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EDITOR'S NOTE

Volume 02 Number 02 of the Sri Lanka Journal of South Asian Studies addresses a range of concepts and issues of central importance in the South Asian context. The pioneers of the journal had a vision to promote thinking of a high order about life in this part of the world.

The Journal had been published since 1978 but there was a break in between the eighties and the first decade of the millennium due to the Eelam war. The present series have been published since 2015.

This volume consists of two articles related to rituals. One is on Music and Dance of the Hindu temple rituals and the other one is on the role of non-Agamic rituals in caste reconciliation. The articles related to economics speak on challenges and opportunities for Tourism development in the Eastern province, Sri Lanka, the impacts of tourism in the Panama region of Sri Lanka and women entrepreneurship in Sri Lanka. The one on philosophy makes an analysis of Khyativada of Nyaya Philosophy, and another deals with error analysis of case formation of Sinhala spoken by Tamils. The journal includes one article on the competency of dictionaries compiled in Jaffna. Thus, all the articles concentrate mostly on Sri Lankan context.

We welcome research articles with a new outlook. Let us continue to work on a mission to provide the world with constructive new thinking and keep our taste refreshing and nourishing.

Dr. K. Shriganeshan
01.08.2019.

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VISION OF MUSIC AND DANCE IN INDIAN AESTHETIC CONTEXTS - BASED ON THE HINDU TEMPLE RITUALS

Maheswarakurukkal Balakailasanathasarma

Abstract

Music and Dance are the holy fine arts in India. The spiritual side of music has taken deep roots in our land as the people have all along been more prone to spirituality. It is primarily because of the spiritual influence of the temples. South India is a land of temples and every village invariably has a temple. In fact, the temple is the centre around which a village developed. These temples have not only been functioning as places of worship but also as centers of all fine arts. These art forms grew adjuncts to religion and the temples with their vast endowments had a regular establishment with artiste like singer's composers, musicians, dancers, instrumentalists etc for offering musical service in its sacred precincts. The abundant epigraphically and inscriptional evidence bear testimony to all these fine arts and the hymns that have been preserved over the years. Thus, all forms of music and dance became indispensable items of worship (rituals) in the temples of South India. This present research paper establishing the importance that a music and dance composition could evolve in projecting the underlined relation of music, dance and temples. The music and dance world are beholden to the great composers for their excellent Kṣētra Kṛtis – but for them the importance of music and dance in recreating the historical impulse would have been lost. Therefore, we understand that the vision of Indian aesthetic contexts in music and dance based on the Hindu temple rituals.

Key words: Aesthetic context, Music, Dance, Fine arts, Temple rituals

Introduction

According to the Hindu belief God is sarvavyāpī – omnipresent and pervades the entire Universe and can be realized in any place through prayers, anuṣṭhānas (rituals), meditation and spiritual sādhanās (practice). His presence is always more explicitly felt and realized in a temple. Therefore, visits to such holy and sacred places have been our tradition that is being followed to these days also. The holy pilgrimage is conducted with utmost humility, purity in thought, word and deed. Keeping this in mind our fore fathers had setup time-honored tradition customs and tenets in the form of meditation, nāmasaṅkīrtana, bhajanas, reading of sacred books, satsaṅga, etc. These rituals were prescribed to us thousands of years ago, with the sole idea that an ardent devotee and an earnest seeker can feel the presence of God and derive much spiritual benefit (Geethe Rajagobal 2009, p.1).

According to Hindu philosophy and mythology, music, dance and Gods have always been identified with each other. We cannot imagine any God without a particular instrument. Many of the important deities have their own instruments and are worshipped as embodiment of music, dance or fine arts. Lord Śiva is the embodiment of Nāda playing the damaru and also the performer of the tāṇḍava (the cosmic dance). Lord Brahmā is the origin of music inspired by Sāmaveda (Sāmaveda 5.23.2)

There has always been a perfect unison of nāda with Paramātmā (supreme power) and in this unison one can find the “Transcendental Power-nāadopāsana”. The one who created us is the Almighty (Geethe Rajagobal 2009, p.3). He can only be seen from within. This is the philosophy of our life, and a man who acts according to this philosophy is believed to see this power within himself and shun suffering for him as well as others.

Classical music and dance

Classical music and dance had a natural affinity with the temple and religion. Not only are the themes almost religious, the performances of music and dance were carried on in temples where it was free for the public. The implication is that those who came to the temple, at least while they were within the temple, are in an elevated form of mind and do not look for cheap entertainment. Almost all the rulers (kings) in south India gave importance to the fine arts. They built many fine temples in those days (We must remember that in those days temples served the same purpose as the modern auditoriums), and patronized artists. Traditionally a balance was struck between the king, who ruled like a feudal lord and patron, and the power of religion (Geethe Rajagobal 2009, p.9).

All arts and sciences prospered under the wings of the temple generously supported by the king. On the other hand, the king’s holy goal, ie. to own territory, enhance rain and rich crops, etc., which being were sustained by the temple priests who served both the temples and the court. Classical music and dance had a natural affinity with the temple and religion not only were the themes almost always religious, the performances of dance and music were carried on in temples where they were free for the public. The implication is that those who came to the temple at least while they were within the temple were in an elevated form of mind and did not look for cheap entertainment. Almost all the rulers of south India gave a very great impetus to the fine arts. They built temples with the sole idea of promoting Bhakthi and the fine arts and also patronized artists. One should bear in mind that in those days, temples served the same purpose as the modern auditoriums and sabhās. All arts and sciences, astronomy, etc, prospered under the wings of the temples generously supported by the kings. Traditionally, an equal balance was struck between the kings who ruled like feudal lords and patrons with the power of religion. Temples in South India particularly have played an important part in the preservation for posterity the traditions of dance, drama and music (Enakshi Bhavan, 1976).

In Indian music and dance were never conceived of as mere items of entertainment. Music in its triple aspect of *gīta* (vocal), *vādyā* (instrumental music) and *nṛtya* (dance) were given a prominent place in temple rituals traditions. From *Kāmikāgama* one can see that the performance of music and dance was not something optional but an integral and compulsory part of rituals in worship. Temples have thus been the home of static dance and dynamic dance and music.

Ceremony

The *utsavas* (festivals) are considered highly pleasing to the Lord. Various arts and crafts depend on temples and festivals. The insistence on the recitation of the sacred texts, as part of the festival (rituals), apart from propagating them, help in preserving their form. The rituals instil in the devotee a sense of spiritual involvement either directly or indirectly. Great ritual care is taken to keep all the divine forces embedded in the temple area peaceful and contented. Like a royal lord; the Divine Lord holds court, receives visitors, listens to their requests is awoken with the auspicious sound of music and dance, is bathed, dressed and amused, and, what is more important he is emotionally involved with his devotees. One of the reasons for the many Hindu temple ritual may be the fact that this cultural religious syncretism has absorbed traditions of very divergent nature, divergent in all respects, time and social stratum (Geethe Rajagobal 2009, p.10).

Development of Music and Dance in Temples

Temples in South India particularly have played an important part in the preservation and development of music. In India, music and dance were never conceived of as items of entertainment. Even the greatest man and woman of the land treated music and dance as subjects worthy of serious study and practice. These two arts were elevated to the status of *vidya*. They helped the thinking men and women to understand something of the Infinite. At a time when the habit of recording songs in notation was not cultivated, the only method by which the music composition was handed on to posterity was through oral tradition. (Annapoorna.L 2000, p.viii) Hymn singers among the Śaiva and Vaiṣṇava saints had sung wonderful compositions in their respective canons which are held sacred ever in the present day. Temple festivals have given rise to a large number of new poetic patterns and motifs.

Music and Dance are the holy fine arts in India. The spiritual side of music has taken deep roots in our land as the people have all along been more prone to spirituality. It is primarily because of the spiritual influence of the temples. South India is a land of temples and every village invariably has a temple. In fact, the temple is the centre around which a village developed. These temples have not only been functioning as places of worship but also as centers of all fine arts. These art forms grew adjuncts to religion and the temples with their vast endowments had a regular establishment with artists like singers' composers, musicians, dancers, instrumentalist etc for offering musical service in its sacred precincts. The abundant epigraphically and inscriptional evidence bear testimony to all these fine arts and

the hymns that have been preserved over the years (Pathmanathan.S 1977). Thus all forms of music and dance became indispensable items of worship (rituals) in the temples of South India.

South India – Hoary Tradition

The cultural history of South India has a hoary tradition. During the process of cultural attainment and development, the temple and their precincts have played a dominant role. Such temples were built in large numbers by the great royal kingdoms of Pallava, Ceras, Colas, Pāndyas and Nāyakas, etc. They speak of the cultural renaissance achieved through the centuries. When we speak of the temples of the four southern states- Tamil Nadu can boast of having the largest number of temples especially in and around the Cauveri delta.

Even though the earliest music compositions date from the days of Bharata, the author of Nāṭyaśāstra, such as the Dhruva gītis, Cārī gītis which were used as a common compositions for music, dance and drama, the earliest musical compositions was known to have been composed by Annamācārya of Andhra Pradesh, by the Nāyanmārs and Ālwars of Tamil Nadu and by the Dāsakūṭas of Karnataka. (Annapoorna.L 2000, p.xix) These savants also helped the development of music and dance activities in and around the temples. As time passed by, music and dance formed a part of the temple rituals.

Music, then, like all other traditional cultural components, is part of an integrated society in which philosophy science, politics, commerce, and all social phenomena are liable to be viewed in a spiritual perspective. Traditionally, music in South India has emerged out of religion, centered in and around the temple, and with worship. An efficacious means for achieving religious goals is through song (kīrtana), therefore, all music in south India is, or is derived from vocal music that springs from religion. Also the traditional stories about god and goddess told in the Hindu scriptures are carried mainly in song. Today, in villages and cities, children grow up hearing their parents, relatives and neighbors daily sing songs and relate marvelous tales that touch every nuance of Hindu life through the deeds of gods and demons, sages and saints. (Annapoorna.L 2000, p.x)

In addition to the song and stories heard in the homes, there are professional singings – storytellers who carry the tradition from village to village. Their performances consist of didactic and devotional songs and stories drawn from the scriptures, i.e. the great epics, Rāmāyana and Mahābhārata and the “Old” religious texts, the Purāṇas (Annapoorna.L 2000, p.9). Classical and folk dance and theatre, too carry the religion through themes drawn from the scriptures.

Dance in Hindu thought

Dance in India has a specific and sentimental background. Dance styles as practiced today in different regions of India are different from one another in their exposition although they have a common origin. Pre-historic dance was primitive.

The rural set-up introduced folk dances, which were performed during harvests and ceremonies. The Fine Arts in the classical form are mainly the contribution of Hindu religion. The Fine Arts – dance, music, sculpture, painting and drama have a common objective although they follow different means and techniques in their exposition. The subject they deal is supported by Hindu thought, philosophy and mythology (Annapoorna.L 2000, p.10)

Music in Temple

The ancient history of our music witnessed the perception of the fundamental concepts of governing this art and the best music of the age found expression in the services of God. Music is holy art in India. From time immemorial to the Hindus, worship to God had to be only through music. Otherwise, they left that it was like a lifeless body without a soul or spirit. Hence music, dance drama etc, were formatted or prescribed to be sung, before the gods every day in the temples. These arts were not considered as mere symbols of entertainment in the temples but the temples also served as the promoters and institutions of all these arts that were considered sacred. Temples also served as educational institutions for those students who came to learn the Vedas, Śaivāgamas Purāṇas and other sciences like astronomy, medicine, etc. Likewise all fine arts like music, dance, drama, sculpture, architecture, etc., were not only taught but also preserved for thousands of years and the temples served as archives (Venkadasamy Raw.S.1984, p.97)

Instrumental Music

Instrumental music was very popular in the temples. Indigenous evidences show that many instruments were played to produce melodious music. Saints Appar, Sambandar and Sundarar gave a list of various instruments played during daily rituals and festivals in temples. The number of instruments depended on the prosperity and popularity of the temple concerned.

Beginning of the Nāgasvaram Tradition

The nāgasvaram party provided instrumental music in temple. Incidentally it, might be mentioned that the correct name of this instrument is only nāgasvaram and not nādasvaram. The name nāgasvaram was possibly give to the instrument because its tone colour resembled that of the bhujāṅgasvaram, the snake – charmer’s instrument.

The nāgasvaram is one of the oldest instrument in South India and is supposed to be the most sacred and important instrument played for the gods in the temples every day. It could be heard from a long distance and alerted the devotees about the prayer time in the temple rituals. Though it is considered the oldest, there is no reference to this instrument in ancient Tamil literature, probably because it had a different name. It is no exaggeration to say that the nāgasvaram has vastly contributed to the development of South Indian Culture (Venkadasamy Raw.S.1984, p.99). The term pere-vaṅgiyam in the ancient period is considered to refer to the nāgasvaram. Here,

vaṅgiyam means the ku!al (flute). The epithet Peru (big) does not refer to its size but refers to the largeness of its sound.

Mēlakāra is a composite class of dancing women and male musicians, distinguished by a marked social division from the higher orders of the musical profession. The dancing men and women of mēlakāra who together form a complete chorus constitute what is called a chinna-mēla (or smaller music), in distinction to the Peryamēla (big music) which is a band of male musicians who play upon the nāgasvaram with drums and accompaniments differing from those of the dancers (Devasenapathy.V.A.1963).

There are many conventions and the traditions relating to the playing of nāgasvaram on various temple occasions. It should be remembered that it is only the traditions and conventions that have helped to preserve the culture through the centuries. Conventions have a lot of significance, values and meaning. And this meaning has helped us to enable life.

The mallāri music of the nāgasvaram usually sung in the tune of Naṭarāga has its unique structure and significance. Usually the mallāri will be played to mark the different stage of worship in temples as such. At the beginning of the procession call “purappādu” these tunes are played regularly by the nāgasvaram players. The music of mallāri, indicated the commencement of the particular worship in the temple (Venkadasamy Raw.S.1984, p.104)

The Role of Tavil (Percussion Instrument)

Tavil is a percussion instrument that is a must for the nāgasvaram. A nāgasvaram cannot be imagined or played without the tavil. Both the instruments complement each other.

Pañcamukha Vādyam

In some temples we hear special instruments being played during rituals. The Pañcamukha Vādyam is the pride of the shrines at Tiruvārūr and Tirutturaippūṇḍi, in Tanjore district. (Annapoorna.L 2000, p.122). It is played solo and also in conjunction with the śuddha maddalam. ParaŚaivas are the privileged class of people entitled to play on this instrument. The present performer on this instrument in the Tiruvārūr temple is a descendant of Tambiyappa, one of the disciples of the composer, Muthuswāmī Dīkṣitar.

The Pañcamukha vādyam is a five drum with plain drum heads. This complex instrument belonging to the group on membranophones is of interest both from the musical and scientific points of view.

Sarva Vādyam

Sarva vādyam, literally are instruments, is an interesting institution by itself and is performed only in a few temples.

In the temple at Cheyyur in Chingleput district, the sarva vādyam is performed during the annual Brahmōtsavam. Cheyyur is also familiar to Musicians as the place where lived the composer, Cheyyur Chengalvaraya Śāstrī in the last century. He has to his credit a number of kṛtis in Telugu and Sanskrit. He has composed some śabdās. He is also the author of the Telugu opera Sundarēsa vilāsamu (Geethe Rajagobal 2009, p.199)

Musical Instruments

Some of the music instruments are used in Temple rituals. They are stringed instruments, wind instruments, Drums and Dikṣitar's Diophones.

Stringed Instruments

The tone of stringed instruments, being weak and thin, they are not used in temple rituals. The rituals take place mostly in open air or in large maṇḍapas. Stringed instruments are out of place in such surroundings. There is also the difficulty in turning the instruments within the available space of time and amidst noisy surroundings. Further, the strings of the instruments may get loose frequently and the task of retuning them correctly in the midst of noise becomes a difficult task.

Wind Instruments

The wind instruments used in temple rituals are : Cinnam (made of brass), Chinna Nāgaswaram (mukha vīṇā), Ekkāḷam (Ekkalai), Gowri kalam (Gowrikalai), Kombu Mukha vīṇā, Nabari (Udu Kombu), Nāgasvaram, Namari, Ottu, Pullanguzhal (Flute), Śaṅgu (Conch), silver Ekkalai (used in Śrīraṅgam temple), Tiruchinnam, Tuttari, and Tutti (Suti). Stone mukha vīṇā is used in the temple at Azhwardtirunagari. The Timiri nāgaswaram 11/2 in length was used in former times and now the Bari nāgaswaram about 21/2 in length is used.

Drums

Bali maddaiam, Bari tavil, Bērigai, Beriyal, Candrapirai, Chendei, Dakka, Dakki, Damaram (a pair of conical drums, kept on the back of a bullock and played upon by a boy riding on it), Dhanki, Dama vadyam, Danka, Davandai (big and small varieties). Idakkai, Jakki, Jayabheri, Kanaka tappatai, Kavana maddalam, Kinikittu, Lavandai, Maddalam Markupalagai, Moganai, Mridangam, Muttu, Nagar (big and small), Nagara chatti, Pañcamukha vādyam, Periya udal, Sิริya udal, Sanna udal, Sannidhi udal, Śavandai, Suddha maddalam, Sūrya pirai, Sutthu maddalam Suthu tavil, Tappu palakai, Timilai Udal, Udal Vadya Tavil, Tappu palakai, Timilai Udal, Udal vadya chatti, Vīra kandi, Vīramaddalam, Vīramalahari, Vīra vandi, Viranam, Vangu and Takkai, a drum resembling the Idakka in shape and played in the temple (Prem Latha Sharma, 2000).

Music and Dance in Tantra Śāstra Tradition

The Pūjās and other rituals of the temples are based on the principles of Tantra and the use of the musical instruments during the rituals is also based on the Tantra Śāstra. In

the Tantra granthas which are followed in Kerala temples, the sounding of musical instruments is referred to as a necessity during almost all the rituals of the temples.

In the 'Isānasivagurudevapaddhati' in the Pañca catvārimśaha patalaha (45th chapter) the procedure of Pratiṣṭhā is described. (Isanasivagurudeva paddhati 1925) In the Ślokas 101,102,103 and 104, the procedure of bathing and ornamenting and offering Dhūpa (incense), Dīpa (light) etc., are dealt with. In this context, it is stated that after doing the abhiṣekas with honey, milk, ghee, sandal paste, water and so on, offering clothes, sandal paste, garlands, incense (Dhūpa), Dīpa (light from the lamp) and Karpūra āraṭi, the Utsava viḡraha is mounted on the chariot amidst the sounding of Bhērī, Paṭaha, Dimdima, Jhallari, Timila, Śaṅkha, Tāla Mardala, Vēṅu and Vīṅā.

