

Postgraduate Institute of Humanities and Social Sciences



**Proceedings of the PGIHS Research Congress
PGIHS-RC-2018**

ABSTRACTS

03rd April 2018

Postgraduate Institute of Humanities and Social Sciences (PGIHS)

University of Peradeniya, Peradeniya, Sri Lanka

<http://www.pgihs.ac.lk>

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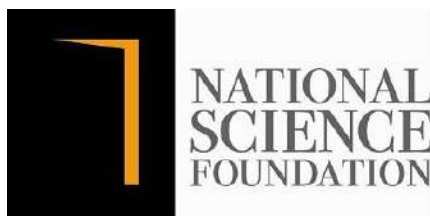
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PREAMBLE

The Postgraduate Institute of Humanities and Social Sciences (PGIHS) is a national institute of higher learning affiliated to the University of Peradeniya mandated to provide postgraduate instruction and training and engage in research in the fields of Humanities and the Social Sciences. The PGIHS which is heir to the Postgraduate programme previously conducted by the Faculty of Arts has embarked on a path of academic development that combines the conventional discipline based postgraduate education with training and skills development demanded by society. The courses and programmes on offer have also undergone changes as a result, with the introduction of not only new study programmes and courses but also new skills and competencies into the curriculum.

As part of its efforts to promote postgraduate research of the Institute, PGIHS is conducting its second PGIHS Research Congress on 03rd April 2018, which is another milestone for the Institute. The main objective of the Congress is to provide an opportunity for postgraduate students of the PGIHS as well as other researchers in Humanities and Social Sciences to present their work and interact with local and foreign researchers and share knowledge and experience at an internationally recognized academic forum. Even though the primary medium of instruction of the Institute is English the majority of our students have followed their undergraduate programmes in the vernacular languages and have only limited exposure to academic exchanges outside of their mother tongue. The Organizing Committee of the Congress therefore took a conscious decision to conduct the proceedings of the Congress only in English in order to give them an opportunity to acquaint themselves in the new environment. While this may be challenging to some it is an opportunity for our young researchers to have first-hand experience in the most widely used language of dissemination in the international community of researchers.

The PGIHS received a large number of contributions. These were subjected to double-blind peer reviewing by scholars in the respective disciplines and fifty abstracts were selected for oral presentations at the Research Congress.

The Inaugural Session of the Research Congress will be held in the Ivory Lounge of the Oak-Ray Regency with the participation of the Chief Guest Prof. Upul B. Dissanayake, the Vice Chancellor of the 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, teachers of the postgraduate programme and the members of the review panel. Mr. M.A. Sumanthiran, President's Counsel, will deliver the Keynote Address of the Congress.

The technical sessions of the Congress 2018 are organized under six main thematic areas, namely, Demography, Economics and Management; Aesthetics, Culture and Heritage, and Language and Literature; Politics, Law and Governance; Religious Studies; Philosophy and Psychology, and Education covering eleven sessions. In addition to the Chair each thematic area will have senior academics who will observe

the proceedings and serve as evaluators of presentations. The technical sessions will be followed by a plenary session where the senior academics who were serving as observers will be making comments about the respective thematic areas/sessions and presentation which we believe will benefit the students/presenters. At this session, the best presenter in 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 Oak-Ray Regency premises for all authors of papers, members of the Board of Management and the Boards of Study of the PGIHS, Deans of the Faculties and Directors of Postgraduate Institutes of the University, members of the teaching panels including the retired academics, reviewers and members of the organizing committee. We hope the Congress 2018 will be a learning experience for our students and an opportunity to share their work.

Organizing Committee

PGIHS-RC-2018

03rd April 2018

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PROGRAMME

TIME		SESSIONS	VENUE
9.00	– 10.30	Inauguration	A
10.30	– 11.00	Tea	
11.00	– 13.10	Technical Session I	A,B,C,D,E
13.10	– 14.00	Lunch	
14.00	– 16.10	Technical Session II	A,B,C,D,E
16.10	– 16.45	Tea	
16.45	– 17.30	Closing Session	A
19.00		Conference Dinner	A

Venue A: Ivory Lounge, Oak-Ray Regency, Kandy

Venues B, C, D, E: Second Floor, River's Edge, Oak-Ray Regency, Kandy

THEMES

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

PGIHS RESEARCH CONGRESS
3rd April 2018
Postgraduate Institute of Humanities and Social sciences (PGIHS)
University of Peradeniya

PROGRAMME
Inaugural Session

Time: 09.00 – 10.30

Venue: A

08.00	Registration
08.55	Arrival of Guests
09.00	Lighting of the Oil Lamp
09.05	Welcome Address by the Director/PGIHS Professor J.M. Ananda Jayawickrama
09.15	Address by the Dean/Faculty of Arts Professor O.G. Dayaratna Banda
09.25	Address by the Chief Guest, Vice Chancellor/University of Peradeniya Professor Upul B. Dissanayake
09.30	Launching of the PGIHS Journal: Journal of Humanities & Social Sciences (JHS)
09.40	Keynote Address Mr. M.A. Sumanthiran President's Counsel
10.25	Vote of Thanks by the Chairperson / PGIHS-RC 2018 Ven. Professor M. Gnanananda
10.30	National Anthem

Technical Sessions

Theme I

Demography, Economics and Management

Venue A

Session I

Chairperson: Professor O.G. Dayaratna Banda

Paper ID	Time	Presentation
107	11.05	A Literature Review of Factors that Affect the Intention to Purchase Sri Lankan Gems and Jewellery L.L.Y.R. Lenaduwa and B.N.F. Warnakulasooriya
111	11.25	Export Oriented Apparel Industry in Sri Lanka: Competitiveness and Labour Productivity R.M.U. Rathnayaka
123	11.45	Skill Accumulation of Sri Lankan Temporary Migrant Professionals in the Gulf Region: A Case Study of Qatar E.M.A.P. Ekanayake and K. Amirthalingam
139	12.05	Nexus Between Workers' Remittances and Economic Growth in Sri Lanka Ahamed Lebbe Mohamed Aslam and Sellaiah Sivarajasingham
170	12.25	Exchange Rate Policy and its Impact on Foreign Trade: A Case Study of Sri Lanka A. Pusparasa
180	12.45	The Nation Building Tax Gap: Why NBT Revenue of Sri Lanka Does Not Increase in Line with its Tax Base K.K. Sanath Hettiarachchi and J.M. Ananda Jayawickrama
	13.10	Lunch

Session II

Chairperson: Dr. S.J. Suresh de Mel

Paper ID	Time	Presentation
183	14.05	Chinese Economic Penetration in the Indian Ocean Region: the Geo-Strategic and Diplomatic Importance of Sri Lanka in the One Belt One Road Project D. T. G. S. Maheshika Thotadeniya
184	14.25	The Trade Potential of Sri Lanka: Application of the Gravity Model H.A.B.W. Hettiarachchi and J.M. Ananda Jayawickrama
144	14.45	Buddhist Teachings for the Alleviation of Poverty and the Establishment of Economic Sustainability: A Study on <i>Sammā Ājīva</i> Ven. Viharagala Pagnnaloka
169	15.05	A Study on the Landslide Risk Areas in Kaglle District D. M. S. C. D. M. Jayathilaka
	16.10	Tea

Theme II

Philosophy and Psychology

Venue B

Session I

Chairperson: Dr. Charitha Herath

Paper ID	Time	Presentation
103	11.05	The Difference Between Reality and Appearance in Early Buddhist and Kantian Views: A Comparative Philosophical Study on the <i>Madhupindika Sutta</i> S.M.C.G. Samarakoon
148	11.25	One's Saviour is One's Own Self: A Comparative Study of "Being" in the Sixth Chapter of the <i>Chandogya</i> Upanishad and the "Active Principle" in Stoicism A.I. Dhanapala and P. Nesan
157	11.45	Gabriele Muccino's <i>The Pursuit of Happyness</i> and Aristotle's Definition of "Happiness": A Critical Comparison I.D. Anagiratne
108	12.05	Friendship as Means to Happiness: A Study of the <i>Sigālovāda Sutta</i> and the <i>Nicomachean Ethics</i> on Structures and Types of Friendship Rev. A.W. Kirialdeniyage
128	12.25	Principles of Law and Morality in Buddhist Teachings E.H.M. Heenbanda
101	12.45	Application of the <i>Satipaṭṭhāna Sutta</i> for Anger Management Rev. Y.B.M. Thakuri
	13.10	Lunch

Session II

Chairperson: Dr. Ramila Usoof

Paper ID	Time	Presentation
134	14.05	Psychological Aspects of <i>Dhamma</i> Communication in Early Buddhism Ven. Halmillaketiye Rathanapala
137	14.25	The Importance of <i>Viriya</i> for Personal and Social Advancement: An Investigative Study Rev. Sirisumangalasami
142	14.45	Is Buddhist Psychotherapy Capable of Solving Mental and Behavioral Disorders? Senadheera Ariyasinghe
152	15.05	Theory and Methods of Taming the Mind in <i>Theravāda</i> Buddhism as Reflected in the <i>Sutta-Pitaka</i> and its Commentaries Rev. Zanakā
	16.10	Tea

Theme III

Aesthetics, Culture and Heritage, Language and Literature Venue C

Session I

Chairperson: Professor W.A. Liyanage

Paper ID	Time	Presentation
104	11.05	Political Attitudes of Repiel Thennakoon K.G.V.D. Dharmasri
113	11.25	A Marxist Study of Youth Problems in Modern Sinhala Poetry from 1970 to 2000 J.M.K.E.P. Kumara
126	11.45	The Definition of <i>Śāntarasa</i> : A Critical Study in the Light of <i>Abhinavabhāratī</i> and <i>Rasagaṅgādhara</i> Ven. K. Seelananda
149	12.05	Fresh Dimensions vs. Blunt Rejections: Sanskrit Poetics and Siri Gunasinghe Ven. Ambaliyadde Upananda
162	12.25	The Use of Sri Lankan Folk Music for the Advancement of Puppetry Y.K.U.B. Yatiwella
158	12.45	A Comparative Study of Korean and Sinhala Polite Expressions E.A.I.R Edirisooriya
150	13.05	“Personal is Political”: Aravinda and the Sinhala-Buddhist Nationalist Ideology in <i>Viragaya</i> K.A.T. Prasadika
	13.10	Lunch

Session II

Chairperson: Dr. Varunadatta Edirisinghe

Paper ID	Time	Presentation
151	14.05	Reality of Lovers Discovered through Their Imaginations: A Comparative Study of the Two Lovers in Propertius and Ovid A.I. Dhanapala
165	14.25	Obstacles in Translating Latin Love Elegies into Sinhala with Special Reference to Catullus’ Elegies Kalpani Dambagolla
168	14.45	Estragon and Vladimir: ‘Thrownness’ into the World: A Comparative Study of Samuel Beckett’s <i>Waiting for Godot</i> and Thilak Hettiarachchi’s <i>Guti Kaemata Niyamithai</i> H. M. S. C. Wijerathna, J. A. K. M. Jayasinghe and W. S. A. Wanniarachchi
177	15.05	<i>As Shier Al-Ta’leemi</i> and its Pedagogical Implications in Abbasid Poetry: A Critical Analysis M.S.M. Hafees

171	15.25	The Reception of Homer's <i>Iliad</i> : A Thematic Analysis on Romanticism of War O.K.S.M Opatha
160	15.45	A Study on the Term <i>Arumaṇa</i> in the Polonaruwa Inscription of King Vijayabāhu I Ven. Sukha
	16.10	Tea

Theme IV

Politics, Law and Governance

Venue D

Chairperson: Dr. Vijitha Nanayakkara

Session I

Paper ID	Time	Presentation
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125	11.45	Women's Status in Public Administration in Sri Lanka K.B.G.M Priyanwada
131	12.05	Buddhist Perception on Legalising Abortion in Sri Lanka N.S. Talaguné
130	12.25	The Concept of Public Religion and Early Buddhism: Insight into Buddhist Attitude to Disengagement of Religion from Wider Society D.S. Basnayake
178	12.45	Possible Application of Buddhist and Confucian Teachings to Promote Social Wellbeing Ven. Thittagalle Arunasiri
	13.10	Lunch

Theme V

Religious Studies

Venue E

Session I

Chairperson: Dr. Wimal Hewamanage

Paper ID

Time

Presentation

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11.35

Buddha's Foot Print: Reasons for Its Origin and Renown as a Historical Symbol

Kavindranath Harshana

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11.55

The Emergence of the Early Indian Buddhist Schools: *Dīpavaṃsa* and Vasumitra's Treatise

C. Bee Len

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12.15

The Process of Sense Perception and Existence: An Analytical Study on Early Buddhist Doctrines

Ven. Ekala Dhammanisanthi

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12.35

A Comparative Study of the *Theravāda Bhikkhu* and *Bhikkhunī Pārājikā Vinaya* Rules

Ven. Madipola Wimalajothi

13.10

Lunch

Session II

Chairperson: Dr. Iromi Ariyaratne

Paper ID

Time

Presentation

179

14.05

The Place of the Discourses of Arahant Sāriputta as Represented in the *Majjhimanikāya*.

Ven. M. Vijitha

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14.25

Ālaya-Vijñāna in the *Yogācāra* School and *Bhavaṅga-Citta* in *Theravāda Abhidhamma* in Relation to the Process of Rebirth

Ven. H. Lim Fei

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14.45

The Buddha's Middle-Way: The Connection Between Theory and Practice

Ven. Pham Ba Nhat

129

15.05

A Critical Investigation of Pāli Sub-Commentaries in Upper Myanmar from 12th to 15th Century C.E

Ven. Candavara

16.10

Tea

**Theme VI
Education
Venue D**

Session II

Chairperson: Dr. Pushpa Vitharana

Paper ID	Time	Presentation
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164	14.25	A Comparative Study on Bilingual Education: Lessons for Sri Lanka <i>P.K. Nanayakkara</i>
119	14.45	Decoding Non-Verbal Cues of Emotion Communication as a Key Determinant of Peer Standing <i>F. Zaadha Siraj and Ramila Usoof</i>
	16.10	Tea

PROGRAMME

Plenary Session

Chairperson: Professor Ananda Jayawickrama

Time

16.45	Opening Remarks by Chairperson
	<i>Evaluators' Comments</i>
16.50	Demography, Economics and Management
16.55	Philosophy and Psychology
17.00	Aesthetics, Culture and Heritage, Language and Literature
17.05	Politics, Law and Governance
17.10	Religious Studies
17.15	Education
17.20	Awarding of Certificates - Best Presentations
17.30	End of PGIHS Research Congress 2018
19.00	Congress Dinner

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A LITERATURE REVIEW OF FACTORS THAT AFFECT THE INTENTION TO PURCHASE SRI LANKAN GEMS AND JEWELLERY

L.L.Y.R. Lenaduwa^{1,*}, B.N.F. Warnakulasooriya²

¹PGIHS, University of Peradeniya, Sri Lanka

²Department of Marketing Management, University of Sri Jayawardanapura, Sri Lanka

*yamunaranjanienaduwa@gmail.com

Sri Lanka's top luxury goods industry, the gem and jewellery trade, has been associated with international trade in gem and jewellery. Although this industry is an important part of the Sri Lankan economy, limited research has been conducted in this domain. Consumers' intention of purchasing gemstones, which is a costly, credence-based product, within a complex and highly involved market has rarely been examined. Also, studies that examine factors that influence consumers' purchasing trends of gold ornaments in Sri Lanka are limited. Therefore, based on a review of the literature on the subject, this paper aims to fulfill this gap. Thus, the study has been conducted as a systematic review of extant literature in the field. Psychological issues influence decision-making in most behavioural patterns, which is well explained in the theory of planned behavior. It serves well to explain the gem and jewellery consumers' intention to purchase. The paper primarily addresses two objectives. Firstly, it attempts to understand how intention to purchase is defined in literature. Secondly, it considers the key determinants that influence the intention to purchase gems and jewellery in the Sri Lankan gem and jewellery industry. The theory of planned behaviour suggests that human action is guided by three kinds of considerations: behavioural beliefs, normative beliefs and control beliefs. In their respective aggregates, they produce a favorable or unfavorable attitude towards behaviour; normative beliefs result in perceived social pressure on a given subjective norm; and control beliefs give rise to perceived behavioural control. More positive the attitude towards behaviour and subjective norm, the greater the perceived behavioural control, and the stronger it is for an individual's intention to perform the behaviour of interest. The review revealed that the role of many other constructs such as demographic variables, country of origin, vanity, brand equity, product knowledge, product quality etc., might directly impact purchase intention of luxury goods. Apart from providing possible avenues for future studies, the findings of this paper will enable the Sri Lankan gem and jewellery companies to understand the gem and jewellery consumers' psychology, and to equip themselves accordingly with better marketing strategies to win consumers. Also, it would facilitate the gold retail businesses to be competitive so that they could develop appropriate positioning and marketing strategies that enhance business success.

