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Bangsa Malaysia and Corporatisation of Ethno-religious identity – exploring the limits of Najib’s “moderation agenda”

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Abstract:

The ideological moorings of Malaysia's nationalism are in a state of flux. The ethno-nationalist “grand bargain” which has governed Malaysian political life for the past 40 years is unsustainable. The response to this crisis has been Janus-faced: The Razak Government is simultaneously projecting an image of openness while clinging desperately to the status quo – i.e. maintaining a neo-clientelist relationship with the right flank of UMNO's Muslim-Malay constituency. We see this disconnect most starkly in the operationalization of Prime Minister NajibTunRazak's “moderation agenda”. At the 68th UN General Assembly, Razak called for a Global Movement of Moderates to counter what he called “the forces of extremism.” He sees Malaysia as the vanguard of the moderation movement and argues that Malaysia has much to teach the world on the subjects of peaceful coexistence and moderation. This agenda is deeply idiosyncratic for many reasons, mostly because the current facts on the ground in Malaysia run contrary to stated raison d'être of the moderation agenda.

Introduction:

The launch of Najib's Global Movement of Moderates GMM agenda was met with a degree of excitement both in and outside the region . The main thrust of the GMM agenda was that Malaysia could take the lead in propagating “moderation” and by virtue of its “deep pluralism” and tradition of inter-communal harmony, could act a model for other ostensibly “less-moderate” majority Muslim nation-states. And the Global Movement of Moderates could serve as a vanguard in the propagation of moderation. 18 months later and GMM is in a state of paralysis - both in terms of its vision and in terms of the function of the movement's secretariat – the Global Movement of Moderates Foundation (GMMF). Amongst Malaysia watchers it was pretty clear from the outset that Najib's ‘moderation agenda’ was a) designed for domestic political consumption – a sort-of mega vanity project and b) that it was never intended to deliver on the sort of agenda Malaysia's western friends had initially envisioned; namely, Malaysia scolding errant Muslim nation-states for “immoderate” behavior. Nevertheless, what makes GMM noteworthy is 1) the political agenda which underlies the trajectory of the movement itself and 2) what it says about the deeply politicized nature of nationalism - in particular the corporatization of ethno-religious identity in the service exclusivist nationalism. In essence, GMM stands ironically as a monument to (and bellwether of) the radicalized management of nationalist contestation in post-Mahathir Malaysia.

This short paper will unpack the “moderation agenda” as a tool to advance 2 main areas of analysis: first, I will address the Islamisation of ethno-cultural nationalism in Malaysia; second, I will address the specifics of the “moderation agenda” – looking at the thinking behind the agenda and the work of the movement's Secretariat (the Global Movement of Moderates Foundation)?

Part 1: Corporatisation and the Islamisation of Malaysian Nationalism

Malaysia's existential questions have always surrounded questions of nationalism and inclusion: thus, who is a “Malaysian” and what is the basis of belonging in Malaysia? Is Malaysia “TenahMalayau” (a Malay Homeland) driven by agenda of KetuananMelayu(Malay supremacy) or is it an inclusive project driven by ketuananrakyat(supremacy of the people)? Or, using the language of nationalism studies is Malaysia's nationalism defined in ethno-religious or civic terms (Brown 2000)?

Over the past 40 years there has been a progression, from the early years of Malaysia's nationhood (from 1956 to 1966) which embodied a version of ketuananrakyat to the post-1969 environment, which, in the name of social justice and “development” (i.e. fixing rural Malay poverty via the NEP) saw the implementation of “TenahMalayu” resulting a fundamental re-orientation of political and social life around Malay ethno-nationalism (Ooi 2006: 49). The Mahathir era (1981-2003) saw the prima facie corporatization of Islam in the service of bolstering ethno-cultural nationalism. We can assess the trajectory of state-driven Islamisation of Malaysian nationalism through 3 phases: The first stage(late 1970s through the mid-1980s) resulted in the Islamisation of the education system, the Islamisation (Arabisation) of public architecture (i.e. government buildings) and the Islamisation of the NGO sector (Barr and Govindasamy: 2011: Riddell 2005: 165, Chong 2006, 31):The second stage(mid-1980s through the mid-1990s) saw the linkage of nation-building and development strategies to Islam. This was articulated through Mahathir's “Vision 2020” and “Vision Islam” agendas were designed to 1) differentiate UMNO from PAS and 2) highlight a modernist agenda of Malaysian Islam – notably the complementarity of science and neo-liberal capitalism with Islam (Chong 2006: 34). In addition, this stage saw the expansion of Islamic institutions such as Islamic banks, Islamic museums and the ramping up of Mosque construction (ibid). And the third stage(mid-1990s through early 2000s) resulted in

expanding the capacity and jurisdiction of Syariahcourts. This 3-stage process culminated in 2 crucial events: the first was a 1998 Constitutional amendment, which added Article 121 (1A) (Malaysian Federal Constitution 2006), which states: ‘The [civil] courts shall have no jurisdiction in respect to any matter within the jurisdiction of Syariahcourts.’ And the second was Mahathir’s declaration on the 29th of September 2001 that Malaysia was an Islamic state (Martinez 2001: 474, Chong 2006: 37). In mid-June 2002 he re-affirmed his earlier statement and added that Malaysia was “Islamic fundamentalist state” because his BN government adhered to the fundamental teachings of Islam (Riddell 2005: 165).

Part 2: Moderation – as a policy agenda

The emergence of GMM agenda needs to be understood in relationship to 3 dynamics: First, one of the main features of Mahathir’s Islamisation agenda (vis-à-vis the corporatization of Islam as a mechanism to reaffirm nationalism) was a fundamental in the re-balancing of Malaysia’s vision of itself and resulted in a number foreign policy and official position, including: increased activism in the OIC, closer relations with Muslim nations-states, and participation in traditionally “Muslim causes”. Moreover, Malaysia’s development agenda also reflected this shift, with Putrajaya positioning itself an education hub – pitching itself to student from Muslim countries in Central Asia, Africa and the MENA regions and attracting large amounts of FDI from the Persian Gulf region and of course the agenda to turn Malaysia into global centre of excellence for Islamic banking. Second, amongst Malaysia’s political elites, big thinking and vanity projects are not new phenomenon. Mahathir had his “Vision Islam and Vision 2020,” Badawi had “Islam Hadhari” (civilizational Islam) and Anwar had his “Islam Mandani” (humanistic Islam) and Najib needed an agenda to distinguish an otherwise ordinary tenure. And most fundamentally, the launch of GMM coincided with the attempted rebranding of Malaysia’s image (both internally and externally) to reflect a softer and more inclusive vision. Internally the agenda was positioned in the lead up to the 2013 General Elections and launched soon after the “1Malaysia campaign” - a very public initiative to foster inter-communal harmony and to sell a civic nationalism. In this vain, the idea of moderation (and the GMM as an extension) was advanced as an agenda through which Malaysia could ‘hit above its weight’ – projecting itself as moderate and pluralistic Muslim Middle Power whilst also bolstering Najib’s own personal prestige as a diplomat and statesman.

From the outset, the “moderation agenda” was beset by a myriad of intellectual inconsistencies and structural difficulties. Intellectually, there appeared to be a disconnect between the agenda as communicated in Najib’s initial speech in 2010 to the Movement’s launch conference 2011 to the unfolding of the Global Movement of Moderates Foundation and work of the secretariat from 2012 onwards. Within that span of time the agenda shifted markedly from specific discussions over how the GMM (and Malaysia as its sponsor) could help build bridges of understanding between Muslim and non-Muslim worlds and serve as beacon of moderation to seemingly immoderate “others” to an agenda which touted moderation as a vague philosophical program - deliberately distancing itself from discussing specific manifestations of immoderation and or extremism. Rather, the discussion of moderation evolved into the discussion on the universality of moderation, essentially, as a concept that everyone could agree upon. Structurally, the design and implementation of the agenda vis-à-vis the rolling out of the Global Movement of Moderates Foundation (the movement’s secretariat) presented an equally worrying array of inconsistencies. Most significantly, the raison d’être of the GMMF seemed unclear – existing awkwardly as both thinktank (with a research agenda) and administrative body. Beyond the intellectual and structural difficulties highlighted above the movement’s core existential problem surrounded the question of autonomy and patronage. GMMF is funded by the Prime Minister’s Office and the Prime Minister appoints its CEP and board of directors. High-level patronage is not necessarily a bad thing, however, in the case of the GMMF the question begs if GMMF has its own agenda and or if it can act outside of Malaysia’s state interests?

Currently, the GMMF claims to have research projects in following areas: Peaceful Co-existence, Democracy and the Rule of Law, International Finance and the Economy, Education and Conflict Resolution (GMMF website 2014). In addition, they claim to have “initiatives”, in areas which include: 1) Digital Diplomacy, 2) Non-Traditional Security Threats, 3) Democracy and Governance, 4) Social Cohesion and Development, and 5) Youth Women and Civil Society (GMMF website, 2014). They claim that these five areas are “driven by an emerging trend that the world is increasingly a contest between moderates and extremists” (*ibid*). There are several obvious problems: First, for a research centre whose stated purpose is the propagating of moderation, the trajectory of interest is striking in its generality. This agenda gives the appearance of general strategic studies think tank. There is no mention of religious extremism or specifically an agenda to combat or understand violent Islamism. Secondly, a cursory glance of the website show a dearth of content. Despite, a) having been operational for almost 2 years and b) having a team of “researchers”, there is no content (i.e. reports, studies or projects) which support the stated research areas nor are there any large research projects. And finally, there seems to be mix of administrative paralysis and or or severe leadership issues. The GFFM has not shown itself to be at all “responsive” to events in terms of making public statements in response to grievous acts of extremism. For example, there have no statement condemning the shooting of Malala Yusef, the attack on the Westgate Shopping Centre in Nairobi or the recent kidnapping of the girls in Northern Nigeria. The question is, who exactly determines GFFM agenda and why hasn’t the foundation made statements in response these

events?

Rather than getting bogged down in the specific shortcomings of the organisation I think it is more to useful to look at the shortcoming described above as symptomatic of the corporatised typology of ethno-religious nationalism that governs Malaysia. In essence, the weakness of GMMF's research programs, it's failure of leadership and the lopsided and politicised nature of its research events demonstrate 2 over-tiding themes; 1) an overt ideological bias that refuses to look at issues of religious extremism in Islam and or in Malaysia and 2) the obvious alignment of GMMF's activities with state interests. Thus, despite the talk of moderation and peaceful co-existence the ongoing agenda of GMMF (as limited as it is) is beholden to the corporatized ethno-religious nationalist milieu. Thus, GMMF was by its very design constrained by the environment in which it operates. Consequently, how can organisation created in the radicalised ethno-nationalist milieu engage meaningfully in questions related to moderation? So in this way it stands as an apt bell-weather of the depth and intransigence of ethno-religious nationalism in Malaysia. That being said, the moderation agenda and the GMMF might be a success: It gave the Prime Minister a platform in the lead up to the 2013 election and more importantly it has presented the illusion of activity. The task now will be to wind-down the organization in way that does not embarrass the Prime Minister.

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Attitudes of Tamil and Sinhala people towards minority rights post 2009

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Abstract

After the Sri Lankan civil war came to end in May 2009, the Sri Lankan Tamil Diaspora continued to make demands calling for self -determination and equal rights for Tamils who live in Sri Lanka, arguing for using any means necessary, including utilizing violent means. However, how do citizens living in Sri Lanka have faced the physical, mental and psychological consequences of a war that seems to have not produced a permanent solution, feel about the situation of minority rights and how they can be best achieved? Therefore, my research asks: How do Sri Lankan citizens think the Tamil community can obtain collective rights regarding their identity and dignity? It is important to consider the Sri Lankan citizens' attitude towards this issue since positive or negative results will impact on local citizens in the country—perhaps much more than on the Diaspora communities. Based on interviews in Colombo, Trincomalee and Jaffna, my study has found some interesting answers that what tactics could help for Sri Lankan minorities to achieve their rights and dignity.

Sri Lanka has been often described as a pearl of the Indian Ocean with cultural diversity. The country practices multiple religions as well as rituals. However, it has had a long history of conflicting relationships between different groups, including that of civil war. Since the independence from British colonialism, Sri Lanka has not had a peaceful situation due to the ethnic conflict, which arose within the state among the ethnic majority (Sinhalese) and ethnic minority communities (Tamil, Burgher Indian Tamil and Muslim). The conflict has gone through multiple stages and forms. While there has been a military victory of the Sri Lankan government over the Liberation Tigers of Tamil Elam (LTTE) in 2009¹, the issues that gave rise to the conflict seems to be still present.

Given this above context, I would like to focus on the post-2009 attitudes of Sri Lankan citizens regarding how Tamils can make steps toward achieving identity rights and dignity related to their ethnicity. Additionally, since the Sri Lankan Tamil Diaspora community has called on the Tamil people to act with any means necessary, including armed resistance, it is important to consider the Sri Lankan citizens' attitudes towards this issue since positive or negative consequences of (armed) collective action will affect local citizens. This research attempts to give an understanding of the citizens' attitudes toward minority rights of Sri Lanka and what they think are the appropriate means to achieve these goals. In particular, the paper examines how Sri Lankan citizens think about whether violent or non-violent strategies are appropriate to achieve their goals and why.

While below this study, have implications for the study of identity politics and ethnic relations. This paper is organized as a case-study report rather than a theoretically grounded paper. First, I want to acknowledge my position in relation to this research question given the importance of reflexivity in research. Reflexivity is necessary in research since the ideas of a person tend to influence on research or tend to be inherently biased². Therefore, it is important in research to clearly state one's position in the research context. I belong to the Sri Lankan Tamil ethnicity and some of my experiences during the civil war in Sri Lanka have led me to be deeply interested in the conflict and in minority rights. Moreover, while I grew up in Sri Lanka, I have been away from the country since 2009 for my undergraduate studies. Therefore, while I have gone back to Sri Lanka between 2009 and the present, my experiences of the post-2009 conflict have been different from those that are there. This has led me to want to understand the perspective on the ground. In the designing of this research, as well as its implementation, analysis and writing-up, I try to present multiple perspectives, while recognizing the limits of neutrality. Moreover, I discuss my position further in the methodology section of this paper.

Methodology

The study aimed for reflective responses where participants can express their thoughts regarding the question of minority rights and the means to achieve minority rights. In-depth interview had some basic socio-economic and demographic questions about participants, followed by the following interview questions:

1. What is your opinion regarding Sri Lankan Tamils maintaining their minority/group/cultural rights?
2. How do you think this can be achieved?

¹Peiris, G. L. "Human rights and the System of Criminal Justice in Sri Lanka." *Sri Lanka J. Int'l L.* 2 (1990): 103.

²Mats.A and Sköldberg.Kaj *Reflexive methodology: New vistas for qualitative research.* Sage, 2009.

3. What do you think about the following statements?

STATEMENTS	Strongly Agree	Agree	Disagree	Strongly Disagree
Tamil people can maintain identity under current situation in Sri Lanka without problems.				
With more political representation of Tamils in the Sri Lankan government, Tamil people can maintain their identity.				
With more education and interactions between Tamils and Sinhalese, Tamil people will be able to maintain their identity.				
An independent Tamil state is necessary for Sri Lankan Tamils to maintain their identity.				

4. What kind of tactics would be most effective?

- a. Violence
- b. Non violence
- c. Both
- d. I don't know

5. Why?

- a. If you have to choose between violent means and non-violent means, what would your choice be? Why?

Respondents were recruited utilizing snowball sampling from different educational background. Respondents have been selected from three areas in Sri Lanka: Jaffna, Trincomalee, and Colombo to achieve some degree of representation. Also, for the purposes of representation, respondents from both rural and urban areas were selected from these larger units. The survey included in equal numbers members of both the Tamil and Sinhala communities since research question is focused on understanding what the attitudes of Sri Lankan citizens are. There were 41 respondents for the study to allow for both in-depth and statistical analyses though I had planned to have 50-75 participants.

Findings: The first question, asked to the participants, "*What is your opinion regarding Sri Lankan Tamils maintaining their minority/group/cultural rights?*" Participants from Colombo who belong to Sinhala ethnic indicated that Sri Lankan minority group has rights. Most of them said, Sri Lankan Tamils who consider as minority group they belong to one nation. They are Sri Lankan citizens, so they do have rights as majority people in the country. Similarly, Sinhala participants from Trincomalee, answered that Sri Lankan minority group has rights because they all are Sri Lankans. Most of them end up their answering the question by raising the question of why even has such a question because Sri Lankan Tamils have rights in Sri Lanka. Interestingly, most of the Sinhala participants in Trincomalee expressed that Sri Lankan Tamils did not have enough rights until the war finished in 2009; however, they also said they felt that Tamils got some rights after the war. Participants from Jaffna who belong to Tamil community mostly answered that they do not think it is effective to answer the question since its obvious that minority group does not have rights in Sri Lanka. Most of them showed a negative reaction to the question and stated that they do not want to answer this question since it does not bring any effective changes for their lives.

When the following question was asked, i.e., *how do you think this [minority rights] can be achieved*, the response by participants were disparate and reflected a range of attitudes. Almost all participants from Colombo said that war is not the solution for Tamils to get their rights and dignity —the responses centered on the theme of "No War". They justified their answers by giving some examples from past experiences during the Sri Lankan civil war. Interestingly, the same answer pattern was observed among Trincomalee Tamil participants also. They totally disagreed with war and conflict as possible means of achieving minority rights. At the same time, they also did not show much interest in solutions involving peace talks and peace building. The same pattern observed among Tamil participants from Trincomalee too. They mentioned that they are happy with their daily life now. Therefore, they do not want to have any future process regarding the rights since they are able to go about their daily lives more smoothly.

However, Sinhala participants from Trincomalee, did mention that Tamil people would not accept war and they do not agree with war too. In their answer, an important thing which stood out was that they said political solution can be a useful solution for the Tamil minority problem. In addition they did not fail to mention that Tamil people can get only what they deserve because according to the population they are small amount of number. Tamil participants from Jaffna gave several different solutions for the issue. Mostly young generation answered that they want another war which will help them to get their rights and dignity.

Further, when the third question asked to the participants they have given their own responses.

Table 1 Responses of participants regarding maintaining identity under current government

District	Ethnicity	Tamil people can maintain identity under the current situation in Sri Lanka without problems				
		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Jaffna	Tamil	1	-	6	4	
Colombo	Sinhala	3	6	-	1	
Trinco	Tamil	-	2	5	3	
	Sinhala	1	7	1	-	

Table: 02 Responses of participants regarding political representation as a means of maintaining identity.

Districts	Ethnicity	With more political representation of Tamils in the Sri Lankan government, Tamil people can maintain their identity				
		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Jaffna	Tamil	2	3	4	2	
Colombo	Sinhala	1	8	1	-	
Trinco	Tamil	1	4	2	-	
	Sinhala	1	7	-	-	

Table: 03 Responses of participants regarding more education and interactions between Tamils and Sinhalese

District	Ethnicity	With more education and interactions between Tamils and Sinhalese, Tamil people will be able to maintain their identity.				
		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Jaffna	Tamil	-	2	5	4	
Colombo	Sinhala	3	7	-	-	
Trinco	Tamil	1	5	1	-	
	Sinhala	2	7	-	-	

Table: 04 Responses of participants regarding an independent Tamil state

District	Ethnicity	An independent Tamil state is necessary for Sri Lankan Tamils to maintain their identity				
		Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Jaffna	Tamil	4	2	2		
Colombo	Sinhala	-	-	4		
Trinco	Tamil	2	1	1		
	Sinhala	-	-	8		

The final statement asked participants *whether an independent Tamil state is necessary for Sri Lankan Tamils to maintain their identity.* In case of this statement there were several exclusive answers observed. Tamils participants in both places such as Jaffna and Trincomalee reported different views. For instance, 4 participants among 11 strongly agreed, meanwhile 3 among 11 said strongly disagree. In addition, among 10 participants in Trincomalee Tamils, 2 of them reported strongly agree responses and 3 of them reported strongly disagree responses, and 3 of the participants did not answer the questions. However, again another unique pattern viewed among Sinhala participants in both places whereas 8 participants among 10 from Trincomalee disagree with the statement and among 10 participants from Colombo 4 participants agree and 5 participants disagree with the statement.

In the question of *what kind of tactics would be most effective?* The participants' answers were different. It is hard to observe a pattern in participants answers. No matter what ethnicity they belong to, but they totally disagree with violence mean especially, both ethnicity participants did not agree with having another civil war in Sri Lanka. When the question of *If you have to choose between violent means and non-violent means, what would be your choice? Why?* For this question there was a clear unique pattern observed among participants. However, the reasons and justifications behind their answers were different. Even participants had different emotions towards their answers. Almost all participants clearly indicated that they do not want to have violent means to accomplish equal rights, even Tamil participants. Meanwhile, some from the younger generation showed interest towards violent means. There were also some participants who said that they either nonviolent or violent means would be necessary depending on the situation.

Discussion

As all the questions focused on what Tamil and Sinhala citizens thought about which method is effective for Tamil minority to get their rights and dignity, the data in this study suggests that most participants on both sides of the ethnic line prefer non-violent means, their reasons differ for why, and that moreover that for some participants, particularly among the younger generation, violent means remains a potentially legitimate option.

Educational and mutual understanding: As most of my participants were, indicate in this study showed that educational and mutual understanding as one of the solution for achieving minority rights and dignity. This special pattern, especially, observed among Trincomalee participants, because they have the chance to interact with both ethnic groups shows the possibility of interaction across ethnic lines may produce similar perspectives on issues and the other's identity.

Conclusion

Sri Lanka's civil did not give any effective impact on both Sinhala and Tamil community in Sri Lanka. Since lessons learned from civil war did not let Sri Lankan citizens who live in the country to not to end up with civil war anymore. However, Sri Lankan Tamil Diaspora demand for self-determination, people in Sri Lanka satisfy with what they have now. Therefore, I would like to sum up my research by staying that Sri Lankan citizens did not choose violent mean to achieve minority rights and dignity. More likely, they prefer to have non-violent mean as solution for their minority problem.

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Religious Harmony and Communication between Hinduism and Buddhism in Sri Lanka

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Abstract

Religious harmony is a present-day issue all over the world. Sri Lanka, is a multi-religious nation with people of strong religious beliefs, (when compared to other countries). In general there had been comparative religious harmony in its long history. Occasionally, sporadic incidents of disharmony appeared. Sri Lanka is the only country which nurtured Theravada Buddhism for two and a half millennia, in its purest form. Still it continued to preserve multi-ethnic and multi-religious groups and permitted them to continue their cultural independence. As in India, in Sri Lanka too, the earlier Hindu religion continued its universal and tolerant outlook. Political events and the rise and fall of the kingdoms had their effect on Hindu – Buddhist relations. However in practice, the Buddhists continued their worship of Hindu deities. Kataragama is the centre of worship for Hindu – Buddhist worshippers. Sri Pada attracts Buddhists as the shrine for Buddha's Foot – print and Hindus call it Sivan-Oli- Padamalai (The mountain of light of Siva's feet). Nagadipa, the little Island in the North, attracts pilgrims – both Hindus and Buddhists.

Introduction

The age - old Sri Lankan religions Hinduism -(12.61% of the Population) and Buddhism - (70.19% of the Population) look up to India for their cultural roots. The very word Hindu means those beyond the River Indus. It was used by Persians and Greeks, who lived in the West of India. The Tamil Saiva people (who practise Hinduism) prefer "Saivism" to 'Hinduism'. Literary evidence, the Brahmi inscriptions and archaeological remains prove that Siva worship was prevalent in this Island. Thirumoolar, in his 'Thirumantram 3000' calls this country Siva Bhoomi (Land of Siva). Mahavamsa and allied legendary literature and commentaries speak of the Theravada Buddhism as brought and preached by Asoka's son 'Mahinda' as the civilizing factor among the Sinhala people. Buddhism is no longer practised in India whereas Sri Lankans claim that they practise the purest form of Buddhism.

Sri Lankan Hindus never forget the fact that Siddharta Gautama was born and died as a Hindu. He followed the penance, meditation of the Hindus; although he abhorred Vedic animal sacrifice practiced by the Brahmins. He evolved his own PanchaSeela (Five Noble Precepts) and Dyāna (Meditation) and preached the Middle Path. The Karma theory and rebirth was accepted by him although he denied a creator to direct Karma. Sankara's philosophy was indebted to Buddhism, to the extent that some thinkers called him PrachannaBaudha (A Buddhist in disguise) In Sri Lanka, much evidence is visible in our legendary history as well as modern historical evidences that the common people lived amicably. There was much give-and-take; foreigners rarely notice contrary evidence in our religious practices.

In the Ruwanwelisaya, the imposing Buddha image is flanked by Ganesha and Vishnu but with a screen in front of their images. At Dambulla, Rama and Lakshmana stand in life - size wooden statues. Even the recent Buddha shrine in Maradana build by the Late President Ranasinghe Premadasa has about eight minor shrines for Hindu gods. Buddhist learned monks explain that Buddhists worshipped for Nibbana (the Highest Bliss without fetters), but the Lord never prevented the ordinary folk praying to the minor deities for mundane benefits.

On the other hand, Hindus in Medieval India accepted the Buddha as an avatār of Vishnu the Protector, the second in the Hindu Trinity. Vishnu Purana added a story in its embracing fold that Buddhism was preached by Vishnu to Tripura rulers, the Triple brothers. Gita, Govinda also speaks of Buddha as an avatār of Krishna. The "Light of Asia", Sir Edwin Arnold's poetic life of Siddhartawas so popular that it was translated into Tamil by the Indian Tamil poet Desika Vinayagampillai and was a text book for our A/L students. Of the 63 great Saiva Saints was one Sākhyānāyanār. He was a Buddhist but had an inclination for Siva worship, and he daily threw a stone as a flower offering.

During the modern historical period, both Hinduism and Buddhism developed without much friction. The constitution of the Democratic Socialist Republic of Sri Lanka placed Buddhism on a unique high pedestal. Buddha Sasana was given prime importance. It was also agreed that other religionists too, should be permitted to practice their religion freely. Important religious centres attract political leaders and ordinary folk alike. The Kandy Perehara is led by the Dalad Elephant, but four other temple caskets of Natha, Ganesha, Pattini and

Skanda follow close at hand. Foreigners fail to understand how this happens in spite of much propaganda that this Island is well - known for its conflicts.

Material and methods

In India Buddhism was known as the off-shot of Hinduism and both developed on parallel lines. Asoka, the great, after Kalinga wars, embraced Buddhism as the path to peace and perfection, "rolled the wheel of Damma to all directions". Sri Lanka and Later Burma (Myanmar) accepted the new faith. His hundreds of Asoka Brahmi Edicts are found all over Central and North India including Andra. His religion and culture continued to influence the sub - continent. Pali (Prakrit) and later Sanskrit Buddhism continued the acculturation process. With the advent of Western scholars like Rhys Davids, Wilhelm Geiger, a new impetus was given to the Revival of Buddhism in India and Sri Lanka. Local veterans G.C. Mendis, S. Parana Vitane, Paul E. Peris and his sons, G. Obeysekare, A. Veluppillai, K. Kanapathipillai, S. Pathmanathan, and S.K. Sitrampalam contributed their might in furthering historical studies in the South and North. Modern European scholarship, both American and Continental, added much vigour to local research and analysis. However, unfortunately, the political climate in this Island changed even some of the able historians of post-Independence Sri Lanka to adhere to perfect standards in historiography and allied sciences like epigraphy and numismatics.

As Sir Isaac Newton said, "I stand on their shoulders" and have better view of the field of historical research. I adhere to recognized standards with care not to give in when pressed by underserving deviating opinions. I prefer to follow Thucidides rather than Herodotus. Here, I adopt the descriptive method rather than the analytical method due to lack of time. I believe, one day this thesis will flower into a recognized analytical work. I may refer to a wonderful essay, "Sinhalese – Tamil Cultural Relations" by W.M.A. Warnasurya, published in the Ramanathan College annual magazine, 1949, which inspired me to this way of thinking. I firmly believe that a comparative study of religion and culture based on a sound study of literature in both languages will go a long way in Religious harmony and communication. As an old head of a small pirivena mentioned to one of my teachers, "Not mere bilingual study of the market language, but deep genuine study of literature would naturally pave the way to harmony through interchange of noble thought, I shall repeat this in every university seminar, I attend."

Results

The hours of delving deep into Ancient, Medieval and Modern politically motivated religious policies of our rulers has revealed to research that the best period in the history were years of harmonious religious pursuits.

The other result is that, Tamil Buddhism and Sinhala Buddhism would have thrived side by side like Asokan Buddhism and Andra Buddhism in India, had not the followers of Mahavamsa. Buddhism refused to give in to the fact that other language – speakers could have remained equally firm in their faith in the Buddha.

Discussion

Hindu Buddhist Patronage under Royal rule

The dynastic rulers understood that their strength depended on the contentment of the masses. So the rulers patronized the religion of the majority but, paid equal attention and patronizing supervision over other religions. Brahmins were given separate settlements (Brahmadeya) for them to do their regular service in Hindu temples without economic stress.

Bramin astrologers and knowers of ArthaSastyra and Ayurveda were employed to advise the royal rulers. The Buddhist monks in charge of popular places of Buddhist worship permitted Kapurals to perform their rites within the temple premises. The general public utilized the services of these 'samans' (Priests of the lower religions) freely to get rid of the evils caused by demons or psychosis. Medieval Sinhala literature - the Sandesaya poems abound in examples of royal patronage of Brahmins and other Hindu learned men. Muslim customs officers were employed in ports of call of Muslim traders. Muslim physicians were in palace service. Mahavamsa has recorded King Mānābarana employing Brahmin priests to perform domestic sacrifices for the health and welfare of royal children. So too King Parakramabahu, the Great, had Vedicrites performed in the palace. Many kings who had Indian royal princesses as wives, allowed them to worship in their own temples and offered land grants to these temples.

Royal consecration and crowning ceremonies were headed by Hindu Brahmin priests. Sacred waters from holy rivers and Theerthams were brought and used during the crowning ceremony. Upatissa was a Brahmin connected with King Vijaya. He was granted land which he developed as Upatissagama. After Vijaya's death this Brahmin was incharge of royal duties till a successor was brought down from abroad. Pandukābhaya had Pandula, a Brahmin priest, as instructor, who taught royal arts to him. Later he had Chandran as his Brahmin advisor. The Pali works throw no light on the art of ruler-ship or statecraft; therefore Sanskrit - knowing Brahmins were employed to elucidate such works. Epigraphical evidence abounds with such appointments. The

economic and cultural development under far – seeing kings had the support of such Brahmin advisors. KākaVannaTissa, Duta gāmini, Vaddagamini had such officers, state the Pali works.

Buddha and the seven deities

Lanka–tilakaVihare may be taken as another example of religious harmony. The central figure is, of course, the Buddha. Vishnu is the Guardian deity. (He also holds the same position in Hindu Trinity.) Saman for the West (the deity of Samanala Kanda), SkandaKumara or Kataragamadeviyo for the South and Vibheeshana for the East.

The Upulvandevale was once mistakenly identified with Varuna. The Tamils know that Oppiliappan (the peerless father) was Vishnu. Even now, the South Indian uneducated classes wrongly pronounce this classical Tamil word as Uppiliappu). The Southern Sinhala folk turned it to ‘upuluvan’. But now, Evers and Paranavita accept Upulvan as Vishnu. GananathObeyasekara, a recognized scholar, feels that KataragamaDeviyo may become the second god next to Buddha in future. Hindus point out to Vallimalai, in South India as the place where Skanda wedded Valli, the Veddah girl, (representing the soul taking refuge under God). But Sri Lankan tradition mentions Kataragama as the place of that blissful event.

Desmond YalliArachi in a recent article, “Lord of Katargama, the guardian deity of merchants”, written after a survey within a group of Kandy businessmen, of the six temples- DaladaMaligawa, Vishnu, Pattini, Skanda, Ganapathi and Natha, has found Skanda and Ganapathi as the dominant gods worshipped by them.

The Hindus observe the asterism Krithika (Karthikai) and Visaka as holy for their worship. The Buddhists believe that ThuparamaDāgeba was consecrated by placing Buddha’s Collar bone as relic on a Krithika day (Mahavamsa,). Devānāmpiyatissa, was a Hindu before his conversion by Mahinda and he participated in the Visaka (Wesak) Holy day celebrations. Today Vesak is the most important religious celebration for the Sinhala Buddhists. Murukan, Skanda and Visaka are holynames of the youthful God who is enshrined in the cave of the hearts of devotees (Guha). Buddhists believe that on that day Siddhartha Gautama, the future Buddha was born, received enlightenment and attained Nibbana.

Swami Vivekananda, the Hindu Renaissance preacher referred to the Buddha as “the greatest soul-power, that has ever manifested, that ever wore a human form, the greatest, boldest preacher of morality, the greatest Hindu ever born”.

Pattini Worship

This is a popular common deity for the Sinhala and Tamil people alike. The former name her Pattini (The most venerated holy, chaste woman); the latter call her ‘Kannaki’, her original name according to “Silapatikāram” of IlangoAdikal. Although Kannaki worship has died down in South India, it is prevailing as Pathini –Kannaki worship. In Sri Lanka, she is elevated to the grandeur of a guardian Deity of the Island. She is considered a Bodhisatva, craving to attain supreme knowledge. GananathObeyasekara’s book PahanPuyawa (Offering of Light), published in Chicago, 1984, throws much light on the subject.

Worship of (Holy) Feet

During one of the visits of the Buddha, he descended on SamanālaKanda (SummantaKúdaParvata (Pabbata) and converted Sumana, a Yaksha, to his way of life. He imprinted the mark of his Holy feet during the third visit, says the Mahavamsa.

Hindus call this mountain “Sivan OliPadamalai” (the mountain of the Illustrious Feet of Siva). Ptolemy (2nd century A.D) refers to it as OliPāda (Light Foot). Vaishnavites claim that their worship of the Holy Feet of Vishnu is the fore – runner of Buddhist veneration of Buddha’s feet. The Saivites worship Siva’s feet as symbol of Release and Enlightenment. St.Appar has a full decade (ten verses) dedicated to the praise of the Foot in every line. (St.ApparThevaram – 6thThirumurai verses (Kappu -t-Thiruthāndakam). The contemporary –Hindu sage YogarSwamikal permitted the Feet worship. TirukkonachalaPuranam praises, Mahaweli Ganga as holy because it rises under the feet of SivanoliPadam (Adam’s Peak). Ibn Batuta and other Western (Muslim) travelers called it Adam’s Peak (the Mount of Adam).

John Still in his ‘Jungle Tide’ writes how orderly religionists of all faiths mingle closely to worship at Adam’s Peak. When a European commented, “This shows their lack of faith in their own religion”, he quips, “Perhaps, religious intolerance and feuds are signs of the depth in their faiths” East is East; West is West in religious toleration and compromise.

Astrology and connected Cultural aspects

Astrology is practiced fully by political leaders and ordinary people alike. There are several almanacs (Panchangams - Five limbed science of Auspicious Time),published. Some follow the nautical Almanac and other publications of international standard for correct understanding of planetary positions. The

ColcuttaEphemerus is followed both by Hindu and Buddhist astrologers for correct forecast. Just as ancient royal astrologers aided the rulers to undertake state duties at the auspicious time, so too, modern state – heads consult their trusted astrologers before undertaking any important government activity. The Sarajotimalai was an astrological work in Tamil; its author, DevinuvvaraPerumal was a Hindu Brahmin of the South; He was patronized by PanditaParākramabāhu II or Parakramabahu IV (1310) ofKotte. Astrology is a common link between Hindus and Buddhists. All the associated activities - tying holy thread for protection, talisman-wearing, going on pilgrimage for redress of grievances on the instruction of astrologers, who recommended what deity should be worshipped for a particular evil eye of a planet.

Temple Worship

Mahatitta (MahaTirtha), Holy Water that removes sins and give relief from diseases, is the basis for all water –cutting ceremonies in most of the temples. The *Thirukketheeswaram* temple, near the harbour town of the same name was a holy place for Buddhists as well. Two Sinhala epigraphs give proof to this. Paranivitane quotes a Sāsana, which refers to a gift to Jetavanarama (Anuradhapura): “if misused, would incur the sin of killing cows in Mathoddam.” Similar sāsanas were found in Kataragama as well.

This joint worship of both the religionists is a daily event in Munneswaram temple. All go there to get rid of grahadosham (evil look of planets, that act in order to reduce our acts of good and evil) to reduce karma. Certain Villages jointly perform special festival pujahs (NaimithikaMahotsavams). Similar worship is found in Naga Bhooshani Amman Temple of Nagadipa (Nainativu). Not only famous temples like VishnuDevale of Devi Nuwara (Dondra Head),NallurMurukan Temple but also other temples in Colombo likeMayurapati Amman Temple, BampalapitiyaManikkaVinayagar Temple. Fire walking and Kāvadi are taken up by devotees who took an oath to get rid of diseases or evils. Especially, Kali worship is completely alien to Buddhism but common people resort to it. Ayurvedic Physicians direct their patients to ‘please’ the ferosious deity against some Karmic diseases. A Tamil Christian judge was directed by a Buddhist, Ayurvedic physician to perform worship of Kali and other minor deities. Soothsayers get into frenzy and call Pattini, Vibheeshana and other minor deities to send their choicest blessings to the diseased.

Teravāda Buddhism became the standard religion of the state and the people. But, the daily life of the people, adopted many religious rites and rituals contrary to Buddha’s teachings: Antony Fernando has tabulated these into three categories.

1. Those recognized directly by the bikkus, which include Buddha Pūjah, chanting of Pirit, to please the Deity, (Bana preaching) to enlighten the laymen to understand the tenets of the Buddha.
2. Those that are alien to standard Buddhist teachings. As these are practiced by lay Buddhists, the bikkus do not directly oppose it. These include the worship of Hindu deities, Female deities (Pathini, Kali, etc).
3. Forecasts in trance, “Tholuvil ceremony” (drive devils)

Sri Lanka is free from atheism and blatant secularism. Sri Lankans, both Buddhists and Hindus spend much of their time and money on pilgrimages both internal and external. Buddhists go to Buddha Gaya, Lumbini, Patna (Pataliputra). Hindus go to hundreds of pilgrim centres including Benares, KedarNath, Kailas and the Saiva Shrines consecrated by the Thevaram hymnists. Statistics show that pilgrimages overstep the mark of 50,000. Mention should be made of the onslaught of different yoga systems and Sathya Sai Baba cult especially among the middle classes of Hindus and Buddhists.

Efforts to develop religious harmony among the people

In spite of so much of common elements in popular worship there is a substratum of religious dissensions preached by politically - motivated people. There is fear among serious leaders of thought that unknown hands add fuel to the fire. There are laws in the statute books and clauses in our Constitution, to safeguard religious freedom but in practice much contrary events happen.

In 1953, July 12th Dudley Senanayake, Prime Minister,opening the R.K.M. new Pilgrim’s Rest at Kataragama declared that Kataragama is a symbol of religious unity. But later,events proved otherwise.

Sir John Kotalawela laid the foundation for the Main Gopuram (tower) of Thiruketheeswaram Temple. Thirukonamalai Temple received much attention and help for its renovation. But recent events are not happy to any peace-loving citizen. There are organizations like Hindu-Buddhist Forum following the lead of Ambedkar,

in India; some Tamil Buddhist schools rose up in Jaffna. Everywhere, the politicians put their dirty hands in and spoil the noble goals of such organizations. Intellectuals and laymen with no political motive have formed such councils give a new emphasis to build up genuine Religious harmony. But alas, some second grade leaders sabotage such efforts.

Conclusions

The majority of the rulers in Sri Lanka knew that equal attention for the majority and minority communities will result in contentment of the population and their own. Sporadic individual rulers acted contrary to the general trend but learnt their lessons and adopted religious harmony as their general policy. Their rule was marked by peace and prosperity. When their scepter swerved, internal dissenters allied with foreign invader and caused damage' to social and religious harmony. However, all historiographers of the epic type and even modern ones did not stick to principles and distorted history which was cunningly used by politicians to their advantage. They have to learn their lessons from the 2000 year – old history.

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Psychosocial Dysfunctions of Deaf Adolescents

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Abstract

This study aims at figuring out psychosocial dysfunctions of deaf adolescents due to their disability. It is determined to figure out these issues connected with several variables such as peer interaction ; deaf vs. normal hearing peers, mainstream education vs. deaf school education , sign language vs. bimodal communication/ oral communication. Erik Erikson first revealed eight stages of a human's life which clearly highlights Psychosocialbehavioural patterns of a normal adolescent . This creates platform to hypothesize Psychosocial dysfunctions of a deaf adolescent who is obviously schizophrenic in many ways. The findings of this study will definitely help deaf teenagers to survive in a normal hearing society as they improve their self – esteem. This can be done by helping them to interact with normal hearing peers using bimodal communication rather than depending totally on sign language which will be difficult for them to communicate ideas among normal hearing people, unlike they had been doing this among their own deaf community. This will also help these deaf adolescents to intrude in to vocational prospects with more confidence.

Key words :Psychosocial dysfunctions, deaf adolescents

Introduction

Psychosocial dysfunctions refer to a disturbance in the social and psychological behavior of an individual. People suffering from this condition usually have difficulty in functioning normally in social situations, thus they tend to withdraw. Similarly, deaf adolescents visualize psychosocial dysfunctions very often as they become young adults and become members of the normal society mainly due to the inability to communicate with the normal hearing society. These deaf teenagers or young adults being educated in deaf schools are used to sign language where teachers of deaf and deaf peers communicate in sign language. Therefore, this cannot be altered at once unless people who are responsible towards these issues take necessary precautions for these deaf children to intrude into mainstream education from their primary education onwards. This method will help the deaf culture overcome their schizophrenic attitude as to where they belong to. They will start feeling as normal irrespective of their disability due to long term interaction with normal hearing peers which develops self - esteem.

Nevertheless, adolescence is also considered as an important time of growth and change in a child's life. The child is not only maturing physically, but mentally and emotionally as well. Many important decisions are made, such as who the child will develop relationships with, both inside and outside the family, what behaviors they will choose to take part in, and what interests they will develop as they "grow up". For the average hearing child, this period may be stressful as they struggle to develop their own identity and independence, while at the same time depending on support from family and friends. Furthermore, it is more complicated with deaf teenagers where they have extra psychological impact due to their hearing impairment apart from the impact created due to normal transition period in life. The main objective of this study is to enable the deaf adolescents socialize well in the normal society, ensuring professional occupations. This can be achieved only if these deaf adolescents are given a chance to mingle with normal hearing peers which will in turn enable them to use bi modal communication soaring their self-esteem simultaneously.

Methodology Overview

To draw on the strengths of qualitative method, a research design was used to elicit psychological and sociological impact created upon deaf teenagers which later on repercussions on their communication. The investigation to this was basically done as a comparative study incorporating the psychosocial issues of normal hearing peers. Nevertheless, the sample of deaf adolescents in this study differed according to their environment such as in deaf schools and in mainstream education. They were observed in different situations and unstructured interviews were also incorporated. Apart from that focus group discussions also were administered with teachers of deaf, audiologists, parents and normal hearing adolescents.

Some of the psychological theories such as behavioural, cognitive , developmental, humanist and personality theories were used as the theoretical perspective through which the development of the deaf adolescents is examined. Moreover, these deaf teenagers were observed for their sociological differences using sociological theories such as functionalism, conflict theory and symbolic interactionism.

Results& Discussion

Most of the studies connected with the Psychosocial issues of deaf children as well as adolescents promote sign language as the main mode of communication and deaf schools as the ideal place to study. Conversely, this study highlights the importance of deaf students studying in mainstream education. This was not supported at the very beginning of the survey as most of the deaf students who are still engaged in studies in deaf schools came out with their liking towards using sign language and being within deaf schools rather than mixing with normal hearing peers. But in contrast, when deaf adolescents were being given opportunity to mix up with the normal hearing society in several occasions they felt the importance of adapting themselves to use bi modal communication. Nevertheless, the discussions held with deaf students who were already in mainstream education also were supportive of mainstream education given to deaf students as they have been able to live as normal hearing peers. At the same time they admitted the fact that they too were of low self-esteem at the initial stage of their mainstream education due to peer pressure but managed to overcome as time went on. Furthermore, this was again supported with a number of deaf young adults who have been able to join the competitive job market. They too were really positive about getting mainstream education as they believe it as the main reason for their success in the vocational prospect. Moreover, they had experienced that the employers seek for better communication skills in addition to educational qualifications gained.

Furthermore, the importance of deaf students attending mainstream education had been once recommended by Public Law 94 – 192 , the Education for All Children Act. This had brought out the fact that all students should be taught in the Least Restrictive Environment (LRE) as much as possible .

But unfortunately, most of the parents of deaf children and teachers of deaf tend to promote deaf school education and sign language merely to keep these deaf children comfortable which is not at all going to be supportive in the long run of their lives. Therefore, this study has been done with the intention of being an eye opener, promoting mainstream education among deaf students.

Significance of the study

This study intends to increase self-confidence in order to enable deaf adolescents to become receptive to a multitude of career opportunities by opening a pathway for them to consciously recognize their own abilities which will help them to make critical conscious decisions in their life mainly with regard to selecting a suitable profession. This is really workable only when these deaf adolescents are of self-esteem. Therefore, this aims to explore and highlight the psychosocial dysfunctions of deaf adolescents, which have occurred merely because of their disability to communicate as normal hearing individuals. This once again has created some impact towards aggravating their speech intelligibility problems. Thus, through the findings of this study it is determined to mitigate the problems which are encountered by these deaf adolescents, in order to make them independent citizens with full of self - esteem in a normal hearing society.

Conclusions

This study concludes with a brief discussion of the implications which leads to gathering results. The results clearly stated that if the deaf children can be given mainstream education where they can associate more with normal hearing peers will automatically make them use bimodal communication rather than totally making them rely on sign language. Once the deaf children who have studied in deaf schools become adolescents, they find it very difficult to adapt themselves to switch over to bimodal communication as they are totally dependent on sign language throughout their lives. This later on hinders them getting normal job opportunities in the society irrespective of the qualifications they have gained in whatever the field they have studied.

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A REVIEW OF TRAINING AND DEVELOPMENT PROCEDURE IN “PEOPLE’S BANK”

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Here, in this research, it is mainly focused on “Training And Development” which is a key result area in Human Resource Management while Training and Development is being discussed as a whole, I’ve specified the Training and Development procedure in People’s Bank and examined it. What I’ve gathered while examining it and what are my conclusions regarding the specified matter are the core ingredients in my full paper.

Choosing my research criteria were not that difficult as “Training and Development” is the most fascinating and interesting area in HRM. According to me of Research! And people’s bank is an organization which is gaining a lot of success in past decade those are the reason what made me chose Training and Development. So here it is “A Review of Training and Development Procedure in People’s Bank”

Training and Development is not something. We can learn by just reading the theoretical parts of the study or by just remembering it. We must be practically involved in Training and Development to truly understand it. So another objective of doing this was to get a good understanding about how Training and Development is implemented in a real world situation.

The main methodology that has been used in completing this research is observation; I have been to the people’s bank’s web site (www.peoplesbank.lk) and collected all the necessary information and data. Then I collected Annual reports of people’s bank. Which helped me a lot in understanding the involvement of top management to Training and Development process and I also collected some magazines they published and through them I got to know how the Training and Development helped employees in upgrading their knowledge and skills to a better level.

I’m very pleasure to say that all those objectives I expected are reached by completing this research on “people’s Bank’s Training and Development Procedure.

Key words: Training and Development, Human Resource Management, people’s bank.

INTRODUCTION

People’s bank is licensed commercial bank under the banking Act no 30 of 1988 and incorporated as a commercial bank by people’s bank Act no 29 of 1961. The head office of the bank is currently located at Sir Chittampalam A. Gardiner Mawatha Colombo 03. It was 1st of July in 1961 when the first branch of people’s bank opened at Duke Street Colombo. And after 51 years of banking services number of banking outlets increased. The people’s bank chairman Mr.GaminiSenarath said that, “The financial service sector is a key support drive in the country’s development and this was well evidenced when in total assets the banking sector accounts for Rs. 5210 Bn, by the end of 2012, the banking sector amassed a total of 2193 bank branches, 4103 other banking outlets and 2331 ATMS.

They have over 10,685 staffs, and being a very customer friendly bank. People’s bank are constantly strengthening their product portfolio and enhancing customer service. Pre -Tax profit is 15.2 Bn, and post -Tax profit is 10.9Bn in 2012. Training and Development is a very crucial in Human Resources Management. Although this Research is done as a partial requirement in our ICAS-2014 conference, the main objective of doing this was to get a better knowledge on the most interesting criteria in HRM, Training and Development. Training and Development is not something we can learn by just reading the theoretical parts of the study or by just remembering it. We must be practically involved in Training and Development to truly understand it. So another objective of doing this was to get a good understanding about Training and Development is implemented in real world situation. I’m very pleasure to say that those entire objectives I expected are reached by completing this Research on People’s Bank Training and Development procedure.

MATERIALS AND METHODS

The Main methodology that has been used in completing this Research is observation. I’ve been to the people’s bank web site (www.peoplesbank.lk) and collected all the necessary information and data. Then I collected Annual Reports of people’s bank, which helped me a lot in understanding the involvement of top management to Training and Development process. And I also collected some magazines they published and through them I got to know how the training and development helped employees in upgrading their knowledge and skills to a better level.

Expect for the observation method; I've also used informal interview method in completing this Research. Via this I got to know the true aspects of people's bank employees about Training and Development which was very useful. I discussed with some employees of people's bank about following topics.

- What are their aspects about current Training and Development procedure?
- Are they satisfied with the training they are getting
- Whether they get their expectations via Training Programmes.
- How often do they get training?

RESULTS

The Training and Development procedure in people's bank is basically conducted by the Staff Training College of people's bank. Staff Training College being the top in this procedure, has divided its responsibilities to Regional Training Centres, which are established in almost every region in Srilanka. When the Human Resource Management Development, identify any training need or when they plan development plans for the future; it is staff Training college's duty to study those plans and implement those.

People's bank, in its annual reports, has about their training and procedure and other data about training. Let's take a brief look into those.

2008

The training budget was 66.8 million rupees; which is a significant increase from the last year (52.9 million). A total number of 11,478 members trained at 465 training programmes which included 16,173 days. Some of the programmes conducted by the Staff Training College this year were,

- ✓ Management development programme
- ✓ Basic credit management programme
- ✓ Risk management programme
- ✓ Training programme on international trade
- ✓ Awareness programme on peoples bank's disciplinary code

2009

In year 2009 a total number of 18,790 employees have been to 662 training programmes. 45 employees have selected to participate in foreign training. 128 external Training programmes also conducted for 662 employees. 91 newly recruited Management Trainees got an on the job training of 10 weeks.

A management development programme was initiated in August 2009 for a period of 14 months. 107 participants are currently undergoing this training programme. Under technical training, in year 2009, the staff training college has conducted training programmes based on IT, BASEL 2, credit and debit recovery, mobilisation of foreign currency, disciplinary procedure, audit, lending and pawning.

Except for those professional trainings, people's bank decided to implement a customer friendly training programme which included Tamil language training which would be very helpful in keeping good customer relationship with customers in areas that require the use of an alternative language.

2010

During the year 2010, training and development gathered new momentum with the team undergoing in-depth. Training in a number of competencies and disciplines these related to IBM AS/400 iseries systems, MIMIX, CISCO, Finacle treasury system, firewall and other security systems, MIS and data warehouse, software licensing and compliance, cloud computing training on programming languages tools. A considerable number also participated in foreign training programmes, workshop and convention throughout the year. Emphasis was given to specialised areas to ensure that, the optimum use of the system could be obtained through the knowledge and exposure gained from these training programmes.

2011

Last year bank recruited 250 highly motivated management trainees. During this year 693 Training programmes were conducted for close to 24,000 employees. The bank provides opportunities for employees to train overseas and 51employees benefitted from the opportunity to train overseas in 2011. The bank has placed a special emphasis on language proficiency and special Tamil and English language training programmes are continuously conducted for people's bank staff.

2012

In year 2012, they calculated their Training Hours per year as 142,068, which has given training to 7,823 employees. And be Average Training Hours per year per employee 18 hours. And have 693 Training programmes.

DISCUSSION

In the economic crisis Last year, the first cut-off cost of many organizations was the cost for Training and Development. This indicates the lack of recognition the top management is giving to training and Development.

As I started above, peoples bank's top management has spent a huge amount of money in Training and Development and have formed a Staff Training college. But still what we can see is, they have given the total responsibility to those department and they don't involve in Training and Development process that much. As to me, it would be very profiting for the organization if the top management consider in involving a bit more in the process.

As I started above, one of my methodologies in researching for this project was informal interviews with some employees of the organization. A unique problem all most all of them shared was the selection process for training. As to them when a notice about a training programme arrived to a branch, they just select participants randomly. But if they consider more in "Selecting the best to the training programme" by checking Employee files, content of the programme, and the availability of the employee, it would be more useful to the organization. In the key issues section I have mentioned that the training programmes are more focused in developing the organization as a whole. That is very useful to the organization. Still, we can see the interest in developing personal motivation and personal career development is a bit low. If the regional training centres could get necessary steps in developing individuals individually, it would be very help to the career growth of employees. But of course that process will be quite time and cost consuming. Still I personally believe it would be worth doing

CONCLUSION

- Peoples bank is investing quite an impressive amount of their income in training and development
- Top management has taken good steps by forming a staff Training College and Regional development centres.
- The Training programmes are almost always focused on the development of the organization as a whole.
- Many employees are satisfied of the occupational training they get, but not that much satisfied of the quantity and quality of personal and career development training programmes they attend.
- Comparing to other semi-government organization, Top management has given quite impressive support and recognition to Training and Development.

ACKNOWLEDGEMENT

I'm grateful to the People's Bank, for granting permission and valuable advice to do in the Research. The People's Bank officers supported me in numerous ways. University Professors and Senior Lectures gave many valuable suggestions and advice. I also thank Editor of ICAS for sent helpful link about How to write a Research paper to ICAS Conference. This Research was partly supported to participate any other international conference. I'm as a young Researcher. This is my second attempt to participate in the international conference. I also participated International Conference on Contemporary Management (ICCM) at Jaffna University. Completely I believe that this international Research gives many knowledge, skills and ideas for young Researchers.

Table 1. A Training Evolution Form

Above the Table Describe that, we are interested in your assessment of the training provided and would like to ask you to complete the form. For each statement, please check if you agree or disagree using a rating scale from '1' to '5'. A rating of '1' indicates that you strongly disagree with the statement and a rating of '5' indicates that you strongly agree and '3' is the level where you neither agree nor disagree.