Not only this, the sounding of instruments itself is considered one among the services or Upacāras to God like Dhūpa (incense), Dīpa (lighted lamps), Naivēdya (offering of food) and so on. Music or Saṅgīta in its three fold aspects viz., Gīta, Vādyā and Nṛtya is also offered to God. In the Jñānamālā quoted by Rāghava Bhaṭṭa, the great Tāntrika and commentator on Sāradā-tilaka says that the different classes of Upacāras in worship are 38, 36, 12, 10 and 5.

The Upacāras figuring in the classes of 38 and 36 include Vādyā or sounding of musical instruments. In the list of 38 Upacāras, Gīta, Vādyā and Nṛtya come as the 32nd, 33rd and 34th Upacāras respectively. In the list of 36 Upacāras Nātya, Gīta and Vādyā occur as the 16th, 17th and 18th Upacāras respectively.

In the Īṣāna Śiva Gurudēva paddhati the eithth of the first half deals with naivēdya in the section called Naivedyādhikārah. Here, different classes of Upacāras beginning from 10 to 35, are mentioned. Of these, the class of Upacāras consisting of 25 and 36 include Vādyā Upacāra. In the class of 25 Upacāras, Vādyā Upacāra comes as the 22nd one and in the list of 36 Upacāras it comes as the 23rd one.

So, there are two aspects to this, one is music in its three fold aspects 'Gīta, Vādyā and Nṛtya' as an accompaniment to some rituals of the worship in the temples. Another is that music in its three fold aspect becomes an offering to God just as offerings of Dīpa, Dhūpa, Gandha, Puṣpa and so on.

Folk Music as a part of Temple Ritual

Folk music played a dominant role in villages as an offering for the local village deity. Similar to the Bhāgavatameḷa, a street play like Terukūthu was performed. The themes were taken from mythology and folklore of Tamil Nadu in Temples.

Folk Dances as a part of Temple Ritual

Folk dance forms are usually conducted outside the temple premises. The dancers are invited to perform during the annual festivals and usually move with the processional deity during the Ūrvalam (taking the deity around the streets surrounding the temple). Some such dance forms are Poi-kāl kuthirai (dummy horse dance), Mayilāṭṭ am

(peacock dance), Oyilaṭṭam, Karagamāṭṭam (with the decorated pots on their heads) and Tappaṭṭam (with small handheld drums), Kolāṭṭam and Kummi performed as a part of temple festivals (Satyamoorthy.T, 1978)

Conclusion

This present research paper establishing the importance that a music and dance compositions could evolve in projecting the underlined relation of music, dance and temples. The music and dance world are beholden to the great composers for their excellent Kṣētra Kṛtis – but for them the importance of music and dance in recreating the historical impulse would have been lost. Therefore, we understand that the vision of Indian aesthetic contexts in music and dance based on the Hindu temple rituals.

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CHALLENGES AND OPPORTUNITIES FOR TOURISM DEVELOPMENT IN THE EASTERN PROVINCE, SRI LANKA

Vyddiyaratnam Pathmanandakumar

Nadarajapillai Thasarathan

Abstract

The Eastern Province consists of diverse resources that make it especially suited for developing tourism to take maximum advantage of it. Following 2009, tourism in the Eastern Province shows a promising growth. The objectives of this research are to identify the existing challenges of tourism and examine the opportunities for tourism development in the Eastern Province, Sri Lanka. The primary data collected from 100 local and foreign tourists in the study area. Random sampling was used to select respondent. The result of the study indicates that lack of infrastructure, health and safety of tourists, skilled and trained workforce are challenges for tourism industry in the Eastern Province. This can be overcome through forming tourist police task force, improving health facilities at tourist destination, improved infrastructure, developing tourist circuits and providing training. Conversely, the Eastern Province has opportunities and potential of promoting tourism both locally and internationally. Several plans have been introduced for tackling these issues by the government under "Tourism Development Strategy". However, Government departments, private sectors and community should take part in tourism for sustainable development and maintenance of the tourism sector in the Eastern Province.

Key words: Development, Ecotourism, Opportunities, Potentialities, Tourism

Introduction

Tourism is one of the fast growing industries and elected as a tool for economic development and employment generation. Rapid growth of tourism causes adverse impacts on environment and biodiversity. Worldwide, global tourism rebounded strongly, with the growth of international tourist arrivals by 3.9 per cent in 2016 to a total of 1,235 million, from 1,189 million in 2015. The highest growth of all regions with 8.4 per cent was recorded from Asia and Pacific in 2016 (Sri Lanka Tourism Development Authority - SLTDA, 2016). Newly emerging tourist destination gained prominence with traditional market reaching maturity. Sri Lanka is popular for its tropical beach resort, water sport, deep-sea fishing, under-water photography, scuba diving at shipwrecks, coral reefs and whale watching. In Sri Lanka, the contribution of tourism to total foreign exchange earnings in 2016 was 14.2%, which was 18% higher

than the previous year. Tourism is promising as an important strategy for services exports worldwide. Tourism industry, as a service sector, is playing a crucial role in improving the image of the country as well as facilitating the economic growth and development of the nation (Mckercher, 1995). Therefore, the government of Sri Lanka has to pay special attention on tourism sector. Sri Lanka's tourism reached a new milestone of over 2 million visitors in 2016 which is an increase of 14% over the last year (Figure 1). The growing trend of Sri Lanka's tourism continues in 2017 as well (SLTDA, 2016).

Several steps have been taken by SLTDA to promote tourism and make the Eastern Province as a tourism hub. Many star hotels have been constructed along the coastal area of the Eastern Province since the end of war in 2009. Eastern Provincial Council is also dedicated to work toward tourism development in the region. Tourism infrastructure developed in the past has been destroyed during the internal conflict. Whatever happened in the past, the Eastern Province is still with full of potential to develop and promote tourism. Current Sri Lanka's tourism industry shows promising growth and both local and foreign tourists visit the beaches and natural reserve located in the Eastern Province, but facilities to cater them are insufficient. However, for the past few years, numbers of hotels are in operation in the coastal area of the Eastern Province and offering tourism services in a decent

manner. Therefore, this study might help to draw the attention of the provincial and local government authorities towards problems and prospects of tourism destination in the Eastern Province.

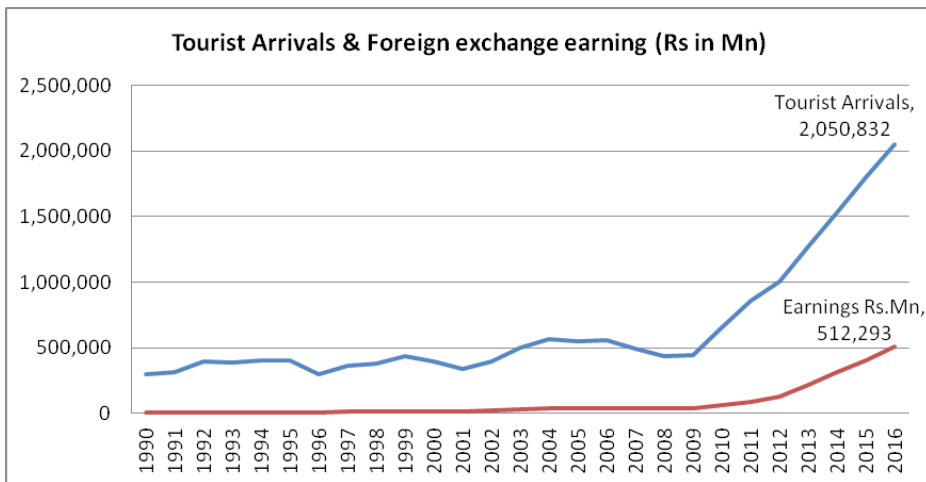


Figure 1: Tourist Arrivals & Foreign exchange earning

Objectives of the research

This study mainly focuses on identifying the existing challenges of tourism and examines the opportunities for tourism development in the Eastern Province, Sri Lanka.

Tourism in Sri Lanka since 2009

The end of the civil war in May 2009 led to begin a new chapter in Sri Lanka in general and tourism in particular (Fernando, Bandara & Smith, 2016). It was recognized that tourism can play an important role in the post war development in Sri Lanka. Sri Lankan government launched a five years (2011-2016) “Tourism Development Strategy” to promote tourism and attract large number of international tourists. Because of this, Sri Lanka tourism reached a new high record of over 2 million arrivals in 2016. Within the short period of post war, the growth of Sri Lanka tourism contributed largely in terms of foreign exchange earnings, employment generation and attracting foreign direct investment (Fernando, 2016, Fernando, 2017).

At last, tourism development master plan for 10 years has been prepared in 1992, but there is a need for another master plan. No master plan exists right now. However, initiatives have been taken to prepare a national level master plan for tourism development for the period of 2011-2020. However, SLTDA has been supported by World Tourism Organization (WTO) to prepare a national level master plan for tourism development for the period of 2011-2020. A short-term plan (the National Strategy for Tourism) prepared for the period, 2009-2012. Notably, tourism Act No 38 of 2005 came into operation in 2007. According to the Act, the following four agencies will play an effective role in tourism development in Sri Lanka such as SLTDA, (ii) Sri Lanka Tourism Promotion Bureau, (iii) Sri Lanka Institute of Tourism and Hotel Management, and (iv) Sri Lanka Conventions Bureau.

Study Area

The Eastern Province contains bulk of natural resources and a good climate which provide a strong foundation for tourism development. The total area of the Eastern Province is 9965 km² and it is 16% of the total land area of Sri Lanka. The maximum length of the Eastern Province lies in between Kumuna and Pulmoddai which is 286 km long. The maximum width is 89 km from Ulhitiya to Kirankulam. The Eastern Province has long coastal belt which is 420 km in length which is 26% of the total coastal line of the country. There are three districts (Ampara-110 km, Batticaloa-100 km and Trincomalee 210 km) which are located in the coastal area. 94,565 hectare is covered by water bodies which is 9.44% of the total water body of the island. In addition, 32 river basins of the country flow through the Eastern Province. It is well-known for its golden beaches and the natural harbor. The province is surrounded by the Northern Province on the north, the Bay of Bengal on the east, the Southern Province on the south, and the Uva, Central and North Central provinces on the west. The province’s coast is dominated by lagoons, the largest being Batticaloa Lagoon, Kokkilai lagoon and Upaar Lagoon (Figure 2).

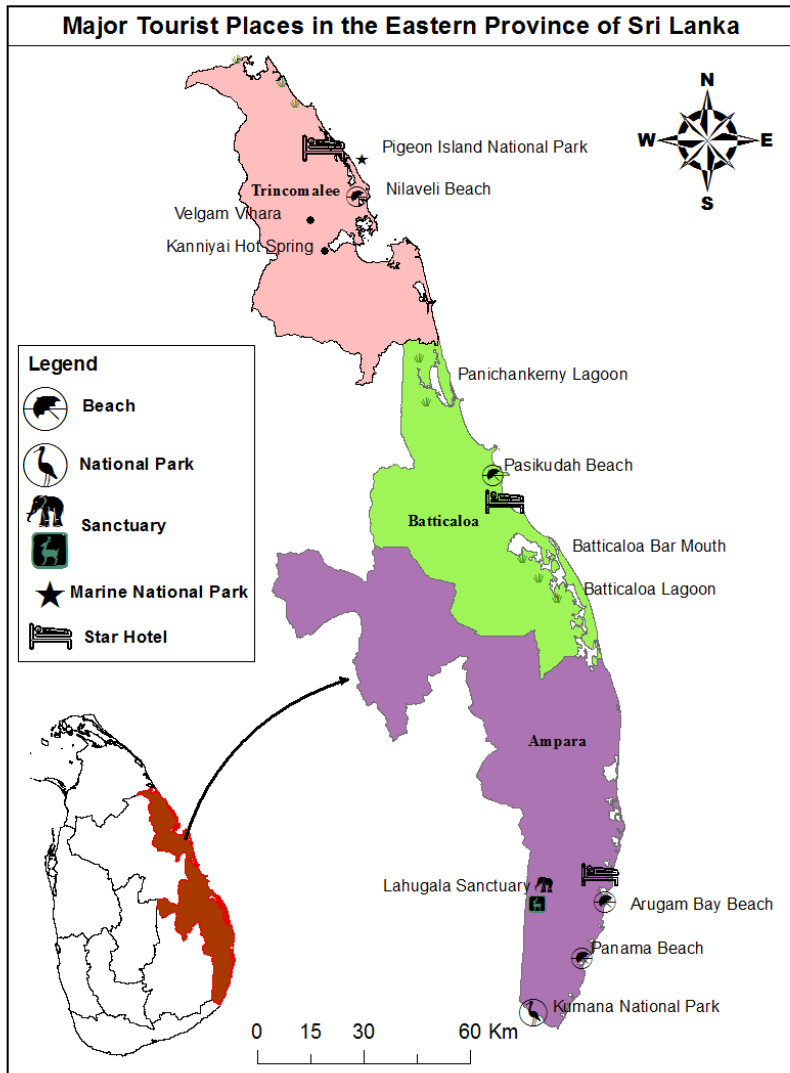


Figure 2: Location of the Study Area and its Major Tourist Spots

Methodology

Both Primary and secondary data have been used in this research. Secondary data were collected from various reports of the SLTDA and World Tourism Organization (WTO) and other tourism related departments. Interview guides and questionnaires were the instruments used for data collection. The interviews and questionnaire administration was made with both domestic and inbound tourists. In addition, institutions related to the Sri Lankan tourism industry were also contacted for requisite information and data. Random sampling technique was used to choose respondent (foreign and domestic tourists). 100 Questionnaires were distributed among tourists at different locations (20 respondents from Pigeon Island, 20 respondents from Nilaveli Beach, 25 respondents from Pasikuda Beach, 15 respondents from

Arugambay Beach) to collect information regarding profile of tourist, purpose of visiting, tourists' perception on available facilities, activities, attraction and tourists' expectation and satisfaction. In case of domestic tourists, Sri Lankan citizens at popular tourist destinations in the Eastern Province were targeted (5 respondents from Pigeon Island, 5 respondents from Nilaveli Beach, 5 respondents from Pasikuda Beach and 5 respondents from Arugambay Beach). Domestic tourism does not have peak season as soon as residents can visit places at various time of the year. With reference to tourism investors, eight tourism enterprises (private investors) in the Eastern Province were randomly selected for the study. The selection of the eight enterprises was based on their growing popularity among tourists in the Eastern province. The collected data analyzed through SPSS 16.0 computed aided software.

Results and Discussion

Fast growing tourism industry faces many challenges in Sri Lanka. Those challenges need to be addressed in order to achieve them. It is more complicated process analyzing tourism sector as it differs from many other economic activities. Further, tourism industry makes use of facilities across other industrial sector (Fernando, Bandara, Smith, & Pham, 2015). Comprehensive and reliable statistics are essential to support tourism development. Data relating to tourism need to be perfect, but there are number of shortcomings in the available data.

The question was arisen among the tourists to understand the need of skilled and trained employees in the tourism industry. 57% of the respondents stated that there is room for employing more trained and skilled workers in the tourism industry in the Eastern Province, but 40% of the participants satisfied with the available workers force. Only 3% of the respondents was silent.

Health care facilities are very important at tourist accommodation and destination. Based on this, tourists were asked about the availability of the healthcare facility at their visit areas. Larger part of respondents (75%) pointed out that most of the tourists sites in the Eastern Province lack of proper health care facilities. However, 15% of the participants mentioned that they got good healthcare facilities over there. Rest of the 10% respondents had no idea about health care facilities.

The tourists were asked about the available road facility to reach destinations. 57% of the respondents said that the road network is a problem to visit tourist destinations in the Eastern Province. However, some participants (40%) mentioned that road network in the Eastern Province is good enough to visit destination and the rest of the 3% were neutral. The convenience of road travel was also tested in this study. Majority of the respondents (75%) said that road infrastructure facilities in this region are not quite good to compare with other Asian countries like Singapore or Thailand but some participants (20%) stated that road infrastructure facility is quite up to the standard. Therefore, this study clarifies that poor road infrastructure makes difficulties on accessing tourist destination in the Eastern Province.

The 55% of the respondents confirmed that available transport system (Train, bus, Airplane and ship) to reach tourist destination is insufficient while 40% of the participants agree that transportation systems to visit the destination are good. The remaining 5% of respondents was neutral about transportation. The above finding concludes that the transport systems to visit destination are not good. The respondents were asked about the alternative means of transportation to visit tourist destination. For that question, 60% of the participant confirmed that alternative means of transportation is not sufficient to reach destination but 40 % among them agreed that there are enough alternative means of transportation. Responses to these two questions affirmed that existing alternative means of transportation in the Eastern Province are not as it is expected. Some of the other interviews also confirmed that Sri Lanka's tourism does not have many alternatives to reach tourist destination.

Internet and mobile network facilities were assessed among the tourists. Questionnaire survey revealed that 80% of the respondents brought up that internet and mobile network are available at the destination wherever they visited, however some of the tourists (15%) negatively expressed their view in this regard. Based on the above result, conclusion can be given that internet and mobile network facilities are available at the entire tourist destination. However, some interviews revealed that mobile network facilities are available all over Sri Lanka, but internet facilities are lacking in some remote destinations.

Accommodation is very important in the tourism industry and should be maintained with international standard. Around 51% of the participants mentioned that they got good hotel accommodation in the Eastern Province whereas 49% respondents disagreed on good hotel accommodation. Further, availability of good accommodation in visiting area was also asked among the tourists. 55% of the tourists stated that there are good accommodations at visiting destination in the Eastern Province, but 45% respondent disagreed. It can be concluded that tourist get good hotels accommodation in both Eastern Province and visiting destination. In addition to this, tour operators and hotels owners mentioned that almost all tourists are satisfied with available hotel accommodation in the Eastern Province. There are some star hotels in the Eastern Province which satisfy tourists' expectation. Further, enough facilities are given to tourists to reserve as they demand. According to Sri Lanka the Tourism Development Authority (Annual Statistical Report, 2016) hotels in the east coast had 1121 rooms to accommodate tourists.

82 % of the respondents (foreign and domestic) confirmed that there are no security issues in the Eastern Province and visiting destination right now. 15% of the tourists stated that there is still security problem in the Eastern Province. Only few people (3%) had neutral stand in this regard. The above analysis shows that there is no security issue for tourists in the Eastern Province. Some tourism operators said that there were security issues before 2009 but now it has come to normal and no threat at all on tourists and tourism industry.

The image of the destination is an important factor to attract tourists. Tourist perception on Sri Lanka's tourism was questioned. Majority of the tourists (75%) had positive view on Sri Lanka's tourism. However, certain amount of tourists (14%) had a negative view on it. The remaining 11% of the respondents stated nothing about it. Perception regarding image of Sri Lanka's tourism was also questioned in the interviews. Some informants expressed that tourists have a good image about tourism in Sri Lanka and that perception level goes up after travelling across the country and it promises to comeback for the second time. The image of Sri Lanka in the international arena went down during the conflict (2005 to 2009). However, since 2010 this negative perception disappeared and the image of Sri Lanka's tourism boomed up among the international tourists and Sri Lanka received over 2 million tourists in 2016.