Keywords: Gem and Jewellery Industry, Purchase Intention, Theory of Planned Behaviour

EXPORT ORIENTED APPAREL INDUSTRY IN SRI LANKA: COMPETITIVENESS AND LABOUR PRODUCTIVITY

R.M.U. Rathnayaka*

PGIHS, University of Peradeniya, Sri Lanka

*sharathnay@yahoo.com

Apparel has become the largest industry that accounts for 46% of the export income of the Sri Lankan economy at present. That value equals to US\$ 4.6 billion. But the international market share of Sri Lankan apparel has been retained at 1.5% for a considerable period of time. China that has captured 40% in the apparel market shares appears to have withdrawn from the industry gradually by about 16% according to the 2016 statistics of the World Trade Organization (WTO) including Hong Kong. Meanwhile Vietnam, Cambodia and Bangladesh have increased exports by 10%, 8%, and 6% respectively. Similarly, Sri Lanka has a great opportunity to boost its market share in the global apparel business. The Joint Apparel Associations Forum of Sri Lanka (JAAF) plans to increase the apparel income up to US\$ 8 billion by the year 2020. Hence, the Sri Lankan apparel industry needs to amplify its production quantitatively. Manpower is the main Sri Lankan contribution to this industry, and improving human productivity would allow the Sri Lankan apparel industry compete better in the global market. However, there is a considerable crisis in human capital within the Sri Lankan apparel industry with an overall efficiency of around 50% approximately. The objective of this research is to examine labour related challenges of the domestic apparel industry that has lost much of its competitiveness in the global market. This research probes into the conceptual, structural and practical factors that affect labour shortage and low human productivity problem in the Sri Lankan apparel industry. Quantitative and qualitative, primary and secondary methodologies such as industry site visits and the literature review respectively have been used in determining the impact of labour shortage on the level of competitiveness in the country's apparel industry. The sample for site visits unbiased sample that covers large, medium and small-scale factories, which are geographically distributed over the country, is selected to collect quantitative and qualitative data. Fifty factories that represent almost 10% of Sri Lankan apparel industry were taken into consideration in this research. Under the quantitative technique, industrial productivity indicators have been measured. Further, existing production systems and procedures, and management systems have also been recorded. Qualitatively, industrial interviews were conducted to determine the socio-cultural behavior of the human capital in the industry. Statistical correlation analysis has been used to understand the relationship between reasons and results or cause and effect quantitatively. According to the current findings, on average, recruitment, training, labour utilization, promotion and order acceptance policies seem to be erroneous. Due to wrong policies of management, the industry has to confront continuous tribulations. Thus, it is evident that scientific and behavioral management techniques could be applied successfully to improve the productivity of the Sri Lankan apparel industry.

Keywords: Labour productivity, Human Capital, Apparel Market Competitiveness

SKILL ACCUMULATION OF SRI LANKAN TEMPORARY MIGRANT PROFESSIONALS IN THE GULF REGION: A CASE STUDY OF QATAR

E.M.A.P. Ekanayake^{1,*}, K. Amirthalingam²

¹ Faculty of Graduate Studies, University of Colombo, Sri Lanka

² Department of Economics, University of Colombo, Sri Lanka

*anoji.ekanayake@gmail.com

Since the boom in the oil industry in the mid-1970s, the Gulf region has increasingly become an attractive destination for Sri Lankan professional migrants. In the Gulf, Sri Lankan professionals get the opportunity to enhance various skills that are beneficial for Sri Lanka. Unfortunately, a significant proportion of these professionals do not return to Sri Lanka upon completion of their initial employment contracts, which prevents the country from capitalising on the skills and knowledge they obtain in the Gulf. The objectives of this case study on Sri Lankan professional migrants to Qatar is to identify the nature of skills these professionals gain in their host Gulf country, the usefulness of these skills for Sri Lanka and how they could be attracted to return to serve the needs of the country. The study is based on primary data gathered via in-depth interviews with 12 key informants as well as an online survey of 125 professionals representing three professions (engineering, quantity surveying and accounting). The sample for the online questionnaire was selected using a combination of non-probability methods of convenient, snowball and judgment sampling and the data gathered was analysed using a mixed methodology. This study identified that the primary skill gained by Sri Lankan professionals working in Qatar is communication skills followed by industrial exposure, technical skills and personality development. The study also found that the majority of Sri Lankan professionals in Qatar believe that Sri Lanka will benefit from the skills they accumulate in Qatar if they return to Sri Lanka. They believe that their exposure to cutting-edge technologies, and the confidence, efficiency and commitment that they develop by working in mega-scale projects in Qatar would be valuable for Sri Lanka. However, the study found that the majority of Sri Lankan professionals in Qatar have extended their stay in that country beyond their initial plans. Moreover, a significant number of these professionals intend to migrate to the OECD countries like Australia, Canada, etc. permanently without returning to Sri Lanka. These factors prevent Sri Lanka from capitalising on the skills they gained in Qatar. Therefore, it is important to implement policies to encourage such professionals to return to Sri Lanka. These policies should be designed in a way that makes maximum use of the overseas experience of the professionals for the development of Sri Lanka.

Keywords: Migrant Professionals, Skill Accumulation, Gulf Region

NEXUS BETWEEN WORKERS' REMITTANCES AND ECONOMIC GROWTH IN SRI LANKA

Ahamed Lebbe Mohamed Aslam^{1,*} and Sellaiah Sivarajasingham²

¹PGIHS University of Peradeniya, Sri Lanka

²Department of Economics and Statistics, University of Peradeniya, Sri Lanka

In recent times, workers' remittances are emerging as a major source of international financial flows in developing countries. Thus, the workers' remittances are receiving increased attention because of their large contribution and influence on the economies of recipient countries. The impact of the traditional sources of economic growth such as physical capital, human capital, transfer of technological change, and flow of private capital have been well documented in economic literature. However, the role of increased portion of workers' remittances in the total international capital flows, and the relationship between the workers remittances and economic growth have not been investigated in depth in developing countries. This issue has received relatively little empirical attention in Sri Lanka. This study attempts to fill the gap in literature and provide an in- depth analysis on the topic. The aim of this study is to explore the long – run and short – run relationships between workers' remittances and economic growth in Sri Lanka over the period from 1975 to 2016. In this study, the auto-regressive distributed lag (ARDL) technique is employed to test the co-integration relationship between variables. Per Capita Gross Domestic Product (PCGDP), Fixed Capital Formation (FCF), Human Capital Index (HCI) and Workers' Remittances (WR) were used as variables. In order to test the stationarity of the variables, the ADF and PP tests are used and these tests show that all variables are integrated order one, $I(1)$. The estimated F – statistic (7.922601) and the lower bound value (3.74) and upper bound value (5.06) at 1% significant level show that there is co-integration relationship between the workers' remittances and economic growth in Sri Lanka during the study period. The speed of adjustment (-0.934) is negative and significant at 1% level, which implies that there is a long – run equilibrium between workers' remittances and economic growth. The results confirm that workers' remittances positively and significantly spur economic growth both in the short – run and the long – run. The findings of this study therefore are expected to guide the policy makers in formulating relevant policies related to workers' remittances in Sri Lanka.

Keywords: Workers' Remittances, Co-integration, ARDL Bounds Technique

EXCHANGE RATE POLICY AND ITS IMPACT ON FOREIGN TRADE: A CASE STUDY OF SRI LANKA

A. Pusparasa*

PGIHS, University of Peradeniya, Sri Lanka

*ananthanpusparasa@gmail.com

Sri Lanka was one of the first countries to engage in a continuous and extensive economic liberalization process in the South Asian region commencing from 1977. Exchange rate reform and trade reform are main elements of the liberalization process. Since then, the data of exchange rate, import and export show an unstable trend. Hence, this study focuses on examining the impact of exchange rate policy on foreign trade of Sri Lanka using time series data over the period of 1977-2016. The data was collected from the annual reports of Central Bank of Sri Lanka and World Development Indicator (WDI) data base. This study operationalizes import and export as a function of exchange rate, money supply, consumer price index and real gross domestic product. ADF, PP and KPSS unit root test was conducted to test the order of integration. Lag length selection criteria such as AIC, SIC, LR, FPE, HQIC are utilized to select the optimum lag length that can be included in the model. The co-integration test was conducted using the Johansen approach to test the co-integrating relationship and long run relationship between variables. Error correction model (ECM) and Vector auto regression (VAR) were utilized to investigate the short run relationship between the variables. And also, the ECM test was adopted to examine the long run adjustment of the model. Moreover, the Granger causality test was performed to investigate the causal relationship between variables. All the unit root test approaches confirmed that first difference of log variables is stationary. The Johansen co-integration test detected positive relationship between export and exchange rate in the long run. And also, the Vector error correction results emphasized that independent and managed floating exchange rate regimes have a significant positive impact on export. Additionally, VAR test confirms that there is a negative relationship between import and exchange rates. The Granger causality test identified that there is unidirectional causal relationship between exchange rate and export. This study confirms that the exchange rate has significant impact on export in the long-run and that the exchange rate has a significant impact on import in the short-run. Therefore, the Sri Lankan government can use exchange rate as a policy tool to both promote export and to maintain a restriction on import.

Keywords: Exchange Rate, Import and Export, VAR Model

THE NATION BUILDING TAX GAP: WHY NBT REVENUE OF SRI LANKA DOES NOT INCREASE IN LINE WITH ITS TAX BASE

K.K. Sanath Hettiarachchi^{1*}, J.M Ananda Jayawickrama²

¹ PGIHS, University of Peradeniya, Sri Lanka

²Department of Economics and Statistics, University of Peradeniya, Sri Lanka

*kumuduksha@gmail.com

The Nation Building Tax (NBT) is charged on business turnover, which can be approximated by expenditure incurred on final products, i.e. gross domestic expenditure (GDE). It is expected that NBT revenue should maintain a close positive relationship with GDE. However, the NBT revenue of Sri Lanka has not increased in line with its tax base, GDE. It is reported that due to policy decisions taken by the government and issues on tax compliance, there is a gap between NBT revenue collectible and actual net revenue collected, which is known as the NBT gap. The Literature on tax gap in Sri Lanka is mainly focused on income tax and value added tax gaps. This study aims at examining the size of the NBT gap of Sri Lanka and its recent trends and to find reasons as to why the NBT revenue does not increase in comparison to the expansion of its tax base. That the NBT tax revenue does not respond well to its tax base could be due to two reasons: the policy gap and the compliance gap. The policy gap is the difference between the potential NBT revenue and Potential NBT revenue collection. The policy gap depends on government policies on tax rates and tax exemptions and explains the loss of tax revenue due to government policies that was meant for economic growth and development. For example, tax exemptions provided to promote private businesses contribute positively to increase the NBT gap. The compliance gap on the other hand indicates the inefficiency in the tax system as the actual tax collection falls below the potential revenue collectible. A widening compliance gap indicates the inefficiency in tax administration. With better management of the tax system and a growing economy, we expect the compliance gap to be narrower. The Collection Efficiency Ratio shows the percentage of actual NBT tax collection of the potential NBT revenue of government. If the tax system is productive, the collection efficiency ratio should be closer to 100. The paper computes NBT policy gap and compliance gap which together provide NBT gap and Collection Efficiency ratio of NBT revenue. The study uses time series data of NBT of Sri Lanka from 2010-2016 for the calculation of the above gaps and collection efficiency ratio. Household consumption expenditure which is included in GDE was considered as the expenditure incurred on final products. The NBT gap has increased to Rs. 85,632 million in 2015 compared to Rs. 41,781 million in 2010, though it reduced to Rs. 76,009 million in 2016. The main contributing factor of the NBT gap is policy gap: Rs. 35,891 million in 2010 and Rs. 69,844 million in 2015 and Rs. 69,102 million in 2016. The compliance gap has increased from Rs. 5,890 million in 2010 to Rs. 15,787 million in 2015, reporting a three-fold increase. The compliance gap has reduced to Rs. 6,907 million in 2016 compared to the year 2015 due to the inclusion of financial services, real estate and land development, retail trade, LP gas, import of cigarettes to the tax and the increase of number of tax files. Further, a low NBT tax collection efficiency ratio (about 52% in 2016) is found for the period concerned. Large and consistent policy and compliance gaps and low collection efficiency signal the requirement of immediate policy attention to the NBT.

Keywords: Nation Building Tax, Policy Gap, Compliance Gap

CHINESE ECONOMIC PENETRATION IN THE INDIAN OCEAN REGION: THE GEO-STRATEGIC AND DIPLOMATIC IMPORTANCE OF SRI LANKA IN THE ONE BELT ONE ROAD PROJECT

D. T. G. S. Maheshika Thotadeniya*

PGIHS, University of Peradeniya, Sri Lanka

*shiwanthima92@gmail.com

China is a rising global power in the 21st century. It is important to analyse its activities of the Indian Oceanic economic penetration. Sri Lanka is included as a part of the chain of infrastructure projects “One Belt, One Road” initiative of China. As a result of this, Colombo Port City and Hambanthota port are becoming two of the prominent financial and commercial centers on what has been dubbed the twenty first century Maritime Silk Road, the sea-based portion of China’s pan-Eurasia investment strategy. The research problem addressed here analyses the geo-strategic and diplomatic importance of Sri Lanka’s role in the “One Belt One Road” Project, as a maritime center in the region. It should be noted that China is playing an important role in the process of changing the global economic centre from west to Asia. Despite the rising risk of depending on the Western trade market, China’s current strategy is to establish an export market in developing countries by providing them with opportunities to achieve economic progress through their investments in infrastructure development. Moreover, it is a strategic step that has been taken to strengthen the energy and security. But, the rise of China is becoming a huge challenge to the strategic position of India as a regional power, and the US as a world power, especially, considering their quantitative and qualitative development of military feasibility along with their economic capability in the Indian Ocean. China is attempting to win over neighbors and other countries in the region through increased trade incentives and transport connectivity. In this context, being a small state in the region, the impact exerted on the Sri Lankan economic and foreign policies by the triangular conflict connecting America, India and China, is but inevitable. However, centrality of Sri Lanka to China’s alleged “string of pearls” project, emphasizes the geo-strategic and diplomatic importance of the role of Sri Lanka. Also, China’s strategy of creating a network of ports in friendly countries supports and protects its massive volume of export goods and imports of energy along the “One Belt One Road” Project in the region.

Keywords: Economic Penetration, Geo Strategic, Trade Incentives

THE TRADE POTENTIAL OF SRI LANKA: APPLICATION OF THE GRAVITY MODEL

H.A.B.W Hettiarachchi^{1*}, J.M.A Jayawickrama²

¹PGIHS, University of Peradeniya, Sri Lanka

Department of Social Sciences, Rajarata University of Sri Lanka

²Department of Economics and Statistics, University of Peradeniya, Sri Lanka

*buddhikarjt@gmail.com

International trade has become an essential element in the growing economies and therefore exports determine the economic power of the country. During the last 15 years, direction and magnitude of Sri Lanka's trade have moved towards the market of commodities, especially, in the context of changing global demands, and new trade agreements. The objectives of this study are to identify the trade determinants of Sri Lanka's trade using the extended gravity model and then estimate Sri Lanka's trade potential to recommend a specific trade policy to promote foreign trade. The gravity model of international trade takes the concept from Newtonian physical science that the gravitational force between any two objects is proportional to the product of their masses and inversely proportional to distance, similarly, trade between any two countries is proportional to the product of their GDPs and inversely proportional to distance. The study employs panel data of annual observations on a cross-section of 27 major trading partners of Sri Lanka over 15 years between 2000 and 2015 in order to analyze the determinants of Sri Lanka's trade flows within the framework of the gravity model. This paper uses data on exports published by the United Nations Commodity Trade Statistics (UN-COMTRADE). The coefficients obtained from the model are then used to predict Sri Lanka's trade potential worldwide and within the region. The estimated coefficients show that the gravity model is very successful in explaining the determinants of Sri Lankan exports. Coefficients of the standard gravity variables such as GDP Per Capita, Population, Distance, Trade openness, Real Exchange rate, and Bilateral Trade Agreements (BTA) bear expected signs, and these variables are statistically significant. As per basic idea of the gravity model, distance to trade partner countries is highly significant implying higher the distance lower the trade. The country-specific fixed effect model shows that time-invariant factors are also substantial to determine Sri Lanka's trade. Further, the results reveal that Sri Lanka's trade potential is high with India, China, Malaysia, USA, Ukraine, UK, France, Pakistan, Japan, Israel and Saudi Arabia. Therefore, Sri Lanka should explore ways and means to improve its trade relations with the countries concerned. Sri Lanka's trade potential with Singapore, Thailand, Sweden, Switzerland, Poland, Germany, Belgium, Hong-Kong, UAE and Chile, is already exploited and the actual trade exceeds the potential in recent years.