Categories	Check your Response Strongly Disagree- Strongly Agree				
	1	2	3	4	5
Preparation					
The invitation for the training stated the goals clearly					
I was given enough information to prepare for the training					
Content Delivery					
The goals of the training were clearly defined					
The topics covered were relevant					
Each session stated the objectives clearly					
There was sufficient opportunity for interactive participation					
The format allowed me to get to know the other participants					
The training was too technical and difficult to understand					
The training experience will be useful in my work					

I got most of questions answered during the training				
The materials were pitched at the right level				
The materials for the training were helpful				
The schedule for the training provided sufficient time to cover all of the proposed activities				
The handouts provided were helpful				
Facilitator				
The facilitators were knowledgeable about the topic				
The facilitators were well prepared for the session				
The facilitators encouraged active participation				
The facilitators answered questions in a complete and clear manner				
The facilitators used variety of training methods				
The facilitators were respectful of the different skill & values presented				
The facilitator modeled cross-sector collaboration				
Facility				
The meeting room and related facilities provided a comfortable setting				
The location for the training was convenient for me				
The refreshments and food provided were of good quality				
The tools and equipment during the sessions worked well				
The sessions lasted about the right amount of time				
General Satisfaction				
The goals of the training have been met				
I am satisfied with my increased understanding of the topic				
This training is among the best trainings I have received on the topic of.....				
I was generally very satisfied with all aspects of this training event				
I plan to keep in contact with professionals I met at the training				
I plan to share the info I received during the training with other workers				
The training provided me an opportunity to meet other professionals				
I was satisfied with the variety of training methods used				

How do you hope to change your practice as a result of this training?

What additional training would you like to have in the future?

Addition comments:

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The Agro Forestry Program and the Low Productivity of the Neglected Lands of the Rangiriulpatha Village, Sri Lanka.

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Abstract

Sri Lanka is one of the countries which confronted to the internal conflict for 3 decades. The long conflict discouraged the citizens to cultivate or improve the agricultural lands where the arms fighting had been occurred. The area, Rangiriulpatha village in the Trincomalee district, is one of the places where the internal conflicts were harshly affected, and neglected for that period.

For improving the neglected lands, the government has introduced the agro forestry programs as one of the resettlement policies, which offer the cultivating lands to those who do not own their property or lands. Rangiriulpatha village is one of the places where this program has been implemented. They, however, have been confronted to the low productions, which remain them in the poverty. Therefore the factors which influenced on their productivity were explored.

To indentify the reasons for the low productivity, afield survey was conducted in 2013 from the agricultural aspects. Through the survey and examined the environmental data, it was found that the complexity of many issues which surrounds it. With the lack of the knowledge, traditional cultivation without irrigational system and uncontrolled the wild nature have influenced on their management of cultivation and also on their productivity.

Key words: The agro forestry program, Neglected Land, Low productivity

Introduction

Inclusion of communities in the management of government owned, or previously government-owned, natural forest resources have become increasingly ordinary in the last 25 years and this approach is now a global phenomenon (Larson 2001, Agrawal and Gupta 2005, Nilsson 2005). Many countries have already developed, or are in the route of developing, changes to state laws and policies that institutionalize participatory forestry approaches. Participatory forestry does have the potential to donate positively to the improvement of rural livelihoods and the alleviation of poverty (Brown et al. 2002, Fometer and Vermaak 2001). However, inadequate interest to the local people's livelihoods has created harsh threats on natural resources and its sustainable management (Fisher 1995, Kaimowitz 2002, Dev et al. 2003, Shahbaz 2009).

Rangiriulpatha village of Trincomalee district Sri Lanka can be defined as a newly resettled village after the ending of war situation. The internal war conflict destroyed this village and resettlement program lead to development of this area. Basically it was gathered near to Rangiriulpatha Monastery. Majority of people have an economy which based on natural resources and primitive traditional agriculture and as a whole the education level of the villagers is poor. Government has implemented a 5 year plan via Forestry Department of Sri Lanka which has goals of establishment of forestry buffer zone to get benefits to rural community, promotion of self employment ideas, providing of facilities to sell the goods which generated from self employments and to maximize the utilization and efficiency of private lands to generate higher income to people. Inadequate rain water to cultivation of crops, harsh environment conditions, low productivity of lands and wild elephant issues are the recognized problems in this rural area. Maximization of monthly income and reduction of destruction of natural forest resources were expected from this plan.

The objective of this research was to find out the current issues regarding the implemented government program which has main perspective of agro forestry program and the present situation of the neglected lands and assorted traditional agricultural practices, low productivity of owned lands, reasons for low productivity and alternatives for poverty and new technology.

Materials and Methods

This study used quantitative and qualitative methods that included key informant interviews, village walks, household interviews, group discussions, and field visits for data collection. All forty three families in the village were selected to collect data. In the site one or two key-informant interviews were conducted with the participation of four to six elderly participants including village leaders who were involved with traditional agriculture from the outset. They recounted their participation in traditional agriculture, past forest conditions, past and current livelihood situations, and problems and benefits arising from traditional cultivation. The status and productivity of paddy and vegetable cultivations, home garden composition, attitudes and beliefs, benefit sharing, land tenure, and future plans were asked from them. Also the possibility to adapt to newest technologies,

constraints for adopting and sustainability of technology transformation was discussed. Village walks were used to explore the general forest and land conditions (growth, stock) of study village.

Household surveys used a semistructured questionnaire that comprised predetermined (structured) and open-ended questions. Structured questions were related to education, livestock, current government program, income, and expenditures. Questions elicited quantitative data related to livelihood capitals. Open-ended questions included those about vulnerability context, social capital, institutions, and the problems and benefits of traditional agriculture.

One questionnaire was used for each household. Some households were subsequently revisited for clarification. Family heads answered most of the questions, but other family members present during interviews also sometimes answered. When there were conflicting answers, interviewers waited for a consensus to emerge. Interviewers asked about monthly expenditures for food, education, health care, agriculture, social functions (religious festivals), and livestock rearing to estimate mean monthly expenditures.

Participants were also asked their monthly earnings from different sources to estimate mean monthly income. Participants gave an average monthly income by considering these factors. When estimating income from own lands, we considered only income from the sale of paddy and vegetables. The monetary values of physical assets were their estimated resale values. Interviewers asked participants about land tenure, collective actions, local organizations, and livelihood before resettlement.

In study village a group discussion was held about the highlighted issues such as livelihood strategies before and after resettlement, and constraints and opportunities in traditional agriculture and current agroforestry program. Each discussion had six to eight participants. A separate questionnaire with open-ended questions intended for group discussion only was used to facilitate group interviews and discussions. Information was written down during interviews and discussions, and confirmed by reading it back to respondents. Statistical analysis was done by using SAS (1989).

Results and Discussion

Agroforestry encouraged the people of Rangiriulpatha to engage in planting timber crops and fruit trees with annual or cash crops because it has great potential for contributing to the household income. General characteristics of participants is shown in Table 1.

Characteristic	Percentage
Age (mean ± SD)	35.76 ± 8.72
Household size (mean ± SD)	5.62 ± 1.92
Male:female ratio	48:52
Distribution of households by religion (%)	100%
Buddhist	
Per household landholding (ha) (mean ± SD)	0.32 ± 1.09
Households' main sources of income	
Agriculture	11.25
Wage labour	26.25
Business	1.25
Unemployment	27.50
Fuelwood collection	28.75
Others	5.00

Table 1: General characteristics of respondents

Most agroforestry farms of people were within the project area. Before the project, the study sites were mostly devoted to forests or were open grasslands. The past contract reforestation project (before war ending) had included the agroforestry programs one of its components, mainly to address the short-term food requirements of the participating families by planting cash crops and environmental protection through planting of perennials. Kaya (*Khaya senegalensis*) plants were supplied by the Department of Forestry to people of village as the forest species. Because of trend of agroforestry project, people tend to plant forest species and other annual or cash crops in their home gardens also. Although they were engaged with the agroforestry program, 83.45% of respondents did not know what is the plant species which were supplied to them to plant and also what is its nature and the form of benefits which can get from it. They already had paddy lands beside of their home gardens. The main annual crops planted in most of the home gardens in the study sites included corn, ginger, turmeric, tomatoes, okra, pea, winged beans, manioc, Chillie and cowpea. On the other hand, fruit trees such as citrus, mango (*Mangifera indica*), avocado and other perennials such as banana, coconuts, moringa, and jack comprised the permanent crops. However, some farmers also planted mahogany (*Swietenia macrophylla*) in addition to Kaya. Some families also raised livestock – including chickens and cattle.

As per interviews with the participants, it was revealed that 86% of the respondents were willing to be compensated and be resettled in other areas. Reasons cited include: a) damages to farms because of wild animals and wild elephants; b) there weren't any good benefits derived from the area; c) low infrastructure facilities; d) harsh environmental conditions that mean once per year cultivation because of low rains; e) low capital to purchase new machinery for agriculture which has an indirect mean of poverty. Also 85.4% of respondents commented about having lack of income throughout the year. From the whole population 88.92% of respondents believed

that the new machinery and new technology cannot be implemented to the village. All the respondents complained about the wild elephant problem and need of electric fence. Insufficient rain water and reservoirs for water was the main problem for agriculture. People much believed in upland agriculture rather than lowland. Also Negative attitudes towards newest technology and uneducated rural nature of villagers lead to low productivity of own and other lands.

Conclusion

The agro forestry program which was implemented in Rangiriulpatha, Sri Lanka was insufficient to give a higher income due to wild elephant problems and harsh environmental conditions. The effect of these problems also extended up to their day to day life and their normal traditional agricultural practices. Because of those reasons people tend to resettle in other areas. Utilization of existing land resources was reduced because of lack of extension programs and newest technologies. Setting up of electrical fence around the village can be suggested to overcome this situation.

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MONEY SUPPLY AND INFLATION: EVIDENCE FROM SRI LANKA

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Abstract:

This study empirically analyzes vector autoregression and causal relationship of growth rate of money supply, the growth rate of aggregate output, budget deficit and the rate of inflation in Sri Lanka from 1953 to 2012 to estimate the hypothesis of growth in money supply increases inflation. Also, it tests the hypothesis that, a reason for narrow money is the budget deficit of Sri Lanka. This study finds evidence that narrow money supply has positive and statistically significant effect on inflation in Sri Lanka which accepts the thesis statement. Also the study finds evidence that the budget deficit has positive and statistically significant effect on both money supply and inflation which accept the other hypothesis of this study. On the other hand, the study finds the additional evidence that inflation has a significant positive effect on budget deficit which was not a hypothesis of the study. The empirical results suggest that, the expansion monetary policy cause to increase the inflation in Sri Lanka and one reason for the expansive monetary policy is the budget deficit. On the other hand inflation also causes to increase the budget deficit. Therefore, these relationships show a vicious cycle of inflation in Sri Lanka.

Keywords: money supply, budget deficit, inflation

Introduction

Real gross domestic product (GDP) and the rate of inflation are two important macroeconomic variables to measure the performance of an economy. While real gross domestic product measures the total income of the economy, the rate of inflation measures how fast prices are rising. Sri Lanka records high inflation rate in the past six decades with the average of 8.09 percent as measured by the GDP deflator. (Central Bank of Sri Lanka Data). Higher rate of inflation severely effect on macroeconomic variables of consumption, savings, investment, and government expenditure. To achieve the sustainable economic development in Sri Lanka, healthy rate of inflation is a necessary condition.

The Sri Lankan economy had to face thirty years prolonged civil war, many civil riots, severe natural disasters, world oil price shocks and hikes, and inefficiency of the tax administration system. Due to these factors the economy recorded a low average of the growth rate of aggregate output (4.51 percent), high average of budget deficit (7.39 percent of the GDP), and high average of growth rate of narrow money supply (11.25 percent) during the last sixty years. (Central Bank of Sri Lanka data).

It is important to investigate the relationship of the high rate of inflation, low growth rate of aggregate output, the high budget deficit, and high growth rate of narrow money supply in Sri Lanka during the last six decades. The objective of this study is to investigate the relationship and causal structure of expansionary monetary policy (narrow money supply) on the high rate of inflation in Sri Lanka. Other than the main objective, this study investigates the reason for seigniorage motive is the budget deficit of Sri Lanka.

Therefore, this study answers the research question of "Does money supply increase inflation in Sri Lanka?" to examine the hypothesis that growth in money supply increases inflation using vector autoregression (VAR) method under time series analysis. Also, this study examines the other hypothesis of budget deficit increases money supply and inflation.

This paper is organized as follows. The next sections are material and methods, results, discussion and finally concludes.

Material and Methods

The government's control over the money supply is called monetary policy. Central Bank of Sri Lanka is the authority responsible for the administration, supervision and regulation of the monetary policy of Sri Lanka. Central Bank is governed by the Monetary Law Act No.58 of 1949. Monetary management in Sri Lanka is based on monetary targeting framework. Price stability is the final target of the monetary targeting framework of Sri Lanka.

Fiscal operation has two components; (1) revenue and grants, and (2) expenditure and net lending. Foreign financing and domestic financing are the two main sources of the budget deficit financing sources.

Many empirical studies have done on the theory of this field. Walker (1895) and Laughlin (1924) on quantity theory of money; Friedman (1968), Frisch (1977), Budina, Maliszewski, Menil, & Turlea, (2006), Mankiw and Ball (2011), and Mishkin (2013) on monetary expansion and inflation; Poole (1988), Bernanke and Mishkin (1997), Amarasekara (2008), Wimalasuriya (2008), Hossain (2010), Chinaemerem and Akujuobi (2012), Amisano and Fagan (2013) on monetary policy and inflation; Landon and Reid (1990), Ruge-Murcia (1999) on

fiscal deficit and monetary expansion; Kiguel (1989), Lin and Chu (2013) on fiscal deficit and inflation; and Ashra, Chattopadhyay, and Chaudhuri (2004) on fiscal deficit, monetary expansion and inflation.

Many of the empirical studies on monetary policy expansion, inflation, and budget deficit uses the Vector Autoregression model as the method of their studies specially Wehinger (2000), Stock and Watson (2001), Jacobson, Jansson, Vredin, and Warne (2001), Lastrapes (2006), Birman (2012), Chinaemerem and Akujuobi (2012).

Therefore, the contribution of this paper is that econometrically estimates and tests the theory of inflation by adding the budget deficit to the equation of the theory of inflation.

This study uses the vector autoregression analysis method, Dickey-Fuller test, Granger causality test, and impulse response test as the empirical methodology. To understand the relationship between the price level and money supply, monetary intertemporal model is used as the economic model in this study, and quantity theory of money and theory of inflation are the two main theories use in the study.

Equation (1) is the quantity theory equation, equation (2) is the theory of inflation equation derived from equation (1), and equation (3) is the reduced form equation of this study by adding the budget deficit ratio to the equation (2). Equation (4) is the economic regression model of this study derived from equation (3).

$$M\bar{V} = PY \quad (1)$$

$$\pi = \% \Delta M - \% \Delta Y \quad (2)$$

$$\pi = f (\% \Delta M - \% \Delta Y + \% B) \quad (3)$$

$$\pi_t = \alpha + \beta_1 \Delta M_t + \beta_2 \Delta Y_t + \beta_3 B_t + \varepsilon_t \quad (4)$$

M is money supply, V is velocity, P is price level, Y is aggregate output, π is inflation, vector π_t is the dependent variable of inflation. α is the constant and β_1 , β_2 , and β_3 are the coefficients of the equation. Vector ΔM_t is the growth rate of money supply, ΔY_t is the growth rate of aggregate output and B_t is the budget deficit as a percent of GDP, and ε_t is the error term.

Table 1 shows the summary statistics of this study.

Table 1: Summary Statistics for Inflation, Money Supply, GDP, and Budget Deficit in Sri Lanka (1953-2012)

Variable	N	Mean	Median	Standard Deviation	Min	Max
<i>Dependent Variable</i>						
Rate of Inflation (%)	60	8.09	7.80			26.70
<i>Independent Variables</i>						
Growth Rate of Money Supply (%)	60	11.25	10.20		6.14	-2.00
Growth Rate of Aggregate Output (%)	60	4.51	4.65		8.69	-7.70
Budget Deficit (%)	60	-7.39	-7.00		2.09	-1.50
					3.25	8.20
					-19.20	2.20

Note: 60 annual observations of 60 years

Results and Discussions

According to the augmented Dickey-Fuller test results the null hypothesis of inflation, money supply, aggregate output, and budget deficits have unit roots rejected at the level of significance at 1%, 10%, 1%, and 10% respectively. Therefore, all four variable data are stationary. According to the Schwarz criterion results lag order 1 is significant at the 5% level with a minimum value of 17.79. Therefore, this study uses the lag order 1.

According to the Granger causality test results of this study money supply and budget deficit Granger cause inflation, budget deficit Granger causes money supply, money supply Granger causes aggregate output, and inflation Granger causes budget deficit at 5% level of significance. Aggregate output does not Granger cause inflation. According to the generalized impulse response results inflation has a positive and significant response to money supply and the budget deficit, money supply has a positive and significant response to the budget deficit, and the budget deficit has a positive response to inflation.

Table 2 shows the Vector Autoregression analysis of this study. This result suggests that the increase in money supply and the budget deficit will increase the inflation, increase in the budget deficit will increase money supply and inflation, and increase in inflation will increase the budget deficit.

Table 2: Vector Autoregression Analysis Test Results

Independent Variable	Dependent Variable	Level of Significance	Effect
Money Supply	Inflation	5%	Positive and significant
Budget Deficit	Inflation	5%	Positive and significant
Budget Deficit	Money Supply	5%	Positive and significant
Inflation	Budget Deficit	5%	Positive and significant

Conclusions

This study finds evidence that narrow money supply has positive and statistically significant effect on inflation in Sri Lanka which accepts the thesis statement, the budget deficit has positive and statistically significant effect on both money supply and inflation, which accept the other assumptions of this study, and finds the additional evidence that inflation has a significant positive effect on budget deficit which was not an assumption of the study.

Thus, these findings suggest that, the expansion monetary policy cause to increase the inflation in Sri Lanka and one reason for the expansive monetary policy is the budget deficit. On the other hand inflation also causes to increase the budget deficit. These relationships show a vicious cycle of inflation in Sri Lanka.

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COASTAL CULTURE OF THE WEST SUMATRA: LANGUAGE AND RITES AS SYMBOLIC POWER

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Abstract

As a nation who had known for its maritime glory, coastal areas in Indonesia has inherent specific characteristic in its society. The hallmark characteristics distinguish coastal areas with other regions of the mainland. The characteristics become a cultural sign that encompasses several aspects, ranging from geography, population, social life, use of language, livelihood to technology. Language and rite are important signs as a symbol of the strength of a culture. Therefore, this article will discuss the use of the language and rites of West Sumatra coastal communities that have a cultural resistance—which still in use or valid to date. Reviewed coastal areas are Tabing Parupuk Beach, Beach Muaro Panjalinan, Purus Beach, Nagari Muaro Linggo Sari subdistrict Baganti, and Nagari Surantih. Based on the data findings, there are many verbal terms that are used in daily activities, especially in activities related to people's livelihood. Some terms arise from the local custom, while some other terms are created by the myths and beliefs of society. This research finds the cultural values as local wisdom that are found in the form of rites and cultural expressions uttered by coastal communities of Padang City and the southern coastal of the West Sumatra.

Keywords: culture, local wisdom, sign.

Introduction

This study limits the observation area in the exposure of coastal culture in Padang City and the south coast of West Sumatra. Padang City itself lies between latitudes $0^{\circ}44'00''$ and $1^{\circ}08'35''$ and longitudes between $100^{\circ}05'05''$ and $100^{\circ}34'09''$, located in the middle of the west coast of Central Sumatra. Padang City has borders on the north to the Padang-Pariaman District, on the west to the Indonesia Ocean and the Mentawai Strait, on the south to the South Coast District, and on the east by Solok District. Padang is the capital of West Sumatra province and is one of the cities/districts in the province which is located on the coastal areas, other than West Pasamat District, Agam District, Padang Pariaman District, and South Coast District. With approximately 2,420.385 km long of West Sumatra coastline, Padang has a 68,126 km long coastline. According to the Government Decree No 17 Year 1980, Padang has an area of 694.96 km², equivalent to 1.65 percent of the total area of West Sumatra province.

Padang City has 11 sub-districts. The widest sub-district is the Koto Tangah (232,25 km²), and the smallest is West Padang (7 km²). Because it is located on the west coast of Sumatra, Padang City has high risk of earthquake and tsunami, as it can be seen in the current development growth of Padang City that leads to inland mainland or away from the coast.

The other observation area is the southern coast of West Sumatra (South Coast District). South Coast District is the southernmost on coastal area of West Sumatra, with the largest area and the longest coastlines of 5,749,89 km² and 234 km. It borders with the Padang City on the north, Solok District and Jambi province on the east, Bengkulu Province on the south and the Strait Mentawai also the Indonesian Ocean on the west. South Coast District consists of coast on the west and the hills on the east, which is the part of the Bukit Barisan. It has 15 sub-districts, in which the largest sub-district area, Lunang Silaut, reaches 937,04 km², whereas the smallest is the Bayang Sub-district with an area of 78,82 km².

Having an understanding of the observed areas, we find the conceptual category of meaning and significance on the local wisdom. Using an interdisciplinary approach in cultural studies, which are language studies and literature studies, this research finds the cultural values as local wisdom that are found in the form of rites and cultural expressions performed by coastal communities of West Sumatra. The relationship between local wisdom and cultural values becomes a symbolic power that binds and signifies the local identity. This study answers this question research: what indigenous culture values that can be found in rites and verbal expressions uttered by the coastal community of West Sumatra?

Local Wisdom and Cultural Values

In life, humans create and run culture. Culture is the result on the work of human mind and power (work culture), which have evolved over time in accordance with the development of the human mind and its environment. Thus, culture is seen both as product and process. As a product, culture manifests in the form of concrete (goods, artifacts) and abstract (system, paradigm,-ism, etc.). As a process, the cultural forms are used, modified, developed, even modified to form a new culture.

Beyond culture, there is an environment acting as the background of cultural existence. Given human nature and human interaction with the environment, in our opinion, the environment can be divided into three, namely the physical, mental, and social. Humans need to survive in the midst of a natural physical environment with its various characteristics. Meanwhile, as dynamic creature, humans also have inner environment as modes (expectations, wants, wishes, aspirations, etc.). As social beings, humans need others to run life, to overcome the problems of life and to achieve their goals. In the social interaction, humans do not only to utilize, to create or to own cultural works, but also to share ideas to emerge, for example, a system or social belief or ideology. These three types of environment move people to develop culture.

Kroeber and Kluckhohn (1952) states that the essential core of culture is ideas and values. Following the opinion, Masinambow (2004, p. 36—37) highlights that the adherents of the humanistic concept of culture emphasizes culture on the values and noble ideas that has to be achieved by human beings. Those values and noble ideas are referred as local wisdom in this study.

The *local wisdom* term referring to the *local genius* term was first proposed by Quaritch Wales in his study of the Southeast Asia history. The term means ‘*the sum of the cultural characteristics of the which the vast majority have in common a people as a result of their experiences in early life*’ (cited by Poespawardojo, 1986, p. 30). The definition contains ‘cultural characteristics’, which are as unlimited as the understanding of *culture* definition. However, in this study, the cultural characteristics features are limited to ‘the cultural characteristics in the form of ideas, values, ethics, methods and behaviors that contain the wisdom of a society and institutionalized traditionally’.

Language, Kaba Literature, and Coastal Communities Rites

Mother language used by the people in the coastal regions of West Sumatra is Minangkabau language, that is commonly called *Minang language*. It is also used by Minangkabau ethnic groups throughout the West Sumatra, even in neighboring provinces such as Riau, Jambi and part of Bengkulu. Minang language has several dialects such as Agam dialect, Payakumbuh dialect, and Pancung Soal dialect (Muko-Muko, Bengkulu). In Padang City and the South Coast District itself, people use Minang language with local dialects.

In terms of sound, Minang language is close to Malay language and does not differ much from Indonesian, for examples “*baa kaba?*” (*apa kabar?* ‘How are you?’ in Malay and Indonesian), “*kaba elok*” (*kabar elok* ‘good news’ in Malay), and “*tarimo kasih*” (*terima kasih* ‘thank you’ in both Malay and Indonesian). The Minang language used in the fishermen community of Padang and the South Coast District does not differ from Minang language used by the people in general. Proverbs concerning the philosophy of fishing are also found in Minangkabau society, although some are more the sea oriented like *lauik sati* (magic sea), which represents the view that the ocean is sacred and must be preserved; when damaging the sea, the loss will come.

Called as the Minangkabau suburbs area, west coast of Sumatra has a distinct cultural heritage due to the orientation of the highlands, which is the center of the Minangkabau. In addition, similar to other west coast of Sumatra, lots of the history are intersect with traders from outside such as Malay, Aceh, Chinese, Indian, West Asian, Portuguese, English, and Dutch. This interface has left a unique culture and traditions. This can be observed by evidences of the literature, dances and music showing the mixture of Minangkabau culture itself as a result of foreign cultures influence coming from other areas. Coastal traditions are sometimes also found in other parts of the west coast of Sumatra, such as in the form of musical instrument fiddle in Aceh, Pariaman, and the South Coast, as well as Shia tradition *tabuik* in Pariaman and *tabot* in Bengkulu .

Minangkabau dance and music performances using fiddle perform the story of *kaba*. *Kaba* tale, folk tale and classic Minangkabau fairy tales are delivered both spoken and written. *Kaba* is delivered by a *kaba* (the narrator) using Minang language, accompanied by the strains of fiddle music, even followed by dances. It contains philosophy of life, view of life and moral values to be conveyed to the audience. Fiddle is used both in *darek* and Minangkabau coastal areas. Therefore, fiddle is also considered as a way of delivering a dynamic oral tradition. Although it contains music and dances, the most important elements in a fiddle performance is the storytelling

Another rite is *tulak bala* ('starting reinforcements'), which is held by the fishermen community along the coastal areas of West Sumatra. By conducting the *tulak bala*, fishermen believe that they can avoid the bad luck and disaster while catching fish. The tradition is also called as *mambarasian Pasia* ('beach cleaning') on the area of Surantih Nagari, Sutera Subdistrict, South Coast District because physically the tradition is also accompanied by the beach cleaning from rubbish caused by the daily activities of people around the beach.

Tulak Bala is held once a year by slaughtering a cow or buffalo. Seven days prior to the cow or buffalo slaughter, local community gather around the beach and read a religious sentences of *syahadat* together on every morning or afternoon. It takes place every day before the buffalo slaughter. Fishermen are also prohibited to fish for fourteen days, which is seven days before the slaughter and seven days after the slaughter. If there were any fisherman fishing, he would get fined in advance.

On the slaughtering day, people come rushing to the beach to watch the slaughtering process. Then the slaughtering is carried out. The cow or buffalo's head is thrown into the sea, and the buffalo meat or beef then cooked and enjoyed by community together. Seven days elapsed from the slaughter day, fishermen are allowed to fish again.

Local Wisdom in Coastal Culture of the West Sumatra

In Minangkabau, life as fishermen who depend on the marine products is not apart from verbal expressions that reflect their activity as fishermen, namely (1) how they get at a point in the life of a fishermen, (2) how they life as fishermen, and (3) how their income from their livelihood as fishermen. Those things are reflected in the culture propositions which illustrate propositions that are collectively remembered.

The determination and courage of Minangkabau people is reflected in the expression *Maadu untung jo parasaian* ‘trying for luck with the suffering life’. As a cultural symbol, *maadu untung jo parasaian* is divided into two propositions *maadu untung* ‘trying for luck’ and *jo parasaian* ‘with the suffering life’. In the first phase of interpretation, *maadu untung* refers to the act to get profit. It represents ‘looking for a better living’. On the other hand, there is ‘gambling’ reference in the act of *maadu untung*. People who do *maadu untung* cannot assure whether they will achieve what they expect. Meanwhile, the interesting part is that *maadu untung* term is contrary to *jo parasaian* ‘with the suffering life’. *Maadu untung* is not associated with the proposition ‘to get a lot of money’, for example, or ‘to meet the needs of self and family’, but instead with a negative proposition *jo parasaian*. It begs the question: what is it exactly that wanted to be represented on the verbal expression. Why do people want to “try for luck” if they only experience “miserable life; sense of pain” as the result? The interpretation has to be continued, not only stops at the first stage of interpretation.

To get the essence of local wisdom for the proposition *maadu untung jo parasaian*, *jo parasaian* proposition is not seen as a negative thing, but a positive one. It becomes a kind of cultural metaphor. *Jo parasaian* does not refers literally to ‘suffering life’, but rather refers to the ‘challenge’. Of course, betting is a challenge. Betting does not care about winning or losing. Either winning or losing is a consequence of betting that is consciously realized. In relation to the population mobility of Minangkabau people, *maadu untung* has another reference, i.e. ‘wander’. Equal to betting, to wander is to go to a new place to find a better life. The wanderers believe that they have to move to another place in order to get a better life even though they cannot assure the result. It becomes the consequence of what they do.

The moral values will appear if the interpretation is continued to the next stage of interpretation. *Maadu untung jo parasaian* refer to the quality of ‘being bold to attempt changing the fate’. *Maadu untung* action is a kind of brave action to take in order to change the fate with serious challenges (*jo parasaian*). Courage in the attempt to change the fate is expressed in *maadu untung jo parasaian*, which becomes the local wisdom essence of the proposition as well.

Another cultural proposition describing how fishermen live his profession as a fisherman is *Lauik sati rantaui batuah* ‘sacred sea, blessed wander’. As well as *maadu untung jo parasaian*, *lauik sati rantaui batuah* becomes a cultural proposition in the fishermen live from time to time. Haji Jamaludin (50 years), a chief fisherman in Nagari Sand Nan Tigo, for example, expressed this proposition when explaining what was done by the fishermen when the “west season” arrives—it is the season when winds becomes strong, tides becomes high, so that fishermen cannot go fishing, or in other words, when the fish are difficult to catch. Then the *Tuak Bala* is done as the effort to appreciate *Lauik sati rantaui batuah*.

Lauik sati rantaui batuah refers literally to ‘the sea is alive and has the power (magic) that cause all the wandering area gives blessings to humans (fishermen)’. Here the sea has been personified as a living creature that has power and be able to bring a fortune to anyone who migrates. There is unlimited wealth in the sea that can be harvested by anyone who desires marine products. The sea ecosystem has blended with the ocean itself that makes it equal to humans, even humans who have the power. As with the sea, migration land—in this case, coasts—brings the wanderers prosperity as blessing to them.

Thus, the essence of local wisdom contained in *Lauik sati rantaui batuah* is how fishermen must appreciate and respect the sea. The sea has provided livelihood for fishermen so that it needs to be protected. Marine richness must be preserved. Fishermen and the sea have mutualism symbiotic. Any carelessness towards the sea of fishermen results bad consequences for themselves. Catching fish must not exploit the fish. The bomb usage is strictly prohibited. Ships and boats operates obediently in their respective areas according to vessel size and zoning, where zone 1 is for the small boat, such as *jariang* boat, and zone 2 and 3 for larger boats, such as *kapa tondo* and charts.

Conclusion

To reveals the coastal archipelago culture—as the strength of Nusantara coastal cultural society—is through language. Language usage can be seen in everyday life and ritual expression executed. Language is a work of culture that expresses, embodies, and symbolizes cultural reality. Language is not merely used as a communication tool, but also as “showcase” of the entire entity—like DNA from the owner of the language. With language, one can see the culture as a whole. By studying the language, including grammar, we learn the culture.

Language expressions about the sea found in the coastal sea of West Sumatra show that the sea is alive and has power. The sea, as part of the wandering areas, gives blessings to humans (fishermen). The sea as the personification of a living thing can bring blessings to anyone who wanders to get a better life. Marine life has been united with humans and has symbolic power. Therefore, the sea—in this case, the coast—has power. The power owned by the sea gives grace to the fishermen.

The synergy between human (coastal communities) and nature (the sea) becomes a symbolic force that is hereditarily maintained. Giving respect to the sea, either through language and rite expressions, is a local wisdom which is still preserved until today in coastal areas of West Sumatra. The local knowledge then becomes a potential basis for the cultural values preservation and can be a learning model for other coastal areas.

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The Role of Linguistics in handling speech disorders

Mrs.Kavitha .N

Abstract

In 21st century, Linguistics is considered as one of the multidisciplinary field. Earlier the branches of linguistics were limited into phonetics, phonology, morphology, syntax and semantics. But in late 19th century, many new fields emerged in linguistics. Consequently Linguistics became a vast field intergrafting new disciplines such as psycholinguistics, clinical linguistics, neurolinguistics, computational linguistics and forensic linguistics. So the role of linguistics became an important aspect of many other fields. Speech disorders make barriers on language development and communication skills. But language and communication play a vital role in every person's life. This paper aims to analyze the role of linguistics in handling speech disorders and find some of the remedial techniques for the disorders at linguistic level. Speech disorders are the disorders which affect the speaking skill of people. In general they are classified into fluency disorders, voice disorders and articulatory disorders. In fluency disorder, the flow of speech is plotted. Articulatory disorder refers to the problems occur in the articulatory phase. They include addition of sounds, deletion of sounds, distortion of sounds and substitution of sounds. Voice disorders denote various difficulties affect the quality of voice and function of the larynx, vocal cords and glottis.

Introduction

Successes in students' career depend on several factors. Their physical health and mental health are very important for this achievement. Beyond these, they want to overcome many obstacles on the way they travel to reach their goal. Speech disorders are one of the major obstacles in students' career. This obstacle should not be ignored but will be conquered to join in the long run of education. Speech is the medium through which we fulfill our needs. We express our ideas and feelings; we build up relations; we gain knowledge on certain topic; we create artistic world and we share our ideas and knowledge. Therefore, speech is the unique gift for the human beings.

From students' perspective, speech is one of the linguistic skills. It is also important for the performance of knowledge. That is the application of knowledge. They should improve both the competence and the performance. Furthermore, it is included in the assessment method of various subjects.

Speech disorders make the intensive impact on students' life, even though people do not have awareness on these difficulties. Therefore, it is an obligation to create awareness on the topic among school communities. Then only people's attention will turn towards the remedial techniques. Therefore, we will look into speech disorders.

Speech disorders are the disorders of formation of speech, structure of speech and function of speech. They affect the production of sound. It continues to intrude in the bottom up processing of speech. The hierarchical structure of speech is mentioned below.

Pragmatic level

Semantic level

Syntactic level

Morphemic level

Phonemic level

For example:

tappal tatallay nikkutu

tatal pa:rttan

tatal

't' instead of 'k'



The production, execution, and reception of speech are both very contiguous events and continuous processes. They begin at the phase of neurolinguistic programming and pass through neuromuscular phase, organic phase,

aerodynamic phase, acoustic phase, neuroreceptive phase and neurolinguistic identification. If there is any problem occurs on a single phase, it will affect the continuous process.

Direct interview method was used to know how far the school teachers have known about the speech disorders.

Speech disorders were classified into three. They are:

Fluency disorder

Articulation disorder

Voice disorder

Fluency disorder means the barriers happen in the flow of speech. Normally we are able to understand the speech with the regular flow of phrases, words, or phonemes. Speech contains a lot of sentences. When we divide it into single sentences, each and every sentence is made up of coined words. These coined words are made up of sequences of phonemes. These phonemes, words and phrases are arranged according to the structure of particular language. Then they are expressed through a certain rhythm or flow. If there are some interruptions occur in the flow, it is called as fluency disorder. Stuttering and stammering are the two different forms of dysfluency of speech.

Stuttering is a form of dysfluent speech with the characteristics of hesitations, repetitions or prolongations of sounds, syllables words or phrases.

For example:

iiiitti t̪at̪at̪anggecci - yinte pommme.
“This is my younger sister’s doll”

Cluttering is another form of dysfluent speech characterized by difficult to understand, rapid speaking rate, erratic rhythm, poor grammar, interrupted sentences and non related words or group of words.

For example:

nnii: t̪øndt pen penč penčil veččikkiRe:
“You have two pencils”

Causes of the fluency disorders are:

Genetics

Psychological problems

Neurological

A difference in the brain’s processing of language.

Articulation disorders refer to the difficulties of producing particular sounds or string particular sounds together. Sound production is a continuous process which needs the proper function of speech organs. Different types of articulation disorders are noticeable.

- Additions:

Unnecessary sound is added with the word.

For example :

kakaŋ for kaŋ ‘eye’
nilla : for nila : “moon”
ko:ŋda:li for ko:a:li ‘are’

- Substitutions:

Needed sound is substituted into another sound.

For example :

mu:akkam for mulakkam ‘thunder’
ku:uvvi for kutuvi ‘bird’
tan:dam for tan:jam “gold”

- Omissions:

Certain sounds are omitted in the words. Mostly it can be noticed in word endings. Some sounds or syllables are deleted.

vəŋga: for vaŋga:yam ‘onion’
pa:m for pa:mbu ‘snake’
kətim for ketimbi ‘sugar cane’

- Distortions

The individual tries to pronounce certain sound. But due to the strain or hard effort the intended sound is distorted into another sound.

For example:

kinaRt for kiŋaRi ‘well’
putta:m for putttaxam ‘book’
cuŋam for cuŋa:mbi ‘lime’

Causes of Articulation Disorder are:

- Weak muscles
- Little control over the tongue movement
- Less concentration on respiratory system
- Speech delay
- Hearing impairment
- Mental retardation
- Acquired brain injury
- Organic defects (deft palate, tongue, thrust, dental – orthodontia abnormalities. cleft lip)
- Functional defects

Voice disorders are the problems with the pitch volume or quality of the voice. These problems lead the person to convert his attention from the expressed actual message. There are two types of voice disorders exist: those of phonation and those of resonance. A phonation disorder is a problem, with pitch, loudness or intensity which appears in the vocal folds of the larynx. A resonance disorder means alteration or dysfunction of vocal tract may cause certain voice disorders. Oral resonance disorder occurs when the tongue lies too high in the front or back of the mouth. Nasal resonance disorder occurs when the space between the oral and nasal cavities remains or closed. Voice disorders include the following:

Laryngitis
Vocal Cord decisions
Poor speaking technique
Vocal cord paralysis

Motor speech disorders are a type of speech disorders that interferes the body’s natural ability to speak. The production of speech depends on motor coordination of the structures of the respiratory system, larynx, pharynx and oral cavity. Disorders of motor speech are classified into dysarthria and apraxia. Dysarthria refers to a group of motor speech disorders caused by a disturbance in the neuromuscular control of speech. These disorders result from central or peripheral nervous system damage and are manifested as weakness, slowness or incoordination of speech. Apraxia involves the capacity to program the positioning of the speech musculature and sequence the movements necessary for speech.

The professionals who are involved in the care and treatment of language disordered people illustrate a wide range of backgrounds. They include speech and language Speech and language pathologists, therapists, school teachers, educational and clinical psychologists, pediatricians, and social workers.

Results

Earlier it was believed that any language /speech disorder can be handled only with the medical community. In 20th century, David Crystal enforced that Clinical linguistic field is most suitable to handle the language/speech disorder and linguists can intervene to overcome these disorders. Based on the historical perspective the role of clinical linguistics can be summarized under five headings. They are as follows:

- I. Clarification
- II. Description
- III. Diagnosis
- IV. Assessment

V. Intervention

Teachers should beware on these speech disorders in order to understand the students' difficulties related to speech .This only lead them to guide their students toward the appropriate person to find the remedies.

Discussion

Some speech disorders like voice disorders need the medical intervention. At the same time linguists have known how the sounds are produced, what are the manner of articulation, what are the places of articulation and the actual production of speech sounds. So, although the speech disorders need medical intervention, linguistic intervention also necessary to implement the remedies.

Conclusion

Accordingly linguists can help both to introduce the remedial techniques and to apply them to make better life for the affected people. There are some ways to intervene in these disorders:

- * To give articulation therapy.
- * To offer speech therapy.
- * To involve in Talk therapy.
- * To support with the group therapy.
- *To engage the affected people with the oral-motor therapy.

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Between Traditional Education System and Iranian “New Tradition”: New Phase of “Export of Revolution” in Contemporary Shiism

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Abstract

In the first step of Iranian new regime after 1979, new state tried to agitate neighbor Shiites residence as it were “Export of Revolution”. The result was not good effect, rather lead international isolation. In result Iranian state followed less ideological path and tackled with religious education for foreign students and received foreign students from outside minority communities.

However it is unclear how such Iranian trend has influenced on “traditional” local religious education and how Ira

nian state tried to establish their hegemony in religious education. In this paper, I would like to explore transformation of higher religious education system and Iranian hegemony among contemporary Shiite education based on my field work in Mumbai. In result I made clear that Mustafa International University, controlled under Iranian government, had strengthened presence of Iran in religious education network. At the same time, I also made clear that trend of Iranian state toward domestic religious segment had possibility to influence on Shiites outside of Iran.

Introduction

After the revolution in 1979, Shiite religious segment came to be important political arena in Iran because of the unique political system. Shiite clerics have played great important political role under this political system. In a result, Iranian state has tried to control the segment, especially Howze-ye Elimiye, space of higher religious education in Shiism because clerical authority closely intertwined with reproduction of clerics in traditional clerical society. In addition to domestic area, new Iranian state has also tried to show Muslim leadership over outside Shiite communities. In the first step of Iranian new regime, new state tried to agitate neighbor Shiites residence as it were “Export of Revolution”. The result was not good effect, rather lead international isolation.

As a result Iranian state followed less ideological path and tackled with religious education for foreign students and received foreign students from outside minority communities. However it is unclear how such Iranian trend has influenced on “traditional” local religious education and how Iranian state tried to establish their hegemony in religious education. This matter relates with not only contemporary Shiism but also international political arena in Iran.

In this paper, I would explore transformation of higher religious education system and Iranian hegemony among contemporary Shiite education. I attempt to review discussions in political studies on Iranian foreign policy and Islamic studies on Iranian Shiia. Then I would like to reveal religious education in Mumbai and religious educational relationship between Mumbai and Iran by following anthropological method. In short, I would like to tackle with development of Islamic segment in Iranian foreign politics by following interdisciplinary.

1. Islamic factor in Iranian foreign policy in post ideological attempts

Iranian revolution in 1979 created great change not only in domestic dimension but also diplomatic dimension. Under the slogan of “No East, No West (nasharq, nagharb)”, new Iranian state adopted ideological diplomacy and attempted to establish their state as Islamic leader³. Most major attempt was so called ‘Export of Revolution.’

‘Export of Revolution’ was an attempt of Khomeinism in international dimension which realized deliverance of “oppressed people” in Iranian revolution. Hezbollah, Shiite militant and political party in Lebanon, was the best example. In addition, this international Khomeinism was intertwined with Shiite political movements in Gulf countries which were influenced by Iraqi Shiite Islamic movement such as movements under Ayatollah Shirazi or Da’wa party controlled by Muhammad Baqir al-Sadr. In Gulf countries Khomeini’s religious

³ Of course, it was not totalitarian diplomacy since shortly after the revolution. Rather it was controversial but multiple even relationship between new regime and western countries. See Behrooz (1990: 16-17) and Murray (2010: 26-27).

representatives played role of politician and attempted to knock the monarchy. Especially Bahrain and Kuwait were of particular note.

In Bahrain, majority of residents was Shi'a but political and economic order was controlled under Sunni. After Iranian revolution, Hadi al-Mudarresui, Khomeini's representative in Bahrain, fomented protests of Shiite residents against the regime from July to September in 1979. Eventually he was deported in September. He moved to Tehran and organized Bahrain Islamic liberation front. Then he plotted to overthrow Bahrain government in mid-1981 (cf. Louër 2008: 158-161.) In Kuwait, 'Abbas al-Muhri, Khomeini's representative and student in Qom and Najaf, also played key role in Shiite political movement. He returned to Kuwait and supported Khomeinism with his son Ahmad al-Muhri. Then they came into criticism against Kuwait government. Eventually, they were deported and continued their activity in Iran under Khomeini's hospitality.

As those Bahrain and Kuwait cases indicated, 'Export of Revolution' did not lead to a positive outcome. Rather it accelerated Iran's international isolation even in the Middle East. Gulf monarchies organized the Gulf Cooperation Council as regional cohesiveness and supported Iraq in Iran-Iraq war (1981-1988) (Louër 2010: 77.) Thus new Iranian state had to change their policy from Islamism to pragmatism and came close not only neighbor Arab countries but also East and West behind closed doors in late 1980s under the war. In addition, this less ideological tendency was accelerated not only in foreign and domestic political arena under Rafsanjani pragmatic government.

However according to political studies on Iranian foreign policy, it is unclear what transformation from ideological Islamism to pragmatism related with transformation of Islamic segment in international political arena. At least, although there were difference in terms of quality, Islamic segment continued to have important political role in domestic political arena according to some Islamic studies on contemporary Shiism and political sociological studies (e.g. Buhta 2000; Walbridge 2001).⁴ Such continuity of the importance in domestic political arena indicates continuity of importance of religious segments even in international political arena in Iran. Thus it is necessary to explore development of Islamic segment relating with international political arena in Iran after late 1980s.

2. Organization of Religious Education foreign Students under Khamenei Leadership

According to some researches, it is clear that Iranian state under Khamenei leadership attempted to control the society of religious scholars by reorganization of religious segment (e.g. Gieling 1997; Buchta 2000; Walbridge 2001.) I have also tackled with this topic in terms of relation between religion and politics and made clear process of authoritarian regime in religious segment after his succession by focusing on Howze-ye Elmiye, religious academia (Kuroda 2010.)

Howze-ye Elmiye, religious academia, has been key element of society of Shiite scholars in terms of their reproduction of not only new generation but also their religious authority. Since late 18th century, Iraqi shrine cities, especially Najaf, played central role of transnational religious network under leadership of great scholars (Cole 2002). This religious network connected Iraqi central religious authority with local Shiite communities through dispatch of religious scholars and religious education. Religious centers in Iran such as Qom, Isfahan and Mashhad played local hub connecting central religious authority in Iraq with Iranian local societies⁵.

However it became difficult to keep transnational network since 1980s by various reasons. One of the reasons was worse political condition in Iraq such as rise of Ba'th regime under Saddam Hussein. Most Iranian origin scholars were exiled from Iraq shrine and religious leaders in Iraq were also forced to terms with the regime

⁴In contrast with them, some studies such as Arjomand (2009) pointed out that religious segment came to less important in Iranian politics under Khamenei leadership, rather constitutional aspect was more important than religious segment. However there were a lot of controversial evidence between state and religious segment even after Khamenei's succession. Thus I accord with attitudes of Walbridge (2001) and other researchers.

⁵According to some biographical description such as Agha Buzurk al-Tihrani (1404 vol.1: . 8-9, 18-19, 27-28, 53, 58, 73, 76-77, 91-92, 135-136, 153-154, 159-160, 195, 196-197, 198-199, 206, 224-225, 247-248, 255, 267-268, 269, 295), it is possible to point out multifactorial connection among religious center in Iraq, local religious center, local societies. In addition, there were also multifactorial financial relations among them (al-Tihrani 1404 vol.1: 339-340, 223-224). About detail on transnational and local relation among religious scholars in late 19th century and early 20th century, see Amanat (1989: 40) and Kuroda (2008).

including closing door of religious education⁶. In this situation, Iran came to play central role of religious education behind new Iranian regime attempting to get hegemony among Shi'a.

Since early 20th century, Qom gradually came to influence on Shiite religious education under some great scholars such as Abd al-Karim HaeriYazdi and HoseynBorujerdi. Although Iranian monarchy tried to control religious segment after death of latter Ayatollah, development of Qom as religious center continued under Shah regime and connected with local religious schools in Iran⁷. Then, religious services toward foreign communities gradually came to be organized and somecenters including dispatch service of religious scholars were launched in 1960s and 70s under influence of higher religious scholars. After the Iranian revolution, new state tried to control Iranian religious centers through the administrative reforms, especially in Qom seminary. In the result, some aspect of religious education center came to be organized.

However religious education for foreign students was beyond control at the first step of the administrative reform under Khomeini leadership. In fact, foreign religious students studied with Iranian students in same seminaries in 1980s (Sakurai 2006). This situation gradually changed after Khamenei succession. He also tried to control religious centers more aggressively than his predecessor by covering his lower religious authority. Eventually, he could not achieve to control religious centers completely but to influence on the organizational administration strongly. At the same time, religious education under Qom seminary came to more organized and systematic including religious education segment for foreign student.

After Emam Khomeini seminary was established in mid-90s, most foreign students from all over the world excepting for Iraqi and Afghani students came to study there. At the same time, some governmental centers such as world center of Islamic knowledge (markaz-e jahan-e olume-e eslami) came to give an examination for foreign students. Such governmental centers cooperated with Iranian embassies and culture centers of Islamic republic of Iran. This conjunction religious education with Iranian government gradually escalated. Probably, establishment of Mustafa International University (Jami'at Mustafa Alamiya, abbr, MIU) in 2009 was the highlight. This university was quite unique center for religious learning in Iranian context. In Iranian context, that was first learning center to receive qualification of religious scholar under governmental control⁸.

However it is unclear what establishment of the university has influenced on religious education in Shiite minority outside of Iran. Thus I would like to make clear this point by based on my field research in Mumbai in November in 2012 and from February to March in 2014.

3. Contemporary Shiite Religious Education in Mumbai

Mumbai is one of major center of Shi'a Muslims as minority in contemporary India. Of course, Lucknow in north Indian and Hyderabad in central India are well known as major Shiite centers in India. On the other hand, Mumbai is not known better than those cities. However there have been not only "native" Shi'ites but also "migrant" Shiites in Mumbai and the city came to be important Shiite city in India,especially since early 19th century. Major factor which triggered to come to be important Shiite city was onslaught of Iranian merchant (Green 2012: 145-148). Mughal Masjid, located in today's Dongri, central part of Mumbai, is one of their footprint. The mosque is also known as Irani Masjid or Shirazi Mosque, derived from the founder Mohammad HoseynShirazi, Iranian trader from Shiraz, south central Iran.

It is unclear exact number of Shiite population in Mumbai today because there is no official figure about Shiite populations in the city. Shiite Muslims in Mumbai are scattered and live next to not only other Muslim sect but also Hindu. Of course there are some major Shi'iite areas in Mumbai and the suburb such as Dongri, Bandra, Andheri, Mira Road, Kurla, Mulund, Govandi, Mumbra and so onbut even in such areas, Shia Muslims are not always majority (see Figure 1).

⁶According to my some interview with higher religious scholars in Qom, some major religious scholars such as Ayatollah Mohammad KazemShahrudi exiled from Iraq after rise of Saddam regime.

⁷ While Mashhad and Isfahan, other major religious centers in Iran came to less powerful under Shah regime since early 20th century, those cities also connected with local religious school.

⁸In my field work in September in 2008, there was controversial discussion over plan of administration of religious education under ministry of Education. Even prostate grand ayatollahs such as LotfollahSafi Golpayegani clearly opposed to this plan. In result, that plan was withdrawn but segment of religious education for foreign students was achieved.

According to my field research, there were five religious schools in Mumbai and the suburb in March 2014. Surprisingly, while Mumbai was important Shiite center in India, emergence of religious schools in Mumbai was relatively recent event. Madrasa al-Amir al-Muminin in south Dongri, the oldest religious school in Mumbai, and Madrasa al-Nur al-Huda in Govandi were founded in early 1980s. However rests of religious schools were founded in 2000s (see Table 1).

It was common with religious schools in Mumbai that lecturers used Urdu language in their lecture. In short, local language in Mumbai, Mahratti, was not used for religious education. Of course, Urdu language has been important meaning as common language as Muslim in South Asia and second sacred language to Arabic. In addition, lectures used Persian in their lecture in some religious school. I went to all madrasa and interviewed with lecturers and student there. I expected that all lecturers could speak Persian because they probably had studied abroad in Iran behind difficult situation in Iraq. Indeed, all lecturers I talked with in all religious school studied Islamic education in Iran. But this expectation was partly correct because not only lecturers but also many students in some religious schools could speak Persian. My experience indicates quite important transformation of religious education.

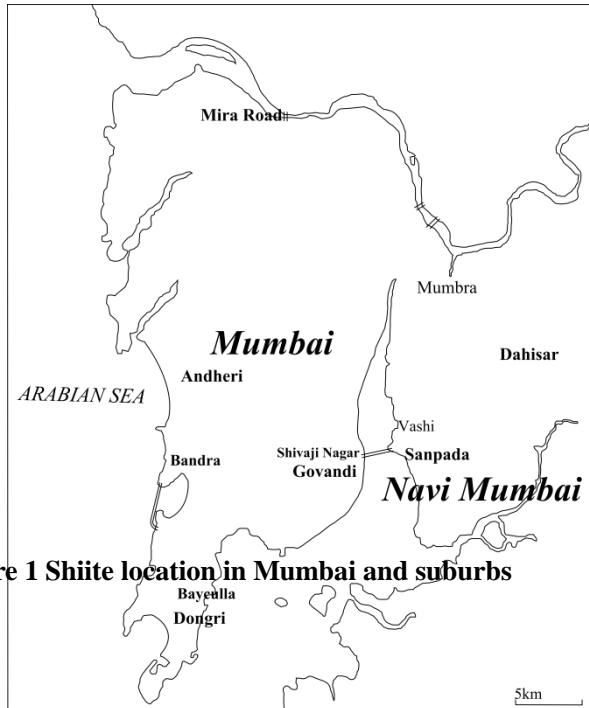


Figure 1 Shiite location in Mumbai and suburbs

Table1: List of Shiite Religious Schools in Mumbai

Name of School	Found	type	Name of School	Found	type
Madrasa al-Amir al-Mu'minin	Early 1980s	Traditional	Jami'a al-Murtadawiya	Around 2004	Traditional
Madrasa al-Imam al-Hadi	2008 (2011 ¹)	Traditional ²	Madrase-ye Elmīye al-Nur al-Huda	Early 1980s	New traditional
Hawza 'Ilmiya Imam al-Sadiq	2002	New traditional			

¹ Move to recent place ² Persian language class

In traditional religious schools in the Middle East, lectures use Arabic language and their local language for account. Arabic language has long tradition as religious language in Islamic context. Thus religious students have learned Arabic language to understand religious books treating *fiqh* (Islamic jurisprudence), *usul al-fiqh* (source of law) and so on. In addition, utilization of *Alfiyya*, thousand line poem by medieval Arabic grammarian of Ibn Malik, or commentaries on *Alfiyya* such as commentary by Jamal al-Din al-Suyuti has long tradition for learning Arabic in Islamic education not only in Shia but also Sunna (Nasr 1987.)

However some religious schools in Mumbai in which lecturers used Persian did not use *Alfiya* or the commentaries. Although there were Arabic classes, they used *Minhaj al-Arabiyya*. Such Arabic textbook has been used only in MIU in Qom. Thus they adopted curriculum of MIU. Indeed I asked them about curriculum, lecturers in Madrase-ye Elmīye al-Nur al-Huda and Hawza 'Ilmiya al-Imam al-Sadiq answered me they adopted the curriculum and textbooks.