Tourists were asked as to tourism promotion and publicity in the Eastern Province. About 60% of the respondent said that Sri Lanka tourism development Authority provides detail information about tourist destination while 39% of the respondents mentioned that promotion and publicity is insufficient and the other 1% had no response on this matter. It is clear from this analyze that the Sri Lankan government and responsible body for tourism development have been working on a right way and there is still room for doing things to promote tourism in the Eastern Province, Sri Lanka.

51% of the respondents mentioned that other Asian countries like India, Thailand, Indonesia, and Maldives are better in tourism promotion than Sri Lanka. Whereas, 43% of the respondents were opposed to this view and said that Sri Lanka's tourism have better promotional way compared to other Asian countries. The rest of the 6% said nothing in this regard. This result shows that Sri Lanka's tourism is quite better in promotional advertising.

Based on a questionnaire survey, 58% of the respondents pointed out that they experienced here what it had already promoted. On the other hand, 42% of the participants said that actual status of the destination and what it was in the promotion are quite different. The tour and travel companies mentioned that Sri Lanka's tourism made enough steps to promote tourism in the Eastern Province but there is a gap to promote tourism among domestic visitors. It is expressed in some interviews that there were some shortcomings in the tourism promotional activity in the past but now sorted it out.

Sri Lanka tourism industry is booming and the government has introduced "Tourism Development Strategy" to get economic growth. A number of challenges has been identified in terms of developing tourism in the Eastern Province, Sri Lanka. It is clear that existing accommodation facilities in the Eastern Province is not adequate to accommodate the expected tourist arrivals. Therefore, high quality hotels are to be built in the respective region. A number of hotels development project has been approved by the government to meet the challenges in the Eastern Province for instance Passikkudah Resort, Kuchchaveli Beach Resort (SLTDA, 2016).

Transportation facilities need to be improved to cope with anticipated high number of tourist arrivals. Massive infrastructure development has been taken place in Sri Lanka in recent years but the Eastern Province got less development compared to the Western Province. However, it is not sufficient to compete with other Asian tourism destination like Thailand, Singapore and Malaysia. The Eastern Province tourism industry requires a large number of trained workforces. Presently available tourism and hospitality related education and training program is not adequate to train such a large quantity.

The Sri Lanka Institute of Tourism and Hospitality Management established by the Sri Lankan government in 1964 to train labor force for tourism industry. Some government departments provide short courses to educate employees in tourism sector. Sri Lanka tourism industry moves away from low cots destination to high end tourist destination (Ministry of Economic Development, 2011). The accommodation cost is not competitive and is over paid for its quality is compared with other Asian destinations like Thailand, Vietnam and Indonesia. Sri Lankan government has introduced comprehensive policy framework for tourism development in the Eastern Province Sri Lanka in order to attract tourists more and more (for instance, setting up an Aquaculture park in Batticaloa). It is obvious that tourism industry in the Eastern Province will be a sustainable sector within the next few years. It is very important to implement marketing and management strategy to rebuild the image of Eastern Province tourism sector as an attractive, safe destination in South Asia. \

Opportunities for tourism development in the Eastern Province

Eastern Province has certain uniqueness that makes it especially suited for developing tourism to take maximum advantage of it. Unique natural environment, rich biodiversity, cultural heritage, historical places, and coastal areas of the Eastern Province attract world tourist more. In addition, the geographical location is also favorable to the Eastern Province that makes this island stand out distinctly from the rest of the country. Therefore, the Eastern Province has excellent potential for being developed as one of the best tourist destination of the entire Sri Lanka.

The Eastern Province consists of diverse resources to promote tourism such as long beaches, lakes, wildlife, sanctuaries and cultural and heritage sites. Tourism attractions are the positive sign to promote tourism. The following areas are identified as tourism potential sites in the Eastern Province.

- | | |
|-----------------------|---|
| Trincomalee district: | Coastal road from Pulmoddai to Kinniya, Most of the beach resorts in Trincomalee, Kanniya Hot wells, Velgam Vihara |
| Batticaloa district: | Coastal road from Batticaloa city to Kallaru, Passikkudah Beach in Kalkudah, Palameenmadu Natural Reserve, Batticaloa Lagoon Bar mouth, Mantheevu, Kudumbigala, Paduvankarai. |

Ampara district: Pottuvil Lagoon, Crocodile Point, Lahugala National Park, Kumana National Park and Birds Sanctuary, Ullai Beach

The strength of the Eastern Province is the abundance of scenic coastal areas and beaches. Many beaches are found along the coastal area from Trincomalee to Ampara. The larger area of beaches along the coastal area is better for tourism development. There is sufficient empty land suitable for investment in terms of supporting tourism facilities and infrastructure. Some of the beaches are home for traditional fishing activities. There are two national parks (Lahugal National park and Kumana National Park) and bird sanctuary which are the home of variety of fauna and flora. Sand beaches along the east coast can access easily from any part of the Eastern Province and Sri Lanka. Tourist spots in eastern coast have preserved its pristine beauty. The beaches are endowed with natural and scenic qualities that attract more people. Tourist can enjoy fishing, trekking and deep sea diving. Therefore, it has great potential as tourist destination.

Conclusion and Recommendation

Sri Lanka tourism industry has become one of the fast growing economic sectors. Tourism in the Eastern Province would contribute to generate employment opportunities and economic development of the area. The Eastern Province has potential of promoting tourism both locally and internationally because of its beauty, uniqueness, rich culture, marine biodiversity and coastal shoreline. Increased tourist flow to the Eastern Province for last few years contribute to local and national economy. Policy and regulatory support from the Sri Lankan government shapes the tourism sector in the Eastern Province and in Sri Lanka. However, the Eastern Province tourism sector faces challenges such as lack of infrastructure, concerns on health and safety of tourists, lack of skilled and trained workforce but several plans have been introduced for tackling these issues. Successful implementation of tourism projects would be crucial to speed up the growth. Consolidated efforts by Government and private sectors and community at large are critical for sustainable development and maintenance of tourism in the Eastern Province of Sri Lanka.

A tourist police task force should be formed to ensure safety and security of tourists that creates Eastern Province' image as safe and secure tourist destination. First aid and health care facilities need to be established in and around the tourists' destination. Private sector investment must be encouraged for infrastructure development and it should consist of both tourism and civil infrastructure development. Overall transportation facilities of the country should be enhanced in the form of quality road, rail network, airport and so on. It is very important to develop tourism circuits across the Eastern Province Sri Lanka. Customized packages with discount for repeat traveler to provide enriching experience on each visit. Providing vocational training could be arranged for rural youth to provide them employment opportunities in the tourism sector. It is essential to spread educational and awareness

on the importance of tourism in the Eastern Province to increase stakeholders' participation and involvement.

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A CRITICAL ANALYSIS ON KHYATI VADA (THEORY OF ERROR) OF NYAYA PHILOSOPHY

Sayanolibavan Muhunthan

Abstract

“Error” is an epistemological concept. As such, it is contrasted with truth. While the truth-claim of a judgment is not challenged, it is accepted as true and when such truth-claim is challenged, it is regarded as erroneous. Philosophers, while dealing with the concept of error, have analyzed it from logical, metaphysical and psychological points of views. The problem of Error in Indian philosophy is discussed in the different theories known as the Khyati vadas. According to the Nyaya School of Philosophy error is known as anyathakhyativada. Here “anyatha” refers to something else from what it is, while ‘Khyati’ denotes false knowledge. Thus, this view indicates that the object of illusion is a real object that is seen by error as another real object. When taken separately the nacre and the silver are real on their own accord, but unreality creeps in when it comes to their relation as “nacre-silver”. In this instance, the nacre is mistaken to be silver that is found in some other locus like a jewelry shop, or in a Silversmith’s anvil. Great skill is exercised by the later Naiyayika school in trying to explain the perceptual character of illusory experience. Undoubtedly, in an illusion, there is the attribution of false character to a perceived fact.

Key words: Khyati vadas, Naiyayikas, anyatha khyati

Introduction:

Every school of Indian Philosophy developed its own theory of error (known as Khyativada) made to fit its epistemology and metaphysics. The Concept of Error (Khyativada) in Indian Philosophy is a discussion of the illusory or false knowledge (Aprma) as against True knowledge (prama). The concept of error is a very important one to the philosophers of India as it is related to the problem of knowledge. (Mohanthy, J.N., 2000)

Khyativada, include the discussion of various theories pertaining to the problem of error in Indian philosophy. Since Khyati denotes knowledge, Khyativada may be inferred as the theory of knowledge. However, the question arises here as to how the theory of knowledge is inferred to be the theory of error! In India philosophy (unlike as in the western tradition).

Since knowledge includes both true and false perceptions and as the discussion of Khyativada are made only when it comes to Brahma or falsity, every theory happens to be an opinion about the nature of the cognitive content of the knowledge that is erroneous.

“Indian Philosophical schools try to reason and explain the phenomenon of the erroneous perception. In this regard, various arguments of Khyati have been put forward by various groups. Some of them are Satkhyati, Atmakhyathi, Akyati, Anyathikyati, Asatkhyati, Anirvacaniyakhyati, Viparita khyati, Alaukikakhyati, Yathartha khyati and Sadasdkhati are some of them.” (Gnanakumaran, N., 2015:52)

Indian philosophers come under two groups viz: 1. The idealists and (2) The realists. As regards reality, they have separate outlooks. These two groups give separate explanations towards reality and the various problems concerned with it.

There are two heads under which the main theories of error are classified:

1. Satkhyati
2. Asatkhyati

Satkhyati: In this theory, which hinges on existence, there is an objective reality in error which is the basic datum of an illusory object. This error happens to be the cognition of existence. Ramanuja Prabhakara and the Nyaya school of philosophy, as well as the Samkhya and Kumarila schools, hold this same view. Since the ground of illusion as the mental idea is not denied by the Yogachara school of Buddhism, but only its external nature is rejected, this group may also be considered as followers of Satkhyati. Thus, the Satkhyati theories of error include the following:-

1. Yathartha khyativada of Ramanuja
2. Akhyativada of Prabhakara Mimamsakas.
3. Anyathakhyativada of the Nyaya School.
4. Kumarila Bhatta’s Viparita Khyativada
5. Sadasad Khyativada of the Samkhya school.
6. Atmakhyativada held by Vijnana Vada School.

Asatkhyati:

Non – existence is the meaning denoted by the word, “asat”. This purports the idea that the content of illusory experience is pure non-entity. Thereby, error is treated as the cognition of the object that is non-existent. This view is also followed in the Sunyavada of Nagarjuna.

Thus, to view on the basis of the classification mentioned at the beginning herein, the idealists’ groups of philosophy include (1) the Asatkhyati vada of Nagarjuna, (2) the Atmakhyati vada of Vijnanavada and (3) the Anirvacaniya vada of Advaita Vedantha while the remaining theories belong to the Realists; schools of philosophy.

Nyaya School of Philosophy:

Nyaya School of Philosophy most likely had its origin in its attempt to formulate canons of argument for the use in debates, which pervaded the Indian philosophical scene for a long time. The Nyaya was first systematized by Gautama, also known as

“Aksapada”, in his Nyaya Sutras(250-450 CE), which belong to the post-Buddhistic period.(Gupta,B.,2012:171)

Nyaya literally means, “going into a subject”, i.e., that analytical reasoning by which the mind is led to a conclusion. The word “nyaya” popularly connotes “right” or “Justice” and hence the Nyaya system is known as the science of right judgment or true reasoning. Technically the word “nyaya” means a syllogism (or a speech of five parts). It is a science of right knowledge, Pramana sastra.(Vidyabhusan,S.C.,1921:40)

However, at present, Nyaya has two important sects, viz: prācīna(the ancient one)and the navina/ navya nyāya (modern). The ancient Nyaya (prācīna) developed out of the Gautama Sutras. The Neo-Nyaya (the modern or navya nyāya) begins with Gangesa, the author of Tattvacintamani, the most remarkable among them being Rāgunāth Siromani.

Beginning with Gautama who belonged to the third century B.C, a number of thinkers have dwelt on the Nyaya account of error. There is no explicit mention of the term Anyathakhyati in Gautama’s sutras. But there are occasions referring to wrong judgments.(Kar,B.,1978:58)

Vatsayana (of 300A.D) has commented on the sutras of Gautama. The comments of Vatsayana are defended by Uddyotāra (A.D.635) in his work known as Varttika. Both Vatsayana and Uddyotāra have analyzed and differentiated wrong judgments from the right ones.

The first occurrence of the term “Anyathakhyati” can be noted in Vacaspathi’s Nyaya-Varttika – Tatparyatika which appears to be an annotation of Uddyotakara’s Varttika. Udayanācārya (of about the 10th century A.D) has commented on Tatparyatika of Vacaspathi in his commentary known as “Tatparya Parisuddhi”.

Gangesa who lived around 1200A.D. was the founder of the Neo Nyaya School. In his work known as Tattva chintamani, Gangesa has departed from the classical account of error and knowledge. Gangesa has also many followers and commentators among whom, Rāghunāth Tarka Siromani, the author of *Didhiti* is in the forefront.

The etymological meaning of Anyathakhyagati:

According to the Nyaya School of Philosophy error is known as anyathakhyativada. Here “anyatha” refers to something else from what it is, while “khyati” denotes false knowledge. Thus, this view indicates that the object of illusion is a real object that is seen by error as another real object. (Vatsayana Bhasya on Nyaya Sutra iv.2.35.)

Such a view leads to the error being defined as the understanding of an object that does not have an attribute as one that possesses that attribute. This is a significant character of the old Nyaya maxim which holds that any judgment holds good so far as its subject is concerned. However, it may differ away from reality where its affirming element is concerned.

Thus, the error happens to be a perceptual cognition of an object as distinct from what it is, and so it refers to a thing that is outside of it.

The usage of the terms “else wise” and “elsewhere” to denote anyatha is really a matter of error. One perceives a presented object *elsewise*, while the existence of the represented object occurs somewhere else. It is further maintained that by nature anything known is not valid, but due to unrelated conditions (*paratahpramaya*) it becomes so during validity as well as invalidity. As held by this theory it will be seen that a real object is manifested as a different object which again happens to real. The understanding of an object differently is an error or illusion. In fact, it is the misunderstanding of one object like a nacre for another object, like silver. This theory of erroneous cognition is also known as *Viparitakyativada*.

The theory of error put forward by the Nyaya school is realistic and it treats the error as a single unitary perception. However, it has to be understood that all the qualities in the illusory judgment taken severally are real and only any identity presented between them is not real. The commentator of the Nyaya-Sutra, Vatsayana is of the opinion that no erroneous understanding could be treated as totally baseless. Thus, the error in the context of anyathakhyati is not an experience of totally unrelated contents but is the erroneous understanding of two real entities of which one is mistaken for the other.

Nyaya view of erroneous cognition:

An “illusion” according to the Nyaya School is a fact applied to a wrong context. An illusory perception encompasses real and perceived facts which have been wrongly related. An example is the illusory perception of silver where the actual perception is that of a nacre. However both are seen as real facts. In this instance, the silver perceived at some other time and locality leads to the occurrence of any errors, being occupied by the perceived nacre. Alexander is of the view that error is consisted in the elements of reality getting wrongly combined.

According to the Naiyayikas, one cannot expect the concept of errors to clarify the perceptual error. But it can only reveal how the error is represented as a false characterization of objects. As done by Vacaspati in his discussion about error Naiyayikas too mention examples of erroneous perception like the nacre and silver. Yet for all the Naiyayika explanation of error as mistaking one object for another (*Sadantaram sadantarat mana grhayate*) is indicative of what the theory logically implies.

According to the Nyaya School, something seen as different from what it actually is, happens in an illusion, as in the case of nacre being mistaken as silver. Such mistaking could happen due to various causes such as insufficient light, or defective eyesight and the like, whereby the person concerned fails to recognize the actual nature of a nacre and understand it as something bright as silver. It is the effect of a real object being manifested in the form of a different object.

The error is not due to the indeterminate perception of the person concerned but due to the determinate perception operated and changed by some elements that presented the object. (Mohanthi, J.N., 2000:34)

One who perceives the qualities of silver in a nacre has an illusion which is a single cognition of a perceptual character. A nacre in conjunction with a visual organ, aggravated by some defect and prompted by the recollection of silver tends to appear as silver itself.

The sense of perception is bound to contact with something that is present before it. Although the sense understands the general features such as brightness etc, which are present in the object before it due to some unforeseen defects, the peculiar and distinctive features of the object are not discerned.

Jananalaksana Sannikarsa:

The general features of the object being associated with something else, (Silver in this instance) receive the memory images of the special properties of silver which is mooted by the revival of its impression by the perception of its interest brightness. This is explained by modern Nyaya through Jananalaksana Sannikarsa. Hence in the case of illusion, the Jnanaakasanapratyksa is accepted by Naiyayikas. Through the medium of the idea of silver recalled in memory and extraordinary intercourse related it is when the silver perceived somewhere else is referred to as a predicate to this as its subject that error creeps in giving rise to the “illusion”. This is the determinate knowledge as inferred by silverness.

When it comes to a matter of recognition (pratyabhijna) one might refer to another person as the same man who helps him in some problem the previous day. Here one sees how certain elements of presentation and representation join together to produce one single perception. It is an instance of one kind of perception being qualified by a past perception. Here, one sees an object and recollects as to have seen it on some earlier occasion, whereby one is given the knowledge of how present objects are qualified by past events. (Radhakrishnan, S., 1983:70)

This way, one knows immediately that the thing once cognized is the same as that which was cognized earlier. Memory and perception combine to produce such an effect. How a given sensum combines with associated ideas to make up one perception, is generally explicit in any ordinary valid perception.

In the case of an illusive perception (illusion) the relation between the perceived “this” and “silver” is not objectively real. It is contradicted and proved as wrong. Thus, it will be clear that an error exists not in the presentations concerned with the perception, but in how one presentation is determined by another offered through association and memory.

Viparitakhyari

The viparitakhyativada or the theory of error is advocated by Jayantha Bhatta who belonged to the Nyaya school of philosophy. This theory holds that it is the misinterpretation of something that leads to an error or mistake. Other Naiyayikas are of the view that viparitakhyati is identical with their anyatakhyati.

Jayantha Bhatta presents this theory in reputation of Prabhakara's theory of akhyati (knowledge). According to him, an illusion is a single cognition similar to a positive false knowledge. It amounts to the false perception of one object in place of a different object. It does not negate the discrimination between two cognitions. It is only a positive misperception, as in the case of a nacre being mistaken for a piece of silver.

