, deceptive content, or grossly distorted actual news reports, has in the recent past been the source of panic, trauma, violence and hatred. One of the factors that facilitate the rapid and easy spread of fake news in today's world is the advent of social media. Facebook among many is one of the most popular social media platforms with over two billion active users. The uncharted freedom of expression on Facebook perpetuates the easy spread of fake news. While many studies explore the means of spreading fake news on Facebook, there seems to be little research on the user-psychology behind accepting fake news on Facebook. The Yale theory on persuasion proposes that human beings accept and believe in information when they perceive the source to be credible. Source credibility, on the other hand, is dependent on the trustworthiness, expertise, likability and attractiveness of the source. This perspective, although applicable in real life situations, is not an accurate representation of the online behaviour of Facebook users. This study attempts to develop a conceptual framework to explain the user acceptance of fake news on Facebook; to explain, predict and understand the phenomenon while challenging the existing body of research. For this purpose, mainly qualitative methods were used. Initially, important research findings related to the research topic were obtained. An extensive analysis was then conducted on the existing literature on persuasive processes, online user behaviour and source credibility. Following a systematic in-depth study, a comprehensive conceptual model was proposed to explain the user psychology behind accepting fake news on Facebook. The conceptual model proposed by this study consists of three determinants: demographic factors, group identity and selective attention. It is proposed that certain demographic factors such as age, gender, level of education and place of residence could affect the user vulnerability to accept fake news. Secondly, sharing the same group membership as the source can also make users readily accept the information without questioning its credibility. This study, therefore, is an attempt to reevaluate the existing research on persuasive processes, focusing on the fake news phenomenon in the context of Facebook, and it proposes demographic factors, group identity and selective attention as the potential determinants of user acceptance of fake news on Facebook.

Keywords: Fake News Trend, Facebook, Source Credibility

A REVIEW ON THE SIMILARITIES OF THREE WORKS IN SANSKRIT *KATHĀ* LITERATURE: *VETĀLAPAÑCAVIṂŚATI, SIṂHĀSANADVĀTRIṂŚIKĀ* AND *ŚUKASAPTATI*

Ven. Welipitiye Indananda*

Department of Languages, Bhiksu University of Sri Lanka, Sri Lanka

*windananda@busl.ac.lk

Kathā Literature is a broad division of the narrative literature in classical Sanskrit. The *Mahābhārata* and the *Rāmāyaṇa*, the two great epics in Sanskrit, symbolize a significant juncture of this literary tradition. The three Sanskrit compositions discussed in this paper, *Vetālapañcaviṃśati*, *Siṃhāsanadvātriṃśikā* and *Śukasaptati,* are considered as individual works. This research study was carried out as a comparative study where the structures and styles of the three aforesaid works were compared. Although those works have been written independently, it can be identified through a comparison of the works that there are a number of similarities among them. These similarities include the use of a frame story/main story and binding different sub-stories around the that, the expansion of the frame story for a particular length using sub-stories, the setting of each sub-story in a single structure, the telling of sub-stories by main characters and the finalizing of the whole work by returning to the frame story. Those similarities in terms of narrative structure cannot be seen in other famed works in the Sanskrit *Kathā* Literature. Besides, these three works have been titled in a similar manner, indicating the content and the quantity of the stories. Although the period and authorship of these books are still controversial, it can be imagined that they all have been written during a particular era perhaps with short gaps between each other. On the other hand, these writings assist us in identifying a new trend in the Sanskrit literature that prevailed after the 11th Century A.D. as per the comments made by critics. The specific narrative structure that appears in these three books differs from the structure of the *Pañcatantra* and the *Kathāsaritsāgara* but remains quite similar to that of the well-known Persian work *One Thousand and One Nights/The Arabian Nights*. Books composed in the same structure but in two different literary traditions in the world draw considerable attention. Accordingly, it can be said that they show an attempt to introduce some stories selected from ancient Indian sources and folktales through new narrative structures. The similarities in these works may have not been random circumstances but due to the influence they had on each other.

Keywords: Sanskrit Narrative Structure, Similarities, New Trend

THE DISTINCTIVE IDENTITIES REFLECTING THE CULTURE OF MALAY MUSLIMS IN KALPITIYA, SRI LANKA

S. Satheeka Begum*

PGIHS, University of Peradeniya, Sri Lanka.

*satheekasahthutheen@gmail.com

Kalpitiya is a peninsula, located in the Northwestern province of Sri Lanka. It is known by its natural ecosystem and also as a prominent historical place being a famous port city. It has played a major role in maintaining foreign affairs and the spread of culture from early years. Multicultural communities got established around Kalpitiya because of the value of the port. The Malays emigrated to Kalpitiya during the Dutch period. Generally, the Malays follow Islam and identify themselves as a distinct ethnic group rather than as natives of Sri Lanka. They have specific cultural identities. In Kalpitiya, the Malay Muslims are a very important community which reveals a new culture. Over the years, and mainly due to globalization, most aspects of the Malay culture in Kalpitiya have changed and have come to have a lesser impact on the local culture. This research study examines the distinctive identities that reflect the culture of the Malay Muslims in Kalpitiya in the 21th Century. The study aims at highlighting the residuary distinctive traditions of the Malay Muslims of Kalpitiya. The major research question of this study is how the Malay Muslims act to preserve and reveal the distinctive identities of their culture in the 21st Century, although they have mixed with the local culture of Kalpitiya. Primary and secondary sources were employed to identify the distinctive identities of the Malay culture and their changing dynamics. This study shows that the Malay Muslims follow certain practices intended to preserve their specific cultural identities although their culture has undergone transformations with regard to aspects such as the use of surname, the use of the Malay language and wedding ceremonies.