Keywords: Trade Potential, Gravity Model of Trade, Bilateral Trade Agreements

BUDDHIST TEACHINGS FOR THE ALLEVIATION OF POVERTY AND THE ESTABLISHMENT OF ECONOMIC SUSTAINABILITY: A STUDY ON SAMMĀ ĀJĪVA

Ven. Viharagala Pagnnaloka*

PGIHS, University of Peradeniya, Sri Lanka

*pagnnalokathera@gmail.com

Today, in this world of unlimited wants yet limited resources, global economies have been based on profitability which have immensely actuated selfishness, greed and egoistic tendencies among people. As a result, socio-economic imbalances have been inevitable in societies and problems such as poverty, corruption, theft, robbery among others have also been inescapable. Moreover, the modern economic policies such as privatization which were introduced to reduce the gap between the haves and have-nots have instead escalated and enlarged the gap disproportionately as they promote competition rather than cooperation. Most of the time, a profit-oriented economic system gives no place for ethical values. This overwhelmingly leads people to engage in unethical means of livelihood which often make others unhappy and suffer but they wish their children's happiness with money accumulated by such means. A society based on Buddhist teachings however, recognizes that one should aim at promoting the good of the larger society to which one belongs, and as a minimum requirement one must not look for one's own satisfaction in ways that may cause harm to others. Thus, in the Buddhist approach to social and economic development, the primary criterion governing policy formulation must be the well-being of all members of the society as a whole. In The Noble Eight-fold Path, teachings of the Buddha emphasize the importance and the practicality of Right Livelihood, *Sammā Ājīva*, in building a people-friendly economy based on the motto of happiness and welfare of the whole society. This paper discusses the significance of *Sammā Ājīva* in bringing about ethical livelihood as a practice, and to show how such means can bring economic security in society. Finally, it emphasizes the importance of a two-fold development – spiritual and material, as explained in the Buddhist teachings, which provides solutions to many problems in the world today.

Keywords: Sammā Ājīva, Alleviation of Poverty, Contentment

A STUDY ON THE LANDSLIDE RISK AREAS IN KAGLLE DISTRICT

D. M. S. C. D. M. Jayathilaka*

PGIHS, University of Peradeniya, Sri Lanka

*champikajayathilaka1121@gmail.com

In the Sri Lankan context landslide is emerging as a prominent hazard. The term landslide is used to explain the movement of rock, debris or earth down a slope by the force of gravity. When examining the causes for landslides, human environment factors become salient due to the unsustainable land use practices. In the Sri Lankan context, there are different focuses on landslides, especially on the landslide hazard assessment. National Building and Research Organization (NBRO) works as the focal institution on landslide hazard identification and mitigation. NBRO has prepared landslide hazard maps based on bedrock geology, soil, slope, hydrology, landform, land use and management. Almost all physical factors and some human environmental factors have been included in those maps. The focal point of those maps is landslide hazard but a combination of hazard and vulnerability results in creating risk factors. Vulnerability can be depend on socio- economic background of the community concerned, and their capacity to absorb any shock. So identification of landslide risk is the next step after identification of hazard. This process is both conducive and effective in landslide mitigation. NBRO already identifies hazard zones in the hill-country of Sri Lanka. Kagalla district has been included in the high hazard region for landslides. The objective of this study is to identify the landslide risk areas in the Kegalle district by using Spatial Analysis tool- GIS. First, high and moderate hazard areas for landslides in the Kegalle district were identified through the Hazard Zonation map prepared by the NBRO. Densely populated areas were then identified according to Gramaniladari Divisions (GNDs), according to the census of 2012. Settlements and human-constructed urban areas were also identified by LANDSAT 8 satellite imagery. All three maps were overlaid, and were analyzed by ArcMap GIS software in order to develop the final risk map. According to the hazard map, the high hazard zone is located in the South East quarter of the district, but population density does not display any regular pattern, and is mostly concentrated in the nodal points and other city areas. According to the final risk map, high risk areas can be identified as follows: Bulathkohupitiya- Kandewa GND, Dehiovita- Viharakanda, Galabalana GNDs, Ruwanwalla DSD- Ruwanwella and Doraduwa GNDs. All the above locations are occupied by tea plantations, and the following locations have village settlements: Aranayake DSD- Galbokka, Theleka, Duldeniya, Ambalakanda, Moragammana, Mawanella DSD- Hemmathagama GND and Dehiovita DSD- Galapatha GND. Other than these specific locations, Daraniyagala and Dehiovita DSD have high and moderate risk for landslides. Identification and awareness is mandatory for landslide disaster mitigation in those areas by both the communities and authorities. The findings of this study is critical to community capacity building so that their vulnerability could be minimized.

Keywords: Landslides in Kegalle, Risk and Vulnerability, Capacity Building

THE DIFFERENCE BETWEEN REALITY AND APPEARANCE IN EARLY BUDDHIST AND KANTIAN VIEWS: A COMPARATIVE PHILOSOPHICAL STUDY ON THE *MADHUPINDIKA* SUTTA

S.M.C.G. Samarakoon*

Department of Philosophy, University of Peradeniya, Sri Lanka

*chathush1221@gmail.com

The concept of reality is one of the key concepts that belongs to the ontology of Philosophy. Immanuel Kant who was a prominent philosopher in the Modern era has spoken of this concept as an epistemological concept that cannot be grasped by the human mind. According to the *Madhupindika Sutta*, which belongs to the *Majjima Nikaya* of the *Sutta Pitaka*, our mind never perceives the reality of the world but grasps mere concepts that are produced by the mind. This study entails a comparative analysis of the Early Buddhist and Kantian views on the difference between reality and appearance. According to Kant's *Critique of Pure Reason*, reality is a concept, which cannot be grasped as it is. In the Kantian Epistemology, the human mind goes through two stages namely, the stage of sensibility and the stage of understanding. When we grasp the world, we perceive gross data through our five senses that is edited at the stage of understanding. The edited data has been named 'concepts' by Kant. This suggests that according to him, we cannot grasp things-in-themselves but can only do so in their appearances. Thus, there is a large gap between reality and appearance. Similarly, according to *Madhupindika Sutta*, we perceive sensations through our senses. Then we cognize and ratiocinate them further, which is clarified by the term '*Papañca*'. Kant accepts the notion that we perceive sensations through five senses. However, the *Madhupindika Sutta* mentions six with the mind as the sixth sense. Both Early Buddhism and Kant accept that the gross data that we grasp through the senses are edited by our own mind. Thus the study concludes that both Early Buddhism and Immanuel Kant accept that there is a difference between reality and appearance.

Keywords: Reality, Appearance, Papañca

ONE’S SAVIOUR IS ONE’S OWN SELF: A COMPARATIVE STUDY OF “BEING” IN THE SIXTH CHAPTER OF THE CHANDOGYA UPANISHAD AND THE “ACTIVE PRINCIPLE” IN STOICISM

A.I. Dhanapala¹, P. Nesan^{2*}

¹Department of Classical Languages, University of Peradeniya, Sri Lanka

²Department of Philosophy, University of Peradeniya, Sri Lanka

*pnesan92@gmail.com

It is significant to focus on how human beings from ancient times to the modern day have resorted to different methods to get rid of suffering. Although, people believe that the world has advanced with the birth of technology, the human mind in its endless thoughts, aspirations, fears etc., remains in essence, the same. There is also an intrinsic need in most people to resort to the supernatural and superstitions to alleviate human suffering as did mankind through time immemorial. Depending on an external entity or force is at the heart of most of these beliefs. In such a context, this study attempts to reveal how suffering could be eradicated by oneself independently, which has been emphasized in both Indian and Hellenistic philosophies. The main focus of this research is to find similarities and differences between the concepts of “Being” in the sixth chapter of the *Chandogya* Upanishad and the “Active Principle” as expounded in Stoicism, and to observe how these philosophical thoughts could help alleviate human suffering in the modern world, and contribute to the well-being of society. The study, a library research, focuses on the primary sources, the *Chandogya* Upanishad with special reference to chapter six and the fragments of Stoic philosophers. Modern scholarship is also used as secondary sources for the purpose of comparison. A profound study of the chapter six of the *Chandogya* Upanishad and the metaphysical theory of Stoics unveils that both these philosophical systems are monistic. All things are a part of “Being” in the *Upanishadic* teachings, and they constitute a part of the “Active Principle” in Stoicism. Being produces the four elements and thereby is present in everything - Similarly the Active Principle mixes with the passive principle (matter) and is found to be in everything. Thus, one’s own self is a part of “Being” or “Active Principle” according to the respective philosophical systems of thought. Moreover, self-realization leads to the respective goals of the two systems of philosophical thoughts. One’s self-realization that is, realization of the being within oneself, leads to Ultimate Reality according to the *Chandogya* Upanishad. Similarly, one’s rational selection of things according to nature leads one towards Ultimate Happiness according to the Stoics. Therefore, one’s savior is one’s own self and no external force can bring ultimate happiness to one’s life. Thus, it is fruitless for people in the 21st century to seek solace from external forces as it can be found only within oneself according to these two prominent systems of philosophical thoughts.

Keywords: Being, Active Principle, Stoicism

GABRIELE MUCCINO’S “THE PURSUIT OF HAPPYNESS” AND ARISTOTLE’S DEFINITION OF “HAPPINESS”: A CRITICAL COMPARISON

I.D. Anagiratne

PGIHS, University of Peradeniya, Sri Lanka

This study examines the very nature and meaning of “happiness” and attempts to discover whether an individual can achieve happiness in its truest sense. This research compares Aristotle’s definition of happiness in the *Nicomachean Ethics*, with that of the movie, *The Pursuit of Happyness*. In doing so, it establishes the guidance propounded by both in one’s achievement of happiness as an intrinsic condition of human life sought by most. According to Aristotle, happiness should be complete and sufficient as something good for the human being. This means that one must wish it for its own sake and own sake only, and therefore, something consistent. This according to Aristotle is the true nature of happiness or *eudaimonia*. He further states that the ultimate end of all human action is to seek happiness as means to an end. But the very transient and relative nature of the state of happiness make it the hardest to achieve. This study analyses the movie in all its aspects from plot, narrative to characterization, in relation to the theories of Aristotle, and attempts to identify what constitutes, if any, the true state of ‘happiness’. The story arc of *The Pursuit of Happyness* provides a great example as to how one can define happiness or at least aid us in identifying, what is real happiness. Chris Gardner, the protagonist of the movie, shows us how to look for true happiness amidst many hardships that one has to face in this life. And with a strong will and dedication one can find its true meaning. Furthermore, this research also examines multiple definitions of happiness that exist in many fields to establish its characteristics so that a common definition may be deduced. Apart from presenting these it also defines its function in “real life”.

Keywords: Eudaimonia, Nicomachean Ethics, The Pursuit of Happyness

FRIENDSHIP AS MEANS TO HAPPINESS: A STUDY OF THE *SIGĀLOVĀDA* SUTTA AND THE *NICOMACHEAN ETHICS* ON STRUCTURES AND TYPES OF FRIENDSHIP

Rev. A.W. Kirialdeniyage*

PGIHS, University of Peradeniya, Sri Lanka

*ajithwel@yahoo.com

As Cicero states, “friendship springs from nature rather than from need” and “nature, loving nothing solitary, always strives for some sort of support, and man’s best support is a very dear friend.” In the history of philosophy and religion, the attention given to the concept of friendship has enabled man to appreciate his connectedness to the other and to value the important role that others play in one’s life. The thinkers we study here, the Buddha in the *Sigālovāda Sutta* and Aristotle in the *Nicomachean Ethics*, give a prominent place to the concept of friendship and they, with their rational approach to life and to things in this world of phenomena, expended great efforts to construct a rationally coherent and humanly consistent understanding of friendship that would facilitate one’s aim of living a good life and attaining the goal of life. Man is both rational and social, and this implies that man has the innate desire to belong, to live with others, and to form bonds of friendship. To live is to live with/co-exist. Aristotle who calls man a political creature states that man’s nature is to live with others. He devoted one fifth of his *Nicomachean Ethics* to a discussion on friendship and calls friendship a virtue and states that no one would choose to live without friends. Aristotle who identifies three species of friendship, namely, friendship of the good, the friendship of pleasure and friendship of utility talks about the final end of man as happiness and states that it consists in a life of reason according to virtue. From the Buddhist perspective the goal of life is twofold, namely, to be happy in this life and to achieve emancipation, which is *Nibbāna*. Buddhism talks about different types of friends, yet to the Buddha the highest form of friendship is the spiritual friendship (*Kalyānamitta*). While good hearted friends (*Suhadamitta*) offer social and emotional support, the spiritual friend helps us understand and practice the *Dhamma*, which is the path to Freedom. The Buddha in the *Sigālovāda Sutta* identifies two categories of persons, namely, *amitta/mitta-patirūpaka* and *mitta*. Friendship plays a role of crucial importance in the rationally coherent ethical worldviews of the Buddha and Aristotle because for them ethics is essentially and primarily the art of living well. Living well can only be achieved by those who are gifted with friends since friendship provides the ideal conditions and necessary milieu for the successful pursuit of living well.

Keywords: Sigālovāda Sutta, Friendship, Nicomachean Ethics

PRINCIPLES OF LAW AND MORALITY IN BUDDHIST TEACHINGS

E.H.M. Heenbanda*

PGIHS, University of Peradeniya, Sri Lanka

*hbherathmudiyanse@gmail.com

Two thousand six hundred years ago, the Buddha proclaimed the Buddhist philosophy of law and moral philosophy to the Indian community. In this study, we intend to derive the Buddhist philosophy of law from two sources, namely, from the primary sermons in the *Sutta Pitaka* and from the rules of the *Vinaya Pitaka*. According to tradition, the Buddha did not promulgate rules of *Vinaya* within the first period of 20 years of the *Sāsana*. In this period *bhikkus*, *bhikkunis* and lay people regulated their external and internal activities according to the primary sermons, which contained moral norms. They practiced morality (*sila*), concentration (*samādhi*) and wisdom (*pañña*) to attain their final goal of *nibbāna* or emancipation. Then the Buddha decided to disseminate disciplinary rules after the monastic order began to expand with the hope of safeguarding purity of the Buddhist monastic community. Eventually, the body of rules that was formulated expanded to become the *Vinaya Pitaka*, which introduces rules to the clergy within a framework of Buddhist legal philosophy. It is obvious that sufficient attention has not been paid to the Buddhist legal philosophy in the modern world. Yet the Buddhist legal system can be viewed under six important systems: Moral Welfare System, Self-Controlling System, Mind Controlling System, Reformatory Theory, Reformatory Punishment and Justice Systems which can even be applied to the modern legal systems. The main objective of this research is to introduce those systems to the modern world, and this literature-based research is, therefore, a study of primary discourses dealing with discipline in the *Sutta Pitaka* and the rules of *Vinaya* in the *Vinaya Pitaka* and other primary and secondary sources that are relevant to this research.

Keywords: Buddhist Laws, Moral Philosophy, Legal System

APPLICATION OF THE SATIPAṬṬHĀNA SUTTA FOR ANGER MANAGEMENT

Ven. Y.B.M. Thakuri*

PGIHS, University of Peradeniya, Sri Lanka

*y.b.m.thakuri.thero@gmail.com

Management of anger is a central concern in Buddhist meditation. In Pali literature, various methods are shown to remove anger from the mind. For instance, the cultivation of four supreme abodes (*brahmavihāra*) is one of the frequently mentioned methods. This is also the most common approach taken by scholars and practitioners. The objective of this paper is to study *Satipaṭṭhāna Sutta* with a focus on its application for anger management. Previous studies on this *Sutta* were either from the textual point of view or its practical application to meditation in general. No previous works have studied the *Sutta* specifically for the purpose of anger management. This research rests upon the supposition that the *Sutta* itself provides clear hints about its utility in anger management. For example, the *Sutta* mentions ‘overcoming anger’ as one of the benefits of *satipaṭṭhāna* practice. *Satipaṭṭhāna Sutta* consists of four components, namely mindfulness of body (*kāyānupassanā*), mindfulness of feeling (*vedanānupassanā*), mindfulness of consciousness (*cittānupassanā*), and mindfulness of phenomena (*dhammānupassanā*). This paper examines relevant meditation subjects in these sections by broadly categorizing them into two groups: mindfulness of the body and mindfulness of the mind. This approach is based upon the observation that understanding the true nature of physical and mental processes triggered by anger is crucial for anger management. The *Sutta* also mentions other factors that are important in *satipaṭṭhāna* practice. Three factors that are very helpful in dealing with anger are discussed in this paper: clear comprehension (*sampajañña*), internal and external (*ajjhata bahiddha*) phenomena, and restraining craving and anger (*vineyya loke abhijjhādomanassa*). The findings in this study suggest that mindfulness of the bodily and mental processes enables a person to be aware of thoughts and intentions, most importantly those that trigger anger. This helps in reappraisal and is useful for curbing aggressive verbal and physical manifestations of anger. Moreover, understanding the true nature of anger and its causes, which can be achieved through cultivation of clear comprehension, is vital in removing anger. As humans are faced with anger arising from both internal and external causes, it is essential to cultivate mindfulness of both spheres. The results also show that removing craving is a part of *satipaṭṭhāna* practice, which plays an important role in the management of anger.