This knowledge makes one to say (this knowledge is expressed as) "this is silver". The question now arises as to how such illusion occurs. What is perceived as per the "nacre – silver" illusion according to the older Naiyikas is that those features of nacre are, common to both nacre and silver. Due to the defect in the visual organ, one fails to note the peculiar qualities of the nacre. Thereafter, the perception of the common qualities reminds one of the peculiar qualities of silver by association. The perception of silver produced by the recollection of silver is caused by some perversion of the mind.

In order to explain illusion, a complicated form of illusion has been introduced by the so-called Navya Naiyayikas. According to them, through the idea of silver recalled in memory by association the visual perception of silver in a nacre depends upon the extraordinary relationship. By way of this relationship, the idea of silver recreated in memory by association, produces the visual perception of silver. (Devaraja, N.K., 1962:128)

In order to explain the perceptual illusion, Gangesa introduces a memory constant that provides the content of prediction and the qualification material. Gangesa analyses non-veridical sensory awareness as a matter of cognition whose predication content does not qualify the object related to the sense organ. The Navya Naiyayikas hold, that in the illusion the conch – the shell is misperceived as silver which exists elsewhere and is perceived where the shell is actually present.

Neo- Naiyayika point of view:

The doctrine of anyatakhyati is also advocated by Gangesa who founded the Neo Naiyayika School. The appearance in one's consciousness in the form of an illusion, of a real object that exists somewhere else, is being explained by Gangesa. He holds the view that some special inter-connection exists with the visual organ producing the illusory perception of a nacre in silver. He says that through some alliance (jnanalaksanasannikarasa) such extra-ordinary connection is mooted. (Kar, B., 1978:69)

There is no other way to explain an illusion being perceived as a misrepresentation of an object as a different entity. This is explained by Nyaya through what is known as jnanalaksanapratyasatti. According to which, it is the revival of the idea of one's past experience of an object that brings in a kind of sense-objects.

Great skill is exercised by the later Naiyayika school in trying to explain the perceptual character of illusory experience, undoubtedly, an illusion, there is the attribution of false character to a perceived fact. But in this respect, the following questions have arisen.

- 1.How does one come to ascribe the false character?
- 2.How does this false character appear as something actually perceived in illusion?

According to Nyaya, an experience of illusion is a single perception. Unlike Prabhakara's opinion, it is not a complex of perception and recollection of which the distinction is blurred by obscuration.

Conclusion:

Thus as inferred from anyatha khyati, error is not an experience of totally unrelated entities. It is only the erroneous understanding of two real things of which one is mistaken for the other. It is inflected a subjective conditioning or relationship to the perceiver. Thus, the sublimation of attribute is a correction rather than the rejection of the substance.

It is only in the sphere of description that Nyaya admits error, Anyathakhyati in this respect, stands for false judgment in matters where the correct description of the referent is not given by the judgment. From all points of view, to judge something as it exists is true and deviating from such a standard doubtlessly amounts to falsity. It is therefore clearly revealed that so far as error is concerned, Nyaya is interested in the logical problem of bringing error into a clearly defined formal category instead of confusing the problem of logic either with psychological or metaphysical; categories.

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WOMEN ENTREPRENEURSHIP: CAN IT BE A DRIVER OF ECONOMIC GROWTH IN SRI LANKA?

Kamalakumari Karunaanithy

Abstract

The Labour Force Participation of women in Sri Lanka is low compared to men in spite of the country's remarkable achievement in social development. Various measures are prescribed to remove the gender differentials and thereby to promote economic growth; women entrepreneurship is considered as one of the tools to achieve both goals. This study is intended to explore the push and pull factors of Labour Force Participation by women in Sri Lanka in general and in particular women entrepreneurial success. Specifically, it tries to establish the reasons for low labour force participation of women by giving global evidences and also analyses whether Sri Lankan women possess the necessary qualities to become entrepreneurs. In addition, it tries to give an understanding of possible impediments of those women entrepreneurs, when they start up their enterprises as their strategy of entering into labour force. Mixed method research is used in this study as the fundamental aim is to establish the links between gender, entrepreneurship and economic growth. Evidences from literary search as well as primary data aided to achieve the first and second objectives of the study. To achieve the third objective, this study analysed the competencies of 105 women entrepreneurs in Jaffna district empirically, by hypothesising that their entrepreneur competencies lead them towards their organizational success which in turn helps to growth. By applying correlation and regression techniques, it is concluded that women entrepreneurs' achievement, planning and power competencies are highly correlated with their organizational success, but the planning competency is the only one which contributed significantly for success in this study. This study concludes that to overcome the barriers encountered by women entrepreneurs their competencies should be assessed in order to apprehend their specific requirements. Based on the findings, suggestions are given which could help to develop an entrepreneurial culture among women entrepreneurs.

Key words: Entrepreneurial competencies, Gender Gap, Labour force participation, Women entrepreneurship.

Introduction:

To accelerate economic growth and to alleviate poverty, employment is often considered as an important tool. Higher labour force participation could provide income-earning opportunities through wage employment or self-employment for poor women and men to overcome poverty. However, women across the developing world enjoy limited access to fair and decent work compared to men because of the presence of five key gaps, or gender differentials, which disadvantage women: in unemployment, in employment, in labour force participation, in vulnerability, and in-sectoral and occupational segregation (ILO, 2012).

To remove these gaps, two main approaches are presented in current debates on women and economic empowerment: The rights-based approach focuses on increasing women's job opportunities and their freedom to work in security and dignity. The economic approach emphasizes women's economic capacities and potential contribution to economic growth (Elisabeth et al, 2009). The economic argument draws on the fact that women tend to reinvest their income in improved nutrition, health and education for household members, thus increasing living standards and reducing "non-income poverty" in the long term. The Decent Work agenda of the ILO supports both arguments by combining the poverty reduction agenda with the fundamental right to work in freedom through the four pillars: opportunities, rights, protection, and voice. Because of these arguments, UN Secretary General, Ban Ki Moon correctly stated that "investing in women is not only the right thing to do; it is the smart thing to do" (2008).

In addition to the above, the sustainable development goals for the year 2030 emphasize ending poverty everywhere in all forms. It also insists on empowering all women and girls to achieve gender equality. In this context, women in Sri Lanka and their role in the labour force will become a key driver in sustained economic growth. As demographics change and an ageing population slows down the number of entrants in the labour force, ensuring active participation of women in the labour market is a must. However, in 2017, out of the total 'economically inactive population' of the country, 63 per cent were females. If this untapped resource is utilized, that would be useful for the individual, and the society as a whole, given the fact that the majority of the population in Sri Lanka is female. As per 2017 data, the Female Labour Force Participation Rate (FLPR) remains low at 37 per cent, compared to 75 per cent for men (CBSL, 2017). It is noteworthy that the FLPR languishes around 50 per cent of the male labour force participation rate. Despite their high levels of educational achievements, unemployment amongst women is high at 6.5 per cent compared to a rate of 2.9 per cent for men (Sri Lanka Labour survey, 2017). Even though Sri Lanka has almost achieved gender parity in primary education, the unemployment rate for women is more than twice the rate for men. According to the country report 2008/2009 of NECD on Millennium Development Goals, the unemployment rate of educated women is three times as high as men. In 2017, in the case of educated females (G.C.E A/L and above), the unemployment rate was 11.3 per cent compared to 5 per cent for men (Labour force survey, 2017). In fact, the labour force participation rate of female degree holders are on par with that of males with degrees. All these facts emphasize the presence of gender differentials and the need to address it. Therefore, the next section explores the literature for identifying the factors contributing to or preventing women from labour force participation as it is the main objective of this study. Global evidences of gender and development, prevalent business start-up impediments are also highlighted in order to fulfil the specific objectives of this study.

Literature Review:

Available literature on women enterprise development is in two directions: one is saying that the general assumption and theories on which the current entrepreneur research is built is enough to explain women entrepreneurs' motives and behaviour. The second direction stresses that to uncover the special circumstances that influence female entrepreneurship, other frameworks of understandings are needed (Gamage, 2005). The second direction assumes that female entrepreneurs differ from their male counterparts in a number of sexually determined, psychological variables. Recent studies noted that environmental and personal factors should be paid greater attention in addition to family background and upbringing. In the above sense, there is a huge gap in the existing knowledge in the case of entrepreneurial competencies and organizational development of Sri Lankan women entrepreneurs with gender sensitivity.

Gender is the social differentiation between men and women, through process which are learned, change over time, and vary within and between cultures. At the economic level, gender appears as a sexual division of labour in which some types of work are strongly associated with women, and some types with men. The costs and benefits of sexual division of labour are unequally shared between men and women to the disadvantage of the latter (Elson, 1993). Gender as a conceptual tool, is used to highlight various structural relationships of inequality between men and women as manifested in the households, in labour markets, in personal relationships, in ideologies, and in socio – political structures. Traditional perceptions and beliefs of gender segregate productive, reproductive, and community roles between men and women, and allocate responsibilities accordingly which results in gender gaps.

The gender gap that exist in human and physical capital endowments, in economic opportunities, and in the ability to make choices to achieve desired outcomes (agency) matter in the development process. World Development Report (2012) argues that they do for two reasons: First, gender equality matters intrinsically, because the ability to live the life of one's own choosing and be spared from absolute deprivation is a basic human right and should be equal for everyone, independent of whether one is male or female. This argument points out gender equality as a valued goal in itself, an essential aspect of human dignity and social justice. Second, gender equality matters instrumentally, because greater gender equality in valued resources and opportunities contributes to economic efficiency and the achievement of other key development outcomes.

Gender, Development and labour force participation:

Research on gender inequality in the labour market has shown that eliminating gender discrimination in job opportunities and pay could increase not only women's income, but also national income (Elson et al, 1997). It has been estimated that raising female employment levels to that of male levels could have a direct impact on GDP, for example, of 5 per cent in the USA, 9 per cent in the Japan, 12 per cent

in the UAE, and 34 per cent in the Egypt (Aguirre et al 2012, cited from State of the Economy, 2013).

Ensuring gender equality contributes in the development process in three main ways: firstly, greater productivity gains by removing barriers that prevent women having the same access as men to education, economic opportunities, and productive inputs. Secondly, through improved development outcomes for women and for their next generations by enhancing women's absolute and relative status. Thirdly, it operates by empowering women as economic, political and social actors through the creation of more opportunities for representation in decision-making.

Global indices, such as, Women's Economic Opportunity Index compiled by Economic Intelligence unit measures the enabling environment for women economic participation in 128 countries ranked Sri Lanka as the 84th in the year 2017. The Third Billion Index (World Economic Forum, 2012) ranked Sri Lanka as 96th out of 128 countries respectively. Further, the Global Gender Gap Report (2012) indicates that Gender gap is widening since 2006. Gender equality in Sri Lanka is not satisfactory as its achievements in other development indicators (IPS / UNDP 2012). Sri Lanka is ranked as 74th among 187 countries in the ranking according to Gender Inequality index (GII), which is calculated by using reproductive health, empowerment, and labour market participation of women. The divergence between Sri Lanka and the rest of the world is shown in Table 01.

Removing these constraints is necessary for women to participate actively in economic activities and for an inclusive growth and development. For example, utilization of female labour can act as a signal of more investment in education and health and hence results in an inter-generational effect. However, from the latter part of 1990s, female labour force participation has stagnated between 30 to 37 per cent (Sri Lanka labour force survey, 2017). Gender norms and household responsibilities, skill mismatch in the labour market, discriminating weaker networks are quoted as reasons for the stagnation. The State of the Economy (2013) also state that an M shaped curve is emerging, in relation to 20- 24 and 30 -39 being the two peaks age groups. It is implied that women in 25 – 29 age group quit their jobs due to familial responsibilities and re-join later. Labour force participation rates are high in their twenties and rise in their thirties and forties and decline only after fifties, due to competition for jobs and the high costs of interrupted participation. It could also be due to rising unemployment and underemployment, women found ways to combine family responsibilities with market work (United Nations, 2000), in spite of role incompatibility exists.

Table 01: Gender Inequality Index and other Indicators

| Countries | GII | Maternal Mortality Rate (2008) | Adolescent Fertility Rate (2011) | Seats in Parliament (% Female 2011) | With Secondary Education (% Ages ≥25 in 2010) | Labour Force Participation Rate (% Female 2009) |
|-----------------------------|-------|--------------------------------|----------------------------------|-------------------------------------|---|---|
| Very high human development | 0.224 | 16 | 23.8 | 21.5 | 82.0 | 52.8 |

| | | | | | | |
|--------------------------|--------------|-----------|-------------|------------|-------------|-------------|
| High human development | 0.409 | 51 | 51.6 | 13.5 | 61.0 | 47.8 |
| Medium human development | 0.475 | 135 | 50.1 | 17.3 | 41.2 | 51.1 |
| Low human development | 0.606 | 532 | 98.2 | 18.2 | 18.7 | 54.6 |
| World | 0.492 | 176 | 58.1 | 17.7 | 50.8 | 51.5 |
| Sri Lanka | 0.419 | 39 | 23.6 | 5.3 | 56.0 | 34.2 |

Source: UNDP (2011), Human Development Report 2011,

Women who engaged in wage employment are likely to face greater role incompatibility, than self - employed or unpaid contributing family worker. The available information suggests a declining trend in the proportion of employees and a consequent increase in other type of employment statuses where role conflict is less (ILO 2001). This trend could continue as women find it difficult to get decent employment opportunities in the formal sector and seek informal sector. Even among the wage and salaried works, women are hired in less valued, insecure temporary works. Due to globalization, subcontracting in production and telecommuting offer non-regular work opportunities to women. In this context, women entrepreneurship becomes a panacea for many countries.

Women Entrepreneurship and economic growth: push and pull factors

Literature provides two ways of viewing women entrepreneurship: macro and micro, based on their intentions for being in business. Macro level intentions focus on ‘profit and growth’, whereas micro level intentions emphasize on ‘earning an income for survival’. Most of the women owned SMEs are falling into the second category, and a few develop themselves as Growth Oriented Enterprises (Seelanathan, 2013).

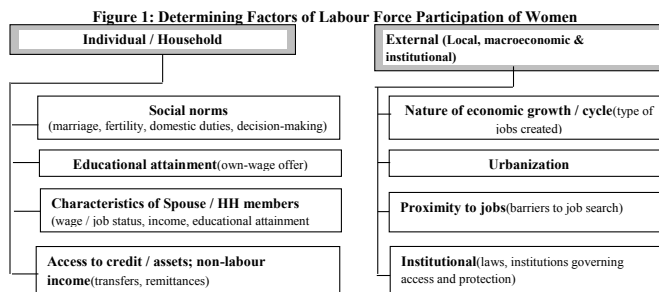
Women entrepreneurs have been designated as ‘the new engines for growth’ and the ‘rising stars of the economies in developing countries to bring prosperity and welfare,’ yet women entrepreneurship remains as an ‘untapped resource’ of economic growth and development (Vosenberg, 2013). Women seek entrepreneurship for many reasons. While some women start a business because of an idea or innovation, others do so because of their past negative work experiences, such as unsatisfactory, demanding and inflexible work environment. Some others are compelled to start their own business due to forced unemployment. This is true in case of women headed households in the Jaffna district. Research on women entrepreneurship identified that access to financial resources, inadequate training and access to information, work – family interface, women’s safety and gender based violence, lack of societal support, and legal barriers and procedures are the main hindrances for females to start up and operate their own business (Vosenberg, 2013).

Evidences show that women entrepreneurship could play a vital role in Sri Lanka as female operated SMEs could contribute to the demands of rising middle class in the country. However, out of the total number of employers in Sri Lanka,

only 12.7 per cent are women. When the percentage is calculated on the total employed persons, it is merely 1.1 per cent (Labour force survey, 2017). It has also been estimated that women led SMEs are only ten per cent in Sri Lanka (State of the Economy, 2013).

In Sri Lanka, a majority of women entrepreneurs are in micro enterprises, a large number of them are operating in informal economy, and they tend to group themselves into certain sectors such as food processing and textile (Attygalla et al 2014). For this inequality, Staermose (2009) point out socio cultural restrictions as reasons: household work burden, limited mobility after dark and concern about reputation, better knowledge and skills of men, superior physical strength of men places women at a secondary position compared with men. The other growth inhibitors to enterprise development found by Attygalla et al (2014) are lack of access to finance, lack of adequate financial literacy, negative norms and attitudes towards entrepreneurship as a career option, limited mobility, lack of access to networks and communication, an unequal share of family and household responsibilities, and no maternity protection. Additionally, there are invisible structural barriers in the form of traditional customs, domestic and social expectation that restrict the mobility of women and prevent them from taking on the role of entrepreneur. In general, rural women’s work patterns are marked by change and continuity as well as flexibility and rigidity (Gurung, 2005). In agriculture most of the women are employed as workers in household farms owned or tenanted by their families or as waged workers. The labour force survey 2017 identified 79% of contributing family workers are women.

The role of women in the cultural context of Sri Lanka has always been misconceived. Constraints faced by the women in Sri Lanka are deep rooted in cultural values, normative patterns and customs, most of which are without religious and ethical sanctions. As per the labour force survey (2017), reported reason by 60.2 per cent of women for being economically inactive was ‘engaged in household work’. Hill (1983) also supports this claim by highlighting the followings as determinants of female labour supply: woman’s market – wage rate, her husband’s wage offer, family non - earning income, her schooling, work experience, number of children, and other family background. In addition, formal and informal sectors of the labour market, rural- urban differences and transportation costs also affect the choice between work at home, work at market and leisure (Tiefenthaler, 1994). All these are summarized in Figure 1



Source: Verick, S. (2013), Cited from State of the Economy 2013, IPS.

Table 2 gives the picture of employment status of women in Sri Lanka. Accordingly, increasing labour force participation can be done in two ways: first is by attracting more women into the labour force as ‘employees’ and the second are by encouraging women to act as employers/ entrepreneurs.

Table 2: Employed population by employment status and gender – 2017

| Employment status | Total | Male | Female |
|----------------------------|-------|------|--------|
| Total | 100 | 64.3 | 35.7 |
| Employee | 100 | 65.5 | 34.5 |
| Employer | 100 | 87.3 | 12.7 |
| Own account worker | 100 | 70.9 | 29.1 |
| Contributing family worker | 100 | 21.1 | 78.9 |

Sri Lankan Labour Force Survey, 2017

Despite the benefits from the enterprise development, gender biases are also prevalent in SME sector, where women start up their career as entrepreneurs. Since income generating activities are prescribed to alleviate poverty among women headed households in the Northern Sri Lanka, it has to be assessed whether women possess such entrepreneurial characteristics.

Competencies of women entrepreneurs: results of empirical evidence.