Keywords: Malay Society, Malay Language, Surnames

A COMPASS FOR NAVIGATING A COMPLEX WORLD: METHODOLOGY REFLECTION BASED ON THE DEVELOPMENTAL EVALUATION OF THE COMMUNITY MEMORIALISATION PROJECT

Nilakshi De Silva[1], M.I.M. Sadaath[2,*], G.D.R.U.U Abeyrathne [3], S. Baskaran[4]

[1]Freelance Consultant, Developmental Evaluation
[2]PGIHS, University of Peradeniya, Sri Lanka
[3]Department of Political Science, University of Peradeniya, Sri Lanka
[4]Department of Political Science, University of Peradeniya, Sri Lanka
*ishrashafd@gmail.com

The Developmental Evaluation (DE) approach moves the focus of evaluation away from ex-post proving the impact of the project with a view to designing the next project, to directly and immediately helping ongoing projects to adapt and improve their design and implementation. The present study is a methodology reflection based on the experience and learning from using the DE approach to support an innovative project in a complex and changing context, namely the Community Memorialisation Project (CMP) implemented by Search for Common Ground, Sri Lanka, and the Her Stories Initiative during the period 2016-2018. The aim of this paper is to share the key learnings and experiences of using the DE approach to support Community Memorialisation Project. The qualitative–exploratory approach was employed and data were collected using one-on-one interviews and secondary sources. The thematic analysis with the descriptive approach was applied to analyze the data. The study reveals that experience of DE for the CMP is largely positive, but it is also clear that it worked due to the presence of several preconditions. The DE approach needs a substantial time commitment and openness to reflection and sharing learning from the project team, designing and administering evaluation tools together, as well as collaboratively analysing the data promoted an evaluation culture within the team. The findings also revealed that DE helped to provide a better evaluation of the CMP than a more traditional approach; it helped to generate substantially more data than an ex-post evaluation, and the evaluator has a deeper, more nuanced and detailed perspective on the project as to what and how to evaluate it. Had the project had only a rigid log frame approach to tracking changes or an external end line evaluation much of the rich learning that CMP was able to generate – about memory, memorialisation and its role in non-recurrence of violence – may have been lost.

Keywords: Developmental Evaluation, Community Memorialisation Project, Evaluation

REPRESENTATION OF THE FEMALE INDIVIDUALIST IN *THE AWAKENING* AND *THE YELLOW WALLPAPER*

S.L. Amaranayake*

English Language Teaching Unit, Faculty of Management, University of Peradeniya, Sri Lanka

*szachene@gmail.com

The quintessential American individual was deemed one formed on the frontier. It was supposed to be masculine and driven by individualism and was built upon ideas such as the importance of the individual, self-reliance and personal independence. The frontier mentality and the myth of individualism frequently associated with the males in American literature need to be problematized in order to understand multiple individualisms that exist in different American contexts. Hence the idea of female individualism of which the culminating point is the emergence of a creative woman could be regarded as a *rupture* in the conception of American identity itself. This study refers to a category of women that explored possibilities of *creativity* outside the domesticity and procreating function, traditionally ascribed to them by the powerful decision makers in their respective contexts. The creative American woman in fiction is portrayed as someone who finds unique ways of exploring the possibilities of resistance and rebellion in creating new forms of art and challenges contemporary conception of individualism. Two works in which such women make an appearance are *The Awakening* and *The Yellow Wallpaper* in which the two female protagonists–either consciously or in their state of "madness"–use artistic/aesthetic production as a form of resistance to the dominant patriarchal discourse and labour. 'Art' or 'creativity' is being deployed in the two texts as the foundation of resistance/liberation of the imaginative woman. *The Yellow Paper*'s anonymous female narrator has an imagination that is inextricably linked with her descent into insanity. Edna Pontellier in *The Awakening* explores her creative faculties; the independence that she exhibits in engaging with this labour is perceived as 'madness' by the males around her. This comparative study examines the ways in which Chopin and Gilman's female protagonists emerge as "creative female individualists" who seek a life of freedom and individuality through creative imagination which is deemed and trivialized as "madness" by the males in their vicinity. It also examines to what extent the creative imagination of Edna Pontellier in *The Awakening* and the anonymous narrator and *The Yellow Wallpaper* serves as an agency for them to emerge as female individualists. The study proposes that these two female figures emerge as models of a new form of resistance through creativity, though their attempt at self-fashioning is constricted by dominant structures of power.

*Keyword*s: Female, Creativity, Liberation

MARITIME SECURITY DILEMMA IN THE INDIAN OCEAN REGION: OPPORTUNITIES AND CHALLENGES FOR SRI LANKA

S.A.C.R. Kulatunga*

PGIHS, University of Peradeniya, Sri Lanka

*roshan_kula@yahoo.com

This study is an attempt to investigate the existing maritime security trends and dilemmas in the Indian Ocean Region (IOR). The key notable trend is the strategic significance of this ocean for modern merchant maritime civilization in the global commons. The littoral states (South Asian, East African and South East Asian coastal states) and user states (China, Japan, USA, Russia. etc.) in this region have a keen interest over the maritime domain activities, where the Indian Ocean has given them an opportunity to project power over their locale to gain maritime economic advantages. The non-traditional security issues such as drug smuggling, gun running, illegal migration, maritime pollution, human smuggling and illegal unreported and unregulated fishing (IUU) activities have caused maritime security implications for regional as well as extra-regional countries. There are no conventional wars in these waters at the moment. However, it is essential to understand the possibility power rivalries among key players in the IOR escalating a war in the future. This traditional and non-traditional spectrum of challenges has had a negative impact on the Sri Lankan maritime security environment. To exploit the opportunities, it is essential to understand the significance of maritime resources, maritime economy, maritime people and sea power with a focus on the strategic location of Sri Lanka in the IOR. This study attempts to examine the vulnerability of the Sri Lankan maritime security environment in the face of traditional and non-traditional security issues. The location of Sri Lanka in the IOR entails an excellent maritime geographic opportunity in terms of the availability of coasts and harbors, the proximity to important sea lines of communication and the ease of access to the open ocean. Therefore, the research problem signifies the importance of understanding the nature of maritime security issues that require Sri Lanka to collaborate with user states and littoral states in the region. The study collected data from secondary sources, such as articles, books, case studies, journals, employing a qualitative approach. This paper discusses the idea of power rivalry with a focus on the triangular balance of power in the IOR. Further, the analysis highlights the importance of developing the maritime strategies of conference diplomacy, co-operative security and interoperability to overcome existing traditional and non-traditional security issues while Sri Lanka plays a key role as a smart state in the region.

