

SOCIOLOGY DAY

APRIL 08, 2015

Sociology for Social Development
and Social Reconstruction

NEW ARTS THEATER , UNIVERSITY OF
PERADENIYA, PERADENIYA 20400

CONFERENCE PROGRAMME AND ABSTRACTS OF PAPERS PRESENTED



Department of Sociology
University of Peradeniya
Peradeniya 20400, Sri Lanka



CONFERENCE PROGRAMME AND
ABSTRACTS OF PAPERS PRESENTED

SOCIOLOGY DAY 2015
DEPARTMENT OF SOCIOLOGY
UNIVERSITY OF PERADENIYA

Wednesday 8th April 2015
New Arts Theater (NAT), University of
Peradeniya, Peradeniya 20400, Sri Lanka



INTRODUCTION

SOCIOLOGY DAY 2015

Sociology for Social Development and Social Reconstruction

The Sociology Day, 2015 of the Department of Sociology, University of Peradeniya brings to the attention of academic and policy community the unique achievements and profiles of our graduates and members of academic staff who make this an opportunity to communicate their extensive engagements with cutting edge research that are of relevance for social scientists as well as leaders of the policy community. The Sociology Day of the year 2015 is the first of its kind organized by the Department of Sociology. This event is graced by Professor Gananath Obeyesekere, one of the greatest ever anthropologists in the history of Sri Lankan Sociology/Anthropology as the Keynote Speaker. The Chief Guest of honour is Mr Saman Senanayake, former head of Department of Sociology.

The Sociology Day hosts several key events, including the Keynote speech by Professor Obeyesekere, research presentations by members of academic staff, post-graduates, and graduates of the Department of Sociology. In addition, there are poster presentations showcasing research conducted by our graduates and undergraduates. The event is also featured by traditional and modern cultural items of the Kandyan and Tamil traditions, a books exhibition, establishment of a center for applied social research and introduction to the internship programme for undergraduates.

True to their disciplinary heritage, sociologists also make this a day for rekindling past relations and creating new connectivities across a heterogeneous community of members of academic staff, graduates, alumina, members of the policy community and academic communities from other universities across the country in a mutually beneficial endeavor. Leaders of government institutions, international organizations and non-government organizations will find this day a fine opportunity for discovering unique skills and abilities of our graduates.

This proceedings booklet also provides information on academic and cultural programmes held today, names of key speakers and their presentations and details about all events.



MESSAGE FROM THE VICE CHANCELLOR UNIVERSITY OF PERADENIYA

Prof. Athula Senaratne

I am most privileged to issue a message on the occasion of the Sociology Day – 2015 organized by the Department of Sociology, Faculty of Arts of the University of Peradeniya. The Department of Sociology has a long history as it is the first Sociology Department in the country. It has produced number of internationally and locally renowned Sociologists, Anthropologists and policy makers.

I believe that this event provides opportunities for undergraduates, postgraduates, scholars and researchers to meet alumni of the department and to share information, knowledge and expertise on the field of sociology. It is also a forum for undergraduates, postgraduates and researchers to present their capabilities on research and publications.

I take this opportunity to congratulate the Head of the Department and the organizing committee for their tremendous efforts in organizing this event for the first time.

I wish the Sociology Day -2015 a great success.



MESSAGE FROM DEPUTY VICE CHANCELLOR UNIVERSITY OF PERADENIYA

Prof. Shantha K. Hennyayaka

I am delighted to send this brief message on the occasion of the Sociology Day – 2015 organized by the Department of Sociology, Faculty of Arts of the University of Peradeniya. As far as I know the Department of Sociology at Peradeniya is the first Department established by well known American scholar Bryce Ryan in 1949. Since then over the sixty six years of its history, the department has produced prominent scholars who have brought mammoth prestige to our university. In addition, it has also trained thousands of sociology graduates who serve at national and international levels occupying prestigious positions. I believe that this event creates opportunities for undergraduates, postgraduates, scholars and researchers to meet alumni of the department and to share their research interest and start new discourses to tackle pressing social issues in Sri Lanka Society. I wish to congratulate the Head of the Department and the organizing committee for spending their valuable time in organizing this programme.

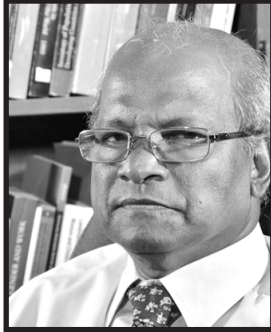
I wish all participants a fruitful Sociology Day.



MESSAGE FROM DEAN/ ARTS UNIVERSITY OF PERADENIYA

Prof. A.M. Nawaratne Bandara

I am very pleased to write this message on the occasion of the 2015 Sociology Day organized by the Department of Sociology, University of Peradeniya. In the Sixty five years of its existence as the premier Sociology Department in the country, it has produced number of internationally and locally acclaimed Sociologists, Anthropologists and key policy decision makers both in government and private sectors. This is the first time the Department of Sociology organizes such an important event which will contribute to the development of new discourses on the relevance of Sociology for Social Development and Reconstruction. This event provides a great opportunity to inspire scholars, researchers, alumni and current postgraduate and undergraduate students of the department to come together at one place, share their experience and to highlight the significance of Sociology for building a better Sri Lanka in the future. The Sociology Day proceedings include cultural events, research and poster presentations, books exhibitions and unveiling of number of portraits of pioneer Sociologists in the past and present. In addition, I believe that the Department's decision to establish a new research center for conducting social research is the most important highlight of the events planned for the Sociology Day. I am very grateful to Professor H.M.D.R. Herath for providing necessary leadership to organize the Sociology Day during his tenure as the Head of the Department of Sociology. I also take this opportunity to acknowledge my deepest appreciation for the academic and non-academic staff and students of the department for their invaluable support and assistance in organizing the Sociology Day. I wish the Sociology Day will bring rewarding experience for all its participants.



MESSAGE FROM HEAD, DEPT. OF SOCIOLOGY UNIVERSITY OF PERADENIYA

Prof. H.M.D.R. Herath

It is with pleasure and privilege as the current head of the Department of Sociology to send this message on the occasion of the 2015 Sociology Day organized by our department for the first time in its fifty five years of history. The available information reveals that for the first time, Sociology at Peradeniya was introduced as an undergraduate subject in 1949 and then the university was known as University of Ceylon. This initiation was mainly influenced by the first Professor of Sociology, Bryce Ryan, who was an American scholar. Since his influence, the early Sri Lankan Sociological tradition was influenced by the American Sociological tradition. The American School of Sociology laid a solid foundation for training number Sri Lankan students in the new subject and they included S. J. Tambiah, D. C. R. Wickramasinghe, Chandra Arupragasam, Kuda Bibile, Silvia Fernando and L. D. Jayasena. In addition, during Bryce Ryan's stay in the country, he introduced a new research culture to the field of Sociology and the early Sociologists conducted research on Sri Lanka history, caste, religion, kinship and marriage.

After taking over the legacy from Bryce Ryan, Prof. Ralph Peries, the first Sri Lanka professor of Sociology became the head of the department in 1961. Under his academic leadership, the Sri Lankan Sociological tradition began to influence by the European Sociological tradition. Since then the Department of Sociology at Peradeniya was able to produce number of outstanding scholars in Sociology and Social Anthropology. Of such eminent scholars, Prof. S. J. Tambiah, Prof. Gananath Obeyesekere, Prof. Laksiri Jayasooriya, Prof. H. L. Senevirathne, Prof. Kithsiri Malalgoda, Prof. Tissa Fernando, Prof. P. A. S. Seram, and Prof. Kalinga Tudor Silva have contributed immensely to teaching, conducting research and publishing scholarly material on Sri Lanka Sociology.

At the beginning, Sociology was offered to undergraduates only in the English medium but in the last 1970s it was offered in the Sinhala medium as well. This eventually led it become one of the most popular subjects among undergraduates in the Faculty of Arts of the University of Peradeniya. During this period, scholars, such as, Dr.

Sunimal Fernando, Prof. W. M. Sirisena and Prof. K. T. Silva played a significant role in making Sociology as one of the most important subjects among the social sciences and development-related fields. The enormous contribution made by three generations of scholars elevated the Department to be the one and only academic department in the country that offers special, general, external, diploma and postgraduate degrees in three national languages.

In addition to producing scholars and sound researchers, over the 66 years of its history the department produced well known public administrators and policy designers who serve responsible positions here and abroad at various capacities. Of such illustrious and reputed graduates, the current Minister of Higher Education in Sri Lanka, Hon. Dr. Sarath Amunugama, the current Secretary to the Prime Minister of Sri Lanka Mr. Saman Ekanayake and director of International transparency, Mr. Sugath Rannugge are some of the eminent personalities in the Sri Lanka public administrative service. Furthermore, the Department of Sociology, over the last 66 years has produced competent sociologists and they make major contributions to national and international government, private and non-governmental organizations at various capacities.

The purposes of organizing the 2015 Sociology Day for the first time in the history of the department are to reevaluate the relevance of Sociology for Social Development and Reconstruction to address emerging social issues in contemporary Sri Lanka society. Similarly, the department is planning to open portraits of pioneer Sociologists and Social Anthropologists in the past and present and all Heads of the Department of Sociology; establish the research wing of the department known as the Applied Social Research Center, restructure the Alumni Association of Sociology, introduce the English language-based journal Sri

Lanka Journal of Sociology; organize academic presentations by academic staff, graduate and undergraduates and exhibit poster presentations by academic staff and students of the department of Sociology. The Department of Sociology, over the last 66 years has produced completed sociologists for the nation and they are making major contribution to National development.

Today, the Department of Sociology is blessed with rich resources and excels as one of the major Departments of the Faculty of Arts. The department is determined to pursue with its mission of acquiring, promoting, developing and disseminating knowledge of Sociology and its application for addressing pressing social issues faced by Sri Lanka society.

On this memorable day, I would like to pay our humble gratitude to Vice-Chancellor, Prof. Atula Senarathne for his decision to provide financial support and the necessary guidance to organize this programme. Further, I would like to extend my gratitude to Deputy Vice-Chancellor, Prof. Santha. K. Hennayake and Prof. Nawarathne Bandara, Dean of the Faculty of Arts, for their guidance and moral support to make this event all success. Last, but not least I would like to record my deepest appreciation for all support extended by academic and non-academic members of the Department of Sociology and all other members from various academic and non-academic departments of the university of Peradeniya for their generous assistance to make this day a fruitful endeavour.



MESSAGE FROM

CHAIRPERSON, ORGANIZING COMMITTEE SOCIOLOGY DAY 2015

UNIVERSITY OF PERADENIYA

Nandana Wijesinghe

“Sociology for Social Development and Reconstruction” is the theme of the Sociology Day 2015 organized by the Department of Sociology, University of Peradeniya. Social phenomena such as Social Development and Social Reconstruction are issues of timely relevance and importance to changing, transitional and post-conflict societies. These two vital areas have not been discussed enough in the socio-cultural context of Sri Lanka, resulting in a great vacuum in addressing these contemporary issues sociologically. The Sociology Day consists of events such as academic seminars, establishing Applied Social Research Center, formation of the Alumni Association of Sociology, restructuring of the Internship Programme, Introduction of Sri Lanka Journal of Sociology, poster presentation sessions, books exhibition stalls, documentary films, and cultural items organized by the staff and students of the department under the theme of “Sociology for Social Development and Reconstruction” which would explore opportunities to practically employ the theoretical assets of Sociology towards facilitating social development and post- conflict reconstruction.