As Stainer and Solem (1988) indicate that organizational development depends on the characteristics of an entrepreneur, it is uncertain that the extent to which the Sri Lankan women entrepreneurs inherently possess such qualities. Being a high – achieving entrepreneur is not that easy. An entrepreneur should have several special characteristics that help them to become a successful businessperson. A woman entrepreneur should be a risk taker; she should be innovative, self-confident, goal setter, hard worker, and accountable person (Siropolis, 1997), in order to face the challenges during the initialization and expansion stages of their enterprises.

These challenges could arise from various factors, such as demographic, situational, contextual, and personal factors, which inhibit woman entrepreneurs’ potentiality to become successful entrepreneurs. However, this study is looking into the personal factors (necessary competencies) contribute to women entrepreneurship and enterprise development. Studies of this kind are of current need as issues related to promotion of women entrepreneurship and the gendered impact on enterprise development are gaining importance in Sri Lanka as women constitute 50.7 percent of the population and considered to be a valuable resource potential. As poverty alleviation programmes prescribe entrepreneurship development as an effective vehicle for the upliftment of socio economic status of women, this study would help to formulate and implement policy measures related to women enterprise development with gender sensitivity.

To achieve the objective to analyse whether the necessary competencies are possessed, 105 women entrepreneurs were selected randomly from the registered list of the Jaffna municipality, involved in various sectors (Commodities, Food and Beverages, Textiles, Agro Products, Services, Miscellaneous). Three competencies, namely, Achievement competencies (dimensions: Seeking opportunity, Persistence, Commitment to work contract, Demand for quality and efficiency, Risk taking), Planning competencies (dimensions: Goal-setting, Information seeking, Systematic planning and monitoring), Power competencies (dimensions: Persuasion and networking, Self-confidence) were measured as explanatory variables and the dependent variable is the Organizational Development (dimensions: Quality, Expansion and profit). Based on the variables and their dimensions, questionnaire was prepared and selected entrepreneurs were asked to put score to appropriate case in the questionnaire. To measure data, 5 point Likert scale from strongly agree to strongly disagree was used. SPSS (Statistical Package for Social Science) version 14.0 was used to analyse the responses obtained from questionnaires.

After testing the reliability of the questionnaire (Cronbach's alpha was 0.777) the correlation matrix was obtained which shows that no correlation exceeds 0.6 and all competencies are positively and significantly correlated to organizational development. The correlation of 0.441 ($p < 0.000$) between achievement competencies and organizational development substantiates the positive relationship between them. The positive correlation of 0.557 ($p < 0.000$) between planning competencies, and organizational development indicates that as planning competencies improve there are chances for the organization to develop. The correlation of 0.314 ($p < 0.001$) between power competencies and organizational development also substantiates the positive but weak relationship between them. As per the results of the correlation analysis, it could be summed up, that achievement competencies, planning competencies, power competencies are positively and significantly correlated with organizational development. As such, greater the competencies of women entrepreneurs, the higher the chances are for the development of their organization.

Table 3. Correlation coefficients between the study variables

| Competencies | | Competencies | | |
|--------------------------|---------------------|--------------|---------|---------|
| Achievement | | Planning | Power | |
| Planning competencies | Pearson Correlation | .652(*) | | |
| Power competencies | Pearson Correlation | .343(*) | .378(*) | |
| Organization development | Pearson Correlation | .441(*) | .557(*) | .314(*) |

* significant at 1% level.

(source: output from the data analysis)

To test whether that achievement competencies, planning competencies, power competencies are able to significantly explain the variance in the dependent variable Organizational development, the three entrepreneurial characteristics

were regressed against the dependent variable. The results, which are shown in the Table 4, indicate that the R² value of 0.331 at a significant level of $p < 0.000$ with degree of freedom (3), confirms that 33% of the variance in the dependent variable organizational development is significantly explained by the three competencies. Through the findings and discussions it is affirmed there is direct relationship between the characteristics of the entrepreneur and the development of the enterprise, though the planning competencies alone has the significant contribution.

According to the model, achievement competencies and power competencies are insignificantly contributing to organizational development. So other factors may be of more influence with organizational development.

| Model | | B | SEB | Beta | T | Significance |
|--------------|----------------|-------|-------|-------|-------|--------------|
| | R ² | 0.331 | | | | 0.000 |
| | Constant | 1.637 | 0.253 | | 6.467 | 0.000 |
| Competencies | Achievement | 0.106 | 0.098 | 0.118 | 1.089 | 0.279 |
| | Planning | 0.364 | 0.091 | 0.440 | 4.002 | 0.000 |
| | Power | 0.061 | 0.051 | 0.107 | 1.205 | 0.231 |

Table 4: Model summary of study variables

Source: output from the study

Factors such as personal background, institutional support, government trade policies, environmental factors, infrastructure facilities can have an impact on women entrepreneurial development. Contribution of these factors could be evaluated by further researches by incorporating those variables.

Conclusions and Recommendations:

The results of the study revealed that women entrepreneurs have many constraints during the initialization and expansion periods. If Sri Lanka is to have a benefit from its demographic dividend it has to ensure that, more females participate in the labour force. As women remain as an untapped reservoir of human resource, enabling policy environment could achieve the target. When compared with other developing countries Sri Lankan women are literate, comparatively more educated and healthy, but their economic participation levels are not satisfactory. Removing the barriers that prevent women’s economic participation is pivotal in addressing this dilemma.

Findings of Karunaanithy and Sathyakala(2013) revealed that male as well as female entrepreneurs of small business enterprises have problems in developing their enterprises related to social factors such as secondary socialization agents. Secondary socialization agents are referred to those agents outside of the home which mostly

students are involved in them after attending in school, such as peer and media. To lessen the negative effect of these agents on entrepreneurial behavior, there is the need to introduce entrepreneur literacy programmes at school level and expand practical subtitles. An efficient programme must teach not only the basic knowledge and techniques but also ways to enhance self-efficacy, stress management, problem solving and life skills as well, and methods for the wise and even righteous use of resources.

The stagnant Female Labour Force Participation rate suggests a point of saturation has been reached. As females are constrained from labour market activities due to their ‘caring’ responsibilities, interventions by the Government in the form of regulating and monitoring are needed. Provision of an allowance to working mothers (as in Australia and Canada) would bring down the work related costs of working mothers and thus encourage them to remain in employment. Community mobilization along with Government interventions is critical in making women more participatory in the process of economic development.

By providing business development services with the partnership of private and government sector and to make women entrepreneurs aware of these services is an urgent need. Facilitating women entrepreneurs during their initialization period through mentoring scheme, in a gender sensitive manner would help to form Business Networks which would develop in a way to meet the demands of women entrepreneurs as the existing ones are more fit into the male business owner stereotype.

Financial Institutions should accept women entrepreneurs as important client base and need to fine tune their agendas and move more towards innovative solutions to suit their needs. This would be very much beneficial to women entrepreneurs in the North and East of Sri Lanka, who find it difficult to fulfil the collateral requirements due to war and death of their life partners. In addition, cultural barriers of the community in which women entrepreneurs live should be taken care of when providing support services to them. As women are still considered as care givers, Providing Childcare facilities to women entrepreneurs could ease the work – life balance as out of school child care is still insufficient. This would encourage women to enter, and expand their businesses. Further, Entrepreneurship development programmes should focus on inculcating skills necessary for effective women entrepreneurs. Training modules could target competencies in which women entrepreneurs show weaknesses.

In conclusion, it is evident that there is an opportunity for the stakeholders to promote entrepreneurship culture among women in Sri Lanka. Easing the obstacles faced by women entrepreneurs and investing on existing opportunities thereby further encourage women entrepreneurship is utmost importance (is especially important in North and East of Sri Lanka). With ageing population and slowing or stagnating labour force growth, improving the use of female talent becomes even more important

for reducing inequalities, driving innovation and sustaining economic growth.

Considering the high contribution by the SME sector to the country's economy and the potential the sector has in increasing gender equality through employment generation for women, the Government's economic policy, "Vision 2025" identified several remedies to address the low female labour force participation and impediments to entrepreneur culture. Despite the positive progress compared in the past Sri Lankan experiences, it is still under progress as reflected by the Doing Business Index (2017) and Global Competitiveness Index (2016/2017). Therefore, a national level policy intervention is required to create conducive working environment for women and specially the female entrepreneurs.

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THE COMPETENCY OF THE DICTIONARIES COMPILED IN JAFFNA : THE 19TH CENTURY EFFORTS

Gayathree Srikandavel

Abstract

Sustainable regional development requires emerging knowledge in Science, Technology, Arts and other fields. Translation plays a vital role with the march of time in order to be familiar with the latest developments and to cope with the dissemination of knowledge. Among all types of translation tools, dictionary is the most essential, prominent and very much supportive tool for translators. Valuable information and vital facts in dictionaries serve as a treasure trove for translators. The 19th century had been a period of vigorous translation activities in the Tamil world. With the advent of Westerners the present form of dictionaries was introduced in the Tamil milieu. Western scholars with the assistance of the native scholars involved themselves in the noble task of compiling authoritative dictionaries as the potential tool for translation. Translation may be enriched and embellished by employing the proper tool from the same milieu. This research aims at analysing the competency of the dictionaries, compiled in Jaffna in the 19th century, for Translation and this is based on descriptive and comparative methodologies. Especially the dictionaries compiled in Jaffna are taken into consideration in this study. The period of this research is limited to the 19th century. This research may facilitate translators by introducing the dictionaries, compiled in Jaffna.

Key words: Translation tools, Tamil milieu, Authoritative Dictionaries

Introduction

Appropriate use of dictionaries may enrich the performance of translation. The concept of dictionary in Tamil milieu could be traced back to the Uriyiyal of Tolkaappiyam. Before the compilation of the present form of the dictionaries in Tamil milieu people had to depend on Nikandu for reference.

The present form of dictionaries was introduced in the Tamil milieu with the advent of Westerners. Western scholars with the collaboration and cooperation of the native scholars involved themselves in the noble task of compiling dictionaries for reference. These are considered to be the authoritative and potential tools for translation. It is always appropriate and appreciable during the process of translation

to seek the help of a dictionary which has been compiled in the society in which the language had been nourished and cherished for long. This paper deals with such works.

This study is limited to word-level from the Linguistic perspective. Only the dictionaries compiled in Jaffna are taken into consideration in this research. The period of the compilation of dictionaries in Jaffna is limited to the 19th century. The Mono-lingual dictionary :Tamil-Tamil and the Bi-lingual dictionaries : Tamil-English and English –Tamil are considered here. The objectives of this research are to facilitate the translators by introducing the dictionaries, compiled in Jaffna, to give due recognition, respect and a place to the dictionaries compiled in Jaffna and to analyse the competency of the same. This research is based on descriptive and comparative methodologies. The data are derived from the available dictionaries, compiled in Jaffna. An analysis is made to find out the competency of the dictionaries. These are compared with the recent dictionaries from Tamil Nadu in a small scale. Finally, the findings are recorded logically.

Dictionary as a tool in translation

Among all tools of translation, dictionaries play a significant role in translation. Valuable information and vital facts in dictionaries serve as a treasure trove. The performance of translation is enhanced by referring to a right and appropriate dictionary.

Dictionary is a reference book or a list of words in an alphabetical order together with a guide to their meanings, definitions, information such as etymology, the use and usage of a word with examples and contexts, pronunciation, spelling and equivalents in other languages or in simple words. Plurals of nouns and forms of verbs are available. Relevant idioms and phrases, too, are included. Sentences and uses of the words in relevant contexts are added. The grammatical aspects including the morphemes should be dealt with utmost care with appropriateness.

An active or production-oriented bi-lingual dictionary is compiled with the intention of helping the user to express the given ideas in the target language. This means, the translator or the user has already known the meaning or what is denoted by the word, but finds it difficult to search for a proper equivalent as per the context. This type of dictionary is helpful in this circumstance.

A passive or reception-oriented bi-lingual dictionary helps to comprehend a given lexical item in the target language. The translator or the user is unaware of the meaning or what is denoted by the word. To have an exact comprehension of the word, this type of dictionary may lend a hand.

The performance of translation is enhanced by exact comprehension and appropriate employment of equivalents. In order to have the translation with textual accuracy and precision a translator uses dictionary as the effective tool for reference. While doing so the reference should be adequate enough to encounter the barriers regarding words and equivalents in translation.

Compilation of dictionaries in Jaffna

Lexicon in the Tamil context has been in vogue for centuries. It could be traced back to Tolkāppiya era. Nikandukaḷ alone were in vogue amidst Tamils till the advent of Europeans and were widely written and referred. Since the Lexicography has been considerably developed in the occident, the Western scholars were able to identify the deficiency in Nikandukaḷ as soon as they started learning Tamil.

With the advent of the Westerners, the Tamils too were introduced to a proper alphabetical arrangement, in dictionaries. VeeramaMunivar compiled caturAkarāti in 1732 in four volumes. Then the dictionary called MānipāyAkarāti / YāzhppānaAkarāti appeared in 1842. ChandrasekaraPanditar, the compiler of the dictionary named the dictionary as ‘Peyarakārāti’ because it is an expansion of the firstpart peyarakārāti of caturAkarāti. As the dictionary was printed in Mānipāy, it got its name.

A committee was appointed under the leadership of Rev Joseph Knight in 1833 to compile a dictionary in Tamil. Levi Spaulding, Samuel Hutchings, Miron Winslow and Peter Percival, the Missionaries functioned as the members of the committee. The native scholars Gabriel Tissera, A. Chandrasekara Pandithar, Carol Visvanathapillai, William Nevins Sithamparapillai and Irupalai CenathirayaMutaliyar also cooperated in the first attempt of compiling dictionary in Tamil in Ceylon. Unfortunately, Rev Joseph Knight, the chairman of the committee passed away in 1838. Levi Spaulding succeeded him by proceeding further and the dictionary was completed and published in 1842 in Jaffna. This dictionary later has come to be known as YāzhppānaAkarāti or MānipāyAkarāti (Jaffna Dictionary or Mānipāy Dictionary). The 58 500 words in this dictionary are the four fold number of words of caturAkarāti. Kalaththoor Sami Vethakiri Mudhaliyar and Kaanchipuram Ramasami Nayudu improved this Tamil – Tamil dictionary by appending some more terms and published as ‘Peyarakārāti’ in two editions before 1893. The word Akarāti is first employed in MānipāyAkarāti. The term Akarāti was given in the Manipay Dictionary for the first time. Joseph Knight and Levi Spaulding engaged themselves in the republication of the MānipāyAkarāti or YāzhppānaAkarāti. In the second edition of YāzhppānaAkarāti or MānipāyAkarāti 36 737 words in English are being defined.

Each lexical item in the second edition by Joseph Knight and Levi Spaulding has explanation in Tamil and English. This dictionary has been very much supportive for the non-natives in their effort to learn Tamil. The salient feature of this dictionary is the explanation given in Tamil and English for each word.

Winslow’s Tamil–English dictionary was published in 1862 by the American Mission Press, Diocesan Press (now CLS Press). It contains the unpublished work source of Rev. Joseph Knight and Rev. Samuel Hutchings. This dictionary is based on the works of Johann Rottler, which itself got inspiration from Johann Fabricius’s Work in the mid 18th century.

Earlier attempts made in language revival in Jaffna in the 19th and 20th centuries embrace many fields. Yet they can be broadly classified into three main branches such

as Works Conforming to Conventional Literary Forms, Works on Research Studies and Works on Modern Forms of Literature. Compilation of Dictionary falls under the ‘Works on Research Studies’.

Tamil scholars of Ceylon were the pioneers in the field of lexicography in Tamil. The first Tamil dictionary compiled by Tamil scholars titled *MānipāyAkarāti / YāzhppānaAkarāti* was published in Jaffna in 1842. As a joint effort of many scholars the dictionary was brought out with about 58,500 words. Having felt the need and importance of dictionaries the native scholars of Tamil engaged themselves as individuals or in groups in the noble task of compiling dictionaries. Wyman Kathiravepillai, Chunnakam Kumaraswami Pulavar and A. MootootambyPillay were such scholars.

Analysis

In *YāzhppānaAkarāti* or *MānipāyAkarāti*, dialect words are given and certain entries are explained with more details. Some categorizations are observed in it. Winslow’s Dictionary seems to be a storehouse of words for those who want to learn Tamil or for the specific comprehension. Equivalent terms for the technical terms in Tamil Literary Tradition, Astrology, Astronomy, Puranas, Botany and Zoology are also available in Winslow’s Dictionary. The names of gods are clearly elucidated. These words and their elucidations may be helpful for a translator to enrich His performance in a wide spectrum. Even some special terms in aesthetics are available in Winslow’s Tamil – English Dictionary. Specific religious terms are given there in with various elucidations. Even some alien words which are adapted into Tamil too could be referred from Winslow’s Tamil – English Dictionary. In order to encounter the cultural barrier in the process of Translation, these entries are supportive. Words that are not generally entered in other Dictionaries could be found in Percival’s English – Tamil Dictionary. Many equivalents are given in Percival’s English – Tamil Dictionary. The translator can select the appropriate equivalent as per the context. These equivalents may be helpful to meet the contextual barrier in Translation.

Each entry is elucidated well in *Na KathiravepillaiAkarāti*. Many rare words from various fields are Listed. The words from Myths and Puranas too are available in it. As the Manual Dictionary by Joseph Knight and Levi Spaulding is the re-edition of *Yāzhppāna Akarāti* or *MānipāyAkarāti*, it carries more entries. Knowledge of Sanskrit words which are liberally mingled in Tamil is indispensable in the process of translation. In *Yāzhppāna Akarāti* or *MānipāyAkarāti*, only the pure Tamil entries were being used in the first edition. With the march of time entries from Sanskrit are also included in the editions to enhance the quality of the dictionary and to facilitate the users. Grandha letters are used in Winslow’s Dictionary and *Na Kathiravepillai Akarāti* for the sounds not available in Tamil (ஷ, ஷெ).

Alien words are amply employed in Winslow’s Tamil – English Dictionary.

E.g பவித்திரி - Sacrificial grass, தருப்பை (A Sanskrit word)

They are denoted by the abbreviations. The first few letters of the languages are used to refer to those words. Sanskrit terms are denoted by asterick in order to distinguish them from the Tamil terms in it. Sanskrit terms are used and notes are added for some important terms for reference.

It is appreciable that some Tamilised Sanskrit terms too are available in certain entries in Percival's Tamil – English Dictionary. It is indeed appreciable to adapt some alien words into a language in order to enrich it Those words should be included in the dictionaries too. Then the words are adequate enough for users especially for translators.

The significant aspect of Winslow's Tamil to English Dictionary is that the entries are well elucidated in English and proper equivalentents are given. It brings out even subtle differences with great accuracy. Alternative elucidations are provided in Percival's Tamil – English Dictionary. Certain words have commendable equivalentents in Percival's Dictionary. Certain colloquial entries are precisely given with explanation and equivalent in Winslow's Tamil – English Dictionary. The translation could be done with clarity by employing these equivalentents as per the context. In Percival's dictionary certain equivalentents are not in vogue as the language evolves.