PREVALENCE, CAUSES AND MECHANISMS TO ADDRESS VIOLENCE AGAINST WOMEN (VAW) IN SRI LANKA: A PRELIMINARY STUDY IN BATUWATTA GRAMANILADARI DIVISION IN GAMPAHA DISTRICT

P.J.A. Karunanayake*

PGIHS, University of Peradeniya, Sri Lanka

*ashawarie@gmail.com

Women have become main contributors to societies around the world as they are playing many multitasking roles in their families while excelling in their respective professional fields. Although they have gained high achievements, we can identify that some women are discriminated against and rendered voiceless and vulnerable in both the private and public spheres. In the present world, many countries including Sri Lanka have understood the importance of women's empowerment and have implemented a number of policies and mechanisms to protect women from violence against them. Still violence against women is high in Sri Lanka society. Although Sri Lanka has legal mechanisms in place to protect women from violence, it is important to ask why the cases of violence have increased rapidly. Based on the opinions of a randomly selected sample of 50 women, this study examined the degree of awareness among women regarding violence against women and how human rights education could be used to eliminate violence against women. Most respondents who participated in the study knew that harassment and violence towards women are against the law (96%), but many of them maintained silence towards such violence (77%). The research findings indicate that some of the respondents have already become victims of this violence, both directly and indirectly, at their households. The findings also revealed that people's awareness about national and international legal support regarding women's rights is at a low level (89%) and that the lack of awareness regarding these types of mechanisms mainly keep the affected people in silence. Based on the above findings, this study reveals that the lack of awareness of the public is a major barrier in combatting violence against women. Also it was revealed that Sri Lanka has not yet achieved a secure environment for women both in society and in the family. Certain remedies including the provision of small group counselling at the family level, enhancing legal protection, disgracing the cruelty to women by promoting attitudinal change among men towards women, and creating awareness among both males and females mainly targeting the younger generations are necessary to combat violence against women.

Keywords: Violence against Women, Legal Mechanisms, Awareness

EDUCATING THE COMMUNITY *ABOUT, THROUGH* AND *FOR* HUMAN RIGHTS: LEARNING FROM A *PATH TO DIGNITY*

Kalpani Dambagolla*

PGIHS, University of Peradeniya, Sri Lanka

*kalpidambagolla@gmail.com

A Path to Dignity (2012) directed by Ellen Bruno is a documentary film that highlights the power of human rights education. Critically analyzing the documentary film, this paper examines how equality in human dignity and rights could be achieved through Human Rights Education (HRE). It discusses how dignity and equality are practically attained as presented in the three successful cases in India, Turkey and Australia, centered around three protagonists, i.e., an Indian girl named Premalatha, a Turkish woman named Evrim Gul and Police of Victoria respectively. This paper further assesses these three cases of the film as pedagogical and research tools in understanding HRE. How can people exercise, protect and promote human rights if they have never learned about them? It is true that the Universal Declaration of Human Rights asserts the human dignity and rights, but how can a person claim their human rights when he/she does not have the right to right in their respective societies? All these questions can be answered by 'educating the community *through*, *about* and *for* human rights.' [United Nations Declaration on Human Rights Education and Training (UDHRET) – 2011, Article 2]. By educating the community, vulnerable/marginalized individuals in society like a child of *Dalit* community in India and a Turkish woman who experiences domestic violence can combat discrimination and prevent violations of Human Rights. On the other hand, government workers in the context of policing, like Victorian police as presented in the film, should protect and promote human dignity and rights in the contexts of investigations, arrest, custody, using force or firearms and providing victims' assistance. As the film sets forth, HRE empowers individuals to bring positive changes to their respective societies, and therefore, HRE should reach the grass root level of every community to ensure dignity and equality. Ultimately, HRE creates human rights facilitators who encourage others to learn and develop their own potential. Hence, it is important to understand that Human Rights Education is 'a Path to Dignity.'

Keywords: Human Rights Education, A Path to Dignity, Discrimination

ASSIMILATION OR INTEGRATION: A STUDY OF INDIAN DIASPORAS IN SRI LANKA IN THE CONTEXT OF HUMAN RIGHTS AND MULTICULTURALISM

M. Sriyani Gunarathne*

Department of History, University of Peradeniya, Sri Lanka

*msgunarathne@yahoo.com

Indian Diasporas in Sri Lanka are comprised of more than fourteen microscopic communities of Indian origin. They are descendants of various business communities from many parts of India who have migrated to Sri Lanka for centuries and of indentured labourers drawn from agrarian classes in South India who played a crucial role in the economic transformation of the island under European colonial rulers. When Sri Lanka became an independent nation in 1948, citizenship rights of these communities emerged as a controversial and crucial issue in the composition of the Sri Lankan community. Some of the members of these communities were expatriated on the basis of high citizenship requirements under the Citizenship Act of 1948 and the Indian and Pakistani Residents (Citizenship) Act of 1949. Others who remained in the island confronted a complex situation with regard to safeguarding their economic interests and political status and also their diasporic identity. This research study investigates how the universally accepted human rights regime unfolded in the evolution of a multi-cultured plural society with a number of communities of Indian origin in post-independent Sri Lankan society. The research problem addressed here is the struggle of these communities in safeguarding diasporic interests in contemporary Sri Lankan society, particularly in respect of minority ethnic and cultural rights from the perspective of the liberal concept of multiculturalism. The analytical and conceptual guidelines for this research study are derived from the 'liberal cultural approach on multiculturalism' as explicated in Will Kymlicka's 1995 study *Multicultural Citizenship: A Liberal Theory of Minority Rights.* Sri Lankan multicultural society can be recognized as a multinational society composed of a majority and many minority nations. The Sinhala-Buddhist culture of the majority community is recognized as the predominant culture of the Sri Lankan nation. Applying Kymlicka's hierarchical classification, other Sri Lankan ethnic groups can be identified as national minorities and non-national minorities or ethnic minorities. According to this classification, Indian diasporas fall into the category of ethnic minorities since they are 'voluntary immigrants' in the Sri Lankan society and are therefore the weakest in relation to cultural rights. Therefore, they face the challenge of either assimilation or integration into the majority culture.

Keywords: Multiculturalism, Human Rights, Indian Diasporas

EXPLORING COUNSELLING AND GUIDANCE NEEDS OF PIRIVENA STUDENTS IN SRI LANKA

Ven. G. Gunalankara[1*], Ven. K. Wijithatissa[2]

[1]*Department of Practical Buddhist Studies, Bhiksu University of Sri Lanka, Sri Lanka*

[2]*Department of Social Sciences and Comparative Studies, Bhiksu University of Sri Lanka, Sri Lanka*