The Sociology Day 2015 will act as a catalyst that brings together sociologists from across the country to encourage in rich academic exchange in the field of Sociology. Towards this end, The Sociology Day 2015 expects to utilize theoretical tools of the field to probe practical issues of society. Academics of related fields, such as, social anthropology, social work, and social psychology will enrich this collective endeavour through their contributions.

I would like to make this an opportunity to express my sincere gratitude to members of staff and students for their tireless efforts for making this event a success. The Sociology Day 2015 constitutes the first step of what will hopefully become an enduring journey towards facilitating social progress, growth, and development enriched by dynamic academic input. I think of the blessings and well wishes that sustain us with deepest gratitude.

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Deputy Vice Chancellor
University Of Peradeniya II

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Dean/ Arts
University Of Peradeniya III

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Head/ Sociology
University Of Peradeniya

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Chairperson
Organizing committee -
Sociology Day
University Of Peradeniya

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Scientific Committee

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ORGANIZING COMMITTEE

SOCIOLOGY DAY 2015

Sociology for Social Development and Social Reconstruction

ADVISORS	CHAIRPERSON
Prof. K. Tudor Silva Prof. Sisira Pinnawala Prof. H.M.D.R. Herath	Mr. Nandana Wijesinghe
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COORDINATOR TO CHAIRPERSON	
Ms. D Kawsalya	
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Mr. Shantha Wanninayaka Dr. Dhammika Herath Mr W.G.C.T. Kamalarathna	Mr. Roshana de Silva Mr. E.K.K.C. Lakmal and Student Representatives
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<i>Oral Presentation</i> Dr. Mallika Pinnawala Dr. Abey Rathnayaka Mr. Shantha Wanninayaka Mr. Susantha Rasnayake	<i>Poster Presentation and Books Exhibition</i> Mr. Nandana Wijesinghe Dr. Upali Weerakoon Ms. Priyadarshanai Premaratne Mr. A. Yogeswarn and Student Representatives
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SCIENTIFIC COMMITTEE

SOCIOLOGY DAY 2015

Sociology for Social Development and Social Reconstruction

REVIEWERS OF ABSTRACTS

Staff Presentation

Prof. K. Tudor Silva
Prof. Karunathissa Athukorala

Post- Graduate Presentation

Prof. Sisira Pinnawala
Prof. H.M.D. R Herath
Dr. Dhammika Herath

Undergraduate Presentation

Dr. Abey Rathnayake
Mr. Shantha Wanninayake
Dr. Dhammika Herath
Mr. Susantha Rasnayake

AGENDA



AGENDA

Registration	0730–0830 hrs	
Inagural session	0830-0840 hrs	Arrival of Guests
	0840–0850 hrs	Lighting of the Traditional Oil Lamp
	0850–0900 hrs	Welcome Dance Student of the Department of Sociology
	0900–0910 hrs	Welcome Speech Mr. Nandana Wijesinghe Chairperson of the Organizing Committee Sociology Day 2015
	0910–0920 hrs	Documentary film <i>“Glimpse of the Past and Present”</i> Department of Sociology
	0920–0930 hrs	Address by Prof. H.M.D.R. Herath The Head Department of Sociology University of Peradeniya
	0930–0940 hrs	Address by Prof. Navarathne Bandara The Dean Faculty of Arts University of Peradeniya
	0940–0950 hrs	Address by Prof. Atula Senaratne The Vice- Chancellor University of Peradeniya
	0950–1000 hrs	Kandyan Dance: “Asaddrusa Vannama” Students of the Department of Sociology
	1000–1005 hrs	Vote of Thanks Dr. Mallika Pinnawala Senior Lecturer, Department of Sociology University of Peradeniya
	1005–1020 hrs	Opening of “Prof. Gananath Obeyesekere Library” and unveiling of portraits of prominent Sociologists and Former Heads of Department of Sociology, University of Peradeniya
Tea break	1020-1035 hrs	
	1035-1040 hrs	Introduction to Keynote Speaker Prof. Sunimal Fernando
	1040-1110 hrs	Keynote Address <i>“How I became an Anthropologist”</i> Prof. Gananath Obeyesekere Emeritus Professor of Anthropology Princeton University, USA

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	1110–1120 hrs	Special Address <i>"History of Sri Lankan Sociology"</i> Prof. K.Tudor Silva
	1120–1130 hrs	Introduction to the Applied Social Research Centre (ASRC) Dr. Abey Rathnayake Senior Lecturer, Department of Sociology, University of Peradeniya
	1130–1140 hrs	Cultural Dance Students of the Department of Sociology, University of Peradeniya
Presentation session I	1140–1240 hrs	Academic Staff Department of Sociology University of Peradeniya
	1240–1310 hrs	Opening of Poster Presentations Exhibition of Academic Staff Publications, Role Play of the Students, <i>"Origin and Evolution of Sri Lanka Society"</i> and Exhibition of Students. Department of Sociology University of Peradeniya
Lunch break	1310–1400 hrs	
Presentation session II	1400–1500 hrs	Post-Graduate Students Department of Sociology University of Peradeniya
	1500–15.0 hrs	Cultural Dance: "Kolattam" Students of the Department of Sociology, University of Peradeniya
Presentation session III	1510–1610 hrs	Undergraduate Students Department of Sociology University of Peradeniya
Tea break	1600–1625 hrs	
	1625–1725 hrs	Future Plans for the Development of the Department of Sociology i. Formation of the Alumni Association of Sociology ii. Restructuring of the Internship Programme iii. Introduction of Sri Lanka Journal of Sociology
	1725-1730 hrs	National Anthem

PROGRAMME

Presentation session I: Academic Staff

Time: 1140–1240 hrs

Venue: New Arts Theater (NAT)

Chairpersons: Prof. K. Tudor Silva, Prof. Karunatissa Atukorala

Rapporteur: Mr.N.I. Wikramasinghe

Presentation	Title of the Paper	Presenter	Page
OP 01	Managing Problem of Solid Waste in Sri Lanka: <i>Existing & Future Strategies in Selected Local Authorities</i> in Central province.	Mallika Pinnawala	
OP 02	Corruption, Fighting Corruption and Corruption Fighters.	Dhammika Herath	
OP 03	Social Development through Social Capital Formation and Social Integration	Nandana Wijesinghe	
OP 04	A Sociological Study of the Nature of Poverty Among Women who Work in the Informal Economic Sector: A Study Based on Informal Economic Activists in the Kandy Municipal Council Area	Saminda Gnanratne	

Presentation session II: Post-Graduate Students

Time: 1400–1500 hrs

Venue: New Arts Theater (NAT)

Chairpersons: Prof. Sisira Pinnawala and Mrs. Padmini Bandaranayake

Rapporteur:Mr.H.K.Sunil Shanthasiri

Presentation	Title of the Paper	Presenter	Page
OP 01	A Medical Sociological Study of Social and Health-Care for the Disabled in the Kilinochchi District	S. Sivakanthan	
OP 02	A Sociological Study of the Factors Affecting the Social Wellbeing of Children with Intellectual Disability (Special Reference to Community Based Rehabilitation Center at Women's Development Center)	D. T. Chandrasekara	
OP 03	Social Causes of Diabetes: A Medical Anthropological Analysis	Jagath Kumara	
OP 04	Gender Difference in Sexual Stimulation Exchange on Facebook Among University Students	M. Ihalagedara	

PROGRAMME

Presentation session III: Undergraduate Students

Time: 1510–1610 hrs

Venue: New Arts Theater (NAT)

Chairpersons: Dr. Sarathchandra Gamlath, Ms. Dushmanthi Silva

Rapporteur :Mr. Ruwan Pattiyagodage

Presentation	Title of the Paper	Presenter	Page
OP 01	A Sociological Investigation on Factors behind Social Stigmatization of the War-disabled Civilians in the North Sri Lanka	Luxshe Kunaratnam	
OP 02	A Sociological Study of the Homosexual Behaviour of Young Prison Inmates (With Special Reference to Pallansena Correctional Centre for Young Prison Inmates)	W.M.A.D. Karunarathna	
OP 03	A Development Sociological Analysis about the Impact of Induced Development Projects on Senior Citizens	R.P.S. Samanmali	
OP 04	A Comparative Study of Factors Affecting Patients to Seek Traditional and Modern Medicine for born Fracture Treatments	K.G.H.S. Abeyratne	

Poster Presentation: Academic Staff and Undergraduate Students

Time: 0900-1700 hrs

Venue: New Arts Theater (NAT)

Presentation	Title of the Paper	Presenter	Page
PP 01	A Sociological Study on the Identity of a Sinhala-Catholic Community (With Special Reference to Halawatha Ridiwella Fishing Village).	R.P.N. Sandamali Kalinga Tudor Silva	
PP 02	Importance of Small Scale Women Entrepreneurs in Regional Development.	P.A.H. Sandamali	
PP 03	A Comparative Study of the Role of Rural Women in the DiviNeguma Development Project as a poverty alleviation programme in the Selected two Villages in the Bibila Divisional Secretariat Division	A.M.N.Premathilaka M.G Manurathne	

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PP 04	Natural Disasters and the Senior Citizen Population: The Impact of Resettlement on the Sunami-Affected Senior Citizen Community	Wathsala Munasinghe Mallika Pinnawala	
PP 05	Economic insecurity of old age: a study of Sinhapura, GangahihalaKorale, Kandy District	Kaushalya Yapa Priyadarshani Premarathne	
PP 06	A Sociological Study of the Socio-Economic Issues Faced by the Persons Engaged in Laksha Industry at Present (With Reference to Mathale Palle Hapuwida Area)	W.M.D Tharangani Daya Amarasekara	
PP 07	The Importance of Internal Tourism in Regional Development	M.M.B.Yashala Navarathna	
PP 08	A Sociological Study about the Impact of Social Media Over Forming The Public Opinion	Malith Gayan Wansadeera Sisira Pinnawala	
PP 09	The Government Sector contribution to provide Social Security for Permanently Disabled Soldiers	Chaminda Premarathne H.M.D.R.Herath	
PP 10	A Sociological Study about Popular Buddhism and the Expectations of Youth	Shiroma Rathnakanthi Abey Rathnayake	
PP 11	A Sociological Study on the Challenges Faced by Parents of Students Sitting Grade Five Scholarship Examination	K.L.S. Kasuri K. Thoradeniya	
PP 12	Living with Pain: Psychosocial Problems of Women with Breast Cancer	Dhammika Meedeniya Priyadarshani Premarathne	
PP 13	A Sociological Study about the Issues Faced by Sexually Abused Children When Reintegrating to the Society	Dulanjali Ralakaruna Shantha Wanninayake	

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PP 14	A Medical Anthropological Study of the Factors Leading the Public to Follow the Indigenous Medical System in Treating Non Communicable Diseases	Anjali Herath Abey Rathnayake	
PP 15	Gender differences in health seeking behaviour of people with Chronic Kidney Diseases (CKDu)	Vimansa Ekanayake	
PP 16	Gender-based harassment in Public Transport and Action for Prevention: Perspective for Women	Shalika sandamali , Priyadarshani Premarathne Sminda Gnanarathne	
PP 17	Pull and Push Factors Affecting Women to Become Sex-workers	Chamila Weerasooriya Priyadarshani Premarathne Saminda Gnananarathne	
PP 18	Contribution of the important historical places to the contemporary tourism in Jaffna Peninsula	Yogeshwaran Alagarajh D.Kowshalya	

KEYNOTE & SPECIAL LECTURES



KEYNOTE ADDRESS

“How I became an Anthropologist”