Here I would like to call religious schools which adopted traditional curriculum traditional ones. On the other hand, I call religious schools which adopted curriculum of MIU new traditional ones. Although I distinguish two styles, MIU has had great influence on even traditional ones.

When I interviewed with Abedi, responsible person in madrasa al-Amir al-Mu'minin, about students' career after the religious school, he answered me that some students continued his study in Qom and some students in Najaf as I expected. In case of Najaf in Iraq, grand Ayatollah Sistani, responsible authority of the religious school, supports students financially. On the other hand, students who want to study in Qom have to find their financial resource and in many cases students find post of lecturer as their financial resource. In such case, students try to contact MIU office in New Delhi to find post of lecturer according to his answer. Thus even traditional religious schools cooperate with MIU.

Conclusion

In this paper, I attempted to explore development religious segment in Iranian foreign policy after pragmatic transformation by focusing on Shiite higher religious schools in contemporary Mumbai as formation of the religious education network.

In recent Mumbai, there were five religious schools and three of them adopted traditional curriculum in terms of language education. On the other hand, rest of them adopted MIU curriculum. Such relation between education and language made clearer presence of Iran in religious education among contemporary Shiite. In addition, such presence has connected with political sphere. As I mentioned, Iranian state tried to control domestic religious segment relating with problem of state stability. And MIU was first learning center to receive qualification of religious scholar under governmental control. In short, although establishment of MIU was a compromise result but it was series of state control over the religious segment.

It is unclear that establishment of MIU connected with strategy of Iranian state to hold hegemony over contemporary Shiite religious authorities outside Iran under pragmatism. At least, it is clear that MIU has strengthened presence of Iran in religious education network. At the same time, as MIU case indicates, it is possible to say that trend of Iranian state toward domestic religious segment has possibility to influence on Shiites outside of Iran.

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Vietnam as a dominant Power in Southeast Asia

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Abstract

This paper will investigate the possibility of Vietnam becoming one of Association of Southeast Asian Nations (ASEAN) leaders. It will attempt to define what constitutes a dominant power, what are the most common characteristics. It will draw on the theories of hegemonies and regionalism. This paper will try to examine the way Vietnam exercises its power and influence, how it tries to gain it through hard, soft and smart power. To do that, Vietnam's unique position as a communist republic with successful economic transformation will be briefly analyzed, as well as its' relations with other countries in the region. Other ASEAN member-countries will also be briefly analyzed to show how the power shift towards Vietnam is not taking place in a vacuum and how it changes the position of previous dominant powers, such as Thailand. Vietnam's role and engagement in ASEAN itself would also have to be examined to show leadership capabilities and see how far Vietnamese influence stretches, how active Vietnam truly is in the regional arena.

Introduction

Vietnam has for years been the leader of Indochina and in the recent years has also shown ambitions to become one of the leaders of Southeast Asia as a whole. Hanoi believes Vietnam should be considered one of the dominant powers within the region and within ASEAN. This should stem from both current strength and future potential that this country exhibits. It is the 14th most populous country in the world, with a very young population and dynamically growing economy. Hanoi believes that Vietnamese foreign policy should reflect that as well as the place it has envisioned for itself in the world. Vietnam in the 21st century has been shaping itself into a leader of Southeast Asia.

Within Southeast Asia, Vietnam is in a unique geopolitical and geostrategic position: it can influence both the continental and the maritime sub-regions of Southeast Asia. The continental sub-region has been dominated by Vietnam militarily since the unification in 1975. At the time Lee Kwan Yew said "there is no combination of forces in Southeast Asia that can stop Vietnamese on mainland Asia." While the military power of ASEAN countries is more balanced nowadays, the sentiment remains: Vietnam is still perceived as a military power within the region, even as it attempts to become a key political player as well. It is a crucial part of doi moireforms, that have started back in 1988 as foreign policy plays a key role in the renewal of Vietnam. JoernDosch opinionated that the success of the reforms is contingent on Vietnam establishing itself as a middle power in Southeast Asia. While access to the internal debates on foreign policy in Vietnam has been sorely limited, it is clear that both the reformists and the conservatives strive to establish Vietnam as a middle power, even if they differ in their preferred tools.

Methodology

This paper will utilize Organski's theory of world order to prove, that Vietnam should be considered a middle power. It will be supported by similar ideas presented by Edward Jordaan, who coined a definition of middle power and William Tow. This paper will also present data concerning Vietnam's economic, military and social development to compare to the requirements of Organski's theory and supplements added by both Tow and Jordaans. Finally ASEAN will be used as an example of coalition building and promoting cohesion and unity within the region through use of hierarchical structures and elements of theories of regional integration as represented by Karl Deutsch, Timo Kivimaki or John Ikenberry.

In his works Organski built a pyramid structure which was supposed to order hierarchically each level of power domination. At the very top was the dominant power or the hegemon, followed by great powers and middle powers. The middle powers were countries, which attempted to emulate the dominant power, but only within certain borders. All the other countries were small powers. The dominant power was to, according to Organski, control resources like populations, territory, have military and economic power as well as technological capacity and political stability. All of those tools would be needed to gain dominance over the globe, or in case of a middle power, over a region. Hanoi is trying to establish Vietnam, a country with a great economic and military potential, as one of the dominant powers in the region, which would make it a middle power within the definitions set forth by Organski.

According to Jordaan middle powers, such as Vietnam, could be described as "states that are neither great nor small in terms of international power, capacity, influence and demonstrate a propensity to promote cohesion and stability in the world system." That propensity has also been noted by William Tow, who put a greater weight on the sufficient control of resources for the state to effectively exercise power.

Ralf Emmers additionally noted that there are different types of power in international relations, as well as different styles of exercising that power: it can be benevolent using leadership, accommodation and shared

ideology or coercive, imposing will using military power. Vietnam, although it has been investing considerably into armament falls into the benevolent middle power category, primarily uses means other than coercion to archive its goals, particularly in Southeast Asia.

Applying theory

In Vietnamese policy towards Southeast Asia, Pham Quang Minh identified four points that stand as most important: independent, multilateral foreign policy, importance of broadening friendly relations in Asia-Pacific, readiness to participate in bilateral and multilateral dialogue and support for peaceful conflict resolution. Vietnam has been very consequent inflowing those points, especially evident in the relations with ASEAN in the 21st century. However Hanoi had always been quite strict in adhering to the principles of ASEAN, even just after joining in 1995. The amount of conflicts and battle deaths dropped to 0 after Vietnam joined the organization as opposed to the period between unification and joining, when there were 54 deaths and 1 conflict a year. There is also no intra-regional war despite the territorial conflicts between members. It should also be noted that Vietnam has taken a very active role in trying to find a solution for those, especially for the South China Sea conflicts.

While Vietnam's territorial conflicts with other members of ASEAN have been solved or suspended, the fact remains that the country's military expenditure is growing. While it should be noted that the 2,8 billion USD spent in 2012 is nowhere near the expenditure of countries such as Singapore or Indonesia, which spent 9,9 and 7 billion respectively, the amount spent in 2012 was around 2,4% of GDP that year. This figure alone shows the seriousness with which Hanoi takes the need to modernize its armed forces. For the aforementioned Indonesia military budget was only 0,8% of GDP, while Singapore spent 3,6% GDP. Vietnam also places 23rd in the Global Firepower ranking with only Indonesia ranked higher as 19th out of the countries in the region.

Vietnam is also, as it has been already mentioned, a country with unique geostrategic position in the sense that it dominates geographically and demographically over most of the region. Vietnam remains the third most populous country in the region with almost 100 million citizens and is the third biggest country with over 330 thousand km². Only Indonesia is both bigger in terms of territory and population, while Philippines and Thailand have each greater population and territory respectively. Vietnam also has the makings of a maritime power, a country that could stride the divide between continental Southeast Asia and maritime Southeast Asia, as it has the longest coastline out of the non-archipelago ASEAN members. These factors, coupled with Vietnamese military capacity, make Vietnam the very embodiment of Organski's definition of a middle power, although it should be considered that Indonesia has very similar traits. The theory does not however limit the number of middle powers in a region: both Indonesia and Vietnam fulfill the conditions of the definition.

Integral is also the economic capacity. Vietnam has been named as the new Asian tiger, following reforms that remade Vietnamese economy in a very spectacular way: from a country that had to import rice in 1990, Vietnam became one of the biggest exporters of foodstuffs such as rice or fish in the world. Avoiding the Asian crisis in 1997 allowed the country to continue with economic growth of 7% GDP per year for almost 20 years. Even in the past decade the GDP of Vietnam grew by 50% between years 2006 and 2011. Such growth within the region can be only paralleled with the growth of Indonesia. Again, this shows how Vietnam has all the potential to grow into a middle power, able to utilize also economic tools in its foreign policy.

The method most often utilized by middle powers is coalition building with like-minded countries. Vo Van Kiet-wa said that Vietnamese were "living in a region surrounded by tigers and a dragon; the continued backwardness of the country is the biggest security threat to the nation." Here ASEAN is the key: it gave Vietnam a new identity after the end of communist bloc and became the main mean for Vietnam to exercise its foreign policy. As the countries in the region have several common goals, Vietnam believes ASEAN could be the means by which a common strategy could be utilized. For the effective use of ASEAN as a coalition, Vietnam however needed to ascend to its coveted role as of a regional power.

Vietnam therefore embarked on a road towards a balanced, multidirectional policy making in foreign affairs. ASEAN became of the most important parts of that policy, starting with sponsoring both Laos and Cambodia as future members of the organization, mere two years after Vietnam itself joined.

Karl Deutsch believed, that for regionalism to truly succeed a regional hegemon is needed. It would therefore mean, that a Vietnam with a middle power status would be an asset for ASEAN and its initiatives, not a threat. Vietnam, once the organisations' most immediate enemy, is also paradoxically a very suitable candidate for its leader: the ASEAN Way remains a primary concern for Hanoi. Similarly important is the independence from outside influences, which also troubles most of the region. Regionalism is part of Vietnamese identity and it is embodied by ASEAN in the region, with which Vietnam shares a lot of values and outlooks.

ASEAN is the perfect tool for further regional integration as well as the perfect platform for Vietnam to become the leader and cement its position as the dominant power in the region. With Vietnam and ASEAN Wright's justification of power can be observed: there is a drive in Hanoi to turn brute coercion into legitimate authority, as force by itself is unreliable.

Evelyn Goh mentioned that institutions such as ASEAN have a role of managing power disparity in international system: it allows for the more powerful to be constrained in a constructive way. The middle power can still play a very active role, but it remains within the greater framework of regionalism. Especially as ASEAN represents the model of regionalism that is more comfortable for the Southeast Asian countries, it allows for soft balancing at the same time as it is an instrument of common policies and a platform for negotiations.

Vietnam's and ASEAN's relationship is largely symbiotic, the main goals of both are virtually the same: economic development and regional peace and stability. Developmentalism, which creates a positive interdependence between countries and which in time became the main philosophy of ASEAN is also important to Vietnam, as it evolves and pursues economic development.

ASEAN, for all its merits, is its own worst enemy. The ASEAN Way is both a unique achievement and a hindrance, which was illustrated at the Phnom Penh summit in 2012 when the members of ASEAN failed to produce a joint communique at the end of the ministerial meeting for the first time in history. The national interests divided the members of organization, which without a stronger structure simply failed to deliver. Although generally peer pressure as a tool is very effective in ASEAN, in this particular case, as in the case of South China Sea it failed. Vietnam, trying to strengthen its position and keep a constructive approach towards South China Sea: Hanoi worked over the issue closely with Malaysia to bring the issue over to the United Nations. Vietnam also cooperates closely with Philippines over the same issue.

Conclusions

ASEAN is crucial for Vietnam as a middle power: it is the most important tool of persuasion, peer pressure and cooperation available in the region. As a middle power Vietnam has and will encounter distrust, especially as a communist country. ASEAN allows Vietnam to put those concerns to rest as it loyally follows the ASEAN Way. On the other hand, Vietnam as a dominant power in the region could help ASEAN overcome the inertia that has been present in the organization four or five years.

To be a truly effective middle power Vietnam must take great care of the relations with its neighbours, which is not an easy task. While Laos has for years followed Vietnamese footsteps in foreign policy, Cambodia long thought to be under Hanoi's influence resents it. In the meantime Vietnam has been crucial in constructive engagement of Myanmar. As an authoritarian regime Hanoi can find common ground with Naypyidaw than the ASEAN democracies. Vietnam has also closely cooperated with both Philippines and Malaysia on the issue of South China Sea conflict, which shows again Vietnamese willingness to engage its regional partners. The key relationship for Vietnam is with Thailand, which back in the early 90ties opposed Vietnamese accession into ASEAN. Since then the two countries have settled their border disputes and began a closer cooperation on issues such as drugs or international crime.

Vietnam over the last decade has truly begun to integrate itself with the region: became very supportive of the idea of ASEAN community and tries to overcome the hurdles of implementing ASEAN Free Trade Agreement. Vietnam is already the leader of the 'new' ASEAN members : it is in a position where it can advise Myanmar, Laos and Cambodia on matters of economic development and reform from a state controlled into private controlled industry. According to Ikenberry Vietnam is working towards greater strategic interdependence, as it would benefit not only the country but also the whole region, both politically and economically. That interdependence would strengthen the region and allow Vietnam to more effectively influence regional politics; hence further engagement with ASEAN and its individual members. While Hanoi has been previously accused of having a 'quick fix' approach to problems with the region, the overall approach to ASEAN and to the matter of South China Sea shows Vietnam as committed to realizing its national and regional interests over a long period of time .

The middle power status is something that Vietnam strives to achieve. The current importance of the country within the region, within ASEAN and the future potential all show, that in compliance with Organski's theory proves that Vietnam should be considered a middle power with all the ramifications. It is a country that commands considerable resources in the region, in terms of territory, population and economic capacity and has the necessary military force and the will to be actively engaged in the region.

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The Politics of Tourism in Lao PDR

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Abstract:

This research looks at the growth and development tourism in the Lao Peoples Democratic Republic, Lao PDR. It has emerged from the ashes of imperialism, war and communism, and is now an award winning destination for travel and tourism. This is a case study of Laos and data is collected both by interviews and secondary written sources. Laos is among the poorest countries in Southeast Asia, and tourism is a major drift for development and poverty alleviation. It occupies many people, and brings in foreign currency. The studies show that Laos do have great potential for further development of sustainable tourism. Several areas have great potential, and will be important for tourism in the future. However, inefficient governance and poor connectivity together with increased competition can cause Laos concerns. Several eco-tourism sites face challenges of damage and pollution, either by tourists or local business establishment.

Introduction

Lao Peoples Democratic Republic, Lao PDR, or simply Laos, among the smallest and poorest of ASEAN nations and the regions only landlocked country, has performed great achievements in terms of developing the country as destination for travel and tourism. In 2013, Laos welcomed around 3.7 million tourists, and the latter years have seen a double digit percentage in growth (VientianeTimes.org). In 2013 Laos was awarded “the destination of the year” by European Council on Tourism and Trade (ECTT). Laos has gained a good reputation for its many ecotourism projects. In several provinces it is possible to explore the nature and culture of Laos, rather than the traditional mass tourist way of resort holidays. Tourism and development, and sustainability are of major concerns for several developing countries, and the world at large for that matter. This paper aims to study the tourism in Laos, notably international tourism. For the Government of Lao PDR, tourism is as a key sector for contributing to the Nations socio-economic development, and poverty alleviation. It's a major contributor to the GDP, and is also among the fastest growing business in Laos. Studies dealing with tourism and development is always of importance, and research of Laos is somewhat forgotten compared to other countries and regions.

Plenty of books and research have been written about politics and the history of Laos, including the so-called “secret war”, America’s involvement in Laos during the Vietnam War between 1965 and 1972. Several books also deal with political history and changes of this country. However, far less has been written about the transition from socialism to a market based economy, focusing on tourism. This paper aims to gain knowledge on the impact of tourism in Laos, and the political aspect of tourism in Laos? What is the political aspiration from the Lao government, and how do they use it as a tool for development? How does international tourism impact this small traditional Buddhist society? How has the country and society moved from a cold-war hotspot, and being the most bombed country in the history, to present day, where an open market economy seems to have paved away socialist policies?

Furthermore I would like to study the concerns of increased competition and challenges to the growth of tourism and concerning the sustainability of the nature in Laos. Tourism can, and often does come with plentiful traps and side effects, such as increased pollution to local areas and nature.

Research methods and theoretical framework

Tourism and travel is a study of people and human behavior and interactions, and thus belongs within the social sciences. This study is a case study of the development of the tourist sector in Laos, mainly focusing on the northern areas. The data is collected in Vientiane, Vang Vieng and Phonsavan, the provincial capital of Xiang Khoang. The paper also bases itself on previous works by scholars within Lao history. Also will certain journals by international organization such as UNEP, United Nations Environment Program, will be used, as they include much data and knowledge about topics related to this paper.

Findings/Discussion

Studying about Laos is interesting as it is often overlooked by other affairs or to its mostly vastly larger neighbors in China, Vietnam, Myanmar, Thailand and Cambodia. This small peculiar, rather authoritarian, one of the few remaining one-party states left, deserves more knowledge and attention about. Both within research

and popular media and within travel, Laos is mentioned and visited less. This makes it but more interesting to study. More than 3.3 million tourists visited Laos last year, a 22 percent increase on 2011, with the influx contributing US\$513.5 million to Laos' modest \$19 billion economy (Irrawaddy.org). It is a major drift, a great mean for foreign currency and possible for development, and the government uses tourism as a tool for development and poverty alleviation.

What also makes Laos so interesting and such a pity to study is a dark and grim history of war, bombs, imperialism, colonialism, Laos has been more wars than many other countries. Still today several areas still is contaminated with a deadly legacy of UXO, unexploded ordnance, or "bombies" as the local term for it is. For nearly a decade, the USA dropped large amounts of bombs and toxic defoliants in several areas of Vietnam, Laos and Cambodia in their war against communist forces on the Indochinese peninsula. Xieng Khouang province in Northern Laos became the stage of one the most massive air bombardments in history, more bombs were dropped on Laos than Germany and Japan combined during World War II. This mountainous area hosted a "secret" side war to the Vietnam War, with little attention from foreign observers. External forces have played a major role for Xieng Khouang, since the time of the Plain of Jars up until now. This mountain plateau contains hundreds of peculiar stone jars, dated millenniums ago. UNESCO, and other organizations works for the area to fulfill its potential for visits by tourists, and set to restore it as much is possible after centuries of weather and tear, and remove the remaining unexploded ordnance left over from the 1960s and early 1970s American secret bombing campaigns.

NGOs in the area have set up museums and shops where they offer information and knowledge about the history, especially the bombing. Some NGO sell different merchandise and souvenirs. A rarity for the Xieng Khouang region is the recycled bomb cutlery and other utilities and artwork. Some have raised the question of creating a market for this sort of merchandise. For farmers and civilians can see this as an possible economical opportunity, to go out and find UXOSs and melt them into things they sell, most likely to a tourist. Accidents and fatalities for caused by UXO still remain high in certain areas. Clearing areas for bombies and mines is a key focus for any development, also within tourism. Actually, talks of keeping the ordnance after it has been defused, have been raised, and some the ordinances, most notably the cluster bomb, the type of weapon that a larger container opens up and drops a high number of smaller bombs that are intended to detonate over a larger area, causing more destruction, are being kept as a solid proof of what happened here. But a serious concern and controversy of the weapon, is that many fails to detonate, and causes a threat as long as it lie there. There are plentiful of potential for historical tourism in Laos, with many places that host a cave that functioned as shelter for many civilians during the bombings, but also sites that had either a secret airport, or former hospital, and so on that can draw visitors in Northern Laos. Particularly the area from Sam Neua, along the border with Vietnam, down to Vientiane, a cross the Plain of Jars, was a key area during the many Indochina Wars, and includes much undeveloped sites.

The damage done of the nine year long period of almost daily bombing raids by B-52 bombers, changed the society for an unforeseeable time, and the impact made by tourist today also puts pressure on local community and the beautiful nature. Today the biggest threat to the archeological sites is tourism. Poorly funded and lack of qualified people and equipment make maintaining and preserve the unique ancient jars a challenge. Phonsavan the, regional capital of the historical strategically important area of Xhieng Khuang, are an equally important area for tourism development. Yet poorly funding and training of human resources to the tourism sector in Laos is also a concern. The main focus by the government has been to increase the number of visitors, rather than improving quality and education and training. The LNTA, Lao National Tourism Authority, oversees and plan the tourism policy for Laos. Several important areas with great potential for eco and historical tourism, as the Government states is the niche of tourism in Laos, lay undeveloped. Much due to poor planning and lack of funding and topped with poor connectivity makes it a challenge to bring people in to those areas.

A key element that could turn out to be the making or breaking of Laos as a tourist destination is the questions concerning connectivity. The road network in Laos is perhaps of worse shape than all of mainland Southeast Asia. Paved roads are connecting the larger cities from north to south, Cambodia to China, Vietnam to Thailand. However, they are narrow and cannot sustain a large amount of traffic. Travel times remains high for elsewhere shorter distances. Travel time from the capital Vientiane, to Phonsavan is around 12 hours by public land transport, Vientiane to the old capital of Luang Prabang, a key area for tourism, is also about 10-12 hours away. The principal airline in Laos, Lao Airlines, has but recently been met with private competition. Still, the commercial scheduled air network in an out of Laos is limited, and the prices are higher than other destinations. By the end of 2013, due to political turmoil in Thailand, most visitors that flew into Laos, flew in from Vietnam, and not usually from Thailand. Not only political turmoil causes the government in Vientiane concerns, increased competition from emerging markets elsewhere can cause a slowdown in the numbers of visitor to Laos, and also a slowdown of the Lao economy, that depend very much on tourism. Laos receives more than

twice as many tourists than Myanmar, a country several times bigger. Recent reforms there have spawned a growth in tourism that will probably sooner, rather than later succeed the number of visitors to Laos.

Plenty of research points of many examples where tourism has certain negative effects on a society, especially those in developing countries. In the city of Vang Vieng, a city that hosts many foreign tourist, have seen a dramatic decline in the release of waste since the city reformed its tourism policy from a typical hedonistic party town for young backpackers, with frequent fatal accidents due to party, drugs and tubing on the beautiful Nam Song River, finally caused the government to shut down the party sites. Today it is a destination that caters to far more than the usual backpacker scene. The main promotion is its natural beautiful mountain formations around the village. But still, research show that still pollution can cause harm, as several guesthouses and venues release waste into the rivers. Attention and enforcement of the law could stop this. NGOs have worked with local businesses to gain knowledge on waste management (VientianeTimes.org). Another concern for tourism and poverty alleviation is that not most often the money does not end up where it is most needed. Studies show that money spent, by a tourist from a developed country, that visits a developing country, will end up in the developed country. Out of every 100 US dollar spent, only five dollars remain in the developing country (UNEP). Thailand for instance, sees a 70 % leak to the airlines, hotel and travel booking firms, which often is owned by western companies, which the same survey shows. Data for Laos is often hard to come by, making research on the country challenging. Doing research on Lao government spending is a near impossible task, as any matter of public spending is under secrecy. Reforms, improved connectivity and skills are needed for Laos to keep a sustainable growth in tourism.

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Buddhist Personality Type Theory as a Holistic Counselling Approach

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Abstract

Buddhist personality type theory is using to guide people to overcome their psychological problems for more than twenty five centuries, which deals with the psychological problems of the person it is not only focus to the psychological state of the person Personality Type Theory in Buddhism which follows Four Noble Truths these four steps to facilitate the person to solve his psychological problems. As a first step theory guide to understand the current situation of the person as a whole and consider the physical structure, behaviour patterns, thought process, food patterns, and environmental factors, of the person and identify the personality type. From that identifies the causes for the problem such as unhealthy thought processes, behaviour or food patterns. Identifying the healthy thought patterns, food and behaviour patterns, correct way of adjusting to the environmental factors according to the personality type is the third step. Facilitating to follow the healthy life style is the final step of the process.

So it is clear that Buddhist personality type theory is facilitating the person not only to solve psychological problems alone, but also maintain health as a whole.

Introduction

Buddhist personality type theory is using to guide people to overcome their psychological problems for more than twenty five centuries. This is based on the basic mental components of the person: Raga- Passion, Dosa-Hate, Moha- Infatuation. This theory is built on the concepts of Pali Tipitaka and detail descriptions can be found in Visuddhimagga and Vimuttimagga. Even though this theory deals with the psychological problems of the person it is not only focus to the psychological state of the person. Theory analyse the person as a whole. Propose of this research is to identify the special characteristics and the applicability of using the Buddhist Personality Type Theory as a counselling technique.

Material and Methods

Qualitative methods were used for data collection and analysis. Documentary study in primary and secondary literature of Ayurveda, and Buddhism, In-depth interviews, Focus group discussions, Photographs, and Video and audio recordings, Case studies, and Observation are the methods used in for data collection. All data were analysed by using maps, photographs, sketches and descriptions.

Result and Discussion

Four Noble Truths, which has four steps to overcome the problem: Suffering -understanding the problem, The cause of suffering - identifying the causes for the problem, The cessation of suffering - identifying the solutions of the problem, The way leading to the cessation of suffering - implementing the correct steps to reach the solutions for the problem, are the problem solving method in Buddhism. Buddhist counselling approach which is also based on the Four Noble Truths, mainly focuses attention on understanding the real reason for the occurrence of emotional and psychological problems.⁹ So it is clear that Buddhist counselling approach is mainly focusing to find the solutions for the problem by removing the root cause of the problem. Therefore it gives special attention to each individual without generalizing the method. Personality Type Theory in Buddhism also follow these four steps to facilitate the person to solve his psychological problems. As a result it first identify the problem. According to the theory, there are three basic personality types according to the construction of mind namely: Raga- Passion Temperament, Dosa-Hate Temperament, Moha- Infatuation Temperament. And also there are four mix personality types: Raga- Passion, Dosa-Hate Temperament, Dosa-Hate, Moha- Infatuation Temperament, Moha- Infatuation, Raga- Passion Temperament, Raga- Passion, Dosa-Hate, Raga- Moha- Infatuation Temperament.

According to the theroy these personality types are having physiological type also. Vimuttimagga explains these physiological types according to Ayurvedic concepts. According to Ayurvada, personality types of a person is based on these three humors: Vata, Pitta, and Kappa. So there are three main personality types namely: Vata Personality type, Kappa Personality Type, Pitta Personality type. There are four mix personality

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types as well: Vata - Pitta Personality type, Kappa -Pitta Personality Type, Pitta-Kappa Personality type, Vata-Pitta-Kappa Personality type. Physical and mental aspects of Ayurvedic and Buddhist concept of personality are interrelated as follows.

Main Personality Types

- 1. Raga- Passion Temperament → Kappa Personality type
- 2. Dosa-Hate Temperament → Pitta Personality Type
- 3. Moha- Infatuation Temperament → VataPersonality type

Mix Personality Types

- 1. Raga- Passion, Dosa-Hate Temperament → ~~Kappa~~ - Pitta Personality type
- 2. Dosa-Hate, Moha- Infatuation Temperament → ~~Vata~~ Pitta Personality Type
- 3. Moha- Infatuation, Raga- Passion Temperament → ~~Vata~~ Kappa Personality type
- 4. Raga- Passion, Dosa-Hate, Raga- Moha- Infatuation Temperament → ~~Vata~~ Pitta-Kappa Personality type

As a first step theory guide to understand the current situation of the person as a whole and consider the physical structure, behaviour patterns, thought process, food patterns, and environmental factors, of the person and identify the personality type. Examples are given below.

Physical structure

Physical structure of the main personality types are having clear difference, which help to identify the person. Some characteristics of physical structure are given below (Table 1).

Characteristic	Raga/Kappa Personality type	Dosa/ Pitta Personality Type	Moha/ Vata Personality type
Body size	Large build	Medium build	Thin build
Skin type	Thick, oily	Smooth, combination skin	Thin, dry
Eyes	Big, calm	Sharp, sensitive to light	Small, sunken, dry, active, frequently blinking

Table 1: Physical structure according to the personality types

Behaviour patterns, thought process (Table 2)

Moha/ Vata Personality type	Raga/Kappa Personality type	Dosa/ Pitta Personality Type
Is disturbed in mind. He does many things but nothing successfully.	Slow, but very neat and tidy	Fast clean but not tidy
Acts unskillfully	Acts skillfully, gently, evenly and carefully.	Acts tensely, stiffly and unevenly.
Has no settled choices and depending on others	Enjoys getting something good	Aggrieved when he gets something not good.

Table 2 : Thought process according to the personality types

With these characteristics counsellor identifying the personality type of the person and also the relationshipcounselee's problem is having with the personality type. Food one is taking is having six tastes, twenty qualities and eight saps which are having effect the individual's physical and mental health. In the same manner environment types, seasons of the year, and the age of the person also having effects to the physical and mental balance of the individual. For instance seasons of the year is having effect to health of the individual in following manner. (Table 3)

Season	Effect
Winter Season : January - February	Increase Kappa. Pitta Normalising
Spring Season : March- April	Cure sicknesses related to Pitta. Sickneses related to Kappa emerge.
Hot Season : May June	Increase Vata. Normalising Kappa
Cold Season : July August	Cure sicknesses related to Kappa . Sickneses related to Vata emerge.
Rainy Season : September- October	Increase Pitta. VataNormalising
Autumn Season : November- December	Cure sicknesses related toVata . Sickneses related to Pitta emerge.

Table 3: Effect of the seasons for the health of Individual

When identifying the actual situation of the counsellee, counsellor should consider at these things to identify the solutions for the problem. And also can make aware the counsellee about it. Then as the third step counsellor can identify the way to solve the problem by balancing the main components of the mind and body. Finally counsellor should facilitate to the counsellee to the balancing his mind and body by giving guidelines for all areas of life. For instance to correct the thought process counsellor can guide the counsellee according to the personality type. (Table 4)

Personality Type	Recommendations
Moha/ Vata Personality type	<ul style="list-style-type: none"> with the guidance of the teacher any subject which suites him <p>Specially Suitable</p> <ul style="list-style-type: none"> The recollection of death, Determining of elements Postures – Walking
Raga/Kappa Personality type	<ul style="list-style-type: none"> Ten Kinds of Foulnesses, Mindfulness occupied with the body Postures -Standing or Walking <p>Should not</p> <ul style="list-style-type: none"> Four Divine Abodes
Dosa/ Pitta Personality Type	<ul style="list-style-type: none"> Four Divine Abodes, Four ColourKasinas Postures –Sitting or laying <p>Should not</p> <ul style="list-style-type: none"> Ten Kind of Foulnesses

Table 4: Recommendations to balance the mental health

In the same manner can guide to select his food according to the personality type also considering the effects of the environment factors time factors as well.(Table 5)

Personality type	Suitable Place
Passion/Kappa Personality Type	The environment should have hot and dry climate most of the time.
Hate / PittaPersonality Type	The environment should have cold and wet climate most of the time.
Infatuation /Vata Personality Type	. The environment should have hot and wet climate most of the time.

Table 5: Suitable environments for the personality types

Conclusion

So it is clear that Buddhist personality type is facilitating the person not only to solve psychological problems alone, but also maintain health as a whole.

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Comparison of Japanese & Hindu perception of life and death: The icon of Goddess Chamunda

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(Paper to be presented at the International Conference on Asian Studies, 14-15 July, 2014)

Literary texts often reflect the psyche of the author and exploring the text can throw light on the unconscious part of the mind behind it. This paper attempts to unravel the perception of life and death of the Japanese as depicted in the novel *Deep River* by Endo Shusaku. The focus will be on the Hindu goddess Chamunda. The author Endo Shusaku has picked out a particular sculpture of Chamunda that he came across at the National Museum in New Delhi. The sculpture was procured from eastern India, and is dated back to the 11th-12th century. In his novel Deep River, Endo has placed this goddess in the holy city of Varanasi in India. This paper shall first analyze the Hindu perception of life and death as seen in the iconography of the goddess Chamunda. Next, the paper will highlight how the Japanese perceive this goddess and thereby bring out the differences or similarities in both perceptions.

Endo Shusaku was born in Tokyo in 1923 and spent his early childhood in Japan-occupied Manchuria. At the age of ten, after his parent's divorce, Endo accompanied his mother to Japan. The mother became a Catholic and Endo, who was 11 years old, was also baptized. At that time Endo did not understand the significance of this ceremony. Endo refers to his adoption of Christianity as an ill-fitting suit that he was forced to wear, and he struggled for many years to accept this religion. Moreover, since it was wartime, Christianity was seen as the enemy's religion. So, invariably, during his youth he had to face many difficulties due to his adopted religion.

As a student of French literature, in 1950, Endo was sent to France where he suffered a lot of racial discrimination and his feeling of alienation intensified. Thus, he experienced rejection as a Christian not only in his homeland, but he also experienced rejection in the land whose religion he had adopted. The time he spent in France was quite frustrating and to make matters worse, he fell severely ill. Eventually, he returned to Japan in 1953 and began his literary career. In 1993, he was taken to hospital with renal failure and required dialysis treatment for three and a half years. It was during this time that his last novel, *Deep River*, was completed and published.

This novel can be read as the conclusion of Endo's work. The story revolves around a few Japanese men and women who have different reasons for going to India on a tour. All the characters are in deep personal need and in search of the meaning of life. It is through these protagonists visiting Buddhist sites in India that Endo has investigated various themes. All the protagonists meet at Varanasi and that is where the rest of the story evolves. At Varanasi, the Hindu Goddess Chamunda is also introduced and presented as 'the mother of India'.

Endo portrays Chamunda as a 'suffering goddess' who is a saviour of India. It is true, that her worship is strong in some regions of India, but she is not a goddess as popular as Durga or Kali. There are no idols of Chamunda inside the homes. She is mostly found in caves, sculptures, or some temples dedicated to either Chamunda alone, or Chamunda along with other goddesses. So where do her origins lie? It is in her relation to Kali that we can see the roots of her origin and evolution. It is commonly known that the Aryans initially worshipped natural phenomenon as gods. One of them was the God of fire. The fire God had seven tongues as his essence, and they are mentioned as the seven red sisters. In the ancient literary texts where they are named, Kali is one of them. Kali, means the 'black one' or, the one with a 'fearsome nature'. The important point to be noted here is that, the fearsome nature or the essence of the fire God is conveyed through the names of the seven goddesses, and this kind of essence that can annihilate everything in this universe is described AS goddesses.

There is another important philosophical interpretation of the fire God, which I believe, has great bearing on the later symbolism of Kali, and by default, on Chamunda as well. The fire God was also considered as a bridge or medium to pass from this world to the other. It was there to carry the souls to the next world. And hence, in many ways, a guardian who made sure the souls reached safely. That is also one of the reasons why Hindus believe in burning the dead. This relation between death and the fire God is reflected in the goddesses who are his essence, that is, his seven tongues.

Before I take up the Chamunda as described in the novel, I would like to point out that there exist several mythologies related to her. But this paper will examine the origins and philosophical meaning of only the Chamunda described in the novel.

According to one aspect of Hindu philosophy, the whole cycle of creation, preservation and destruction is dependent on the power of the goddess. Many Hindus believe in this cycle of life, death, rebirth, and this process is believed to be carried out by the goddess. There are many myths and explanations for how a benevolent goddess takes on a malevolent form to carry out the work of punishing evil. This is where Kali and Chamunda's connection becomes evident. Chamunda is just another form of Kali. When I say another form, I mean that, in essence, they are all the same, but they take on various forms depending on the situation. To give a very simple explanation, when Kali is in her aggressive form on the battlefield to vanquish evil, she generates the required number of multiple *avatars* or incarnations to do the job. This is a concept that Hindus have grown up with, but foreigners may find it difficult to understand.

Since the goddesses are associated with both creation and destruction, it is quite common to see goddesses in a fearsome form when symbolizing death. This particular skeletal and scary Chamunda is symbolic of the process of destruction. For a worshipper, to meditate on Chamunda is like bridging the process that reaches out to the state of death. Life is created out of death. Whether Hindus are reborn, or whether they achieve liberation and stay in that state is dependent on other philosophical theories. In any case, the goddess is there as a bridge to take them to the other world. Generally speaking, that is how Hindus perceive life and death.

Now, let us see how Endo describes Chamunda in the novel:

Chamunda lives in graveyards. At her feet you can see human corpses that have been pecked by birds and devoured by jackals...Her breasts droop like those of an old woman. And yet she offers milk from her withered breasts to the children who line up before her....her right leg is festered as though afflicted with leprosy. Her belly has caved in from hunger, and scorpions have stung her there. Enduring all these ills and pains, she offers milk from her sagging breasts to mankind... She displays all the sufferings of the Indian people. All the suffering, death and starvation that the people of India have had to endure over many long years come out in this statue.

In this portrayal, Chamunda is motherly and she also personifies India's poverty and sufferings. However, it is not important how Endo describes her, but, WHY does he describe her this way!

It is quite clear that Endo, while describing the goddess, is thinking of his own mother. In Chamunda, Endo sees the image of his mother who raised him by herself, and went through many hardships. Even the image of Christ that he adopts is more maternal - as is reflected in his several works. The focus of this paper is not to discuss Endo's views on Christianity. The important point here is: why does he look at Chamunda this way? In spite of Endo being a Catholic, he was not one who adopted Christianity in its original form. He had struggled and debated. Going by his rendering of Christ and Christianity, he associates Christ in solidarity with the poor, oppressed, and the outcastes. That, naturally, could be because Jesus himself lived among the poor, was ultimately betrayed and crucified. But it could also be attributed to Endo's own experiences of being an outcaste on account of his adopted foreign religion. And so, he associates Chamunda with all the oppressed and neglected people.

It is a fact that the maternal essence of the divine has been there in Shinto spirituality. Endo saw compassionate, maternal love as central to Japanese religiosity. He, being the son of a single mother, naturally came into contact with the inner power of women. And that maternal love is something that accepts and forgives children as they are. There was something that lurked in the depths of his mind that made him Japanize his view of Christianity and Chamunda as well. The reason for saying 'Japanize his view of Chamunda' is because, in the novel when the tourists enter the temple where the idol of Chamunda is placed, there are other goddesses carved in the walls that hold weapons and ride lions or buffaloes. The tourists are promptly told that Hindu goddesses symbolize all the activities of life, both birth and death. The description however is done using words like 'eerie', 'hideous', 'obscene' or 'ugly'. The tourists find such temples and images quite boring. But as they come face to face with Chamunda's image, it evokes an emotional response. By describing Chamunda's sufferings and motherly role, Endo has focused on an emotional aspect, rather than any philosophical one. And this is done deliberately to enable the Japanese tourists to relate to her. Further, that is also the way Endo himself could relate to Christ as well.

The pertinent point here is that the Japanese cannot perceive something that is beyond ‘this world’. This kind of world view is characteristic of the Japanese and it is evident not just in *Deep River* but several other literary works. The Japanese world view is neither abstract, nor does it involve a philosophical system. There is no transcendent basic principle either. Their world view tends towards the material and practical. That is what is reflected in *Deep River* as well. Chamunda’s description is rooted in ‘this world’ and there is nothing in the portrayal to explain anything that transcends this world. In other words, death is perceived as the end, and there is nothing beyond it.

Philosophically speaking, the special characteristic of the Japanese perception of life and death is that it does not recognize beings or values that transcend ordinary everyday practicalities. They need that ‘motherly love’ to believe in something, to have faith that one shall not be forsaken. This thought is also tied to ‘this’ world and throws light on how they view life. While their perception of death as ‘The End’ may enhance the meaning of the present life, death is an end to all existence. And that is the basic dissimilarity between the Hindu and the Japanese perception. For the Hindu, while life is of value, there is no denying the fact that death too holds an intrinsic value and meaning because the soul never dies. And it is an unconscious belief in something that transcends ‘this world’, as abstract as the idea may be.

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Relationship Between Parent's Overseas Work on the Left-behind Children's Quality of Life and Career Choice Intention

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ABSTRACT

Using data from a sample of 109 college students from a private college/university in the Philippines, this study examined the relationship between parent/s' overseas work and left-behind children's career choice intention in terms of overseas employment, domestic employment and entrepreneurship and the quality of life of their left-behind children. Contrary to the assumptions, result showed that generally, parent's work abroad is not related with the career plans and quality of life of their children. College course/degree where respondents are enrolled at had the significant relationship with their career choice intention specifically in domestic employment. Further, it had significant relationship with their perception of the quality of life in social acceptance aspect.

INTRODUCTION

Working overseas has positive and negative impacts on the individual themselves and the family members they left behind. Notwithstanding the negative stories we hear regarding the plight of Filipino contract workers, overseas work may have positive contribution on the life of the overseas workers and their family members. Some empirical evidences (e.g. Scalabrin 2003, Semyonov and Gorodzeisky 2004, Parrenas 2005, and Booth and Tamura 2009) would attest that Filipinos working overseas are able to provide better living for their families. The study of Semyonov and Gorodzeisky (2004) for example revealed that among the 2,346 sample households, a large number was unemployed prior to migration but consequently has improved their purchasing power after getting work abroad. The study of Scalabrin (2003) and Booth and Tamura (2009) likewise found that migration has positive effects especially on the economic and educational aspects of their families left behind. Parrenas (2005) found that although the children of migrant workers are not considered as the poorest of the poor in the Philippines, once their parents work abroad, better health and education, and a well-built house were brought for the families left behind. All these pieces of evidence highlight the positive results of parent's overseas work.

Overseas work too has negative impact on the family especially on children. Studies in the Philippines show that a mother's absence in the family has a larger negative effect on the educational outcomes of children (Cortes 2011). Save the Children's study in Sri Lanka (2006) found that mother's absence resulted to loneliness and sadness in left-behind children as caregiver's love cannot replace that of a mother. McKenzie and Rapoport, (2006, p.19) found that in Mexico, there is a significant negative effect on school attendance among boys but insignificant for girls, although both have lower chance of finishing high school. Aside from the risk of leaving school due to lack of motivation, children from migrant households in Moldova and Ecuador were judged as "arrogant, aggressive, and rude".

A UNICEF's study in 2008 on the children of Moldovan migrants found that most of the children left behind diminished in their school performance. In their study among migrant communities in Mexico, Claudia *et. al.* (2009) found that among the households which have a spouse who migrated to US for work are likely to have at least one problematic child. The study of Wen & Lin (2012) showed how children left behind disfavour the migration of their mothers. This scenario of rural-urban migration in Hunan Province of China brought negative impact on children in their behaviour and school engagement.

Seemingly, studies on the effects of migration and overseas work on the children and families left behind do not present single generalization. Results differ due to variables ranging from age group and their "cognitive development", gender, relationship, labor sending and host countries and their policies on migration, flow of remittances and whether the children are raised in single-parent homes.

Migration studies particularly focusing on the impacts of overseas work on left-behind families are already extensive. They look at the impacts in terms education (e.g. Kandel 2001, Parrenas 2005, Kuhn 2006, Antman 2012, Vellymalay Suaresh Kumar 2012, Lu 2012,), behaviour (e.g. Cortez 2007, Claudia *et. al.* 2009, UNICEF Moldova, UNICEF Barbados & Caribbean 2009, Wen & Lin 2012, Lu 2012, Asis 2013,), labor and remittance (e.g. Rodriguez & Tiongson 2001, Yang 2008, UNICEF Barbados & Caribbean 2009, Lokshin & Glinskaya 2009, Mu & van de Walla 2011, Arguillas 2012,) and health (e.g. Kanaiaupuni and Donato 1999, Parrenas 2002, UNICEF Barbados & Caribbean 2009, Smeekens 2010, Mu & van de Walla 2011, UNICEF Moldova, Antman 2012).

There are various studies which tried to examine the real social risks of migration. In the Philippines, Atikha Overseas Workers and Communities Initiatives, a nongovernment organization (NGO) that extends assistance to overseas Filipinos and their families cope with separation and provides educational sessions on savings and entrepreneurship, admitted that there is still a need to provide empirical evidence rather than just anecdotal findings about the "real" social cost of migration. It is in this context that this study was framed.

This study will investigate the relationship between parental overseas work and the quality of life of their children left-behind and their career choice intention. Specifically it will look into the relationship between the college course of the children left behind and their perceived economic status with their quality of life specifically in terms of physical, psychological, parental relation, social support and social acceptance; their career choice intention in terms of overseas and domestic employment and their intention to engage in local business. Such research enterprise seems to be under investigated, hence this paper.

Methodology

Quality of Life and its Related Measures

There are different studies which dealt on the measures of the quality of life (e.g. Campbell and Jenney 1997, Meulenens *et. al* 2002, Serber & Rosen 2009.). Gill and Feinstein (in Campbell & Jenney 1997) define quality of life as "*a uniquely personal perception, denoting the way individual patients feel about their health status and/or non-medical aspects of their lives*"(p. 347). In fact there is an agreement that the measure of the quality of life is multidimensional. Serber and Rosen (2009) admitted that quality of life (QoL) measures depends on how the researcher perceived it. Utilizing the 10-health related quality of life (HRQoL) dimensions of Kidscreen-52 in Ireland's children and adolescents, Keenaghan and Kilroe (2005) found out that both boys' and girls' scores are significantly high on social acceptance/bullying and parent relations. It implies then that from children's view, quality of life is associated with relationship among friends, peers and parents.

Career Choice Intention

Anonuevo & Anonuevo (2002) confirmed the reality that migration somehow influences the career choice of the children left behind. Their studies opined that even choices of children in college degrees are those marketable abroad like courses in medicine/nursing, teaching, and engineering/architecture. It affirms that even with college diploma, children would still choose overseas work to get a higher pay.

Results and Discussion

Career Choice Intention

The respondents were asked who influenced them in their choice of course and more than half of them said that they chose their college degrees for themselves (54.1%), free from the influence of parents, friends, and other people. A good number of respondents claimed they were still influenced by their parents (34.9%). The respondents were asked questions regarding their intention to find work abroad and the composite mean of the answers resulted only to neutral. On the questions regarding the respondents' intention to find domestic employment, result showed that they agreed to stay and find local job in the Philippines. This is also the result on the question whether they are willing to engage into local entrepreneurship. This finding contradicts the study of Moctezuma (in Cortez 2007) and of UNICEF (Moldova) which saw that the adolescent children of migrant parents tend to leave their place and become migrant workers too.

Further, results also showed that there is no significant relationship between the demographic profiles of the respondents with the Career Choice Intention in terms of Overseas Employment and Local Entrepreneurship except with the course/college degree which has a significant relationship with Domestic Employment. The percentage frequency of those enrolled in the College of Business, Entrepreneurship, and Accountancy and the College of Hospitality and Tourism Management are higher compared to the College of Nursing. In fact, these courses are not related to the nature of work of the respondents' parents. Parent's work abroad has no significant relation on career choice intention of the respondents neither in looking for work locally or in abroad. This contradicts the findings of Anonuevo & Anonuevo (2002) which opined that the left behind children's choice of college degree are those marketable overseas like medicine/nursing, teaching and engineering/architecture.

Perceived Quality of Life

The respondents were asked about their perception on quality of life focusing on the following aspects: physical, psychological, parental relation, social support, and social acceptance. Results show that among the demographic profile of the respondents, the college degree/course they are taking is the only variable that has significant relation with the respondents' perceived quality of life specifically on social acceptance dimension. This agrees with the study of Keenaghan and Kilroe (2005) which found that quality of life for adolescents is connected with their relationship with friends and peers.

This study revealed that respondents did not classify their family as poor or very poor. This supports the findings of Parrenas (2005) who found that the children of the OFWs are not considered poor. The fact that they are enrolled in a private school, majority of the respondents belong to well-to-do families. This also agrees with the study of Scalabrin 2003, Semyonov and Gorodzeisky 2004, and Booth and Tamura 2009 which revealed that overseas work provide better living for the left-behind families. However, even this perception of the economic stratus of the respondents did not post any significant relation with the career choice and quality of life of the respondents.

Conclusion

In summary, it appears that for the left behind adolescent children, their parent's overseas work and the wealth and honor associated with it do not automatically bring them the quality of life they perceived to have. More than half of the respondents chose their college degrees free from the influence of their parents as opposed to the findings of Ferry (2006) which found that children really consider their parents in planning their college degrees and career plans. In addition, these courses are neither related to their parents' work abroad nor with their intention of looking for work overseas. Thus, left-behind children are becoming disinterested in leaving the country and finding job abroad. This is a surprising result in the country where "culture of migration" is the way of life. Perhaps, economically speaking they are already satisfied, so migration is not anymore an option. They would rather stay in the country where quality of life is easily accessed with the presence of friends and family.

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Enhancing Justice in the Tea Estate Community in Sri Lanka through Freedom-based Capability Approach

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Abstract

Well-being of tea estate community in Sri Lanka has been adversely affected by many basic economic conditions such as low income, poor health, insufficient nutrition, and low quality housing. This situation has been extensively discussed by many scholars and grasped the attention of different stakeholders of the tea industry. In our recent studies, we identified that poor social condition of this community characterized with lower social status has a substantial negative impact on their performance (labour productivity). Further, we identified that, this will lead the tea estate sector towards a risky condition due to the lack of participation of the younger generation in the future tea estate labour force. Although the employers and policy makers have taken many steps to improve basic economic conditions of this community to enhance their performance, the success rate still remains quite low. Based on the theoretical foundation of AmartyaSen's capability approach and, authors' field surveys, this paper discusses the importance of improvement in the social condition of the tea estate community to enhance their performance. We firmly stress that substantial improvement in social condition will enhance justice in this community and create a positive impact on their performance. In order to make this effort successful and sustainable, improvements in existing inefficient traditional labour practices are immensely required.

Key words: Capability approach, Justice, Social status

Introduction

After the first Human Development Report (HDR) of the United Nations Development Programme (UNDP) in 1990, there was a considerable shift in defining 'Development' from economy aspect to people aspect (more precisely, the human development aspect). With this shift, the assessment of development changed from economic indicators (such as growth rate, per capita income, trade surplus, unemployment rate, etc.) to what people can do and be in their lives. According to AmartyaSen's Capability Approach, the ability and freedom of a person to achieve what he/she values, determines that person's development as it reveals his/her socio-economic well-being.

As a developing nation, although Sri Lanka reported significant economic improvements in the recent past, the regional human development aspect has not been addressed adequately. This is quite evident especially when the livelihood of the tea estate community is concerned. Although many scholars and different stakeholders addressed poor basic capabilities (low income, poor health, insufficient nutrition, low quality housing) and poor work performance (low labour productivity) of this community, none of them were able to address their poor complex capabilities (poor social condition characterized with lower status and recognition) and its impact on their performance. This has done injustice to this community as valuable capabilities vary from basic freedoms such as being free from hunger and undernourishment to complex abilities such as achieving self-respect and social participation (Sen, 1989).

In our study we found that there are many underlying issues behind the gap between achieved well-being and valued well-being of this community. Accordingly, in this paper we firmly stress the importance of significant improvement in the social condition of the tea estate community as a core and pre-requisite of their human development, which at the end reflect in their enhanced work performance. In order to achieve this objective we have based our survey findings on the theoretical explanation of AmartyaSen's freedom-based Capability Approach.

Materials and Methods

Theoretical Framework

In this paper, the arguments and discussion are grounded on Amartya Sen's Freedom-based Capability Approach for achievable/achieved well-being. The concepts, variables, and its interrelationships are illustrated in the theoretical framework in Figure 1.

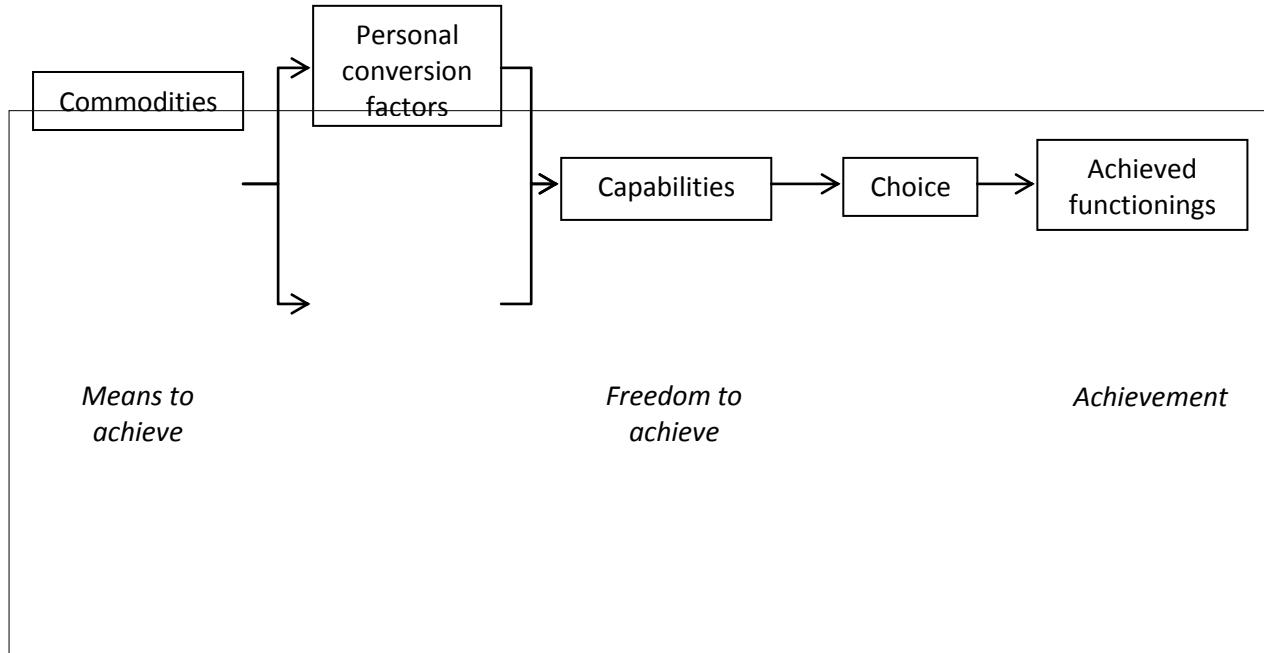


Figure 1.Freedom-based Capability Approach

Source: Robeyns, 2005

The capability approach explains that, achieving what a person value depends on his/her abilities of converting the goods and services available in to achievable functionings known as that person's capability set. However, the ability of this conversion mainly depends on his/her personal factors (e.g. physical condition, sex, skills, intelligence) and social factors (e.g. public policies, social norms, gender roles, societal hierarchies, power relation) of the social group he/she belongs to.

Primary data were gathered through interviews conducted with a stratified sample of 80 tea estate workers from different working families belong to 10 Regional Plantation Companies in high grown tea areas in Sri Lanka followed by direct observation of the livelihood of those workers and their families. In selecting the sample, gender and marital status (married adult or unmarried youth) were mainly considered as these personal factors have a high impact on individual capabilities and valued achievements.