*ggunalankara@busl.ac.lk

The Pirivena education system, which dates back to more than a thousand years in Sri Lanka, is the main system of education for Buddhist monks. Pirivena education differs from the general school setting in many respects, such as the status of the student and certain specialties of the syllabi. Counselling and guidance are considered one of the most effective and vital services for students in the school setting, which leads to achieving their academic goals and personal growth. The purpose of a counselling programme in education settings is the development of the academic, career, social and personal domains. However, there is no counselling and guidance programme in the Pirivena education system at present. Pirivena students, mainly monks who have been separated from biological parents and are cared and fed by chief monks of the temple or the Pirivena, may be vulnerable to various kinds of problems mentally, emotionally, socially and personally. There is a dearth of research on them and their problems. No research has been done to investigate their counselling and guidance needs. Therefore, this study is designed to fill that gap as it seeks to identify the counselling and guidance needs of students, especially monks, in the Pirivena education setting. The research was conducted under the qualitative research method. A sample of 43 student monks was selected from five Pirivenas in the Kandy district based on the convenient sampling method. The data collected using the focus group discussion method were analysed under the content analysis method. The focus group discussion was conducted under three themes related to the student monks in the Pirivena. The study revealed that they have academic problems, such as the lack of motivation for education, insufficient awareness regarding the psychological dimensions of learning and studying, and issues related to memorising. When it comes to personal and social aspects, unusual punishments and cruel blaming, low self-esteem, low reinforcement of good work and conflicts with the teacher could be identified. It is concluded that considering their problems, a counselling and guidance programme is a predominant need for the Pirivena. As such, the chief monks and teachers of the Pirivena need to be more sensitive to student monks and their psychological conditions.

Keywords: *Pirivena* Education, Student Monks, Counselling and Guidance Needs

IN SEARCH OF 21st CENTURY SKILLS DEVELOPMENT AVENUES: AN EXPLORATION OF THE MONTESSORI METHOD

W.M.K.M. Sumanasinghe[1,*], S.M.P.W.K. Sethunga[2]

[1]*PGIHS, University of Peradeniya, Sri Lanka*
[2]*Department of Education, University of Peradeniya, Sri Lanka*
[*]wmk.muditha@gmail.com

Based on the revolutionary notion that "the most important period of life is not the age of University studies but the period from birth to age six", the Montessori philosophy and the subsequent method of education introduced in 1907 by Italy's first female physician Dr. Maria Montessori is one of most prominent in the area of Early Childhood Education (ECE). Though developed a century ago, the method is rooted in observation and experiment based discoveries of a child's mind and soul. It is designed to facilitate the development of the whole child-physical, intellectual, social, emotional, moral, and spiritual. Designed around the revelation that a child is fully capable of educating him/herself if given the freedom to do so within clearly specified and mutually agreed-upon boundaries, an authentic Montessori program is characterized by many traits such as prepared environment, multi-aged grouping, freedom of choice in activities and materials, the passive role of the teacher, and respect for the child through policies and actions, all aimed at developing certain core skills in learners which have now been rediscovered as key determinants of success in modern times and aptly called "21st Century Skills" (21stCS). While abundant research has long existed on the effectiveness of the Montessori Method (MM) in such areas as special education, or language and mathematics learning, following the more recent identification of these core skills as valuable human capital in modern economies, a new thread of studies on the effectiveness of the MM in such skills development is fast emerging across the globe. Yet rather than focusing on studying how specific concepts/methods/traits/practices lead to the development of specific skills, the findings of which would be practically applicable in numerous contexts, the majority of them are focused on comparing Montessori children with non-Montessori children in terms of the possession of isolated skills with nothing further to derive from the findings. Also most of them suffer from methodological limitations such as poor randomization and unestablished program fidelity which lead to low credibility. Following an extent literature review on MM, ECE, and 21stCS, this paper attempts to establish a research gap the closing of which could be achieved through an in-depth exploration of the MM spanning Montessori's own writing and the program as currently practiced and aimed at mapping out 21stCS development avenues for early learners. The findings of such a study would be useful to the states in developing 21st Century human capital, and to individuals, parties, and/or bodies interested in furthering ECE, fostering the MM, and/or incorporating 21stCS into the learning process.

Keywords: 21st Century Skills, Early Childhood Education, Montessori Method

PRINCIPALS' PRACTICES TOWARDS THE QUALITY ASSURANCE PROCESS IN SRI LANKAN SCHOOLS

S.M.L.K. Senevirathne[1,*], T.M.S.S.K.Yatigammana[2]

[1]*PGIHS, University of Peradeniya, Sri Lanka*
[2]*Department of Education, University of Peradeniya, Sri Lanka*
*kumarisenevirathne@yahoo.com

Quality assurance (QA) is a systematic process to see whether a product or service being developed meets a specified set of requirements. QA in the education sector is one of the major initiatives in the Sri Lankan education system. The QA process is mainly divided into two types: internal and external. Internal evaluations have been carried out by schools. In order to implement evaluation, circulars and all relevant guidelines are provided by the Ministry of Education, and training programmes are conducted at the provincial and national levels for principals. Even though QA has already been introduced to the school system, the evaluation process has not yet reached the expected level. Therefore, the main objective of this study was to investigate the practices of the principals towards the QA process in schools. The methodological approach of this study is entirely quantitative. In this study, 68 principals were selected from 5 provinces using the stratified random sampling technique. The data were collected using a questionnaire and analysed using the Statistical Package for Social Sciences (SPSS) software. According to the findings, 6% principals had not prepared an internal evaluation plan, 7% principals had not prepared School Education Quality Index, 3% principals had not conducted progress review meetings, and 8% principals had not attended to the feedback activities. In addition, correlation of the background information of the principals (gender, service [Principal Service or Sri Lanka Education Administration Service] and period of service) was tested against the nine statements in the questionnaire, using the Pearson correlation coefficient. The results showed that gender and all statements in the questionnaire were not statistically significant. Therefore, the null hypothesis is accepted. In addition, there is a high correlation between 'establishment of the committee' and 'service, which was statistically significant ($r = -.352$, $n = 68$, $p < .05$). Further, there is a good correlation between 'preparing a School Education Quality index (SEQI)' and the variables of 'period of service as a principal' ($r = .267$, $n = 68$, $p < .05$). This study revealed that although most of the principals (98%) had been aware of the evaluation process, they had not implemented the activities related to QA in schools properly as they did not have a clear understanding about the benefits of the evaluation process. However, this study shows that the principals' service and the period of service had influenced their practices related to QA in schools. There was no influence of gender on the QA practices of the principals.