Prof. Gananath Obeyesekere

Emeritus Professor of Anthropology
Princeton University, USA

In my most recent book *The Awakened Ones: Phenomenology of Visionary Experience* I end my wandering mind with mention of my own anticipated end, a farewell as it were to an over-long life much of it devoted to scholarly work on the study of religion in practice. However, I find it hard to divorce practice from a sympathetic understanding that some of us natives think of as Buddhism, for example. As for me I would like to open our ethnographies and histories to the multiple ways in which we write and celebrate our work and praise our foolishness for none of us are omniscient and foolishness is part of our work and our species sentience. In much of my work I also celebrate comparison because for me it is hard to accept that as thinking-beings we have to confine our thought to some narrow sphere. Hence in the *Awakened Ones* I too have become possessed with the thought and spirit (in a metaphoric sense) of some select and powerful thinkers in both the Buddhist and Christian traditions -- Buddhist visionaries who range over the cosmos in meditative ecstasies; poets like Blake who paints and poetizes what he sees in his visions; Christian mystical thinkers staring into a crucifix that then expands to a vision of Christ's suffering on the cross; abstruse philosophers which few in our disciplines have heard of, such as the pre-Cartesian Protestant thinker Jacob Boehme who had a vision of life and the world when a ray of light fell on his pewter; the crazy brilliance of Madame Blavatsky and others like Catherine of Siena who wrote huge volumes in a dream-like state in the space of a few minutes; or Jung's aging soul as it wandered into the cosmos in a powerful mystical experience that defied any rational explanation; and so on and on in a work far too long, I am afraid. A few months ago I met a brilliant young ethnographer and when I mentioned the names of some thinkers who had fired my imagination she was a genuinely puzzled as to why I study some of the aforesaid virtuosos that she had not heard about and what is the point of it all? I am not surprised because my work does to some extent under-mine our conventional ethnographies although I suspect my per-egrinations might appeal to historians of religion, or so I hope. Now let me suggest to my young colleague the rationale for trying to understand Boehme's perverse pewter and the other apparent esoterica that clutter my text without seeming rhyme or reason.

Let me start with Reason. I make the case that modern thought is very much under the spell of Cartesian rationality that had no sympathy or understanding and no space whatsoever for visionary experience in whatever shape or form whereas Jacob Boehme (1575-1624) who lived just before Descartes had no problem in reconciling Reason with mystical experience. Neither did the Greek Enlightenment; nor did Buddhists in all their varied histories. I begin my work with the Buddha's deep meditative trance where he sat under the Bodhi tree, the tree of Awakening, during which experience he had an intuitive awareness of the main insights of Buddhism. For example, during the first watch of the night which is a four hour period he saw his birth and hundreds and thousands of rebirths and the coming into being and dissolution of world systems owing to the operation of karma. Thus I was almost forced to pose the issue of the nature of empirical time, a period of four hours, and mythic or mystical time

which is beyond measure, beyond time. Once the Buddha understands or intuitively grasps some of his profoundest insights he then explains that knowledge to his disciples in rational terms. This interplay between the intuitively grasped knowledge and Reason I memorialize as a distinction between the It and the I, the interplay between intuitive awareness and Reason, borrowing the former term from Nietzsche to temporarily replace the Freudian notion of the Id. In respect of the awakened ones of my book, their insights on life and the world emerge when rational thought is in abeyance and the active voice is replaced by passive thought of the It. Further, my thinkers have not abandoned I-thinking but, like the Buddha, have at some point transformed visionary experience in rational terms, playing games with the It and the I. Hence my aphorism: that which is non-rational is not necessarily irrational. I do not focus exclusively on the deep trance of my mystical virtuosos but also on what I call aphoristic thinking, familiar to many of us when we are caught off guard or alone by ourselves in a space of silence and are struck by thoughts that happen as if they were unmediated by the rational consciousness. I refer to those given to aphoristic virtuosity such as Friedrich Nietzsche when he is by himself lost in thought in the gardens of Sils Maria and Ludwig Wittgenstein when in a state of unawareness he wanders into the isolation of Swansea or in Ireland away from academia. And of course that wonderful psychotic Daniel Paul Schreber who thought brilliantly of “not-thinking-anything-thought,” a very Buddhist idea of thoughts without a thinker, of thoughts that happen to us when discursive thinking disappears. So I tell my readership, especially the young ones, pray heed to my foolishness and at least read my introduction and my chapter on the “visionary experience,” a must for not only for understanding *The Awakened Ones* but also for my earlier thoughts on psychoanalysis and religion and my thinking on dreams, those precursors of the visionary experience. One must not forget that we were dreaming animals long before we became speaking humans.

Much of my thinking on visionary experiences were inspired by my early book *Medusa's Hair: An Essay on Personal Symbols and Religious Experience*. It would surely have struck the reader that the book starts with my own fantasy when at a popular pilgrimage site I saw a woman with matted hair swaying in ecstasy in the shrine premises prompting me to silently exclaim, “Medusa!” Thus my finished ethnography was begotten in fantasy but as I climbed the ladder of my intellectual exertion I began to explore the ways in which ecstatic religiosity gets transformed into a public idiom, a process that I was soon to label “the work of culture.” I end that work with a quotation from W.B. Yeats who tells us that after we transform fantasy into thought we might revert into fantasy once again:

“Now that my ladders gone
I must sit down where all the ladders start
In the foul rag and bone shop of the heart.”

It is no wonder that *The Awakened Ones* has me quote poetry all over the place. It upsets me that poetry has had so little bearing on the ethnographies I have read, although we know that art and literature have much to say about the very intellectual issues that we ethnographers deal with. Why then have we ruled them out as a source of inspiration whenever we describe pleasure and pain, joy and sadness, life and death, Eros and Thanatos? I do not decry the enrichment of our lives and our work that a good ethnography brings forth. But I am only lamenting our contemporary overspecialization such that rich forms of literary and artistic life seem to have little bearing on our work as ethnographers? But then how can I blame my colleagues when much of my own writing has been what might be called “normal ethnography” without impos-

ing on the word “normal” a negative connotation. Normal anthropology has been a part of my being, as it is with the creative work of most ethnographers.

The Work of Culture: Symbolic Transformation in Psychoanalysis and Anthropology is in the spirit of normal ethnography. In it I deal with the integration of the Weberian notion of culture, that is, those webs of meaning we spin as we create meanings, and the Freudian notion of “deep motivation” or unconscious motivation. I then expatiate on ways in which deep motivation is integrated into public meanings to bring about “the work of culture,” a notion central to all of my writing. The major theme of the book is the ways in which the Oedipus complex is expressed in Buddhism and Hindu thought in a variety of ways, providing a critique and a reformulation of both Weberian and Freudian thought, although with a sympathetic understanding of the many insightful works of Freud on “meta-theory,” those works that bypass and sometimes override the important clinical case studies. That comparative method has had its apotheosis (if you will forgive that word) in *Imagining Karma: Ethical Transformation in Amerindian, Buddhist and Greek Rebirth*. It shows clearly how foolish I can be when I juxtapose these vastly different cultures and time periods into a comparative frame. But foolishness like madness has its method. In this case any rebirth eschatology has a simple and an indelible structure: we are born, we die and then we are reborn again and so on and on. What provoked this venture in comparison is this: whatever the culture, whatever the history, whatever the present there is no escape from this ineradicable structure or model of the long run. My book is the exploration of the multiple ways in which this structure is transformed in those societies (and there are many) that have a theory of rebirth, irrespective of whether we are talking of the Buddha, of Pythagoras or that great rebirth fanatic Empedocles, or the Inuit or the many others that are the foci of my blurred lenses. If I may borrow or misuse a phrase from Wittgenstein let me proclaim, foolishly, that there are “family resemblances” that cut across the diversity of the different “forms of life.” Unhappily, if I remember right, not one reviewer dealt with the comparative method enshrined in my karma text which shows what low priority such a method has in the ethnographic imagination. Or is it something else? *Imagining Karma* is not an easy book to read but I am fool enough to believe that difficult books should not be shunned because they are hard to digest.

That last venture brings me to a sad feature of our intellectual situation. What we write gets dated very soon and after a time gets unread. I think of those I have known or partly known during my long sojourn in saṃsāra, the Buddhist world of becoming and change that all of us inhabit: Paul Radin, Margaret Mead, Gregory Bateson, Meyer Fortes, Edmund Leach, David Schneider and many, many departed ones. I wonder how many of these creative thinkers are read in our day. This is not due to the proliferation of knowledge and the thousands of books and journals that makes many of us shudder with exhaustion as we skip reading even the more interesting journals, only dipping into reviews that might, hopefully, give us space to reflect on what books might eventually interest us. But there are deeper reasons for the benign neglect of once creative thinkers. To use Weber’s phrase it has to do with “the fate of our times.” It is Weber who noted that the historical sciences constitute a youthful discipline, an adolescent one for the simple reason that our thoughts and what we write must of necessity change with changes in the world we live in. This might mean that ideas or theories that we passionately clung to might begin to be supplanted by those changes that include other ways of theoretical thinking as our disciplines move into different terrains. Some terrains might be benign, some not as benign as for example when language obfuscations and “fishy thinking” begin to invade the territory we, or our departed ones, once inhabited. But there other reasons why our disciplines are

inherently unstable. And that is because the ethnographies that we write belong to the historical sciences that lie in-between the more rigorous natural sciences and the more open speculations of philosophers. As an ethnographer of religion I must of necessity write long discourses often based on our preexisting historical knowledge or the construction of texts based on interviews with "informants." How can one not miss the fact that that such knowledge is inherently unstable? I am proud that my first field research based on informant interviews, watching dozens of rituals and meticulous translations of texts, were mostly written in the middle and late 1950s before I became a professional anthropologist. It resulted in *The Cult of the Goddess Pattini*, a monstrously long work that took time to finish and publish in its present form. On later rereading it I realized some errors of fact that I had inadvertently committed but more disconcertingly, in spite of the fact that I documented the cult in different parts of the nation, in both Sinhala and Tamil regions, I realized how much of information I must have missed. Even with the best of intentions there is no way that I could rake in other forms of life pertaining to the goddess and her cult. There is inherent incompleteness in our ethnographies and histories. And as for theory, I have later rethought and revised my early Freudianism and therefore one cannot avoid the upsetting notion that, at least in hindsight my later theoretical rethinking might have produced another and more interesting book! Sometimes as I reread some of my early articles on religion I ask: how is it that I wrote such nonsense? But I think one has to praise ones foolishness because if we take the case of Pattini one is compelled to recognize that owing to the "fate of our times" most of the rituals have vanished out of existence and although some written texts have been published in Sinhala and Tamil there are no other extant enactments of such an important ritual series in our history, or for that matter in the history of religion. It is therefore not surprising that to this day those who work on the multiple lives of this goddess, so important in both Sri Lanka and South India, must of necessity read and absorb *The Cult of the Goddess Pattini*. There is a further moral to my tale. Pattini is a history of a past that is no longer present and so is ethnography in general that deals with the life-ways of small communities that have rarely been given a voice in history. And that is why if one wants to study the past, even when the past is no longer present, we must fall back on those pioneers whom we have mentioned earlier. Azande and Nuer as "tribes" might not be now what they were before but for that very reason, if one wants to understand their pasts in order to relate them to present realities we must resort to Evans-Pritchard's pioneer work on religion even though some of us might think that he was wrong, as all of us are, for some of the time.