Keywords: Anger Management, Mindfulness, Satipaṭṭhāna

PSYCHOLOGICAL ASPECTS OF *DHAMMA* COMMUNICATION IN EARLY BUDDHISM

Ven. Halmillaketiye Rathanapala*

Department of Pali & Buddhist Studies, University of Sri Jayewardenepura

*embrathanapala@gmail.com

The process of exchanging information is communication. Among present communication methods speech and statements have become prominent like the past. Communication can either encourage or defeat the receiver. The historical Buddha's distinction as an effective communicator was his efficiency in guiding others. The Buddha appears to be a great psychologist because of his in-depth analysis of the human mind and its vulnerabilities. As an effective teacher, the Buddha was able to choose lessons that fit well to the audience. In the Buddhist discourses, one may find many elements such as crisis counseling, cognitive revolution, appeasement of minus psychological feelings and acute stress management as preached by the Buddha using various methods suited to each person. A substantial amount of research has been conducted in the study of psychological concepts of Buddhism but very little attention has been paid to the psychological aspects of *dhamma* communication in Buddhism. This research attempts to fill this void by examining in depth psychological aspects in the early Buddhist *dhamma* communication using both primary and secondary sources. The data analysis theory that is used in this regard is descriptive, and the study explores specific psychological aspects revealed in discourses (*suttās*) of the *Sutta Pitaka* texts. The study finds several psychological aspects used by Lord Buddha's *dhamma* communication methods that would be useful to counsellors in enhancing their professional skills.

Keywords: Communication, Counselling, Early Buddhism

THE IMPORTANCE OF VIRIYA FOR PERSONAL AND SOCIAL ADVANCEMENT: AN INVESTIGATIVE STUDY

Ven. Sirisumangalasami*

PGIHS, University of Peradeniya, Peradeniya, Sri Lanka

*srisumangalasami@gmail.com

The main objective of this paper is to show how Buddhism recognizes and values human effort in the achievement of personal and social progress both material and spiritual. Prior to the emergence of Buddhism, some religious leaders like *Makkhaligosāla* in India had expressed his fundamental doctrinal position, stating thus: “There is no self-power or other-power, there is no power in humans, no strength or force, no vigour or exertion”. Prof. K.N. Jayatilleke in his *Early Buddhist Theory of Knowledge* described *Makkhaligosāla* as a determinist, and the author adequately discussed deterministic theories that constitute one of the main doctrines of the *Ājīvikas*. According to the *Makkhali*’s doctrinal statement mentioned above, it is very clear that he neglected the value of human effort. However, after Buddhism came into existence, many people in India came to realize that effort (*Viriya*) plays a very significant part in the achievement of secular and religious goals. It is quite evident that no one succeeds without effort. In the *Dasabala-sutta* of *Samyutta-nikāya*, the *Buddha* said that the highest stage is attained through many strengths, energies and exertions. The *Suvāra-sutta* also gives further information on how effort is very important for all living beings to achieve happiness. Moreover, the *Buddha* repeatedly encouraged his disciples to make right effort based on mindfulness so as to bring about an end to all suffering, saying “O Monks! Strive on with diligence! (*Appamādena Sampādettha*)”. In another place, he said, “*Vāyametheva puriso* - true men are always industrious; *Na nibbindeyya paṇḍito* - the wise are never indolent”. It is also said that “*Viriyaṇaṇa kim nāma kammam na sijjhati* - to a person with *Viriya*, nothing is impossible”. Furthermore, the *Buddha* urged his followers to intensely make an effort in order that the spiritual goals are accomplished. His own effort at renunciation is explained thus: “Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up on my body, but my energy shall not be released as long as I have not attained what can be attained by manly strength, manly energy, and manly persistence”. The study focuses on the *Theravāda Pāli* Canonical literature including the views of recent scholars in the field of Buddhism. In order to collect data, analytical and critical approaches are used. In addition, the comparative method is also employed where necessary. It is hoped that the findings of the study would enhance knowledge in the field, and provide practical benefits to the pursuits of both the secular and the religious.

Keywords: Viriya, Personal Growth, Human Effort

IS BUDDHIST PSYCHOTHERAPY CAPABLE OF SOLVING MENTAL AND BEHAVIORAL DISORDERS?

Senadheera Ariyasinghe*

PGIHS, University of Peradeniya, Sri Lanka

*sena35a@gmail.com

Psychotherapy teaches us how to treat and to care about a person. It has proved to be a window of opportunity as psychotherapy and Buddhism are basically therapy oriented. So the scope of psychotherapy has widened, and we can see that an increasing number in society has fallen prey to mental and behavioral disorders. Psychoanalysis is faced with a crisis situation today as it has become a source of treating nervous persons medically. This is where we can see how a neurotic person can be treated and transferred into functioning human being. So there is a challenge before psychotherapy in finding an effective solution to such disorders. Today, it's our duty to realize the potential dangers and then find a lasting solution. All countries and people around the world experience such mental and behavioral disorders. We find that the anxiety disorders are prevalent in every society. Problems such as stress and causes of stress have to be properly analyzed. We have to survey the existing literature and then solve the mental and behavioral disorders effectively. This study aims to ascertain the therapeutic value of Buddhism in dealing with and resolving mental and behavioral disorders with a special focus on Buddhist and psychotherapeutic texts. Various social and economic issues and health problems, stress and depression are potential factors contributing to such disorders. Some of the textual information has come from library material. The information is presented using descriptive analysis. Solving mental and behavior disorders with *Samatha* and *Vipassana* meditation methods (Tranquility and *Vipassana*) provide the basis for Buddhist Psychotherapy. These meditative methods, practiced with diligence and guidance, are known to help alleviate psychological problems, mental and behaviour disorders and ailments. The study shows that Buddhism has discovered that the realities of the mind, which are considered to be more important than the body. The *Dhammapada* says that the "Mind is the forerunner to all phenomena" and Buddha's teachings centre on mindfulness and its development in dealing with human suffering. Therefore, the Buddhist approach can be used effectively as a therapeutic technique in psychotherapy.

Keywords: Buddhist Psychotherapy, Meditation, Mental and Behaviour Disorders

THEORY AND METHODS OF TAMING THE MIND IN *THERAVĀDA* BUDDHISM AS REFLECTED IN THE *SUTTA-PITAKA* AND ITS COMMENTRIES

Rev. Zana*

PGIHS, University of Peradeniya, Sri Lanka

*palethway63@gmail.com

This is an attempt to examine the theory and methods of taming the mind as depicted in the *sutta-pitaka* and its commentaries. Buddhism instructs people to develop positive feelings such as love, compassion, equanimity, mental purity, and joy that brings happiness to others through taming our own mind. When the mind is systematically tamed, it will definitely bear the fruits of happiness. It implies that there is no way to attain *Nibbāna*, the ultimate goal of Buddhist practice, without taming the mind. The objective of this research is to investigate meditative techniques, which come from Pāli terms, *danta*, *dama* and *damatha*, being rendered as ‘tame’ or ‘taming’ in English. These Pāli terms are very profound and deeply connected with Buddhist counseling therapeutic methods. The paper will reveal those methods as depicted in the *Sutta-Pitaka* and its commentaries in a textual based study. The Buddha says that it is good to tame one’s own mind and that the tamed mind brings happiness. Methods of taming the mind are selected from Pāli discourses. All practices or techniques are interrelated as can be seen from the study of the terms *danta*, *dama* and *damatha* and relevant practices. It is clear, therefore, that taming the mind in *Theravāda* Buddhism is the most important practice for the overcoming of mental illness and suffering so that attainment final emancipation could be reached by the proponents of Buddhism.

Keywords: Danta, Dama, Damatha

POLITICAL ATTITUDES OF REPIEL THENNAKOON

K.G. V. D. Dharmasri*

PGIHS, University of Peradeniya, Sri Lanka

*kagavidu@gmail.com

This study aims to identify the political attitudes of Repiel Thennakoon to ascertain whether his position would have been similar to that of the founder of the Helahawla Movement, Kumaratunga Munidasa, who rejected politics. Thennakoon is considered to be a historian with a deep knowledge of history. Thus the study further attempts to investigate his views and attitude towards the history of politics in ancient Sri Lanka. Thennakoon was branded as a socialist possibly due to society's misinterpretation of his creations. This study provides his attitudes towards the ancient kings and officers, the weaknesses of political franchisers from 1925 to 1965, Buddhist monks, socialism and capitalism. Although he is believed to be a great poet of the Helahawla Movement, his creations and political attitudes have not yet been investigated. The study in effect is a library research, and its primary sources include twenty books of poetry written by Thennakoon out of which one was an unpublished *Sandesha Kawya* that was revealed during the study. Additionally, his prose work entitled *Seyawa* and *Gemi Bana 1, 2, 3* are also crucial for understanding his political attitudes before 1948 apart from other secondary sources of significance. The political attitudes of other poets like Kumarathunga Munidasa and Sebihela were important in investigating the political background of Helahawla. The study shows that Thennakoon was an independent thinker. Political malpractices such as propagandist strategies, to win by any means, manipulation and harassment of the public, and empty words and processes that prevailed in the political arena are revealed in his poetry. It is also a resource on social injustice, unequal distribution of wealth and the class struggle. He thus longs for the past and idealizes kingship or at least the rule of the educated as a means to alleviating the suffering of the people at the hands of corrupt leaders. In conclusion, the study reveals that Thennakoon's political attitudes stand opposed to the existing political system. He identified kingship as a far more suitable political system to free the nation from western influence. According to him it is better to select rulers by traditional means than the democratic vote.

Keywords: Repiel Thennakoon, Helahawla Movement, Sri Lankan Poets

YOUTH PROBLEMS IN MODERN SINHALA POETRY FROM 1970 TO 2000: A MARXIST STUDY

J.M.K.E.P. Kumara*

Department of Sinhala, University of Peradeniya, Sri Lanka

*kalpaeranda@ymail.com

The generation of present-day modern Sinhala poetry has originated through the Sinhala poems of 1970. The prominent social issues that occurred during this era comprise the subject matter of these poems. Thus, the revolt in 1971 and the open economic policies of 1977 influenced it significantly. Youth suppression, unemployment, the life struggle of labourers, educational inequalities, open economic policies, youth abuse and the ethnic conflict can be identified as some of the significant concerns during that era. The objective of the present study analyses qualitatively the references to youth problems in Sinhala poetry of the modern era in this context, the types of youth issues in the contemporary era and the factors that influenced them. The study also attempts to illustrate poetic techniques used by the poets of this period from a literary and sociological perspective. The “Conflict Theory” which was introduced by Karl Marx has been used in this regard as a major tool. In addition, the analysis involves the fields of sociology, psychology and biology as well. For example, in identifying biological differences, the study focuses on the mental background of the youth from childhood using Freudian psychology. The results show that the youth problems were initiated at the point where interaction between the youth and the society occurs. Also, the poets appear to have been sensitive towards the suppressed class in the society when illustrating youth problems in their poetry. It is obvious that the economy has influenced youth problems in the contemporary era. It can, therefore, be concluded that the class difference and class conflict have mainly affected youth problems. Such economic factors have been highlighted as major determinants in making a difference as interpreted in the works of many poets such as Monika Ruwanpathirana, Parakkrama Kodithuwakku, Buddhadasa Galappaththi, Rathna Sri Wijesinghe and Kumara Hettiarachchi during the 1970 -2000 period. Amongst them, poems written by Kumara Hettiarachchi exhibit the highest aesthetic value.

Keywords: Modern Sri Lankan Poetry, Marxism, Youth Issues

THE DEFINITION OF ŚĀNTARASA: A CRITICAL STUDY IN THE LIGHT OF ABHINAVABHĀRATĪ AND RASAGAṄGĀDHARA

Ven.K.Seelananda^{1*}

¹ PGIHS, University of Peradeniya, Sri Lanka

*seelanandakumburuwela@yahoo.com

The concept of *Rasa* (sentiment) has a very wide scope in the field of Sanskrit literary criticism. Abhinava who was the author of *Abhinavabhāratī* mentions *Śānta* as the seventh out of eight sentiments of literary criticism. According to him *Sthāyin* is *Śānta*. Furthermore, he gives various arguments to show why Bharatamuni did not speak about *Śānta*. Abhinava comments on why *Śānta* should be considered a *Rasa* in the *Abhinavabhāratī* although there are several studies touching upon *Śāntarasa* and Abhinava's insights in the *Abhinavagupta*, none of them appear to have attempted to approach this topic using the text *Rasagaṅgādhara*, which analyzes it in depth, critically and comprehensively. The reason for this disregard may be due to Jagannata, the author of *Rasagaṅgādhara*, being a later critic, and his different approach to Sanskrit poetics than others although later sources such as *Śāntarasa*, *Daśarupaka*, *Sāhityasarpaṇa*, *Kāvyaṭkāśa* and *Rasagaṅgādhara* discuss *Śāntarasa*. *Rasagaṅgādhara* is one of the major sources that records Jagannata's remarks on *Śāntarasa* since no other critic has expounded Jagannata's remarks on *Śāntarasa* including Abhinava. Therefore, this study is crucial, and contributes immensely to the field of literary criticism. It examines Abhinava's insight into *Śāntarasa* and how it could be connected with the definition of *Śāntarasa* in *Rasagaṅgādhara*. In order to understand the critical aspects of this research, comparative and analytical methods are used. Moreover, to strengthen the prospective answers to the research problem, primary sources are read in the original Sanskrit. When Abhinavagupta explains the origins of *Śāntarasa*, he could not help but use his philosophical views from the school of *śaivadvaita*. He studied Jainism, Buddhism, *Tarka śāstra*, *Mīmāṃsa*, and *Nyāya*. With the helping of that observation, he pointed out *sthāyin* of *Śānta* as *Tattvagñāna* according to his perception. "*Tha tattvagñānameva tāvan mikṣasādhanaṃ tasyaiva mokṣe sthāyitā yuktā*" (Knowledge of the truth alone is the *sthāyibhāva* of *mokṣa*). Similarly, he used *śaiva siddhānta* and *tāntric* religious teachings to describe *Śāntarasa*. Considering everything, it is clear that there is influence of Abhinava's philosophical views on his descriptions of *Śāntarasa*. In the same way, Jagannātha who was the author of *Rasagaṅgādhara* has mentioned *Śāntarasa* as the ninth one in the aesthetic experience. He also accepted that the *Śānta* is *sthāyibhāva* of *Śānta* and it can be used in drama, though Dhanañjaya, Dhanika etc. assert that *Śānta* is impossible in drama. He says that if it is not, an actor would not be capable of acting in a manner congenial to fear, anger, etc. also. Therefore he mentions that *Śānta* is a peculiar state of mind which is also called *viśayavirāga*. The study concludes that Jagannātha accepts the definition of *Śāntarasa* according to Abhinava's insights.