Keywords: Implementation, Quality Assurance, Principals

FROM BELIEFS TO IDEOLOGIES: ANALYSIS OF TEACHER PERSPECTIVES ON BILINGUAL EDUCATION PROGRAMME

P.K. Nanayakkara[1,*], S. Wijesundara[2]

[1]PGIHS, University of Peradeniya, Sri Lanka
[2]Department of Education, University of Peradeniya, Sri Lanka
[*]priyathana@yahoo.com

The Bilingual Education (BE) teacher has to play a vital role in facilitating meaningful learning in the classroom. Here, meaningful learning means knowledge building and application through concept actualisation. Thus, what the beliefs among the BE teachers are and how they connect to language ideologies was the research problem of this study. The study sought to address two research questions: what are the beliefs of the BE teachers about the BEP and the potentials of BE students and how those beliefs can connect to language ideologies like monoglosic and heteroglosic. The objectives were to analyse the teacher perceptions in order to identify the main beliefs and foregrounding the connection between these beliefs and the above-mentioned ideologies. A qualitative study was done with a purposely selected sample of 32 BE teachers representing the Science, Mathematics, English, Social Sciences, Health and Physical Education streams. All of them were eligible to follow a Postgraduate Diploma course at a higher education institute. Data were collected through semi-structured interviews before commencing the programme. The narrations were audio recorded, transcribed and analysed using the thematic analysis technique. It was found that the beliefs of the teachers align with monoglosic language ideologies, which means that the student's first language and the target language should strictly be separated. Six main beliefs were identified in this study. Some teachers in the sample refer to BE as 'English medium,' while other teachers also believe that it is a kind of English education though they refer to it as 'BE'. The other beliefs include that BE students should be competent in the target language and the teachers should teach only in the target language. This monolingualism perspective of the teachers acts as an invisible wall between the teacher and the students, which prevents the teacher from identifying the subject potential of the students and also prevents the teacher from selecting suitable methods for teaching. Instead of understanding the root cause of the problem, the teachers believe that if they equip themselves with strong methodologies and methods they could enable the students to overcome the 'language barrier'. Such practices encourage the artificial combination of two languages instead of natural integration of language and the content. Hence, this paper argues that the beliefs of BE teachers in this sample align with 'double monolingualism' of monoglosic ideologies rather than heteroglosic ideologies, which could be used to promote multiple variations of languages, ideas and perspectives within these languages. Even with the limitation of the sample size, it could be said that there is a need for well-planned continuous training for BE teachers in the country.

ARE WOMENFOLK A RELIGIOUS MINORITY FROM A RELIGIOUS PERSPECTIVE? A BUDDHIST APPROACH

Ven. Moragaswewe Vijitha*

Department of Buddhist Philosophy, Faculty of Buddhist Studies, Buddhist and Pali University of Sri Lanka, Sri Lanka

*moragaswewewijitha@gmail.com

The prime aim of this paper is to discuss whether women are a truly religious minority from a religious perspective and how Buddhism looks at it. When some religions exclude women from their hierarchies and rituals the inevitable implication is that females are inferior. Therefore, the position of women has been a subject of considerable interest in recent decades. It seems that feminism has evolved even within religious institutions against that inferiority. Such developments within religious institutions seek to achieve gender equality. However, the position of women in the main religious traditions of the world needs to be revisited because women have traditionally been regarded as inferior to men both physically and intellectually. In Christian countries, the issue of the ordination of women has been a controversial topic, and some Churches face the prospect of dissension, and even schism on this question. The position of women in Islam and Hinduism has been the subject of considerable discussion and controversy. This could be a result of the patriarchal system of those religions. In contrast to main religious traditions, Buddhism maintains a reasonable attitude towards women in the contemporary world where the woman is accorded with respect and rights. From a Buddhist perspective, the woman plays a significant role in the religious, social, economic and political life. This reappraisal has touched the question of the position accorded to women in the main religious traditions of the world. Buddhism accepts human potential without concerning any gender discrimination as male and female. This becomes evident in the way the Buddha conceptualized women as being equal to men in his four-fold division of the Buddhist community as monks (*bhikkhu*), nuns (*bhikkhuni*), male devotee (*upāsaka*), and female devotee (*upāsikā*). This is a library-based study; therefore, the data for this study were collected from the primary Buddhist teachings and secondary sources.

Keywords: Buddhism, Women, Gender Inequality

THE CONTROVERSIAL VIEWS ON THE LIFE-SPAN OF THE BUDDHA-SĀSANA: A CRITICAL ANALYSIS

Ven. Sirisumangalasami*

PGIHS, University of Peradeniya, Sri Lanka

*srisumangalasami@gmail.com

This paper engages with the controversial views on the duration of the Buddha's Dispensation in the context of the Theravāda tradition. In Theravāda Buddhism, there is an idea that the *Buddha-sāsana* is destined to gradually decline and disappear. The Pāli canonical texts, particularly the *Cūlavagga* of *Vinaya* and *Aṅguttara-nikāya*, have predicted that the duration of Buddhism will be one thousand years (Vin.II pp.253-256; A.IV pp.274-279.). However, the subsequent commentarial literature mentions that the *Buddha-sāsana* will last five thousand years (Vin.A.VI p.1291; A.A.IV p.137.). In fact, the commentator Buddhaghosa's reference to the one-thousand-year life-span of the *Sāsana* refers to the period of time within which, according to the Buddha himself, Arahants who attain analytical knowledge (*Paṭisambhidā*) could be found. According to him, the *Sāsana* will last for five millennia: (a) the first millennium for Arahants who attain analytical insights (*Paṭisambhidā*), the second millennium for the Arahants who are supported by bare insight (*Sukkhavipassaka*), the third, fourth, and fifth millennia for those who have attained the *Anāgāmi*, the *Sakadāgāmi*, and the *Sotāpanna* status respectively (Vin.A.VI p.1291; A.A.IV p.137.). This poses several questions: Will Buddhism last only five-thousand years? Can it not exceed the five-thousand-year limit? Or, could Buddhism not disappear before the expiration of the five-thousand-year period as it has in India? If the Dispensation exists for five millennia, does it imply that no one can destroy it before the five-thousand-year period comes to an end, or that no one can make Buddhism continue beyond that point? This study addresses these questions. No detailed study has been done on these issues yet. In this study is based on an examination of certain key Pāli texts and their commentaries as primary sources and books, monographs and other texts by modern Buddhist scholars as secondary sources. The findings in this study suggest that the disappearance and perpetuation of the *Sāsana* wholly depend on the Buddhists. If Buddhists follow and practice what the *Buddha* has taught their religion will stand firm even for ten thousand years. If they act otherwise it will cease to exist within a very short period of time. It is also found that the *Buddha-sāsana* will definitely be extinct one day however much effort the Buddhist disciples make to strengthen it, because every conditioned phenomenon is impermanent (*Sabbe saṅkhārā aniccā*). The *Buddha-sāsana* is no exception to this principle.