In my own work I introduce the notion of "debate" that I define as those "contentious discourses that erupt in history." History as I understand it is often a precipitate of debates, some serious, some perverse but everywhere leading to arguments and counter-arguments. In my book *The Work of Culture* I demonstrate the existence of debates on the parricide in history, some by the actors in the story and some by the scholars writing history. There are dozens of debates on the great parricide king of Sri Lanka, Kāśyapa, ranging from the serious to the absurd. I have my own take on these debates but, given the nature of the ancient records there is no way one can claim either a finality to the debate or proclaim its "truth" because even with the best of evidence truth in history must be within quotes. And contentious discourses exist because of the existence of a provocateur of debate, sometimes identifiable sometimes silent because often enough the voices of provocateurs do not enter official history. These provocateurs whom we label informants abound as silent witnesses of our ethnographies that simply could not exist without them. And as for debate I know for sure that when someone writes an especially provocative history or ethnography, there would be a response in a counter debate in scholarly arenas, always conducted

in terms of polite academic talk. Nevertheless, behind the scenes there might well exist a lot of anger expressed in various private arenas, coffee shop conversations where humor, fun, invective and even insult have a place. It is Irwin Goffman who had made us sensitive to these forms of double-talk. But what happens when private anger becomes public scholarly talk? I will now explore the disconcerting phenomenon wherein the religious ethnography can turn sour and opens up a debate in public talk. Let me start with the reaction by a distinguished Buddhist scholar, later a monk, to my work on the conscience of the parricide in Buddhist history where I present to a popular Sri Lankan audience what I had put down earlier in more theoretical terms on the parricidal conscience in *The Work of Culture*.

Let me begin with a piece of biography. I was born in a village in the Western Province of Sri Lanka and at age five moved to Colombo where we now had piped water, an ersatz modern toilet but no electricity. Nevertheless I used to return to my village during holidays. There with my village friends I was attuned to village sports, puzzles we shared with my female cousins and games where punning, satire, spoonerisms and other form of double meanings including vulgar neologisms were a fun part of our existence. Until very recent times Sri Lankans of my generation were adept at these forms of life and no wonder they reappear in the collective rituals of the Pattini cult and in the wonderful ritual dramas of demons that I, and especially Bruce Kapferer, have studied in the Western and Southern provinces of our Island. Sinhala writers bring these language theatrics into their novels and especially their modern dramas. Even as an undergraduate in the University of Ceylon in the early fifties, where I studied English literature in the heyday of the new critics, I was infected with those forms of humor. In class I was especially attuned to the vulgar humor and the outrageous comments of the actors in Elizabethan comedy as, for example, the wise Fool in *Twelfth Night* when he says "I did impetico thy gratillity" instead of "thanks a lot!" As a student I was fascinated with William Empson's *Seven Types of Ambiguity* and no wonder I loved Pope's satires, and occasionally Dryden, even the cruel humor of Swift. Not only do I use these satiric modes in everyday conversation but I also employ them, somewhat mischievously in my professional writing. For example, when in *Medusa's Hair* my informant Abdin, used to smash hard coconuts on his skull in a ritual scenario expressive of his castration anxiety I have facetiously, and somewhat cruelly, labeled that event as his "nut cracker performance." That fun-talk has slipped into my most recent work *The Awakened Ones* and it is there full-scale in my work in progress where I deal with the problematics of Sri Lankan histories and stories and parody and make fun of the work of patriotic scholarship.

Now let me deal with the scholar monk's reaction to my paper on the conscience stricken king Duṭugāmunu (161-137 BCE) who in some histories of Sri Lanka appears to be troubled by his conscience, but appears untroubled in other histories. King Duṭugāmunu became the ruler who brought the whole of Sri Lanka under his sovereign rule after a fifteen-year war against Eḷāra, a Tamil king from Chola in South India. The *Mahāvamsa*, the great sixth century chronicle of Sri Lanka, records that the king, having vanquished the Tamil Eḷāra and killed many Tamil soldiers, sat in the royal palace, but the victory did not bring him joy, for, as the text says, "thereby was wrought the destruction of millions (of beings)." A group of world-renouncer monks then tell the conscience stricken king that he should not worry because the Tamil enemies were not to be esteemed more than beasts and therefore the king's sin was no more than the killing of one and half human beings (although it is not clear how the monks calculated that arithmetic). The king himself by contrast had already built a cetiya or Buddhist shrine in honor of the dead king who though a Hindu was the very

embodiment of goodness. He ordered that those passing by should dismount when they reach Elāra's monument and we have evidence that as late as 1818 a Sinhala aristocrat fleeing from British terror got off his palanquin to honor that cenotaph. I have a detailed analysis of the conscience of the parricide here and at greater length in *The Work of Culture*. In the more popular paper I argue that right thorough history literary chronicles refer to the king in heroic terms but a different dialectic prevails in respect of the Tamil king: when Duṭugāmunu is conscience stricken Elāra emerges as a noble figure; when Duṭugāmunu's conscience is ignored in some later texts Elāra is depicted as a villainous and cruel king, a despoiler of Buddhist monuments. My friend, an eminent scholar who has written at length on Buddhism responds to the gushing and sentimental comments of sociologists by informing us of a ninth century Pali work which says that the Tamils "were wrecking Buddhist institutions and damaging Buddhist monuments which were very dear to the people." This text adds that Duṭugāmunu was so overjoyed in his victory that he could not sleep for a month whereupon a group of monks recited benedictory verses to put him to sleep. I could not resist sarcasm when I added: "Naturally the good king entered into a profound sleep, this time his joy, not his conscience, having been stilled." I pointed out to my friend that these various versions have little to do with empirical history but with debate, those contentious dialogues that erupt in history. I will admit I employ irony and sarcasm as part of my argument when I confront the pseudo-patriotism of scholars who wrote about these debates but I added that my friend honestly believed that the second version is the true one and not the earlier version in the *Mahāvamsa*. Unhappily my friend cut off all relations with me and thereafter lambasted me in popular newspaper articles; and he continued to do so even after he shed his secular attire and became a monk. What then is the moral of my tale? A text can provoke anxiety, even anger, and my own venture into irony and double-talk had backfired. In the case of my monkish friend he was so fixated on his view of the righteous Duṭugāmunu and the hated Tamil monarch that sarcasm or no he would not brook any recognition that he might be wrong. With such intransigence there was no point in continuing an argument.

It seems to me that any reader would immediately see the connection with *The Apotheosis of Captain Cook: European myth-making in the Pacific* and Marshall Sahlins's biting response in *How "Natives" Think, of Captain Cook, For Example*. What struck me is that most anthropologists who took up the cudgels on Cook's behalf wrote articles reminiscent of my monkish scholar and one actually lamented how the *New York Times* could have demeaned itself by reviewing such a bad book. Another had a snide reference to my lack of education in English literature. Let me be blunt: I still think Sahlins is a fine scholar and a creative thinker but I imagine he likes to think as my monk did that he can do no wrong, as I also foolishly do on occasion. What is striking about that whole debate of the nineties is that few actually responded positively to my work; many who were sympathetic in private almost never responded in public in my defense. I am still amazed that one can write critically about Columbus, Cortez and many other explorers but to this day I cannot understand how Cook continued to be the avatar of Enlightenment humanism in much of the ethnographic imagination. Much, much, later when following an ingrained habit I looked at anthropologists writing about "debates in history" at my favorite watering place, Waterstones in London, nowhere did I see a reference to the debate on Cook. However, one writer commenting on that debate said that my problem with the *Apotheosis* was the lack of field work experience which of course would damn almost all of *The Awakened Ones*, all of *Cannibal Talk* and all of *Imagining Karma*. How is it that ethnographers have come to fetishize field-work? It seems to me that *The Apotheosis of Captain Cook* carried with it the taint of untouchability. For some of my critics I must seem a foolish person and also an igno-

rant one. That indeed is true: in the course of my long intellectual life I must have been sometimes a fool and many a time an ignorant one because omniscience is not one of my strengths. I therefore declare alongside my favorite aphoristic thinker: "One must be very humane to say, 'I don't know that' to afford ignorance."

I must now affirm with many a hermeneutical thinker that we cannot escape our historical, political and cultural placement but Weber was only partially right when he thought that our disciplines might help to mitigate our prejudgments. But Weber's own thinking suggests that there is no way that those of us in the human sciences could ever produce a value free discipline or some kind of "objectivity." For myself I cannot escape my own past when my nation fell under British rule in 1815 and when the resistance of 1818 was brutally crushed with multiple executions without an iota of due process. And many others were shipped to the favorite penal colony of the time, Mauritius. The Pax Britannica was built on horrendous violence when all resistance was eliminated in and around 1840. But thereafter, whatever faults British rule brought about in the violence of conquest, they also brought in its aftermath many of the positive institutions: the rule of law, the right to dissent, public universities as centers of learning and so on. But the seeds of the past continue to germinate in our present. And that is why Captain Cook is a visible representative of that brutal past and that is why I wrote about him. And that is why some of my most vociferous critics were Australians for whom Cook was a kind of founding ancestor; although there were those Australian colleagues who wrote with passion refusing to accept the myth of the noble civilizer. And that is why my Indian friends have reacted well to The Apotheosis of Captain Cook because in their historical experience the Captain Cooks of the world were everywhere in colonial South Asia. And on the other hand that is why as a student of literature I began my love of poetry, in English and in Sinhala; and that is why I decided to become an anthropologist, studying my own native worlds; and that is why I cannot cease from mental fight but with a pen instead of a sword as I write this last farewell.

Most of my writing on Sri Lanka focused on the area I was born, the Western Province and later the Southern and Sabaragamuwa provinces that came under colonial domination under the Portuguese, the Dutch and the British from the early fifteenth century onwards. I was seduced by the marvelous ritual dramas of the Pattini cult and soon with the demonic dances and exorcisms in the ritual dramas I have also studied but not in such great detail as Bruce Kapferer and others have, as they have gotten hooked on them. Even when I have worked in other areas of the Island I carried my baggage of prejudice because I saw other places in terms of my own familiar ethnographic areas. It is only in the last fifteen years or so that I began serious work on the little known areas of the old Kandyan provinces that succumbed only in 1815. I started by questioning the work of the pioneer anthropologists Brenda and Charles Seligmann on the Vāddas, often listed as aborigines or primitives by historians and ethnographers. None of these labels are true. My current research has shown that the people who called themselves Vāddas, were not very different from Sinhalese occupying similar ecological zones except the latter had a kind of caste system whereas the Vāddas did not. There were Vāddas who were sophisticated literates like their Sinhala neighbors and there were those who lived in the forests like "primitives." Some Vāddas were Kandyan aristocrats. The Vāddas whom the Seligmans studied lived in small groups in the north-eastern dry zone in conditions of dire poverty. Nonetheless the Seligmans did record and translated for our benefit dozens of Vādda ritual texts and in my view documented the main features of Vādda religion where ancestral deities known as Bandaras (Lords) were propitiated in collective rituals. The Bandaras Lords were constantly being invented in Vādda religion such that when a Vādda

dies that person becomes a *nä yakka* or kin deity who eventually departs to a rock fastness in the area. There they can possess humans who then have to propitiate them in collective rituals. I think the Seligmans did understand the Vadda ancestor cult and showed that they were not Buddhists, in the sense they did not buy the karma theory or the Buddhist rituals performed by monks. But the Seligmans, like their nineteenth century counterparts, were interested in the true primitive living in small, poverty stricken communities and neglected their sophisticated neighbors who, precisely because of their sophistication, could not have been true Vaddas. Further, the Seligmans were blind to the historical past of the Vaddas, and had not even the remotest idea that it was a Vadda chief, a Kandyan aristocrat, who with his fighting force was a major player in the 1817-1818 rebellion against the British. Kivulegedera as he was called was captured and executed and soon the British forces raided and decimated much of the Vadda population in the very area that the Seligmans studied. When the Seligmans visited Vaddas a hundred or so years later is it a wonder they were living under conditions of dire poverty. It seems that the Seligmans conflated poverty with primitivism.