Table 1.Summary of results of the sample survey(%)

	Married adult - 39 (49%)		Unmarried youth - 41 (51%)	
			Male 29 (36%)	Female 12 (15%)
	Male 14 (18%)	Female 25 (31 %)		
Chief occupant of the household	71	32	14	0
Schooling(above 5 years)	28.5	36	65.5	58.5
Trade union membership	100	100	100	100
Participation in trade union actions	100	100	100	100

Planning to quit/migrate	28.5	36	58.5	50
Traditional work norms should be customized	28.5	68	65.5	50
Like to become entrepreneurs/ contract farmers	57	40	62	41.5

Findings and Discussion

The summary of the results in Table 1 provides many implications and differences in opinions of different groups. It mainly highlights the high impact of trade unions in their lives as a social influential group. Recent development in estate education has given the opportunity for new generations but, such development has not considerably reflected in their social life. Further, it is apparent that different groups have different opinions due to various personal and social factors. Based on interviews and observations, we mainly raise the following discussion points.

1. More focus of employers is on restoration of basic capabilities

Many scholars and stakeholders addressed that the basic needs of the tea estate community such as housing, education, health and nutrition are well-below the expected standard requirements. Based on this, employers and their representing organizations launched different projects to uplift those conditions. However, our fieldwork observations revealed that those initiatives were just restoration of the basic requirements mentioned above. Low educational attainment of workers has become a major personal factor in converting their income into productive use. The first Human Development Report in 1990 mentioned, human development is not just improving the access to basic capabilities; it is the process which widens people's choices and the level of their achieved well-being.

2. Lack of attention on estate workers' complex capabilities

Complex capabilities of an individual include social recognition, self-esteem, participation in decisions and so on. Every individual has his/her own needs hierarchy ranging from physical needs to self-actualization needs (e.g. being an entrepreneur). If an individual sees his/her future path of this ultimate achievement, it would probably be a motivation factor for him to achieve such level through his performance. Being a lower level field worker throughout the working tenure (without appreciations, rewards and promotions) has avoided the estate workers' ability of achieving a higher social status.

3. Less focus on the youth and their capabilities

In our earlier studies, we identified that the future labour supply of the tea estate sector is at high risk due to the lack of participation of the younger generation in the labour force. Especially the youth male generation migrates to urban areas for other employment opportunities. This migration occurs mainly since they cannot enjoy the modern social life style they value by being in the estate sector. They are tired of doing the same traditional work that was done by their previous generations. This is why they migrate although their achievable income in urban areas is less than what they earn from estate employment. As Alkire (2005) explained, sometimes due to this migration the estate youth enjoys their freedom of choice even though their achieved well-being diminishes.

4. Social norms as a key conversion factor for women workers

High grown tea estate sector consists of a Tamil ethnic group which migrated from South India in the British colonial period. This group has a diverse set of cultural attributes which evolved from generation to generation. Many feminist researchers have addressed the lower status and heavy burden of estate women within the family and working environment. It is obvious that even in other societies women are less privileged than men in many aspects. This has lessened the capability set (opportunity set) of estate women and thereby adversely impacted on their well-being. In our previous study we revealed the gender issue in the tea estate sector and its impact on the performance of women workers. This needs special attention of policy makers as estate women's capabilities are severely restricted by the traditions of their culture. In our field survey also we identified that they do not bring out their independent voice due to this cultural impact on their lives. Employers

as well have adopted this social norm without customizing it in accordance with the organizational requirements. Nussbaum (1999) emphasized that, it is required to formulate the norms as a set of capabilities for fully human functioning while maintaining the cross-cultural diversity.

5. Workers' inability to be their own agents

In human development, it is vital for a person to be his/her agent in making decisions related to his/her well-being. This does not mean that the person himself/herself can fully work according to his/her personal agendas. For example, an employee works for an organization is not allowed to work at his/her interest. However, they should have freedom in determining what he/she should do for their own pleasure. People should be able to decide what kind of development they would like for development. We revealed that this human freedom is also affected in the tea estate communities. All the workers interviewed expressed that they do what is told to them by the union leaders without evaluating whether it is right or wrong. This has become another reason for the youth to migrate to urban areas and other countries. Using a person without his/her consent in achieving someone else's objective is a violation of human right as it affects his/her freedom.

Conclusion and Implications

Accordingly, it is obvious that the tea estate community in high grown areas is not in a better position to be the agents of their own decisions. If they attempt to make their own decision, there is a high possibility to decrease in their achieved well-being. Social conversion factors such as politicized trade unions and culture-bound social norms have a considerable negative impact on the freedom. These reasons have become the major underlying barrier which avoids efficient utilization of the human resource in the tea estate sector. Therefore, employers and policy makers should focus on means of improving complex capabilities of this community to uplift their social status and recognition by maintaining equity and workers' participation decisions and processes. This can be done by enabling the people to become their own agents in their own life and decisions. In order to succeed in this, it is highly and timely important to customize the social conversion factors such as traditional work norms and gender discrimination which, limit individual capabilities. This would probably enhance justice in the tea estate community and reflect that on their performance.

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Poverty and Micro finance: Interrogating Self Help Groups experience from Chandipur and Burdwan of Eastern India

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ABSTRACT

In India, since the 1990's group-based micro finance strategies have come up under both government and private agencies in rural areas with the multiple objectives of poverty alleviation, developing awareness towards health, education and livelihood generation. Conventional financial systems around the world typically exclude the poor. But in developing countries, microfinance through SHG(Self Help Group) has demonstrated its potential for delivering a full range of commercial financial services to micro-entrepreneurs and poor families that are conventionally considered "unbankable" due to high transaction costs, perceived risks and low margins. Therefore, different Government schemes (through microfinance) designed for poverty alleviation among poors have been successful **somewhere**, but do not take into account the diversities of situation at the **grass-root level** (Drawing from research in interior rural areas of some parts of Chandipur in Orissa and Burdwan of West Bengal). This study looks at the viability of micro-finance and group approach as poverty alleviating strategies. Here, this paper examines why some 'self-help groups' fail and what are the real situation of that groups for their developmental strategies through the nature of livelihood generation, training, and development of skills empowerment and marketing of finished products also.

Key words: Poverty, Micro finance, development

INTRODUCTION (Background and Objectives)

General information about the study area: Chandipur familiar as Chandipur-on-sea, is a small sea resort in Baleswar District of Orissa, India. But, it is a food insecure area, where 57% population suffer from Chronic Energy Deficiency (CED) 48% women suffer from nutritional deficiency 72.3% of children have some degree of anemia. According to HDI (0.416), this area is a least developed zone of India. On the other hand Burdwan is the only district in the state of West Bengal which is fortunate in Industry and Agriculture respectively. On an average about 58 % of the total population are engaged in agricultural practices, while the non agricultural sector accounts for the remaining 42.5%. But inequality, disparity, imbalance and backwardness spread in most of the C.D. blocks invites poverty. The overall HDI Rank of the district is 5th. . Here 26.27% of households are living below the poverty line. The arrangement of Micro-credit through SHG's is an effective instrument to empower the weaker section of the Society specially the women.

Objective: Over the years, Microfinance is being perceived as a vehicle to rural development and improving the quality of life of the economically and socially deprived sections of the Society. With this background, this study intense to enquire some relevant research questions from this study region:- □ What are the nature of Self help group (SHG) operations and the extent of Micro-credit transactions in India as well as West Bengal and Orissa •What is the impact of Micro-credit intuitions on the reduction of income inequality and poverty vis-à-vis state-led credit-based poverty alleviation programmes? • What is the role of Micro-credit in improving the quality of life of poor masses of the rural Burdwan and Chandipur?

On the basis of these research questions the specific objectives of the study are as follows:-

- To examine the nature of operation of self-help groups (SHGs) in Burdwan and Chandipur ;
- To examine the impact of Micro-credit in the generation of income and employment;
- To examine the role of Micro-credit in reducing the extent of rural poverty;
- To explore the impact of Micro-credit in augmenting the quality of life of the rural households in Burdwan and Chandipur and to examine why some 'self-help groups' fail and what are the real situation of that groups for their developmental strategies through the nature of livelihood generation, training, and development of skills empowerment and marketing of finished products .

MATERIAL AND METHODS: Economic and social status of people are discussed in order to evaluate the role of Micro-finance and SHG in Burdwan and Chandipur. The paper is based on data and information collected from an extensive field survey undertaken in different blocks of Burdwan District, West Bengal in 2012-14, and Chandipur of Orissa covering 150 SHG groups with 500 individuals. The direct face-to-face interview is the most commonly used approach .In this study sampling design was followed by 'Purposive Stratified Random Sampling' method. The selection of groups was done from the list of (block wise) SHG groups with the help of the Burdwan Central Co-Operative Bank Ltd (Burdwan, West Bengal) and Kalingo Gramin Bank Ltd. (Chandipur, Orissa). The field survey combined quantitative and qualitative methods; while quantitative information was gathered through a structured questionnaire survey (near about 110 questions), qualitative data were obtained through participatory research methods such as in-depth informal interviews.

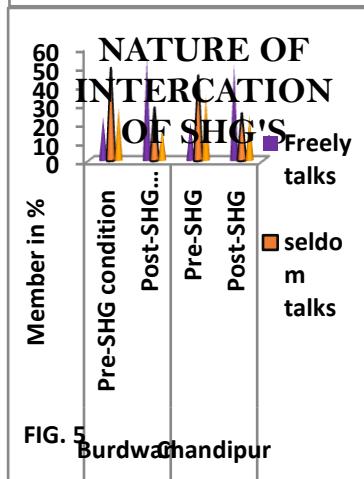
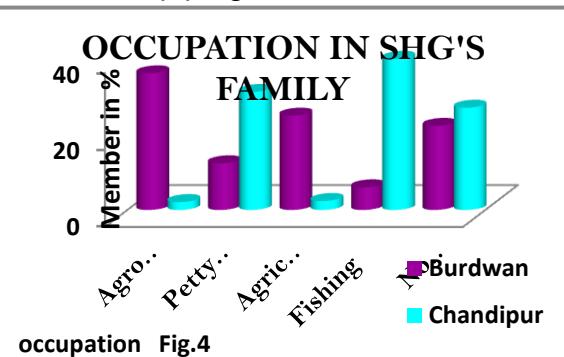
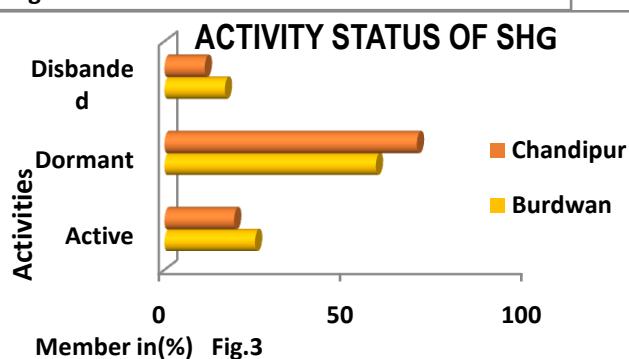
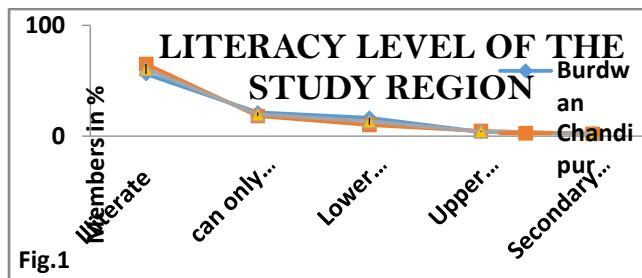
RESULT AND DISCUSSION :Profile, Nature and the impact of Micro-credit in the generation of income and employment in Burdwan and Chandipur ((SHG members):

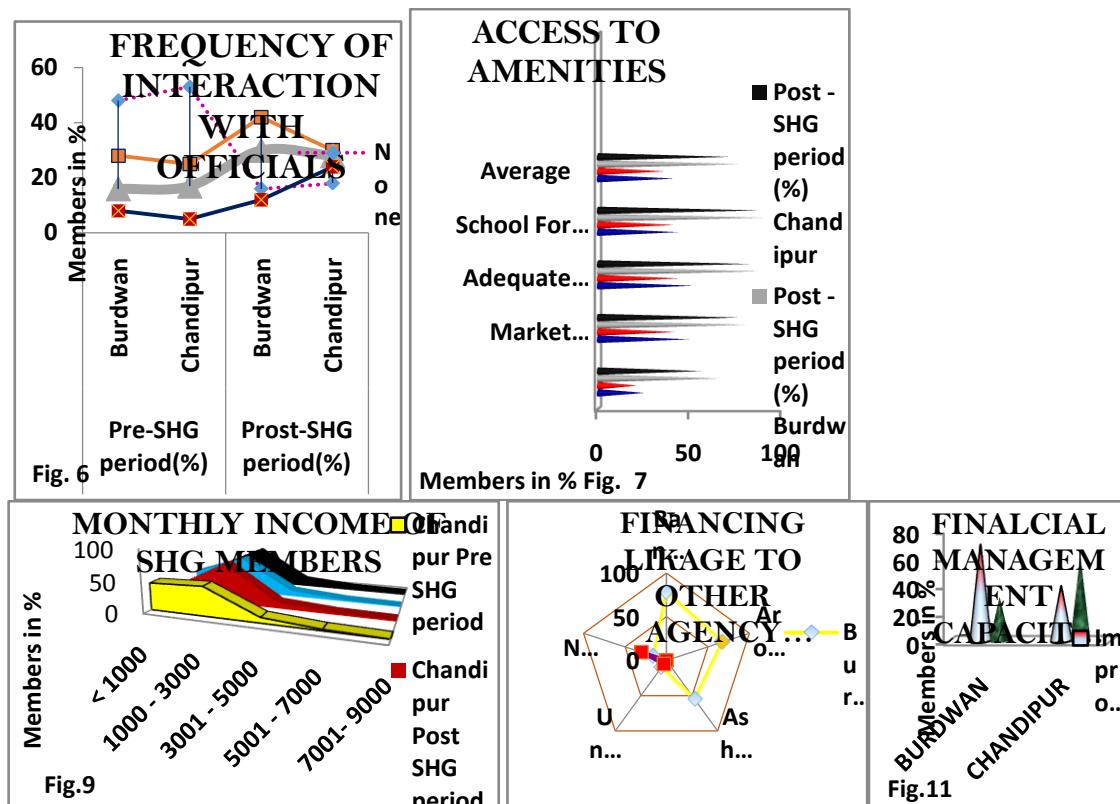
Here investigator discusses the profile of the SHGs and members mainly based on interview. Whenever necessary, substantiate the quantitative information with insights drawn from personal interviews. The members' literacy and education levels (Fig.1) reveal that 57.69 % are totally illiterate while 19.71 % can barely sign their names. 16.82 % education level is lower primary. The Investigator analyzed the poverty status of the members (Fig.2) that there are variations across the blocks. In Burdwan 61.21 % SHG members are BPL(Below Poverty Level) and in Chandipur 78.17 % members are BPL. During study, investigator has tried to capture the status of the group activities in the sample groups, some of the activities reveal that they were meeting regularly and conducting business of the groups. To map the status, the investigator divided all the sample groups in three sub categories as active, dormant and disbands. Some groups were found active in the sense that the members were regularly meeting(Fig.3) at the time of survey The selection of economic activity is a key factor of successful livelihood generation for poverty alleviation (Bagal 2002). It has been observed that the selection of activity is not always done by the members themselves. In 8% of the cases, members decide their activities together. In the remaining 80 % the selection of activity is done either by non-government organization (NGO) staff or by Panchayat members. Here, main activities of SHGs groups are agro-processing, fishing and petty business. The highest percentage of group's member (35.54 % in Burdwan, 39.33% in Chandipur) are engaged in petty agro-processing and fishing (Fig.4). In most of the cases, Livelihood generation activity has not been started (70.73%, 89.2%) till now. From field experience (Fig.5) it is prominent that the changes occurred in case of the mode of communication of the members in the meetings during pre- and post- SHG period. It is found that there has been 55 % increase in number of SHG members in Burdwan and 51 % in Chandipur. They can now freely talk in the meetings while some of the members still hesitate to talk. Thus it can be concluded that microfinance movement is having a good impact on members. There is another kind of social change that occurred in the frequency of interaction (Fig.6) with outsiders or officials during pre and post SHG period. It can also be seen that there has been an increase of asset (76.59 % in Burdwan and 71.26 % in Chandipur) in terms of their status of access to amenities (Fig. 7) factors. Therefore, it can be concluded that after joining SHG the members have been benefitted in getting access to amenities like medical, sanitation, education, market, water supply and transport. Empowerment can be viewed as a means of creating a social environment in which one can take decisions and make choice either individually or collectively for social transformation (Fig.8). Members of of Burdwan (11.56%) and Chandipur (10.25%) think that after joining the SHG they have been empowered to some extent. When investigator justified the income condition of the members (Pre- and Post-situation), more than 60% members (whose monthly income Rs. 3000/-) can enrich themselves (Fig.9).In case of capacity to manage it slightly increases (Fig.11)

Training, Skill and Continuous professional development: Members' learning is an ongoing process throughout the entire relationship between the employee and the microfinance institution. On an average, near about 15-20% members attended training in most cases. Skill development and capacity building for sustainable livelihood generating activities for women should start with an assessment of what women already possess (Garba, 1999). **Marketing:** The distance of the market is a major concern for successful lively-hood generation, which sometimes exceed 10-20 km. However, women have access to rural markets often very small and do not have specialized products except for food items. In contrast, 82% and 79 % of SHG do not even have any rural market within 10 -20 km. of their homes. **Credit, Savings and Repayment:** The overall repayment rate among SHGs groups is fairly good. Men members always waste money. There were several groups where livestock, perishable resources or lease a pond for fishing purchased by credit were totally damaged by disease; in such cases, women do not have any other source of income. Repayment becomes difficult for them. At that moment, different agencies give loan (Fig.10) at door step to the needy people who can not avoid them for their illiteracy. Different MFIs driven by NGOs have already been playing in this field namely-Bandhan, Asmia, Arohi etc.

CONCLUSION: To find out what problem the member faces:-► Inability to access market ► Caste is a barrier in the interior rural village: -mainly food processing product like *BORI*, *PAPANR*, *ACHAR* etc. production ► Road , limited borrowing capacity and lack of professionalism. ►Different MFIs are disbursing loans reaching at the door step of these poor people. They are disbursing individual loan to the extent of Rs. 50000/- to Rs.60000/- even more and rate of interest being charged which is as high than50% even more, much harmful than the *Mahazans(money lenders)*.This must be a taken very seriously by all concerns. According to the investigator, there are **some remedial measures** which

help the SHGs to overcome their problems □ □**Financial literacy** of members is required.□ □**Need of proper** training and motivation.□ □**Need based skilled training** should be provided to help them to development of a particular product.□ □ There shouldbe Creation of proper **working environment**. □ Doors-step service of bank.





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Identify the soil acidity pockets in a farmer's field in the Vavuniya District

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Soil acidity is an important chemical factor, which determines soil fertility and plant growth patterns. Soil acidity affects the availability of nutrients, microbial activities and vegetation type. The pH value is the direct quantitative indicator of the soil acidity. The Farmers complains for reduction of crop yield, symptoms of crops and field, and pH measurement of random soil sampling express that soil acidity is remarkably increasing and affecting the crop yield in the Vavuniya district, Sri Lanka. There is no research work carried out to study the soil acidity pockets in Vavuniya district, 35 farmers' fields were selected in Periyathambanai and Navatkulam area and locations were marked by using GPS. The soil samples were collected from farmers field for the period of three months from October to November 2013. The collected soil sample pH was measured using the pH meter. pH of the samples varied from 4.8 to 7.5 and the pH showed that the soils are extremely acidic (35%), strong acidic (29%) and medium acidic (23%). Rusted colour patches and oily scum layers were observed in more than 75% of a farmer's field. Research revealed that there are soil acidity pockets in a farmer's field in Vavuniya district and further study could be carried out to find out the cause and remedial measures for soil acidity in a farmer's field.

Key words: soil acidity, soil fertility and rust colour patches.

Introduction

Soil acidity is an important chemical factor, which determines soil fertility and plant growth patterns. Soil acidity affects the availability of nutrients, microbial activities and vegetation type. The pH value is the direct quantitative indicator of the soil acidity. The soil pH mainly depends on dissolved chemical ions in the soil. In terms of agricultural practices and environmental concerns, the soil acidity problem is not an ignorable issue. The observations indicate that Vavuniya district soil acidity is remarkably increasing and affecting the crop yield of the district. The Vavuniya district is in the Northern Low Lands of Sri Lanka. It covers an area of about 196,690.96 Ha (1966.90 Sq km). The district falls within the dry zone of Sri Lanka. The temperature is generally suitable for cultivation. The average temperature is 28.7°C and it is low during the period of October to January. The average Rainfall of the District is 1310mm. From early October to late January is the Maha rainy season and from late April to late May is the Yale rainy season. The soil of the district is highly fertile due to reddish brown earth, low humid clays and alluvial soil. The Soil with pH 6.5 and below is named acidic soil (International Plant Nutrition Institute (IPNI), 2010). That affects most crop yields, particularly in tropical regions. Acidity drops the crop yield by limiting the availability of plant nutrients and increasing the dissolved toxic element levels, such as aluminum, iron and manganese. As a result of soil acidity, poor root development and insufficient water and nutrients absorptions are observed. Therefore, the plants are stunted, and exhibit nutrient deficiency symptoms. Therefore, Major objectives of the research were to identify the locations of soil acidity by Questionnaire survey and laboratory analysis and study the soil acidity problems in crops and soil.

Methods and Materials

A structured questionnaire survey was carried out among the farmers from Periyathambanai, Poonthotam, Nelukulam and Navatkulam area to know the soil acidity problems in Vavuniya district. Questionnaires were distributed among the selected 259 farmers in Vavuniya district and collected the information about soil problems, crop symptoms and cultivation practices from them. After that, the soil acidity problems were observed in the field by identifying rusted color patches and bacterial sum layers, yield reduction and nutrient deficiency in the cultivated land. Based on the questionnaire survey, Periyathambanai and Navatkulam area were selected as specific agriculture plots, in order to execute a further chemical analysis of soil. This justifies, because more than sixty-percent of these areas are prone to soil acidity related problems, that implies the reduction in paddy crop yield. Based on the geographical extends 25 and 10 samples (altogether 35 from the study areas) were randomly collected from Periyathampalai and Navatkulam areas respectively. The sample collection was carried out continuously for a period of three months from October 2013 to December 2013. The samples were collected at a depth of 0-15 cm from the soil surface in different places of same plot using hand auger, and at the same time the location was noted (longitude, latitude) using the GPS.

Then collected soil samples were air-dried and pass through a 2mm mesh sieve prior to laboratory analysis. All the collected samples were tested in Environmental Chemical Laboratory (ECL) in Vavuniya campus. Soil solutions (1:2.5) were prepared and pH was measured using the pH meter according to the McLean method

(1982). The buffer solution of pH 10.0 was used for calibration. Finally, the soil acid pockets were mapped by using ILWIS 3.3 software.

Results and discussion

Symptoms of Soil Acidity in field.

The rust coloured iron stains and oil bacterial scums were identified in several areas where the samples were collected. The highest percentage of rusted colour was observed in the Periyathambanai area (87%) and next to that, 64% of red patches were observed in the Navatkulam area (**Figure 1**). In addition to the rusted colour patches, oily scum layer also was observed in highest percentage of field in the Periyathambanai area (79%) and Navatkulam area (77%) due to the presence of ferric ions (**Figure 2**). And It can be justified that the low pH condition increases the Fe^{2+} concentration in the soil, which was originally identified by Schneider et al., 1968. Because of this increased ferric iron concentration, it is more likely to produce the rust-coloured iron stains and oily-looking bacterial scums



More than 85% of Farmers observed the Yellowing of leaves, Tip burning and Stunted root growth in their paddy field in Periyathambanai and Navatkulam study area. Iron (Fe) toxicity is a major stress to paddy crop in many lowland environments worldwide. Due to excessive uptake of Fe^{2+} by the roots and its acropetal translocation into the leaves, toxic oxygen radicals may form and damage cell structural components, thus impairing physiological processes. The typical visual symptom is the “bronzing” of the rice leaves, leading to substantial yield losses, particularly when toxicity occurs during early vegetative growth stages. Farmers within the survey areas, Yield from Poonthotam (pH = 6.8) and Nelukulam (pH = 7.2) were higher than Periyathambanai (average pH = 5.4) and Navatkulam (average pH= 5.3) area due to soil acidity. So the survey result showed that the soil acidity directly influenced in yield reduction in Periyathambanai and Navatkulam area. In Periyathambanai and Navatkulam area, more than 80% of farmers observed the continues yield reduction within the last five years in their field. According to this all results strongly prove that Periyathambanai and Navtkulam areas were affected by soil acidity. Based on the above results, Periyathambanai and Navatkulam area were selected as specific agriculture plots to identify the soil acidity problems by executing further chemical analysis of soil.

pH of soil and soil acidity

The pH analysis performed for the collected soil samples varied from 4.78 to 7.5 and pH showed that the soils are extremely acidic (35%), strong acidic (29%) and medium acidic (23%). Samples were in medium acidic condition during three-month study period. The calculated p values were 0.000, 0.000 and 0.002 in the months of October, November and December respectively at the 95% confidence level based on the Hypothetical mean of pH is 6.5. Therefore, it is concluded that the selected areas were continuously affected by the soil acidity problem. In this instance, it should be noted that, normal soil pH exists between the range of 7.0 - 6.5 as conducive for plant growth, because most of the plant nutrients available within this range (International Plant Nutrition Institute (IPNI), 2010).

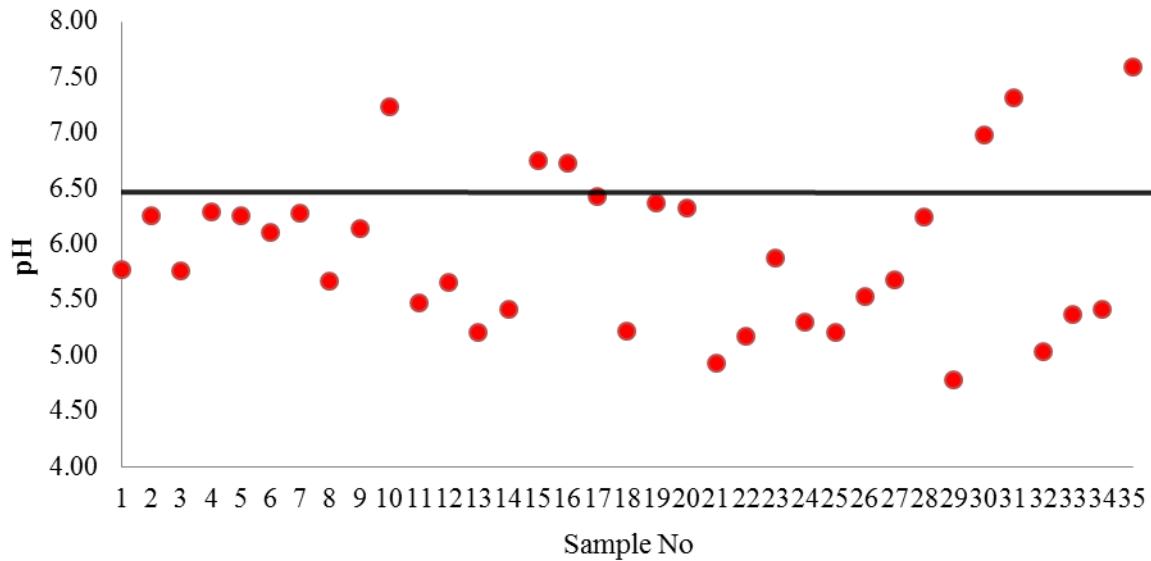


Figure 3: Average pH of the soil sample during study period (October – December)

During the study period, 83 % of the samples showed the average pH value below 6.5 (**Figure 3**). Therefore, it is a provable truth that the selected study areas have been continuously & severely affected by soil acidity due to various reasons. The Periyathambanai and Navatkulam area starlight images were taken from Google earth for doing the Geo reference, and then all the soil parameters such as pH, EC, and CEC, were mapped in the actual longitude and latitude point of the picture (**Figure 4**). Yellow colour patches pointed the area which affected by soil acidity.

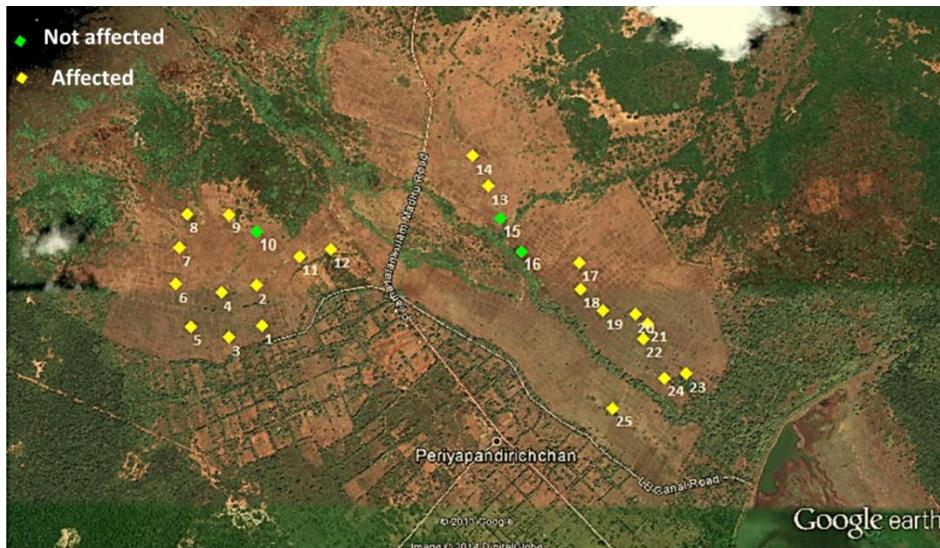


Figure 4: Acid pockets in Periyathambanai area

Conclusion

The pH value of Periyathambanai and Navatkulam area ranging from 4.78 to 7.5. In addition, the collected sample pH statistical analysis result showed that the calculated p values were 0.000, 0.000 and 0.002 in the months of October, November and December respectively at the 95% confidence level. The soil acidity problem in agricultural lands has been a serious problem in Navatkulam and Periyathambanai area in Vavuniya district.

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North Korean Government-operated restaurants in Southeast Asia

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Abstract:

Plenty has been written about relations between Japan, China and South Korea with Southeast Asia, but there is far less examining North Korea and their relationship with this region. During the cold war North Korea interacted primarily with China, the USSR and other European countries behind the so called "Iron Curtain". Following the collapse of communist countries in Europe, North Korea has had increasing dealings with Southeast Asia. This paper explores the topic of North-Korean Government operated restaurants in Southeast Asia. The restaurants are located in a number of countries in the region, including Cambodia, Laos, Myanmar and Vietnam. In the past there were also restaurants in Thailand and there are also a number of restaurants in China and several other countries outside of Southeast Asia. Why did they establish restaurants first in Siem Reap rather than say Kuala Lumpur? Why did the North Korean government decide to open restaurants rather than attempt to make money another way and what purposes do they serve in addition to generating revenue?

Introduction

In order to narrow down my research I decided to focus solely on the North Korean government-operated restaurants in Siem Reap in Cambodia and Vientiane in Laos. So, why focus on these two cities? Firstly, because the largest of the two North Korean government owned restaurants in Siem Reap is the oldest such outlet in Southeast Asia and probably also the largest. Secondly, and more importantly, both Cambodia and Laos have enjoyed steady relationships with North Korea over the last few decades. This means, of course, that the restaurants were unlikely to close down shortly before I visited and also are likely to still be operating now.

The same criteria could not be applied to restaurants in other Southeast Asian nations. For example, in the case of Myanmar, there is a restaurant in Yangon, but relations between the two countries have been rocky in the past four decades. Myanmar severed relations with North Korea following the 1983 bombing in Yangon by North Korean operatives. Relations were only normalized in 2007.¹⁰ In the last few years Myanmar has changed immensely and is trying hard to improve its international image and reputation, therefore it would not be so surprising if in an effort to distance itself from North Korea that their restaurant suddenly closed down.

Relations between Vietnam and North Korea also are up and down. After establishing relations with (North) Vietnam in 1950, North Korea backed them in their war against South Vietnam and America by providing soldiers, pilots and 2 million uniforms. However the relations later cooled as the re-united Vietnam established relations with South Korea. Then North Korea-Vietnam relations improved with more bilateral trade during the 1990s and Vietnam backed them to join the ASEAN regional forum as an observer in the 2000s, and then they soured again as more North Korean refugees arrived in Vietnam by sea, including 468 in 2004. Relations were said to be patched up again by 2007¹¹, but things can change quite quickly and a number of unverified blog posts suggest that most, but not all, North Korean government operated restaurants in Vietnam have closed in the last few years.

In other countries in Southeast Asia it is a similar story. Relations between Thailand and North Korea were formerly good and a number of articles and blog posts suggest that North Korea operated restaurants in Bangkok and later also in the coastal city of Pattaya in the late 2000s before they closed due to a variety of reasons. Some articles from the last few years about North Korean government operated restaurants in other countries suggest that the Bangkok branch is still open, but having lived in the city from April 2012 to December 2013 I can say only that it was closed down sometime before I arrived. A large number of articles hint at why these restaurants closed, some citing the global financial crash. The number of South Korean tourists to Thailand, perhaps the main target group for customers, decreased from 2007 to 2009, fitting in with this theory, but then picked up and surpassed the number of previous visitors. Even at the low of 2009 with 618,227 South Korean tourists visiting Thailand it is still far higher than the 81,799 South Koreans who visited Laos in 2013 (their record high and close to triple the number of 34,707 for 2011)¹² and their restaurant in Vientiane did not close.

So, clearly the two restaurants in Thailand more than likely closed due to other factors, mentioned in numerous other articles and TV news reports from the late 2000s and early 2010s, including, but not limited to, increasing numbers of North Korean refugees being allowed to enter Thailand and make their way to the South

¹⁰ Hoare, James E., 2012, pp.268-9, Historical Dictionary of Democratic People's Republic of Korea

¹¹ Hoare, James E., 2012, pp. 393-4, Historical Dictionary of Democratic People's Republic of Korea

¹² Visitor numbers to Thailand are from the Thai Department of Tourism, Ministry of Tourism and sports. Figures from Laos are from the Lao PDR Department of Tourism, Ministry of Tourism and sports.

Korean embassy in Bangkok, North Korean embassy staff in Bangkok being implicated in producing fake American currency and pressure on North Korea from Thailand to release a Thai lady allegedly kidnapped by them in Macau more than three decades ago.

Research methods and theoretical framework

This study is based on visits to two restaurants in Siem Reap and one in Vientiane made in late March and early April 2014, explorations of the two cities and prior readings of available literature. Before visiting the three restaurants a check list of a number of questions and things to look out for in the three restaurants was also created to spot patterns that might be expected of a chain restaurant..

Findings/Discussion

It is difficult to establish with firm evidence exactly when the restaurant in Vientiane opened. An interview with a customer who has visited there a number of times over the years suggests that it has been there in its present location for five years or more. One of the original research questions for this project is to attempt to work out why the North Korean government decided to open restaurants rather than attempt to make money another way and what purposes do they serve in addition to generating revenue? Additionally, another question, why this city? The second question has already been answered, Vientiane and Pyongyang have friendly relations, an example of this can be seen in the social realist statues built by North Korea and placed outside the museum dedicated to former Lao PDR leader Kaysone Phomvihane.¹³ Also there are, as mentioned earlier an increasing number of South Korean tourists and businessmen visiting the city who provide part of the customer base.

However, during the visit to the restaurant in the evening in late March aside from our table there were only 3 other customers, all Chinese. The restaurant has two floors with seating for around 50 on the main floor and is apparently used on occasions by Lao government staff to have a party in a discrete location. A customer who had visited the restaurant a number of times during the last five years or so could not recall an occasion when it was full and mentioned that in fact it was often not busy. The rent is no doubt high as it is not far from downtown Vientiane, although there were few businesses open in this area at night. Also for a restaurant presumably aimed mainly at foreign customers the prices on the 33 page menu are not outrageously high, with even the most expensive dish costing 160,000 Lao Kip or around 20 US dollars. The languages displayed in the menu provide hints at who the customer base will be; Lao, Chinese, English and Korean. The English menu offered no translation for the dog soup (which was written in the other languages), suggesting that the owners are aware that this dish offends some westerners. The propaganda inside the restaurant is subtle with no pictures of any current or former North Korean leader. It is tough to see that this restaurant, 'Korea Pyongyang Restuarnt' is run purely as an attempt to make a profit. If that was the case they would have perhaps opened a smaller restaurant in an even more central location offering a more popular cuisine.

Siem Reap, as noted earlier, is home to the oldest and probably largest North Korean government-operated restaurant in Southeast Asia. Called 'Pyongyang Traditional Restaurant' and located on the highway, a few km from downtown on the way to the airport. Across the street is the much smaller 'Pyongyang Friendship Restaurant' which seems to function as a spill over restaurant when the main one is full or perhaps as somewhere people can enjoy a more quiet and intimate meal. Again Siem Reap and Cambodia in general enjoy a good relationship with North Korea. In the past this was evidenced by the Cambodian King, Sihanouk spending a number of long periods of time in Pyongyang¹⁴. In the more modern times the good relationship is evidenced by the fact that North Korea earned money by constructing a 15 million dollar museum in Siem Reap recently according to stories in a number of newspapers.¹⁵ A visit to 'Lucky Supermarket' in downtown Siem Reap in early April 2014 revealed another source of income for North Korea in Cambodia, kimchi. All of the jars of the popular pickled cabbage dish in the bustling supermarket were made in the capital Phnom Penh, and the labeling showed that they were made by two other branches of North Korean government-operated restaurants operating in that city.

The larger of the two North Korean restaurants in Siem Reap was busy, with many of the dozens of tables occupied. The majority of the customers were rich Cambodians and there were also plenty of Koreans and a few westerners. The menu, as in Vientiane was written in the local language plus Chinese, English and Korean. The prices were much higher than in Laos, despite the fact that food in general is of a similar price in the two countries. Again the only local items on the menu were beer. North Korean beer was absent, but South Korean beer was openly served, suggesting that these restaurants are not functioning primarily as propaganda outposts. This theory is backed up by the music that is played; the songs seem to be mostly South Korean songs or songs that were written before the nation was divided.

¹³ Askew, Marc & Logan. S. William & Long, Colin, 2007, p. 193, 'Vientiane: Transformations of a Lao Landscape'

¹⁴ Osbourne, Milton, 1994, p. 7, p.10, p. 230, p. 248, p. 254, p. 259, p.261, Prince of Light, Prince of Darkness

¹⁵ See for example the following story from the Independent on Jan 2nd, 2014.

<http://www.independent.co.uk/news/world/asia/the-grand-panorama-museum-cambodias-newest-tourist-attraction-is-a-gift-from-north-korea-9035372.html>

Both restaurants in Siem Reap featured local security staff but all other labor seemed to be performed by North Korean women. The second, smaller restaurant in Siem Reap was, like its counterpart in Vientiane almost empty at the time of visiting with a few South Korean and Chinese male customers. If that was a typical night it seems impossible to think that it could make a profit.

After explaining why the restaurants are in those cities rather than say Singapore or Manila, we must go back to the other key research question; why restaurants rather than another type of business, especially as some of them do not appear to be particularly profitable.

There is no simple answer to this, most likely to be a combination of reasons. Restaurants are relatively easy to set up if you have funding, requiring little technical knowledge and if many of your potential customers are foreigners there is no need to study the local market or learn their language. Secondly there is the popular theory written in many newspaper articles about these restaurants; that they are a chance to spy on South Korean business people and gain knowledge from them when they are drunk. Additionally, and perhaps importantly the fact that the business is cash in hand gives a reason for North Korean government workers to have large amounts of cash with them and could be used to cover other illicit activities. As a perhaps unintended consequence they provide South Koreans a chance to interact with a people they otherwise would never meet.

It will be interesting to see with the recent change in Thailand from an elected civilian government to a military junta if North Korean escapees will still be able to get to the South Korean embassy in Bangkok or if they will be captured and returned by the authorities. This recent change also poses the question as whether conditions may be put into place in the future to allow a North Korean government-operated restaurant to exist in Bangkok again

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Witches in Nepal: Survivors Navigation through the Formal Justice System

Siri Ekbom

Abstract

Throughout history, societies have engaged in witch-hunts. From the medieval European witch craze to contemporary cases of witch-hunts, thousands of individuals have suffered torture, stigmatization, and death due to witchcraft accusations. In communities across Nepal, the belief in witchcraft is widespread and witch-hunts are common. In Nepal, the targets of witch-hunts are mostly women. Despite national laws that guarantee to protect women from witch-hunts, each year women suffer from violence due to witchcraft accusations in Nepal. Furthermore, perpetrators of violence due to witchcraft accusations are rarely prosecuted in the Formal Justice System. As a result, women accused of witchcraft face brutal violence, torture, and death, while the perpetrators walk free. The central purpose of this study is to assess the challenges survivors of violence due to witchcraft accusations face when navigating the Formal Justice System. This study demonstrates that Nepal has made significant legislative, administrative, and judicial progress to embody the principle of equality and to eliminate all discriminatory provisions in national laws during the last two decades; however, national obligations guaranteeing fair, just, and non-discriminatory access to justice do little if measures to enforce them are not implemented and overseen. This paper concludes that survivors of violence due to witchcraft accusations face several challenges when navigating the Formal Justice System. Mainly due to the failure of the Government of Nepal to implement laws and standardized procedures, survivors of violence due to witchcraft accusations rarely receive justice through the Formal Justice System. To guarantee the fulfillment of national legal obligations regarding violence due to witchcraft accusations, the Government of Nepal must implement and take full responsibility for the oversight of its Formal Justice System.

1. Introduction

It is early morning in a small town in southern Nepal. Luniva, a 62-year-old hindu woman is cleaning her house. Suddenly the stillness of the morning is interrupted. A mob consisting of Luniva's relatives and neighbors are storming in through the front door. They drag Luniva out of her house and beat her black and blue with rocks and sticks. A child in the village has fallen into sickness. The dhami-jhankri (the spiritual doctor) has determined that Luniva used witchcraft to make the child sick. The mob takes Luniva to a muslim prayer place. There, men insult her by forcing beef and excrement into her mouth, beating her, and putting sand on Luniva's face. Luniva is kept by her perpetrators and tortured all night long. (Luniva, interview, Nov 3, 2013).

One might think that the story of Luniva is found in a history book about the 15th century. Unfortunately, this is not the case. The violent attack on Luniva took place in a small community in Nepal, on the morning of March 2, 2012.

A witch-hunt is a violent practice that has occurred for centuries. It has been outlawed for a long time in most countries. The only country in the world that still uses state-sanctioned executions for people practicing witchcraft is Saudi Arabia (Human Rights Watch, 2009). Although witch-hunts have been outlawed in all countries but one, many societies around the world believe in witchcraft and engage in witch-hunts (Behringer, 2004, p. 50). Behringer (2004) observes that even though societies might be geographically and culturally separated, beliefs in witchcraft and the activity of witch-hunts seem to be a "*human cultural universal*" (p. 50). For example, in 2009 the Government of Gambia executed a witch-hunt campaign where 1,000 elderly individuals were kidnapped and detained for days on the accusation of having used witchcraft (Amnesty International, 2009). During the detention, the accused individuals were being forced to drink hallucinogenic drinks while they were being severely beaten (Amnesty International, 2009). In Sweden, two parents gave their child electrical shocks in the mouth, cut off their daughter's hair, and made her drink urine and liquid cleaning fluid to remove Satan from her body (SvD, 2013). These are a few of the many incidents of violence associated with the belief in witchcraft in the 21st century.

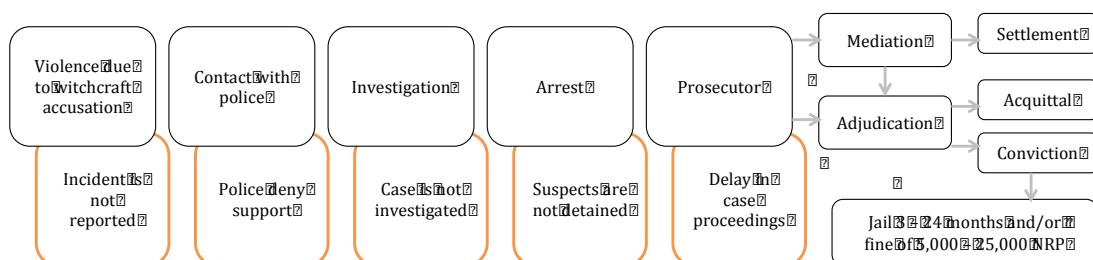
In communities across Nepal, the belief in witchcraft is widespread (WOREC, 2010. P. 34) and the harmful traditional practice of witch-hunts exists (UN, 2011, p. 4). The witch is believed to be a malicious individual

who operates in secret and uses magic powers to harm others (Stone, 1976, p. 60). Witches are alleged to be the source of a variety of maladies such as disease and death, bad harvest and drought, poverty and reproductive problems. It is recognized that the person who is believed to have used witchcraft deserves and requires punishment (Interviews with key informants, 2013). The consequences to individuals accused of witchcraft are brutal. They include public insults, violence, abandonment, expulsion from their communities, employment and property loss, denial of medical services, loss of marriageability, torture and death (Interviews with survivors and key informants, 2013).

According to the local NGO Informal Sector Service Centre (INSEC), 226 individuals reported being the subject of violence due to witchcraft accusations in Nepal between 2009 and 2012 (INSEC, 2010, p.9; INSEC, 2011, p.9; INSEC, 2012a, p.10; INSEC, 2013, p.13). Women, men, and children can be accused of witchcraft; however, not all individuals in a community are equally vulnerable to witchcraft accusations. One of the most noticeable characteristics of individuals who suffer from violence due to witchcraft accusations is the gender of a person. In Nepal, almost all of the individuals accused of witchcraft are women (INSEC, 2012b, p.6). Out of the 226 violent incidents, 96% of the victims were women while only 4% of the victims were male (INSEC, 2012b, p.7). The overall image that emerges from the statistics of INSEC is that the poor rural single women in the plainsregion (the Terai)of Nepal are the most vulnerable targets of witchcraft accusations (INSEC, 2012b).

During the past two decades, Nepal has made significant legislative, administrative, and judicial progress to embody the principle of women's rights (FWLD, 2011, p. 49). Furthermore, Nepal is a party to several international treaties obliging the state to take appropriate and effective legislative, administrative, and judicial measures to ensure justice to survivors of violence due to witchcraft accusations. Although there has been significant progress in protecting the legal rights of women,measures created to ensure equality before the law are rarely implemented (FWLD, 2011, p. 59) and patriarchal values remain deep-rooted in the institutions and structures of the Nepali society resulting in widespread violence and discrimination against women (FWLD, 2011, p. 13).

This article discusses the practical challenges and barriers women who have suffered from violence due to witchcraft accusations face when navigating the Formal Justice System (FJS). Especially it will focus on the lack of assistance from the Nepal Police. The state has the ultimate responsibility to ensure that each citizen of the state has equal, fair, and non-discriminatory access to its justice mechanisms (Garner, 689, 1999). Effective implementation of laws and constitutions is essential for making the justice system work for women (UN Women, 2011, p. 11). Unfortunately, the FJS often fails to provide justice to women due to discriminatory practices, lack of enforcement, and capacity gaps (UN Women, 2011, p. 50).Despite national laws that prohibit witchcraft accusations, the harmful traditional practice of witch-hunts still exists (UN, 2011, p. 4) and survivors are facing difficulties when navigating the FJS (Employee NWC, Interview, Sept 6, 2013). When the participants of this study were asked about the barriers survivors had when navigating the FJS; a range of responses were elicited. The participants in this study expressed difficulties in reporting the incident due to remoteness or lack of knowledge of rights; denial of police assistance due to lack of implementation of existing procedures by the Nepal Police; non investigation due to weaknesses in the infrastructure and resources within the Nepal Police; perpetrators were never detained due to intimidation of survivors and pressure from various sources on the Nepal Police; and, prosecutorial delays in case proceedings (Interviews with survivors and key informants, 2013).



The illustration above describes barriers that have occurred for survivors while navigating the FJS.

2. Material and methods

Data collection took place in Nepal between August and November 2013 and February and March 2014. Data were gathered with qualitative methods such as exploratory open-ended interviews, from multiple sources at various time points during the research. The respondents included individuals in the courts, government offices, and NGOs, as well as lawyers, police officers and survivors of violence due to witchcraft accusation. The gathering of data took place in the district of Kathmandu, Bhaktapur, Lalitpur, Dhanusa, and Siraha. The interviews with the survivors were conducted in the district of Siraha. This district was selected due to its high frequency of violence due to witchcraft accusations. The fieldwork was carried out during a period of 7 months between 2013 and 2014 as part of the research for a MAthesis.

3. Results and discussion

Accusing an individual of witchcraft is a crime under national law (Lawcommission, 1963, p. 407). In the Country Code of Nepal (Muluki Ain, 2020) witchcraft accusations are addressed in chapter 19 number 10B, which states:

"If a person accuses another person of a witch or banishes him or her from his or her place of residence on such accusation or excludes him or her from social activities or does any other inhuman or degrading treatment or commits torture [...] the person shall be liable to the punishment of imprisonment for a term ranging from Three months to Two years or a fine of Five Thousand Rupees to Twenty Five Thousand Rupees or both" (Lawcommission, 1963, p. 407).

Depending on the action of the people participating in the accusations of witchcraft, the activities can violate additional national laws including kidnaping, assault and murder. Although witchcraft accusations and witch-hunts are outlawed, perpetrators of violence due to witchcraft accusations are rarely prosecuted (Office of the Attorney General, interview, Nov 13, 2013). As a result, individuals in Nepal each year face brutal violence, torture, and death in the name of being a witch while perpetrators are walking free.

The Nepal Police is a crucial institution for support and the starting point in navigating the FJS (Nepal Police, 2012, p. 1); however, at the Police headquarters in Kathmandu, reports of violence due to witchcraft accusations are uncommon. The first reportregarding violence due to witchcraft accusations in Kathmandu valley was filed in August 2013 (Police Inspector, interview, November 22, 2013). There are many possible explanations for the low amount of reports filed at the Nepal Police regarding violence due to witchcraft.

Prior studies have described the preference of survivors to mediate in their community since navigating the various institutions of the FJS can be difficult. The survivors in this study described that in many communities, contacting the Nepal Police is not an option. Luniva commented that her perpetrators had threatened to burn down her house if she told the police about her attack (Luniva, interview, Nov 3, 2013). Another survivor stated, *"In the village, only the community leader can provide justice. I can not involve people from outside the community ... If I register the case with the police, I will be thrown out from the community"* (Garima, interview, Nov 3, 2013). As can be seen in the examples above, if a community usually solves conflicts through mediation; individuals might face stigmatization if they try to reach out for justice within the FJS.

As described above, contacting the Nepal Police might lead to stigmatization; however, the most striking observation to emerge in this study was that the majority of the survivorsattempted to obtain justice through the FJS, rather than through community mediation. As shown in table 1, as many as 11 (69%) survivors in this study choose to contact the Nepal Police to obtain justice after suffering from violence due to witchcraft accusations (Survivors, interview, Nov 2-3, 2013; WOREC, case studies from Siraha and Dhanusa). Thus, over two thirds of the individuals participating in this study tried to obtain justice through the Nepal Police while only one third opted to seek justice through the community leader.

Table 1 Choice of contact to obtain justice

	Nepal Police	Community leader	Total
Survivor	11	5	16
Total	69%	31%	100%
N	11	5	16

The Nepal Police, recognizing the crucial link they are in protecting women's rights by facilitating access to justice, have prepared a manualon how to *"systematically and effectively address all forms of discrimination against women"* within all the law enforcement responsibilities of the Nepal Police (Nepal Police, 2012, p. 1). Although the

Nepal Police have tried to reinforce its commitment to promote gender equality, the survivors in this study frequently experienced difficulties in accessing the Nepal Police. Below, Luniva who suffered from severe violence from her relatives and neighbors describes the barriers she faced at her local police station in Siraha district:

"We went to police station many times. We wanted to register the abuse. We went many times. 17 times we went. We went and went continuously for the register of my FIR. The police did not want to register. They said I had to solve it within my community. It was a community matter. It is very difficult. I have suffered abuse for years" (Luniva, interview, Nov 3, 2013).

Luniva is not the only survivor which did not have her case investigated by the Nepal Police. Table 2 illustrates a breakdown of the response from the Nepal Police after the survivor informed the police about witch-hunts in the year 2011-2012. According to table 10, only two survivors (18%) had their cases investigated by the Nepal Police.

Table 2 Response from the Nepal Police after information of witch-hunt

	Police	%	
Mediated	5	46%	
Investigated	2	18%	
Not investigated	3	27%	
Denied support	1	9%	The denial of the Nepal Police support to survivors is a cause for alarm. The Nepal Police is responsible for enforcing law and order across Nepal;
Total	11	100%	however, the Nepal Police can face pressure from various sources in society. The <i>Human Rights Report 2013</i> , prepared by the US Department of State (2014), claims that, police corruption, political pressure from political leaders, and impunity for police abuses persists in Nepal (p. 7). The pressure can be in many forms, such as, bribes or threats. This can influence the police to abuse the situation by, for example, manipulating or destroying evidence. A high level Nepal Police official stated:

"We are trying to follow the law. However, sometimes there are political pressure from some. That kind of challenges come. However, if you are a political person, that should not make a difference" (Police inspector Nepal Police, interview, Oct 9, 2013).

The Government of Nepal (GoN) has been criticized by many local NGO's of inconsistencies in the implementation of laws and standardized procedures. The CEDAW Shadow Report by FWLD describes that many of the progressive laws based on CEDAW are yet to be implemented by the GoN (FWLD, 2011, p. 4). According to FWLD (2011), there exist a lack of political will to implement and monitor measures that have been taken by the GoN to promote gender equality (pp. 11-12). Thus, the responsible authorities, such as the Nepal Police, can avoid implementing the measures without being held accountable.

4. Conclusions

During the last two decades, Nepal has made significant legislative, administrative, and judicial progress to embody the principle of equality and eliminate all discriminatory provisions in national laws. Since 2006, Nepal recognizes and calls for punishment in all cases of violence due to witchcraft accusations. Furthermore, it was presented that the right of women of Nepal to live free from discrimination, torture, and gender based violence are protected under numerous national measures. These findings suggest that the GoN is obliged to facilitate the access to the FJS to the survivors.

Reforming laws that discriminate against women is an important step in addressing gender bias in the FJS; however, reforming laws is not enough. This article has demonstrated that national and international obligations guaranteeing fair, just, and non-discriminatory access to justice do little if laws and standardized procedures are not implemented and overseen. The non-existent adjudication of violence due to witchcraft accusations in the FJS raises questions about the GoN's implementation, enforcement, and oversight of the FJS. Unless the GoN

takes appropriate steps to make the FJS available for survivors, justice will not be guaranteed. A reasonable approach to tackle this issue could be to establish a mechanism of oversight for the effective implementation of the FJS and to hold governmental institutions accountable if they are not effectively the FJS.