Keywords: *Buddha-sāsana*, Disappearance, Life-Span

A HISTORICAL STUDY OF THE GAVAṂPATI CULT WITH SPECIAL REFERENCE TO SLAPAT GAVAṀPATI IN EARLY MYANMAR BUDDHISM

Tlagoon Candimā*

PGIHS, University of Peradeniya, Sri Lanka

*naicandimar@gmail.com

The Saint "Gavaṃpati" had earned a good fame in early Mon Buddhist history of Myanmar. The epigraphical evidence found mainly in Pagan and Pegu areas of Myanmar show the significance of Saint Gavaṃpati worshiped in Mon and Burmese Buddhist traditions during the 12th Century CE. Similarly, the statue of the "Fat Monk" or "pot-bellied Monk" belonging to that period has been unearthed during archeological excavations not only in Myanmar but also in neighboring countries such as Thailand. A preliminary study of this figure has suggested that the "Fat Monk" was a patron saint of the Mon people, who introduced Buddhism to Thaton, an ancient Mon Kingdom of lower Myanmar. The present study reexamines the earlier research claims on the statue of Gavaṃpati from the perspectives of both textual and archaeological findings. According to the Sanskrit text *Mahākarmavibhaṅga*, Gavaṃpati *Thera* converted people of Suvarnabhūmi to Buddhism. The mission of the two *Theras*, Soṇa and Uttara, in the Theravada tradition is also well depicted in Mon and Myanmar chronicles. In any case, what is the relationship between those two accounts? How many saints bear the name of 'Gavaṃpati'? And again, why is he that much important in early Mon Buddhist tradition? Our current knowledge of the so-called "Gavaṃpati Tradition" reveals that ancient Mon Buddhists in Myanmar had relations with Northern India Buddhism. On the other hand, the Buddhist school of *Sarvāstivāda* spread over Myanmar had also influenced Mon Buddhism while Theravada Buddhism was firmly rooted later. Therefore, Gavaṃpati *Thera* seems to be the first Buddhist missionary to Myanmar who influenced establishing a particular school with his appellation. Whereas the role of Gavaṃpati has been forgotten by later generations, veneration of him is active even today.

Keywords: *Gavaṃpati*, Mon and Myanmar Buddhism, Cult of Fat Monk

BUDDHIST APPROACH TO PRAGMATISM: AN INVESTIGATION OF ETHICS IN LINGUISTIC COMMUNICATION WITH REFERENCE TO THE *ABHAYARĀJAKUMĀRASUTTA* IN THE *MAJJHIMANIKĀYA*

Ven. Ekala Dhammanisanthi*

PGIHS, University of Peradeniya, Sri Lanka

*dhammanisanthithero@gmail.com

The pragmatic theory of truth found in western and eastern philosophies can be identified through the theories of justice and pragmatism taught in eastern philosophy. Its origin is often attributed to the philosophers such as William James, John Dewey and Charles Sandres Peirce. Based on the Buddhist approach to western pragmatic theory, the present study discusses the importance and use of truth and the language practice in ethics. All arguments of the western teachings of pragmatism of truth sometimes collapse as truth occasionally becomes useless and untruth becomes useful. However, one of the Buddhist sources titled the *Abhayarājakumārasutta* of the *Majjhimanikāya* provides a defensible account of the language and the use of truth. There, two major theories on the correct use of truth are divided into six conditions. The above *sutta* proposes ethical values through truth and language practice. Truth should be what has occurred and prevails for the well-being of all. This *sutta* clarifies that whether truth is pleasant or unpleasant to a particular person, the correct understanding and use of it would yield better results. Similarly, untruth is ethically useless. Also evident is that even obvious norms of truth become useless unless their existence ensures the good of all beings.

Keywords: Abhayarājakumārasutta, Ethics, Linguistic Communication

RURAL RELIGION IN TRANSFORMATION: A SOCIOLOGICAL STUDY OF A BUDDHIST VILLAGE

P. D. Wickramage*

PGIHS, University of Peradeniya, Sri Lanka

*paviwick15@gmail.com

Religion has played a significant role in individual and community life since the very beginning of human civilisation. Religion is deeply embedded in rural society and is an integral part of day-to-day life in that context. The objective of this study was to identify the changes in Buddhism and also to identify the reasons behind the change in the context of the Pandeniya village. A qualitative study was conducted in the Pandeniya village where Buddhism is the prime religion. Ten respondents were selected through purposive sampling. The data collection was done using 10 in-depth interviews and the data were analysed thematically. According to the findings of the study, changes have occurred in several aspects of life: the temple as an institution, the role of the Buddhist monks, power and control, infrastructure facilities, religious education, religious beliefs, norms, festivals and celebrations, rituals, worshipping of gods and goddesses, daily religious practices, recreation and leisure, use of mass media, etc. The temple as a religious centre has undergone change. The temple as a physical building, as well as the way it is organised in the rural setting, has changed. The role of the Buddhist monk in the context of the village has also changed. Shifts in their lifestyle have decreased the time that they can allocate for religion. The norms governing the preparation of alms have changed over time. Similarly, the norms related to offerings and the norm of not questioning what the monk says have changed. Due to media influence, people go in search of "popular temples" and "popular monks". Therefore, the bond they had with the village temple is declining. Furthermore, different developments like the increase in the use of technology and communication and the changes in lifestyle and urbanisation could be identified as the main factors which have led to changes in Buddhist practices. Based on this study, it can be concluded that the changes in Buddhist practices in the Pandeniya village have occurred in numerous ways. The change in the lifestyle and the attitudes of the individuals were identified as the developments, which have resulted in changes in Buddhist practices in this village.