E.g Abhor - வெறு, அருவரு, அரோசி

In the English – Tamil Dictionary of Peter Percival, generally the elucidations follow the equivalentents.

In Winslow's Tamil – English Dictionary ample elaborations are given to some entries. This helps in Translation to distinguish the subtle differences. It is to be noted that certain entries can be used for the production-oriented purpose as well as reception-oriented purpose in translation. In Winslow's English to Tamil Dictionary even some rare entries are included with the equivalentents.

E.g Quixotism - மனோகற்பிதம்

These entries and their respective equivalentents help to have appropriateness in translation. Due attention is to be paid for every word whether obsolete or in vogue in Translation. For finding equivalentents for those rare words this dictionary can be a valuable resource. In Percival's English – Tamil Dictionary the equivalentents are formed as per the main entry. If the main entry is an adjective, the equivalent too is an adjective. Most of the equivalentents for the entries are appropriate, acceptable and current. This may be beneficial for the purpose of translation.

For certain entries some rare words generally found in literature are given as equivalentents. An enriched Translation may be possible with these equivalentents. At times translators may find it difficult to comprehend the equivalentents as rare words are included as equivalentents.

E.g cormorant - நீர்க்காகம்,காரண்டம்,பேருணன்

Sometimes the translator has to look up another Dictionary to check the validity of the word. In Winslow’s Dictionary the equivalents are formed with clarity. A translator can choose the proper equivalent as per the context from Winslow’s Dictionary. Certain equivalents in Percival’s Tamil – English Dictionary seem to have been compiled for the use of aliens especially for those who have English as their first language.

E.g வைபோகி - A voluptuary

Some equivalents are not accessible by simple means. In Winslow’s Dictionary some entries are simply explained with clarity. It is very helpful to comprehend the meaning of the term easily in Yāzhppāna Akarāti or MānipāyAkarāti as per the context. In order to have a better understanding of the original this kind of simple explanation may help translator.

E.g The term ஓடு is defined as

ஆமை முதலியவற்றின் ஓடு, இரப்போர்
கலம்,உடைந்தமண்பாண்டம்,ஓடென்னேவல்,கொட்டைகளின் உறை,
முன்றலுருபு and வீடு வேயும் ஓடு

In the process of Translation from Tamil to English the translator can infer the proper meaning of these kinds of words by referring this Yāzhppāna Akarāti or MānipāyAkarāti. In the English – Tamil Dictionary of Peter Percival the distinguished meanings are not always clearly provided. Certain equivalents are simply provided in the Manual Dictionary

Pronunciations for the Tamil words are transliterated with English phonemic symbols in Winslow’s English to Tamil Dictionary. The accents too are indicated for the main entry words in Winslow’s English - Tamil Dictionary and Percival’s English – Tamil Dictionary. The parts of speech are indicated in Winslow’s ‘A Comprehensive Tamil to English Dictionary’. In Percival’s English – Tamil Dictionary the parts of speech are denoted as per the abbreviations explained in that Dictionary. In the English to Tamil Dictionary of Peter Percival, the main entry words selected are rich and high. Proper accent notations are given wherever necessary. In Winslow’s English – Dictionary the verbs are explained on the basis of second person imperative i.e.Kd;dpiyVty;. Some cross references can be found in Percival’s English - Tamil Dictionary and Winslow’s English – Tamil Dictionary. Certain entries are being cross referred to in Winslow’s Tamil – English Dictionary. In Percival’s Tamil – English Dictionary, a list of Anglo – Tamil alphabet is provided to ease the use of the dictionary especially for transliteration.

Etymology of the words could be found in Winslow's Tamil – English Dictionary. The loan words from other languages are denoted by abbreviations. Some interchangeable letters are employed in Winslow's Tamil – English Dictionary. In Peter Percival's English - Tamil Dictionary often the words used to elucidate the English entries are antique Tamil words. In Yāzhppāna Akarāti or MānipāyAkarāti priority is given to the words which are in general use among people. Elucidation of terms in Mathematics, Astronomy and Science are taken from the Tamil Literature of antiquity in Na KathiravepillaiAkarāti.

In this respect the 'Effectiveness of the dictionaries' is assessed from three perspectives with citations from the dictionaries. The adequacy of vocabulary is measured, efficacy of the equivalents is assessed and the competency of the dictionaries is analysed. These are the measures taken to assess the adequacy and competency of the dictionaries for translation. Assessing the competency of the dictionary is helpful for a translator to cope with the linguistic barrier in Translation.

Findings

The mono lingual dictionaries Yāzhppāna Akarāti or MānipāyAkarāti and N.Kathiravepillai's Akarāti are identified as reception-oriented dictionaries. In some cases they serve for the production-oriented purpose in translation to have a better equivalent and are helpful to comprehend the obsolete Tamil words.

The Manual Dictionary of Joseph Knight and Levi Spaulding is also a production-oriented and reception-oriented dictionary to some extent.

Winslow's English – Tamil dictionary can be a loadstar especially to foreigners in their study of Tamil language and to whom Tamil is vernacular in acquiring a sound knowledge of the English tongue. It is a true companion for translation from Tamil or to Tamil.

Winslow's Tamil to English dictionary was found as production-oriented dictionary as well as reception-oriented dictionary.

English to Tamil and Tamil to English dictionaries of Peter Percival are very much helpful for comprehension whereas equivalent terms are concerned inadequacy is felt. They can be considered as reception-oriented dictionaries where the meaning can be comprehended.

There are dictionaries published by the Indian scholars. In 1679 A.D a Tamil – Portuguese Dictionary was published by the Christian Missionaries. A Western methodology was introduced in the production of dictionaries. One of these was compiled by Rev Fr. Belchi. Then along with the dictionaries published in Jaffna Madurai Tamil Sangam published Tamil Lexicon in 1910 based on C.W

Kadiravetpillai and Na .Kathiraivetpillai.In today's standard the University of Chennai published a Tamil Lexicon. There are six volumes followed up with the supplement in 1930s. 1,24 405 words are found in these dictionaries. Assistance from the international scholars was received including the Sri Lankan Tamil scholars in compiling these dictionaries.

Scholars included the words found in ancient Tamil works and words in current usage. Words in regional dialects and how their usage were also mentioned. There are many meanings with literary citations. The words are denoted with grammatical constituents.

There are new dictionaries like Dictionary of Contemporary Tamil (1992 & 2008). Actually scholars modified further the dictionaries through their experience. Dictionary of Contemporary Tamil has inducted scholars from Sri Lanka too. But there are criticisms with regard to Sri Lankan Tamil words. Although the revised editions consists of Sri Lankan Tamil words (1700 words in number). Suseendrarajah. S. (2011) levels a criticism on the manner the Sri Lankan Tamils words are included. He criticizes the wrong records of the Sri Lankan dialects and points out there are regional varieties spoken by the Sri Lankan Tamils.

Conclusion

Thus, the scholarly pursuits of compiling dictionaries in the Tamilian world, especially in the society in which the language is nourished and cherished for long, have been facilitating the translators to encounter the three barriers in the process of translation. These dictionaries Seve as a prominent tool of translation to have a better translation through which sustainable regional development could be achieved .

But some suggestions are necessary. As a language evolves with the march of time, further revisions, refinements and improvements of these dictionaries have become a need of the time to meet the demand, trend and tenor of the language.

The dictionaries compiled in Jaffna in the 19th century may be modified as production-oriented as well as reception-oriented dictionaries by adding current usages and coined-up words with the respective equivalents in order to facilitate the translators to cope with the latest development. In the dissemination of knowledge, translation contributes a lot.

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THE ROLE OF NON-AGAMIC RITUALS IN CASTE RECONCILIATION

An Anthropological Study on Rustic Rituals of Māri Amman Worship

Gunanayagam Vickneswaran

Abstract

Social boundaries of groups in the Hindu caste system are rigidly defined in a manner in which members of depressed caste groups have restricted ways of interaction with high caste members in public sphere. Rigidity of such restriction on relationship between Hindu caste groups is mostly associated with Agamic religious practices of Hinduism. The Agamic religious practices still play vital role in discriminating depressed caste groups and cause for caste-based conflicts between the high caste members and the depressed caste members. However this study found the non-agamic religious practices, which is mostly followed by the rural people of Hindu communities in Eastern Sri Lanka, as having the potential for interaction of members of caste groups, which are in diametrically opposed positions in the caste status ladder. This study is mainly based on the analysis of non-agamic rituals of Mari Amman worship of Tom-tom beater community in Kaluthavalai of Batticaloa. The main objective of this study is to analyze how the non-agamic Hindu worship works as a mean for making relaxation on the rigidity of restrictions of interaction between high and lower caste members. The study is a descriptive research and is based on qualitative and ethnographical research methods. The study further analyzes that how this non-agamic religious rituals, unlike agamic rituals, bring high caste members to the depressed caste members' places so as to make harmonious public conduct and cooperative participation in religious worship.

Key words: Untouchable castes, ritual pollution, non-agamic Hindu religious rituals and communal relationships.

Introduction

Religion as an institution of a social structure possesses a vital function to reinforce solidarity and conformity in a society. (Turner, 1991) Collective religious ceremonies and public rituals operate to create cohesion by strengthening collective values in a group. (Hamilton, 1995). However, religion as one of the means of identity creating process brought about conflict between groups since differentiation of religious institutions within a social structure generates contradictive values. Thus, different religious institutions cause to form different identity-based groups with a social order.

It is religion that is often considered as causing conformity on the one hand within a same group and contradiction on the other hand among groups in a social structure.

However, if different identity-based groups are under the same religious institution as having same ceremonies and rituals, then, religion is a platform of social harmony that based on the value consensus among conflicting communal groups in a society. This anthropological study focuses on religious rituals of petty god worship in a rustic Hindu tradition of Eastern Sri Lanka that brings about consensus in values between two caste groups that had been diametrically opposed in hierarchical status of the area caste order.

Statement of the Problem

Social boundaries of groups in the Hindu caste system are rigidly defined in a manner in which members of a particular caste group have limited interaction in the public sphere. Each and every group is affiliated with religious duties, as the caste system originated in India, and the demarcation of their social boundaries is maintained by reassuring purity of higher castes through rituals and by distancing from lower castes in the status ladder. (Srinivas, 1956: 547). Therefore, castes claiming lower status in the status hierarchy are belligerently ignored from higher castes of hierarchical order by labeling them as untouchables through Hindu religious rituals. (Sharma, 2005:36)

Rigidity of relationship among Hindu caste groups is mostly associated with orthodox religious practice of Hinduism. As Indian caste system exists through mainstream religious practices, Hindu caste system which mostly prevails among Hindu people of Tamil ethnic group in Sri Lanka is characterized by hierarchical order of Tamil Hindu caste system of South India. Such kind of caste practice exists mainly in north and eastern Sri Lanka. (Silva and Thanges, 2009:12-13)

Orthodox religious practices of Hinduism have been a mechanism of looking after the social boundaries of caste groups. Despite of rapid social change through the impacts of the colonial legacy, globalization and modernization, conventional ritual duties of caste is seen as obsolete. Such a change encouraged the castes claiming lower status in hitherto existed conventional hierarchy so as to access equal opportunities in public sphere and to achieve equal economic status in society. This leads conflict between higher and lower castes in the conventional status hierarchy. Thus, the orthodox religious practices still play a role as discriminating means between caste groups and is considered as root cause for communal conflict. Protracted communal conflicts exist because of lack of inter-links in practice among groups. (McGilvray, 2011, Silva and Thanges, 2009).

However, this study finds another kind of religious practice that is mostly carried out by rural people of Hindu community in Eastern Sri Lanka as having

potential for integrating caste groups that are in diametrically opposed position in status ladder. This rustic religious ceremony is conducted towards a Hindu deity called “MāriAmman”. This ceremony is different from orthodox practices. But it doesn’t mean that such rustic rituals are completely apart from maintaining caste categorization, because such kinds of rural worship are also owned by some castes as exclusive one for them in that region. Nevertheless, in the present context in which caste rigidity is supple, rustic rituals of MāriAmman is as integrative means of all castes of Hindu people. The main focus of this study is to analyze rustic rituals of Māri Amman Worship as an integrative mean between two conflicting caste groups namely; Mukkuvar, claiming top status in the area caste order and Tom-Tom Beaters, claiming lowest rank in the same caste order. In this way, the study tries to see the religion not as a cause for conflict, but as the mean of conflict resolution among caste groups.

Aims of the Study

Overall objective of the study is to analyze that how do rustic religious rituals of Māri Amman Worship bring about inter-caste value-consensus between two caste groups namely; Mukkuvar caste and Tom-Tom Beaters. Specific objectives of the study are;

1. to describe orthodox religious practices prevailing in the research area and its impacts on inter-caste interaction;
2. to evaluate the factors of change which allowed high caste Mukkuvar members to make cultural contact with untouchable members.
3. to analyze non-agamic rituals of Māri Amman worship in making value-consensus between Tom-Tom Beaters and Mukkuvar so as to make harmony.

Methodology

This anthropological study is mostly based on qualitative method and to a lesser extent quantitative method. This study relied both on primary and secondary sources. As this study is concerned with village communities, ethnographic data was collected primarily by field work in order to get first-hand information. There is no single method used to collect data in this field work, it varied according to the field background. Primary data was collected by using unstructured and focused interviews, focused group discussions and observation. This combination of methods helped to obtain data from different perspectives. This also helped out to re-examine data; for instance, data once collected from interview could be re-checked in observation.

Much of the data was collected using observation method directly from the field. Though this field study was conducted with the time span of three weeks, researcher has been living in the research area for 29 years. This living-in-experience made possible for the researcher to gain many useful information regarding caste system and its change. Other specific information was collected through interviews and focused group discussions. Priest and administrative members of Māri Amman

temple and ex-members of temple administration were involved in interviews. Young and aged members of community were engaged in focused group discussion.

Secondary data was collected from official documents of divisional secretariat and of temple administrative units. Previous studies on these castes and cultural systems and published materials regarding caste system and petty god worship of Batticaloa were taken as sources for secondary data collection.

Theoretical Background

Reciprocal and integrated function of elements of a social structure brings about order within a society, which is essential for harmony between members and groups as well, since cohesion comes to existence within the system. Social order is prominently based on the consensus among the members of the society. Factionalists emphasize that “society is seen as resulting from agreement (consensus) about what is important (values), and how we should behave (norms) in a particular situations (roles)” (Kirby et al., 1997:736). Cultural institutions promote order in a society by reinforcing value consensus. “Social order is based on some minimal consensus on values. If men are committed to the same values they recognize a common identity as against others. The commitment to values enables men to devise means for reconciling or adjusting conflicting interests”. (Cohen, 1979:28). Common standards on values are socially constructed by social and cultural institutions in a social order.

Religion as an institution of a social structure contributes to social solidarity by reinforcing a value consensus. (Malinowski, 1954:23). Members of a religious community are directed towards a supernatural means which are not open to observation. Therefore, they commonly have beliefs and practices which unite them as “one single moral community”. (Durkheim, 1912:62). In this sense, religion causes identity-based group formation. Religious identity emerges from beliefs and values. “Religion is only one identity factor that contributes to a sense of self and helps define individuals and groups in society”. (Miox, 2006:593). As creating group identity, religion is considered as a cause for conflict between groups within a society. Contradiction between religious interests can lead conflict in a society. Not is religious identity creating conflicting nature, but some religious doctrines, like Judaism, Islam, Hinduism, Buddhism and Christianity were accused to have encouragement to war. (Barash and Webel, 2002:410-413). Fortes implied that rituals play a significant role in defining and maintaining boundaries of each group of a community, “while at the same time uniting them in common responsibility for the welfare of the country”. (Mair, 1972:236). Though basically religious rituals creates differentiation between members by arranging them as identity-based groups, which can lead conflict in a society, these rituals also pave the way for cooperation among groups which are dispatched along with different identities. To Fortes, distribution of ritual tasks among divisions of society operates to make interdependence of those divisions in small scale societies (Ibid: 237).

In Hindu religious societies, grouping is based on traditional mechanism of social differentiation, in which a member's birth status is determined by religious rituals; what is known as caste system. A caste is "a hereditary, endogamous group associated with a traditional occupation and ranked accordingly on a scale of ritual purity". (Outhwaite & Bottomore, 1995:35). In traditional village society, each and every caste is attached with a service which has to be done for other castes in a reciprocal basis. Status in caste system is scaled by service orientation of each caste and the religious rituals. Caste system is intrinsically set out interdependency among the members of a community, which can be comparable of what Malinowski (1954) mentioned as functional interdependency among the traits of a society. Caste system as a model of stratification constitutes ranking groups accordingly on ritual purity. Based on this purity, interactions among these caste groups is restricted in a manner of physical contact. Prominent feature of the rules of interaction in the caste system is "untouchability"; lower castes on the scale of purity are restricted in contact with higher castes on the scale of purity. The restriction in contact is reckoned in marriage, food and drink. Louis Dumont brought Stevenson's distinction between external and internal pollution in explaining untouchability of the Indian caste system. By external pollution, he means the physical contacts such as bathing and cleaning. By internal pollution, he means contacts like foodstuff and sexual relations. "The scale of contacts prohibited or avoided as impure, relative to a given family or household, represents, in general term, the fact of the graded interaction between castes, as experienced in rural life" (Dumont, 2004:133).

Even if the rigidity of relationship in Hindu caste system has been an analytical point in many anthropological studies earlier, the twentieth-century anthropologists shifted their concentration in conceptualizing the changing nature of its rigidity. "Structural changes take place, to be sure, but slowly and usually imperceptibly from the view point of the members of such a static system" (MacIver and Page, 1950:354).

Restrictions on caste relationship

Like all other Hindu traditional societies, in this village, tom-tom beaters were considered as one of the untouchable castes since they are traditionally scaled as lowest rank in status in the regional caste system. Mukkuvars claims highest rank of status in the caste hierarchy of the eastern region. Kaluthavalai village is predominantly occupied by Mukkuvar caste members and from antiquity, this village Mukkuvars are well-known in the district for their economic prosperity and religiosity; most of this village people are educated and economically well-off through agrarian endeavors and therefore being recognized as dominant caste members not only by their ascribed superiority of traditional caste status, but also by their achieved economic and educational status in the vicinity. Tom-tom beaters in the village are minority in number and until 1990, they were mostly uneducated and menial workers in this village. According to this oral history of this village, tom-tom beaters were settled by Mukkuvars to carry out traditional occupation which is obliged to tom-tom beater caste in this village. But, because of their lower status not

only in traditional rankings but also in economy, tom-tom beaters were necessitated to carry out menial obligations to Mukkuvar caste.