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Terrorism and other Religious Based Violence in Indonesia

Sukawarsini Djelantik

Abstract

Since the end of the Soeharto era (1998), Indonesia has experienced a variety of security issues. Terorisme and religious based violence have emerged significantly after the reform era. Poverty, high unemployment rate, and issues in economic policy are hidden cause of what it seems as religious and ethnic based conflict. Aggresivity and violent demonstrations often triggered by socio-economy gap, development problems, globalization pressures, in addition to ineffectiveness of public policy management. Religious aggressivity related to the process of *glorification, dehumanization* and *demonization*; that clearly divided in-group and other-groups. *Dehumanization* considered other groups as non-human, that need to be humanised, and *Demonization* perceived others as demon. These attitudes led to religious radicalism, terrorism and inter-religious conflict. As religious based violence more significant in West Java, this research conducted in four major cities in the province; Bandung, Bekasi, Tasikmalaya, and Cirebon. Qualitative research method is used to gather data, in addition to interviews and focus group discussion. Our respondents are victims of religious based violence, government officers, and religious leaders (Moslems Ulama, Christian and Catholic Priests). The research questions are: "what are contributive factors to religious based violence, and how effective does government programs to solve the problem?"

Keywords: religious based violence, miscommunication, misinterpretation, Islamic teaching, Christianity, Java, Ahmadiyah, Jamaah Ismailiyah.

Indonesia in Islamic Political Context

Indonesia as the world's biggest archipelago, characterized by multiculturalism, multi-ethnics, multi-languages, and multi-religious. These characteristics are potentially led to violent and conflict. Islam as major religion (90% of population), significantly characterized Indonesian political, social, and cultural life. Indonesian Moslems are divided into several associations, from moderate groups such as Muhammadiyah, Nahdatul Ulama (NU), to radical groups such as Islamic Defender Front (FPI), Ahlus Sunnah wal Jama`ah, and the Jamaah Islamiyah (JI). Muhammadiyah known also as reformist group, NU as traditionalist, and other group such as the Islamic Unity (Persis), considered as closest to the fundamentalist end of the spectrum. The radical group like Jamaah Islamiyah used terrorism and other violent activities to reach its aim to establish an Islamic state and in a bigger sphere, an Islamic caliphate in Southeast Asia. To gain international support and solidarity amongst Islamic states, the JI's call for "Islamic brotherhood".

Islam in Indonesia in reform era had transformed from peaceful into "angry religion". For example, the establishment of Jamaah Ahmadiyah (JA) considered by the mainstreamers Islam as "cult", "infidel", and non-islamic. Islam had turn from "smiling" and peaceful into angry mobs. Previously, Indonesian Moslems known as moderate, progresive, and liberal, now has become more conservative and aggressive. This fact is proven during case studies research stated that even the Indonesian Ulamas Council (MUI), had turned from khadim al hukumah (servant of state) into khadim al-ummah (servant of ummah). "Ummah" in this context is narrowed as the mainstream Moslems. MUI no longer "moderate and puritans", had extend its original role and addressing issues such as food labeling (halal-non halal), market (as in financial system and Islamic banking), thought (anti-liberalism, pluralism, sekularism). Other issues of MUI concerns are includes aqidah (anti-Ahmadiyah), public morality issues (anti-pornography, and anti-porno action).

The decreased of Islam as a peaceful religious also proven in the increasing number of Provincial acts (Perda) emphasized on Islamic Law after the reform era.

Theoretical Framework; Religious as Root of Conflict

Beside a value system and praxis, religious also a formal identity, norms and a standard of attitude. Religious could create a strong bond, even to non-religious people. When a group threatened, they turned into own group and perceived other as enemy. In the name of religious, its followers willing to fight, die, and kill. For example, the "jihad" slogan is quite effective to move a Moslem to fight against the infidel or to sacrifice. Prejudice led to fragmentation amongst Moslems that potentially led to conflict.

Indonesia that based on Pancasila (five state principles) and Bhinneka Tunggal Ika (unity in diversity), recognised five major religions namely Islam, Christianity, Catholicism, Hinduism and Buddism. However, the falls of New Order's government in 1998, followed by political and economic downturns have snatched away the original peaceful condition. Political violences had decreased public trust to government as security provider. Number of terrorism and religious based violences have increased significantly during reform era

(1999-onwards). From January to July 2001, 81 places as victims of terrorism all over the nation, where 29 occurred in Jakarta. Terrorism also happened in West Java, Central Java, Banten, Central Sulawesi, in addition to violence in Aceh and Papua. Terrorism continued as threat in Indonesia until 2014. This phenomena confirmed the theory introduced by Alberto Abadie that the country under transition period from totalitarianism to democracy marked by temporary increased of violence and terrorism.

West Java is a breeding place and safe haven to terrorist groups. Violent originated from misunderstanding of religious teachings, beside the problems closely of political and development issues, as discussed earlier on this chapter.

The Ahmadiyah Issue

A significant global issue that increased local conflict was anti-Ahmadiyah agitation. It's an old issue, especially since the Muslim World League had spreading anti-Ahmadiyah materials and agitate for a worldwide ban of the sect. An Indonesian Islamic scholar believes if the Ahmadiyah is a deviant sect of Islam, a religious blasphemy, not only to Islam, also to Christianity and Hinduism. The sect believed that Mirza Ghulam Ahmad is the last Prophet after Muhammad, which considered heretical by mainstream Islam. This perception difference is a fundamental issue to mainstream Islam, especially to those who believe that Islam needs to be purified.

In 1980's, the Indonesian Ministry of Religious Affairs, followed by the Indonesia's Council of Ulama (MUI) had formally declared Ahmadiyah as a deviant sect outside the bond of Islam. The decree reformed in July 28th 2005, stated that Ahmadiyah is the deviant sect, pervert, and misleading. The decree used to discredit Ahmadiyah by other Islamic organization such as Dewan Dakwah Islamiyah Indonesia (DDII), Islamic Forum (FUI), Special Majlis Tabligh and Dakwah (MTDK), Muhammadiyah Central Committee, Islamic Unity (Persis), The Foundation of Islamic Schools Asy-Syafi'iyyah, Al-Irsyad Al-Islamiyah, The Association of Tarbiyah Islamiyah (Perti), etc. In 2008, the government introduced three ministerial joint decrees; the Ministry of Religious Affairs, the Attorney General, and the Ministry of Internal Affairs. In West Java, the Governor supported this decree in 2011 preventing the Ahmadis to conduct activities anywhere in the province. The situation changed dramatically around 2004, when in various parts of the country violent mobs, incited by self-appointed guardians of orthodoxy, attacked Ahmadi institutions and residences. The police seemed reluctant and did not dare to intervene, and appear insufficiently sympathetic to radical Islam.

In Cirebon lies Cikeusik village that is almost entirely Ahmadiyah. Traditionally, mutual tolerance had reigned until in 2004, when a coalition of local Islamist groups, reinforced by activists from Jakarta, stormed and attack the village and attempted to destroy the main Ahmadiyah mosque. Previously the Ahmadiyah followers never experienced any serious problems. There are several villages in the neighbourhood that adhere to a number of different heterodox sects or minor religions. Since then, more raids have followed, supported by local authorities. Feeling under pressure, the Ahmadi closed down the mosques after the mob forbade them to congregate for worship. The government has done little or nothing to protect religious freedom and instead made gestures to accommodate radical Muslim demands. In 2008 a joint ministerial decree practically proscribed all Ahmadiyah activities.

There was also some mobilisation of local support for the beleaguered Ahmadiyah. Fahmina, an NGO in Cirebon affiliated with the NU, sent activists to the village to form a protective ring around the mosque and provide moral support. They advocated the Ahmadiyah's right, and managed to have the local press publish a strong statement by a leading NU scholar, endorse pluralist views. Fahmina activists operated cautiously in order not to alienate the major pesantrens, as NGO activists elsewhere had done. They made clear that their support for the basic rights of the Ahmadiyah did not mean acceptance, or even just tolerance.

The most prominent attacker to Ahmadiyah in major cities in Java is the Islamic Defender's Front (FPI). Human rights NGO's such as Human rights Watch and other 54 groups, supported religious freedom and condemned the anti-Ahmadiyah actions. Violence was reported before the UNHCHR meeting in 2011, before being discussed at international level after several domestic level mediation were unfail. Human Rights jurisdiction number 26 (2000) declared that violence against the Ahmadis was against humanity.

Violence Against Christianity

The Indonesian media news on March 22, 2014 published several violent against Christians in the city of Bandung and Bekasi. In the later city, 150 people attacked before the church was sealed. As in the Ahmadiyah case, the FPI was responsible to violent demonstrations. Earlier in 2011, on Christmas Day tens of Christian Church segregation in Yasmin (Bogor) also violently attacked by the FPI. Several other churches in different cities were sealed and destroyed due to "illegally used of private house" for religious worship. The FPI's argued

if the Christians segregate illegally in a private building without government permission. A similar argument was used to attack and destroyed Nias HKBP Churh in Bandung, claimed if religious masses have been conducted since 2007 without neighbourhood permission. In March 1st, 2013, the FPI again violently protesting the masses.

Beside protesting the conversion of warehouse into Church, the FPI also protested a banking system that considered against Islamic Syariah. In Tasikmalaya, a money lending agency was attacked, argued if the practice was a challenge to Islamic financial Law that forbid interest and the used of debt collector. In 2012, the police stations also became the source of FPI attacks, argued that provided an illegal protection to sinful places like night clubs. The FPI further attacked an Islamic school of Al-Idrisiyah in Pagen-dingan, Cisayong region in Tasikmalaya, accused of teaching misleading religious ideology. In 2013, the FPI attacked Ahmadiyah's Baiturrachim Mosque in Babakan Village in Singaparna, followed by Ahmadi's private houses, mosques, schools and boarding school di Cikuray Village. In Bandung, the FPI attacked an Advent Church, claimed the premise has no building permit. The FPI continued to attack night clubs every Friday nights, and cafes that operated during day time or Ramadhan fasting month. FPI further attacked the Shiite (Syiah) group that considerd as deviant sect of Islam, and attacked motorbike clubs. The FPI is not the member of Indonesian Ulama Council. On several occasion the FPI demanded the Major of Bekasi to ban the Ahmadiyah by force. The Major rejected the demands, claiming it would violate religious freedom.

Lack of education and mentally unstablle members of FPI tend to act sporadically on issues related to multiculturalism, ethnicity, and religious differences. Other ethnic based organizations that frequently conducted violent actions are the Betawi's Communication Forum (FBR), Bekasi Coordination Body (BKMB), and Pancasila Youth (PP). Lack of law enforcement made the violent actions continue threatening the freedom of religious of minority groups.

Conclusion

Indonesia, a country that based on five principles, and believe in one supreme god, in reality the freedom of religious is remain a serious issues. The existence of the Ministry of Religious Affairs did not do much to protect minority groups as sometimes it act more as the Ministry of Islamic affairs. On several occasion, the Ministry failed to protect the freedom of religion or religion of minority. Religious based violence repeatedly occured in several places in West Java due to lack of law enforcement from the government and security apparatuses. The government reluctant to act firmly or to demolish anarchy groups such as the FPI. On the other hand, misunderstanding and misperception of Islamic teaching also contributive factor to the continuity of violent demonstrations. The attack to Ahmadiyah and Churches demolition would continue if the government continue to take side to majority group.

Interfaith dialogue need to be promote more intensively in programs that are comprehensive and focused. As stated earlier, the issue is related to the lack of understanding and to accept religious pluralism. Violent actions more apparent in grass root level due to lack of education. Unfortunately the present government seems as more supportive to majority group when conflict between Ahmadiyah and mainstream Islam erupted. Support to majority group also appeared in the context of permission to build church and other religious facilities other than Mosques. Minority groups perceived as a threat to majority and sometimes consideres as a sinful groups of people that needed to be humanized and purified. Instead of considered as mozaiks to the Indonesian characteristic, the minority still considered as threats to majority of Islamic mainstream.

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Domestic Violence against Women in Bangladesh

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Abstract: Domestic violence (DV) against women is a common issue in Bangladesh. Here, domestic violence refers to physical, psychological and sexual abuse of women by their husbands and other family members. According to Khatun, “[d]omestic violence is prevalent across all social and economic groups in the rural and urban areas in Bangladesh” (Center for Policy Dialogue 2009: 4). It is, therefore, essential to develop solutions to reduce domestic violence. This study explores the perspectives of Bangladeshi men and women in relation to domestic violence in Bangladesh. Most of the literature shows that domestic violence is a way of men, or other family members, controlling women, which seems legitimate and acceptable (Farouk 2001). Therefore, this research aims to investigate how women and men reflect on domestic violence. Do they construct domestic violence as a family matter, or a way to control women, and what could be the solution for eliminating domestic violence?

Introduction: Domestic violence (DV) against women is a common issue in Bangladesh. Here, domestic violence refers to physical, psychological and sexual abuse of women by their husbands and family members. Physical violence includes hitting, beating, chocking, burning and psychological violence includes threat of physical violence, insults and put-downs (Centre for Policy Dialogue 2009). Similarly, sexual violence includes sexual harassment by husband or family members, such as marital rape. The main perpetrators of domestic violence are men, whereas women and children are the victims of domestic violence most of the times. But, this does not mean that all men are violent and they do not face any kind of domestic violence from their wives, and not every woman is a victim of domestic violence (Saroca 2006: 78). Nonetheless, women are more likely to be abused, assaulted and killed by their husbands or in-laws (Saroca 2006: 78). This violence is an exercise of unequal power relation between husbands, wives and in-laws. Domestic violence against women needs to be studied in depth to allow the development of strategies to eliminate it. According to Khatun, “[d]omestic violence is prevalent across all social and economic groups in the rural and urban areas in Bangladesh” (Center for Policy Dialogue 2009: 4). It is, therefore, essential to develop solutions to reduce domestic violence. We can add to a better understanding of domestic violence through interviews that explore the perspectives of both men and women about domestic violence.

Research Methods: Discourse Analysis and In-depth interview

This section addresses the key methodological considerations of the study. This qualitative research brings both the voices of men and women about domestic violence into focus. The research was conducted with staff of the Asian University for Women (AUW) on campus. Four people were interviewed: two female guards, one male guard and the head of security, Major Ezaz. First, in-depth interviews were conducted to “... elicit a vivid picture of the participant’s perspective on the research topic” (Mack et al 2005: 29), in this case, how Bangladeshi men and women perceive DV. Second, I used a discourse analysis of Bangladeshi newspapers to explore how domestic violence against women is defined in the media. According to Foucault, “Discourses are formations of power and knowledge which constrain and enable what can be meaningfully spoken, thought and written about objects and practices in specific historical periods” (cited in Saroca 2002). Furthermore “Discourse analysis examines the conditions that make it possible to utter certain statements and exclude others” (Foucault cited in Saroca 2002). Discourse analysis helps to shed light on how media discourses of gender, race and class construct Bangladeshi women and exclude alternative ways of understanding domestic violence.

Analysis and results: Almost every woman in Bangladesh faces domestic violence in their lives. As Kelley points out, “[t]he study revealed that 26.9 percent responded that their husband had beaten them “more than once,” while 8.8 responded they’d been beaten once and .08 percent responded “regularly” (2012). Four of my interviewees talked about gender and unequal power relation as the key component of domestic violence. Men are constructed as more powerful and superior which gives them rights to have control over their women. For instance, Ezaz shared the following information:

Wife is treated as a wonderful instrument for enjoyment so, once a wife will be like a subject anything can happen, not only violence, even killing and so many other things. They can do many things. We think that women are weaker. They need support so male are there to support women. Men have the power to suppress women which is given by the society. When men cannot do anything, they use domestic violence as a tool to suppress their wives.

This clearly illustrates that men have the sense of entitlement over women’s bodies, having more power than women whereas women are constructed as object that can be used by men in the ways they want to. Men use social norms and traditional values to legitimize their power to control their wives’ lives. Since Bangladesh is a patriarchal society, men who benefit from patriarchy use domestic violence as a legitimate tool to show their superiority over women. The notion of patriarchy is in the mindset of both men and women. Therefore, some

women think that being battered by their husband and other relatives is acceptable as men have more power (Walker 2012). However, many women do raise their voice but their voices are not heard. Akhter shared her experience of trying to get help from the union against her husband but was unsuccessful. Akhter said “I complained to Cox’s Bazaar union members but it did not help me as he has political support” (2012). This clearly demonstrates that women find difficulty in getting access to justice even if they file a case on domestic violence. Thus, the mechanisms which silence women’s voices play a very significant role in refraining women from raising their voices against domestic violence.

The newspaper articles represent Bangladeshi women as weaker members of the society and their voices are not heard. The absent voice of women is a major problem while analyzing domestic violence because some women prefer not to talk about domestic violence which they experience. Women consider domestic violence as a private familial matter and, so, do not speak against it. There are other reasons for women’s silence regarding DV, including a sense of shame, stigma, fear of compromising one’s status or family honor, and fear of backlash from perpetrators (Wu & Ahmed 2012: 11). Furthermore, women do not speak against domestic violence because they are threatened by their husbands and in-laws. Women do not have any place to go if they speak against domestic violence because their in-laws can throw them out of the house. People will then start gossiping and backbiting about the women. As a result, these women will be constructed as ‘bad women’. Akhter mentioned:

... [p]eople will say that I am a bad woman and there is something wrong with me, that is why my husband left me. They will never think that the cause of my separation is domestic violence. Rather they will say that I cannot fulfill my husband’s needs” (2013).

This clearly illustrates that stigma is attached to women if they cannot live with their husbands. Despite the severe consequences to women’s physical, mental and emotional health, domestic violence is overlooked as a serious social problem (Farouk 2001: 6).

Home is the place where people are supposed to have security and a worthy position but many women are not safe even inside their own homes. As Selim mentions, “If the wife is late to serve dinner on time, or cannot take care of the children properly husband beat the wife but he does not think about his wife who has been doing the whole household chores”(2013). As Sultana explains women are safe from outside attacks when they are with their husbands but not from their own abusive husbands and in-laws (2013). These two statements show that women are at threat of possible intentional attacks by their closest ones which consequently have physical impacts as well mental torture on them. Furthermore, some women die due to physical violence whereas some women are thrown out of the family home and compelled to leave their children with their husbands. Sultana is a divorcee, who was thrown out of the family by her husband and sister-in-law. She had to leave her daughter with her abusive husband and is currently living with her maternal family (Sultana 2013).

When we talk about domestic violence, we have look at the intersectionality such as gender, class, race because not always men are the perpetrators of domestic violence. In case of Sultana, it is her husband, mother-in-law and sister-in-law who committed domestic violence. As Sultana mentions, “[t]hey beat me hard because I did not give them money which I earn by working here at AUW. So, I left them and stayed with my parents” (Sultana 2013). This shows not only men are violent; women also perpetrate domestic violence, for example towards their daughter-in-laws or husbands. Four of my interviewees said that both the men and women should be blamed for perpetrating domestic violence because both of them are involved in it. Furthermore, domestic violence differs from class to class. A woman from higher socio-economic group might not experience the same type of domestic violence from her husband or in-laws which a garment factory worker or a guard experiences. Moreover, the domestic violence that a high class woman experiences may be hidden as she/ her family has more things to lose such as domestic family honor and shame and reputation will be ruined, which can be disastrous in the business world.

Four of my interviewees emphasized that men use poverty as an explanation of the root cause for domestic violence in Bangladesh. As Major Ezaz mentions, “[b]asically a male gets angry if he does not have money in his pocket and when the woman or the other members of the family are asking for money, at that time he gets angry and he starts creating domestic violence” (2013). When some people are poor and helpless, they start using domestic violence as a tool to overcome these helpless situations. Providing employment opportunities to people in the country could be one of the solutions for alleviating the domestic violence. As mentioned in the article, opening up economic opportunities for women can be one of the strategies for reducing domestic violence in Bangladesh which helps to enhance women’s self esteem and status of women within households and can bring changes in the relationships with their husbands and in-laws (Ahmed cited in Hadi 2010: 4). However, this has been portrayed in completely opposite way in the newspaper articles. As Kelley mentions, “[s]uch work can also increase the threat of domestic violence for some Bangladeshi wives” (2012). This clearly illustrated that some men feel their masculinity is threatened when their female partners are employed or educated.

Furthermore, educating only men will not help to alleviate domestic violence in Bangladesh. My interviewees shared their experiences of having seen even the educated men are perpetrating domestic violence. Rather both

men and women should be educated about gender sensitivity and respectful relationships among men and women. When men and women, both are educated, they will have their own way of dealing with problems. Then, domestic violence may not be used as a tool to oppress and control women because both of them will understand the value of each other's human rights.

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How does a state become a battle field of ethnic conflict? : With special reference to Sri Lanka

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Abstract

Ensuring the security of the state in terms of territory was reconceptualised towards securing individual human being by introducing human security approach. Insecurity of humans can be caused by inequality and injustice. As Human Security Report of Commission on Human Security (2003) has pointed out “Deprivation and unequal treatment may not generate an immediate revolt, but they can remain in people’s memory and influence the course of events much later”. Thus, the paper discusses about mere reasons of becoming Sri Lanka a conflict target in 1980s.

The warfare between government of Sri Lanka and Liberation Tigers of Tamil Eelam (LTTE) was lasted for nearly thirty years. The reasons behind the conflict had aggregated throughout centuries with decaying political decisions. The major sources of tension between majority Sinhalese and minority Tamils accommodated by socioeconomic development, cultural and religious revivalism. In addition, resource scarce context, educational and employment discrimination escalate the problems of ethnicity. Ultimately, threat to human life in the aspects of freedom from want and freedom from fear was unrewarded towards the urging of sporadic violence. Thus, ancestral hegemonic actions let pay the future generations with inherited responsibility to own citizens. However demolished ethnic conflict opened a future ahead in a pluralistic society to accomplish a humanitarian actions towards human security without it being human insecurity.

Introduction

Sri Lanka has been mired in conflict for three decades. It is the conflict between Sri Lankan government and the Liberation Tigers of Tamil Eelam (LTTE), is one of the well-known and longest running civil wars in Asia. As Tambiah (1990) states the reasons behind the Sinhala-Tamil ethnic conflict has two schools of thoughts. One thought concerns criticisms of official language of administration and linguistic media of education. Furthermore, it discusses about the linkages of language problem with the issues of educational opportunities and of recruitment to administrative services and the professions. The second thought concerns the “Colonization schemes” resettlement in the dry zone of Sri Lanka. Moreover, Bastian (2011) argues that extremely unequal society in the aspect of income distribution and gross domestic product distribution led the country towards the conflict.

In conventional view, the function of security is known as protection of state, not its citizens (Shani, 2007). Furthermore, Shani (2007) again argues that “Human security approach” noted on humanity and not the territorially bound states as a primary unit to be protected from external or internal threats. With the theories of Shani, situational analysing of war prone reasons will be an eye opening for the future harmonious existence of multi-nationalities in Sri Lanka. Hence my specific research question is, “in what means civil war of Sri Lanka blasted in the past 1980s?”

Theories behind

In the view point of Sadako Ogata, Shani (2007) indicates that traditionally security issues were assumed in the aspect of “state security”. State security defines that “the protection of state i.e its boundaries, people and values from external attack”. The paper further specifies that state as the key actor and it has the legitimate power to represent the nation. In addition, it also indicates that state leaders have the responsibility to ensure the survival of state. Thus, Shani (2007) additionally emphasizes concept of national security has larger contribution towards strengthening military forces while elementary and legitimate concerns about people’s lives left behind and unaddressed. Sequentially, the concept of “human security” prevailed in 1990s, by reconceptualising security towards individual human beings and not the state as main referent object. Hence, the latest definition of human security describes,

“The notion of human security is based on the premise that the individual human being is the only irreducible focus for discourse on security. The claims of all other referents (the group, the community, the state, the region, and the globe) derive from the sovereignty of the human individual and the individual’s right to dignity in her or his life. In ethical terms, the security claims of other referents, including the state, draw whatever value they have from the claim that they address the needs and aspirations of the individuals who make them up” (MacFarlane and Khong 2006: 2) (Cited in Shani, 2007).

“Narrow” and “Broad” Approaches of human security

Narrow approach addresses human security negatively (Shani, 2007). It discusses the absence of threats to the physical security and safety of individuals. The introductory chapter of the book of “Protecting Human Security in a Post 9/11 World. Critical and Global Insights” views all individuals have fundamental rights to life, liberty and property. Moreover, according to Shani (2007), the Final report of Commission of Human Security visualizes the Broad approach as the individuals’ freedom from want, freedom from fear and freedom to take actions on one’s own behalf. He further argues that protection for viable threats of economic, food, health, environmental, personal, community and political and encompasses elementary right and freedoms to fulfill

well-being are insufficient in human security. Interestingly he suggests to empower the individuals to act on behalf of them. More controversially Shani (2007) critically insights the human security by stating that can be either narrow or broad approach which protects the individual as referent object and it leads to the reinforcement of national security. Thus it allows the greater involvement of states to control over the society by the means of protection.

Case Study- Thirty years of war in Sri Lanka

According to census and statistics (2011) the population of Sri Lanka consists of 74.88% of Sinhalese, 11.2% of Tamils, 9.23% of Sri Lankan Moors, 4.16% of Indian Tamils and 0.52% of others. Sinhalese who are predominantly Buddhist, live in south western and central part of the island (Peebles, 1990). And the violence movement has arisen only among Sri Lankan Tamils who are largely Hindu and live mainly in north and east of the island.

Pre-war Era (Colonial period to 1983)

As Peebles (1990) mentions usage of “Aryan” for Sinhalese and “Dravidian” for Sri Lankan Tamils in nineteenth century, have fallen prey to racist rhetoric in Sri Lanka. As he further emphasizes that the segmentation of Sri Lankan population derives from linguistic and geographical facets. Both communities have their own dialect and rule of laws. Then Sinhalese have been able to transformed themselves into distinct nationality by creating predominant identity. The identity highly linked with Sinhalese language and Theravada Buddhism. Furthermore, as Jayasekara (1987) states during early colonial period of Portuguese and Dutch, the social and economic development in the aspects of commercialization of agriculture, land title registration and birth and death registration have further frozen the ethnic boundaries. In addition, inhabitant patterns of colonization sharpen the distinct between two ethnic communities (Jayasekara, 1987). Consolidation of Sinhala community in the central and south-western part and the Tamil community in the north and eastern sea board create inequality in economic development as the development agendas were mainly centred in central and western areas of the island.

On the one hand, as Jayasekara (1987) has pointed out Sinhala-Buddhist hegemony denied the multi-ethnic and multi-cultural diversity of the country by neglecting collective rights of other minority groups.

On the other hand, political reforms of the country from colonial period widened the racist gap. By breaking ethnic representation to the legislature after 1931, British constituted a state council with territorial representation (Jayasekara, 1987). With explanation of Jayasekara (1987) the reform did not favour with minority ethnic groups and they believed and argued on the constitution's biasness towards Sinhala majority. However, in 1936 with the fear of minority a totally Sinhala Board of Ministers was selected. This was justified by S.W.R.D. Bandaranaike in 1947 (before the independence) by giving opportunities to all minorities to participate in a one party for first-independent election. The peaceful era of politics blasted in 1956 by rising of ideals of Sinhala-Buddhist hegemony not only against minority but also against the English speaking members. However, since independence Sinhala-Buddhist leadership has enforced number of policies to strengthen the identity. In 1956 the S.W.R.D. Bandaranaike government enforced the law replacing English by Sinhalese as the only official language. This causes clear discrimination between two ethnicities where it reduced the opportunities available to Tamil youth in government service as well as education opportunities in well-prestigious fields such as medicine and engineering. Moreover as Jayasekara has further pointed out after 1930, the acceleration of land colonization in eastern province led to frequent violence. In 1972 the situation was further worsened by Sinhala hegemony declaring Buddhism as the foremost religion in Sri Lanka by converting Sri Lanka in to Sinhala-Buddhist state. Finally this led to the Sinhala-Tamil co-existence in to impossible position. After nearly three decades of independence, Tamils carried out non-violent politics (Keethaponcalan, 2011) against policy decisions. In 1976, as Jayasekara (1987) indicates that Tamil political leaders demanded for separate state for Tamil people to ensure security and welfare in northern and eastern provinces of Sri Lanka. In 1983 it blasted for ethnic conflict.

Critical Analysis of conflict in the aspect of human security

“Deprivation and unequal treatment may not generate an immediate revolt, but they can remain in people's memory and influence the course of events much later” (Human Security Report of Commission on Human Security, 2003). From colonial period to 1983 Tamil minority endured all discriminations of decaying political decisions with fewer number of violence. Jayasekara (1987) has listed out violent riots in 1956, 1958, 1977, 1981 and 1983 in accordance with the political dilemma. In 1956 language policy and 1977 open economy policy had the consequences on minority alienation. Thus, in 1983 the flaming conflict reveals the discrimination gap between two groups of Sinhalese and Tamils, though according to Reilley *et al* (2002) the LTTE (the Liberation Tigers of Tamil Eelam) has been fighting for its own state, resulting in areas of permanent conflict in the north and east of the country. It is obvious that, once country blasted with conflict there can be hidden agendas come to play at the back of minority people.

On the one hand, the concept of development has enriched and broadened towards human development and human security with the visionary approach of economist Mahbud ul Haq in United Nations Development Programme (Human Security Report of Commission on Human Security, 2003). The report further insights the

quality and richness of human lives depend on removing obstacles restrain human lives. As Peebles (1990) has shown Sri Lanka far lagged behind in establishing effective local institutions to integrate the society which comprises with multi ethnicities. Welfare and preferential policies were dawned by Sinhalese elite to maintain power within Sinhalese majority. By introducing minority alienating laws, regulations and policies, the government restrict the minority elementary rights of access to knowledge and information and thereby restricted hunting employments with necessary qualifications. Thus creating hinderers to the quality of human life led to the conflict in 1983, demanding separate state.

On the other hand, Shani (2007) mentions that according to Bush administration, “fail” states, nuclear proliferation, and international terrorism and wide spread human right abuses are the problems where imperial solutions needed. He further comments that roughly ruled states like Iraq, Iran and North Korea and failed states like Afghanistan and Sudan has threatened the international (particularly developed west) peace and security by acquiring weapons of mass destruction and harassing the citizens. Oppression of citizens was exercising in denying the rights and opportunities for political representation of country’s own people. However, the democratic imperialism (with privatization mind set) which was advocated by supper power of the world initiated human insecurity by accelerating unemployment rate and general breakdown in law and order (with reference to Iraqi situation) (Shani, 2007). Sri Lanka back in early days also provided the best example in exercising super power by majority group within the country. It creates insecurity in terms of unemployment and unequal justice of law over minorities within state. The incident was more or less similar to “local imperialism” by majority over minority. In addition, as De Votta (2005) put forward, misled power centred Sri Lankan leaders’ inability to handle national interest before their greediness to power intentionally placed the Sri Lanka in pathetic state. In that sense, Sri Lanka became a “fail” state which was not able to refrain from ethnic violence till it escalated to sporadic terrorism.

Moreover, Shani (2007) further explains the negative impact of globalization in open economies in southern states and their people. As he further emphasizes globalization facilitates to the development of middle class with degrading living standard of majority of people. It lead to the socioeconomic inequalities between states and within states. It has widened the gap between richest and poorest as well as ruling elites and peasants in the periphery. With the example of poorly planned trade liberalization in African region, it reveals the consequences of high concentration of export oriented production. Declining of food production made many societies vulnerable to famines and epidemics. This led to the human insecurity throughout the region. The concept was similarly experienced by Sri Lanka, with the dramatic change of economic sphere in 1977, under the government of J. R. Jayawardene. As Jayasekara (1987) has pointed out, with retaining earlier welfare measures the economic policy towards export market and privatization, led Sri Lanka in to the trap laid by capitalist world market. Thus the new emphasis was on the growth, but not on the distribution. Foreign investments, free trade zones and private investments were largely concentrated on Western province. Hence, resource mis-distribution, income disparities, poverty, hunger and discrimination triggered the facets towards the conflict.

The paper of “Protecting Human Security in a Post 9/11 World” Shani (2007) states the International Commission on Intervention and State Sovereignty (ICISS) definition for “human security” as ‘the security of people in the means of their physical safety, their economic and social well-being, respect for their dignity and worth as human beings, and the protection of their human rights and fundamental freedoms’. Reilley *et al* (2002) has figured out that over past few decades more than 60 000 people were killed and hundreds of thousands civilians were displaced. In Sri Lanka, freedom from fear and freedom from want legally and illegally were at the risk at the state. Human dignity and human protection was questionable for majority of Sri Lankans during not only the era of war, but also before the war.

Thus, the post war era will be ahead to indebt the inherited responsibility to the nation.

Conclusion

With past policy decision of Sri Lankan governments Sinhalese kept dominant perception while minorities were alienated. Early hegemonic decisions paved collective inherited responsibility of future generations towards citizens of Sri Lanka to secure from insecurity. As Shani (2007) remarkably put forward economic liberalization in structural reforms hardly leases conflict resolution. He further insights without justifiable weakening of inequalities in socioeconomic and cultural facets women and religious minorities can be the victims of insecurity primarily. Human security concerns with protection people from critical and life threatening pressures which can be anthropogenic or natural, direct or structural and can be originated within or outside the state (Newman, 2010). Human security, though it is a simple and popular word at a glance, it really implies the survival of mankind in every aspect. As Shani (2007) explains human position for well-being life is floating between two extremes i.e security and insecurity. Hence, Sri Lanka mandate to not to make mistakes again. Altering Sinhalese dominance tendency towards understanding inter-community relations and their co-existence will be privileged to achieve sustainable state.

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Evolution of Urban Structure of World Heritage City of Kandy, Sri Lanka: An Analysis of Residential Population Density Phenomenon in Growth

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Abstract

Urban population density analysis is widely relevant and used in the study of urban spatial structure since the residential population is the prime determinant and a measure of urban spatial structure. Theoretically and empirically shown general trend of growth of cities over time is that they are becoming more ‘flat’ decentralizing its residential population and have a tendency for suburbanization. This paper examines the evolution of urban spatial structure of world heritage city of Kandy, Sri Lanka focusing its spatio-temporal change of population density distribution and testing the general hypothesis of world city expansion. A series of concentric zonal density maps were produced by using population density statistics with the help of ARCGIS 10.2 version to visualize population density shifting process over the time. Negative exponential growth model was employed to quantify the density gradients over the time. Results reveal high density concentric zones are found to be closer to the city center until 1991 and gradually shifting to the periphery starting in 2001 and further in 2011. Density gradient was peak in 1957 (-0.24) and has progressively reduced up to -0.06 in 2011 and further 0.3 in 2011. After 2001 the city is being experiencing the stationary phase and it exhibits the ‘maturity’ of urban growth. Density analysis clearly confirms the two hypotheses of world city expansion exhibiting the density declining with increasing distance from the city centre and its flattening nature through time. This spatio-temporal change of residential population of the Kandy city is a sign of decentralization of population which lead the suburbanization trend of the city.

Key Words: Urban structure, Population density, Density gradient.

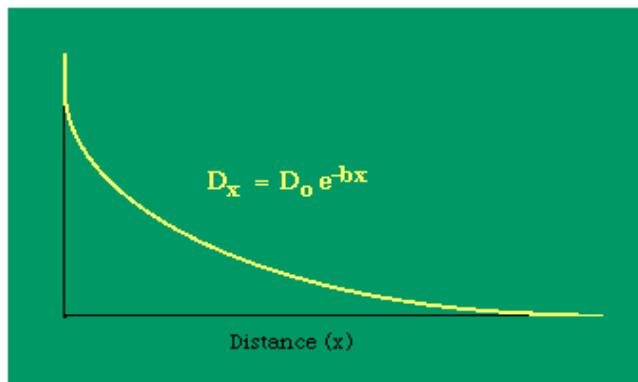
Introduction

Spatial structure of a city is the physical outcome of complex interaction over centuries between human and physical factors such as land market, topography, infrastructure, regulations and taxation. It is an extremely complex, constantly evolving spatial phenomenon. Understanding of spatial trend of development of a city is extremely significant in the context of urban planning and management.

Urban population density analysis which describes population density as a function of the distance (relationship between population density and distance) is a widely relevant and used technique in understanding the evolution of urban spatial structure of a city since the population is the prime determinant and a measure of the urban spatial structure. Population density refers to the value of concentration of people in an urban area and is measured per unit of area. It examines the spatial distribution of population within urban areas and is a best measure of understanding the concentration of population and territorial expansion of a city over the urban space.

The classical study undertaken by Colin Clark (1951) is one of most popular functional forms (Negative exponential model) of urban population density analysis explains how population density distribution pattern changes with increasing distance from the city center (Figure 01). The model proposed two general hypotheses, (1) Population density declines exponentially with a linear function of distance from the city center and (11) in most cities time passes and density decreases in the central area and increases in the periphery (suburbs), thus producing a territorial expansion of the city. According to the first hypotheses the density (intensity of space use) to be at a peak at the center (the optimum total-access point) where the poor, who need a central location in order to reduce the cost of the journey to work, live on small areas of valuable land, or where building densities are high in order to cover high land costs. Densities decline with distance from the centre as the rich, who can afford higher travel costs, locate at the periphery and use large areas of cheaper land. Such a tendency can be described by a ‘density gradient’ (b), where density is a negative function of radial distance.

Negative Exponential Growth Model (Urban Population Distance-Decay Curve)



Where,
x: Distance from city center
 D_x : Population density at distance x
 D_0 : Central density
b: Population density gradient (slope)

Figure 01

As the second hypotheses suggest over an extended period of time density gradient gradually declines and cities are becoming more 'flat' decentralizing its residential population and have a tendency for suburbanization. This reflects the evolution of spatial structure over the time. Studies done by Clark (1951, 1958) Muth (1969) and Mills (1972) in cities in United State, Brush (1968) in cities in India and Wong and Zhou (1999) in China were some of notable early work which confirmed this model.

In this context, this study attempts to examine the evolution of urban spatial structure of world heritage city of Kandy, Sri Lanka focusing on its change of population density distribution pattern over time and testing the general hypothesis of world city expansion. Kandy city is the second largest city in Sri Lanka in terms of its population and has a great national important since it is being the major cultural, commercial, administrative and transport center of the hill country during the last 600 years history since its established as the capital of the Kandyan Kingdom in the 15th Century. The most significant cultural character of the Kandy city is the location of the Sacred Tooth Relic Temple along with its surrounding which is recognized as a monument of World Heritage city in 1986 by UNESCO. It was shaped by different ruling periods of local and colonial and is world renowned because of the university of Peradeniya and Peradeniya botanical garden too.

Materials and Methods

This paper depends on entirely the secondary data of population in Kandy city. Ward wise data in years of 1943, 1957, 1971, 1981, 1991, 2001 and 2011 were used for the analysis. These data were collected from Kandy Municipal Council, Department of Census and Statistics in Sri Lanka and Urban Development Authority, regional office, Kandy.

Arithmetic density of population which is number of persons per Sq. Km was employed and a series of concentric zone density maps with 0.5 Kilometer concentric circles were constructed with the help of ARCGIS 10.2 version and summarized with the help of Zonal Statistic tool in ARCGIS to visualize the change of population density distribution over the corresponding time periods. Negative exponential growth model derived by Clark (1951) was used to quantify the density change from the city center to the periphery (gradients) in corresponding time periods.

Results and Discussion

Concentric zonal density maps prepared for visualization of density distribution pattern and change of density gradient over time of Kandy city are presented in figure 02, figure 03, figure 04 and Table 01 obviously demonstrate that the high density zones are found close to the city center from the year 1943 to 1991 indicating the continuous growth of the core. In this period density was high at the city core and its proximity and density is relatively low at the peripheral areas. Central density of the city has increased 2598 persons per sq km from 1943 to 6744 persons per sq km in 1991. This highly compacted nature existed for nearly 50 year period in the city has changed after 1991 shifting high density zones in to the periphery indicating density flattening nature.

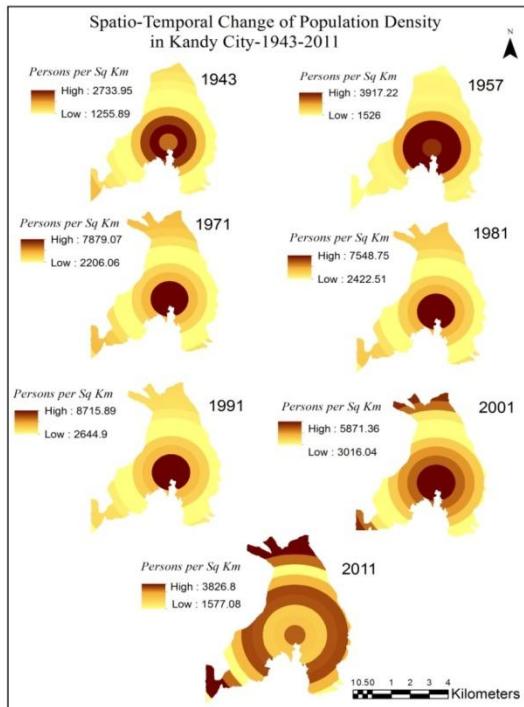


Figure 02

Source – Prepared by Authors

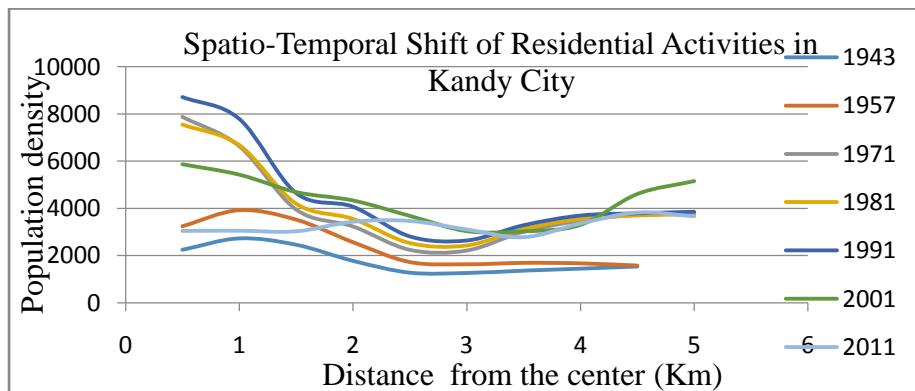


Figure 03

Source: Density Maps of Kandy City, 2014

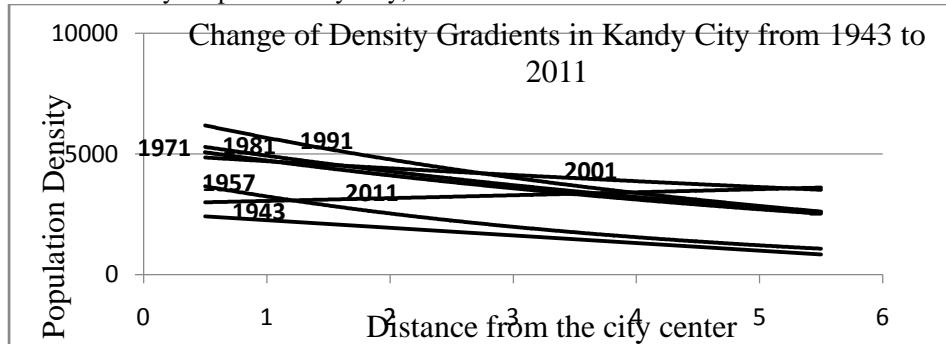


Figure 04

Source: Density Graphs of Kandy City, 2014

In view of measuring density change in the city through time by using negative exponential model it is obvious that gradient values have increased from 1943 up to 1991 which was the period that city growth associated with the British and local administration(Table 01). Density gradient was peak in the year 1957 and had a little drop in 1971 but has over again increased up to 1991.

Table 01

Change of Central Density and Density Gradient Values in Kandy City -1947-2011

Years	Central Density (D_0) (Persons per sq. Km)	Density Gradient Values (b)
1943	2598	-0.16
1957	4137	-0.24
1971	5430	-0.13
1981	5681	-0.14
1991	6744	-0.17
2001	5020	-0.06
2011	2946	0.36

Source - Density Graphs of Kandy City- 2014

Starting point of change of this highly compacted nature is clearly obvious in the year 2001 and further in 2011. Central density has dropped from 6744 persons per sq km in 1991 to 5020 persons per sq km and 2946 persons per sq km further in 2011. Density gradient has declined from -0.17 in 1991 to -0.06 having a more gentle slope. The tendency in this regard in 2011 is that the negative exponential curve changed into positive exponential curve is an indication the density increase with the distance. Density gradient is 0.36 for the year 2011 and indicates that the density is much low at the center and is high at the periphery.

Conclusion

During the last 60 year period from 1943 to 2001 Kandy city was highly compacted with the continuous increase of population in its core. This compacted nature has initially changed after 2001 and further 2011 shifting of residential population into its periphery.

After 2001 the city is being experiencing the stationary phase and it exhibits the ‘maturity’ of urban growth. Density analysis clearly confirms the two hypotheses of world city expansion exhibiting the density declining with increasing distance from the city centre and its flattening nature through time. This spatio-temporal change of residential population of the Kandy city is a sign of decentralization of population which lead the suburbanization trend of the city by the year 2001.

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A Comparative Analysis of Microcredit Systems:

State-owned and Private Sectors in Sri Lanka

Uthpala Wijekoon

Microfinacing, which is one of the widely-accepted poverty alleviation tools, has been introduced to many developing countries. It is used in Sri Lanka for decades both by the government as well as the other private funded and non-governmental institutions. The major purpose of microfinance is to provide financial services to the poor people who are excluded from the other formal financial services, especially due to the lack of sufficient collaterals and adequate guarantee. Despite the fact that microfinance has been used in Sri Lanka as a major poverty alleviation method for a long time, loan delivery from microfinance institutions has not been well developed. Most of the studies on microfinance are concentrated on the aspects such as impact assessment, sustainability issues and the services provided by microfinance institutions. This study aims to investigate issues related to efficient service delivery in microfinance institutions by comparing the government funded Samurdhi and private funded microfinance institutions (Sanasa and Sarvodaya) in Uva province.

This study argues that when three major institutional factors—outreach, portfolio, and sustainability of a microfinance institute — are considerably sufficient to serve the poor, the efficiency of service delivery depends on the customer satisfaction that can be caused by the four major factors: accessibility, loan size, extra services, and human resources of the particular microfinance institution.

Key words: Efficiency of microcredit system, state owned sector, private sector

Introduction

Microfinance is widely considered as an effective tool in poverty alleviation efforts all over the world. The Report of the International Conference on Financing for Development in 2002 emphasizes the key role of providing microfinance services and microcredit for micro, small and medium-sized enterprises as strengthening the social and economic impacts of the financial sector. The government funded, private funded and NGO funded microfinance programmes have been operated almost all the districts of the country. Despite the fact that the government funded microfinance organizations have a highest outreach and a large number of staff members, it was observed that the main government funded microfinance programme “Samurdhi” is not efficient enough in the terms of microcredit delivery. With the understanding of the situation in government funded microfinance programme, we were motivated to conduct a comparative analysis of the microcredit systems in Uva, especially regarding the efficiency of microfinancial service delivery.

The main objective of this study is to identify and compare the efficiency levels of different microfinance institutions (MFIs): government-funded, private-funded and NGO-funded. In addition to that this study analyzes and evaluates the efficiency of regulations of microcredit institutions in targeting the poor and the compatibility of these regulations with the needs and expectations of the beneficiaries and to draw implications and provide policy recommendations for government funded microfinance institutes to improve their efficiency in service delivery. Hence this study answers the research questions of “what are the differences between government-funded and other NGO funded microfinance institutions? And, what sort of adjustment should be done in institutional aspects of government-funded microfinance scheme in order to get maximum benefits out of it?

Material and method

The literature on microfinance can broadly be categorized into three major issues: institutional sustainability, self-sufficiency and microfinancial models; services provided by microfinance institutions; and the impact of microfinance. The current study will overlap the first two issues on institutional factors together with the efficiency of service delivery. Even though there are many empirical studies on institutional factors, sustainability, impacts and services provided by MFIs there are very few studies have been done on the matter how institutional factors affect the efficiency of service delivery. However, there are several studies that have measured some aspects of efficiency in MFIs across the world. Some studies have used financial efficiency of microfinance institutes, while others have used social efficiency to measure efficiency of MFIs. Farringon (2000) have used parameters such as the number of loans per loan officer, administrative expense ratio, size of the loans, total staff to loan officer ratio, portfolio size, lending method, source of funding and salary structure to measure efficiency of MFIs. Baumann (2005) uses staff borrower ratio and staff to saver ratio to measure efficiency. In addition to that many recent studies have used the Data Envelopment Analysis (DEA) method in measuring efficiency of microfinance institutes.

The research is mainly focused on the microfinance institutions in Badulla District of Uva Province. The data was collected from the beneficiaries of the three major microcredit schemes in the District. Other than the Samurdhi; there are several other microfinance institutions, which are funded by various NGOs and private sponsors. One of the oldest microfinance institutions of the country, Sarvodaya is operating in Badulla district with good coverage over the geographical area. In addition to that Sanasa, which also has a wider coverage all over the country, is operating in Badulla district for many years. Hence Samurdhi, Sarvodaya and Sanasa were

compared and contrasted as the major MFIs that are going to be researched in this study. It analyzes and discusses how four major institutional factors: loan size, accessibility, extra services and human resources of a microfinance institute affect the crucial elements of service delivery while maintaining outreach, portfolio, sustainability of the institution and how all these factors together help to determine the efficiency of the MFI. The data was collected on four major parts: background data of the beneficiaries of three different MFIs, financial activities and reasons for selecting a particular MFI for microfinance.

Results and Discussion

The results reveal that there is no considerable difference in demographic data of beneficiaries of all three MFIs. In all three MFIs, female beneficiaries have outnumbered the male beneficiaries. The educational level of beneficiaries are much similar in Sanasa and Sarvodaya where the majority are educated up G.C.E (A/L), whereas Samurdhi beneficiaries showed lower educational attainment compared to the beneficiaries of Sanasa and Sarvodaya. It was observed that Sanasa beneficiaries have comparatively better economic background as most of them have higher income, permanent jobs and additional income compared to Samurdhi and Sarvodaya, while Samurdhi members showed lowest economic situations among all three.

Financial activities of respondents were studied under various categories such as money saving frequency, number of saving accounts for a household, number of membership years at an MFI, and loan taking frequency. It was found that regardless of the MFI they are dealing with 89.01% of total respondents' household maintain more than 1 saving account. A majority of Samurdhi and Sarvodaya respondents have been members in their MFIs more than 5 years, while a majority of Sanasa respondents have less than 5 years of membership. Money savings frequency was highest among Sanasa respondents, while it was least among Samurdhi respondents. Loan taking purposes differ from respondents of one MFI to another. A majority of Samurdhi and Sarvodaya respondents seek loan for business related purposes, while a majority of Sanasa respondents seek for building or renovation of houses. Sanasa members showed the highest loan taking frequency among all, and Sarvodaya showed somewhat less but considerably high frequency in loan taking. Samurdhi respondents showed least frequency in taking loans, and 30% of them have never taken loan in their membership years.

It was found that Sarvodaya and Sanasa members are mostly looking for larger loans compared to Samurdhi, and the priority is given to a bigger loan size in selecting an MFI they choose. Samurdhi beneficiaries often select their MFI for loans due to its low interest rates and low collateral requirements. In addition to that regardless of loan size, interest rates or collateral, there are a considerable amount of MFI beneficiaries who think that having a strong small group base is the most important factor in selecting MFIs.

Sanasa respondents found that low collateral requirements and efficiency of loan officers as the most useful features that Sanasa offer them, whereas low collateral and low interest are again selected as the best features by Samurdhi respondents. Sarvodaya respondents came up with a number of features such as payback time, different loan types and efficiency of loan officers in Sarvodaya. The most unproductive feature that Samurdhi members found in Samurdhi MFI was less efficiency of loan officers. In addition, the collection of small group, low number of loan choices and high documentation work are also found to be unproductive. According to Sanasa respondents, high documentation work and high interest rates were equally unproductive for efficient delivery of loan products. High documentation work and high collateral work were regarded as most unproductive features by Sarvodaya respondents.

It was found that Sanasa loan officers visit their villages at least once a week, while Sarvodaya officer visit twice a week and a majority of the Samurdhi officers visit only once a month. It was revealed that Samurdhi MFI takes at least three weeks to one month time to issue a loan while, for Sanasa it, takes at most two weeks and for Sarvodaya at most two weeks time.

A majority of Samurdhi respondents called for increased efficiency of loan officers, increase trainings and monitoring and strengthening small group to improve the productivity of the MFI, while Sarvodaya respondents wanted to reduce collateral requirements and documentation work in order to increase productivity. Sanasa respondents believed that increased monitoring and training, as well as the reduction of documentation work, would increase the productivity of service delivery. The level of satisfaction on the services provided by MFIs were highest among Sanasa respondents, while Sarvodaya respondents also showed higher level of satisfaction but the overall satisfaction among Samurdhi respondents were comparatively low.

Hence it can be said that the selected MFIs have beneficiaries with various economic backgrounds and have selected their MFIs according to their needs. Samurdhi have reached to poorest people, while Sanasa and Sarvodaya members have comparatively better economic backgrounds. The loan size therefore plays a role in all the MFIs. More choices of loans can attract more clients. The accessibility to an MFI was measured in this study by their interest rates and collateral and documentation requirements. Samurdhi showed the best condition in accessibility, while Sanasa has the drawbacks of high interest rate and high documentations, whereas Sarvodaya required high collaterals. The data showed that extra services such as entrepreneurship training, loan management training are also regarded as important for beneficiaries. Only Samurdhi and Sarvodaya provide such extra services, and beneficiaries found it very important. But when it comes to human resources the

beneficiaries' satisfaction over the loan officers' efficiency is least in Samurdhi, while it is the highest for Sanasa officers.

Furthermore data was collected from the loan officers of all three MFIs to get an idea about their educational background, gender and age, number of clients per a loan officer, working conditions, obstacle and their suggestions for efficient service delivery. Educational levels of the loan officers of all the MFIs are much similar and female officers outnumbered male officers in all three. Average age of Samurdhi loan officers was highest among three while officers of other two are much younger. Number of clients per a loan officer was highest in Samurdhi whereas the ratio was half of the Samurdhi for both Sanasa and Sarvodaya MFIs. When consider the remuneration and other facilities, Samurdhi officers get best remuneration and their job security is highest. Job security and remunerations are comparatively lower in Sarvodaya and Sanasa. But the workload is comparatively highest for Samurdhi officers as they have to do lot of additional works other than the normal banking works. It was found that additional workload affect their efficiency. Officers of all three MFIs suggested that they need more training regarding banking and use of advance technology in order to increase their service delivery efficiency.