When we expanded our range of field work among Buddhist communities in this region and studied at length dozens of collective rituals we found little difference between Buddhists and Vaddas. Both spoke Sinhala and both propitiated the great ancestral deities, some of whom were deified spirits of the dead, some actually executed during the rebellion and soon deified. The Sinhala however practiced Buddhist rituals in addition to the many Bandara Lords that both groups propitiated. But if the Vaddas believed that all deceased persons become "kin deities," this was not the case with the Buddhists. If however a Buddhist had a powerful or respected deceased ancestor, then he could perform a simple ritual in one of the shrines for the Bandara Lords and convert the dead person into an ancestor-deity. Occasionally among both groups all deceased male members of a lineage might become Bandara Lords. But whether Buddhist or Vadda those living in a vast area in the old Kandyan kingdom propitiated a collectivity of twelve or sixteen Bandara Lords showing considerable overlap. What is further striking about both Vadda and Buddhist is that the sorcery rituals of the low-country and the Pattini enactments we were familiar with simply did not exist in the areas we now studied. Sorcery beliefs did exist but they were simple rituals performed by local ritual specialists with little fuss. It is no wonder that I used to tell my friends about my fieldwork sojourn: "I am learning something new every day."

What are the implications of this brief thumbnail sketch of a vast and complex region? There is of course my own foolishness in imagining that I knew one region so well, when in reality I knew only a segment of cultural life, albeit an important one that has given me many insights not only about my own society but on my own theoretical understanding which permitted me to link that understanding with other life-forms. But there is a more serious implication. When one studies a slice of life in a conventional ethnography in a complex region we are missing much. I know of Indian ethnographers who must of necessity push open their ethnographies into the larger arenas in which the scholar qua historian living in a larger world must confront. So is it with my friends who are American natives (not to be confused with native-Americans), practitioners of the same craft as mine, or so I would like to think. How could one study, let us say, a religious sect without seeing its implications for the larger religious world in which that segment is implicated? One of our easily forgotten great ethnographers of religion Lloyd Warner demonstrated this when he studied a single cemetery only to show its larger relevance to American life. We can and must remain ethnographers looking intensively at a small sliver of species existence and then open up that dis-

course to lived existence in general. But obviously we have to invent other strategies as we move from studying segments to opening our lives to larger discourses. Those larger discourses might well have considerable relevance to huge problems, such as karma and rebirth or my favorite but difficult text, *The Awakened Ones*. I would not have been able to deal with that voluminous work without the inspiration from my own ethnographic imagination. As I write this I am still at work opening up my life to areas that I have thus far neglected and who knows whether I will see its completion. But being a Buddhist of sorts that too is to be expected for life as well as work is always incomplete because we know that we, like other creatures, are born in Eros and die in Thanatos, hopefully with a semblance of dignity.

SPECIAL ADDRESS

“History of Sri Lankan Sociology”

Prof. K.Tuder. Silva

Even though the first Department of Sociology in Sri Lanka was established under the leadership of Prof. Bryce Ryan, who came from University of Texas in USA, in the University of Ceylon in 1949 when the University of Ceylon was located in Colombo, the history of the sociology profession in Sri Lanka is largely associated with the establishment of the Department of Sociology in University of Ceylon in 1954 after the university was moved to Peradeniya. This is because some of leading researchers on Sri Lanka as well as a galaxy of internationally renowned scholars, such as Ralph Pieris, S.J. Tambiah, Gananath Obeyesekere, H.L. Seneviratne, Sid Perinnanayagam, Laksiri Jayasuriya, Kitisiri Malalgoda and Newton Gunasinghe and some key public figures in Sri Lanka, including Sarath Amunugama, Danesh Casie Chetti and Sugath Rannugge have been associated with this department at one time or another. In spite of being the fertile ground for various illustrious scholars and would be public servants, no history of this department has ever been written except for some brief and not altogether salutary references to the Department in the memoirs of Ralph Pieris (1988). Against this background, this paper sketches the history of the Department of Sociology at University of Peradeniya largely based on anecdotal evidence, personal memories and some key informant interviews.

Ralph Pieris, the founder of the Department of Sociology at Peradeniya was a macro-sociologist with a strong interest in history as against ethnography as evident from his Magnum Opus ‘Sinhala Social Organization’. This tradition was continued by some later scholars, such as H.L. Seneviratne (e.g. “Rituals of the Kandyan State”) and Kitisiri Malalgoda (e.g. “Buddhism in Sinhalese Society, 1750-1900”). Ralph Pieris made useful contributions towards introducing sociology in the public sphere, including public administration, policy planning and development work. Among others Tambiah and Obeyesekere developed a strong tradition of theory-driven ethnographic research in Sri Lanka, through their research on kinship, land tenure and religion and greatly contributed towards enriching key debates in the field of anthropology. The Department suffered a great deal due to the exodus of the first generation of Sri Lankan sociologists and anthropologists in the 1970s and 1980s. A period of recovery started in late 1980s when some members of the next generation of sociologist returned to the country after their post-graduate training overseas and sociology became one of the more popular disciplines at University of Peradeniya. The curriculum of the Department expanded to include Development Sociology, Gender Studies, Political Sociology, Environmental Sociology and Peace and Conflict Studies. The Department benefitted from an award under the World Bank funded IRQUE project from 2005 to 2007. The new generation of sociologists must build on the rich intellectual heritage of this most prestigious Department of Sociology in the Sri Lankan university system.

ABSTRACTS

Managing Problem of Solid Waste in Sri Lanka: Existing & Future Strategies in Selected Local Authorities in Central province

Dr. Mallika Pinnawala¹

The history of Solid waste problem can be traced back to the industrial revolution. While at present many developed countries manage their sold waste problem using several strategies most of the developing countries are still suffering from this problem since there is no proper system to manage it. In Sri Lanka, solid waste has become one of the most serious national problems, especially with the development of industries, infrastructure facilities and with the rapid growth of population and changing of food habits of people. In Urban areas the problem is getting worse due to the space problem as well as there is no proper mechanism to manage solid waste. It is a threat to environment, leading to health problems and social problems as well.

This presentation is mainly about problem of solid waste in urban Sri Lanka. It explains the way the problem of Solid Waste emerges in the country, challenges that Local Authorities face as the main responsible institutions for Solid Waste Management, especially the lack of community participation in their effort to manage the problem. The presentation focuses on the existing management strategies of solid waste in Local Authorities use of the 3R concept, charging a tipping fee, encouraging waste separation, compost production, removing open dustbins etc. are some of the strategies that LAs use. Finally the author presents the gaps of solid waste management strategies, expecting strategies for Sri Lanka.

Existing literature and case studies conducted for SATREPS Project² have provided the data for the presentation. Case studies have been conducted in Kandy Municipality, Matale Municipality, Gampola Urban Council and Udapalatha Pradeshiyasabha in 2014.

Key Words: solid waste, management strategies, Local Authorities, 3R concept.

MAXIMUM 4 KEY WORDS ???

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² SATREPS :Science & Technology Research Partnership for Sustainable Development – Development of Pollution Control & Environmental Restoration Technologies of Waste landfill site Taking into account Geographical Characteristics in Sri Lanka(2011-2016)

Corruption, Fighting Corruption and Corruption Fighters

Dr Dhammika Herath¹

Corruption is considered a problem pervasive in almost all societies but it can be more severe in some societies than in others. Yet, there is hardly any agreement on what corruption really means. One of the most commonly used definitions is that “corruption is the abuse of power for personal gain”. This study broadens the scope from ‘personal gain’ to include group gain as well. Transparency International annually produces the Corruption Perception Index which has highlighted the severity of corruption in Sri Lanka. Although the problem of corruption in Sri Lanka has attracted substantial political and policy attention, there is almost no proper contemporary academic inquiry into this issue. Sri Lanka society is considered corrupt, yet it is puzzling to observe that there are still some individuals who fight corruption, at times, risking their careers and even lives. Why do some individuals oppose corruption in a system in which it is either dangerous or unhelpful to oppose corruption? The main objective of this paper is to bring to light research findings from a study which attempted to understand corruption through the eyes of corruption fighters who have hands on experience on the issue, especially, in the public sector. They shed light not only on the nature of the problem but also the many obstacles confronting corruption fighters. Based on a qualitative methodology, we ask whether corruption constitute a ‘collective action’ problem. We find that corruption fighters have unique experiences, knowledge and strategies through which they fight corruption and they shed valuable insights into the issue of corruption in Sri Lanka society.

Key Words: corruption, corruption fighters, public sector

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A Sociological Study of the Nature of Poverty among Women who work in the Informal Economic Sector: A Study based on informal economic activists in the Kandy Municipal Council Area

Saminda Gnanaratne¹

The intentions of this study were to identify the relationship between informal sector-based women economic activities; investigate institutional support available for them; examine the educational environment of their children and to identify possible solutions to overcome poverty-related problems in future. Capability approach and Social capital theory were applied to analyze study findings. The purposive sampling method was used as a principle method of data collection and a survey questionnaire was distributed among forty informants. In addition, twelve case studies were carried out with research participants while five stakeholders were interviewed to understand the situation from multiple perspectives. Quantitative data was analyzed using SPSS package while qualitative findings were analyzed employing theme-list method. The results of this study findings reveal that women who worked in the informal sector were not aware of the ways that they were exploited by their employment providers and they were powerless to resist against such matters because of the fear of losing their current employment opportunities. In addition, these women lacked any social support to defend their rights in their working places and they did not have an adequate knowledge of how to spend their earnings efficiently. Finally, the results of this study reveals that the women participated in this study were not aware of their capabilities to improve living conditions. The results of the present research point to the need of developing closer relationships to address problems faced by women who work in the informal economic sector. In addition, legal measures should be introduced to protect rights and privileges of both employers and employees of the informal economic sector in the Kandy Municipality.

Key Words: Informal Economic Sector (IES), social aspect of poverty, social status and social support

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A Medical Sociological Study of Social and Health-Care for the Disabled in the Kilinochchi District

S.Sivakanthan¹ , K.T.Silva² and R.M. Abey Rathnayake³

The prolonged civil war in Sri Lanka has resulted in disabilities and poor health making war-related disabilities a much debated issue and an area identified for research in the post-war context. This study is intended to investigate the available social and health care services for people with war-related disabilities in the Kilinochchi District. The study conducted with a sample of 316 respondents employed a combination of quantitative and qualitative research methods. Qualitative data were collected through focus group discussions, case study method, key informant interview, direct observation, and visual data. Quantitative data were collected through the questionnaire survey and data was analyzed through SPSS. The findings of the study reveal that prevalence of war-related disabilities is high in the Kilinochchi District with men being the majority of the victims. Though substantial numbers of People with Disabilities (PWDs) have multiple disabilities amputation is the most common type of war-related disabilities prevalent in the Kilinochchi District. Most people have become disabled in the last phase of the war between the LTTE and the Sri Lankan Military. The unemployment is a critical problem for more than half of the people with these victims. The majority of PWDs are not satisfied with the assistance provided by government institutions. People with war-related disabilities have difficulties in getting support from the medical professionals, especially orthopedic surgeons, neuron surgeons and consultants psychiatrics. The study also revealed that the majority of PWDs is unable to access medical rehabilitation services, mobile medical clinics and prosthetics and other assistive devices. It should also be noted that people with war-related disabilities in the villages have difficulties in accessing to health care services from the hospital systems. The findings highlight that people with spinal cord injury particularly Quadriplegia and Paraplegia face serious medical problems. It was also found that PWDs adopt several coping strategies, such as, institutional rehabilitation centers, education, peer counseling, building of strong family bonds, and social relationships and other similar social support. The study recommends that the need for introducing more inclusive social welfare programs and medical rehabilitation programs for PWDs and further research work on war-affected people.