Keywords: Buddhism, Transformation, Lifestyle

PRACTICAL PERSPECTIVES ON BUDDHIST PSYCHOLOGY OF FIVE AGGREGATES AS DEPICTED IN THE PĀLI CANON

Ven. S. Daoxin*

PGIHS, University of Peradeniya, Sri Lanka

*1499851954@QQ.com

Buddhist Psychology explains the reality of the connection between name (*nāma*) and form/matter (*rūpa*) in the context of the mental conduct of human beings. As people have different mental or physical problems, the Buddha, considering the individual character traits of different people, was capable of understanding them clearly and finding solutions to them. The Five Aggregates (*pañcakkhandhā*), i.e., corporeality, feeling, perception or cognition, volitions and consciousness, constitute the mental and physical aspect of personality or "self". These five are products of dependent arising (*paṭiccasamuppāda*), a principle of reality which leaves no room for the existence of any permanent self. Buddhist Psychology of the Five Aggregates discusses mental and physical constitution of people and methods of finding solutions to the problems arising from it. The question that arises is "what is the root of problems and how could one solve them?" According to the Buddhist perspective, all problems arise out of mental defilements (*kilesa*). Basically, three unwholesome roots (*akusala mūla*), i.e., greed, hatred and delusion, resulting from clinging to an illusory self by assuming it to be permanent is the source of all such defilements that give rise to problems. Buddhist Psychological teachings provide different methods, such as the practice of the four foundations of Mindfulness (*satipaṭṭhāna*), to eliminate the mental defilements. This practice involves observing with mindfulness the nature and activities of the body, the feelings, the mind and mind objects. Through mindfulness meditation, one would contemplate on the Five Aggregates as being defiled and impermanent, for the purpose of lessening existing desires and discontents, and maintaining the health of the body and the mind. Not clinging to anything in the world, one may destroy the root of problems and become free from attachment to the Five Aggregates. In the present study, I focus on the practical perspectives for research purposes to find an answer to the most important question "Can Buddhist Psychology provide answers to current problems faced by millions of people in the world?" Based on a thorough study, I explore the useful applications of Buddhist Psychology in dealing with the Five Aggregates. Through a decent understanding of the practical perspectives of Buddhist Psychology, one may know how to use it more effectively in daily life.

Keywords: Five Aggregates, Three Unwholesome Roots, Four Foundations of Mindfulness

BUDDHIST COUNSELLING FOR BULLIED CHILDREN

Sumedha Viraj Sripathi Ukwatta*

PGIHS, University of Peradeniya. Sri Lanka

*sumedhaviraj19@gmail.com

When we consider Buddhist counselling, there are many teachings of the Buddha which could be applied in addressing this issue of bullying. The methods, which the Buddha used when dealing with Akkosa, Alavaka, and Suciloma, the three demons who tried to bully the Buddha, could be applied when doing counselling for bullied children. No one is really separate from the others. Reminding ourselves that we are all interconnected assists us in cultivating empathy, wisdom and compassion. These three methods could be followed in doing counselling for bullied children. In addition, the qualities such as approaching our difficulties with courage (*uṭṭhana viriya*), patiently waiting until we see a clear pattern emerging before we jump in with knee-jerk reactions and emotional responses (*khanti*), being happy with who we are and all that surrounds us (*santuṭṭita*), mindfulness (*samma sati*), loving-kindness (*metta*), compassion (*karuna*), appreciative joy (*mudita*) and equanimity (*upekkha*) can be applied in addressing bullying. One could cultivate these qualities within themselves and then extend it to all sentient beings, especially to bullies. On the other hand, physical and mental withdrawal and practicing enough *Vipassana* meditation could also be helpful. A counsellor can use these Buddhist counselling techniques when doing counselling for both the bullied children and those who bully others.

Keywords: Bullying, Buddhist Counselling, Child Psychology

CONVERGENCES AND DIVERGENCES BETWEEN MORITA THERAPY AND CHAN (ZEN) BUDDHISM

C. Bee Len*

PGIHS, University of Peradeniya, Sri Lanka

*chin_beelen@yahoo.com

Morita Therapy (psychotherapy) was created by Dr. Shoma Morita (1874-1938), a psychiatrist and Department Chair of Jikei University School of Medicine in Tokyo, around 1920. He formulated it as a program of treatment for neurotic weaknesses among the Japanese. Morita Therapy has been proven to be very effective for common mental weaknesses, neurotic tendencies and depression, etc. While the original method of Morita therapy applies self-healing without using medicine and is considered more constructive in daily life, the present form of it is more frequently combined with the use of medicine. Since Morita was influenced by the Chan (Zen) school of Buddhism, his therapy has many elements derived from it. Chan (Zen) school of Buddhism emphasizes attention paid to the present moment at every point of one's daily life. Both Chan (Zen) Buddhism and Morita Therapy advocate that a healthy mind and a healthy body are parts of self-realization and self-healing. It is a positive, strong and healthy training which builds up self-resistance to overcome negative emotions and mental diseases. After overcoming psychological problems in this manner, one may be able to lead a happier life both mentally and physically. According to the Chan master Yixuan in the Tang dynasty, one of the paths to liberation is detachment of the mind: being devoid of wanting, depending, or special tasks, which is similar to the first step of treatments on Suzuki Tomonori (1909-2007), one of the neurasthenia patients of Dr. Morita who did not engage himself in any significant activities. Master Yixuan explains those three concepts as follows: (1) being devoid of wanting means no desire: Suzuki did not request for anything during his treatments; (2) being devoid of depending: he recovered only through self-healing, without depending on medication; and (3) being devoid of special tasks: he was not given any special task. Suzuki Tomonori believed that "complete recovery" was achieved due to Morita Therapy and the "spiritual awakening" of Chan (Zen) Buddhism, which are of similar mental stages. However, Dr. Morita considered that the state of spiritual awakening of Chan (Zen) Buddhism is different from the state of complete recovery from neurosis. Accordingly, this research has, as its objective, an examination of the convergences and divergences between Morita Therapy and Chan (Zen) Buddhism related to the concepts of self-healing, self-realization, and spiritual awakening. It depends mainly on Buddhist scriptures and the texts of Dr. Shoma Morita and relevant sources.