Conclusion

The study finds that different MFIs target different clients. Considering targeted poorest people, government-owned Samurdhi MFI has better policies. But the lack of loan choices and insufficient efficiency of loan officers affect the productivity of the Samurdhi MFI. Even though Sarvodaya and Sanasa have shown efficiency in loan delivery, they have not reached to the poorest. Sanasa should consider reaching poorest clients by reducing interest rates and providing smaller loans. Sarvodaya has the drawback of having higher collateral requirements, which make it distract from the poorest. The additional works other than the banking work burden with Samurdhi loan officers hinder the efficiency of service delivery in Samurdhi MFI. Therefore loan officers of Samurdhi should not be taken for other works except banking works

Hence it can be concluded that Samurdhi has a capacity to provide better and productive service to the poorest people if they have equipped their loan officers with more trainings regarding efficient service delivery.

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Residential Sectors and Children's Education

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Education is a key to improving the quality of life and social development in all countries regardless of their level of development. Education provides opportunities for people to acquire knowledge and capabilities necessary to choose their own future, while it can potentially exacerbate social inequality and economic disparity.

Sri Lanka is well-known as a successful case for human development among South Asian countries (UNDP 2012). Despite economic growth in recent decades, income disparity among citizens and sectors has been widening. These changes affect the well-being of workers' children. Therefore I explored the factors influencing discrepancy in school attendance among the four residential sectors: urban, estate, rural and small holding. To identify reasons for the disparity in school absence between 5 and 17 year olds among the four sectors, 2008/9 Child Activity Survey data was examined using statistical methods. I found that the disparity in school attendance was affected neither by whether the children are working or not, nor by the number of working days in a week, but by children's working period in the day and work intensity.

Keywords: Educational attendance disparity, child labour, four residential sectors

Introduction

In terms of human development, Sri Lanka has already attained universal primary school enrolment, literacy rates and gender equality in primary and secondary education, and is well ahead in meeting the MDG (Chandrabose 2012). In spite of these attainments, considerable concerns exist about the disparity of school attendance among residential sectors, thus presenting major challenges within the Sri Lanka communities with regard to social and human development. UNDP emphasized the importance of education, stating that the intrinsic value of education is coupled with its international and transitional values, enlarging the national pie, powering upward socioeconomic and political mobility, shattering gender-related barriers, positively influencing the use of health services, and promoting knowledge of child nutrition, etc. (UNDP 2012). A.Sen stated the importance of the capability to achieve various valuable functioning as a part of living. Opportunities for education are critical in fostering citizens' capability to achieve valuable social and economic well-being. On the other hand, child labour hinders opportunities for school attendance, sometimes negatively affecting children's health. Based on a capability approach, this study focuses on the factors influencing the discrepancy of school attendance among the four sectors.

Methods and Materials

This study aims to explore the causalities which affect children's education among the four sectors. Hence, this study focuses on school attendance and also the activities of children. The data in this study relied on the secondary data from the Child Activity Survey which was conducted by the Department of Census and Statistic with the International Labor Organization (ILO) in 2008 and 2009.

The objective of the Child Activity Survey was to identify the characteristics of the children, and to estimate the child labour situation in Sri Lanka. The sample was composed of 16,000 housing units that represent the whole country and focused on children between the age of 5 and 17 years old. Based on this definition, I defined children as those between 5 to 17 years old for this analysis. Stratification was classified into 3 sectors of residence: urban, rural and estate. In this study, 25 percent of the data, 2184 children data, was offered.

To analyze the difference among the sectors properly, I excluded the regional data in which the estates were not represented. In recent years, management styles of agriculture have varied, and the number of small holders has been increasing. Thus, I divided the data regarding the rural housing into small holding and the rural itself. Characteristics of the small holdings are to own a single house and land, at least one of parent is working, and also livestock is less than 10 cows and goats and less than 100 chickens.

To deepen the multidimensional understanding of children's poverty, the use of income indicators is not enough. One of the purposes of this study is to identify the relationship between child labour and school attendance among the four sectors. Therefore, the data on child labour, the number of working children, work intensity, and the time period of working in a day were adapted for this analysis.

The impact of child work on school attendance

Sustainable development of society and environment is a world trend to restore natural resources, retain liberty, settle conflict, recover the environment, and empower humans' capability. Although Sri Lanka has progressively developed its status as a middle-income-level country, regional income and social disparity still remain. The GINI indices increased from 0.43 in 1980 to 0.49 in 2009/10 (Central Bank of Sri Lanka, 2012). The poverty rate in estate marked 11.4 percent as compared to the urban sector average of 5.3 percent and to the

rural sector average of 9.4 percent in 2009/10(DCS, 2011). Poverty or low income refers to a wide range of issues that impact human capabilities, well-being and future potential (Fiona et al., 2008).

Education in Sri Lanka is free for all students and compulsory education is offered until children are 14 years old, but the government recommends that citizens learn at school until 16 years old and attain the GCE-O level examination. This circumstance provides children opportunities to learn more at school than their counterparts in other countries where basic and secondary education is not free. Currently, children between 15 to 16 years old in Sri Lanka are legally able to be employed as workers, but children less than 14 years old are also engaged as workers or unpaid workers who contribute to their family income (ILO, 2003). This situation surrounding children affected their school attendance as well as their health and sometimes deprived them of their freedom to choose their own path. To explore the impact of the child work, this study focused on the relationship between various child work variables and school attendance among urban, estate, rural and small holding.

Figure 1
Residential Sectors and School Attendance

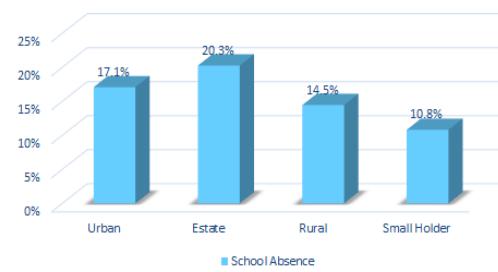


Figure 1 represents the rate of school absence among the four residential statuses. It shows that children living in urban and estate were more likely to be absent than those in rural and small holding areas. In particular, the percentage of children in estate who do not attend school was over 20 percent, which indicate a serious problem for them in the future. The result of the cross-sectional analysis was statistically significant at the 1% level between school attendance and the four residential sectors, indicating the discrepancy of school attendance among the four residential sectors.

To identify the factors which influence children's school attendance, household income and educational level, which generally have impacts on children's education, were applied for this analysis. The result of the cross-sectional analysis between school attendance and household income was not statistically significant in the four residential sectors and neither was the household educational level, except for urban. Figure 2 explores the impact of child work on the school attendance.

Figure 2
Child Work and School Absence

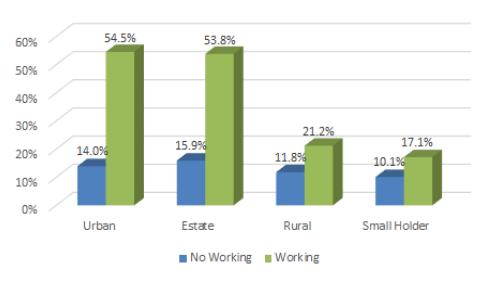


Figure 2 presents the rate of school absence based on the current status of working among the four residential sectors. The range of school absence among non-working children is between 10 percent and 15 percent, but that of working children in rural and small holding is between 17 to 21 percent, and is over 50 percent in urban and estates. It is difficult to see the disparity among the four residential sectors in non-working children, but there is great disparity among working children.

The result of the cross-sectional analysis between school attendance and child work among the four sectors was observed to be statistically significant, but the logistic regression analysis with other child working conditions indicated that other conditions had an impact on the children's school attendance

rather than the working status. The variables of working days in a week, working period in a day, and working hours per day were included in this secondary analysis. All working condition variables did not affect the children's school attendance in urban areas. The number of weeks in a year was excluded, as were seasonal and new-year vacations, and the year was counted as 40 weeks. The number of working days in a week did not influence children's school attendance in all sectors, while the working periods affected it among the rural and small holding areas, and working hours in a day affected it in the estate, rural and small holding sectors.

Figure 3. Time period of child work and School Absence

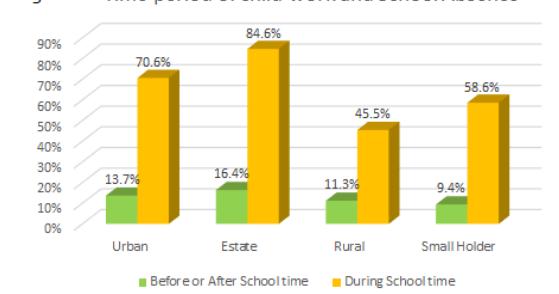


Figure 3 points out the rate of school absence based on the working period in a day. Children who were working before or after school time were more likely to attend school compared to the working-children during school time. It is noteworthy that the pattern of absence was different among residential sectors. The rate of working children who were working before or after the classes was between 9.4 and 16.4 percent. On the other hand, that of working children during classes was between 45.5 and 84.6 percent. 54.5 percent of children in rural and 41.4 percent in small holding went to school although they were working during classes, while only 15.4 percent in estate and 39.4 percent in urban area went to school.

Figure 4

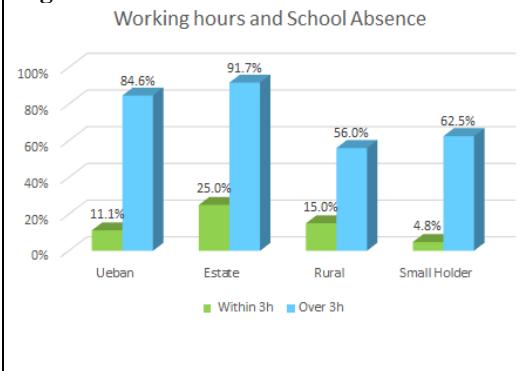


Figure 4 described the rate of school absence based on the working hours in a day, and compared the difference among four residential sectors between less than 3 hours and over 3 hours of work. The rate range of school absence in less than 3 hours of work is between 4.8 and 25 percent, but that of over 3 hours of work for children fall between 56 and 91.7 percent. Regardless of the factor of less than 3 hours or more than 3 hours, especially, children in estate are more likely not to attend classes compared to those in other residential sectors.

Figures 3 and 4 indicates the school attendance disparity among the four residential sectors and also points out that the children in estate did not attend classes compared to those in other sectors. In addition to the pattern of estate, the working urban children affected by the working period and hours were

more likely to be absent from school rather than those in rural or small holding sectors.

Discussion

This secondary data analysis aims to identify the disparity of school attendance and also explore the factors affecting it among different residential sectors. To determine the factors of school absence, this analysis included household income, household educational level, current working status, working days in a week, working period in a day and working hours per day as variables.

The Household income did not affect school attendance in the urban, estate and small holding sectors, but it did in rural. Partial reasons why there was a difference in the rural sector are that high-income family children represented relatively small numbers compared to those from urban and small holding, and they were more likely to attend school compared to those in other sectors. In Sri Lanka, the impact of the household educational level was not observed in the disparity of school attendance among all four sectors. This does not mean, however, that the rate of educational levels was the same in all sectors. The level of household education was relatively low in estate compared to the other sectors. 72.4 percent of households in estate were not educated or only attained basic education while those in the other sectors were between 25 and 36.5 percent. On the other hand, 27.6 percent of households received the secondary education in estate, while over 60 percent in other sectors received it. Low level of education, regardless of sectors, creates serious issues in terms of prevention of disease, birth control, or management of finances, etc.

The high rate of working children in the rural reached 32 percent, compared to 14 percent in estate, 12 percent in small holding and 8 percent in urban, while the high rate of school absence was among working children in estate or urban. This contradiction indicates the necessity to consider other working variables rather than only focusing on the current working status. Working days in a week, working period in a day and working hours per day were applied for this analysis, and then was discovered that school attendance in all sectors did not indicate any difference among the working days. To see the detail of working days in a week, the data shows that the pattern of working hours per day is different among sectors. The working hours in estate and urban were relatively higher than those in rural and small holding. The reasons given regarding the difference of working hours were that children in rural and small holding who were more likely to work to acquire skills, knowledge and experience, while children in urban and estate were more likely to work for family income. The children worked for acquiring skills had a tendency to work less than 3 hours.

Due to their working hours, the working period in a day did not influence the difference in school absence in urban and estate, but in rural and small holding. Irrespective of the working time in a day, children in urban and estate were more likely to be absent. Children in estate had an inclination in the hard workload compared to those in rural and small holdings. The workload variable indicated that the less than 3 hours working children in estate felt their work hard reached 66.7 percent, while those in rural and small holding sectors felt hard were between 0 and 31.6 percent. The over 3 hours working children in estate felt their work hard reached 58.3, while those in rural and small holding sectors felt hard were between 12.5 and 25 percent. In addition, the variable of working reasons and the interviews in 2013 suggested that parents in rural and small holding recognized the importance of education rather than those in urban and estate, and also pushed children to attend better schools and pursue higher education.

Conclusion

In short, the current working status itself or the days in a week did not contribute to the disparity in school attendance among the four residential sectors, and also in each sector, while the working period or working hours in a day partially or totally influenced the disparity. This paper identifies the difference in school attendance and also finds out the partial factors of the difference among the four sectors. The serious issue regarding the working children compared to the non-working children is their deprivation of opportunities for access to education which contributes to their quality of life and future socio-economic status. Limitation of this

analysis is, however, that sample size of working children in each sector was small and also there was the possibility that the school attitude toward children affected school absence.

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I would like to express my sincere gratitude to Professor Yukio IKEMOTO, and Professor Hiroshi ISHIDA for their guidance on this analysis, and considerable encouragement. I am very grateful to Mr.H.A.A.Y.Buddhika and Mr.W.M.A.K.Wijekoon at the University of Ruhuna for their contribution to my survey as translators.

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THE MAGNIFICENT SQUARE HAND WOVENCLOTH

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Abstract

The tubau¹ is a cotton handwoven cloth with a rectangle shape figure interlaced with the symmetrical patterns. Tubau was woven by the Irranun ethnic women of Kota Belud, Sabah who has been inheriting weaving skill from family legacy. A creative and experienced weaver was able to modify and create a variety of motifs.

The interpretation of the philosophical meaning of the motifs was done with the intention to comprehend its significant cultural values pertaining to the way of life of the ethnic who involved in the production and using the tubau. To achieve the above objectives, a case study methodology was employed. The tubau motifs were classified into the three categories; nature, geometric and cosmic motifs.

The nature motifs were based on the local surroundings. Meanwhile the geometric motifs generally were used to fulfil the space in the tubau. The motifs reflect the weaver's personal expression, identity, authenticity, the power of creativity and aesthetic capability. The prudent way to preserve and conserve the Sabah traditional weaving from extinction is formulated in teaching syllabus for the students or trainees who specialised in the field of weaving in higher learning institutions or master skills training institutes.

Introduction

"The ethnic art works is the accumulation of the collective views of that particular ethnic groups and the art works that they produced would emancipate the philosophical views of the lives" (Mulyadi Mahmood, 2002). The ethnic art is exactly similar to the other type of art products; expressively it is the reflections and projections of values and way of life of the particular ethnic community. It is the portrayal of the ethnic social system.

Unfortunately, the ethnic's culture, art and way of life will gradually diminish due to the on-going process of acculturations, arts and cultural assimilation of the ethnic's majority. To substantiate the statement pertaining to the process of cultural assimilation of the Irranun, Ruurdje Laarhoven (1998) discovered in his studies, "it has been observed that when the Irranun live in an area that is predominantly Maranao, they weave and wear Maranao-style clothing". His research has clearly shown that the Irranun's traditional art and culture had gone through the process of acculturation and assimilation.

These processes had negatively affected the Irranun which could gradually cause the extinction of their traditional art and cultures in the near future. James Chin and Karla Smith (2010) stated, "we hope that more research about the Irranun people of Sabah, a distinct minority undergoing rapid changes with a real threat their language, culture and way of life will disappear and absorbed into the larger community in Sabah, and Malaysia".

The Panels of the 8th Borneo Research Council's Conference² (2006) have realised that the world community is having a keen interest in the Borneo cultures and art, but unfortunately there is a very few documentations in the form of monographs or writings about their languages, dialects and traditional art currently available. The Persatuan Bahasan dan Kebudayaan Irranun Sabah³ (BKIS) had expressed a deep concern on the gradual disappearance of their ethnic culture due to the cultural assimilation of the ethnic majority.

The declining in numbers of the new generations to inherit the ethnic legacy such as weaving has also become a major concern by the relevant authority as in Malaysia "today there are only a few Irranun women who have mastered the art of weaving. Many are old and there is a real danger that the Bajau weaving heritage will die with them" (Perbadanan Kemajuan Kraftangan Malaysia, 1999).

Weaving has been perceived by the new generations less appealing and alluring occupation; however Syed Ahmad Jamal (2007) has precisely stated that "weaving is still a respected skill, with a number of women contributing to the household income from the proceeds of the sale of their cloth".

The Tubau

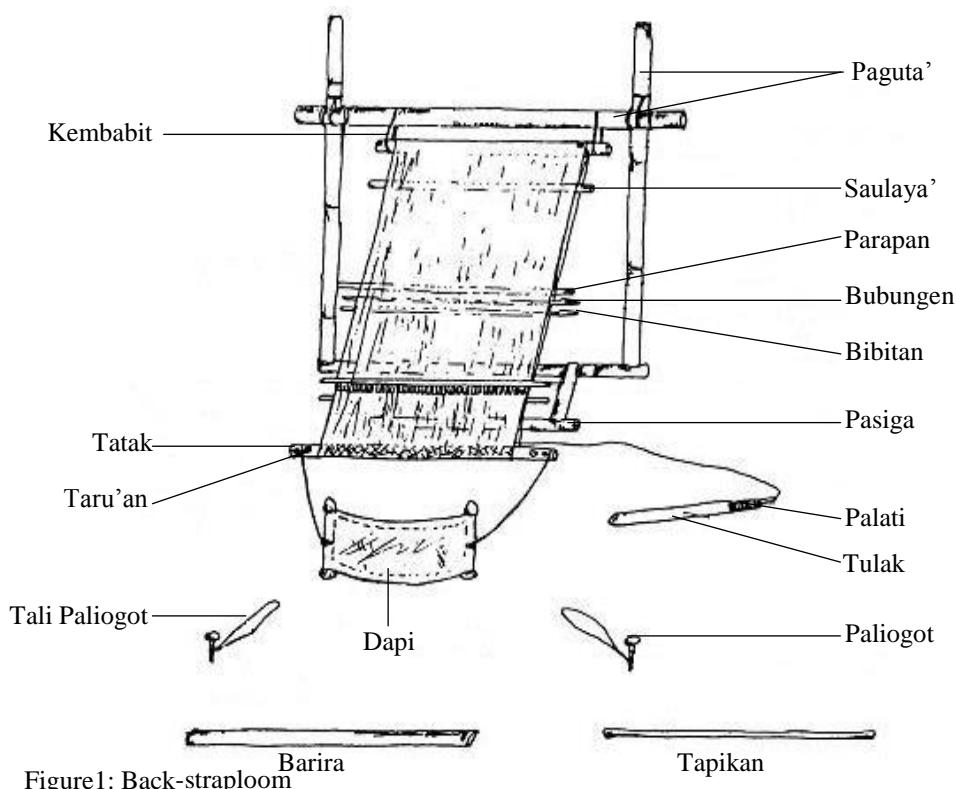
The tubau is among the well-known ethnic handwoven cloth in Sabah produced by the Irranun ethnic-sub-ethnic belongs to Bajau race (ZainalAbidinChe Pa; Abdul Manan Ismail; ParbiyahBachik; Fauziah Mohamed, 2012). Appell (1970) had stated that “the weaving by the Irranun women is truly magnificent”. The tubau which is having a square or correct rectangular shape with all four sides are equal, is folded and made a headgear called by various names according to the dialect spoken like tanjak (Bajau), sigar (Murut) or sigah (Kadazandusun).

In his study, Appell (1970) found that “all headcloths are essentially square and vary in size from thirty-four to forty inches along a side”. ‘Vary in size’ means tubau sizes for use in various age groups, from children to adult males. The standard measurement for the tubau is thirty-seven square inches or three square feet or one hundred square centimetres. In 1994, Khoo Joo Ee found that, “the most famous Bajau textile is the dastar, a square cotton head-cloth patterned in multi-coloured supplementary wefts on a black ground”.

Though the Irranun community weaved the tubau but they do not wear or use it, instead they sell it to other races. This is a phenomenal tradition which finally developed and endowed tubau within invaluable cultural uniqueness. This fact had been mentioned by the Perbadanan Kemajuan Kraftangan Malaysia (1999), “today, dastar are mostly weaved by the Irranun but widely used by all the Bajau people”. Kan Yaw Chong (1996) had mentioned that “Irranuns weave beautifully patterned and alluringly textured fabrics; the most famous one is called dastar traditionally used as headgears by the Bajaus men and Dusuns”.

The Tubau Weaving Tools, Materials and Technique

The tubau is produced by using weaving tools called back-strap loom or body tension loom (Figure 1). Most of this weaving tools components were remade from bamboo (genus *Bambusa*, *Schizostachyum*, and *Gigantochloa*), tropical hard wood namely bulian (*Eusideroxylon zwageri*), twisted rattan (*Calamus tribus*), palm tree (*Oncospermatigillarium*) and fishtail palm (*Caryota Mitis*).



The tubau is weaved by using supplementary weft technique. The additional weft is needed to form the pattern structure of the tubau. The warp and weft thread comprised of cotton threads. Besides using cotton threads for the additional weft threads or weft threads for the motifs, synthetic yarn, such as golden thread, rayon thread, acrylic thread and silver thread were also being used.

Material and Methods

This research was carried out by employing a case study methodology with a primary focus heavily emphasising on the motif variations. The variety of motifs that appeared on the tubau would be scrutinised, analysed and eventually classified or categorised according to their differences and similarities. Subsequently, the profound and philosophical meanings concealed on the motifs will be thoroughly scrutinised in order to acquire a broad comprehension or understanding on the significant cultural value of the motifs in relation to their custom and culture and Iranun's ethnic art. For the collection of data the researcher had used field study methodology and supplemented with extensive documents analysis.

Field study involved face-to-face interview techniques with semi-structure and unstructured interview methods. For semi-structured interview, an instrument with a set of guided-structured interview was used. Besides that the researcher also had used the unstructured interview with the respondents of the study to further obtaining more relevance facts and data. Extensive interview was also carried out with the purpose to identify the weaver thinking discipline and perception especially in relation to the motifs creation during the entire weaving processes taken place.

The sampling methodology for this study is non-probability purposive sampling and representative. The name list of the tubau weavers and entrepreneurs from Kota Belud, Sabah⁴ was used for a sampling frame for this study. For the snowball sampling a number of ten weavers have been selected to become the potential respondents for this study. This snowball sampling technique was employed in order to obtain purposive and representative samplings.

The tubaus, previous notes and writings, journals and publications, researcher's personal documents served as imperative documents for this study. The researcher's personal documents comprised of or in the form of photographs, sketches, notes, audio and video recordings. For the audio and video recordings on interviews between the researcher and the weavers were transcribed and analysed. In order to obtain various types of tubau's shapes and structures a total of sixty-five tubaus have been selected for the purpose of analysis.

Results

This study had classified the tubau motifs into three major categories as follows: nature motifs, geometric motifs and cosmic motifs. It has been identified that the flora motif used five parts of plants, namely; shoots, stems, flowers, leaves and the whole plant parts.

The fauna motifs comprised of figural-shaped motifs such as human and animal figures, while on the contrary the cosmic motifs comprised of a single motif only. List of motifs categories and names of the motifs is shown on Table 1 below:

Table 1: The Category and Names of Tubau Motifs

Category	Motif Name	
	flora	fauna
Nature	<u>Shoots</u> Sunding (plants shoot) Bagadat (pucuk jantung gapas) Pucukgapas (cotton shoot) <u>Stems</u> Cassava stem <u>Leaves</u> Tangkaikalinguan (cassava leaf) Tapilak <u>Flowers</u> Sungkadebunga Bungagapas (cotton flower) Sumpingkundur (kundur flower) Kinayupu Bunga mas Tuara	Figuramanusia (human figure) Kuda (horse) Ayam (swine) Rusa (deer) Sisiktenggiling (ant eater scales) Unta (camel) Gajah (elephant) Tapaksulaiman (starfish) Lipan (centipede) Perada/tapak kaki anjing (dogs paw)

	<u>Whole plant parts</u> Oil palm Ornamental flowers	
Geometric	Rumah (house) Tangga (ledder) Lantai (floor) Kandang (fence) Tikar-tikar (mat) CincinsulaimanAnunen Lin-su	Siku (elbow) Unsud Apir Bentukhati (heart shape) Baklali
Cosmic	Bintang-bintang (stars)	

Generally, at least five colours are used for the motifs' weft for every single tubau. The most commonly used colours for the motifs thread are: yellow, orange, green, red and white. Occasionally, golden thread or silver thread would be used for the motifs thread. The use of these threads was quite slightest. However it was discovered that there were some tubaus whereby golden threads were used to weave the motifs for the whole part of the tubaus.

Additional six plies of weft for the motifs for the weaving. If the cotton yarn is used for the weaving an additional six plied of weft weave is required whereby it only requires two plies of weft when the weaver is using synthetic yarn such as golden thread, rayon thread, acrylic thread and silver thread.

For every single motif has its own several variations. These motif variations were produced as the results of the modifications and compositions done by the weavers during the process of weaving taken place. The modifications and compositions of the motifs were done by the weavers according to their creativity capacities. The weavers have stated that they earned a profitable income from the sales of the tubau woven cloth.

Discussion

The plants that inspired the weavers are the plants that were commonly found in local surroundings like cotton flowers, cassava leaves, plants shoot, etc. The Irranun's environment richly endowed with scenic pristine beaches and river tributaries background had made flora that was commonly grown and inhabited the areas such as mangrove flowers to become their utmost favourite motifs. Among the significant characteristics of the flowers chosen to become a source of inspiration to the weavers were the flowers that have attractive petals and shapes.

There are several types of animals that become a source of inspiration to the Irranun ethnic to create motifs for the tubau. These animals are usually domestic animals or animals found locally. Besides the animals found on lands, the marine's life also have become the Irranun weaver's inspiration to create the tubau motifs. Among the favourites animals for the tubau motifs are the horse, cockerel, elephant, dog and ant eater.

The selection of the appropriate animals figures for the motifs usually based on their shapes that easier to weave, attractive, familiar to them and the animals' social status in their community. It's quite common to choose the animals that possessed a mighty strength and ferocious characters such as elephant to become their favourite motifs. The elephant become the weavers major source of inspiration since it represents the Borneo's elephant which is very much synonym with the state of Sabah. The cockerels and the dogs which are freely roaming the local surroundings and very much attached to their familiarity also have become their favourite motifs.

The horse that has the significant cultural value for a long period of time also has become their favourite motifs. The horse is being perceived as an eminent symbol and the King of the Animals Kingdom by the Bajau community and it is used by the people as a mean of transportation and also used as a dowry. There are very few people who could afford the horse for this special purpose in the Bajau community other than the wealthy people. The horse portrayed the bridegroom social status and as well as his family status background. The horse is referred as "the seventh person" in the Bajau community which means it is among the "seventh" essential items used as a form of wedding gifts during the marriage ceremony.

The animal motifs were created based on the animal's shape that would become the major source of reference. The stated motif will be developed into many varieties after it has been creatively weaved and modified. Almost every weaver strived to weave, modify and compose the motifs skilfully and creatively in order to have the finest creation and magnificent tubau.

There are other varieties of geometric motifs in the form of modified lines and other shapes. The modification of lines would produce a variety of lines like zig-zag lines and eventually the siku motifs.

Geometric motifs normally used to fill the other space of the tubau as it is one of the criteria in compliance with the basic design principle required for the creation of tubau.

All the motifs that have been creatively created and modified would be no longer similar to the originals, especially the figure motifs that represented any forms of living creatures created by Allah(The Almighty Creator). This is appropriate with the principle of their religion (Islam) which forbids them (followers) from portraying the living creatures exactly with the real. The production of motif variations is the results of the creativeness modifications of the liberal motifs by the weavers. The designed motifs that were appearing on the tubau, exclusively is the reflection of superfluous skill, aesthetic capability, impressive creativity and the personal expression of the weaver.

The dominant colours of the design of the tubau concealed significant meanings that one has to interpret. The different types of colours symbolised the social status of the users in their own community. For example: tubau motifs weaved with all golden threads portrayed the users or wearers were coming from the wealthy background. While for Bajau race; green for *Datu*⁵ and yellow for the *Sharif*⁶. Meanwhile for the Kadazandusun community, tubau red colour is for the warriors.

The use of the limited numbers of synthetic yarn for the weaving process is to help to control the production costs since the price of the synthetic yarn is more expensive than the cotton yarn. The control of the production costs would enable the tubau to be sold at a reasonable market price.

In spite of the fact those young generations perceived weaving as lackadaisical vocation and unprofitable affairs, however most weavers who have been engaging seriously in the tubau production revealed that they were able to earn fairly good. Economically, incomes derived from the sales of the tubau were quite profitable paralleled to the amount of times and costs that have been invested in the productions. This was justified by the numbers of weavers who could afford to pay pilgrimage to Mecca (Holy Land) using incomes derived from the sales of tubau.

Conclusions

The motifs of the tubau contained a local theme which worldly expressed through the motifs inspired by the local environments or the surroundings where the weavers were residing and its philosophical designs. The culture, religious affiliation and the way of life of the Irranunas part of Bajau race were translated through the motifs and of the tubau they weaved.

The natural environment is a major source of inspiration for the weavers to create the tubau motifs. A weaver was modified and creates a variety of motifs, with the intention to produce the tubau with a decorative and expressive patterns based on weaver personal perception.

Ethnic weaving has its own uniqueness which would become a significant symbol and cultural identity of the ethnic groups within the society. Besides arts and cultures, ethnic art would also presenting and projecting the development of the ethnic's civilisation and their way of life.

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Note

¹Tubau is a terminology in Irranun dialect which refers to a woven cloth which is having a square shape or rectangles with all four sides are equal. Other races called it by many other names such as dastar (Kadazandusun and Bajau) and pudong (Murut).

²Eighth Biennial Meeting: Eighth Biennial International Conference was held in Kuching, Sarawak on 31 July-1 August 2006.

³Persatuan Bahasa dan Kebudayaan Irranun Sabah (BKIS) was established in 30th May 2002. Founded by their advisor, Tan Sri Datuk Seri Utama Pandikar Amin bin Haji Mulia, a Malaysian politician and the current Speaker of the Dewan Rakyat, the lower house of the Parliament of Malaysia.

⁴2013 Sabah Craft Development Programme Statistic, Perbadanan Kemajuan Kraftangan Malaysia cawangan Sabah.

⁵Datu is the aristocrats who were originated from the ruling groups or aggregates.

⁶Sharif is the women who were originated from Datu cluster who married to the Islamic missionaries.

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Deuteronomy 27:26 “The Curse of the Law” Shall the people of God be identified by Law or by Christ?

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Abstract

Paul intended to clarify the thorny questions around what constitutes the proper way to be saved in his letter to the Galatians. The Judaizers were teaching another way, in opposition to the Free law-gospel preached by Paul, to attain salvation through the additional legalistic means already in practice in Judaism. In the process, the Galatian converts became entangled in a web of confusion. Due to the old religious practice of the converted Gentiles, receiving salvation appeared to them more acceptable through the legalistic presentation of the Judaizers than the simple “justification by faith” of Paul. Therefore, Paul was pressed to clarify the matter in order to save Galatians from being bewitched and to be under the curse of the law.

Keywords: Free-law gospel, Judaizer, Gentile, Curse, Law, and Faith

INTRODUCTION

Various scholars had interpreted Paul’s Law-free gospel as a new notion that challenges the traditional religious perspective of Judaism. In all his letters, specifically in his letter to the Galatians (2:15-21), Paul explains what he means by “the truth of the Gospel,” that is, justification apart from the works of the law: “*We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is justified not by the works of the law but through faith in Jesus Christ... because no one will be justified by the works of the law.*”¹⁶ The Jewish Christians, known as Judaizers, whom Paul describes as his opponents, had come to Galatia after him and argued that his Law-free gospel was insufficient and promoting to the Gentile converts of Paul the Mosaic Law. It is not surprising that the Judaizers have advised the Galatians to the observance of the Law, because to share in the full benefits of Israel’s Messiah, Gentile converts must first embrace a Jewish way of life by adopting certain “works of the law.”¹⁷

The above mentioned situation tells us vividly about the problem that occurs within Galatia. It can be understood that the rhetorical problem of Galatians that functions as an organizing principle are the problems of the Galatians’ identity and behavior, as people of God, created by the Judaizers. This means that the traditional view of the problem of Galatians as being primarily one of justification by faith versus justification by works. Hence it raises the question: Should the Galatians adopt Jewish practices to become a part of the true people of God?¹⁸ From this context, Paul used Deuteronomy 27: 26 to argue against those who derive their identity from such works as “οἵστι γὰρ ἐξ ἔργων νόμου” and to warn the Galatians that they will be under the threat of a curse if they align themselves with the gospel of the opponents, for it is written, “*Cursed is everyone who does not observe and obey all the things written in the Law.*”¹⁹ (Dt 27:26).

In order to bring out the goal described why Paul used the Deuteronomy as justification of faith in Christ, the text is studied under exegetical reading and hermeneutical interpretations. The socio-rhetorical criticism is used here in order to understand Paul’s argument.²⁰

¹⁶ Matera, “Galatians in Perspective,” pp. 235-237.

¹⁷ The most prominent among these “works of the law” are circumcision, dietary prescription, and the observance of the certain religious days. Matera, “Galatians in Perspective,” p. 234.

¹⁸ It is important to note here that the Judaizers are promoting their religion as a basis of acceptance in the Christian community. Thus there arises the conflict of the mark of identity for the Christian movement. See Morland, *The Rhetoric of Curse in Galatians*, p. 240.

¹⁹ Matera, *Galatians in Perspective*, p.240.

²⁰ Vernon Robins defines socio-rhetorical criticism as “an approach that evaluates and reorients its strategies as it engages in multi-faceted dialogue with the texts and other phenomena that come within its purview. This kind of criticism or analysis brings to the interpretation of the text modern anthropology and sociology as it moves interactively into the world of the people who wrote the text and into our present world. When these methods are used interactively, the result is not limited. Each method has great strength, which is to be given great importance in exegetical interpretation. The purpose is to build a sphere for interpretation that provides interpreters with a basic, overall view of life that the genre of the text contains. Hence, looking at the text in different angles would bring the interpreter to multiple textures of the textVernon Robins. *Exploring the Texture of Text: A Guide to Socio-Rhetorical Interpretation* (Pennsylvania: Trinity Press International, 1996) p.1. Henceforth cited as Robins, *Exploring the Texture of Text*.

DISCUSSION

The Law as a pedagogue

Since the issue that concerns Paul's letter to the Galatians is the function of the law, Paul senses the need to answer the charge that might naturally spring from reducing the law by posing the question "*Is the law opposed to God?*" (Gal. 3:21) Paul strongly answers "*Absolutely not,*" but is left with the task of finding the role for the law.²¹ Paul turns to what would have been a familiar metaphor for his readers in the hope of clarifying his position. This metaphor is more obscure to us, but is vital in understanding the meaning of this text. In verse 24, it states: "*The law was a pedagogue that we might be justified by faith.*" Simply put, the *pedagogue* was a household slave who accompanied a free-born boy wherever he went from early life to around the age of sixteen. It was the responsibility of the pedagogue to take the child to school, carry his effects, test him in the memory of his lessons, and instruct him in the social graces of that time.²²

To understand further the metaphor used by Paul for clarifying his position for portraying justification of faith in Christ, a theme picked up from 3:9 which says that those who belong to Christ are heirs according to a promise, not on the basis of observing the law (3:18). The metaphor of the believers as heir is closely related to that of the believer as sons of God, a theme also picked up from the previous passage: "*you are all sons of God*" (3:26). This is explained by Paul in Gal.4:1-7,²³ "*that those who believe in Christ, who are, metaphorically speaking, God's sons' by adoption, are by analogy also heirs of God*" (4:7; cf 3:29), together with Christ, God's son (4:4), whom they have put on (3:27) and to whom they belong (3:29) believers share in the messianic sonship of Christ and thus also in his inheritance, the Spirit (3:1-5, 14:4-6).²⁴

Custody

under the law as a "pedagogue" cannot, for Paul, have been protective or pedagogical, but restrictive and oppressive. The Law was a jailer, as 3:23 indicates, depriving human beings of their freedom (cf. 2:4; 5:1) and keeping them from righteousness and life (3:21-22). This interpretation of the human situation under the Law as a form of confinement under the regime of an oppressive pedagogue is consistent with the thrust of 4:1-2, where the guardians and household managers are clearly experienced by the child in the same way.²⁵

The image of a child ὑπὸ ἐπιτρόπους ἔστιν καὶ οἰκονόμους in the analogy recalls the metaphor of the law as a παιδαγωγὸς back in 3:23-25.²⁶ Paul in using the image of the παιδαγωγὸς "pedagogue" to his argument primarily to underscore the temporary nature of the Law's control over humanity. For Paul, the time of the law is not eternal with the coming of Christ we are no longer under a παιδαγωγὸς (3:25). Thus, the time of faith has arrived, ending the time of the Law; having been baptized into Christ, believers are now all sons of God (3:26).²⁷

The Argument from Deuteronomy 27:26

The argument of Paul using the image of παιδαγωγὸς leads us to what Paul says in 2:16 about justification apart from the works of the law. Thus, we might view what led the opponents of Paul to oppose his gospel was due to his erring proclamation to the Galatians that "*what makes a man righteous is not obedience to the law but faith in Jesus Christ.. and that no one can be justified by keeping the law.*" As it can be recalled, Paul was not only warning the Galatians of their status of verging to apostasy but also of befalling on the curse

²¹ Ibid.

²² Martinus C. De Boer, "The Meaning of the Phrase τα στοιχεια του κοσμου in Galatians" in *New Testament Studies* 2007, Vol 53, pp. 208-209. Henceforth cited as De Boer, τα στοιχεια του κοσμου.

²³ "An heir, even if he has actually inherited everything, is no different from a slave for as long as he remains a child. He is under the control of guardians and administrators until he reaches the age fixed by his father. Now before we came of age we were as good as slaves to the elemental principles of this world, but when the appointed time came God sent his son born of a woman, born of a subject of the law, to redeem the subject of the law and to enable us to be adopted as sons. The proof that you are sons is that God has sent the Spirit of his Son into our hearts: the Spirit that cries, "Abba, Father", and it is that makes you a son, you are not a slave anymore; and if God has made you son, then he has made you heir."(4:1-7)

²⁴ De Boer, τα στοιχεια του κοσμου p. 208.

²⁵ Here the notion of being under the Law implies enslavement and oppression. De Boer, τα στοιχεια του κοσμου pp. 211-213.

²⁶ Paul here also uses preposition phrases with ὑπὸ (and the accusative): to have been ὑπὸ νόμου (3:23) was to have been ὑπὸ παιδαγωγὸν (3:25). A παιδαγωγὸς was a "slave employed in Greek and Roman families to have general charge of a boy in the years from about six to sixteen, watching over his outward behavior and attending him whenever he went from home after school. The word παιδαγωγὸς is understood as a supervisory guardian who had custodial and disciplinary functions rather than educative or instructional ones. Burton, *Galatians*, p. 748.

²⁷ "When the fullness of time came, God sent set forth his Son...being born under the law, to redeem those under the Law, that we might receive adoption as sons"; believers in Christ are now sons of God." (4:6) De Boer, τα στοιχεια του κοσμου, p. 211.

of the law.²⁸ The key to understand this argument is found in Paul's use of Dt 27:26 as a proof text, which is inserted in Gal. 3:10-14 “οσοι γὰρ ἐξ ἔργων νόμου” But it is a question of how and why this group is under a curse? Paul's use of the text in Dt 27:26 means that no one can fulfill the law fully. From this premise flows the implied syllogistic logic: “*All fail to observe the law in every detail, hence all stand under God's curse.*” According to this logic, the obverse would be true: if one could fulfill the law in its entirety, one would be justified, not cursed. But this must be understood in its context: Paul's point of argument is not the ability or inability to fulfill the law; rather, Paul's concern is to show that keeping the commandments could not produce justification and life even if the law could be fulfilled in its entirety.²⁹

CONCLUSION

The letter gives evidence of addressing one over-arching rhetorical situation. Paul hopes to persuade them that there is only one true gospel: the law-free gospel that he had preached from the outset. For Paul, the gospel of the opponents does not enjoy an autonomous, independent existence; it exists only as a perversion of the true gospel. Thus, Paul makes every effort to demonstrate subsequently in the letter the faulty thinking of the opponents.³⁰ And Paul made this so as to present to the Galatians that “ἔργων νόμου” is a negative phrase.³¹ This is the reason why Paul warns the Galatians about the threat of being under curse of the law if they align themselves with the gospel of the opponents for using Deuteronomy 27:26 as a proof text: “*Cursed is everyone who does not observe and obey all the things written in the Law.*”³²

Paul's final assault on his opponents is to charge them with inconsistency. The opponents of Paul held forth the ideal of a whole life under Torah's protection, such that the Galatians could be described as οἱ ὑπὸ νόμου θεωρεῖς ἄνθρωποι (4:21). They were considering taking up the yoke (ὑπόγειος νόμου) of the law, which Paul derisively described as ζυγῷ δουλείας (Gal 5:1).³³ They appeal to the Mosaic Law in urging the Galatians to be circumcised but they do not keep the whole law (6:13), which on their own admission would bring them under the curse of the law.³⁴ Therefore, as being under the curse of the law, they themselves are banned people from the community that must be avoided as prescribed in Dt 27-29.³⁵

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²⁸ Gal 3:13 recorded the only occurrence in Paul's letters of the phrase “the curse of the law.” Norman Bonneau, “The Logic of Paul's Argument on the Curse of the Law in Galatians 3:10-14” *Novum Testamentum* Vol. 39, 1997, p. 79. Henceforth Bonneau, “The Logic of Paul's Argument.”

²⁹ Bonneau, “The Logic of Paul's Argument,” p. 61.

³⁰ Bonneau, “The Logic of Paul's argument,” 63-4.

³¹ In Jewish context, such phrase is explained usually as a denunciation of Jewish legalism; thus, Gal 3:10 is viewed commonly by more recent commentators as “those who rely on the law, or on their performance of the law, for their acceptance with God.” Ibid., 80.

³² Matera, *Galatians in Perspective*, 240.

³³ Matera, *Galatian*, p.28

³⁴ Norman H. Young, “Who Cursed-and Why?: Gal. 3:10-14” in *Journal of Biblical literature* (1998), 87.

³⁵ See Morland, *The Rhetoric of Curse in Galatia*, 159.

Transnationalism and the Migrants' Identity Formation Dynamics

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ABSTRACT

This article is a theory-focus paper that argues that in the process of migrants' transnational living, the children of migrants/ 1.5G eventually create a culture of their own which is argued to be different from the culture their own parents have. The author of this paper maintains that this happens by virtue of the children of migrants'/1.5G's exposure to the milieu of their parents' work destination and their socialization with people whose cultural, social, political, and religious orientation is far from theirs. More specifically, this paper asserts that with transnational living, bottom-up and top-down trajectories of agents of transformation highly influence the formation of identities of the children of migrants/1.5G. To clearly illustrate this phenomenon, the author of this paper used two bipolar views illustrating the effects of transformative agents: from a bottom-up perspective is Herrera-Lima's view called transnational social networks (2005) and from a top-down view is the commonly held one which is a combination of all other influences outside Lima's framework. The author believes that the interplay of the two opposing trajectories can most likely impinge on the identity-formation dynamics of the children of migrants/ 1.5G.

Keywords: 1.5G, transnationalism, transnational networks, identity-formation

INTRODUCTION

Having played an active part in the global labor circuits for almost five centuries, the Philippines continues and fortifies its role as a labor brokerage state. In that respect, the country has been successful in turning "Philippine labor one of the 'natural resources' that the country could export" (Lorente, 2011, p. 187) and in being able to package an "internationally attractive labor force" (Tyner, 2004, p. 30) which it now markets to "numerous participants- including foreign employers, labor recruiters, politicians, and potential migrants-- attempting to satisfy their own agendas (sic) as they simultaneously affect the global parameters of labor migration" (Goss & Lindquist, 1995 and Tyner, 1994, 1996a, 1996b, as cited in Tyner, 1999).

What is interesting, however, is that in the face of every Filipino migrant worker's saga, a multi-fold of issues that probes into the very fabric of his personhood reveals his innermost pining. More often than not, the issues that propel him to leave home to eke a living in a foreign land are the very same concerns that constantly motivate and sustain him to be able to combat the numerous struggles and other forms of difficulties a migrant worker faces every day. Tons of studies along this line have already been done for a little more than two decades as "transnationalism has emerged as a new concept to describe new immigrant identities and communities in a globalized world" (Quirke, Potter, & Conway, 2009, p. 1; See also Goulbourne, 2001; Levitt & Waters, 2002; Portes, 1996; Vertovec, 1999, 2001, 2004)). A survey of existing related literature has made this author realize how transnational parenting, for one, has become one of the most-researched topics especially affecting migrant parents and their stay-behind children who have no choice but to live separate lives in order to survive. However, this paper discusses Filipino transnational families who, instead of being separated by geographical distance, have managed to live together in a foreign land. In particular, the focus of this discussion will be Filipino migrant parents and their children who are all currently based in Thailand. Unlike the Filipinos' migration pattern in the past, one direction that said labor force is now treading witnesses the case of the entire family joining the migrant worker to the latter's work destination, a pattern that rarely happened before. However, despite this relatively new trend, the author has personally observed that majority of the Filipino migrant workers today are still separated from their families geographically, longing to be reunited with their families someday. So much so that those who are given the chance to live physically together as a family are easily deemed privileged, enjoying a living arrangement most transnational ones could only dream of. Nevertheless, coming from a migrant work background herself, the author argues that there is great need to look at the non-economic consequences on families at a micro-level specifically the fact that raising a family in another country under the migrant workforce banner comes with a whole host of issues and challenges for both the parents and the children (See also Parreñas, 2005). For most families, financial transformations serve as the main catalyst forcing them to leave home (See Parreñas, 2005; Guevarra, 2009). Their search, however, for said monetary breakthrough that is elusive back home gets repudiated by the toll it takes on the children. By virtue of being in another country, these children fall in any one or any two or all three of the following categories: migrant children, children of migrants (Thailand Migration Report, 2011), and 1.5G, a term "coined in the studies of Cuban and Southeast Asian youth" (Rumbaut&Ima, 1988, p. 1166).

For the purpose of consistency and clarity, the term 'children of migrants' and 1.5G will be used throughout this study, unless otherwise stated. The author purposely avoids using the term *second generation migrants* to avoid causing terminological confusion and ambiguities (See Rumbaut, 2004). Children of migrants who have been left in the migrant workers' country of origin will be referred to as *left-behind children* (Asis, 2007). A left-behind child refers to a migrant worker's offspring who is separated from the parent/s because the latter has to toil abroad (See also Battistella&Conaco, 1998; Olwig, 1999; Parreñas, 2005; Nguyen, Yeoh, & Toyota, 2007).

It is interesting to note that in the parents' desire to keep their family intact, by way of bringing their children to their work destination, some crucial strands within the human and social dimensions get impinged upon by transnational living. Having said it, this paper argues that in the process of living transnationally, the children of migrants/ 1.5G eventually create a culture of their own which is argued to be different from the culture their own parents have. The author of this paper maintains that this happens by virtue of the children of migrants'/1.5G's exposure to the milieu of their parents' work destination and their socialization with people whose cultural, social, political, and religious orientation is far from theirs. More specifically, this paper asserts that with transnational living, bottom-up and top-down trajectories of agents of transformation highly influence the formation of identities of the children of migrants/1.5G. To clearly illustrate this phenomenon, the author of this paper will use two bipolar views illustrating the effects of transformative agents: from a bottom-up perspective is Herrera-Lima's view called transnational social networks (2005) and from a top-down view is the commonly held one which is a combination of all other influences outside Lima's framework. The author believes that the interplay of the two opposing trajectories can most likely impinge on the identity-formation dynamics of the children of migrants/ 1.5G.

Research Questions

To situate this paper into its proper research context, this study will aim to answer the following questions:

What is transnationalism?

What roles do various transformative agents play in transnationalism?

How significant is the role played by the new technologies in the migrants' transnational activities?

How can transnational living possibly affect the children of migrants'/1.5G's formation of their identity and other identity formation dynamics?

REVIEW OF RELATED LITERATURE

This author maintains that a study centering on the Filipinos' transnational living and other migration-related issues will not be complete without laying into context the Philippine labor status. This is so because many of the Filipinos' ways of life as early as five centuries back, domestically or internationally, have already been deeply intertwined with the nation-state's status in the labor market.

The Philippine Labor Brokerage State

Cordova (As cited in Wong, 2005) talks about how the Philippines' status as a labor brokerage state came into being with the establishment of the labor and trade economy of the colonized countries with the European and the American influences. When said labor and trade exchanges in the colonies became more settled, eventually giving Europe and America access to Asia and the Asian market, the diasporic activities involving manpower and capital in the Pacific and Atlantic circuits became more pronounced. This, for instance, was seen in the Manila-Acapulco trade estimated to have had happened in as early as 1565. Such a trade began what was to become well-entrenched for about three hundred years spanning the same period when the Spaniards colonized the Philippine Islands in 1521. Cordova noted this as one of the first precursors of the Philippines' current status in the international labor market. Cordova further stated that said movement became an avenue through which Filipinos were able to migrate from Mexico to Louisiana in as early as 1763. Cordova (As cited in Wong, 2005) talks about how the Philippines' status as a labor brokerage state came into being with the establishment of the labor and trade economy of the colonized countries with the European and the American influences. When said labor and trade exchanges in the colonies became more settled, eventually giving Europe and America access to Asia and the Asian market, the diasporic activities involving manpower and capital in the Pacific and Atlantic circuits became more pronounced. This, for instance, was seen in the Manila-Acapulco trade estimated to have had happened in as early as 1565. Such a trade began what was to become well-entrenched for about three hundred years spanning the same period when the Spaniards colonized the Philippine Islands in 1521. Cordova noted this as one of the first precursors of the Philippines' current status in the international labor market. Cordova further stated that said movement became an avenue through which Filipinos were able to migrate from Mexico to Louisiana in as early as 1763. Espina (1988, as cited in Anderson & Lee, 2005) also adds, "Chinese traders and tradesmen were a prominent feature of early Spanish Mexico and Peru, and Filipinos established communities in what are now Louisiana and Texas" (See also Lorente, 2011; Tyner, 1994; Rodriguez, 2010).

Fast-forward to the 21st century and one finds the Philippines not just an ordinary sending country, but, in fact, "the world's largest exporter of government-sponsored, temporary contract work" (Tyner, 2004, p. 1). This, Tyner emphasizes, does not even take into account the countless individuals who have illegally migrated. The author of this current study notes that such a situation is a total opposite of what happened in the past, notwithstanding the fact that "not too long ago, the OFWs (Overseas Filipino Workers) or OCWs (Overseas Contract Workers) phenomenon was, to most Filipinos, a source of national shame as this reinforced the image of the Philippines as a poor Third World country incapable of generating jobs and containing the outmigration of its citizens" (Miralao, 2007, p. 6). Teodoro Locsin's caustic remark, "Filipino lives for sale at Philippine export market! All that's needed is to brand them 'Made in the Philippines' before being shipped off," echoes said national sentiment. However, this author also observes that while this "national shame" discourse has become a great source of contestation of the labor market situation in the Philippine society, so has the practice become well-entrenched. So much so that "*Mag abroad nalangtayo*(let us go/ work abroad)" is a "sentiment [that] echoed the everyday conversations of people I met....a place engulfed with the notion of overseas migration as Filipinos' ultimate 'opportunity'" (Guevarra, 2009, p. ix). Rhacel Salazar Parreñas' findings (2005), informed by a report from Ibon, confirm Guevarra's observation in the latter's *Marketing Dreams, Manufacturing Heroes: The Transnational Labor Brokering of Filipino Workers*. The Ibon Report (2000) corroborates Guevarra's and Parreñas remarks saying that the country's national budget on a very nominal per capita share indeed cannot guarantee a good quality of life.

As personally observed by this author, both from being a migrant worker herself and a keen observer of the day-to-day occurrences back home, Guevarra's experience speaks of how migrant work has become second nature to many citizens who have grown tired of the government's lack of support. This helps explain why the "national shame" discourse, over the years, has declined. Said decline, however, did not only come from that chord, but much of it also came from the government-initiated propaganda itself, commodifying migrant work under the guise of turning migrant workers "world class" through government-sponsored technical education and skills development programs (TESDA, 2007). Ultimately, this can be seen through the country's economic lenses propelled by the fact that "Remittances from overseas Filipinos are the country's premier foreign exchange earner, easily dwarfing foreign direct investments and exports" (Lorente, 2011, p. 184). The Philippine National Statistics Office notes how overseas employment has helped boost the Philippine economy, noting its significant effects on the household level (1992, Table 9). "In Manila, for example, approximately 11 percent of all families receive their main source of income from abroad" (Tyner, 2004, p. 1). This un-riddles the puzzle why the country's economy stays afloat in the midst of massive unemployment and economic slumps (Department of Labor and Employment, 2005). Having said this, this author concurs with Miralao (2007) in the latter's revealing commentaries. One, that the "...discourse on 'national shame' is receding [as discussions have focused] more on the monies sent to family and home...." and, two, that the country has been enjoying significant economic advantage since 2001 "...contributing to the country's macroeconomic stability at present" (p. 6).

This first body of literature provided here is not set against what the author of this current study aims to achieve, but is used as contextual and theoretical compass to gauge what has already been written about and which direction discussions are currently shaping and leading to.

Transnationalism

In *Transnationalism*, Steven Vertovec (2009) states how "the 'fractured memories' of diaspora consciousness" create overlapping narratives, "communities, and selves" as a way to reject anything that is fixed or stable, repelling self-restraining conditions either locally or internationally (p. 7). Vertovec also cites other writers who think along the same line such as Akhil Gupta and James Ferguson (1992). Gupta and Ferguson, for instance, talk about the transnational public sphere saying that it "has certainly rendered any strictly bounded sense of community or locality obsolete. At the same time, it has enabled the creation of forms of solidarity and identity that do not rest on an appropriation of modern space where contiguity and face-to-face contact are paramount" (p. 9).

Interestingly, James Clifford (1994) talks about the same experience and underscores the unusual sense of empowerment diaspora gives a person by saying that, "dwelling here assumes a solidarity and connection there" (p. 332). He adds that despite this, a transnational individual is made to believe that such an experience has more to do with "the connection (elsewhere) that makes a difference (here)" (p. 322). Clifford is quick to note also that this diasporic situation does not limit itself to a specific location. Neither does it confine its practice to only one state.