Members of Mukkuvar caste mostly relied in agriculture until 1960s and they spent much of their time in cultivation and harvesting, as they possessed lands. Most of them were engaged in cultivation of food crops. Unlike other agricultural activities, crop cultivation and harvesting require more labors to be involved. While possessing a crop field, looking after the minor works in the field was seen as further burden. Moreover some maintenance and harvesting activities in crop fields were inevitably required the involvement of wage labors. Consequently, tom-tom beaters were preferred to work as wage labors in crop fields of Mukkuvars. As the owners of the fields had to be in field from morning to evening, there had been a lack of man power in maintaining temples and other public places. That's why tom-tom beaters, apart from their traditional occupations, have been deployed to clean premises of temples and public places.

In that way, they were prohibited to have direct relations in participating in family gatherings and enjoy food, drink and family life. They were also prohibited to enter into the houses of Mukkuvars, though they were allowed to enter into their land or house premises. They were rejected to sit together with members of Mukkuvars. The above mentioned restrictions were followed on the basis of traditional practices of Tamil caste system which was prevailing in South Indian and Northern Sri Lankan regions. Moreover such prohibitions in interaction between these two castes were justified by Hindu religious rituals. (McGilvray, 2011: 154-157). Members of Mukkuvar caste traditionally set up rules for regulating caste practices based on the orthodox rituals and ceremonies in this village as well.

Non-agamic rituals and Cultural interaction between Mukkuvars and Tom-tom Beaters.

Even though there were some factors which brought out change in social condition of this village and caused the flexibility in rigid interaction between these two castes prejudice and ignorance seemed to prevail through some traditional practices. Prominent feature of these traditional practices was the orthodox religious worship. Mukkuvars continued to be substantial in that matter. While social condition underwent change were in a stand to accommodate tom-tom beaters so as to involve them in the public sphere of this village, some hard liners, mostly aged members of Mukkuvar caste and members of temple administration, had been emphasizing the traditional values and customs of this village since they wanted to exclude tom-tom beaters from having close relationship with Mukkuvars. The ultimate purpose of their emphasis was to more or less enslave tom-tom beaters by keeping them apart from having direct interaction. Therefore, the split between the two castes remained, because other members of Mukkuvar caste were scared to bypass the sanctions of these elder members. It is probable that whether those sanctions compelled Mukkuvars to prevent tom-tom beaters enter their places, but as an outcome

Mukkuvars kept away from the premises of the tom-tom beaters. It is almost true that “globalization has not entirely removed the identities and specificities of local culture but it reconstitutes a sense of locality. (De Silva, 2000;104)

However, in the long run, traditional barriers for the direct interaction were no longer to remain intact. There had been changes occurred as to let Mukkuvar caste members into the places of tom-tom beaters. Interesting thing is that of the non-agamic ritual ceremony of Māri Amman worship; it has played a significant role in bringing Mukkuvar to tom-tom beaters’ shrine. While the orthodox agamic tradition of the Mukkuvar temples remains to maintain rigid barriers in the relationship between these two castes, rituals of non-agamic worship created a platform to mingle these two castes in a specific cultural sphere. One must understand that what made the course of cultural interaction, ritual ceremony of Māri Amman non-agamic worship, is not exclusively followed by tom-tom beaters. This Māri Amman non-agamic worship is also followed by other Hindu castes living in the Eastern province. However, in this village, particular non-agamic rituals is being maintained by tom-tom beaters. Tom-tom beaters of this village believe that their ancestors began to worship Māri Amman based on non-agamic rituals merely 150 years ago. It is known that, in 1925, a group of tom-tom beaters commenced one day ritual ceremony for this Māri Amman and then onwards continued to conduct it once a year. In 1935, they established a temple trustee at this shrine to conduct this ritual ceremony and also formed five groups within the trustee and to carry out ritual tasks. In 1977, each of these five groups claimed to have a day of rituals to be conducted by specifically themselves. Therefore, the days of rituals was extended for five days.

As this non-agamic worship is being followed by Eastern Tamils from antique, Mukkuvars of this village could not be an exception. Indeed, they are the devotees worshiping petty gods by performing rustic rituals in this village and adjacent village either. Nonetheless, in case of Māri Amman, they don’t have even single shrine in this village. Ritual prominence of Māri Amman inevitably relates with members of Mukkuvar caste as most of their profession relied in agrarian field and the Māri Amman is the deity for raining and prosperous harvesting. Among petty gods, Māri Amman is divinely obliged to cure diseases in cultivation and curse of peasants. These divine roles are seen as imperative for Mukkuvars of this village. Therefore, members of Mukkuvar who had trouble in cultivation began to worship Māri Amman. According to this worship pattern, prayer is based on submission of ritual things for Māri Amman, if one wants Māri Amman to alleviate his trouble, then he will pray as giving Māri Amman ritual things like coconuts, beetle or rice or he will pray to give money to shrine or take part in ritual ceremony. In this way, members of Mukkuvar

caste began to worship Māri Amman and had to enter into tom-tom beaters' shrine and take part in rituals since this is the closest shrine for them and believed that as it is situated in this village this is in-charge for carrying out the divine obligation.

Specificity of this shrine has been religiously attractive for devotees of petty gods. Main deity of this shrine is Māri Amman, but there have been other petty gods sub-shrines situated around this main shrine. Petty gods like Pechchi Amman, Kali Amman, Narasingar, Vairavar and Veerapathrar are being worshiped as colleague deities of Māri Amman. Rituals are being specifically performed for these petty gods during the ceremony as well. There is no doubt that this facilitates any one of the devotees who wants to carry out his several prayers so as to solve his problems as each of these petty gods has religious importance in curing curse and particular troubles. In this way, members of Mukkuvars began to dedicate their prayers which they wanted dedicate in many petty god temples to this shrine since it is obviously easy for them carry out their rituals.

Similarity of rituals is also the cause for cultural integration between these two castes. The ritual values are analogous; ritual practices in Mukkuvar petty god temples are regularly performed in Māri Amman shrine of tom-tom beaters. The door of the shrine is opened once in a year and the statue is decorated. First ritual is performed to protect the village, in case of which people are requested to prohibit non-vegetarian foods and alcohol. Earlier tom-tom beaters alone followed this custom during the period of ceremony, but, nowadays, it is apparent that it is followed by Mukkuvar as well. It was women who are usually engaged in "NeiVillakkuPooja" (ghee lamp worship). And they are expected to perform rituals of rice grinding and begging rice and submitting to main deity. Women mainly perform the ritual of holding fire pots. "Sooth saying" is the foremost ritual along with these rituals. One assumes himself as Māri Amman, asking their predicaments from devotees and telling what the devotee as has to do. There are persons for sooth saying in this village who are acknowledged by village people to perform this ritual. Virgin worship is followed during this ceremony. According to this virgin worship, soothsayer identifies a virgin woman as the woman for worship of that year ceremony and rituals are performed for her in front of Māri Amman. "Thirukkulirthil" (cooling ritual) is performed decisively by singing verse of Amman to forgive any unaware errors committed by any devotees during this ceremony. "Poosari" (non-Brahmin priest for petty god worship) is obliged to perform "Pooja" and other main rituals. He should be well-trained in using witchcraft. As ritual performance is parallel, Mukkuvar perceive this worship of minor deities as compatible with their worship and this mentality brought about consensus in values.

Conclusion

Value-consensus among members is inevitable for any society to maintain order. Smooth and integrated functions of social traits are based on the consensus between members in choosing ways as to act commonly. Simply looking, members have to

be bound in a certain track in which they commonly act. Cultural traits can play a catalyst role to bind members' concern in a common manner. Different concerns and contradicting interests of members are inimical to harmony and order of a society. Religion helps a lot to keep members in an integrated manner with in society. But religion is also criticized for serving as a mean for conflict as it demarcates social boundaries and play crucial role in identity creating process.

This study is based on the analysis of two kinds of rituals of Hindu workshop, namely, orthodox and rustic. By this way, this study describes how religion causes conflict and harmony. The study revolved around cases of two caste groups of a village. Here the orthodox religious practices play a role as discriminating means between caste groups and is considered as root cause for communal conflict. Rustic rituals apart from maintaining caste categorization they have contained cultural values which are mostly common for groups of Hindu community living in the eastern matrilineal belt of the island. Although changes in social condition of this village have caused the flexibility in rigid interaction, it is rustic rituals that have played a catalyst role in making harmony through value-consensus between these two caste groups.

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ERROR ANALYSIS OF CASE FORMATION IN SINHALA SPOKEN BY TAMILS - APPLIED LINGUISTICS APPROACH

Shiromi Mohan

Abstract

This study aims to identify the types of morphological errors in case formation in Sinhala spoken by Tamils. Generally, many scholars have done contrastive studies of Tamil and Sinhala in Sri Lanka but an error analysis of Sinhala spoken by Tamils has not been done yet. Error analysis is crucial for evaluating language application. In this way, the data for this study was collected from specific speaking activities done by randomly samples of 50 students who are learning Sinhala and direct observation of the Sinhala conversation of Tamils by using recording materials. A mixed methods approach was used to analyze the necessary data. This study has classified the types of errors based on the surface structure taxonomy of errors namely, substitution, omission, addition and word ordering. Through this approach, ten sub-types of errors have been identified. Further, the findings related to the types of errors have been compared with causes of those errors. Finally, this study has revealed the actual errors made by Tamil natives in speaking Sinhala. Thus, preparing appropriate teaching and learning material that can support Tamils who wish to learn Sinhala can be considered an outcome of this research.

Key words: Error analysis, Speaking Sinhala of Tamils, Errors in case formation, applied linguistics

Introduction

Language is a powerful tool to promote harmony among people living in a society. Thus one of the best approaches to build harmony is encouraging people to learn the languages of the communities with whom they share a territory or a country. Sri Lanka is home to multilingual, multiethnic and multicultural populations. But in the absence of bilingual skills among her people, two communities in the island, namely the Sinhala and Tamil face communication problems which affect their social and political spheres. Learning a second national language is important to create national harmony and social integration. So it is essential to provide good language education to build unity in the country in the further.

Error analysis is helpful in evaluating the language application. Contrastive analysis introduced by the American structural linguists aimed at alleviating problems that arise when a person learns an additional language. It is assumed that learners make language errors due to interference of the first language. It is claimed that learner error can be predicted by contrastive analyze of the language concerned.

However, empirical research in the period of the nineties revealed that most errors could not be attributed to the differences between the first language and the second language. The development of linguistic theory and the experiment of language learning suggested that it is an active and creative strategy. Learners acquire the underlying rules of a language and produce utterances accordingly. Incomplete learning inevitably causes language errors. This understanding affected contrastive analysis and error analysis gradually took the upper hand. Therefore, the aim of error analysis is to understand the inter language of learners to improve their internalized language system.

In Sri Lanka, both Sinhala and Tamil languages are the official and national languages while English is the link language. The 13th and 16th amendments to the constitution of the Democratic Socialist Republic of Sri Lanka (1978) respectively recognize the right to language as a fundamental right. Therefore Sinhala and Tamil have existed side by side for long years, though they belong to two separate language families. The origin of the Sinhala language is ultimately derives from Indo-Aryan speech which is divided into two phases of evolution. One is from an old Indo-Aryan speech (C.2000-800 B.C.) which is represented by Sanskrit language used in central India and other one is a middle Indo-Aryan speech (C.800 B.C-400 A.D.) which is represented by Pali, the language of Buddhist scriptures (Imtiyaz, A. R. M, 2010).

On the other hand, Tamil language belongs to the Dravidian family. There are almost half million speakers of Tamil in Sri Lanka who speak several Tamil dialects, of which Jaffna Tamil represents a major variety. Other varieties include Estate Tamil largely centered in the upcountry which is also called the Indian Tamil variety, the east coast varieties with the population centers of Trincomalee and Baticaloa, and the Muslim Tamil variety. (Suseendirarajha.S, 1970,1973).

The ethnic conflict between Tamil and Sinhala communities limited the younger generations' understanding of each other's language. This situation can be identified as one of the lines that separate the two societies. Thus, in Sri Lanka, Tamil people should learn Sinhala and Sinhala people should learn Tamil as their second language not only to become skillful multilingual but also as a way of promoting social harmony.

Morphological Errors

This study has mentioned the errors in case formation included under morphological errors. Morphology is a branch of structural linguistics analysis. This is the dominant sub-discipline within linguistics concerned with analyzing the construction of words. A word is considered to be made of smaller unites called morphemes that can carry a

meaning or a grammatical function. Theories of morphology capture the grammatical knowledge of the speaker about the structure of words. There are two types of morphemes. Free morpheme and bound morpheme. A free morpheme can stand by itself as a single word and bound morpheme cannot normally stand alone. Bound morphemes consist of a root morpheme and other affixes. Every language has its unique structure. The number of morphemes of a certain word in one language may differ from its equivalent in another language. Likewise, the morphological system of Sinhala differs from the morphological system of Tamil when it comes to tense formations, plural formations, use of articles and the use of pronouns.

The focus of this research is the morphological errors that Tamil who learn Sinhala make case formation. Specifically, the case formation patterns of morphological errors have been analyzed here. Thus, this research study will be very useful to develop the teaching and learning materials that can aid Tamil who learn the Sinhala language. It may create new language learning habits in the acquisition of Sinhala as a second language.

In this study, morphological errors in case formation have been identified by conducting speaking activities and via the direct observation method using the recording material and a mixed methods which includes both qualitative and quantitative approaches has been used for data collection. Morphological errors have been analyzed on the basis of types of errors in the description. Generally, errors are classified as error of substitution where an inappropriate element is substituted for the correct element; when it comes to errors of omission an element that must be present is omitted; errors of addition mean the presence of elements that should not be present; errors of selection denotes the wrong of a wrong item in place of the right one; and in errors of ordering correct elements are wrongly sequenced. The systematic analysis process is made on the basis of classification/ type of errors. They usually state at what linguistic level the error has been committed. By applying this classification to the identified errors a matrix for the categorization of errors can be found.

Findings

Morphological Errors in the Case Formation

In an inflectional language, the functions of a noun are expressed by the use of bound suffixes known as case markers/case endings/ case morphs. Both Sinhala and Tamil have distinctive case suffixes. Due to differences of the case formation at deeper level, morphological errors are identified through the errors made by second language speakers. Mainly three types of errors in speaking are identified in the analysis they are substitution, omission and addition and these types of case errors have sub categories related to the morphological errors made by second language speakers. The following types of substitution are applied by them.

Sub-types of substitution in case formation

Nominative case form (**Ncf**) instead of Genitive case form (**Gcf**): Tamil speakers use nominative case markers in place of genitive case form wrongly. ([\emptyset] morph instead of [-e] and [-ge] morph)

Dative case form (**Dcf**) instead of Nominative case form: In the speech of Tamils, replacing nominatives with dative case markers. ([- $\text{t}\emptyset$] morph instead of [\emptyset] morph)

Nominative case form instead of dative case form: In the identified case errors, there are nominative case usages occurred in place of dative case formations. ([\emptyset] morph instead of [- $\text{t}\emptyset$] morph)

Nominative case form instead of Ablative case form (**Ablcf**): Tamil speakers apply Nominative form in place of ablative case formations in their speech of Sinhala language. ([\emptyset] morph instead of [-en] morph)

Genitive case form instead of Ablative case form: Tamil speakers apply genitive case markers where ablative case formations are required. ([-w α l] morph instead of [-w α lin] morph)

Accusative case form (**Accf**) instead of dative case form: Native speakers of Tamil in speaking Sinhala use accusative case markers in places of where dative formations are considered correct. ([-v \emptyset] morph instead of [- $\text{t}\emptyset$])

Dative case form instead of genitive case form: In the identified case errors, they use dative case makers in place of genitive case formation. ([- $\text{t}\emptyset$] morph instead of [-ge:])

Substitution types of identified errors are tabulated with some examples below,

Table – 01 Sub-types of substitution in the case formation

| No | Type of substitution | Identified error | Correct form and meaning |
|----|----------------------|--|--|
| a) | Ncf instead of Gcf | 1. amma eya pavula 2. amma namə 3. mamə namə | 1. amma eyage pavule <i>Mother in her family</i> 2. ammage namə <i>Mother's name</i> 3. mage namə <i>my name</i> |
| b) | Dcf instead of Ncf | 1. ma$\text{t}\emptyset$ kæmati kææmə pi ttu 2. ma$\text{t}\emptyset$ si hha dannəva 3. ma$\text{t}\emptyset$ danne næ 4. ma$\text{t}\emptyset$ ro ti kannə aasai | 1. mamə kæmati kææmə pi ttu <i>I like pittu</i> 2. mamə si hha dannəva <i>I know Sinhala</i> 3. mamə danne næ <i>I don't know</i> 4. mamə ro ti kannə aasai <i>I like to have roti</i> |

| | | | |
|----|----------------------|--|---|
| c) | Ncf instead of Dcf | 1. giyaa passe | 1. giyaatə passé <i>after (I) went</i> |
| d) | Ncf instead of Ablcf | 1. Jane:laya | 1. Janelay en <i>Through the window</i> |
| e) | Gcf instead of Ablcf | 1. Kurullo kumburuwal piyaambaa giya | 1. Kurullo kumburuwalin piyaambaa giya <i>Birds flew from the fields</i> |
| f) | Accf instead of Dcf | 1. duva ballavə gahannə eppaa | 1. duva ballatə gahannə eppaa <i>Daughter, Do not hit the dog.</i> |
| g) | Def instead of Gcf | 1. matə vayasa | 1. mage: vayasa <i>My age</i> |

Sub -types of Omission in the case formation

Omission of Ablative case form: When the Tamil speakers participated in a conversation in Sinhala language; they omitted a particular morph of ablative case formation. (-ekka morph is omitted)

Omission of a required part in between the morph of dative case formation: In the Sinhala speech of Tamils, omission of the important segment of the particular morpheme has been observed. (-an part has been omitted in the morph of [-lan^{tə}])

- | | | |
|-----------------------------------|---|--|
| c) Omission of dative case form | } | These three types are merged with substitution types of a, c and d because some morphological errors may have been omitted or substituted. |
| d) Omission of genitive case form | | |
| e) Omission of ablative case form | | |

Omission types of identified errors are tabulated with some examples below,

Table – 02 Sub-types of Omission in the case formation

| No | Type of Omission | Identified error | Correct form |
|----|------------------|---------------------------|---|
| a) | Omission of Abcf | 1. oyaa amma ennə | 1. oyaa ammatekkə ennə <i>You come with mother</i> |
| b) | Omission of Dcf | 1. demahala ^{tə} | 1. demahallan ^{tə} <i>To parents</i> |

Sub -type of Addition in case formation

a. Addition of dative case form to the nominative case form: Tamil speakers add extra morph in an unwanted place. ([-^{tə}] extra morph has been added) Addition types of identified errors are tabulated with some examples below

Table – 03 Sub-types of Addition in the case formation

| No | Type of Addition | Identified error | Correct form |
|----|------------------------|---|--|
| a) | Addition of Dcf in Ncf | 1. gedara ^{tə} yanəva 2. matə dannəva | 1. gedara yanəva <i>(I) go home</i> 2. mamə dannəva <i>I know</i> |

A short view of cause of errors

In 1974 Heidy Dulay and Marina Burt made a similar experiment with 145 Spanish students of English. They found two kinds of errors; one occurs due to the influence of the structure of the mother tongue that is now called inter lingual errors and the second is made due to the development of a second language that is called intra lingual errors (corder.P, 1982). According to their experiment, the following chart shows the causes of errors in case formation among Tamils who speak Sinhala.