Keywords: *Śāntarasa*, *Śānta*, *Abhinavabhāratī*, *Rasagaṅgādhara*,

FRESH DIMENSIONS VS. BLUNT REJECTIONS: SANSKRIT POETICS AND SIRI GUNASINGHE

Ven. Ambaliyadde Upananda*
PGIHS, University of Peradeniya, Sri Lanka
*ambaliyadde@gmail.com

The late Prof. Siri Gunasinghe (1925-2017), a great scholar in several disciplines graduated from the University of Peradeniya with a BA Special degree in Sanskrit. He won renown as a poet, a novelist and a literary critic in particular. It seems that Gunasinghe's approach to literary criticism is replete with fresh attitudes towards it. This is more relevant to some prime concepts of Sanskrit literary criticism as well. This paper explores critically how Gunasinghe addresses some major concepts of Sanskrit literary criticism i.e. *Rasa* (sentiment), *Camatkāra* (astonishment), *Pratibhā* (intuition) and *Śabdārthau sahitaū kāvyam* (poetry is the union of word and meaning), and identifies to what extent his approach helps to clarify such concepts clearly. Five articles written in English and Sinhala by Gunasinghe on literary criticism are critically and comprehensively examined comparing his approach to aforementioned concepts recommended by Sanskrit critics such as Bhāmaha, Ānandavardhana and Abhinavagupta etc. An article written by Gunasinghe in the work titled සම්ප්‍රදාය සහ ප්‍රගතිය (tradition and progress) states '...මේ ප්‍රතිභාව හෙවත් කවියාගේ පෞද්ගලික ශක්තිය වශයෙන් සංස්කෘත විචාරකයෝ ගනන් ගන්නේ සම්ප්‍රදායට යටවීම නොව සමකාලීන සමාජය විමර්ශනයට භාජනය කිරීමයි. අපූර්ව වස්තු නිර්මාණයයි.' Seemingly, this quotation emphasizes Gunasinghe's critical understanding of *Pratibhā* compared to traditional definitions such as *pratibhā apūrvavastu nirmāṇakṣamā pragñā* (genius is an intelligence capable of creative new things) and *pratibhā navaṇavollekhaśālinī pragñā* (*pratibhā* is the intelligence that can invent new things) provided by Abhinavagupta (10 AD) and Hemacandra (10-11 AD) respectively. Moreover, Gunasinghe has clarified the concept of *Camatkāra* through his article 'රසය, චමත්කාරය සහ සාහිත්‍ය විචාරය.' It says 'අංග උපාංග, රචනයට අවශ්‍ය ප්‍රායෝගික උපකරන පමණයි. ඒ උපකරන රචනයේ ප්‍රධාන ලක්ෂණ හැටියට ගැනීම නිසා කලා කෘතිය පුරා දිවෙන ධ්වනිකාර්ථ කුලු ගැන්වීම වැලකෙනවා. රසිකයාගේ මානසික කම්පනය ඇති වෙන්නේ ඒ ධ්වනික හරය අවබෝධ කරගැනීමෙන් පමණයි. ඒ අවබෝධයයි චමත්කාරය.' These instances underline critical and independent approach to *Camatkāra*, a central concept of Sanskrit literary criticism. Gunasinghe's critical views on Sanskrit theories of literature are attractive in several aspects. First, it seems that he is critical in understanding the above concepts of poetics by Sanskrit theorists. Second, he attempts to clarify them in details and in a comprehensive manner. To conclude, it seems that Gunasinghe is insightful in defining major concepts of Sanskrit poetics such as *Rasa*, *Camatkāra* etc. rather than following them as aphorisms. Moreover, his views on the above concepts seem helpful in widening later discussions on Sanskrit literary criticisms as well.

Keywords: Siri Gunasinghe, *Rasa*, *Camatkāra*

THE USE OF SRI LANKAN FOLK MUSIC FOR THE ADVANCEMENT OF PUPPETRY

Y.K.U.B. Yatiwella*

Department of Fine Arts University of Kelaniya, Sri Lanka.

*udayabandarayati@gmail.com

Puppetry is a form of art that can be found in various kinds such as *Nool rookada* (Thread Puppetry), *Riti Rookada* (Pole Puppetry), *Ath Rookada* (Hand Puppetry), and *Sewanali Rookada* (Shadow Puppetry), around the world. While being unique to their location, they naturally adopt different types of music equally unique to the local cultures wherein puppetry has originated. Among them, local folk music, Karnataka music which is connected with *Nadagam* music culture and also North Indian Raghadari music culture which is connected with *Noorthi* play a major role. But puppetry artists have faced many practical problems when studying the above mentioned music cultures. Also, stage drama and music have outmaneuvered puppetry. The reason is that melody and composition of drama and music have been conducted by professional artists with wider knowledge, and as a result, they have been able to adopt most appropriate techniques. Hence, when we compare puppetry with stage drama and music we can see that local puppetry lacks its own music culture. This has resulted in the lack of interest among the members of the audience. As a solution to this matter, there is a need to develop a suitable form of local traditional music that would cater to the unique needs, themes etc., of puppetry as a form of art. Through this, not only are we able to give a new perspective to puppetry and gain more social attraction, but we can also take local puppetry to the international level, and compete with international artists. The purpose of this research is to study how to use local traditional music for the development of Sri Lankan Puppetry.

Keywords: Puppetry, Traditional Music, Art and Culture

A COMPARATIVE STUDY OF KOREAN AND SINHALA POLITE EXPRESSIONS

E.A.I.R Edirisooriya*

Department of Modern Languages, University of Kelaniya, Sri Lanka.

*imali_ru@yahoo.com

With only fifty-year history of Korean language education in Sri Lanka, there is an increasing number of Sri Lankan Korean language learners who have developed the desire to study the Korean language. Most Sri Lankans have grown an interest in the Korean Language while enjoying the Korean culture through Korean Drama, Korean Songs and Movies. Initially, Sri Lankans were interested in the Korean Language and started learning the language as an effort to get employed in Korea. However, the purpose of learning Korean Language have been diversified since their interests are different. In order to make a close relationship between the two countries, to know the correct usage of honorific expressions is very useful. In this regard, this study examines the necessity of honorific expressions in the Korean language education in Sri Lanka and attempt to facilitate the learners to understand the differences between the polite expressions in Korean and Sinhala Languages. The Korean Honorific forms have become simplified compared to the way it was in the past. It is still complicated for non-native Sri Lankan Speakers who are learning Korean Language. As polite expressions in both languages have different characteristics, students tend to make mistakes. Specially, honorific expressions can be identified as a grammar area where the students make many mistakes. Therefore, this study is aimed at making those students understand the differences and the similarities in polite expressions. The main objective of this study is to compare polite expressions between the Korean and Sinhala. In this study, 'Politeness' is categorized into two major parts. They are explicit polite expressions and implicit polite expressions. Korean polite expressions have been identified and categorized as follows; they are explicit polite expressions of postpositions, honorifics in pre final endings, honorifics of endings and honorifics in specific words. And the Sinhala languages explicit polite expressions are also categorized into honorifics in suffix, honorifics in plural, honorifics of postpositions and honorifics in special Sinhala words. Finally, this study explains the similarities and differences between Korean and Sinhala explicit expressions. Honorifics of endings can be seen in Korean Polite expressions. They can be categorized into six speech style forms dividing each with its own set of verb endings. In conclusion, this study will be useful to the Sri Lankan students to be fluent in communication with Korean Native Speakers building up well-mannered close relationship and respectful attitude towards successful communication.

Keywords: Korean Language, Polite Expressions, Sinhala Language

“PERSONAL IS POLITICAL”: ARAVINDA AND THE SINHALA-BUDDHIST NATIONALIST IDEOLOGY IN VIRAGAYA

K.A. T. Prasadika^{1, *}

¹Department of English, University of Kelaniya, Sri Lanka

*thilini_prasadika91@yahoo.com

It is my argument that the delineation of the character of Aravinda in *Viragaya* by Martin Wickramasinghe (subsequently translated by Prof. Ashley Halpé as *The Way of the Lotus*) epitomizes the emergence of Sinhala-Buddhist nationalist ideology in post Independent Sri Lanka. Published in 1956, at the height of Sinhala Buddhist nationalism, I contend that the novel made a significant contribution to forge/foster the nationalist consciousness of the “majority” through the character of Aravinda. A discursive reading of the novel gives insight to the ways in which Martin Wickramasinghe has molded Aravinda by establishing him as a character perceived to be living a life aligned with the Buddhist Philosophical ethos, and challenging the emerging capitalist social order. It is my observation that not only the delineation of the character, but also the subsequent interpretations of the novel highlight the character of Aravinda on the basis of a way of life endorsed by the discourse of Buddhist Philosophy. Thus by setting Aravinda as a character who tries to “swim upstream”, Wickramasinghe engages in a discussion of the new socio-political set up imposed by the colonial powers. *Viragaya* could, therefore, be read as a novel which, to a greater degree, promotes anti-colonial impulses contributing to the nation building process of post independent Sri Lanka. Hence the aim of this study is to foreground the character of Aravinda as a figure which stands emblematic of the national consciousness of the time. The “conventional” strands of analyzing Aravinda such as Existentialism, Psychoanalysis and Buddhist Philosophy have hitherto led to capture him as either “empowered” or “disempowered”, whereas an alternative discursive reading would clearly suggest that Aravinda’s characteristic detachment is portrayed with a purpose; to mold the consciousness of the “common man/woman”, thereby validating the character as palatable to the burgeoning nationalist sentiments of the time. This is a qualitative textual analysis of the character of Aravinda which is primarily based on the novel *Viragaya* and its translation *The Way of the Lotus*, supplemented by secondary sources such as “Nationalism and Political Development in Ceylon: The Background of Self Government” by Ivor Jennings, *Sinhala Language and Culture, Buddhism and Art*, and *Landmarks of Sinhala Literature* by Martin Wickramasinghe.

Keywords: Nationalist Consciousness, Sinhala-Buddhist Ideology, *Viragaya*

REALITY OF LOVERS DISCOVERED THROUGH THEIR IMAGINATIONS: A COMPARATIVE STUDY OF THE TWO LOVERS IN PROPERTIUS AND OVID

A.I. Dhanapala*

Department of Classical Languages, University of Peradeniya, Sri Lanka

*ailoshani@gmail.com

Positive imaginations have an impact on the way one perceives the world according to neuroscience. Therefore, a positive imagination of a miserable lover would provide him/her with a temporary relief from the bitter reality. Although W. R. Johnson (2009), N. Holzberg (2002), P. Hardie (2002), R.R. Caston (2012), Roy K. Gibson (2017)) have looked into the miserable state and the imaginations of the lovers of Propertius and Ovid, not many have focused on the discovery of the miserable state of these lovers through their imaginary authority over the beloveds. The objective of this study, therefore, is to compare the imaginary authority of the two lovers and reveal how these imaginations highlight their miserable situations. The study reasons as to why such imaginations are existent in the minds of the lovers. It undertakes a close reading of Propertius' Carmina 1.18 and Ovid's Amores 1.4 in Latin. In addition, the other poems of Propertius and Ovid are also used together with modern scholarship for the purpose of comparison and substantiation. Careful examination of the two poems reveals that the two lovers in the two poems possess an imaginary authority over their beloveds. The authority of Propertius' lover is highlighted through his complaints against the beloved (1.18,05-23) but his weakness to openly accuse her makes his authority less real (1.18,24-30). Ovid's lover, on the other hand, maintains his authority through his commands to the beloved (1.4, 13-60). Nevertheless, he yearns for the attention of the beloved at least for some time through these commands, as the husband of the beloved has more authority than him (1.4, 60-70). Hence, in both the poems, the imaginary authority of the lovers highlights their misery rather than the authority. In conclusion, it is revealed that the two miserable lovers imagine their own authority in order to console themselves at least temporarily. For, it is disappointing to see that the two lovers continue their relationship in spite of their misery. Therefore, the two poets have given their personae a chance to temporarily escape the reality that emphasizes the extent to which they are miserable in the real world. This portrayal of the two lovers will lead to a better understanding and insight to the other works of the two poets.

Keywords: Propertius, Ovid, Poetry

OBSTACLES IN TRANSLATING LATIN LOVE ELEGIES INTO SINHALA WITH SPECIAL REFERENCE TO CATULLUS' ELEGIES

Kalpani Dambagolla*

PGIHS, University of Peradeniya, Sri Lanka

*kalpidambagolla@gmail.com

Translations link different cultures and societies by language. Ancient civilizations and classical literature are accessible to the general public thanks to translation studies. Among the classical languages, Latin is an inflected and concise but loaded language. A single Latin word, for instance, has several alternative meanings. This complexity of the vocabulary often leads to ambiguities. At present Latin to English translations of Latin literary genres exist and there are extensive translations both rudimentary and standards, analyses, supplementary notes, commentaries and dictionaries. Thus, the English language can be used as a mediator that makes Latin works accessible to readers without knowledge of the language. Moreover, few Sinhala translations of these works also exist. The objectives of this study are three-fold. First is to find out whether the ambiguity and concise vocabulary in Latin love elegies have an impact on the translator. Secondly, to test the practicality of preserving accuracy and clarity of the Sinhala translation close to the Latin original. Thirdly, to find out how the translator can preserve the rhythm of these elegies when translating into Sinhala. This is a library based research study. Therefore, Catullus' elegies and English translations of them are used as primary sources. Books, articles and journals relating to the topic are also used as secondary sources of the study. English is used as a linking language in these translations since there are no Sinhala-Latin dictionaries. In order to identify the obstacles, Catullus' poem 85; *Odi et amo, quare id faciam fortasse requiris. / nescio, sed fieri sentio et excrucior* can be taken as a sample. This poem is popular among the Latin scholars for its highly structural use of vocabulary. It contains short words. *Odi et Amo* has been translated in to many alternative meanings such as "I hate and I love" in rudimentary translation and "I loathe her, I lust for her" in elevated translation. Even though the essence is similar in these translations, it directs the Sinhala translation in to wide differences such as "මම ටේර කරමි, මම පෙමි කරමි" and "මෙමට ඇය පිලිකුළිය, ඇලෙමි රාගෙන් ඇයට" respectively. The following is an attempt to translate the two words "Odi et Amo" in rudimentary form; "මා නුබට පෙමි කරමි, නොවේ එය ටේරයකි". Hence, the translator should limit his/her self to rudimentary translation in order to preserve the originality of the elegy. Ambiguity of the Latin language requires careful analysis of the context and cohesion of the words in translating into Sinhala. It is also important to understand the socio-political and cultural context of Rome which produced such literary texts, because they inevitably influence the use of vocabulary of the translator. There might be more words than that of the Latin original to express the meaning of it in Sinhala vocabulary. In order to preserve the rhythm of the elegies, there might be additions and modifications to the original.

Keywords: Sinhala/Latin Translations, Love Elegies, Catullus

**ESTRAGON AND VLADIMIR: ‘THROWNNES’ INTO THE WORLD:
A COMPARATIVE STUDY OF SAMUEL BECKETT’S *WAITING FOR
GODOT* AND THILAK HETTIARACHCHI’S *GUTI KAEMATA
NIYAMITHAI***

H. M. S. C. Wijerathna^{1,*}, J. A. K. M. Jayasinghe², W. S. A. Wanniarachchi³

¹English Language Teaching Unit, University of Peradeniya, Kandy, Sri Lanka

²English Language Teaching Unit, University of Peradeniya, Kandy, Sri Lanka

³English Language Teaching Unit, University of Peradeniya, Kandy, Sri Lanka

*shaliniwijerathna@gmail.com

This paper articulates the nature of the concepts of existence and identity and the factors that determine and condition these concepts in relation to Samuel Beckett’s *Waiting for Godot* and Thilak Hettiarachchi’s *Guti Kaemata Niyamithai*. The plays are significantly modernist and can be categorized under the genre of absurd literature. The paper, being a comparative study, examines the way in which the two plays problematize the notions of individuality, identity and existence. The characters, their identities, their aims and actions are presented as tangled in order to portray the absurdity of human life. It is also implied that their identities are in a state of flux. The characters of the two plays are stuck in a certain structure which metaphorically symbolizes the bigger and more complex structure of the world and existence of the ‘being’. The two plays, even though they are products of two entirely different cultures belonging to two different epochs, share many similarities. The paper also examines the nature of the socio-political, cultural and ideological situation(s) of these different time periods. Moreover, the characterization is significantly extra-ordinary and innovative. The absurd and surrealist plots are suggestive of the nihilism of identity and existence of the ‘being’. Both plays seem to question the notion of religion, God and certainty and they operate through the mechanism of waiting. The characters have been waiting even before the two plays begin. They are waiting for the entire duration in both plays. They will wait even after the plays end. The paper is an in depth analysis of the nature of the amalgamation of literary techniques and philosophical stances in two distinct socio-political and historical contexts. The extensive comparisons of the similarities of the two plays show that the playwrights simultaneously construct and de-construct the entity which is called the individual being. Hence, it can be argued that the two playwrights show the being’s existence amidst turmoil and the inability of the individual ‘being’ to exist as a pure, absolute consciousness. Since the being is unable to maintain a pure, uncontaminated status, he/she is always subjected to displacement, and even erasure. Thus, the individual being is always already ‘thrown’ into the world and his/her ‘throwness’ into the world constitutes his/her personality.