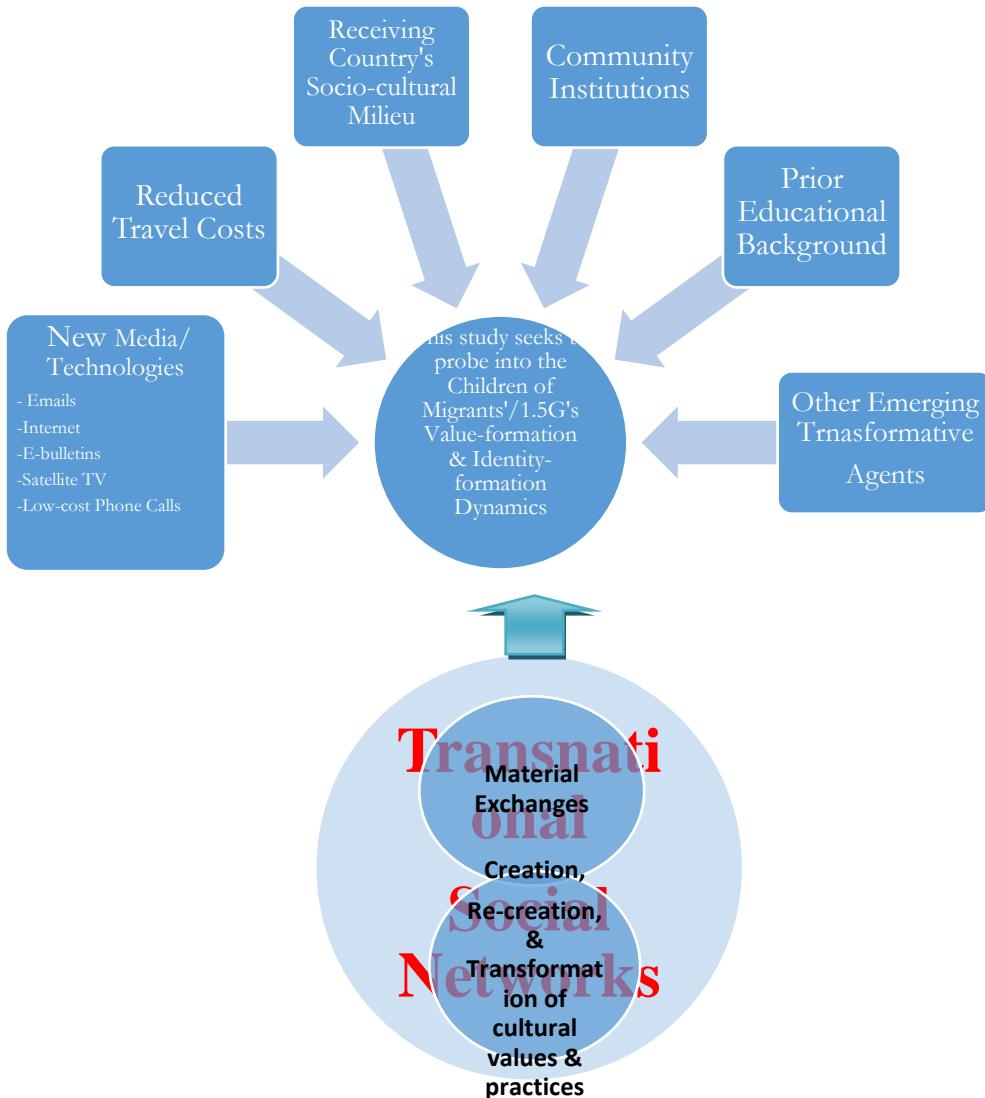
A more detailed look at transnational diaspora is provided by Arjun Appadurai and Carol Breckenridge (1989). They argue that "...diasporas always leave a trail of collective memory about another place and time and create new maps of desire and of attachment" (p. i). In this author's interviews with two transnational individuals, one is from Thailand, but is currently based in the U.S., whereas the other one is based in Canada,

but who originally hails from Taiwan, she found both interviewees to have the same sentiment: "The feeling of being both here and there," they said (J. Binoe& M. Choi, personal communication, 2012).

THEORETICAL FRAMEWORK

In keeping with other existing frameworks involving transnationalism, the diagram that follows illustrates the argument this study puts forward.

Common-held View about Transformative Agents: The author of this current study regards this as a top-down trajectory



Herrera-Lima's View (2001): The author of this current study regards Lima's view as a bottom-up trajectory

Fig. 1: A schematic diagram of the top-down/ bottom-up trajectories propelling the national identity-formation dynamics of transnational children of migrants/1.5G

Herrera-Lima's (2001) view maintains that because the transnational family "is buffered by its extensive social networks, allowing the transnational experiences to form a fluid continuum, rather than a radical divide compartmentalizing life into two worlds," it (transnational family) then becomes a vehicle "-better yet agents- for both material exchanges and the creation, re-creation and transformation of cultures" (Lima, 2001, p. 91). Steven Vertovec (2009), in *Transnationalism*, discusses how Lima's explanation of the concept of *habitus* involving "transnational families allow[s] for the circulation of people, goods, jobs, and information as well as for the re-creation and modification of cultural values and practices" (p. 63).

The above-illustrated schematic diagram showing the biggest circle, with overlaying smaller circles inside, illustrates Herrera-Lima's view. The biggest circle represents the extensive networks of transnational

families within which movements of people and exchanges between and among them results in the following activities in an overlapping fashion: distribution of material items and commodities ("goods"), dissemination of information, production, re-production, and transformation of cultural and social values. Vertovec sums up Lima's point: "Indeed, for many migrants, living a transnational life itself entails a distinct kind of culture or set of norms" (2009, p. 64). Anchored on Lima's view about how transnational families' activities overlap within their extensive networks, this author offers a description of the activities occurring within Lima's model linking it to the following characteristics: first, they are naturally occurring within and among them; second, they do not necessarily require intervention or participation from non-transnational individuals; and, third, they are intrinsic. In sum, given all said stipulations, the direction from which all these activities are originating organically moves from "deep within" or "deep under." The author then places Lima's view at the most bottom part of the diagram to establish this scheme.

On the other hand, this author also further argues that Herrera-Lima's framework intersperses with other agents that forge transformations in various facets of migrant families' lives through transnational connections. These other transformative agents, to a certain extent, work in a similar fashion as what Lima's view suggests. The author maintains that they also cause production, re-production, and transformation of the transnational families' social values and practices. Unlike Herrera-Lima's bottom-up view, however, these agents of transformation operate in different forms (such as new technologies/ media, reduced cost of transportation, receiving countries' cultural milieu, among others) and emanate from a top-down trajectory. Given this, this author asserts that these transformative agents can be best viewed from a top-down perspective given the fact that they transpire within the following observed conditions: first, they are not naturally occurring as they take shape from outside the transnational families' own networks; second, most require intervention or participation from non-transnational individuals and organizations; and third, they are extrinsic. In short, given all said conditions, this author notes that the direction from which all these transformative agents are originating realistically start from aboveground. These agents of transformation, she further observes, then are found at the topmost part of the diagram putting things within the right frame of reference.

In sum, this paper asserts that these transformative agents that come from top-down and bottom-up directions conflate and play a crucial role in the formation of and negotiation for (and perhaps contestation of) the children of migrants'/ 1.5G's identity-formation dynamics. By arguing that there is an interplay between the variables in Herrera-Lima's model (bottom-up trajectory) and the commonly viewed transformative agents (top-down trajectory), this study believes that transnational living contributes to the making of transnational children and their identities facilitated by the transformative agents.

DISCUSSION AND CONCLUSION

In keeping with the paper's theoretical framework, this author puts forward the following four-point argumentation in support of her main thesis involving top-down and bottom-up trajectories of transformative agents as the main catalysts in the formation of the children of migrants' identity.

First, K. Scott Wong (2005), in *Diasporas, Displacements and the Construction of Transnational Identities*, remarks on the role transnational technology has played in creating the "global village and 'hyper-extended families'" producing "global or transnational individuals" that carry with them "shifting allegiances and transformative identities" (Wong, 2005, p. 58). In this sense, Wong underscores the undeniable influence technology has had on the lives of transnational individuals. He, however, zeroes in not on that issue alone, but on the fact that the identities of these individuals are not fixed. Rather, Wong suggests that under the influence of transnational technology, these individuals have fluid commitments and that their identities constantly change. Along the same line, the author of this paper maintains that the children of migrants/1.5G, just like their migrant working parents, encounter the same or similar transnational experience. If they do, the possibility of having their identities develop in the same pattern and mold and with the same tendencies is not far from reality as they themselves are living a transnational life. Castells (1998) reinforces a portion of Wong's statement by stating that at the very core of people's transnational activities and connections are the new media. Similarly, this paper asserts that new technologies such as the Internet, emails, chat rooms, social networks, and the like take the center stage in the lives of transnational citizens.

Second, consistent with Herrera-Lima's (2005) view, Kastoryano (2000) "speaks of 'transnational communities identities' constituted by migrants and which are delinked from country territories and sustained by structures and networks outside those of nation-states" (as cited in Miralao, p. 9). Kastoryano remarks that these migrants are situated within transnational communities. The organization of these communities revolves around their communal participation in border-crossing activities. Moreover, the relationships they develop are forged from and with others both within their own countries and work destinations or even "inter-regional and global spaces" (p. 9). Kastoryano's observation attests to the fact how the formation of transnational individuals' identities heavily involves networking not only from and within communities of people from the same country of origin, but also from those outside of their own.

Third, this author also argues that the identities of transnationals are formed not only from either bottom-up or top-down trajectories, but also from a combination of the two. In discussing how the two

trajectories combine, this author notes they relate to Vertovec's (2009) discussion of "diaspora consciousness" (p. 6). In *Transnationalism: A new transnational perspective on Migration*, Nina Glick Schiller, Linda Basch, and Cristina Blanc-Szanton (1992, p. 11) remark that "While some migrant identify more with one society than the other, the majority seem to maintain several identities that link them simultaneously to more than one nation." Wilson and Dissanayake (1996) have discussed this as the "new transnational imaginary" proving once again how transnationalism influences the way one develops his own identity (as cited in Vertovec, 2009, p. 7). Roger Rouse (1998) further remarks on how people nowadays are now living lives that are constantly and intimately intertwined with one another such that economies and meanings become deeply interwoven as well. Rouse adds that the world that results in can be perplexing and disjointed. Khu (2001) supports this same argument by saying that "...the concept of identity and concepts of race, ethnicity, gender, class, nationality, and the nation are interlocking and have become increasingly complex in a world ever more characterized by transnational and global exchanges" (Khu, 2001, p. 225).

Lastly, consistent with the observation of Nina Glick Schiller, Linda Basch, and Cristina Blanc-Szanton (1992) about the migrants' ability to keep several identities at one same time, Stuart Hall (1991) makes a general commentary that cultural hybridity results in "new ethnicities" and such a condition is typically observed among transnational youth. Moreover, in their patterns of socialization, which transpire within the interlayering of different aspects of their culture and identity, they "are often self-consciously selected, syncretized and elaborated from more than one heritage" (Vertovec, 2009, p. 7)

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Comparative Study of Thai and Burmese Military role in politics

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The Thai military established itself as a guardian of national interest and is mostly answerable to the King through the Privy Council (Chambers, 2012). Hence, it has vast degree of autonomy against any elected civilian government. Structural reasoning allows the military to dominate politics residing within the constitution. The constitution allows active military personnel to possess the position of "Thai Defense Minister" (Chambers, 2012). Nevertheless, if not active military personnel, you will have a retired general (Chambers, 2012). Since 1932, Thailand has had 47 Defense Ministers and only 5 of them were civilians that were neither active nor retired military personnel (Chamber, 2012). This allows direct interference and increases the chance of coups if the military is not satisfied with the ruling government. Aside from political structure that allows military to exert its power, ideology of military that they are the guardian of the King and democracy provides strong firm for intervention into politics when deems necessary. Hence, I would argue that the 2006 coup against Prime Minister Thaksin Shinawatra was the case in conjunction with the above claim . His government suffered the violation of lèsemajesté laws in which the head of the government challenged royal prerogatives of the monarch (Rakson, 2010). It was considered abhorrent by many people and directly offended the ideology of the military to protect the King. Moreover, the government suffered from unjust policies and massive corruption. Abuse of power and deliberate corruption were another major problem during his time, when he became a Prime Minister, he was supposed to give up control of any businesses. However, he was still in control of the Shin Corp, major telecommunication corporation in Thailand - against conflict of interest law (Tangsupvattana, 2012). He not only changed the law to reduce corporate tax paid to the state from 25 percent to 20 percent but also avoiding tax during the sale of Shin Corp to Temasek, Singaporean corporation. The tax that he avoided was massive considering the value of Shin Corp was sold at US\$ 1.88 billion (Tangsupvattana, 2012). However, his government was strategic in terms of keeping people out of politics and destroyed the checks and balances in democracy. He resorted to money-politics tactics where he found many pro-poor policies such as 30-baht health care policy, funds for villages and farmer loan scheme (Tangsupvattana, 2012). Burmese Military has a similar trend in terms of changing constitutions to legitimize military influence in politics. However, what is different between Myanmar and Thailand is the fact that Thailand has several civilian governments in their contemporary politics but constant military coups when it deems necessary while Myanmar never have civilian government although an election had been held and civilian party had won. Also, Burmese military holds the power since 1962, they have instituted total control over court, business, politics and media - with the ownership and appointing power. Particularly, what is different in Myanmar that constitutes a major hindrance to democratic rule by civilian government is the fact that constitution was drafted by military for military power preservation. Most countries' constitution, even in Thailand, clearly defines the duty of military with the prevention of misuse of power and the subordination of military to executive arm of government; this will never happen in Myanmar because military personnel is in legislature and head the government (Crouch, 2013). The case in consideration, in May 1990, Burmese military junta refused to follow the result of the election and hence suffered diplomatic and economic sanctions (Diamond et. al., 2012). Burmese military realized that they did not receive people support, hence they single-handedly picked 106 of elected members of parliament out of initial 706 who are eligible to participate to draft a constitution (The International Centre for Transitional Justice, 2009). The constitution was complete in 2007 and it was adopted through referendum in 2008 that suffered worldwide accusation of fraud and voter intimidation. Former Burmese officers, Soe Min, explained that he was ordered to discard "No" ballots and fake "Yes" ballots to replace them during the vote counting (MacManus, 2013). The constitution reserves quarter of the seats in parliament to military personnel and subsequently restricts key positions such as President and ministers to be led by military personnel (The International Centre of Transitional Justice, 2009). On constitutional change, the ruling party has come out and continuously warned that the change might be detrimental to peace and order of Myanmar without giving specific detail (Tha, 2013). This warning can be interpreted as strong rejection from military and the military is willing to do anything in its capacity to suppress any attempts. Moreover, the constitution was made legally impossible to scrap and legally difficult to amend; 75 percent of both houses of the legislature and 50 of the electorates must approve (Tha, 2013). Hence, this rule was intentionally made for military to continuously dominate the politics since 25 percent is reserved for military. Consequently, unlike Thailand, Myanmar will be remaining in its "full" authoritarian regime or what they call "Myanmar new democratic rule". The transitional path to better democracy might come at the expense of civil war and bloodshed similar to Thailand during dictatorial regime -

Phibun and Sarit (1957). However, given that nature of Burmese politics is people against military that can be hard unless there is a fracture in military that is willing to fight on people's side.

Briefly, on differences, Thai military remains at the back of political sphere when their economic benefits are secured (Rakson, 2010). The king and the king's aspiration to democracy reinforce Thai military ideology. Hence, Thai military after the period of dictatorial period has significantly been subtle towards occupation of business benefits. As argued above, ex-military personnel were invited to be the minister of Defense Ministry and its subsequent ministries to secure military support. Moreover, this ex-military personnel was invited to hold stock of major companies at no cost as a patron-client relationship where the political elite can offer to please the ex-military personnel to take side with civilian government (Laothamatas, 1988). For instance, 12 of 16 commercial banks still have ex-military personnel in their board of directors (Laothamatas 1988). It can be argued that military role in politics that intertwined with business started around 1970s where government needed to form coalition government and to increase stability to elected government invited ex-generals to hold key positions, defense, interior, finance and foreign affairs, but these positions were attached to position of board of directors in exchange for accepting as well (Laothamatas, 1988). The contemporary case in consideration can be seen during the new appointment of board of directors, after Thaksin's coup, to many key state enterprises such as Airport of Thailand, Thai Airways International, the Port Authority of Thailand and the Phone Organization of Thailand that mostly the associates of many high-ranking military personnel, particularly of General Surayud and Sonthi (Charoen-o-larn, 2007).

However, Myanmar has different kind of economic benefits that are mostly natural resources in the remote and major ethnic areas. Hence, in controlling the resources, it must have wild political power and direct control of the power so they can do anything within their jurisdiction. A case in consideration took place ever since the military has taken control of Myanmar out of colonial period where 7 minority groups (Chin, Kachin, Karen, Karen, Mon, Rakhine and Shin) were confiscated of their land due to the availability of natural resources in the location (Nyunt, n.d.). They were not compensated nor assisted in finding new place to inhabit. Although the confiscation of land was prohibited, at the time, by "Land Nationalization Act" of 1953, military did not care because they held absolute power over check and balance (Nyunt, n.d.). The government exhibited total control of essential natural resources, such as timber, petroleum, natural gas, tin, zinc and more minerals, across the country (Nyunt, n.d.). Evidently, you can see Chevron and Shell with Burmese troops guarding the company and oil rig. The Burmese military has enjoyed the investment in 2010 - 2011 that rose 9 times as opposed to sanctioned regime in 2006 (Mulvey, 2012). The increasing in organized business has prolonged the conflict in Myanmar because as more and more companies get into Myanmar the military has to confiscate more land to provide accessibility, i.e road, and infrastructure as this is the cheapest way for military (Mulvey, 2012).

In conclusion, I have argued that military involvement in politics lies on two strategic foundations that are political power and economic privileges for self-gain purpose. Myanmar exhibited similar political trend to 1940s - 1970s politics of Thailand where military and ex-generals were in control. However, the degree is different as military role in Thailand developed with democracy and the ideology of the king intertwining with existing subtle way to gain economic benefits while Burmese military was reinforced by pure economic gain that can only be obtained with unchecked power.

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Assimilation of Thais into Hinduism: A Case Study of Hindu Samaj Temple in Bangkok

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ABSTRACT

The purpose of this research is to explore the assimilation of Thais into Hindu belief system with a focus on the role of a Hindu temple (DevMandir) in formalizing this assimilation. This study covers some of the Thai perspective of Hindu practices through interviews with 22 Thais (Buddhist by religion) who are regular visitors at DevMandir also known as the Hindu Samaj temple. The information is gathered from published research papers, books, interviews, and observations. The analysis shows that the Hindu gods, religious practices, and beliefs are an important part of the daily lives of the Thai devotees. Both Buddhism and Hinduism are practiced side by side thus reflecting a case of counter assimilation between the individuals from both the dominant and the alien society.

Introduction

A number of previous studies have been made of Hinduism in Southeast Asia. Most take a historical perspective, with far less attention being directed towards contemporary Hinduism, especially in Thailand. This research is an attempt to fill this gap. In particular, it is an effort to examine how a contemporary Hindu temple in Bangkok has come to serve as a center of religious faith for two separate communities: one Hindu and one Thai. The paper starts by providing a brief history of the presence of Hinduism in the Southeast Asian region followed by a focus on the case study of Hindu Samaj Temple in Bangkok. The results are based on the data collection from interviews and observations.

Historical links with India

India has long had relations with other parts of Asia. Links date back 2000 years, resulting in the establishment of Indian kingdoms on the Indochinese Peninsula and pre-modern Indonesia. Trade links and migration of priests, traders and seamen from India to parts of South and South East Asia led to the founding of the first Indian settlements in the region. Migration of Indian traders and immigrants resulted in the founding of Indian kingdoms that practiced Indian arts, religion and customs. They also used Sanskrit as the sacred language. The Indians carried a civilization that had certain traits in common with the civilization of pre-Aryan India.

South India in particular was the trading region with kingdoms along the shores of Malacca Strait, on the eastern coast of the Malay Peninsula, and on the coasts of Java and western Borneo. These states incorporated many elements of Indian culture, including the Hindu and Buddhist religions and the Sanskrit language. Initially Indianization had taken place along the key points in the trade routes between India and China. Later the elements of Indian culture gradually spread inside the mainland along the rivers and eastward along the sea routes through the archipelago. In fact, Southeast Asia people incorporated Hinduism and Buddhism into traditional culture patterns, adjusting these foreign belief systems to fit with their own specific needs and outlook. From the 13th century onwards, external influences such as Theravada Buddhism and Islam began to have an impact on ordinary peoples. The process was only much later reflected in the indigenous writings, of courts and monasteries.

This interaction between the peoples of India and Southeast Asia continues up to the present time. My focus is on the religious influence of Hinduism on Thailand and the interaction of Indians and Thais at the Hindu temples in Thailand. I am particularly interested in the extent to which Hinduism is perceived as an alternative spiritual choice for Thai peoples. This approach differs from other studies that have attempted to emphasize the assimilation of ethnic minorities into majority populations. Indeed, my aim is to offer a view of counter assimilation and to show Thai communities have benefited through the adoption of Indian belief and practices. There has been some research on the influence of Hinduism on Thai arts, and literature but nothing has been said of the contribution of the Hindu temples to the daily lives of Thai people. For this, I have chosen the Hindu Samaj temple in Sao Ching Cha area, Bangkok as a case study. It is situated in an area close to where the Indian communities are established. It also showcases Hindu faith, and the contributions that the Indian culture has made to Bangkok. Expatriates who wanted to create a spiritual, social and cultural community established the Hindu Samaj association in early 1920s. It was inaugurated in 1925 on the day of Vijaydashmi³⁷. Initially it was located on the LangwangBurapha road and only moved to its current location in 1969.

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³⁷ Also known as Dussehra, marks the celebration of the victory of the good over evil when Rama killed demon king Ravana.

The temple has the idols of all the gods and goddesses in order to accommodate the needs of different people worshipping different Hindu gods and is therefore also known as Hindu Samaj. At present, it serves the needs of a mixed ethnic community – mainly Punjabi Hindus but also a growing number of Thais. The temple is located in an area considered to be the heart of Bangkok surrounded by Thai and Chinese temples making it easier for people from other communities to visit. There is also a school run by Hindu Samaj under the same premises that moved to the current premises in 1948.

As part of this study a total of twenty-two people were interviewed: 12 males and 10 females. A majority was single and came to the temple on a regular basis. Some had been coming there for as long as seven years while others had only been attending ceremonies for two years or so. Only four were new visitors to the temple. A majority learned of the temple from families or friends. Many of the rest came after being advised to do so by astrologers or mediums. Four had searched for temple information on the Internet. Two were nearby residents.

Interview findings indicated cross-acculturation (Redfield et al., 1936), a process in which the close contact of individuals from different cultural backgrounds leads both to modified behaviors and hybrid beliefs. Acculturation, a process of systematic cultural change of a society carried out by a dominant alien society with direct contact between individuals of each society (Winthrop 1991: 82-83). The individuals of a minority culture learn the language, habits, and values of a standard or dominant culture by the cultural process of acculturation (Winthrop 1991:3). A part of this can be attributed to Buddhist and Hindu belief systems that, as Trilok Chandra Majupuria notes, are sufficiently similar to facilitate conversion.³⁸ Local syncretism may be another factor, however. Both Chinese and Indian religious practices were ‘equally respected by Thais’, urban Bangkok and Siamese society as a whole were fertile ground for the growth and expansion of Chinese and Indian religious cults³⁹. Thais periodically joined Chinese and Hindu religious festivities while immigrants found Theravada Buddhism familiar in turn.

It is to be noted that paying respect and visiting shrines or temples is a common routine of Thai devotees. Ubiquitous spirit houses or shrines are commonly found in both urban and rural areas of Thailand. Known as *Sarn Phra Phum*(spirit shrine) and *Sarn Chao Thii* (abode of the spirit lord of the land), they are built by households and businesses as a guardian shrine for the spirits residing in the area. By providing a home to the guardian spirits and paying respect to them brings protection and prosperity to the owner. The belief in guardian spirits is animistic and comes from the Hindu folklore. In fact a Brahmin who assigns the time and day of the ritual according to the astrological calendar does the ritual of erecting such a shrine. Any public shrine in any setting is likely to receive respect in the form of a *Wai*. The routine practice of paying respect at shrines continues with the visit to the Hindu temples. The reason is that worship at the temple is more elaborate and provides opportunities to meet and learn new religious things from friends and Brahmins. Hindu temples or small Hindu shrines are easy to find and locate and with the curiosity and eagerness to gain practical benefits, Thais are attracted to different Hindu temples in Bangkok.

Talking to regular visitors revealed that they visited the temple regularly in the hope of improvements in their lives. Most common personal problem was of financial security. Either unfulfilled financial commitments due to lack of enough finances or problems at workplace leading to financial problems in the near future. They were initially advised by either friends or the astrologers to make offerings to the Hindu gods at this temple. Upon regular visits and worshipping the Hindu deities, all interviewed candidates agreed that their lives became better especially the financial situation and this made them more devoted to the deities in the Hindu Samaj, evident in their regular participation in rituals and ceremonies. The participating Thais create however the meanings of a lot of rituals conducted in the temple as they are unknown to them. A few do inquire and try to understand the real meanings of the Hindu ritual but language sometimes becomes a barrier. But for the majority, the Hindu rituals are divine and bring betterment to human lives. Therefore the Thai devotees do not feel neglected or ignorant in any situation. In addition, the Brahmins would (themselves or ask others) interpret the meanings and procedures when a big number of Thai devotees attend the rituals. Overtime Thai devotees learn more from Brahmins, committee members of Hindu Samaj, and the fellow devotees about Hinduism. This allows them to adopt the basic principles of Hinduism as explained in Bhagwad Gita and Ramayana including the belief in one God in many forms; all human beings are divine, religious harmony, notion of Karma⁴⁰ and Moksha⁴¹. Additionally regular visitors learned to chant the prayers by listening and memorizing. Some Thai devotees also wrote these prayers in the Thai language for the convenience of other

³⁸Trilok Chandra Majupuria, Erawan shrine and Brahma worship in Thailand with reference to India & Nepal (Bangkok: Craftsman Press, 1987), p. 29.

³⁹Ibid, p. 108

⁴⁰Deeds that define the cycle of cause and effect.

⁴¹The ultimate goal of life according to Hinduism. Means liberation or the freedom from the cycle of birth and rebirth.

Thai devotees. The Thai version however does not explain the meaning of the prayers. During this field research, it was observed that some of the eager visitors asked questions to the fellow visitors or the Brahmins regarding the prayers and other activities. They either approached other Thai visitors or ask questions directly to the Brahmins. Here the language acted as a barrier in communication between the Brahmins and the Thai devotees. The DevMandir, being a Hindu temple meant for the diasporic Hindu community, thus acted as an important center fulfilling the religious needs of the visiting Thai devotees.

Conclusion

Religion in the East, especially Thailand does not mean only the main religions, it includes local beliefs, which have been adopted in many aspects from Hinduism. Overtime there is increasing interest of Thais in Hinduism as a consequence of a need to expand their knowledge of Hinduism. There is also more media coverage of ceremonies and rituals organized by the Hindu temples in newspapers, magazines, and television. The devotees also learn about Hinduism from their friends and relatives driving them to the Hindu temples. Hindu Samaj located in the heart of Bangkok acts as an important drive in bringing the two cultures, Thai Buddhist and Hindus, together. The devotees at this temple are regular visitors and have gained knowledge about Hinduism through interaction with the friends, fellow visitors, and the Brahmins. Thus it can be concluded that the Hindu Samajis an important place of worship serving the needs of both Thai and Hindu devotees and providing a good example of counter assimilation.

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FOREIGN BORROWING, REASONS AND RESULTS TURKEY SAMPLE

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ABSTRACT

The first steps of the external indebtedness of the Republic of Turkey have been taken in the late years of the Ottoman with approximately 3 to 5 million liras as a start and advanced to the discouraging state of quarter trillion dollars in 1.5 centuries.

External debt is evaluated as one of the mutual problems of many developing countries in the global world at the present day. 20% of the present day world population lives in the developed countries and the rest of the 80% lives in the developing countries. There is a very big difference in the distribution of income that falls per capita between these two classes and the developing countries struggle in the cycle of external indebtedness and dependence. The developing countries need sufficient savings to be able to make development investments. The countries in such circumstance refer to external borrowing with the reason of the internal borrowing made from domestic borrowing parties such as the banks, wealthy people and the financial institutions causing economical imbalances. In the scope of the article; the concept of the external debt is evaluated, the statistics and data are discussed and it is attempted to make solutions and suggestions orienting the subject.

Key Words: Foreign Debt, External debts and exchange rates, External debts and public borrowing, Economic crises and debts, external debts and Turkey Sample

JEL Classification: F34, F55, G15

1. EXTERNAL BORROWING

1.1. Definition

Generally, borrowing is accepting money or similar valuable things to return them after a specific time. Government borrowing is also obtaining credit from resources other than their own sources by a government or governmental institutions. However government external borrowing is the transfer flows supplied from foreign resources which arise as a result of international relations that make an increasing or decreasing effect on the national income at the time when they are borrowed or being paid back (Adiyaman, 2006, 22).

Treasury of Turkey, however, defines the external debt as; ‘Gross external debts of a country within a period including the total of short, medium and long term obligations obtained based on an agreement from people who are not settled in that country.’ (Bal, 2001, 14).

External borrowing may be confined under two headings in terms of countries who borrow:

1. Countries who make external borrowing by their own currency (developed countries such as USA, England, France, Germany and Japan)
2. Countries who make external borrowing by foreign currency (e.g. Turkey, Argentina, Brazil, Hungary, and Russia)

Borrowing made in a country’s own currency is not accepted as external debt. For example, external debt is classified generally under four headings such as ‘publicly guaranteed debt’, ‘unguaranteed private credits’, ‘Central Bank deposits’ and ‘debts to the IMF (IMF credits)’ (Eker, Meriç, 1999, 8).

1.2. Reasons of External Borrowing

Developing countries need external financing or external borrowing because of the following reasons:

- inadequate internal saving,
- industrialization and development efforts that require financing,
- dependence on outside due to industry production because of intermediate goods import,
- shortages in foreign trade, balance of payments and the amount of national foreign exchange,
- military expenses in huge amounts,

- public sector deficit,
- expensive domestic financing compared to foreign financing,
- economy being open to short term capital flows,
- necessity of rendering the external debts which become due (Lessard, 1986, 3; Ulusoy, 2001).

1.3. Types of External Debt

The types of external debt may be categorized according to their due dates, debtors and creditors in accordance with the classification of the World Bank. The due date is the duration between the agreement date and the date of last back payment. If the said due date is up to one year then it is short termed; if between one and five years then it is medium termed; if more than five years it is described as long termed debt (Ulusoy, 2001, 33-34). The credits may be classified as unguaranteed debts, public debts and publicly guaranteed debts according to their debtors. Anyhow, in the debt classification according to the debtors, the differentiation of the debts from official sources and debts from private sources appear in the forefront. Excluding these differentiations, the external debts may be classified as the project and the program credits, tied and untied credits, debt postponement and refinancing credits according to their modes of utilization (Sari, 2004, 5-6).

1.4. External Debt Stock and External Debt Burden

The debt stock of a country is the total amount of its internal and external debts. The debt burden is the ratio of that country's total debt stock to the GDP in a particular period. The concepts of the debt stock and debt burden may be formulated as follows:

$$\text{Total Debt Stock} = \text{Internal Debt Stock} + \text{External Debt Stock}$$

$$\text{Total Debt Burden} = \text{Total Debt Stock} / \text{GDP}$$

The structure of the debt stock is divided into three parts such as debtors, creditors and foreign currency composition.

2. HISTORY OF EXTERNAL DEBTS IN TURKEY

2.1. Main World Crises since the Republic and The External Debts

Other than particular reasons of the external debts of Turkey, there lie notable crises behind the external debt figures presently because of various reasons for years. Therefore, it is necessary to mention these crises. Consequently, it is apprehended in a better way why the debts have accrued so much throughout these years. Especially after the World War II, the time dimension of the crises which Turkey has experienced showed a surprising ordinance: Turkey has experienced intensive or mild crises right at the end of the each period in every ten years (between the 7th and 9th year of the ten years). The crises which started on the 8th year in every twenty years (1958, 1978, 1998) have been in extraordinary intensity and length and very costly for Turkey in context of independency in the policies to be followed. This evaluation is effective especially for the period which has started with 1978.

Some of the eminent crises in the last century Turkey directly faced and their remarks are mentioned below.

The Korean War, which lasted three years, from 1950-1953, affected the all the world and, thus, Turkey. There was a decline of claim experienced after the war, the agricultural products descended which ascended during the war and an economic stagnation began in the whole world, Downfall of the agricultural prices affected Turkey in a negative direction whose economy was agriculture oriented (<http://www.textara.com>, 2010).

A similar scenario was experienced in the Gulf War in 1990 and the war happened in Iraq naturally affected the economy of its border neighbor, Turkey. Before the war, Iraq was the second big partner of Turkey following Germany with a ratio of 8% within the exports. This situation changed after the war and moved down to the lowest levels and the petroleum prices were also affected rigorously. The price of the raw petroleum which average for three months was 16 US Dollars per barrel before the crisis reached the level of 40 US Dollars. Furthermore, with the increasing terror events because of the war, many problems arose such as migration, termination of businesses and unemployment especially in Southeast Anatolian Region. Serious downfalls occurred in the investments made in the region. The growth rate which was 9.4% in 1990 fell to 0.3% after the Gulf War, and the budgetary deficit showed an increase of 180%.

Other than all of these worldwide crises, Turkey took its share in the year of 2001 from the crisis of February 21st which was evaluated as the biggest economic crises in the history of the Republic. The external debts which were about 119 billion US Dollars in the year of 2000, descended to 114 billion but ascended to the level of 130 billion US Dollars one year later.

2.2. External Borrowing before the Republic of Turkey

The external indebtedness of Turkey has started with the borrowings which the Ottoman obtained at its late times and reached its current level. When the Ottoman is referred, it is understood that it has become indebted to the external sources to finance the war expenses excluding the internal borrowings initially.

The history of the external debt before the Republic in Turkey eventuated in this manner: Ottoman started to lose territory with the Karlovci Agreement after the Vienna Siege resulting in failure in 1683. Ottoman followed the recovery policy for the lost territory, and as a result of the War of Iran which started, and Russia trying to enter the seas freely, the Ottoman proceeded in a war constantly. Meanwhile the governmental income declined since all of the agricultural areas and mines remained within the war zone. The taxes were raised when the governmental income declined. The people dealing with agriculture stopped their activities and started migrating to big cities such as İstanbul, Edirne, and Bursa to escape from the taxation.

As a result of the difficulties, the gold and silver were collected from the public in the early 19th century and the coins were made and introduced to the market as 20% overvalued. The paper Liras (bank notes) were invented in 1839 when these cautions were not enough. It created an inflationist effect. With the growth of the financial crisis even more in 1840, the share certificates were introduced to collect the bonds at the hands of the savings owners in compensation of a particular interest (<http://www.yenifrm.com>, 2010).

Under the heading of external debt from Ottoman to the Republic, the Ottoman made its first borrowing in 1854 for the financing of the Crimean War. 3.3 million pounds were owed with an agreement made with London bankers in August 4th 1854; however 2.5 million pounds transferred to the government after the commissions were detached (Açba, 1995, 39-41). Since borrowing was thought to be discreditable until the year of 1854, no debts could not be provided from the countries who did not want to be considered as supporters of the Ottoman. 200.000 pounds were borrowed from France at the beginning of the Crimean War in 1854. 127 million Ottoman Liras were borrowed with 15 agreements in the period of 1854-1875. It became total of 239 million Ottoman Liras. The Ottoman who faced difficulties in paying back the debts borrowed until 1876 put an end to the payment of the debts and its interests in the month of April in 1876.

The amount of the external debts was reduced in December 20th 1881 with the Muharrem Decree and the payment requirements were rearranged. As a result of the Ottoman Empire not being able to pay for its external debts, the collection and the execution of control function of the tax resources which were to guarantee the debt payments were left to the Public Debtor according to the 15th Article of the Muharrem Decree. After this, the external debts grew with the collapse period and it was calculated that the Ottoman became indebted of total of 359 million Ottoman Liras in compensation of usage of 222 million and 409 million Ottoman Liras in compensation of usage of 243 million between the years of 1854-1914 according to another determination (Şahin, 2000, 25).

When the war broke out in 1914, the external debt of the Ottoman was 156.4 million (142 million pounds) Ottoman Liras excluding the short term borrowings. The external debts were portioned out between the governments formed in the Ottoman territories after the Ottoman Empire collapsed and the biggest debt burden was given to Turkey. It was decided for the 67% of the Ottoman debts to be paid by Turkey in the year of 1925. An agreement was signed in Paris in June 13th 1928 with the Public Debtor Administration for the debt to be paid in the amount of 107.5 million Ottoman Liras in gold as the share of Turkey. Turkey paid back the last installment in May 25th 1954 to the Public Debtor after exactly one century later from the dated of the borrowing the first external debt.

2.3. External Borrowing after the Republic (up to 1980)

The Republican government took over 84.6 million Turkish Liras (TL) of the external debts equalling to 156.4 million Ottoman Liras (or 142.2 million English Pounds) which was the debt balance of the Ottoman in 1914 as an inheritance and never went for external borrowing after this date until the year of 1930 with the lesson it took from the bitter experiences of the Public Debtor. The first external debt in the Republic period is the hardware credit in the amount of 10 million US Dollars which was taken from an American organization for the purpose

of the formation of the Central Bank in 1930. Later on, 8 million US Dollars of external debt were taken from the Soviet Union in 1934 and total of 16 million pounds from England in the years of 1936-1938 (Akdiş, 2003, 11).

The 1939-1950 is a period that the external debts of Turkey accrued according to the prior times. 49.5 million pounds from England, 1.5 million pounds from France, 5 million US Dollars from the USA, 35 million US Dollars or 100 million Reich Marks from Germany were procured in this period. Moreover, 517 million Turkish Liras of note payables were given to the foreign institutions for nationalization. Namely, the consolidated external debts which were 236 million US Dollars in consideration of the end of the 1938 advanced up to 439 million US Dollars as the year of 1945 when the war ended (Şahin, 2000, 90). External borrowing also continued after the war, following the IMF membership in 1947, at first 5 million US Dollars from the IMF, then 24 million US Dollars from America, later on various credits totalling 25.4 million US Dollars from the World Bank were borrowed. In conclusion, the external debt amount which was 356 million TLs at the end of the year of 1945 rose to 703 million TLs at the end of the year of 1949 (Akdiş, 2003, 11).

The external borrowings continued in the later years and Turkey borrowed total of 1.416 billion US Dollars in the 1950-1960 period as project, program, IMF, OECD and military credits. Anyhow, 1.107 billion US Dollars of this amount were ensured by the USA (Şahin, 2000, 116). The 1963-1977 period are the years when the external indebtedness of Turkey increased again. The external resource need which the planned economic practices required starting from 1960s, the industrialization model based on import substitution, the costs of petroleum crisis in 1973 and the economic difficulties encountered after the Cyprus Peace Operation in 1974 increased the need for external borrowing (Çelik, 2007).

Turkey went for external borrowing for the financing of the investments, financing of the remaining debts from the Ottoman Empire and transportation in the first years of the Republic. The actual intensive period in terms of external borrowing started after 1950. Especially, Turkey orientating to west after the World War II, becoming a member of the OECD and NATO, and the Marshall Aids which were started upon the report by OECD concerning that Europe needed help for the reconstruction during these years. In this context, 225 million US Dollars fell to Turkey's share. The increase in deficit in the balance of payments after 1950s brought down the external borrowing to an unfavorable situation. Turkey had to postpone its due debts and go for a new credit guarantee of 350 million US Dollars in 1957. The external debts of Turkey showed a serious increase in the ratio of 410 percent between 1930 and 1960. Borrowings were made to overcome the domestic savings deficiency with the start of the planned period. The big majority of the credits taken in this period were supplied from consortium credits (Adiyaman, 2006, 26).

The 1977-1980 period are the years when Turkey could not find any external debts and with its famous expression, it was "even in need of seventy cents". Turkey became unable to pay for the convertible account (DCM) debts and their interests which were due in 1977. They went out to beg for external debt country by country and short and/or long termed, high and/or low interest and whatever was found were taken. Accordingly, Turkey borrowed 15.2 billion US Dollars of external debt between the years of 1963-1979 and could only pay 5.9 billion US Dollars of them (Akdiş, 2003, 11).

2.4. External Borrowing from 1980-1990

The year of 1980 was the startup year of the constructive and radical changes in Turkey's economy. More open, liberal and market oriented practices were started on January 24th. Nevermore the resource need of the economic development were tried to be met from abroad and the external debt amounts also showed big increases as per the years.

Table 1: External Debt Stock of Turkey (1980-1990)

Years	External Debt Stock (billion \$)
1980	15.7
1981	16.6
1982	17.6
1983	18.8
1984	22.6
1985	27.5
1986	34.3
1987	43.1
1988	42.7
1989	43.9
1990	52.4

Sources:

Treasury of Turkey, Public Finance Statistics,

<http://www.hazine.gov.tr/irj/portal/anonymous/DisBorcIstatistikleri>, 13.05.2010.

Türkmen Derdiyok, "1980 Sonrası Borçlanma Politikaları", **Maliye Dergisi**, Yıl: 2001 Sayı:138.

As will be seen in Table 1, external debt stock of Turkey in 1980 was 15.7 billion US Dollars. Later it reached 18.8 billion US Dollars in 1983, 27.5 billion US Dollars in 1985, 43.1 million US Dollars in 1987 and 43.9 billion US Dollars in 1989.

The economic precautions package which was prepared in January 24th 1980 and the basic economic programs that were followed up to this time were given up. A new strategy was initiated. In this context, many important decisions were taken such as price stability on one side and overcoming the foreign currency bottleneck which the economy was facing and the external debt congestion on the other side.

One of the most important challenge in early 1980 was liberalizing Turkey's economy and in this context, encouraging the exports. Right alongside the exports, foreign currency providing incentives were put into practice by tourism and employee foreign currency mechanism. In spite of the precautions taken during this period, the imbalances in foreign trade could not be removed and the external debt burden started to increase again especially after 1983 and the growth rate rose over 20% in 1984. Flexible interest strategy was started to be applied in external debts and this situation engendered the amount of external debt to grow even more.

A military intervention happened in 1980. This brought into sharp relief that the country encountered another crisis when it started to progress again. After those days, the country had to start some things all over again. This also in one sense may be evaluated that when it was on the way to become one of the developed countries, it stayed in the classification of developing countries.

One of the biggest reasons of the increase in the amount of external debt in this period is the devaluing the US Dollar against the other currencies. The external debts increased in US Dollar variety because of the currencies other than the US Dollar having a specific burden in the composition of the debts of our country and these currencies coming into value against the US Dollar. Our external debts doubled even only between the years of 1984-1988. One of the most serious changes concerning the external indebtedness of Turkey occurred starting from the year of 1989. Beginning from this date, the external debt burden retracted from its critical point and the "External Debt/GDP" ratio was started to be reduced. The Treasury of Turkey putting into practice of its principle of limiting the external borrowing with the external debt service with accuracy during this period generated this positive result. This improvement which was useful in terms of the external debt burden and credibility brought up an internal economic stability problem into agenda this time (Adiyaman, 2006, 28).

2.5. External Borrowing from 1990 on

The amount of external debt of Turkey was around 16 billion US Dollars in 1980, however, it increased to around 44 billion US Dollars after ten years, i.e. in 1989. In the following decade, the external debt stock of Turkey almost tripled. A similar tendency went on between 1990-2000. In this context, the external debt stock continued its increase from 1990 on.

Table 2: External Debt Stock of Turkey (1990-2009)

Years	External Debt Stock (billion \$)
1990	52.4
1991	53.6
1992	58.6
1993	70.5
1994	68.7
1995	75.9
1996	79.3
1997	84.3
1998	96.3
1999	103.1
2000	118.6
2001	113.6
2002	129.5
2003	144.1

2004	161.0
2005	169.7
2006	207.6
2007	249.4
2008	277.1
2009	271.1

Source: Treasury of Turkey, Public Finance Statistics,
<http://www.hazine.gov.tr/irj/portal/anonymous/DisBorcIstatistikleri>, 13.05.2010.

As it may be seen in Table 2, our external debt stock which increased gradually between 1990-2009, showed downturns only in 1994, 2001, and 2009. The amount of our debt eventuated as 52.4 billion US Dollars in 1990 and reached 75.9 billion US Dollars in 1995. In the same table, it is seen that little amounts of borrowing were provided between 1994 and 1996. The reason for this is that the external debt service payments left the Treasury of Turkey in a difficult situation.

The decline of 4 billion US Dollars in 2001 comparing to 2000, shows that the program which was carried on provided a partial success in the external debt payments. However, the external debt stock grew again in coming years.

There was external resource used in the amount of 10.5 billion US Dollars to finance the current account deficit in 2003. In spite of the gain in our exports and the continuation of the growth in the years of 2004 and 2005, the external borrowing continued because of the deficits in the budget and in current accounts. Thus, external debt stock of Turkey reached 271.1 billion US Dollars in 2009.

Briefly saying, the total external debt stock of Turkey keeps increasing for many years with a rate which may not be prevented. Our external debt stock which was 15.7 billion US Dollars in 1980 increased to 52.4 billion US Dollars in 1990, 118.6 billion US Dollars in 2000 and 271.1 billion US Dollars in 2009. However, it should be stated that it is hard for an economy to develop in a stable manner with this much debt which continues increasing every year.

3. INDEBTEDNESS IN THE WORLD AND TURKEY

The Turkey's economy was in need of external debt since the Ottoman era. This process which slowed down in the first years of the Republic gained speed with the development efforts and economic crises encountered. Debt capital with the external obligations which came as a result of the borrowing necessity and the economic difficulties anyhow which arose from the interest payments, made our debt burden heavier. Even though borrowings and indebtedness is not desired a lot, the countries also can not keep themselves away from this situation. Just about all the countries including the developed countries call upon internal and external borrowing toward either economic needs or the objectives of the finance policies. When only the year of 2001 is taken into account, it is seen that the total debt of the developing countries corresponds to about the 38% of their total GDP (6,388.8 billion \$) (Worldbank, 2002).

Table 4: Indebtedness Ratios in Some Countries (Debt/GDP)

Countries	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001
Japan	63.5	69.0	73.9	80.4	86.5	92.0	103	115.8	123.6	132.3
Belgium	132.5	138.2	135.9	134.0	130.2	124.8	119.2	114.9	109.2	107.6
Germany	42.9	46.9	49.3	57.0	59.8	61.0	60.9	61.2	60.2	59.5
Greece	87.8	110.1	107.9	108.7	111.3	108.2	105.8	105.1	106.2	107.0
France	39.6	45.3	48.4	54.6	57.1	59.3	59.5	58.5	57.3	57.3
Italy	107.7	118.1	123.8	123.2	122.1	120.2	116.3	114.5	110.5	109.8
Bulgaria	-	-	-	-	-	105.1	79.6	79.3	73.6	66.3
TURKEY	-	-	-	-	-	53.0	50.0	66.0	56.0	103.0
USA	-	-	-	-	-	-	-	-	59.5	59.7
Netherland	-	-	-	-	-	-	-	-	55.8	52.8
Austria	-	-	-	-	-	-	-	-	63.6	63.2
Portugal	-	-	-	-	-	-	-	-	53.3	55.5
Finland	-	-	-	-	-	-	-	-	44.0	43.4
Sweden	-	-	-	-	-	-	-	-	55.3	56.6
United	-	-	-	-	-	-	-	-	42.1	39.1

Kingdom										
Czech Republic	-	-	-	-	-	-	-	-	17.0	23.7
Romania	-	-	-	-	-	-	-	-	24.0	23.3

Source: Eurostat, Europe in figures - Eurostat yearbook 2009, http://epp.eurostat.ec.europa.eu/cache/ITY_OFFPUB/KS-CD-09-001/EN/KS-CD-09-001-EN.PDF, 20.05.2010

When the indebtedness figures of some of the developed and developing countries are examined as of 2001, it is seen that Japan is the most indebted developed country with 132.3% of its GDP, and Italy follows with a ratio of 109.8% and Belgium and Greece also own an indebtedness ratios of 107.8% and 107% respectively. Countries such as Germany, France and even USA show an indebtedness ratio around 60% at a boundary level (Table 4).

As will be seen from the Table 4, many developed counties have high level of indebtedness ratios as well. For example, as stated above, USA is one of them. This expresses that each American citizen is under a debt burden. According to the datas available in a web site showing the total debt of USA, the debt burden of each USA citizen is USD 41,963 as of 18 May 2010 (http://www.brillig.com/debt_clock/USA, 2010). It does not matter if you make so much imports and exports, or whatever your profit is from the services provided and taxations received, if your debt is growing exponentially, this money will have to be paid ultimately leaving sustainability to a side.

Year	(million\$)					(%)			
	GDP (current price)	Ext.Debt Stock	Exports (FOB)	Ext.Debt Service	Ext.Debt Interest Service	Ext. Debt Stock/GDP	Ext. Debt Stock/Exports	Ext. Debt Service/Exports	Ext.Debt Interest Service/Exports
1989	142,635	43.9	11.6	7.2	2.9	30.8	377.7	61.8	25.0
1990	200,555	52.4	12.9	7.3	3.2	26.1	404.2	56.3	25.2
1991	200,502	53.6	13.6	7.6	3.4	26.7	394.5	55.6	25.3
1992	210,584	58.6	14.7	8.7	3.4	27.8	398.2	59.3	23.4
1993	238,377	70.5	15.3	8.2	3.6	29.6	459.5	53.6	23.3
1994	176,955	68.7	18.1	9.9	3.9	38.8	379.5	55.2	21.7
1995	225,941	75.9	21.6	11.9	4.3	33.6	351.0	55.0	19.9
1996	243,412	79.3	23.2	11.4	4.2	32.6	341.4	49.2	18.1
1997	253,706	84.3	26.2	12.4	4.6	33.2	321.2	47.3	17.5
1998	270,947	96.3	26.9	16.5	4.8	35.6	357.2	61.2	17.9
1999	247,544	103.1	26.6	18.3	5.4	41.7	387.9	68.9	20.5
2000	265,384	118.6	27.7	21.9	6.3	44.7	427.0	79.0	22.7
2001	196,736	113.6	31.3	24.6	7.1	57.7	362.5	78.6	22.8
2002	230,494	129.5	36.1	28.8	6.4	56.2	359.2	80.0	17.8
2003	304,901	144.1	47.2	27.8	7.0	47.3	304.9	58.9	14.8
2004	390,387	161.0	63.2	30.5	7.1	41.2	254.8	48.3	11.3
2005	481,497	169.7	73.5	36.8	8.0	35.3	231.0	50.1	10.9
2006	526,429	207.6	85.5	40.1	9.4	39.4	242.7	46.8	10.9
2007	648,754	249.4	107.2	48.7	10.8	38.4	232.5	45.4	10.1
2008	742,094	277.7	132.0	53.4	11.8	37.4	210.3	40.4	8.9
2009	617,611	271.1	102.1	57.7	10.3	43.9	265.5	56.5	10.1

When it comes to Turkey, according to the Table 4, the ratio of external debt to GDP in Turkey has shown a

fluctuating course in the period of 1997-2001 because of either rises or falls in the capital movements or economic crises experienced in the country. The ratio of 53% in 1997, reached the level of 66% in 1999. In spite of the total debt stock regressing from 118.6 billion US Dollars in 2000 to 113.6 billion US Dollars in 2001, there had been a narrowing process in the economy and TL lost value at a high percentage which caused the ratio of external debt to GDP to increase from 56% percent in 2000 to 103% in 2001.

3.1. Indebtedness Terms and Ratios

The external indebtedness ratios became more important gradually after the last economic crises. Many ratios are used to calculate the external indebtedness ratio of a country. The commonly used external indebtedness ratios can be classified in four groups:

- the ratio of external debt stock to GDP,
- the ratio of external debt stock to exports,
- the ratio of total external debt service to exports, and
- the ratio of external debt interest service to exports.

Table 5: External Debt Ratios of Turkey (1989-2009)

Source: Treasury of Turkey, Public Finance Statistics,
<http://www.hazine.gov.tr/irj/portal/anonymous/DisBorcIstatistikleri>, 13.05.2010.

As it is shown in Table 5, the ratio of the external debt stock to GDP in Turkey eventuated as 26.1% at the end of 1990 which increased to 33.6% in 1995 and reached 44.7% in 2000. Then it increased to 57.7% in 2001 with the economic crisis in 2001 as a reflection of South East Asia Crisis launched in 1997.

The external debt stock/GDP in Turkey showed decline inclination with the growth in GDP in the following years. Turkey, being in the position of deeply indebted for many years, advanced to the position of medium degree indebted country as the end of the year of 2005 with the growth in the years of 2004 and 2005. External Debt/GDP showed fluctuations from 2005 on. The ratio was 38.4% in 2007 and increased to 43.9% as of end of 2009.

When we look at Table 5, the ratio of the external debt stock to the exports which was 404.2% in 1990, decreased to 351% in 1995 and increased to 427% in 2000 again. The ratio later showed decline inclination because of the increase in our exports and our country advanced to the position of medium degree indebted country from the position of a deeply indebted country with the occurrence of this amount in the ratio of 231% as the end of 2005. This ratio was 232.5% in 2007 and reached 265.5% in 2009.

As mentioned earlier, the commonly used indebtedness ratios are four particles:

- External Debt/GDP,
- External Debt/Exports,
- External Debt Service/Exports, and
- External Debt Interest Service/Exports.

According to these ratios, the normal values are 30-60%, 165-275%, 18-30% and 12-20% respectively (Adiyaman, 2006, 31-33).

Table 6: Commonly Accepted External Debt Ratios and Turkey (%)

Ratios	Normal	Excessive	Debt Ratios in TR (2009)
External Debt/GDP	30-60	60+	43.9
External Debt/Exports	165-275	275+	265.5
External Debt Service/Exports	18-30	30+	56.5
Interest Service/Exports	12-20	20+	10.1

Source: Treasury of Turkey, Public Finance Statistics,
<http://www.hazine.gov.tr/irj/portal/anonymous/DisBorcIstatistikleri>, 13.05.2010.

in accordance with the datas of 2009, regarding commonly accepted external debt ratios in Turkey, the following evaluations can be made:

- External Debt/GDP in Turkey is 43.9% which remains in the normal limits. Therefore, Turkey takes place in medium level indebted countries in terms of this ratio.
- External Debt/Exports in Turkey is 265.5% which is approaching the upper point of normal level. It shows that export of Turkey allows to cover a certain amount of external debt stock.
- External Debt Service/Exports in Turkey is 56.5%. This ratio is highly excessive of the normal rates. It shows that Turkey faces a huge amount of debt installments which means that the due dates may affect the economy negatively in case of unexpected crises.
- Interest Service/Export in Turkey is 10.1% as of 2009. This is even below the lowest level of normal accepted ratios which shows that the interest service can be covered even through the export gains.