Keywords: Morita Therapy, Chan (Zen) Buddhism, Self-Realization

A THEORETICAL STUDY ON THE EARLY BUDDHIST PERSPECTIVE OF COUNSELING FOR THE PREVENTION OF ILLICIT AFFAIRS

R.M.A.K. Rathnayake*

PGIHS, University of Peradeniya, Sri Lanka

*pdn.rathnayake@gmail.com

The aim of this paper is to investigate the role that Buddhist Counseling could play in married life. Illicit Affairs convey bitter suffering for both the husband and the wife in marriage. Even though Sri Lankans have been pursuing Buddhism, which promotes healthy human relations, adultery related family issues are at a higher level. The lack of awareness regarding the value of the Buddhist teaching lead problems between husbands and wives. The objective of this paper is to identify the extent to which Buddhist canonical teachings could be used to overcome illicit affairs. When paying attention to psychological and sociological research, it could be noticed that a considerable amount of experiments has been done in relation to illicit affairs. Many studies have uncovered a number of causes for illicit affairs. However, they have not given successful solutions to resolve the issue. A limited number of Buddhist articles have been published on illicit affairs emphasizing the negative consequences of such affairs, and they too have not identified prevention methods based on Buddhism to overcome the issue. Knowledge is incomplete if it is not pragmatic. The mere recognition of the problem of illicit affairs is not sufficient to resolve the problem; it is important to propose a cessation method. The present study pays attention to the mentality of the couple. According to Buddhism, passion and defilements arise in the unrestrained mind. The failure to recognize that could result in the deterioration of the husband-wife relationship. This paper adopts the approach of the four noble truths in conceptualizing and addressing the idea of illicit affairs: the nature of illicit affairs, the causes of illicit affairs, the cessation of illicit affairs, and the path leading to the cessation of illicit affairs. According to this theory, it is easy to recognize the nature and negative consequences of illicit affairs. Recognizing the nature of illicit affairs and their unhealthy results is not sufficient as far as solving the problem is concerned. The present paper examines the problem from the perspective of Buddhist ethical teachings. The Buddhist path for this problem is more practical since the noble aspiration of the Counseling techniques, which are available in the Buddhist doctrine, is to overcome all kinds of suffering. This study used the interpretative approach, and hermeneutics was employed as the method of the study. The key texts are the *Siglovāda-sutta* of the *Dīgha-nikāya* and the *Samajīva-sutta* of the *Anguttara-nikāya*. A number of discourses from the *Sutta-pitaka* were selected in order to address the research problem. The Buddha's teaching of the Four Noble Truths was employed to analyze the data. The study shows how the selected Buddhist discourses could be applied as a theoretical approach for the prevention of illicit affairs.

Keywords: Illicit Affairs, Prevention, Counseling

BUDDHIST INFLUENCE ON THE MINDFULNESS MOVEMENT IN WESTERN PSYCHOLOGY AND PSYCHOTHERAPY

Ven. S. Dhammanandī (Pei Fuen NG)*
PGIHS, University of Peradeniya, Sri Lanka
*ven.dhammanandi@gmail.com

Since the beginning of the 1980s, Buddhism has increasingly been linked to the fields of psychotherapy, psychology and counselling, particularly in the West. Many therapeutic methods have evolved claiming Buddhist influences by way of theory or method. In particular, mindfulness is the main technique that has been adopted. The list of affiliations includes Mindfulness-based Stress Reduction (MBSR), Acceptance Commitment Therapy (ACT), Gestalt, Cognitive Behavioural Therapy among many more. In addition, many mental health professionals profess personal affiliation to the Buddhist religion or a Buddhist-informed way of practice. This has also raised concerns over whether such integration or applications of Buddhism has been done in full awareness of the Buddhist soteriological approach. It is also not known to what extent Buddhist thoughts or techniques have been used to frame such therapeutic methods. Hence, the research problem is "What are the manners in which Buddhist theory and methods have been integrated with contemporary psycho-therapeutic or counselling methods?" The study seeks to compare the perceived applicability of Buddhist theory to the therapeutic orientations investigated, the sources of Buddhist theory utilised, the way 'Buddhist' concepts have been defined, and the extent to which Buddhist theory has been integrated into the theoretical framework or in the development process of the therapeutic model. In addition, the manner in which the developed therapy methods have been reviewed for efficacy were also investigated. The methodology takes the form of an exploratory literature review based on open-access research articles, review articles, books and official websites outlining therapeutic approaches in practice. The results reveal a wide array of theoretical orientations into which Buddhist influence has been integrated. The sources of Buddhist theory utilised are often derived from different Buddhist traditions, sometimes from a mixture of primary and secondary sources, sometimes from a mixture of secondary sources originating from different Buddhist traditions. Often there is no careful acknowledgement of the sources or definition of the Buddhist concepts adopted. At times, such concepts have been quoted without understanding the overall Buddhist theoretical approach. Typically, studies on effectiveness are carried out within the individual approaches, and therefore, they do not provide a common platform for comparison. The study shows that there is a need to formulate accepted guidelines on the most commonly used Buddhist terminology, and that in the majority of approaches reviewed, a comprehensive understanding of the Buddhist philosophical approach seems to be lacking.

Keywords: Mindfulness, Buddhist Psychology, Psychotherapy

ELIMINATION OF THREE IMMORAL ROOT CAUSES THROUGH BUDDHIST PSYCHOLOGICAL THERAPY

Ven. Jatila (Namhsan)*
PGIPBS, University of Kelaniya, Sri Lanka
*takkasila2012@gmail.com

Humans are overwhelmed by three immoral root causes: greed, hatred and delusion mental disorder and disharmony. These immoral root causes should be eliminated to bring peace and happiness to oneself and society. To solve this problem, one could use Buddhist psychological therapy by developing morality (sīla), concentration (samādhi) and wisdom (paññā). Greed, hatred and delusion are mental factors and defilements, which bind beings to *saṃsara* suffering. Under the influence of these three immoral root causes, one commits evil deeds, creates problems and violates human rights. To reduce them, one should first cultivate good moral conduct by avoiding evil conduct, cultivating good deeds and purifying one's mind. One should change his/her mind. Greed could be eradicated by practicing giving. Hatred could be appeased with loving kindness and tolerance. Delusion could be gotten rid of by developing wisdom. Furthermore, one could contemplate on tranquility meditation subjects suitable to his/her temperament. The lustful person should contemplate on the ten impurities and practice mindfulness to suppress lust effectively. The hateful person should meditate on loving kindness, compassion, sympathetic joy, etc., to purify the mind. The delusive person should reflect on breathing in and breathing out to calm down the restless mind. This is the establishment of concentration by tranquility meditation. One should keep upon contemplating insight meditation. One sees the true nature of mentality and materiality as they actually are through contemplation on impermanence, etc. This leads to insight knowledge. In this way, gross defilements can be temporarily reduced by cultivating morality. Moderate defilements can be extinguished for a long time by concentration. Latent defilements could be completely eradicated by wisdom. The defilements are eliminated by the supramundane paths. The spiritual stages of the individual depend upon the abandonment of defilements and the attainment of the supramundane paths levels. In conclusion, it could be said that one affected by greed, hatred and delusion is harmful, and therefore, these immoral root causes should be suppressed so that one could live harmlessly and peacefully in society. One should transform oneself from a troublemaker to a peacemaker. One should change one's mind – from greed to non-greed, from hatred to non-hatred and from delusion to non-delusion. Defilements must be eliminated morality, concentration and wisdom.

Keywords: Immoral-Roots, Defilements, Morality

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