Keywords: Individuality, Existence, Throwness

AS SHIER AL-TA'LEEMI AND ITS PEDAGOGICAL IMPLICATIONS IN ABBASID POETRY: A CRITICAL ANALYSIS

M.S.M. Hafees*

PGIHS, University of Peradeniya, Sri Lanka

*hafeezzahry@gmail.com

The Abbasid era (AD 750-1258) is considered as the golden age in arts and sciences in the medieval history of Islam. During this period, Arabic poems were composed with various viewpoints and new types of poetry emerged as well. The “Didactic Poem” (As Shier al-Ta’leemi or As Shier al-Ilmi) appeared during this time as an important form of poetry. Abban bin Abdul Hameedh, a well-known scholar in this period has introduced this kind of poem in Arabic literature. Some of the prominent scholars involved in this field are Hamdhan bin Abdul Hameedh, Muhammed bin Ibrahim Al Fazari etc. Didactic poems were composed for the purpose of teaching certain vital aspects of life such as, realities related to the human life, educational thoughts, and universal truths. Arabic poetry generally consisted of experiences and prudence of the society of Arabia since Pre-Islamic period. Nevertheless, they are not considered to be educational poems, in contrast to that, books and collections compiled as poems based on a particular area or field, are called Didactic Poems. Didactic verse is instructive, adding to one’s knowledge aiming at improving one’s moral. It pleases the ear and aids memory. It is known to go as far back as the dawn of Greek history. The collection of Abban Ibnu Abdul Hameedh on charity and fasting, and Ibrahim Al Fazari’s collection on Astrology are few examples for this type. Arabic Didactic verses found their way to theology, logic and medicine. Many Examples are still in manuscript. This research explores whether the poems composed during this period, which were highly advanced in the field of education, were on the themes related to educational aspects and how these types of poems simplify the process of teaching and learning, especially to teach the Holy Quran, Hadith and Islamic Jurisprudence. This research is based on secondary data. Hence various books and other written documents were used as sources of information. The integration of Muslims with various cultures and their connection with books written in various languages, were the foremost reason for the emergence of such types of poems. Among the poems composed during the Abbasid period, those with educational viewpoints were given much prominence. Thus, this particular research clarifies that, the aspects such as good traits, Islamic law, Arabic grammar, history and Astrology etc. were the core themes of those poems.

Keywords: Abbasid Era, Didactic Poem, As Shier al-Ta’leemi or As Shier al-Ilmi

THE RECEPTION OF HOMER'S *ILIAD*: A THEMATIC ANALYSIS ON ROMANTICISM OF WAR

O.K.S.M Opatha*

PGIHS, University of Peradeniya, Sri Lanka

*sunirmaopatha@outlook.com

The Human civilization has often evolved through warfare. “Survival of the fittest” is one such idea that could signify on the core biological need of human beings for war. This urge of war is repeatedly justified with concepts such as bravery, heroism and patriotism. Concepts which are associated with romanticism, are found in Homer's *Iliad*, one of the earliest composed works on a war, thus presenting a romanticized version of warfare to its audience. Now, in the modern world, this trend of romanticizing war, which was established by Homer through *Iliad*, is used as a tool by many hegemonic powers to justify their wars. Homer's use of characters and their characterizations have established a prototype on the presentation of Heroes. Similarly, the battle scenes and the use of action in *Iliad* also present themselves as stereotypes in works concerning war. When these aspects of *Iliad* are compared with movies such as “Saving Private Ryan”, “Lord of the Rings trilogy” and even Television series such as “Game of Thrones” one can see that they shadow a similar form and characterization that was introduced by Homer. Interestingly these movies and other representations on conflict can alter the perception that the common audience has on warfare. They often conceal the brutality of war and offer a romanticized version of conflict, thus feeding the biological urge of Humans for battle. This study aims to identify the way in which Homer's depiction of war has been received by modern artists to change the perception of war depending on the purposes of hegemonic powers through a careful analysis and a comparison of heroic figures and battle scenes in the *Iliad* with the above mentioned modern works. Thus, in summation, it is visible that the Homeric tradition of presenting warfare has been received by us moderns as a prototype in depicting war and it has been used as a tool to alter perceptions on modern day battles.

Keywords: Romanticism of War, Homer's “Iliad”, Altering Perceptions

A STUDY ON THE TERM “ARUMAṆA” IN POLONARUWA INSCRIPTION OF KING VIJAYABĀHU I

Ven. Sukha

PGIHS, University of Peradeniya, Sri Lanka

The term *arumaṇa* refers to Mon people living in the lower part of Myanmar. *Rāmaññadesa* means the country of the Mon people. Sri Lanka and *Rāmañña* country have embraced *Theravāda* Buddhism since King Asoka’s missionary activities. Buddhism was the factor that brought the two countries into having close relations. *Theravāda* Buddhist Canonical texts were introduced into *Rāmaññadesa* from the great monasteries of Sri Lanka. In the 11th century, the canonical texts and learned monks, laymen, and king Manuhā were brought by King Anawratha to Pagan, the then capital of Myanmar. In inscriptions and the Pāli chronicles of Sri Lanka, Myanmar was, in the ancient time, referred to by several names: Arumaṇa or Aramaṇa, and Rāmañña. In the Polonnaruwa Inscription of King Vijayabāhu I, which is lying to the west of Vihāra No. 1, about 50 feet north-east of the *Latāmaṇḍapaya*, ancient Myanmar is known as *Arumaṇa*. The inscription, which is believed to have been engraved after the death of King Vijayabāhu I, consisting of 49 lines, of which the pertinent passage lines 6 to 11, tells us that King Vijayabāhu, having defeated the *Coḷa* army, restored *Theravāda* Buddhism with the help of monks from *Arumaṇa*. Some scholars tried to identify the place mentioned with some location in India, but they have failed to consider it as a place in Myanmar. This paper will discuss the term *Arumaṇa* in the Inscription. Critical method and comparative method are applied using primary and secondary sources to deduce conclusion that the term *Arumaṇa* may be a corruption of the term *Rāmañña*, referring in whole to ancient Myanmar. This is corroborated by Sri Lankan chronicles such as *Cūḷavaṃsa*, *Rājāvaliya*, and *Nikāya-saṅgrahava* adding more details state that twenty learned and well-conducted monks who carried with them books were invited from *Aramaṇa* or *Rāmañña*. The old Burmese chronicle, *Sāsanāvaṃsa*, also mentions Anawratha’s friendly relations with King Vijayabāhu. The term *Rāmañña* refers to Mon people living in the lower part of Myanmar. However, due to the long-term relationship between Lower Myanmar (*Rāmaññadesa*) and Sri Lanka, the whole country was known by Sri Lankans as *Arumaṇa*, *Aramaṇa*, and *Rāmañña* in ancient times. Having examined from Sri Lanka and Myanmar sources, Myanmar and Sri Lanka have maintained a long-term relationship helping each other. Based on various accounts in Sri Lanka and Myanmar sources, the term *Arumaṇa* on the inscription of King Vijayabāhu I suggests that the name was probably applied to the Land of Myanmar.

Keywords: Rāmañña, Arumaṇa, Sri Lanka

NATIONALISM AND THE BUDDHIST REVIVALIST MOVEMENT IN COLONIAL SRI LANKA

A.N. Edirisinghe*

PGIHS, University of Peradeniya, Sri Lanka

*eanushika@gmail.com

Nationalism is a modern concept analyzed by contemporary scholars in the East and the West. The concept of Nationalism and National consciousness emerged in Western countries while forming their own nation states. Nationalism in the western world had been created under the framework of nation state, though in Asia, it emerged while countries sought independence from imperialism. In the first half of the nineteenth century under British imperialism, western culture and missionary activities spread to a great extent throughout the Island suppressing local religions, languages and traditional practices. During this period, the Theosophical society, under the leadership of Anagarika Dharmapala, Ven. Migettuwatte Gunananda, Ven. Hikkaduwe Sumangala, Ven. Weligama Sumangala, and Walisinghe Harischandra opposed these missionary activities and launched the Buddhist revivalist movement in Sri Lanka. The main aim of this movement was to create national feelings and promote a national identity among the Sinhala Buddhist community so that indigenous values against the challenges of missionary activities could be protected. To achieve this purpose, they utilized newspapers, pamphlets, novels, dramas, and music as media to propagate their movement. They also organized various lectures everywhere in the island to attract people to their movement. This research studies the background, formation and development of nationalism in Sri Lanka under the British colonial context through the Buddhist revivalist movement. The main objective here is to identify and examine the methods that were used to arouse the Sinhala Buddhist nationalist ideologies and feelings by the Buddhist Revivalist Movement. The research problem addresses the impact of the conditions created by the Buddhist Revivalist Movement in order to organize and develop nationalism in the colonial Sri Lankan society. A historical methodology has been used in this research to gather and analyze data collected from primary and secondary sources with the former being documents of the Buddhist revivalist movement, speeches and diaries of its leaders, contemporary newspapers, and dramas and novels. Analyzing the above data, it seems that the activities of the Buddhist revivalist movement have created an environment to nourish the Sinhala Buddhist nationalist values and feelings. It differed from the concept of European Nationalism. However it was the first step taken against British imperialism in Sri Lanka using the national identity.

Keywords: Colonial, Buddhist revivalist movement, Imperialism, Nationalism

THE RIGHTS OF NON- MUSLIMS IN ISLAMIC STATE

B.A.M. Hisham*

Department of Arabic and Islamic Civilization, University of Peradeniya, Sri Lanka,
*hishambasheer90@gmail.com

Islam is a religion that provides guidance for human beings in every aspect of their life. It states clearly the rights of non-Muslims as well. The rights Islam has given to non-Muslims are clearly mentioned. However, there is a common notion prevailing in the society that Islam does not consider the rights of non-Muslims. Thus this research aims at discussing the misconception regarding the rights that Islam has given to non-Muslims. The non-Muslims who live in an Islamic state are called *Dhimmis*. Islam views everyone equally on the basis that they are “Human beings”. Accordingly, in an Islamic state Muslims enjoy all rights while even the *Dhimmis* could claim for such equal rights. They have the full rights on their part to claim for what is denied to them. The primary sources of Islam, the *Quran* and the *Sunnah* emphasize the very fact that the *Dhimmis* can experience and enjoy their rights. The importance regarding the rights of non-Muslims and the ways to protect their rights are very clearly mentioned in the *Quran* and *Sunnah*. The guidance that Islam provides is sufficient to explain the rights of non-Muslims. This research is based on providing answers to the question like what the rights of non-Muslims are and are they justifiable? This research examines the rights of non-Muslims under the *Shariah*. This study mainly used secondary data, which is qualitative in nature. Teachings of *Quran* and *Sunnah*, Historic books and related articles have been used to examine the research question. As far as Islam is concerned, it considers non-Muslims citizens, the *Dhimmis* as equal human beings and are given rights like the right to live, the right to possess property, religious rights, the right for education, the right to be treated equally before the law (*Shariah*), the right to seek protection and many others. Tracing back the history, it is evident that the current Islamic Human Right Declaration (1981) is based on the Madina Charter which was formed by Prophet Muhammad (PBUH). This suggests the fact that non-Muslims living in an Islamic state have rights which are exactly similar to Muslims living in an Islamic state. Thus, this research indicates that privileges of Human Rights are enjoyed by all groups including non-Muslims regardless of their beliefs.

Keywords: Dhimmis, Madina Charter, Islamic State

WOMEN'S STATUS IN PUBLIC ADMINISTRATION IN SRI LANKA

K.B.G.M. Priyanwala*

Department of Political Science, University of Peradeniya, Sri Lanka

*miusipriyanwada@gmail.com

Women in developing countries are more likely to experience challenges than other individuals in the course of their everyday life. There is a continued inequality and defenselessness of women in all sectors where women remain unrepresented and oppressed. The struggle for mainstreaming women in politics and public administration continues to be a challenge in many contemporary democracies. In the context of Sri Lanka, the representation of women in public administration is relatively high, however their advancement at the public sector remain challenged. Given this context, this study examines the challenges of female administrators who are in the top positions in the district secretariat level in Sri Lanka. For this qualitative study, 20 female respondents in addition to five male administrators in the Galle District were chosen to gather information on factors that hinder women's status in the public sector in Sri Lanka. The findings of this study uncover the fact that women in public sector in Sri Lanka experience challenges in balancing work and family. Also this study reveals that women have experienced severe workplace challenges than their male administrators who are considered as efficient and active to perform administrative tasks. Finally this study concludes that even though women have been experiencing challenges at their workplace and family life, still they remain active in the male dominated public sector.

Keywords: Sri Lankan Administrative Service, Women Representation, Female Administrators

BUDDHIST PERCEPTION ON LEGALISING ABORTION IN SRI LANKA

N.S.Talaguné *

PGIHS, University of Peradeniya, Sri Lanka

*nandanatalagune@gmail.com

Abortion though ‘illegal’ under existing laws — strictly speaking it is ‘permissible’ under certain identified circumstances — has emerged as a social problem in Sri Lanka due to the increasing number of ‘illegal’ abortions taking place daily. Sri Lankan Buddhists, like people of other religions, share different views about abortion and are thus divided. The main impetus of the study was to ascertain Buddhist perceptions on abortion by studying their attitude[s] in general towards the issue of abortion. The present government’s decision to accede to the long agitation for liberalisation of abortion laws, also has made it timely to study how receptive the Buddhist community is towards such liberalisation. The principal focus of this research was twofold. Firstly, to identify whether a majority of Buddhists disapprove of abortion ‘under any circumstances’ or not. Secondly, to study whether Buddhists are receptive to the idea of introducing abortion laws into the Sri Lankan legal system. This research was conducted across six electorates in the two districts of Colombo and Kalutara in the Western Province of Sri Lanka in 2015. The targeted sample consisted of 300 respondents were selected using random sampling methodology. 250 respondents consisting of 161 females and 89 males participated in the survey. Data collection was carried out using a questionnaire consisting of both open and close ended questions. It adopted a mixed methodology using both qualitative and quantitative data. Buddhists, while agreeing with the view that the foetus has the right to life, are of the opinion that abortion should be permitted, subject to certain circumstances. Thus, they do not agree with the view that abortion should not be permitted ‘under any circumstances.’ The modern trend among Sri Lankan Buddhists appears to be liberal regarding abortion if performed under certain circumstances. This is reflected in the gap between those ‘in agreement’ and ‘not in agreement’ being only four per cent according to the responses to the questionnaire. The majority of 54 per cent of the respondents held the view that abortion should be legalised in Sri Lanka. Therefore, if the Government introduces legislation to legalise abortion in the future, it should be permitted under exceptional circumstances. However, in such an event a control mechanism must be introduced allowing performance of abortion only to be carried out in licensed clinics. It is also necessary to raise public awareness regarding the means of minimising the need for abortion by encouraging the use of viable contraceptive methods.

Keywords: Sri Lanka, Buddhist Majority Views, Abortion

“THE CONCEPT OF PUBLIC RELIGION AND EARLY BUDDHISM”: INSIGHT INTO BUDDHIST ATTITUDE TO DISENGAGEMENT OF RELIGION FROM WIDER SOCIETY

D.S. Basnayake*

PGIHS, University of Peradeniya, Sri Lanka

*sathsaradinidu@gmail.com

The “disengagement” of religion from the wider society is an important theme. If a religion is disengaged from the common people, it marks the absence of “public religion” leading to a “private religion”. Public religion is a religion which has a direct impact on society. The present paper examines the early Buddhist standpoint regarding public religion with a reflection on some of the issues. As a teaching perceived to be focusing more on individual salvation, does Buddhism place private religion over public religion? Also, does Buddhism qualify as a public religion considering the attempts of the Buddha to ensure the betterment of some oppressed social groups? The research intends to address these issues. The research objectives entail an examination of the concept of “public religion”, early Buddhist position on public religion and private religion, and some issues in considering Buddhism as a private or a public religion. This is primarily a literature survey employing the early Buddhist discourses as the primary sources. Apart from them, the modern sociological works and other writings were used to clarify the sociological concepts related to the study. There are several instances in Buddhist discourses which admire individual religiosity over public religious behavior of the ordinary masses. However, religion appears to have played an important role in the public space in the 6th century B.C. India according to some Buddhist discourses. The entering of religion into the public ideology is not unusual even in Buddha’s time. More importantly, the commitment to social well-being is not a deviation from the Buddhist goal. The Buddha did not confine his *Dhamma* to a community living in monasteries. The Buddha’s advice given to his first missionary group reveals how far the doctrine was expected to be conducive to social benefit. However, if the “social liberation” in Buddhism can be explained in terms of individual salvation, it challenges the idea of public religion. Several issues were found when recognizing Buddhism as a public religion in the 6th century B.C. India, even though the impact of Buddhism on social betterment is of undeniable value. Considering all, it can be said that the commitment of Buddhism for a better society is secondary to its *summum bonum* and yet it has ingredients which can nourish the “public sphere” by improving justice, liberation and democracy, which all have an appeal to the common masses.