Table 7: Term Structure of the External Debt Stock of Turkey

Years	Total External Debt Stock (Million \$)	Amount		%	
		Short Term	Medium-Long Term	Short Term	Medium-Long Term
1989	43,911	5,745	38,166	13.1	86.9
1990	52,381	9,500	42,881	18.1	81.9
1991	53,623	9,117	44,506	17.0	83.0
1992	58,595	12,660	45,935	21.6	78.4
1993	70,512	18,473	52,039	26.2	73.8
1994	68,705	11,187	57,518	16.3	83.7
1995	75,948	15,500	60,448	20.4	79.6
1996	79,299	17,072	62,227	21.5	78.5
1997	84,356	17,691	66,665	21.0	79.0
1998	96,351	20,774	75,577	21.6	78.4
1999	103,123	22,921	80,202	22.2	77.8
2000	118,602	28,301	90,301	23.9	76.1
2001	113,592	16,403	97,189	14.4	85.6
2002	129,538	16,424	113,099	12.7	87.3
2003	144,109	23,013	121,079	16.0	84.0
2004	161,011	32,205	128,775	20.0	80.0
2005	169,740	38,283	131,449	22.6	77.4
2006	207,610	42,616	164,977	20.5	79.5
2007	249,390	43,134	206,252	17.3	82.7
2008	277,115	50,447	227,222	18.2	81.8
2009	271,140	52,030	219,110	19.2	80.8

Source: Treasury of Turkey, Public Finance Statistics,
<http://www.hazine.gov.tr/irj/portal/anonymous/DisBorcIstatistikleri>, 13.05.2010.

As will be seen from the Table 7, the majority of total external debt stock of Turkey between 1989-2009 is medium-long term basis. The average rates in this period is 19% for short term debts and 81% for medium-long term debts.

The term composition of external debts marks a positive situation for Turkey. Because, if external debts of a country is mostly medium-long term basis, it means that the country will not meet a problem in their repayments unless they face an unexpected crisis.

The installments and interest amounts, however, should also be considered for a healthier evaluation. In the data of tables 5 and 6, it can be seen that Turkey is in a position to render its external debts/interest service regularly under the circumstances.

4. SOME ECONOMIC EFFECTS OF EXTERNAL DEBTS

When the effects of the external indebtedness on an economy are referred, it is seen that it has effects on income distribution and taxation; saving and investment; economic growth as well as some other costs.

4.1. Effects of External Debts on Income Distribution and Taxation

The government going for borrowing instead of providing finance required through taxation causes stemming of the assets and the incomes of the individuals to the top level and increase in consumption. To repay the debts provided before by borrowing again results in reflection of this debt burden to the citizens by taxations.

Even though the borrowing constitutes an income when it is made, it constitutes a burden to the economy in the later years, rather during the capital and interest payments since they are covered with the taxation incomes. In case the tax payers are the same person or organization who lend money to the government, it is not possible to mention about an injustice of any burden or income distribution (Şenel, 1994).

There is a problem of distribution of income between the ones who take the government indebtedness certificates and the ones who pay taxes as well. When we refer to Turkey's situation, an existing debt stock which carried on and grew continuously since Ottoman until the present day, means for the citizens to carry the debt burden of the previous generations. Because the debts borrowed could not be paid and there were borrowings made once again and thereby a debt swamp has occurred. Today, the capital and interest payments of

these borrowings are countervailed with the taxes the citizens pay. Furthermore, since the debts are covered with the taxes and causes the rise in taxes when necessary, there occurs an impact which nullifies the income of distribution between the tax payers and the ones who do not pay taxes (Zerenler, 2004).

4.2. Effects of External Debts on Saving and Investment

For a country desiring development, it is necessary to invest and, therefore, to make savings at a sufficient level accordingly. However, this is not possible because of the low income level in the developing countries and, thus, they enter a “vicious cycle”. The low level income also causes for the savings to be less and, thus, the external resources are required (Seyidoğlu, 2001). For the indebtedness to be effective on the economic development, it is necessary to procure development oriented debts.

4.3. Effects of External Debts on the Economic Growth

The developing countries are bound to borrow from external economies to perform the desired economic growth. Because, for a healthy growth, there are three main barriers:

- insufficiency of information and technological skills,
- shortage of domestic savings, and
- exports less than imports.

When the underdeveloped countries attempt for an effort of a rapid economic growth, they encounter two types of deficiencies such as “savings deficit” and “foreign trade deficit”. Savings deficit is defined as the difference between the internal savings and internal investments. As for “foreign trade deficit=foreign currency deficit”, it is the difference between the imports and exports (Zerenler, 2004). If the necessary resources for the economic growth cannot be provided from the domestic sources, then there arises a necessity to look for the external resources (Tanrikulu, 1983).

External indebtedness creates an inflationist effect on the prices. The prices rise because of increase in consumption. The piling up of the debts for years rises debt burden and the foreign trade deficit increases.

4.4. Other Effects of External Debts

There may be various impacts of the external debts other than some economic and social effects. Generally, the external borrowing provides welfare in the public finances when they are made and has a positive impact on the education, health and other social needs by performing the basic social investments. Growth of the external debt stock in a long period and the difficulties that happen because of debt capital and interest payments cause the government to become unable to perform its basic duties. It is not possible for a government to perform its basic duties such as education, health, security and justice services properly which approximately 50% of its budget and just about the whole taxation incomes are reserved for interest payments. An indebted country who has budget deficits enters a vicious circle of need for borrowings once again to pay back its accrued debts (Akdiş, 2003, 15).

5. CONCLUSION

The borrowings are made to meet the basic needs, to counter a luxury necessity and/or to make investments. Borrowings from foreign sources are made in case the domestic sources are not enough. Actually, Turkey has approximately 271 million US Dollars of external debt as of end of 2009. It seems a better strategy to continue to be indebted in terms of sustainability other than paying back this debt promptly. Consequently, by carrying on the relationship between the IMF and the World Bank in a good way, Turkey should attract more foreign investors. Moreover, it must apply external debt management policies and strategies orienting repaying the debts in a proper manner.

If there may be new and effective ideas formed about the external indebtedness circle, and if the indebtedness situation is turned to the favor of Turkey, we, as citizens, will learn many things and have positive outcomes from the said indebtedness. In other words, if we can create a positive value from being indebted instead of being pessimistic and criticizing the situation, it may be understood that the situation is not that bad. Maybe, our debt of around 1/4 trillion US Dollars may not be representing such a bad situation. Accordingly, it may at least be provided to prevent the increase of the external indebtedness by applying essential policies and developing new improvement formulas where the theory and practice meet. For this, a strong government, strong citizens and, thus, a strong country are necessary.

Besides, Turkey is not the only developing country in the world which has external debts. According to information published at http://www.brillig.com/debt_clock on 18 May 2010 at 10.43 GMT the total public debt of the USA eventuated about 12,941,117,369,651 US Dollars. In this respect, debt distribution per each person who lives in this country with a population of around 308 million is about 41,963 US Dollars. Furthermore, it is mentioned at the web site that the national debt increases approximately 4.09 billion US Dollars a day since September 28, 2007.

When a comparison is made, the ones who think pessimistic must think again. That is, other similar information should be taken into consideration while evaluating the situation of Turkey. Consequently, it is wrong to blame only the ones who govern us. Maybe, the external indebtedness is not a bad thing as it seems. When an evaluation is made in comparison of these figures, it is easily understood that the USA which is one of the most developed countries in the world also has its own debts and its citizens are also called as indebtedness per person. Accordingly, they must act carefully in the process oriented to the bettering of the external debt management practices and there must be future oriented smart steps taken in the direction of becoming a stronger country by keeping the positive oriented economic stability in a sustainable manner. In Turkey, as a part of the world economy, therefore, the debts must be reduced to more minimal levels by implementing advisable policies and strategies accordingly.

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Abstract-

Advertising and the portrayal of gender roles has long been the subject of debate among researchers of communications. This semiotic analysis seeks to draw attention to the extent that gender representation in Thai television advertising is employed and to highlight examples taken from a popular advertisement in Thailand. Semiotics helps us to understand that meaning is not passively absorbed but occurs only in the active process of interpretation. Interpretation of gender representations in media can elucidate the commonly held gender based stereotypes and stigmas which may prove arcane in the 21st century.

Introduction

Thai culture has been going through some dramatic changes in the past 100 years. From the end of absolute monarchy to numerous shifts in power, mostly due to military dictatorships or coup d'état, to the outlawing of polygamy, the criminalizing of prostitution, the implementation of various women's suffrage laws, including access to education, and now to the first democratically elected prime minister to serve two terms in office. Thailand has had tremendous cultural changes forced upon its' people in the past century. Yet Thailand is still a traditional nation which holds King, family and religion in high regard. It is the family and more specifically the female members of Thai society that is the focus of this paper; specifically, the representation of women in Thai television advertising. Advertising has both an economic and social function in society. As such it is important to understand how gender roles are portrayed. This paper will begin with a brief discussion on advertising and will then present previous research done in the field of advertising.

The use of advertising has increased dramatically during the 20th century to the extent that it is nearly unavoidable. Advertisements can be found in every form of media available. It is because of this prevalence that advertising needs to be studied. Various appeals are used to attract consumers and it is this author's intent to show in the next chapter that some are not socially productive. Many advertisements, such as the ones I will discuss later in this paper, try to create a connection between a product or brand and the lifestyle or desired identity of the potential consumers. The study of television advertising messages in Thailand in particular is crucial due to the amount of time Thais spend watching television and thus television advertisements, not to mention the lack of research previously done on Thai television. There are various estimates given regarding the amount of time Thais spend watching television. Vitartas and Sangkamanee (2003) surveyed university students in Bangkok and found that 71% of the respondents watched 1-4 hours per day while 40% reported watching 3-4 hours of television per day. Other sources, such as Pangaea.net, estimated that Thais watch on average 2 hours of television per day. A more recent credible source of Thai viewing habits is not available; however, I believe it is safe to assume that television viewing averages about 2 hours per day. This amount of television viewing is important to advertisers and advertising spending in Thailand has increased dramatically. Merrill Lynch Phatra Securities analysts state that television advertising in Thailand rose 14.3 percent in the first half of 2003 to Baht 20.5 billion/US\$500 million (Television Asia, 2003). "TV continues to grab the lion's share--61 percent--of ad spend" and Merrill Lynch recognized the increase to higher purchasing power which is the result of "low interest rates, steady economic recovery and fierce competition among consumer products" (Ibid). This competition for consumers is largely fought in the advertising ring.

Socialization

The primary purpose of advertisements is to sell products through the use of the media and to inform potential and existing customers of new products and product improvement. As such, commercials are designed for persuasive impact and, according to Pollay, they contribute greatly to cultural norms (1986). The behavior or language we perceive as normal is shown to us from an early age through television. This process of cultural norming is generally achieved by repetition of images and cultural messages that are considered and or accepted as mainstream thought (Gerbner, 1999; Gerbner and Gross, 1976). Because advertisements are nearly everywhere we go, from the moment we wake in the morning we are surrounded by these persuasive messages and are, sometimes unwittingly, taught about what is acceptable and or normal in our environment. We are also taught to expect certain gender related behaviors. This process of socialization is crucial to our development. As one might expect, due to the amount of time spent with the media, the media themselves have become a major agent of socialization. Barner (1999) argued that television is a powerful socializing agent and is especially influential in the process of gender identity formation.

“One of the most obvious and important characteristics of television actors is their gender, and one of the most important lessons that children learn from TV actors is how gender fits into society” (Barner, 1999, p. 551).

The way we dress, our mannerisms, the toys our children play with, appropriate social etiquette, mating rituals and much more are communicated through viewing gender portrayals in the media. Often stereotypes are reinforced, some positive and some negative. It is the negative stereotypes that I wish to discuss in the next chapter of this paper because there is sufficient evidence to put forth the proposition that exposure to gender stereotyping, which is common in advertising, is directly linked to more gender-typed views of the world (Signorielli, 1989). As these gender-typed views are often negative, they have broader implications on society.

Introduction to Semiotic Analysis

Semiotics is the study of how any sign system- e.g. spoken or written words, photos, music, moving images - creates meanings and evokes feelings. In the book ‘Media and Society’ Hodge and Kress, authors of Social Semiotics, claimed “Semiotics has been defined as ‘the science of the life of signs in society’ (Saussure, 1966). In its terms everything in a culture can be seen as a form of communication, organized in ways akin to verbal language, to be understood in terms of a common set of fundamental rules or principles (Hodge and Kress, 1988). When using semiotics from still photographs such as in magazine advertising, Saussure’s method of sign (a sound, image or word) signifier (the concept which the sign represents) is commonly used; although, it is more commonly used in linguistic analysis. However, Berger (1984) points out that the problem here is the determination of meaning as the relationship between the signifier and the signified is often arbitrary and subjective. Words and images mean what we agree they mean and the meanings of various symbols (be they words or images) are often dependent on culture and the subjective analysis of the viewer. Peirce (1958) classified the patterns of identifying meaning as iconic, symbolic and indexical. An iconic sign is what it represents, a tree for example. A symbol is determined by convention. So, an image of a sickle may have different meanings to different people. This is an arbitrary symbol and the agreement of its meaning often depends on shared experience and values. Some would associate the sickle with a farming community while others associate the sickle with revolution and independence. An indexical sign is a sign which connects things in nature. The obvious example would be the smoke rising from the forest is a sign of fire. Semiotics helps us to understand that meaning is not passively absorbed but occurs only in the active process of interpretation.

Lactasoy Commercial

This thirty second commercial features a total of 19 shots. The juxtaposition of opposing lifestyles in this milk advertisement is central to the connotative implications of the product, which seeks to establish itself with dominant social and moral values of Thailand. The fast paced editing of deviant imagery compared with the slow takes associated with the “socially correct” product is an excellent example of this point. The majority of shots, 14 in all, belong to “deviancy”. The editing is fast with each shot lasting no more than two seconds. Initially, the commercial depicts a fashion shoot. The first shot is framed at a 30 degree angle, in a well lit medium long shot. Three female models pose in various sexually appealing postures to the camera. Cut to flash edits of brightly colored lipstick and various pink, orange and red cosmetics in extreme close up. Cut to the three models now looking beyond the frame at the audience, in an angled medium shot. Cut to a close up of the three models looking provocatively at the audience. Cut to medium long shot depicting the models touching and being close to one another. Props include colorful dresses, camera lights, and a photographer is seen in the extreme left of the frame in the first shot. The mise-en-scene creates a colorful, yet chaotic environment. However, the models’ gazes are directed at the audience, not the diegetic photographer. Throughout the scene, the female models move continuously, and are centre framed. The quick editing is synchronous with the dance music soundtrack. The music stops and a close up shot of a young woman, dressed all in white and not wearing cosmetics, with a white background, most probably a kitchen is established. The young woman is framed left and her gaze is directed off screen right. In the background, props include various plants in glass vases. The scene is brightly lit and the camera is static. Cut to the second scene of deviancy, which is established with the re-introduction of dance music and the darkly lit frame depicting a DJ in medium close up left frame, with young people seen dancing in the right frame background. The next six shots flip between mid shots of young people dancing, and extreme close ups of alcoholic drinks. The editing is fast, and two shots are arranged with quick left to right pans of alcoholic drinks. The music stops, and cut to the white young woman in medium close up. She is still framed left gazing to the right off screen. Slowly, she turns her head to the camera as she raises her eyebrows, looking at the viewer. Her look is demure. Cut to close up of the young woman, eyes closed, smiling as she drinks Lactasoy. As she lowers her arm, she smiles at the product. Cut to low angled medium shot of the young woman. She is smiling and shakes her head slightly as she brings the product up to her face. She appears to be grateful. Cut to the final shot, where the product (close up) occupies the left frame which previously was the diegetic space reserved for the young woman. Background right frame out of focus

the girl faces the product. Below her in the foreground is text which is referring to the product. Commercial ends. In analysis of this commercial, the application of Levi-Strauss' theory of binary oppositions, demonstrates how the young woman in white connotes purity, innocence and promotes a lifestyle in line with current social values regarding gender.

Acceptable	v	Deviant	Nurture	v	Destruction
White	v	Color	Us	v	Them
Tranquility	v	Noise	Long shots	v	Rapid shots
Virginity	v	Sleaze	Bright lighting	v	Dark lighting
Non-alcoholic	v	Alcoholic	Serenity	v	Chaos
Healthy	v	Unhealthy	Common sense	v	Irresponsibility
Nurture	v	Destruction	Good girl	v	Bad girl

The product in this case, does not seek to resolve nor bridge the oppositions. Rather, the product is aligned with the positive binaries; therefore, the negative binaries are shunned by the main character as well as by the viewer. This position is represented by the main character, the young woman, who looks at the deviant lifestyle and disapproves. As the woman and the product share the same screen space and the same color, the two are synonymous. Recalling the gaze of the models in the first scene, they seductively entice the viewer to join them in their extravagant, chaotic lifestyle. The viewer is then subjected to a second montage of nightlife and alcohol. This invitation is rejected by the young woman, and the audience is invited to follow her healthier lifestyle via her innocent gaze from off screen right (the deviant) to the viewer. The underlying message is by consuming this product, you are one of us in terms of positive binaries and you will be in line with dominant social ideology. As the young woman in white is the main character and she is aligned with all of the positive attributes expressed above, the product is assisting in the determination of expected attitudes and norms regarding gender roles in Thai society.

Conclusion-

As advertising is an important aspect of society much needs to be learnt about the effects of commercials on viewers and the portrayal of men and women. This paper has focused on a basic semiotic analysis of women in a Thai television advertisement and negative gender stereotypes that still pervade the advertising industry. The portrayal of women's roles in advertising is improving; yet it is still inaccurate and these inaccuracies, discriminating characterizations of women, this representation of women should not be acceptable.

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Shôwaninja in the popular and mass culture's productions: the short change of the national mentalities (1955-1965)

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One of the most famous personages in Japanese culture after war is the shinobi. After 1955, ninja started to be everywhere in the Japanese press.

First, he appeared in serialized novels and manga. Directly intended to adults, the representations of these warriors showed at the same time the desires of the contemporaries and some contestations of the modern societies, by debating on societal themes as the employees' oppression, women, religion...

Quickly after, an image of shinobi was developed in magazines and newspapers through numerous articles. Of course, it was deeply connected with the novels published in these media, but another representation appeared, showing a deep nationalism, transferring ninja's values to politician or farmer, and so to his own society.

Nevertheless rapidly, ninja's representations in press turned to children. They became childish, educational and even dangerous to the Japanese society eyes. There were for example 4,434 accidents of children under 3 years old in 1963, caused by the image of those warriors, including numerous of death.

So, those different representations of ninja between 1955 and 1965 allow us to understand the stakes and danger of a popular image but also to apprehend by a deep study, the fast changes of the needs and mentalities of contemporaries.

KEY WORDS:

History of mentalities; culture studies; Japan; Ninja's image; Press

Can Indonesia lead ASEAN? – the analysis of Indonesian “power” indicators in South Asia

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The paper focus on the role of Indonesia in the ASEAN organization. The paper examines two aspects: the theory and main indicators of “power” determinants of hegemony in the field of international relations and the second more in-depth analysis of Indonesian perception as a leader in South Asian. The paper combines the analysis of statistic data with a quantitative research and aims to point out main “powers indicators” such as economic performance, demographic development, political stability, religious factor as well as the effectiveness of the fight against corruption. The theory of soft and hard power will be also analyzed. All above figures will be presented in relations to other ASEAN countries, especially Vietnam, Thailand and the Philippines. Additionally the author attempts to give answers to the multiple questions such as: What is the position of Indonesia among other ASEAN countries? Can we perceive Indonesia as “first among equals” in the group of ASEAN ten? What is the influence of Indonesia on ASEAN and its decision-making process? Shall we perceive Indonesian as a benevolent or perhaps coercive leader in the region? All above is essential to present both the Indonesian way of thinking about ASEAN and the way the Asian community see Indonesian's involvement in the organization and the region.

Keywords: Indonesia, ASEAN, hegemony

WHY DOESN'T SHE ESCAPE? AN ANALYSIS OF THE REASONS TO REMAIN IN ABUSIVE INTIMATE RELATIONSHIPS IN SRI LANKAN CONTEXT

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Violence by intimate partners has been recognized as a significant health problem for women worldwide. The question why abused women continue to remain in abusive relationships since help is more available than in the past remains a question of professionals and public repeatedly ask. Ten unique case studies were conducted examining the reasons for staying and the importance of considering the subjective meaning of violence in understanding reasons for staying in abusive relationships. The cases studied possessed most of the requirements that past research has shown to facilitate the leaving process (i.e., educated, employed, had independent incomes, aware of their legal rights). Still, meeting all these factors were not sufficient for them to take the decision to leave. Do they still see the good side of the abuser and find it difficult to leave? Is it because they are unable to break away from the cycle of violence? Have they lost the ability to predict that what one will do will make a particular outcome occur? Or on the contrary, is it because they have gained the ability to predict what would actually happen if one leaves? *The findings answer these widely debated questions and are discussed in the light of the theories of Traumatic bonding, Learned Helplessness, and of Battered woman syndrome while stressing the importance of considering each individual context in efforts to support the process of ending the abuse.*

Keywords: *intimate partner violence, leaving abusive relationships, reasons for staying*

THE CONSTRUCTION OF EDWARD SAID'S 'SELF AND OTHERS' THEORY IN HALIDE EDIB'S NOVEL, 'THE SHIRT OF FLAME'

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Halide Edib was a Turkish novelist. Also, she was nationalist and she played an important role for winning Turkish Liberation War.

Her most famous book which is 'The Shirt of Flame' is like a diary of a soldier whose name is Peyami in the war. Peyami tells about the occupation of Istanbul, the behaviours of Turkish and non-Turkish people during the occupation and the Turkish Independence War.

Edward Said was a Palestinian American academic. He had a theory which is 'self' and 'others' theory. According to this theory, Eastern and Western countries are different from each other and Eastern countries are weaker than Western countries. Halide Edib changes this theory and she calls Turks as 'self' and non-Turks as 'others' because of her nationalist ideas. According to her, 'others' are divided into two groups. These are the Ottomans and non-Turkish people.

This study will analyse the adaptation of the Said's theory by Halide Edib for Turks.

Keywords: 'self and others' theory, the Shirt of Flame, Halide Edib.

Labour Standards in the Bangladesh Garment Industry: A Political Economy Perspective

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As the second largest exporter of clothing in the world, Bangladesh has become a byword for a low-cost supplier. In recent years however, worker unrest over wages and working conditions, and serious incidents epitomized by the Rana Plaza disaster have generated serious debates over labour standards among researchers, labour activists, national and international policy makers, and civil society organizations. This paper examines the current state of labour standards in the garment industry of Bangladesh. It explores the reasons why private efforts at the firm level and the association level are ineffective. It also explores the reasons why government regulations are inadequate, why labour laws are flawed and are often flouted in Bangladesh. The paper highlights the major features of recent multilateral initiatives that seek to improve worker safety in the garment industry of Bangladesh. The paper analyzes the problem of labour standards in a globalized industry such as the clothing industry from a political economy perspective. Specifically, it highlights the importance of the institutional context in improving, monitoring, and enforcing labour standards. The main thesis of the paper is three-fold. First, economic owners and agents at the firm and association levels, being myopic, are prone to maximize short-run profits at the expense of worker safety. Second, augmentation of the “visible hands” of the state in the form of increased regulations and employment of more factory inspectors is unlikely to succeed under a corrupt and kleptocratic regime. Third, for sustained improvements in labour standards, a reconfiguration of institutions involving all stakeholders including garment firms, the association of garment firms, government agencies, buying agents, brand-name retailers, consumers, labour unions, non-government organizations, and international agencies is necessary.

Key Words: Labour standards, garment industry, institutions

Old Habits Die Hard: Resilience of the Caste System in Gupta, British and Post-Colonial India

Jacqueline Cho

The Indian caste system is one of the oldest systems of class that continues to exert considerable influence on present-day India. The system contravenes ideas of equality and freedom articulated by the modern Indian constitution by creating divisions in Indian society that especially dispossess the lowest classes. This paper examines the historical foundation of this system by exploring three particular periods in which substantial changes in the caste system occurred: the Gupta Empire, British Colonialism, and the modern era of independence. By looking at limitations on social mobility, the status of women, and the relative political power of different castes in each period, this essay traces changes in the stability of the caste system, underscoring that the elimination of the caste system has not been a linear or constant process.

Operations strategy configurations in the oil and gas firms: pursuing the competitive edge

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Historically, organizational performance has been linked to the cumulative effect of strategies pursued at different levels of an organization. Numerous studies have examined the relationships between these constructs at the business unit level from varying perspectives. However, when it gets to the functional level strategies, particularly in relation to operations strategy (OS), the current understanding of the relationship between strategy processes, organizational context and performance is limited. The top-down planning model of OS development has been supported by several empirical studies and various aspects of that model have been tested using statistical techniques by a number of researchers. By comparison, the dynamics of OS formation processes have been elucidated in the form of descriptive models in several recent studies. These studies have also identified the tentative associations between organizational contextual factors and certain types of OS processes. However, the external validity of these descriptive models is limited because they have been developed based on a small number of case studies or action research, mainly in the manufacturing sector. Furthermore, these studies have not explicitly linked operations performance to strategy formation processes. Therefore, this study has been designed to address those limitations by way of using a survey-based study of 237 firms in the Canadian resources sector. The analysis indicates that there are four strategy process configurations representing multiple combinations of the three alternative process modes. The results will assist organizations in the resources sector in formulating the most effective operation strategies under a given set of conditions.

Keywords: Operations strategy, resources sector, oil and gas industry

Migrant's Remittance Income & its Impact on Savings in Nepal: A micro level study of Nepal

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Remittances have become the major source of external development finance in most of the developing countries including Nepal, where one-fourth of the population in Nepal lives below the poverty line. Statistics show that Nepal received one hundred billion rupees each year from the remittances⁴². According to World Bank, Nepal is among the top five countries in the world with the inflow of remittances amounting to 23 percent, almost one-fourth of the national GDP⁴³. **Nepal has been one of the greatest shareholders of global remittance but the question lies here is how the remittance flow have been used in the livelihoods of remittance recipients.** How this received remittance has improved the income level of certain family and increased their expenditure and savings. The consequences of remittances have gone well beyond the confines of simply development. While the impact has differed between different localities, and there is much to learn from these efforts.

Therefore, this paper examines how the remittance income has impacted on the household saving and expenditure which has a direct influence on the welfare of households. This paper further discusses about the value of migrant labor force and remittance for the family to maintain their household in the context of Nepal. Moreover, **this paper attempts to investigate the positive and negative impacts of remittance on income in relation to expenditure and savings at household level.** This study will provide with tools for better understanding the dynamics between remittances and household income and its impact on saving.

(Keywords: remittance, savings, consumption)

⁴² The World Bank (2012). *Migration and Remittances Fact book 2012*.

⁴³ The World Bank (2012).

Determinants of Dowry Inflation in India: The Role of Caste

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Abstract: In India, the practice of dowry is widespread and nearly universal. It takes the form of transfer from the bride's family to the groom. In this paper, I provide evidence of an increase in the probability of paying dowry in the south-western Indian states. I also show that dowry payments have been increasing all over India, the key determinants being the groom's characteristics and inter-caste competition among brides. I show that over time, wealth dispersion within caste has increased in India. Thus, lower caste brides can now afford to pay higher dowries to marry up one caste. This competition from lower caste brides has pushed up dowry amounts offered and, over time has led to dowry inflation. This is the main contribution of this paper to the analysis of dowry payments in India.

Keywords – Dowry, Gender, Caste, India

MEDICAL TOURISM IN ASIA: PROSPECTS AND CHALLENGES

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Medical Tourism can be broadly defined as provision of cost-effective Private Medical Care in collaboration with the Tourism Industry for patients needing surgical and other forms of specialized treatment. This process is being facilitated by the corporate sector involved in medical care as well as the Tourism Industry both private and public. Medical Tourism mixes leisure, fun and relaxation together with wellness and healthcare. It is like rejuvenation and cleanup process on all levels – physical, mental and emotional. Medical Tourism is perceived as one of the fastest growing segments in Tourism. It is aptly described as sun-rise industry.

Asia has become the dominant player in medical tourism in the last few years. The region's highly competitive medical tourism industry is attributed to its low prices (mainly due to low labour costs), state-of-the-art hospitals, a broad range of highly specialized treatments and procedures, limited medical malpractice costs and attractive locations. In addition, Asia has an elevated number of internationally recognized institutions. Indeed, as of January 2010, there are 66 JCI-accredited hospitals in Asia, of which India and Singapore lead the region with 14 and 15 accredited institutions, respectively. Healthcare in Asia has an important geographical component, with many of the main health care exporters receiving a substantial amount of patients from nearby countries. But in contrast to other regions, the main destination countries for medical tourism in Asia, above all India and to a lesser extent Thailand are able to attract a large amount of patients from developed countries, mostly from the United States and the United Kingdom.

Assignment of Amplified Conflict and Coexistence: Looking at cultural conflict and coexistence through the Wanpaoshan Incident

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As globalization is expanding throughout the world, some nations experience different types of exchange of culture and immigration. Mutual interactions between different cultures create both acceptance and transformation of conflicts. To be able to sublimate by unification and coexistence requires historical patience and transformation of awareness.

Active interaction between the nations and trans-border economy has expanded cultural interactions to understand other cultures. However, awareness of differences and conflicts still exists in present day, even though it has improved vastly. To be able to reach true coexistence, there are many hurdles to jump over, than just understanding and respecting each other's differences. Since coexistence has become an assignment we must bear in present time, the Wanpaoshan incident in Manchuria China in 1931, where people feud between cultural conflicts and coexistence plays significant role.

The Wanpaoshan incident happened in 1931, when the Koreans build canal in the land that they borrowed from the Chinese near Wanpaoshan area. The Japanese got involved to protect the Koreans and created conflict between China-Korea-Japan.

This paper will look into how we can find wisdom to turn cultural conflict into cultural co-existence through Wanpaoshan incident. In order to do this, I must review what was setting, and cultural structure of Manchuria area. Also will analyze what kind of ripple effect Wanpaoshan incident by participating of Japan's empire, which were made up of various ethnic group. Through this I will review the importance of multi cultural coexistence and the wisdom in multi cultural society. I will go over once again what was the reality of cultural coexistence in Manchuria where multi cultural existed and so did the conflict, hostility, and interaction from it.

Effectiveness of banking service for poverty eradication and rural development: Experience from Burdwan Central Co –operative Bank, West Bengal, India

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In India, rural sector plays an important role in terms of contribution to countries GDP and employment generation. In this regard various initiatives have been taken to reach banking services with primary credit in rural areas since last forty years. Government of India (GOI) is spending thousand of crores through various schemes for the eradication of poverty. The objective of rural banking is to reduce the poverty level and financial inclusion of the needy people. The function of the Rural Development Division is primarily to provide overall policy guidance in formulation of plans and programmes. It is the nodal agency for matters relating to poverty eradication, employment generation in rural areas.

With the objective of ensuing financial inclusion and increasing the outreach of the banking sector, the Burdwan Central Co –operative Bank (Service area is: Burdwan District) by the help of NABARD (National Agricultural Bank for Rural Development) has implemented formation and credit linkage of SHGs(Nos of members-106919,Depsit mobilized by the members INR.14,65,88,321/- Credit linked INR.3,85,20,857/-)Govt. of India schemes: like MGNREGS(Mahatma Gandhi National Rural Employment Guarantee Scheme)(Nos. of No Frill Account-32620 and amount INR.3,23,13,045/-), Kisan Credit Card(KCC) (Nos of Card Holder-220959 credit linkage-201651 and amountof loan disbursed INR.315,62,88,542/- etc. According to the report of NABARD (2011) Co-operative Bank increased their out reach linking13,44 lakh (2008-09) to 17.58 lakh(2011) in issued KCCs, where

different commercial banks loose their position in case of KCCs (58.34 lakh to 11.79 lakh). But inspite of several efforts the bank could not able to reach at the door step of the rural poor. The present paper has the objective to discuss and analyse – What is the level of effectiveness of banking service that already exists in this region and if it is found insufficient, then what are the main obstacles and how it can be uprooted? Therefore, some measures are suggested to optimize the role of Banks to accelerate the rate of economic development for rural needy people.

Key word: Effectiveness, development, poverty eradication, constraints

Early Childhood Education for sustainable development

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India has 28 states and 7 territories, each very distinct in geography, history, language, and culture. Not surprisingly, both the provision and quality of education differs greatly from one state to another. Early childhood education is no exception. It is home to many different forms of early childhood education, including government-run and not-for-profit programs, private child care, and informal home-based providers. The pedagogy adopted in the preschool is largely play centered and activity oriented and the practices adopted are democratic where teacher acted as active participant and allowed no time for the child to act on his own. The survey was conducted to assess the Preschool institutions working for children in Palampur town of the state of Himachal Pradesh. Qualification of the preschool staff was graduation and post graduation whereas experience varied from 3 years to 30 years. The preschool building had area ranging from 1500 sq feet to 5000 sq.feet. The maximum number of children in the preschool was 75 and the age group was 2-5 years. Teacher pupil ratio was 1:15. The working hours of the school in week were minimum 15 and maximum 30 hours. Disciplinary method used was love-withdrawal. All the schools were facing financial crunch and were lacking equipment. Parent teacher meetings were held in a month. However if the goal of Education For All is to be achieved with in the stipulated time, early childhood programme should be developed to avoid great loss of critical developmental years.

Key words: pedagogy, teacher-pupil ratio, disciplinary method

Does *Austroeupatorium inulifolium* invasion alter soil chemistry through litter quality and quantity in degraded grasslands in Knuckles Conservation Area, Sri Lanka?

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The *Cymbopogon nardus* dominated grasslands in the Knuckles Conservation Area (KCA) have been rapidly invaded by *Austroeupatorium inulifolium* over the past few years. A preliminary study indicated that *Austroeupatorium* has a facilitative effect on the establishment of forest tree seedlings on these highly degraded grasslands. This positive change perhaps due to enhanced micro-climate and edaphic parameters. We hypothesized that *Austroeupatorium* invasion could enhance soil nutrients through increased litter loading and nutrient release patterns during decomposition. Two plant communities were selected as less-invaded (LIG) and highly-invaded grasslands (HIG) at KCA each with three replicate sites. From each plant community, surface soil samples were collected and air dried before analyzing for carbon (C), total nitrogen (N), total phosphorus (P) and pH. Litter decomposition experiment was conducted *in situ* using *Austroeupatorium* and *Cymbopogon* litter. Periodically collected litter samples were chemically analyzed. Surface and standing litter biomasses were sampled using three quadrates (0.625 m^2 and 0.25 m^2 respectively) from each site. Data were tested for normality and analyzed statistically using Minitab 14.1. Soil pH and N were significantly higher in HIG than that of LIG. However, soil C and P showed no significant differences between the two communities. *Austrosupatorium* litter quality (in terms of N and P) was higher than that of *Cymbopogon*. *Austroeupatorium* litter showed significantly lower C/N and C/P ratios compared to *Cymbopogon*. *Austroeupatorium* showed relatively higher decomposition rates compared to *Cymbopogon*. Nitrogen release during decomposition was relatively slow in both *Austroeupatorium* and *Cymbopogon*, while P released rapidly from *Austroeupatorium* than that of *Cymbopogon*. Surface litter biomass was significantly higher in HIG (78 g/m^2) than in LIG (45.8 g/m^2). The standing litter biomass too showed significantly higher values in HIG compared to LIG. *Austroeupatorium* plants contributed significantly to the standing litter biomass in both LIG (68.6%) and HIG (75.9%). The higher litter loading, quality and decomposition rates in *Austroeupatorium* may alter the soil nutrient pools over time. Such positive changes may help in the restoration of forests on these otherwise highly degraded grasslands in KCA.

Keywords: soil chemistry, litter quality, nutrient release patterns, degraded grasslands

'The Old Rules Aren't Always Right': Rereading the Short Stories of Indian Diasporic Women's Writers

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In this era of globalization and multiculturalism, there appears to be a rising awareness and a sort of celebration of cultural diversity and respect towards ethnic heritage of each group. Diasporic writings, therefore, have formed an intrinsic part of the gamut of literature highlighting experiences that are 'new' to the issues which are 'old'. Shashi Deshpande in one of her essays "Of Concerns, Of Anxieties" writes that all good writing is socially committed writing, it comes out of a concern for the human predicament. Indian Diasporic writers such as Jhumpa Lahiri, Chitra Banerjee Divakaruni, Bharati Mukherjee and Anjana Appachana in their short stories echo similar sentiments. They have tried to explore new dimensions to the prevailing social problems such as dowry, child marriage, physical violence etc. pertaining to Indian women in the diasporic context. In their narratives they have chosen to enable their women in such a way that they have broken out of the conservative and traditional constrictions and emerged as independent individuals in their own might and right. They wish to build a new world where migration is not only a shift for them in terms of new place and people, flora and fauna but also a chance to rewrite the story of their women in their own way. Taking illustrations from the short stories of above mentioned writers who are socially motivated and unwavering Indian diasporic women writers, the present research paper tries to contextualize and explore the issues and concerns of Indian women in the Diasporic milieu. However, while primarily focusing on the Indian diasporic writers, the paper may also choose to juxtapose a few texts of the Indian women writers to illustrate the differences and similarities between the issues of women within and between these two canons of literature.

Keywords: Indian, Diaspora, Globalization, Multiculturalism, Migration, Physical violence

Discourses of Marginality: The Novels of some Women Writers of the Subcontinent

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The subordination of womankind in this merciless political and technocratic era finds a forceful and compellingly audible voice in the works of women writers of the subcontinent. These women writers in English incorporate the ideologies of both activists and intellectuals. The new woman refuses to be stifled under oppressive male-dominated patriarchal society. The new woman's demand for her rightful place, recognition and respect due to her is prompted by an inner urge to make her existence a meaningful one.

It is argued that the subjugated or the marginalised produce different knowledges than those in positions of privilege. Women writers in the days of postmodernism build an account of the world as seen from the margins, with a view to transform the margins as well as centres. There is a recognition in the commonalities of the women's experience and to use tools to begin to construct an account of the world sensitive to the realities of gender, class & race. Women's knowledge cannot be separated from their lived experiences and the differences both between women and within each women are to be recognised and acknowledged.

Women writers of the subcontinent like Manju Kapoor, Namita Gokhale, Tehlma Durrani and Tasleema Nasreen have handled their own realities and nationalities and asserted their selves and created a space and voice of their own in their fiction.

Keywords: women writers, margins, own space & voice

An Unusual Right Popliteal Vein Aneurysm in an Adult: A Case Report

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The incidence of the venous aneurysm is less common than the arterial aneurysm. Most of them are incidental findings with no major clinical significance. But popliteal vein aneurysms may be potentially life threatening as they can be a source of pulmonary embolism and even death. We report a rare case of right popliteal vein aneurysm in a 67- year- old male cadaver. Early detection of the condition will prevent the thromboembolic events or other major complications. Duplex scanning, Computed Tomography scanning, and Magnetic Resonance imaging are considered to be important non-invasive diagnostic methods for the diagnosis of PVA.

Between "Chinese Dream" and "Gorbachev-phobia": Chinese reforms and anxieties in Russian perspective.

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This paper discusses Russian narrative of reforms initiated by the new generation of Chinese leaders, in the context of the overwhelming memories of Gorbachev's "perestroika" and the collapse of the Soviet empire. I argue that there are two main tendencies in how the "Chinese Dream" prospects and – subsequently - People's Republic's future are discussed. In one narrative, it is claimed that the Chinese leadership rightly understands that any non-economic change should be preceded by economic reforms, and not the contrary. After all, the ruling elites in China took a lesson from the break-up of the Soviet Union – the "great tragedy of our time" (as they call it), and now they use this historical experience as a reminder of what could happen to the Communist Party of China if they followed Gorbachev's policies. The production of a documentary, "In Memory of the Collapse of the Communist Party and the Soviet Union", proves this claim. On the other hand, some liberally oriented media insist that a deepening of reforms proclaimed by the Third Plenum will only strengthen the "archaic" style of governance, or what a Chinese social scientist Yu Jianrong calls a "rigid stability". An effective rule of law is what China needs, though not necessarily a Western-type democracy that could be risky not only to the Communist Party and its monopoly of power, but also to China's territorial integrity.

In Russia, the rise of China and the challenges it faces, is watched in the mirror of its own, recent history.

Keywords: Chinese Dream, Soviet Union, Third Plenum

Posterior Belly of Digastric muscle: An important landmark for various head and neck surgeries

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Introduction

The digastric muscle is an important landmark in head and neck surgeries. Important neurovascular structures such as the spinal accessory and hypoglossal nerves, internal jugular vein and internal carotid artery lie deep to the posterior belly of digastric; the study relating to it deserves special mention in anatomical literature. Therefore the present study aims to describe the posterior belly of digastric in relation to the essential anatomical landmarks.

Materials and Methods

The study was carried out using 10 cadavers preserved in 10% formalin. The midpoint of internal jugular vein (IJV) in the neck was identified as the point between the angle of the mandible and midclavicular point.

The anatomical landmarks considered for measuring the parameters were tip of mastoid process (TMP), loop of hypoglossal nerve (HN), midpoint of IJV, bifurcation of common carotid artery (CCA) and the midpoint of PBD. Various parameters were measured using the digital calipers.

Results

The length of PBD was 3.77 ± 1.08 cm on right and 3.15 ± 0.05 cm on left side indicating slightly longer belly on the right. The extended length did not vary much on both the sides which were 6.7 ± 1.23 cm on right and 6.7 ± 0.75 cm.

The HN crossed PBD 2.72 ± 0.8 cm anterior to the TMP on right side while on left side it was situated 2.1 ± 0.57 cm anterior to TMP.

The distance between the midpoint of PBD and of IJV was 6.58 ± 0.99 cm on right side whereas it was 6.1 ± 0.96 cm on left side. The distance between the midpoint PBD and bifurcation of CCA was 3.04 ± 0.61 cm on right and 2.78 ± 0.74 cm on left side.

Conclusion

As the posterior belly digastric muscle is an important surgical landmark, the present study adds to the existing knowledge about it. The present study has also included few newer landmarks which were not given importance in the previous studies.

Keywords: Posterior belly of digastric ,carotid arteries, hypoglossal nerve.

Social Capital: An Emerging Discourse in Post-Conflict Sri Lanka

Nipunika O. Lecamwasam

Abstract

Social Capital (SC) or reciprocal fraternity is gaining increasing currency in post-conflict nations as a means of preventing/resolving conflicts. SC is not the mere ‘presence’ of reciprocity in a relationship, but rather the ability to benefit from such presence. It thus transforms human relationships into what might be termed ‘emotional currency’, enabling all parties involved to benefit from it.

This paper explores the function of SC in post-conflict Sri Lanka with emphasis on the role of youth in generating/sustaining it. To this end, the paper uses two case studies namely **Enhancing Knowledge and Virtues: Student Courage**, a state-sponsored reconciliation initiative and **Sri Lanka Unites**, a civil society initiative aimed at grooming youth as peace agents. Using both primary and secondary data, the paper concentrates on how reconciliation is engineered in post-conflict Sri Lanka in order to avoid a relapse to violence. It first treats SC through an academic lens followed by a discussion of the two case studies illustrating the practical application of SC in the Sri Lankan context and argues for a case of increased accumulation of this positive force that could be exhausted towards spurring the ongoing process of reconciliation and inform future political dialogue in Sri Lanka.

Key Words: Social Capital, Sri Lanka, Youth, Reconciliation

Introduction

Social Capital (SC), is a relatively new notion which in its simplest sense means that social networks have value. It is based on the assumption that the collective value of social networks constitutes an incentive for their members to do things for each other. This paper intends to investigate the function of SC in post-conflict Sri Lanka as an important facet of reconciliation. Since it is the deterioration of SC which was chiefly responsible for the policy blunders prior to the 1970s and subsequently the war, the paper aims to examine whether efforts are being made to rectify past actions by an increased accumulation of SC which will determine the particular nature and quality of peace in the country. It specifically concentrates on youth and how SC is exercised among young people, because they were noticeably involved in the armed violence of nearly three decades.

The paper, to this end, will begin with an academic discussion of SC which will also bring into light why it is important to discuss SC in relation to Sri Lankan youth. Next two case studies will be presented as testimony to the function of SC among youth networks in Sri Lanka at both state and civil society levels. In conclusion it argues for an increased accumulation of positive SC in ensuring sustainable peace in the country.

Material and Methods

The paper uses both primary and secondary data. Interviews, books and internet resources are chiefly used in this study. While the theoretical basis of SC is built up on secondary sources, the two case studies draw their information primarily from interviews conducted with relevant individuals involved in the initiatives and public speeches they have made regarding the subject. This exercise thus involved a qualitative phenomenological study aspect which derived the understanding of SC possessed by the stakeholders mentioned above, and the implications of their actions to the reconciliation process in Sri Lanka.

What is Social Capital (SC)?

Social Capital (SC) is a widely discussed concept in the global academia despite its inadequate use in the Sri Lankan society. Put simply, it could be defined as a form of emotional capital accumulated via social networks that are built on trust, understanding and reciprocity. The idea of SC was pioneered by a trilogy of social thinkers namely Pierre Bourdieu, James Coleman and Robert Putnam.

Bourdieu believes that SC is “the sum of the resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition” (Bourdieu, in Bourdieu & Wacquant, 1992 as cited in Gauntlett n.d.). The definition suggests the importance of recognition of the ‘other’ as part of the network.

According to Coleman SC is a fusion of both the economical aspect of self-interest in achieving a particular end and the sociological aspect of norms and responsibilities which an individual adheres to by virtue of being a social animal. Gauntlett (n.d.) summarizing the ideas of Coleman states that SC is a potential resource one can use alongside human, physical and economic capital. Coleman further suggests that SC is a by-product of other activities in which people mutually support each other not because they expect anything in return but because it is the morally correct thing to do (Gauntlett n.d.).

Putnam articulated social capital as follows: “features of social organizations, such as networks, norms and trust that facilitate action and cooperation for mutual benefit” (Putnam, 1993 as cited in Tzanakis, 2013, p. 6). He therefore considers SC to be a facilitator of social collaboration and lifts the idea of SC to the macro level. Elaborating the point he introduces two kinds of functions of SC i.e. bonding and bridging. The former refers to intra-group networking while the latter refers to inter-group networking.

Notwithstanding the positive connotations of the concept, SC also has the capacity to turn negative. Trust, reciprocity, and even fraternity which are viewed positively have the potential of turning negative in bonding

networks to endorse a harmful cause. Terrorism is one such instance where aggregate reciprocal fraternity is deployed to realize destructive ends.

Social Capital in Post-Conflict Sri Lanka

This paper intends shedding light on positive SC in post-conflict Sri Lanka with a focus on youth targeted reconciliation efforts. Towards this end, the paper uses two case studies namely the Nena Guna Weduma: Sisu Diriya (Enhancing Knowledge and Virtues: Student Courage) programme, a state led reconciliation-oriented effort taken by the Office of Social Development Affairs to the President, and Sri Lanka Unites, a civil society reconciliation initiative that strives to groom a generation of peace agents.

Enhancing Knowledge and Virtues: Student Courage is a national programme for developing the psycho-social skills of youth in conflict affected North and East provinces through the enhancement of education and development of leadership qualities. The programme prioritizes bridging networks over bonding ones and caters to the psycho-social needs of students of all ethnicities. The programme seeks to achieve this end primarily by providing students from different ethnic groups with mingling opportunities to help them overcome paranoia, anxiety and suspicion regarding their ethno-religious ‘others’.

Nandana Wijesinghe, Director of Social Development Affairs to the President, holds that ethnic and religious integration is the key to sustainable peace (N. Wijesinghe 2014, pers.comm., 9 June). It is this idea that brought the Student Courage programme into existence in the North and Eastern provinces of the country as a measure of purposeful intervention to foster fraternity. The programme’s role in the creation of SC has been decisive, as evidenced by the myriad of activities it has conducted and the staggering amount of testimonials written by the student beneficiaries who participated in them.

Religious celebrations and multi-religious gatherings organized periodically are an intrinsic part of the Student Courage programme chiefly due to two reasons. Firstly these provide students with a much needed spiritual base to combat wartime trauma and secondly they are presented with an opportunity to familiarize themselves with religions other than their own. Mingling of this nature is pivotal in macro level societal relationships as it helps build trust and reciprocity which Putnam emphasized as intrinsic parts of SC. These also function as channels of bridging networks that span ethno-religious divides.

Additionally, the programme also conducts workshops for students from the North and East, which aim at developing their psycho-socio skills. Workshops play an integral role in promoting greater interaction between youth from different communities which have paved way for more understanding that help build trust and reciprocity which according to both Coleman and Putnam are essential ingredients of SC for understanding is key to mutually beneficial action.

Nandana Wijesinghe further believes that youth are the wealth of the country and recognition of their talents irrespective of their background is an important step in countering discrimination and building sustainable human relationships (N. Wijesinghe 2014, pers.comm., 9 June). He is of the opinion that potentialities to generate SC is high in Sri Lanka mainly because intrinsic characteristics of SC such as trust, hospitality and love and caring are inherent characteristics of the Sri Lankan society.

Fareed Isfan, a volunteer with the project since 2009 is very much positive on his take on SC for he believes after the ending of the armed conflict the situation is very much conducive for the generation of SC. For him, the ability to connect with relatives in distant places after the ending of the armed conflict was the first step in any worthwhile effort at generating SC. He believes that the trust this opportunity has generated needs to be complemented with a conscious effort to generate SC at the national level especially among youth (F. Isfan 2014, pers.comm., 7 June).

Since the three decades long conflict has influenced SC in many negative ways where propaganda and violence were the ordering principles of relationship-building, it is now important to counter these forces and develop positive SC. A vibrant civil society that is sensitive to the needs of all ethnic groups is thus paramount in the generation of sustainable SC. This is where the role of an initiative like Sri Lanka Unites is especially relevant and appreciated.

Sri Lanka Unites (SLU) is a youth reconciliation movement that strives to promote reconciliation through a multi-pronged approach with a vision of not letting the hatred of the past control the present and destroy the future. The Future Leaders’ Conference is the flagship event of SLU that brings together the top student leaders from across the country for a five day residential conference under the theme leadership and reconciliation providing them with an opportunity to mingle with their student counterparts from different ethnic groups. The conference urges students to tackle issues as a collectivity i.e. Sri Lankans as opposed to segregated factions of ethnic groups. While participants identify potential issues they might have to face in future, the solutions they devise are informed by the notion of an inclusive Sri Lankan identity. According to Lahara Ranaweera, SLU Regional Representative for Hambantota District from 2010-12, the Future Leaders conference plays a pivotal role in generating SC since it acts both as a platform to discuss issues related to peace building and also as a channel through which students from diverse groups apologize to each other for the wrongs done by members of their respective ethnicities (L. Ranaweera 2014, pers.comm., 26 June). Since acceptance of misdeeds is the first step in true reconciliation, the movement helps shed ethnic animosity via communication, acceptance of

misdeeds and most importantly apology for past actions. Such apologies not only challenge preconceived notions of the ‘other’ but also help build long lasting friendships based on trust and mutual understanding which according to Bourdieu are important characteristics of a durable network of human relationships that would prove beneficial in future.

The movement also has a variety of other activities aimed at building trust and bridging ethnic divides. It has school chapters and partner schools which assist SLU in their activities. There is also the Champions of Change programme in which two schools from different ethnic, religious and social settings work in collaboration to assist a deprived community. This is a very important step in understanding each other’s cultures and appreciating them.

According to Prashan De Visser, founder of SLU, prejudices can easily be challenged by firsthand experiences and that is precisely what SLU strives to do (De Visser 2011, p. 42). For the older generation that has been tormented by war and marred by the hatred of past, he believes it is hard for authentic reconciliation to take place and therefore, a younger generation who are not affected and yet involved to the same extent are better agents to engineer reconciliation (De Visser 2011, p. 41). In their website SLU clearly states that “students did not merely limit the conference experience to those 5 days, but instead went beyond to help their friends from different regions resolve problems they faced” (Sri Lanka Unites: How we work, n.d.). This falls in line with Coleman’s assertion that SC is a by-product of other activities in which people mutually support each other not because they expect anything in return but because it is the morally correct thing to do. The critical thinking imparted by SLU through mutual recognition of each other has thus made these students help each other since it is the morally correct thing to do.

Conclusion

The paper explored the function of positive SC in relation to youth in post-conflict Sri Lanka. Using Bourdieu’s idea of “durable networks of more or less institutionalized relationships of mutual acquaintance and recognition” and Coleman’s and Putnam’s ideas of ‘trust and reciprocity,’ the paper explored the extent to which these are in use in post-conflict Sri Lanka drawing examples from two case studies namely Student Courage and Sri Lanka Unites both of which groom youth as change agents.

The findings revealed that on the community level, purposeful interventions are made to generate SC enabling people to attain things they value in the long run. Emotional support and equality are some such things these movements make available and the networks they have created are not mere networks but networks that help hoard human capital that could be used for mutual benefits. Since bonds between family members which were essentially negative during the war had profoundly impacted in shaping the mindsets of most youth in constructing the other as an enemy, initiatives such as these are crucial in deconstructing such negative prejudices and changing the future direction of the country for the better.

However, one must not forget that both negative and positive SC are still in operation in Sri Lanka. In the immediate aftermath of the armed struggle, Sri Lanka has a party that is triumphant over the victory and one that considers it a defeat. In such a context notions of ethno-military superiority should not be encouraged or endorsed. Instead, a multi cultural society truly accommodative of pluralism would serve well the interests of all peace loving Sri Lankans. Towards this end, one must actually try and convert negative SC into positive SC since matters of such sensitivity cannot be addressed through an iron fist approach. As Putnam pointed out prioritizing bridging networks over bonding ones will prove beneficial in the current scenario.

The above accounts demonstrate the fact that actual reconciliation in terms of generating positive SC in Sri Lanka is already in motion targeting youth who will be tomorrow’s leaders. That the scale and penetration of such efforts should be maximized, however, is a fact that cannot be emphasized enough. As such, Student Courage and Sri Lanka Unites can be taken as model programmes whose strategy and vision may be adopted with innovative additions to other such efforts throughout the nation. Such a truly national endeavour would spell a bright future for Sri Lanka in her march towards reconciliation.

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