Key Words: war-related disabilities, health care, medical rehabilitation programs, social problems and social welfare programs

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A Sociological Study of the Factors Affecting the Social Wellbeing of Children with Intellectual Disability (Special Reference to Community Based Rehabilitation Center at Women's Development Center).

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Intellectual Disability refers to the reduced ability of a person to understand complex information and the inability to apply new skills which leads to the difficulty of coping independently (Mental Health, 2013). Therefore, children with intellectual disabilities are considered as a marginalized group among the marginalized and finding means to enhance the social wellbeing of the children with intellectual disability is important. The study explores how family, education and economy influence the social wellbeing of children with intellectual disabilities. The study was carried out at the Community Based Rehabilitation Center of Women's Development Center in Kandy. Primary data of the study were gathered through questionnaires and semi structured interviews. The questionnaires were distributed to a purposive sample of 50 parents of the children with intellectual disabilities and semi structured interviews were conducted for 20 teachers of the Community Based Rehabilitation Center of the Women's Development Center.

The study found that there were many issues affecting children with intellectual disabilities. The majority of the children receive only the support of their parents, and also face discrimination when following inclusive education at schools. Even the economic condition of the majority of the families with children with intellectual disabilities was found to be low. The findings the study show that the social wellbeing of children with intellectual disability is not at a satisfactory level. Primary data from the study indicates that even though the Sri Lankan government has adopted various policies, and is a signatory to the United Nations Convention on the Rights of Persons with Disabilities, the awareness of the community members regarding such policies and the services offered by the government is limited. Despite all these, the strongest barriers that affect the social wellbeing of children with intellectual disability are the negative attitudes and stereotypes towards them. Thus an attitudinal change in the society was identified as crucial in order to enhance the social wellbeing of these children.

Key Words: intellectual disability, social wellbeing, inclusive education

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Social Causes of Diabetes: A Medical Anthropological Analysis

Jagath Kumara¹

The objective of the present study is to identify the social causes of diabetics and the social factors that influence the control of diabetes using the concepts in medical anthropology. The study uses a sample of 60 patients; 30 receiving Ayurvedic medical treatment and 30 patients receiving Western medical treatment. Further, five case studies of diabetic patients were conducted to collect in-depth information on their health behavior and sickness behaviour related to diabetes.

Diabetes is a chronic disease which does not have a permanent cure and it is a serious sickness which gradually takes the individual closer towards death. Hence, diabetes must be prevented or systematically controlled if one suffers from it. Both prevention and control of diabetes is essentially connected with the individual behaviour and the social behaviour of the affected persons. The present study examines the role of attitudes, behaviour, stress, food consumption, and alcohol usage as human behaviour factors contributing to development of diabetes in later life. The study also looks at remedies such as the use of drugs, food control, exercises, yoga, religious and spiritual activities adopted by diabetic patients and their families to control diabetics. This study also examined the role of gender, ethnicity, rural and urban living, employment and social interactions in health and sickness behaviour.

Finally the study highlights the significance of lifestyle in the emergings epidemic of non-communicable diseases in Sri Lanka. Health education programmes as well as diseases control programmes should be informed by relevant medical anthropological insights.

Key Words: diabetes, social causes, sickness behavior, lifestyle

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Gender Differences in Sexual Stimulation Exchange on Facebook among University Students

Mahesha Ihalagedara¹

Technology is one major source of new modes of social interactions among the present generation. Especially, with the advent of computing technology and the emergence of the cyberspace there is a genuine revolution that has fundamentally changed human interactions, creating sender-receiver interactions in the digital world. Facebook is one innovation in computing technology which has opened an avenue for intimate interactions sans face to face meetings, a phenomenon common among youth. This study examines the gender differences in sexual stimulation exchange on Facebook among university students; with special reference to the University of Peradeniya. It employed snowball sampling technique for the data collection in which 20 case studies were studied.

Findings indicate that male students send Facebook friend requests to females and female students accept requests received by males. There is a gender difference in the criteria in sending and accepting Facebook friend requests involving partners of the opposite sex with sexual stimulation motivating the majority of male students. Both male and female students use four main types of tools, namely, profile picture, photos, language and non verbal clues to exchange sexual stimulations. Female students use profile picture, photos and non verbal clues to get the attention of partners on the Facebook and male students receive sexual stimulation from these. Significant gender differences were also found in the expectations and outcomes of their Facebook requests. Male students use Facebook mainly for sexual stimulation while female students are victimized by direct requests and indirect insinuations of sexual nature.

Key Words: gender difference, sexual stimulation, facebook, sender-receiver interaction

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A Sociological Investigation on Factors behind Social Stigmatization of the War-Disabled Civilians in the North Sri Lanka

Luxshe Kunaratnam¹ & D. Kawshalya²

The armed-struggle between the LTTE and the Sri Lankan government produced significant numbers of war-disabled in the North and East regions of the Island. According to recent studies (Department of Social Services, 2011; Annual Performance Reports & Accounts of Mullaitivu District, 2012) the last phase of the war alone rendered 15,000 people war-disabled and among the total number of war-disabled in the North, over 30% are physically disabled.

The study was carried out in Maritimpattu Divisional Secretariat area in the Mullaitivu District. The study population was identified through purposive and snowball sampling methods and the data were collected through case studies, questionnaire survey and key-informant interviews. Whereas the main objective of the study was to find out diverse factors behind social stigmatization of the war-disabled, the study also attempted to bring out the socio-economic characteristics of the disabled and the impacts of social stigma.

The study found diverse social, economic, psychological, infrastructural, political, health and medical factors to be noteworthy in increasing stigmatization against war-disabled. Importantly, in an overall manner, these war-disabled are stereotyped in the society, discriminated from workplaces, isolated in the family front, and often harmed by derogatory labeling. We found that reactions among the victims varied from loneliness to suicide attempts. To reduce stigma, in conclusion, the study advocates active involvement of both the government and the private sector organizations in order to take relevant measures.

Key Words: Social Stigma, War-Disabled, Stereotype, Discrimination, Derogatory Labeling

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A Sociological Study of Homosexual Behaviour among Young Prison Inmates (With Special Reference to the Pallansena Correctional Centre for Young Prison Inmates)

Dharshaka Karunarathna¹ & Thushara Kamalrathne²

One of the main problems among prison inmates is prison sexploitation. Especially, many issues related to sexual behaviour have risen in Sri Lankan prison system including the increased number of cases on sexual abuse, increase of sexually transmitted diseases and the increased violence at prisons. The main objective of this study was to find out whether homosexual behaviour is an act which is present only among a particular group of people or an act that can be generalized. In addition, this study also aimed at identifying strategies used by prison inmates to find a suitable partner in prison and how such behaviour impacted on increasing violence in prison. Qualitative method was used as the main tool of collecting data for this study. 16 male prison inmates out of 341 inmates at the Pallansena correctional centre were selected for this study using the purposive sampling method. In addition, 5 Prison officers were also selected for interviews.

This study findings show that when an inmate met a suitable partner, he used various strategies to select him from other inmates and this was very similar to that of opposite sex relationship. Under this, sexual relationships took place both with and without the consent of the other partner. This study findings also reveal that prison inmates turned to homosexual relationships in order to reduce the stress they gained from not being able to satisfy their sex drive while they were imprisoned. Finally, they got addicted to homosexual behaviour depending on the time duration they spent at the prison and norms based on seniority of inmates living in the prison at the time.

Key Words: Young prison inmates, homosexual behaviour, prison sexploitation

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A Development Sociological study of the Impact of Induced Development Projects on Senior Citizens

R.P.S.Samanmali¹

In the development of global economy, mega development projects have been carried out by both developed and developing countries. Even though such development projects result in economical and physical progress, those contain a high social cost (Cernea, 2000). Thus, sociologists are highly interested in studying social impacts on induced development projects. This study has attempted to identify the impacts of induced development projects on senior citizens by taking the Daduru Oya project as the research field. Qualitative method was used as the mode of data collection and 44 senior citizens, who were affected by the respective project and resettlement in Nelumgama – Puttalam, were selected for conducting in depth-interviews. The economical issues faced by senior citizens were the negative impacts on agriculture and additional income generating sources they received from their home gardens, impacts on their secondary employments and food security. Due to the blocking of previous income generating sources, the senior citizens has become a group that is economically marginalized. These impacts have been more complex due to their resettlement in extremely dry areas. They have also become psychologically pressurized due to their inability to maintain relationships with their children, relatives and the community. This situation has worsened since they have no means of maintaining relationships with the religious institutions.

According to the analysis of the case studies, it was evident that as a social group subject to social exclusion, senior citizens become further excluded when planning development projects. Therefore, it is important to pay attention to senior citizens when executing development related policies.

Key Words: Induced development, senior citizens, socio-economic impact, development planning

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A Comparative Study of Factors Affecting Patients to Seek Traditional and Modern Medicine for Bone Fracture Treatment

K.G.H.S Abeyrathne¹ & Abey Rathnayake²

This study has attempted to find out the social, cultural and economic reasons leading patients to follow Western and indigenous orthopedic treatments. The study, which consisted a sample of forty people, was based on the information gathered from Kandy Hospital and Gurudeniya Indigenous Medical Centre. Data collection was done via questionnaires and semi-structured interviews.

According to the findings of the study, the majority of the patients who follow both medical systems are rural Sinhala Buddhist people who are married and more than 46 years old. In addition, the patients have also received education either up to G.C.E. Ordinary Level or G.C.E. Advanced Level. Majority of the patients who followed indigenous medicine were employed whereas the majority of the patients who followed the Western medical system were unemployed. Modern scientific assumptions of the Western medical system were one major reasons for patients to follow Western medicine. For instance, the usage of X-ray, the availability of pharmaceuticals, and the scientific nature of Western treatment methods have highly influenced the patients to select Western medical treatments. On the contrary, some people follow indigenous medical treatment mainly due to the attitudinal factors such as the popularity of the doctor and the treatment. Thus, there was a significant difference between the reasons that led patients to follow either indigenous or Western medical systems.

Key Words: Indigenous orthopedic treatments, Western orthopedic treatments, scientific methods

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A Sociological Study on the Identity of a Sinhala-Catholic Community (With Special Reference to Halawatha Ridiwella Fishing Village)

R.P.N Sandamali¹ & Kalinga Tudor Silva²

Studies conducted in Sri Lanka regarding social identity have prioritized Sinhala-Tamil ethnic identities. However, sufficient attention has not been paid to other forms of identity such as the identity of Sinhala-Catholic people. Especially, following the Sinhala-Buddhist movements in the post war context, it is crucial to examine other forms of identity in Sri Lanka. Therefore, this study has examined the identity of a Sinhala-Catholic community of fishing village. The study focuses on a community at Halawatha Ridiwella fishing village and further identifies the means through which the respective community recognizes their identity, the attempts made by them to maintain their identity and the issues faced by them in such instances.

The data for the study were gathered via interviews with eight persons to represent the whole community and four key informants of the respective village. The study has detailed how the fishing community in Ridiwella pays attention to the concept of purity in maintaining social relationships and marriage relationships. In addition, the study explains the views of the community regarding religious and ethnic identities and the differences between the peoples who pay attention to the concept of purity and those who do not. It was also evident that the community in Ridiwella fishing village maintain a strong relationship with the Catholic church. Depending on their life circumstances, the community decides to give priority either to the ethnicity or religion. Their interest on ethnic and religious identity and purity also depends on the different socio-economic circumstances of their life.