Keywords: Disengagement, Public Religion, Buddhism

POSSIBLE APPLICATION OF BUDDHIST AND CONFUCIAN TEACHINGS TO PROMOTE SOCIAL WELLBEING

Ven. Thittagalle Arunasiri*

Sri Lanka International Buddhist Academy, Sri Lanka

*arulyceum@gmail.com

Determining a body of moral ideals that could be universally adopted with ease by contemporary society and could spread over different geographical regions and take root despite the inherent diversities of their cultures is no easy task and it is indeed problematic. However, it is not impossible to conceptualize in the modern context in which the world has drastically contracted due to technological advancements thanks to modern methods of transportation and communication. They could provide a useful platform to disseminate and discuss universally valid ethical notions. By contrast, however, modern society lacks the awareness with regards this concept but in spite of that the people are willing to enjoy their lives by fulfilling individual needs. In these circumstances self-interest becomes paramount and people always attempt to hoard rather than share choosing to run away from moral values. The current world needs to be persuaded to build an ideal, appreciative society, because it is unique and key to existing in harmony and prosperity with its members. Although there are reliable resources fostering to establish such an ideal concept, comparative studies on Buddhist and Confucius teachings in terms of building social wellbeing are rare. Qualitative method is used to collect and analyse the data from both primary and secondary sources. Both these teachings advocate the building of an ideal society on ethical formations. The establishment of appropriate social relationships is important to achieve that purpose, because man can't live alone and he is a gregarious being that depends on inter-personal relationships. It is important to fulfill duties and obligations by oneself in order to an ideal appreciative society. The golden rule of building social well-being is quality of human life according to Buddhism and Confucianism. The attempt in this study is to see how far both Buddhist and Confucius teachings could be effective in accomplishing the task of establishing an ideal society for the achievement of social well-being.

Keywords: Buddhism, Confucianism, Social well-being

BUDDHA’S FOOT PRINT: REASONS FOR ITS ORIGIN AND RENOWN AS A HISTORICAL SYMBOL

Kavindranath Harshana*

Postgraduate Institute of Humanities and Social Science

*officeacadem1@gmail.com

The foot print of the Buddha is one of the greatest symbols that represent the greatness of the Buddha. It is a noticeable vestige of artistic value in Indian and Sri Lankan art history. People are used to worshipping it considering it as the Buddha, even before and after the creation of the Buddha's statue. It can be considered as a relic as well. Some research is available in India regarding the Buddha's foot print. Most of the time such research has been connected to stone slabs. Some investigations have been done in Sri Lanka but this has not received in depth study. Worshipping the Foot is a multi-religious practice. The Foot print as a symbol occupies a significant place in the Buddhist field of art. The Religious and philosophical significance of the Buddha's foot print is an interesting subject for research. The study is not confined to the investigation of stone slabs alone but cultural implications and traditions are also considerations. Discussing how the foot prints of the Buddha were conceptualized and how the idea of foot-print gained popularity as a Buddhist symbol constitute the main objectives of the research. The findings of the study show that religious and philosophical views have played a role in creating this Buddhist symbol. The foot print has become part of religious and philosophical cognition. This research is relevant not only to the field of Buddhist studies but also to the field of art. Combined with archaeology and Buddhist art this investigation produces interesting results. This research attempts to identify some religious principles and cognitive principles that influenced the production of the foot print. How religious principles affect the people, and how their traditions and customs affected their art can be seen through this investigation.

Keywords: The Buddha, Foot Print, Art History

THE EMERGENCE OF THE EARLY INDIAN BUDDHIST SCHOOLS: *DĪPAVAṂSA AND VASUMITRA'S TREATISE*

C. Bee Len*

PGIHS, University of Peradeniya, Sri Lanka

*chin_beelen@yahoo.com

During the time of the Buddha, the *Saṅgha* was united as one group. Nevertheless, about a hundred years after the demise of the Buddha, the initial schism emerged which divided the *Saṅgha* into two branches, the *Sthaviravāda* and the *Mahāsaṃghika*. It marks a defining moment in the history of Buddhism. Later, there were a number of subdivisions that emerged from both *Sthaviravāda* and *Mahāsaṃghika*. *Nikāya* Buddhism refers to the Early Indian Buddhist Schools. The period of emergence of the 18 or 20 Early Indian Buddhist Schools happened in about 100 to 350 years after the demise of the Buddha. All of the Early Indian Buddhist schools ceased to exist except *Theravāda* Buddhism. Some Buddhist texts have mentioned the classification of the Early Buddhist Schools but *Dīpavaṃsa* and Vasumitra represent the Southern tradition of *Sthaviravāda* and Northern tradition of *Sarvāstivāda*. Therefore, the researcher selected *Dīpavaṃsa*, "Chronicle of the Island", dated 3rd to 4th Century A.C and Vasumitra's treatise (異部宗輪論) translated by Ven. Xuan Zang (602-664 A.C.), to trace the emergence of Early Indian Buddhist Schools. This research has two goals: (1) identifying the initial schism and the nature of dispute which led to the emergence of 18 or 20 early Indian Buddhist Schools; (2) identifying the convergence and divergence between the *Dīpavaṃsa* and Vasumitra's Treatise on the emergence of the Early Indian Buddhist Schools. This research mainly depends on Buddhist literature and other relevant Buddhist sources. The study shows that *Theravāda* emphasizes the importance of *Vinaya* whereas *Sarvāstivāda* emphasizes the importance of *Dharma*. Both *Dīpavaṃsa* and Vasumitra's Treatise mention different initial schematic reason of the *Saṅgha* and due to different natures and disputes there emerged 18 to 20 Early Indian Buddhist Schools. Both texts the *Dīpavaṃsa* of the *Theravāda*, and Vasumitra's treatise of *Sarvāstivāda* record the historical moment of the emergence of 18 to 20 Early Indian Buddhist Schools. Even though both Schools, the *Theravāda* and *Sarvāstivāda*, are the subdivisions of *Sthaviravāda*, they have recorded the facts in different ways; the researcher hypothesizes that the reason for this maybe because *Theravāda* emphasizes the importance of *Vinaya* whereas *Sarvāstivāda* emphasizes the importance of *Dharma*.

Keywords: Early Indian Buddhist Schools, *Dīpavaṃsa*, Vasumitra's Treatise

THE PROCESS OF SENSE PERCEPTION AND EXISTENCE: AN ANALYTICAL STUDY ON EARLY BUDDHIST DOCTRINES

Ven. Ekala Dhammanisanthi*

PGIHS, University of Peradeniya, Sri Lanka

*dhammanisanthithero@gmail.com

Sense perception bears the meaning of knowledge or perception that obtained based on organs such as the eye, ear, nose, tongue and body. A clear analysis on the process of sense cognition is given in the *Madhupīṇḍikasutta* of the *Majjhimanikāya*. This *sutta* explains that proliferation is the final stage of sense cognition. This could also be defined as spreading out of subjective concepts. The generation of such proliferations is dependent on sense perception, which is a major topic in Buddhist epistemology, and soteriology. This study seeks to understand how sense perception occurs and what relationship could be seen between sense perception and existence. This is a textual analytical study of the *Pali* canon and commentaries as primary sources, and recent academic publications as secondary sources. There are separate appropriate objectives that inter-connect with sense bases of perception. Only the eye can grasp visuals while the ear grasps sound. Of all the sense bases, the mind is primary. Accordingly, when all the sense bases are concerned, according to the *suttas*, the eye, ear, nose, tongue, body are introduced as exterior sense bases, and the mind as a spirited sense base. Based on the feelings generated by sense bases the mind leads in creating wholesome and unwholesome ideas generating a sense of pleasure (*sukha*), un-pleasure (*dukkha*) and equanimity (*upekkhā*). This process functions via sense bases as emotions and motivations. What is emphasized here is the fact that defilements are generated due to activities with the concept of self along with the combination of sense bases and the objectives. Hence, spreading what is unwholesome paves the way for the extension of the cycle of rebirths. The state without any unwholesome cravings, views and conceit is *Nibbāna*. Non-accumulation of determination, not having affection and sense are the characteristics of it.

Keywords: Sense Perception (*indriyañāṇa*), Existence (*saṃsāra*), *Madhupīṇḍikasutta*,

A COMPARATIVE STUDY OF THE *THERAVĀDA BHIKKHU* AND *BHIKKHUŪ PĀRĀJIKĀ VINAYA* RULES

Ven. Madipola Wimalajothi*

PGIHS, University of Peradeniya, Sri Lanka

Faculty of Buddhist Studies, Bhikshu University of Sri Lanka, Anuradhapura

*mwimalajothi@busl.ac.lk

The rules and regulations imposed by an institution or society decide its longevity. Thus, Buddhist *Vinaya* helps the well-being of *Bhikkhus* and *Bhikkhuṇīs*. The *Vinaya Piṭaka* includes the *Vinaya* rules for both *Bhikkhus* and *Bhikkhuṇīs*. Some differences can be observed among the *Bhikkhu* and *Bhikkhuṇī Vinaya* rules. Therefore, the present study mainly focuses on the *Pārājikā Vinaya* rules of *Bhikkhu* and *Bhikkhuṇī* according to *Theravāda* Buddhism. The *Pārājikā* is the most serious offences which brings expulsion of the guilty from the Buddhist *Saṅgha*. If a monk or nun falls into a *Pārājikā* offence, he or she is no longer in communion with others. The *Bhikkhūs* have only four *Pārājikā* but *Bhikkhuṇīs* have eight of them. When studying those offences comparatively, it is evident that there are some facts in offences related to *Bhikkhuṇīs* which have been repeated. The first four *Pārājikā* rules are the same for both *Bhikkhūs* and *Bhikkhuṇīs*. In addition to these four, other four *Pārājikā* rules are made only for *Bhikkhuṇīs*. The first four rules are prohibitions regarding sexual behavior, stealing, killing a human being and boasting of a superior human state, which occur among both monks and nuns. Among the last four, the fifth and eighth rules are directly related to sexual desires. The sixth is related with hiding faults and the seventh refers to following a *Bhikkhu* who has been suspended by the *Saṅgha* Community. When analyzing the first four *Pārājikā* rules for both *Bhikkhus* and *Bhikkhuṇīs*, it is evident that, they show some systematic nature in them. However, the additional four *Pārājikā* imposed only for *Bhikkhuṇīs* do not show such nature. The fifth rule related to *Bhikkhuṇīs* has been equaled to the '*Kāyasansagga Saṅghādhisesa*' rule of *Bhikkhūs*. The sixth *Pārājikā* has been refused in early Buddhist teachings. The seventh *Pārājikā* which refers to following a suspended *Bhikku* in *Sāsana* is a *Pārājikā* for *Bhikkhuṇīs* but it is a *Saṅghādhisesa* offence for *Bhikkhūs*. The eight *Pārājikā* for *Bhikkhuṇīs* emerge due to lust. However, although there are some *Vinaya* rules for *Bhikkhūs* related to this rule, it is a *Pārājikā* offence for *Bhikkhuṇīs*. As the contemporary Indian society was based on Brahmin teachings, women lost their rights. However, the rise of Buddhism provided some liberation for women. In such a condition, after the establishment of *Bhikkhuṇī Sāsana*, there was a progress in women but the traditional attitudes of society towards women affected the *Bhikkhuṇī Sāsana*.

Keywords: Theravāda, Pārājikā, Vinaya

THE PLACE OF THE DISCOURSES OF THE *ARAHANT SĀRIPUTTA* AS REPRESENTED IN THE *MAJJHIMANIKĀYA*.

M. Vijitha*

PGIHS, University of Peradeniya, Sri Lanka

Faculty of Buddhist Studies, Buddhist and Pali University of Sri Lanka, Homagama

*moragaswewewijitha@gmail.com

The prime concern of this paper is to document and reconstruct the role of the *Arahant Sāriputta*, the chief disciple of the Buddha and the General of the *Dhamma* (*Dhammasenāpati*), paying special attention to his discourses and the other discourses as recorded in the *Majjhimanikāya*. Both *Sāriputta* and *Moggallāna* remained the Buddha's faithful disciples until their death. The *Pāli* commentaries present a close friendship between *Sāriputta* and *Moggallāna*. And also they provide a detailed account about his life and intuition rather than the Canonical texts. The Brahmin youths were born on the same day and were named as *Upatissa* and *Kolita*. *Sāriputta* himself introduces *Puñnamantāniputta* his name as *Upatissa*. The Theravada Buddhist *Vinaya* reports about the conversion of *Sāriputta* after meeting with the *Arahant Assaji*. He is recognized as the foremost among the Buddha's disciples who possessed great wisdom. He was highly praised by the Buddha for his unique qualities as recorded in various places of the Canon especially even in the *Majjhimanikāya*. He could explain the four forms of logical analysis (*paṭisambhidā*) in various ways. The four discourse in the *Samyuttanikāya* also explains some special characteristics of *Sāriputta*. The *Sanḅhita* and *Dasuttara sutta*-s of the *Dīghanikāya* are also attributed to *Sāriputta*. On some occasions, the Buddha merely suggested the topics and *Sāriputta* explained them in details such as the *Dhammadāyāda*, *Anaṅgaṇa*, *Mahāgosiṅga*, *Mahāvedalla*, *Sevitabbā'sevitabbā* discourses. The *Anupadasutta* shows his profound knowledge of the *Dhamma* and spiritual maturity. It further says that he is the Buddha's own son, born of his mouth, born of *Dhamma*, formed by *Dhamma*, an heir to *Dhamma*, not an heir to material things. In the *Saccavibhaṅgasutta*, the Buddha instructs the monks to associate *Sāriputta* and *Moggallāna* who are wise men and patrons. *Sāriputta* is like a mother to them because he guides them in the fruit of Stream winning. Except those discourses the *Anaṅgaṇa*, *Sammādiṭṭhi*, *Mahāhatthipadopama*, *Gulissāni*, *Dhanañjāni*, *Anāthapiṇḍikovāda*, *Chaṇṇovāda* are spoken by *Sāriputta*. They can directly be assigned to him. These *suttas* emphasize that how he trained and advised the disciples as the Buddha recommended. The researcher attempts to survey literature relevant to this study namely, the primary Buddhist sources, scholarly articles and books written on the field. Through careful analysis of facts and information provided in these text, the research will discuss how these discourses could be utilized for the above purpose.

Keywords: *Majjhimanikāya*, *Sāriputta*, *Moggallāna*

ĀLAYA-VIJÑĀNA IN YOGĀCĀRA SCHOOL AND BHAVAṄGA-CITTA IN THERAVĀDA ABHIDHAMMA IN RELATION TO THE PROCESS OF REBIRTH

Ven. H. Lim Fei*

The Buddhist College of Minnan in Xiamen, China

*258889533@qq.com

This research examines and compares the concepts of *Ālaya-vijñāna* and *Bhavaṅga-citta* in the Mahāyāna and Theravāda Buddhist traditions. *Vijñāna* (consciousness) is conceived as and the life force of the “mind” which refers to the mental force of awareness that animates the physical body. According to the *Abhidhamma* of Theravāda, *Bhavaṅga* is the most fundamental aspect of the mind, which presents a kind of consciousness (*bhavaṅga-citta*) as the basis of all mental processes or the life continuum. The process of sense perception begins with *bhavaṅga* and it continues throughout existence like a stream or the current of a river until it is annihilated with the attainment of *Nibbāna*. Both *Ālaya-vijñāna* and *Bhavaṅga-citta* play important roles in psychological and corporeal processes. They serve as a device for attaining understanding or wisdom to penetrate consciousness itself and is crucial to mental and physical actions. The most important process of *ālaya-vijñāna* consists of four kinds of transforming consciousness leading to the gaining of wisdom. *Bhavaṅga* plays an extremely important role in the life continuum, and *Nibbāna*. This research has two goals: (1) investigating the concept of *Ālaya-vijñāna* and *bhavaṅga-citta* in accordance with Buddhist theory and practice; (2) comparing and contrasting the role of *Ālaya-vijñāna* and *bhavaṅga-citta* in the process of rebirth. It is mainly based on *Sutta-Piṭaka*, *Abhidhamma* and Commentaries of Theravāda and *Yogācāra-Sūtras*, the *Āgama* texts the *Laṅkāvatāra-Sūtra*, the *Samdhinirmocana-Sūtra* in Mahāyāna. In this study, a comprehensive review of the scholarly works both past and present. The contributions of this research is to propose a way to identify the divergence and convergence of the concepts of *Ālaya-vijñāna* and *bhavaṅga-citta*. It attempts to view the process of rebirth and emancipation in accordance with concepts of *Ālaya-vijñāna* and *bhavaṅga-citta*. Finally, this research attempts not only to identify how the actions of body, word, and mind are supposed to determine our future destination, but also to show the importance of mental concepts related to the attainment liberation. As indicated by the theories discussed, if we want to transmigrate to a good realm, we should act in the righteous way abstaining from evil acts, undertaking the performance of good acts, and keeping the mind pure. Thereby, we are supposed to be able to cultivate the pure mind in order to attain liberation through the transformation of the mind.