Key Words: Identity, multiculturalism, fishing community, ethnicity, purity

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Importance of Small Scale Women Entrepreneurs in Regional Development

P.A.H Sandamali¹

Even though studying entrepreneurship was popular in the field of economy, recently, many social scientists have started paying attention to this topic. One of the major reasons for that is the identification of the potentiality of small scale entrepreneurship towards regional development and the elimination of poverty. The study intended to find out the ways that small scale female entrepreneurs impacted on regional development and identify how their contribution of small scale female entrepreneurs in strengthening the domestic economy, the means through which small scale female entrepreneurs contribute to the generation of livelihoods at the regional level and the identification of issues faced by the small scale female entrepreneurs when carrying out their businesses. 40 small scale female entrepreneurs were selected for the study based on systematic random sampling. The data collection was carried out through case studies and questionnaires.

The study findings show that most of the small scale female entrepreneurs are engaged in sewing, retail businesses, and the production of sweets and snacks. The main reasons for small scale female entrepreneurs to commence businesses were, domestic economic issues, poverty, lacking means of incomes, necessity to become independent and to utilize their skills. Furthermore, the study also identified formation of livelihoods at the regional level, reduction of female unemployment as the major potentialities of female entrepreneurship in terms of the development of regional small scale female entrepreneurship. The main issues faced by female entrepreneurs were, the lack of capital formation, marketing issues and balancing domestic work with their livelihoods. However, the study found out that small scale female entrepreneurship can be utilized as an effective strategy in regional development.

Key Words: small scale entrepreneurship, regional development, domestic economic issues

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A Comparative Study of the Role of Rural Women in the DiviNeguma Development Project as a poverty alleviation programme in the Selected two Villages in the Bibila Divisional Secretariat Division

A.M.N.Premathilaka¹ & M.G Manurathne²

The study was based on the participation of rural women in the DiviNeguma Development Project which was designed to alleviate poverty. Two villages, namely, Nilgala and Linkumbura in the Bibila Divisional Secretariat division were selected as research sites.

The main intent of this research was to identify the nature of rural women's participation in the Divi Neguma development project. Both qualitative and quantitative methods were used for collecting information. Detailed interviews were carried out for collecting qualitative data while a survey questionnaire was employed for the other method. Each area had 100 beneficiaries registered for the project and 30% of families with female beneficiaries were chosen from the total of 200 families for this research.

Different levels of the female participation were identified in the project cycle of the Divi Neguma program. In the mean time, some of the characteristics of the participation of women were common to both areas whereas some characteristics were unique to each village in the study. The main challenges experienced by women in taking part in the program were the influence of men, the lack of support by officers, and insufficient training programs and follow up activities conducted for increasing women participation in the programme.

Key Words: Community development, Female participation, Divi Neguma project

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Natural Disasters and the Senior Citizen Population: The Impact of Resettlement on the Sunami-Affected Senior Citizen Community

Wathsala Munasinghe¹ & Mallika Pinnawala²

The intent of this research was to investigate the ways that a senior citizen community-affected by the Sunami disaster faced various social, economic and psychological problems in a post-sunami resettlement area. This study research was conducted in a resettlement area known as the China Friendship village located at Kurunduwatte village in the Akmeemana Divisional Secretariat division of the Galle district. In order to collect qualitative data, a purposive sample of 15 respondents who were more than 70 years was selected and they were interviewed using an in-depth interview guideline. The findings of this study reveal that the resettled senior citizens faced a range of issues compared to the pre-sunami situation. The most critical problem experienced by them was the weakened closer family and social networks in the new resettled community. This situation impacted negatively on their psychological health and daily well being and they did not know how to develop social bonds and connect with the newly resettled community. In addition, they did not have stable income generation activities unlike in the past and this resulted in them becoming economically more dependent. However, the majority of the interviewed senior citizens were of the view that irrespective of all the above-mentioned hardships faced by them the new settlement facilities provided them with increased physical security their lives. This study findings point to the need of reexamination of resettlement policies of Sri Lanka prior to implement them for resettling vulnerable communities.

Key Words: Ageing community, tsunami disaster, resettlement, socio-psychological impacts

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Economic insecurity of old age: a study of Sinhapura, GangahalaKorale, Kandy District

Kaushalya Yapa¹ and Priyadarshani Premarathne²

Though Sri Lanka is witnessing an aging population, the United Nations new global index stated that Sri Lanka is the best country to live for the elderly population among the countries in South Asia. Even with the presence of safety net programmes, the elderly population faces important social issues. This study aims to identify problems related to economic insecurity among old age people with special reference to Kandy district. The study was conducted at Sinhapura of Ganga Ihala Korale divisional secretariat over a six month period from in the year 2014. This study used a systematic random sample of 40 elderly people who were either pensioners or non-pension holders. We adopted a phenomenological research design and used multiple methods were used simultaneously to collect both qualitative and quantitative data.

We find that economic insecurity has impacted directly on old women's everyday life including livelihood activities, domestic tasks, consumption patterns and especially participation in social and religious activities at community level. Widowed and non-pensionable women are at higher risk of economic insecurity than the older men with pensions. Further, this study found that emotional and social well-being has deteriorated immensely due to the monotonous way of living and dissatisfaction regarding life. In addition to the safety net programmes targeted at elderly people at community level, the social, religious and community development activities which can enhance their psychosocial well-being are important for improving the quality of life of the elderly population in rural sectors.

Key Words: Elderly, Insecurity, Dependence, psychosocial issues

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A Sociological Study of the Socio-Economic Issues Faced by the Persons Engaged in Laksha Industry at Present (With Reference to Mathale Palle Hapuwida Area)

W.M.D Tharangani¹ & Daya Amarasekara²

Laksha or Lakiri craftwork can be considered a traditional industry which has been subject to negligence in the present competitive socioeconomic context. As an industry, it is entwined with traditional arts and crafting techniques inherited to Sri Lanka. However, due to inadequate attention of the relevant government authorities and society this industry faces numerous problems at present. The present study intended to find out socioeconomic issues faced by persons who were engaged in this industry, the ways that they contribute to preserving this industry. Data was gathered by providing questionnaires to 40 workers who were selected through purposive sampling. Then ten informants were selected for conducting interview. The findings of this study reveal that they faced difficulties in finding raw materials, capital for investment, labour, issues related to selling their end products, applying new technology to industry, lack of proper training, and lack of motivation to continue work due to the diminishing social acceptance towards the industry. Therefore, this study findings suggest that there should be mechanisms to safe guard this traditional industry because it is part of Sri Lanka heritage as well as it provides employment opportunities to local community.

Key Words: laksha industry, socioeconomic issues, small scale entrepreneurship

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The Importance of Internal Tourism in Regional Development

M.M.B.Y. Navarathna¹

Tourism industry can be considered one of the main development strategies utilized for regional development globally by both developed and developing countries. Especially, the third world developing countries have paid attention to tourism industry (Okech, 2010). Tourism can also be identified as one of the most prominent development strategies for Sri Lanka. This study intended to find out the ways that tourism industry can contribute to regional development and to identify whether the distribution of benefits of tourism industry has actually impacted on regional development. The analysis for these objectives is provided using a case study based on Pinnawala Tourist region. 39 individuals were selected based on stratified sampling method for this study. Qualitative data collection techniques namely interviews and case studies were used in the data collection of the study.

tourism industry has a limited capacity of generating livelihoods at a regional level. Even though a few livelihoods have been developed around large scale hotels and businesses, formation of new employment opportunities and the utilization of regional resources in the tourism industry was very much limited. However, tourism industry has facilitated the development of regional infrastructure facilities. Due to the influence of various mediators in the tourism industry, the community receives limited benefits and especially a hierarchy has been created in obtaining such benefits provided via the tourism industry.

Key Words: Internal Tourism Industry, Regional Development, Mediators' Role, Hierarchy in receiving benefits

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A Sociological Study about the Impact of Social Media Over Forming The Public Opinion

Malith Gayan Wansadeera¹ & Sisira Pinnawala²

“Public Opinion” can be identified as a part of the public consciousness. It includes ideas expressed by people openly and covertly regarding various incidents and ideas of social life. Hence, public opinion is considered an essential item in executing democracy. This is also important in identifying people’s opinions correctly when forming democracy in a country. This study attempted to find out the ways that social media influence public opinion and democracy. Based on two events, which became highly discussed incidents, namely, “Aluthgama incident” and “the Uva Provincial Council Election - 2014”, this study identified various individual opinions and media activities around the two incidents. Data was collected using qualitative method and study findings were analyzed employing context analysis. This study findings reveal that social media through cyberspace allowed to form democracy facilitating the views of people who had independent opinions other than promoting only the views of those who were ruling the country. In addition, this study finding reveals that the formation of public opinion in social media was largely influenced by a modernized group of people who represented urban areas. It was also evident that the youth attempted to shape public opinion on social media. Further, social media has also contributed to widening civil society representation. However, there was a tendency for women to restrain from forming ideologies on social media. Even though, social media has complimented democracy, in order to reduce conflicts occurring with society, there should be mechanisms use proper language on Social media. It should be argued that such endeavors on social media would again disrupt democracy.

Key Words: public opinion, democracy, social media

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The Government Sector contribution to provide Social Security for Permanently Disabled Soldiers

Chaminda Premarathne¹ & H.M.D.R.Herath²

War and terrorism can be considered an unpleasant experience faced by many countries throughout the world. This study was carried out to investigate the ways that the government sector provides welfare facilities and social security for permanently disabled soldiers who became victims due to the thirty year old civil war in Sri Lanka. The relevant information for this study was collected by conducting in-depth interviews with ten permanently disabled combatants residing at the Abhimansala Suwa Saha-na Centre at Pangolla Kurunagala. The results of this study show that the disabled soldiers have experienced enormous hardships physically, psychologically and socially due to the prolong war in the Sri Lanka. This study findings also reveal that the above-mentioned difficult situations have severely affected them to undergo untold miseries in their day-to-day lives. On the other hand, their permanent disabilities have also made them to be a privileged group in society as well. The services provided by the government at this centre have contributed significantly to improve disable conditions of disable soldiers irrespective of the fact that they have contributed to making dependant mentality as well. Finally some soldiers were of the view that they would prefer to live with other disabled soldiers at their original places rather than living at secluded place. This research results point to the reevaluation of the war-affected soldiers' rehabilitation activities and other formal and informal organizations involvement for providing holistic broache for future programme.

Key Words: Permanently disabled soldiers, social security, welfare, social capital

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A Sociological Study about Popular Buddhism and the Expectations of Youth

Shiroma Rathnakanthi¹ & Abey Rathnayake²

This study attempts to find out the sociological reasons that attract the Sri Lankan youth community into engaging in Buddhism especially, popular Buddhist activities. One of the sub objectives of the study is to identify the gender differences in becoming religious. The analysis of the study was based on data gathered from a sample of 20 young females, 20 young males, 03 Buddhist monks, 03 adult males and 03 adult females using questionnaires and interviews.

According to the study, the youth tends to get attracted to Buddhist Religious Centres to succeed in their day to day activities such as performing well at educational activities and employment, solving family issues, maintaining better family relationships, succeeding in artistic and creative activities, and maintaining better social relationships. Comparatively, educated youth are getting more attracted to Buddhism while the participation of young females in such activities is also high.