Keywords: Vijñāna (consciousness) Ālaya-vijñāna, Bhavaṅga-citta,

THE BUDDHA’S MIDDLE-WAY: THE CONNECTION BETWEEN THEORY AND PRACTICE

Rev. Pham Ba Nhat*

PGIHS, University of Peradeniya, Sri Lanka

*nhatminh0901@gmail.com

The Middle-way is very significant and it is one of the central teachings of the Buddha. It is understood by the dependent arising and is practiced by the noble eightfold path in order to understand the reality of phenomena and gain ultimate happiness (*nibbāna*). Many recent scholars have attempted to see Buddhism as an attempt to present the same pre-Buddhist world view inherited from the Vedic tradition in different languages. This does not do justice to the obvious originality evidenced in the teachings of the Buddha. The Buddha himself claimed that he gained vision into a reality that has not been revealed by any existing tradition of revelation (*pubbe ananussutesu dhammesu cakkhum udapādi*). A close investigation of his teaching shows that this claim of the Buddha was a genuine one. The originality of his teaching is reflected in his philosophical Middle Way and the practical Middle Way that he affirmed in consistency with the former. From some explanations in the *Nidāna Saṃyutta* of the *Saṃyuttanikāya* the Buddha mentioned the tendency to cling to extreme view-points relating to the reality about the world and its living beings. He also pointed out in the *Kaccāyanagotta Sutta* of the *Saṃyuttanikāya* that veering towards one or the other of the extremes has recognized as a common tendency among the people of the world (*dvayanissitāyaṃ kaccāyana yebhuyyena loko*). This study is based on both canonical sources and sources of Indian philosophy. The aim of the study is to find the misinterpretations of the Middle Way and throw light upon it; what exactly is the middle way theory, philosophy or doctrine of the Buddha?; what exactly are the extreme standpoints it seeks to deny?; what exactly is the practical middle way of the Buddha designated as the *Majjhimā Paṭipadā* or the three-fold scheme of training and what extreme lifestyles does it intend to reject? Taking into account the pre-Buddhist Indian religious and philosophical background how is the theoretical middle way of the Buddha related to or consistent with his practical middle way?

Keywords: Middle-way, Majjhimanikāya, Saṃyuttanikāya

A CRITICAL INVESTIGATION OF PĀLI SUB-COMMENTARIES IN UPPER MYANMAR: FROM 12th TO 15th CENTURY C.E.

Rev. Candavara*

PGIHS, University of Peradeniya, Sri Lanka

*chandapku123@gmail.com

This paper, through critical and historical approach, focuses on the *pāli* sub-commentaries which flourished in Upper Myanmar from 12th to 15th century C.E. The reason to reconstruct them is the controversial statements of previous scholars as to the period when the first sub-commentary was written and the lists how many texts were therein. Like other Theravada countries in South and South-east Asia, Myanmar, especially Upper Myanmar plays a significant role in the *Pāli* sub-commentarial literature. The respective contributions of Myanmar Buddhist scholars consist of various works such as commentary (*Aṭṭhakathā*) sub-commentary (*Ṭīkā*), and sub-sub-commentary (*Abhinava-Ṭīkā*) and so forth. The long tradition of *Pāli* sub-commentarial works have flourished in Upper Myanmar since 12th century C.E during the Bagan Dynasty. From that period onward, Myanmar scholars have been contributing many sub-commentaries on canonical and non-canonical commentaries. Of them, Saṃpyiṇ, Saddhammajotipāla, Caturaṅgabala, Nāgita and Ariyavaṃsa were pre-eminent sub-commentators. The *Pāli* scholarly works in Upper Myanmar could be traced from different accounts in the Burmese and *Pāli* chronicles in Myanmar. In this regard, Pagan inscription and *Ganthavaṃsa*, the history of the Books, have recorded the names of sub-commentaries. Modern scholastic surveys are not much focused on such works due to lack of proper information of the original sources, *Pāli* sub-commentaries. But a few works are controversial, for instance either the first *ṭīkā* was the *Kārikā ṭīkā* or the *Nyāsappadīpikā* well-known as Saṃpyiṇ *ṭīkā*. Consequently, for foreign researchers, the studies on the subject are still being hampered. *Pāli* sub-commentaries printed in Burmese editions and their related chronicles will become the primary sources for the present work, some Burmese inscriptions and palm-leaf manuscripts will also be used. For secondary sources, this research will use the related works contributed by modern Buddhist scholars in the subject area. The aim of this paper is to clarify some points requiring elucidation about the sub-commentaries. It will be a supplement of ‘*Pāli Literature of Burma*’ by Mabel Haynes Bode for the *Pāli* sub-commentarial literature of Upper Myanmar during the period. To reach the aim, new findings of this paper will remark on the *Pāli* sub-commentaries as a critical investigation.

Keywords: Pāli Sub-commentary, Upper Myanmar, Nyāsappadīpikā

THE DEVELOPMENT OF SCHOOL HEALTHCARE FACILITIES DURING THE DONOUGHMORE PERIOD IN SRI LANKA

A.W.G.N.K. Jayathilake*

Department of History, University of Peradeniya, Sri Lanka

*awnkjayathilake@gmail.com

The Donoughmore Constitution was introduced to Sri Lanka with the universal franchise and the State Council in 1931, as main changes of the constitutional reforms. Under these reforms members of the State Council were elected by people using their voting rights. Unlike in the past, members who were elected to the State Council turned to the social and economic requirements of the society. Then universal franchise became the main weapon to fulfill social requirements of the general public for the first time in our history. As a result of that, it can be seen that many bills related to socio-economic needs of the society and social welfare activities were passed in the State Council and implemented under each Executive Committee of the government. During this period, education, health and sanitary, irrigation, land developments and women welfare schemes were initiated both in the urban and rural areas of the country more than before. Providing of health and sanitary facilities can be identified as major projects that were beneficial to the people of the time. This research focuses on steps taken to improve the health condition of school children in the Donoughmore era and government's efforts to enhance the health condition of the society. The main objective of this research is to identify and analyse healthcare activities implemented under the Executive Committee of the Health and Sanitary to uplift health standards of school children during the Donoughmore period. The research problem addresses the extent to which these initiatives uplifted the health condition of School Children in Sri Lanka during the period 1931-1947. The historical methodology used in this research is to gather and analyze data collected from primary and secondary sources, especially as main sources the annual Hansard reports of the debates in the State Council and annual Administrative Reports published by the government during the Donoughmore period. According to historical evidence, from 1931 the government introduced healthcare and hygiene practices among school children. The use of toilets and refrigeration became more successful around the late 1930s. The hookworm disease which was very common at that time, must have occurred mainly due to the unawareness of healthy hygienic practices among school children. The counter measures, against this disease, which were taken by the government, were very important. Both school and government officials created awareness and hygienic practices amongst school children. This positive trend became an important step in preventing future diseases. Through good health education programmes, both school children and teachers were made aware of health and hygiene. By the mid-1940s, the government was mainly focusing on health education, and all these activities helped to improve the well-being of the people.

Keywords: Donoughmore Period, Healthcare and Sanitation, School Children

A COMPARATIVE STUDY ON BILINGUAL EDUCATION: LESSONS FOR SRI LANKA

P.K. Nanayakkara*

PGIHS, University of Peradeniya, Sri Lanka

*priyathana@yahoo.com

Bilingual Education Programme (BEP) is being implemented in Sri Lankan schools for nearly two decades and still faces challenges because of the absence of an explicit policy. Three cabinet decisions and 12 circulars are the only elements of an uncompleted policy framework of BEP. Hence, this paper compares Sri Lankan BEP with three other countries namely USA, Canada and Malaysia which differ from each other by purposes, perspectives and contexts in order to identify strengths and weaknesses of the local programme which will be helpful in shaping up an explicit BE policy. In this document survey, both printed and electronic documents such as international research papers, reports, cabinet decisions, circulars, journal articles etc. were reviewed. Data was gathered through skimming, reading and re – reading. Content and thematic analysis were used to analyze data and categorized under four dimensions; purpose, type, policies and strategies and expected outcome of the program. Comparison was done in developing a rubric. According to the analysis, USA absorbs children of migrants into the mainstream with assimilation purpose to minimize issues like dropouts and aggressive behavior as English is the only medium of instruction in the mainstream. Hence, types of BEP in the USA mostly transitional though maintenance and two way bilingual programmes can also be seen. Despite being different types, these programmes always promote subtractive bilingualism where the ultimate result is to replace first the language (L1) of the minority child by the second language (L2). Canada introduced the French immersion model evolved in a context of inequalities of social and language factors between French and English speaking people. Thus, social and economic factors caused the Canadian BEP with two languages similarly powerful at the international level. In such a situation in which one language supports the other language, the outcome is additive bilingualism. Malaysia and Sri Lanka having developmental models also possess additive bilingualism but with different perspectives: both countries use English as an international language in order to promote biliteracy. Hence, lessons learnt are twofold: policy and implementation based. BE model and related policies of a country are mainly decided by the purpose together with socio economic and cultural factors entwined with power play between L2 and English as a lingua franca. It is also learnt that strong foundation of L1 supports additive bilingualism and biliteracy. At the implementation level, system readiness like materials, competent teachers and training are the success factors. However, political will stands as the uppermost factor for the sustainability of the programme.

Keywords: Bilingualism, Biliteracy, Developmental Model

DECODING NON-VERBAL CUES OF EMOTION COMMUNICATION AS A KEY DETERMINANT OF PEER STANDING

F. Zaadha Siraj^{1,*} and Ramila Usoof

¹PGIHS, University of Peradeniya, Sri Lanka

²Department of Psychology, University of Peradeniya, Sri Lanka

*fzaadha@yahoo.com

Friendships are often considered as necessary indicators of healthy social adjustment. It does not simply fulfill our affiliation needs as human beings, but friendships also act as a key determinant of self-esteem, confidence, positive attitudes and social competence. Many studies have explored the important role of verbal language in facilitating social interactions. This study is an attempt to determine the extent to which the preschoolers' ability to understand non-verbal cues of emotion communication has an impact on their ability to form friendship networks. The correlational/ experimental research approach was utilized to design this study. A sample of 60 preschoolers aged 4-5 years were selected using stratified sampling method with informed consent from a parent/guardian; the sample consisted of 30 girls and 30 boys. The participants' ability to understand visual and auditory cues of emotion communication was explored by exposing them individually to photographs and voice recordings of the six basic emotions: happiness, sadness, anger, fear, surprise, disgust and subsequently examining how many out of these visual and auditory cues of emotion the participant can correctly identify. Following this, a two-way measure was carried out to determine the number of friends each participant had: for an individual to be considered as a friend, both the participant and the individual were required to name each other as friends. This step was carried out individually for each participant in private due to ethical considerations. The data collected through these steps were then analyzed using a correlation test and a regression test. The analysis revealed a significant correlation between the two variables ($r = 1, p < 0.01$), indicating that the ability to understand non-verbal cues of emotion communication both visual and auditory has an immense impact on the preschooler's ability to form friendship networks. Comparatively, the ability to comprehend the auditory cues of emotion communication was more predictive of the number of friends one has than the visual cues. The regression analysis for the visual cues ($\beta = .789, t = 4.11, p < 0.0001$) and auditory cues ($\beta = 1.345, t = 7.49, p < 0.0001$) also revealed a significant regression, meaning that the better the capacity to understand facial expressions and vocal tones is, the more friends one had. Therefore, it could be inferred that accurately perceiving these non-verbal cues play a key role in deciding an individual's social interactions and relationships. Thus, the study concludes that understanding the non-verbal cues of emotion communication as one of the crucial factors that shapes social adjustment and social competence among preschoolers.

Keywords: Non-verbal Cues, Emotion Communication, Social Adjustment

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Dr. M.S. Gunaratne
Department of History, University of Peradeniya

Dr. Darshani Gunathillake
Department of Sinhala, University of Peradeniya

Dr. Charitha Herath
Department of Philosophy, University of Peradeniya

Dr. Wimal Hewamanage
Department of Buddhist Studies, University of Colombo

Professor A.L.T. Hewawasam
Department of Geography, University of Peradeniya

Ven. Dr. M. Indarathana
Department of Pali and Buddhist Studies, University of Peradeniya

Professor R.G.D. Jayawardhena
Department of Pali and Buddhist Studies, University of Peradeniya

Professor J.M. Ananda Jayawickrama
Department of Economics and Statistics, University of Peradeniya

Dr. A.D.H.K. Kankanamge
Department of Economics and Statistics, University of Peradeniya

Ms. S. Kodithuwakku
Department of Business Finance, Faculty of Management

Professor K.M.P. Kulasekara
Resource Person, PGIHS, University of Peradeniya

Professor W.A. Liyanage
Department of Sinhala, University of Peradeniya

Professor Kamala Liyanage
Resource Person, PGIHS, University of Peradeniya

Professor Pulsara Liyanage
Department of Western Classical Culture & Christian Culture, University of Kelaniya

Dr. Udaya Meddegama
Resource Person, PGIHS, University of Peradeniya

Professor P.B. Meeguskumbura
Resource Person, PGIHS, University of Peradeniya

Mr. A. L. M. Mujahid
Department of Islamic Studies, Eastern University

Dr. M.Z.M. Nafeel
Department of Arabic and Islamic Civilization, University of Peradeniya

Dr. Rekha Niyanthi
Department of Geography, University of Peradeniya

Professor M. A. Nuhuman
Resource Person, PGIHS, University of Peradeniya

Dr. Amalka J. Pinidiyaarachchi
Department of Statistics & Computer Science, University of Peradeniya

Professor Mallika Pinnawala
Department of Sociology, University of Peradeniya

Dr. Sisira Pinnawala
Consultant/PGIHS, University of Peradeniya

Professor P.D. Premasiri
Resource Person, PGIHS, University of Peradeniya

Dr. Sunanda Premasiri
Department of Sinhala, University of Peradeniya

Professor Wasantha Priyadarshana
Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya

Ven. Professor Kotapitiye Rahula
Department of Pali and Buddhist Studies, University of Peradeniya

Dr. Aruna Rajapaksha
Department of Archeology, University of Peradeniya

Ms. Mallika Rajarathnam
Department of Philosophy, University of Peradeniya

Dr. Shobana Rajendran
Department of Economics and Statistics, University of Peradeniya

Dr. Chulani Rambukwella
Department of Archeology, University of Peradeniya

Mr. S. Rathnayake
Department of Pali and Buddhist Studies, University of Peradeniya

Dr. Athambawa Sarjoon
Department of Political Science, University of Peradeniya

Dr. Leena Seneheweera
Department of Fine Arts, University of Peradeniya

Dr. Rohana Senevirathne
Department of Classical Languages, University of Peradeniya

Professor K.T. Silva
Resource Person, PGIHS, University of Peradeniya

Professor S. Sivamohan
Department of English, University of Peradeniya

Ven. Dr. M. Sobhitha
Department of History, University of Peradeniya

Dr. J.G. Sri Ranjith
Department of Economics and Statistics, University of Peradeniya

Professor Asanga Thilakaratne
Pali and Buddhist Studies Unit, Faculty of Arts, University of Colombo

Professor Jayadewa Uyangoda
Resource Person, PGIHS, University of Peradeniya

Dr. T. Vinayagathan
Department of Economics and Statistics, University of Peradeniya

Dr. Pushpa Vitharana
Department of Education, University of Peradeniya

Professor Jeewika Weerahewa

Department of Agricultural Economics and Business Management, University of Peradeniya

Professor Carmen Wickramagamage
Department of English, University of Peradeniya

Mr. Nimal Wijesiri
Department of Sinhala, University of Peradeniya

Dr. W.M.S.D.K. Wijesunadara
Department of Education, University of Peradeniya

Dr. W.M.S.K. Wijesundara
Department of Classical Languages, University of Peradeniya

Ms. W.M.H.U. Wijethunga
Department of Marketing Management, University of Peradeniya

Ven. Professor Miriswaththe Wimalagnana
Postgraduate Institute of Pāli and Buddhist Studies, University of Kelaniya

Dr. T.M.S.S.K. Yatigammana
Department of Education, University of Peradeniya

Dr. Yu Nam
Resource Person, PGIHS, University of Peradeniya