Changes that have occurred in the institutions teaching Buddhism were also identified as important for these changes. Among these changes, the organizational transformations of religious institutions attract the younger generation. These teaching institutions also take consideration of the requirements of the youth. Especially, the expectation that engagement in these religious institutions supposedly contribute to reduce the stresses that accompany modern competitive life styles of the youth has made such Buddhist institutions attractive to the younger generation.

Key Words: Popular Buddhism, Youth, Buddhist Monasteries, Social Pressure

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A Sociological Study on the Challenges Faced by Parents of Students Sitting Grade Five Scholarship Examination

K.L.S. Kasuri¹ and K. Thoradeniya²

There are several research studies on different dimensions of the grade five scholarship examination including the challenges faced by children when sitting this examination, yet, few studies have focused on the problems that confront the parents of grade five students. Therefore, this research focuses on issues and challenges of parents who prepare their children to sit grade 5 scholarship examination, which is a key milestone within the education system of Sri Lanka. We selected parents of 24 students from Gampaha district who sat the grade five scholarship examination in 2014 as our subject group. We have used semi-structured interviews to collect data and interviewed parents before and after the examination in order to identify the challenges and stress that parents encounter in these two significant junctures.

Generally parents are known to exert pressure on children towards success in the scholarship examination in order to obtain student subsidies, to enroll children in prestigious schools, and hence push them towards competitive education. Yet in the act of meeting these demands, parents face considerable economic and social issues which have not received much academic attention within Sri Lanka society. Yet, this study reveals that even though parents play a vital role in positively contributing towards children's education, they face many social, economical and psychological challenges due to extremely competitive nature of grade 5 scholarship examination. Through this research we specifically identified that there are numerous problems and constraints that emerge within the family due to this examination. Further, this research reveals that, if a child fail this examination parents encounter numerous problems in finding a prestigious school for that particular child and they face some social and psychological problems too.

Key Words: Grade five scholarship examination, parents, children

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Living with Pain: Psychosocial Problems of Women with Breast Cancer

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Breast cancer is a serious non-communicable Diseases globally as well as locally. National Cancer Control Programme (NCCP) reports that breast cancer is prevalent illness among a significant section of women. We conducted a qualitative study to examine the psychosocial problems encountered by the women with breast cancers and to understand how cancer impacts on their quality of life. The study group consisted of 35 women who were registered in the Breast Cancer Clinic at the teaching hospital in Kandy. The clinic registry was used as a sampling frame and the 35 women were selected randomly for the study. In the study sample, 10 women were selected purposively for developing in-depth case studies. The study was conducted over a period of 5 months in the year 2014. Quantitative data were analyzed using SPSS-20. Thematic analysis was performed on qualitative data. The ethical approval was obtained from the administration of the hospital.

The stress caused by the illness and the therapeutic treatment is seen by the patients as the most common problems. Increasing expenses related to the health seeking behaviour and physical pain caused by the illness also impacts their overall well-being. Commonly used coping mechanisms included religious activities and assigning themselves to fate and doom. Changes occurring in the physical makeup due to the mastectomy have high impact on their self-image and these also hindered social and sexual relationships particularly among the middle aged women. We find that patients lack knowledge about new methods of reframing the body. At the community level, cancer patients find that they are a subject of common talk and attraction for sympathy and consider these as barriers against community participation. Community based educational programmes are essential to upgrade the psychosocial well-being of the women with breast cancers.

Key Words: Breast cancer, Psychosocial issues, Quality of life, sympathy, health seeking behavior

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A Sociological Study about the Issues Faced by Sexually Abused Children When Reintegrating to the Society

Dulanjali Ralakaruna¹ & Shantha Wanninayake²

Sexual abuse of children has become a serious issue in modern Sri Lanka society. Many studies have found out that even though many strategies have been implemented to prevent sexual abuse of children, it still exists in Sri Lanka as a serious social problem (Himali 2012: Colambage: 2012). Many government and non-governmental organizations take various steps to rehabilitate and reintegrate sexually abused children to the society. The main objective of the study is to identify the main factors that affect the sexually abused children in the process of and after reintegration with the society. The present study examines the issues of reintegration under four thematic areas; protection and security, love and affection, self-esteem, and self-efficacy.

The purposive sample selected for the study consisted of young girls who were subject to sexual abuse and were referred to the Department of Probation and Child Care by the Kandy District Court. The study is based on the analysis of qualitative data and the primary data for the study was gathered through in-depth interviews. In addition, information gathered from the key informants were utilized for the study.

The study finds that sexually abused children are rejected from the family, do not receive love and security, are unable to receive education, suffer from ill-health, have the risk of getting abused for a second time, face social marginalization, and lack of certainty regarding future protection.

Key Words: Child, Sexual Abuse, Child Molestation, Rehabilitation, Social Issues, Social Exclusion

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A Medical Anthropological Study of the Factors Leading the Public to Follow the Indigenous Medical System in Treating Non Communicable Diseases

Anjali Herath¹ & Abey Rathnayake²

There significant numbers of people, who, at present are suffer from non-communicable diseases. There is a tendency of people to follow both western and traditional medical practices to treat these diseases. The objectives of this study are to identify the reasons as to why people follow indigenous medical practices to treat non-communicable diseases. The Pallekale Ayurvedic centre was selected for the study, and the study sample consisted of forty patients who are suffering from four common non-communicable diseases to include ten people suffering from one of the four diseases examined in the study. Initially, questionnaires were distributed to all forty patients and interviews were also conducted with a group of twelve people who were chosen from the main sample to represent each disease.

According to the study, numerous factors such as, the usage of medicine, healthy relationship between the patient and the doctor, confidentiality and family background, reliability of the medicine and treatment methods, acceptance of the society, etc. have led the public to follow the indigenous medical system in treating non-communicable diseases. Since people are not much aware of the reliability and the quality of the indigenous medicines, it is essential to raise the awareness of people regarding the indigenous medical system. Awareness programs, workshops and mobile clinics for the public can be held to create more awareness.

Key Words: Non communicable diseases, indigenous medical system, doctor-patient relationship

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Gender differences in health seeking behaviour of people with Chronic Kidney Diseases (CKDu)

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CKDu is a public health and social issue that impacts mostly on the peasant community in certain dry zone areas of Sri Lanka. A qualitative study was conducted to examine the gender differences in health seeking behaviour of those suffering from CKDu in the community. This study group consisted of 40 patients who were registered in the 'Renal Clinic' at the teaching hospital in Anuradhapura. The clinic registry was used as a sampling frame to randomly select respondents. A pretested interviewer administered questionnaire was employed to collect quantitative data while in-depth interviews were used to gather qualitative data. Thematic analysis was employed for the analysis of qualitative material. We collected data over a 5 month period in the year 2014 and the ethical approval was obtained from the hospital administration.

This study finds that there are few differences in health seeking behaviour between male and female patients suffering from CKDu. A significant finding we made is that male patients have given higher priority to treatments of kidney transplant and other treatments than female patients as the former were seen as the breadwinners of the family while females have tended to 'control' the illness and to use long term drugs from the periphery. We argue that differences in health seeking behaviour are not influenced mainly by gender roles and norms but more by the problem of poverty facing these families. This study concludes that the women's health is at risk because of the financial strains of the family and their priority is not on health needs. The gender and poverty should be the key aspects of empowering women health programmes in CKDu.

Key Words: chronic kidney disease, gender, health seeking behavior, poverty

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Gender-based harassment in Public Transport and Action for Prevention: Perspective for Women

Shalika Sandamali¹, Priydarshani Premarathne² and Saminda Gnanarathne³

Gender-based harassment in public transport stems are a worldwide social issue which creates a negative impact on physical, psychological and social well-being of women. This qualitative descriptive study has been carried out in order to identify awareness among women passengers on legal actions and other preventive activities against gender based harassment in public transports mechanisms and their perception towards the workability of the said interventions. A convenient sample of 40 women who consented to participate in the study were selected for the study. The respondents used public transport systems to travel from Kandy, Colombo, Negambo and Rathnapura. The study was conducted over a three month period in the year 2014.

The study revealed that 96% of women had experienced verbal abuse by being followed and also faced sexual comments. According to the respondents the majority of abusers are male aged 45 – 55 years. Though the majority of women are aware of the legal aspects of gender-based violence and preventive actions, 70% of the respondents reported that due to the cultural and social barriers they are not going to use those actions. Respondents think that actions that could be taken against offenders would in turn create negative impact later when they travel by public transport. Women aged 25- 45 were highly aware on the legal and preventive actions but awareness was limited among women aged 45 -60 years. Further, this study reveals that the both women and men have negative views regarding preventive actions because of the diffusion of responsibility among state actors responsible for prevention. Also women were not satisfied with the legal procedures that they have to undergo after resorting to legal actions. This study concludes that inculcating moral values and public responsibilities in the public sphere is more important to prevent gender-based violence in public transport systems.

Key Words: public transport, gender, harassment, preventive actions

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Pull and Push Factors Affecting Women to Become Sex-workers

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Commercial sex as a personal choice and thus a private matter between a two consenting adults is becoming increasingly normalised (Coomaraswamy, 1997). A qualitative study was conducted to identify the factors driving females to become commercial sex workers. This study was conducted with 10 female sex workers who were selected from Wellawatta area in the Colombo district through the Snowball Sampling Method. A pretested interviewer administered questionnaire was used to collect basic demographic details and informal in-depth interviews were used mainly to collect qualitative data. The thematic analysis method was employed for data analysis. This study was done over a five month period in the year 2014.

The majority of the sex workers were from very remote areas of Sri Lanka and they belonged to the families affected by poverty, low educational achievements and with comparatively higher number of family members. The mean age of the respondents was 35 and majority were married (60%) and 20% were widowers and the rest were unmarried. Half of the sample had not studied up to Ordinary Level examination and 20% had not been to school. The study found that poverty, low education, failures within family and marital ties, premarital and unsafe sexual relationships, high sexual desires and unemployment were some of the main push factors that lead women to become sex workers and internally migrate to capital city. Half of the married women had been motivated for this occupation by their husbands. Comparatively the married women were reluctant than the unmarried to leave this job as it is an 'easy' way of earning. This study concludes that sex work is mainly encouraged by women's economic strains and is pulled by men's unmet sexual desires.

Key Words: prostitution, pull and push factors, poverty, women

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Contribution of the important historical places to the contemporary tourism in Jaffna Peninsula

Yogeshwaran Alagarajh¹ and D. Kowshalya²

Sri Lanka has a long history with specific developments in the field of tourism. There are so many factors supporting increased number of arrivals of tourists to Sri Lanka. Even though, Sri Lanka is known as a small island in the world, its socio-cultural and environmental factors constantly help the growth of tourism. Importantly, Jaffna peninsula in the northern part of Sri Lanka attracts an important number of tourists every year. According to Sri Lanka Tourism development Authority (2013) are five hundred and fifty thousand people visit Jaffna peninsula to see the most important historical places annually.

The current study was carried out to find out the significance of the important historical places in Jaffna peninsula. It proposes an arrangement for rebuilding the historical places as tourist attractions with the support of foreign governments, archeological department and key stakeholder who are interested in the development of Sri Lankan tourism. The study employed both primary and secondary data collection methods to identify the ways in which these historical places attract people and to assess the economic benefits brought by them to the Sri Lanka Tourist Board.

This paper, by focusing on development of tourism and heritage symbols of Jaffna such as forts, temples, light house, ancient parks and palaces, brings two main suggestions: rebuilding and maintaining the traditional, historical places of Jaffna; and introduction of socio-economic strategies to upgrade the livelihood of people living around these historical places in order to improve tourism in the region.

Key Words: tourism, historical places, Jaffna Peninsula

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