Table-4 Cause of errors

| Cause of errors | Identified errors | Total |
|---|---|-------|
| Inter lingual error (Mother tongue influence) | Table- 01- a) 3,b) 1,2,3,4, c) 1, f) 1 Table-03 a) 1,2 | 09 |
| Intra lingual error (lack of knowledge) | Table- 01-a) 1,2, d) 1,e) 1, g) 1 Table-02- a) 1, b) 1 | 07 |

Figure-01 Criterion of the Types of Morphological Errors in the case formation

Figure -01 describes the number of errors in case formation Tamils speaks Sinhala. Based on this figure, the percentage of Types of Morphological Errors in the case formation is taken. The learners at the speaking level of Sinhala language have made 70% of substitution, 20% of omission, 10% of addition and 0% of wrong ordering. Pie chart is given below.

| Types of Morphological Errors in the case formation | Number of Error types |
|---|-----------------------|
| Substitution | 7 |
| Omission | 2 |
| Addition | 1 |
| Wrong Ordering | 0 |

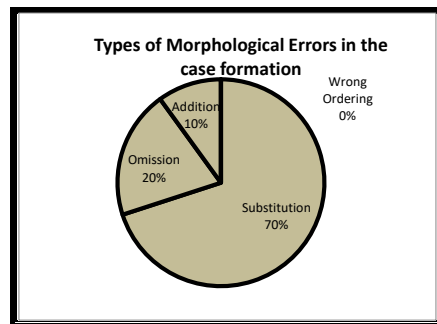


Figure 1

Conclusion

There are mainly three types of morphological errors in case formation that have been identified in this analysis. They are substitution, omission and addition and there are sub-types of categorization in each and every main type of errors. The following have been identified as major substitution types of morphological errors in case formation, Nominative case form instead of genitive case form, dative case form instead of nominative case form, nominative case form instead of dative case form, nominative case form instead of ablative case form genitive case form instead of ablative case form, accusative case form instead of dative case form, dative case form instead of genitive case form have been found in the categorization. In the addition

types, the addition of dative case form to the nominative case form has been found. In the omission types of morphological errors, omission of ablative case form, and omission of a wanted part in between the morph of dative case formation have been found in the Sinhala spoken by Tamil natives. According to the Statistical analysis, 70% of substitutions, 20% of omissions and 10% of additions types of errors occur in the case formations of Tamils who speak Sinhala.

According to the short view of the causes of errors, most of the case errors in Sinhala spoken by Tamils are made by the influence of the mother tongue.

Theoretically, a study of learners' errors is a part of the systematic study of the learners' language which is itself necessary to an understanding of the process of second language acquisition. It is necessary to have such knowledge to make any well-founded proposals for the development and improvement of the materials, and techniques used in the teaching of Sinhala language. This error analysis can be of assistance in identifying actual types of errors in case formation in Sinhala spoken by Tamils.

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IMPACTS OF TOURISM IN THE PĀNAMA REGION OF SRI LANKA: AN ECONOMETRIC ANALYSIS OF SOCIAL IMPACTS

Sainudeen Nisthar

Sinnathurai Vijayakumar

Abstract

This study aims to find the social impacts of tourism in the Panama region of Sri Lanka by using quantitative method. The area of this study is Panama region of Sri Lanka in the South Eastern coastal belt of Sri Lanka. The Panama region is composed of five areas such as Arugambay, Kudakalliya, Jalaldeen Square, Kottukal, and Pānama. The data have been collected by using the Five Likert Scale questionnaire for the analysis in year 2016/2017. The sample size is 530 out of population of 10,548 at 5 percent for the quantitative analysis. The tools to analyze the data are Reliability Analysis, Factor Analysis, Correlation, Multiple Regression, Co-linearity Statistics, Residual Analysis using SPSS 20.0. The dependent variable is Total Effect of tourism. Pride for Residence, Better Utility Services, Infrastructural Facilities, Living Standard, Entertainment, Interactions with Foreign Tourists are identified and used as the independent variables of the positive social impacts. As per the test of regression, all the independent variables are positively related with the dependent variable and statistically significant. As per the correlation analysis, the strength of positive linear association ship, the significance, and the direction of the independent and dependent variables confirm all the positive social impacts. The most influencing factor of the positive social impacts of tourism is Entertainment.

Key words: Social impacts, Tourism, Panama Region, Factor Analysis, Regression

Introduction

The Panama region is found as one of the renowned tourist destinations located in the South Eastern coastal belt of Sri Lanka. Into Pānama which are Region, there are five touristic destinations such as Arugambay, Kudakalliya, Jalaldeen Square, Kottukal, and Pānama found as the prime attractions of the domestic and the foreign tourists who are visiting in quest of the various geographic characteristics and settings of the region. There are a number of impacts due to the development in the tourism industrial sector in Sri Lanka and all over the world. These impacts are perceived as positive and negative impacts. Tourism industrial sector in Sri Lanka is going to be very challengeable in the present and future because Sri Lanka has to compete with the other tourism destinations in the global context along with the minimization of impacts of improving and developing tourism industry within the domestic arena.

On one hand, Sri Lanka has to face the high competitiveness of entering into the global tourism market based on the indicators defined into Travel and Tourism Competiveness Index (TTCI).

On the other hand, Sri Lanka has to lead in uplifting the impacts perceived positively due to the tourism industry within the domestic destinations of tourism based on social, economic, environmental and cultural aspects and also to lower the negative effects of improving the tourism industrial sector within the country in terms of social, economic, environmental, and cultural perspectives. Thus, this study assesses and finds the positive and negative factors influencing on society, economics, environment, and culture and also attempts so as to find the associationship between these factors and total effect of developing the tourism industrial sector in Pánama region of Sri Lanka.

The contribution of tourism industrial sector in the socio-economic development of a country is also recognized by the World Trade Organization (WTO) as stated in its Manila Declaration (1980:1): “World tourism can contribute to the establishment of a new international economic order that will help to eliminate the widening economic gap between developed and developing countries and ensure the steady acceleration of economic and social development and progress, in particular in developing countries”. Sri Lanka also has prioritized the tourism industry which has resulted in higher GDP growth and the creation of employment. This research has the advantages of being conducted by a native researcher with knowledge and in-depth understanding of the local community and a high level of cultural awareness which will help to identify and analyze the research objectives. As a research location, Pánama region has been selected as it is a prime tourist destination within Sri Lanka, it is also one of the mostly visited tourist spot in the country and a part of investments in tourism can be made here making it one of pivotal location.

Objective

To analyze the factors influencing on the social impacts of tourism sector and their instrumental relationship with its entire effects on the local community in the Panama region of Sri Lanka

Literature Review

The following are some of the empirical studies previously done by the various researchers in the world in relation to the social impacts of tourism. Paul and Paul (1999) investigated community perceptions of the socio-cultural impacts of tourism using qualitative method and examined the extent to which they coincided with their classifications made by academic writers. They undertook a resident survey which revealed that perceived impacts reported by informants coincided with the majority of those which were identified in the literatures. This study resulted in four main conclusions, (1) tourism had changed the structure of the community of the town with the resulting impacts on the residents' attitudes, (2) the second conclusion related to the change in the importance from the hotel serviced accommodation to the

self-catering accommodation having an instrumental manner on the host perception of tourism impacts, (3) the cultural impacts of tourism were not perceived as being of any great importance, (4) finally, the perceived socio-cultural impacts of tourism identified by the informants who took part in the study coincided with many of the key impacts which were identified at the outset.

Ramukumba, et. al. (2012) surveyed at the socio-economic impacts of tourism on emerging tourism entrepreneurs in the George municipality in the Western Cape Province, South Africa. For the purposes of this research, a descriptive survey was conducted. This study found that there was a fair improvement in the lives of the emerging tourism entrepreneurs from the previously disadvantaged communities due to their involvement in the tourism industry. The final analysis indicated that there was a fairness of improvement of standards of living in the households of those owning tourism enterprises. They concluded that tourism entrepreneurs indicated that the household standard of living is average (50%), those that indicated that 'the household standard of living is good' were 42.5% while those that indicated that 'the household standard of living is excellent' were 7.5% due to their involvement in the tourism industry. Whilst the results show a good sign in minimizing the negative socio-economic impacts, there seem to be a long way to go as there a few who are having excellent living standards while majority are having an average living standards.

Enemuo and Oduntan (2012) evaluated the social impact of tourism development on the lives of host communities of Osun- Oshogbo Sacred Grove in Osun State Nigeria. They found that the social impacts of tourism had been basically the effects of either the growth and development of the tourism industrial sector or the presence of tourists in the destination. The interrelationship between the host and the tourists resulted in these impacts. Data for this research were collected using qualitative and quantitative methods. Simple frequency percentages, mean and Analysis of variance (ANOVA) derived from regression analysis were used to analyze the collected data for the study. The findings of the analysis implied that tourism development had significant effects on the social lives of the host communities and tourism development had significant effects on the sustainability of the socio-cultural lives of the host communities. This study found that tourism could contribute to social and cultural changes in host communities. This included changes in standard of living and their social lives. It concluded that the negative social impacts had been under-researched due to the difficulties in measurement and the indirect effects capable of threatening the survival of tourism destinations if measures and policies are not developed to address the negative issues.

Jose (2012) used a normative model to find out the potentiality of cultural tourism in the local authorities of the State of Jalisco. The aim of the normative model for cultural tourism was to analyze the strengths, weaknesses, threats and opportunities in all factors such as infrastructure facilities, skills and the design and implementation of cultural tourism policies on the southern Jalisco. Therefore, the

model required qualitative and quantitative methods of analysis to conduct this study. They concluded that fostering cultural tourism in the southern Jalisco had a positive impact on developing infrastructure, offering diversified products and services in the cultural tourism market, creation of employment, improvement of living standard of the people and improvement of entrepreneurial skills of the community, etc.

Methodology

This study is on the basis of the quantitative method. The quantitative method based on the five Likert Scale questionnaire is used to find the relationship between the positive social impacts of tourism and the entire development of tourism in the Panama region.

The questions in the questionnaire are categorized into the different perspectives such as positive social impacts of tourism, negative social impacts of tourism, positive economic impacts of tourism, negative economic impact of tourism, positive environmental impacts of tourism, negative environmental impacts of tourism, positive cultural impacts of tourism, and negative cultural impacts of tourism to measure the total impacts of tourism in the study region. Out of 118 questions, there are 28 questions especially prepared for the positive social impacts of tourism. Five-Point Likert - type scale ranging from strongly agree (value of 1), agree (value of 2), neutral (value of 3), disagree (value of 4), and to strongly disagree (value of 5) is used to measure the positive social impacts of tourism.

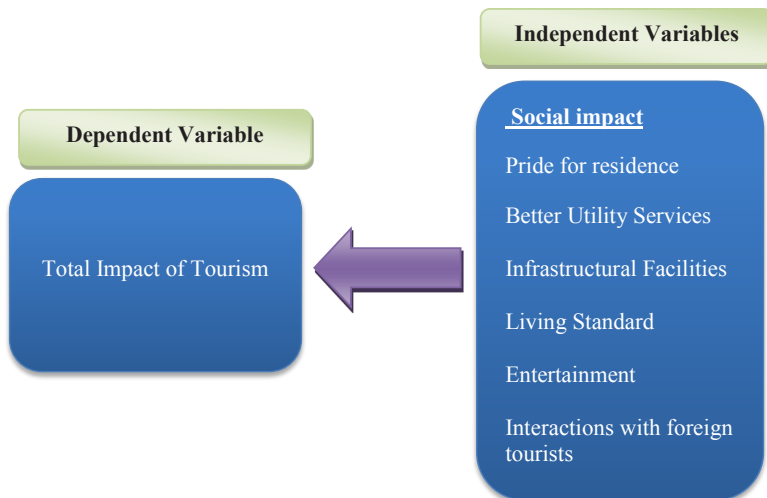
The sample size of 530 respondents from the total population of 10,548 has been considered as the sample of this study under the proportionate random sampling method. Out of the total study population of 10,548, the sample size of 530 respondents (workers, hoteliers and community members) has been chosen through proportionate random sampling method and also 530 questionnaires have been administered to collect data from the sample size of 530.

The software used to analyze the data are Statistical Package for Social Science (SPSS: V. 20.0) and Microsoft Excel 2007. The tools employed in this study for the data analysis are as follows: Reliability Test, Factor Analysis, Multicollinearity, the Kaiser-Meyer-Olkin of sampling adequacy and Bartlett's test of Sphericity, Factor Extraction, Communalities, Scree Plot, Factor Rotation, Correlation, and Regression. Accordingly, the following multiple regression model is to be analyzed in this study:

$$\text{EFFECT_TOTAL} = \alpha_0 + \alpha_1 \text{PSIPFR01} + \alpha_2 \text{PSIBUS02} + \alpha_3 \text{PSI_INF03} + \alpha_4 \text{PSI_LIS04} + \alpha_5 \text{PSI_ENT05} + \alpha_6 \text{PSI_INT06} + \epsilon$$

Visually it is shown as follows:

Source: Developed by the Researchers



Where:

EFFECT_TOTAL: - Total Impact of Tourism

PSIPFR01: - Pride for residence (Positive Social Impact of tourism development)

PSIBUS02: - Better Utility Services (Positive Social Impact of tourism development)

PSI_INF03: - Infrastructural Facilities (Positive Social Impact of tourism development)

PSI_LIS04: - Living Standard (Positive Social Impact of tourism development)

PSI_ENT05: - Entertainment (Positive Social Impact of tourism development)

PSI_INT06: - Interactions with foreign tourists (Positive Social Impact of tourism development)

ϵ : – The Error

a0, a1, a2, a3, a4, a5, a6: - The Coefficients

In this study term impact of tourism is employed as a dependent variable whereas pride of Residence, utility services, living standard, entertainment, infrastructure facilities, interaction with foreign tourist have been used as independent variables. Accordingly, the above Model which elucidates the positive social impacts of tourism reveals the significance of independent variables and their impacts on the entire effects of the tourism development in the particular region. The Model two which elucidates the negative social impacts of tourism reveals the significance of independent variables and their impacts on the entire effects of the tourism development in the particular region. Accordingly, the following hypotheses are tested in this study:

H0: There are no positive social impacts of tourism in Panama region.

H1: There are positive social impacts of tourism in Panama region.

Further, in connection with the above multiple regression model, ANOVA, Analysis of Residuals, VIF, and Tolerance are the tools used to analyze the estimated model.

Data Presentation and Analysis

The analysis of data consists of Reliability Test, Preliminary Analysis (Problem of Multicollinearity, The Kaiser-Meyer-Olkin of sampling adequacy and Bartlett's test of Sphericity), Factor Analysis (Factor Extraction, Communalities, Scree Plot, and Factor Rotation), Correlation, Multiple Regression, Testing of Hypotheses, Testing for Multicollinearity, and Residual Analysis (Histogram and Normal P-P Plot of Regression Standardized Residual).

Reliability Test: Overall and Positive Social Impacts of Tourism

The Statistical Package with version of 20.0 (SPSS v. 20) is used to test this reliability test. This test is used so as to accept the internal consistency/reliability of the primary surveyed data collected from the sample of 530 out of the population of 10,548 in this study. One of the prerequisites for the operation of regression models or other statistical analyses using the primary data collected from the five-scale questionnaires survey is the reliability test. In other words, the measure of reliability deliberately indicates the internal consistency of variables (Choudhury, 2010). In this study, the internal consistency of overall impacts of social, economic, environmental, and cultural impacts of tourism are tested. And also, the positive social is individually tested in this study.

According to George and Mallery (2003), the value of excellent level of Cronbach's alpha is more than 0.9 and also this value can be ranked as $\alpha > .9$ – Excellent, $\alpha > .8$ – Good, $\alpha > .7$ – Acceptable, $\alpha > .6$ – Questionable, $\alpha > .5$ – Poor, and $\alpha < .5$ – Unacceptable). It is noted that if the value of coefficient of Cronbach's Alpha is greater than 0.7, the questions prepared in the questionnaire of this study are appropriate measurements whereas the questions or variables used in the study will not be suitable if the value of this Cronbach's Alpha is smaller than 0.6.

Table 5.1: Test of Reliability: Overall and Positive Social impacts

| No. | No. of Items | Cronbach's Alpha | No. of Items |
|-----|--|------------------|--------------|
| 01 | Overall Impacts (Socio, Economic, Environment, Cultural,) of Tourism Industrial Sector | 0.979 | 118 |
| 02 | Positive Social Impact of Tourism sector | 0.894 | 28 |

Source: Surveyed data, 2016

Table 5.1 above shows that the values of Cronbach Alpha for the individual items such as Overall Impact of Tourism Sector and Positive Social Impact of Tourism sector. It is found the coefficient of Cronbach Alpha is 0.979 for overall impacts (socio Economic Cultural and Environment) of tourism industrial sector which consist of 118 variables together. And also, the value of Cronbach Alpha of Positive Social Impact of Tourism sector is close to 0.9. It indicates the existence of the excellent internal consistency of the surveyed data. And also it is concluded that the amount of measurement error is very less.

Preliminary Analysis: Problem of Multicollinearity

It is one of the techniques which can be used in preliminary analysis to check the pattern of relationship of the questions used in this study using correlation matrix. Examining the value of significance and finding any variables or questions of which the majority of significance values are higher than 0.05 ($p > 5\%$) and examining the value of correlation coefficients by looking for any values which are more than 0.9 are instrumental to test the pattern of relationship between the variables or questions used in this study. The problem of multicollinearity is generated in the data collected if any of the above is found in the variables or questions. The value of Determinant of the correlation matrix is another tool to delete one of the two variables which are causing the problem of multi-co-linearity from the variables or questions. The value of Determinant of the Correlation matrix of this set of items which represents the Positive Social Impacts of Tourism is 0.0004572 which is higher than the necessary value of 0.00001. Therefore, there is no problem of multi-co-linearity between these items designed under the Positive Social Impacts of Tourism. Accordingly, there is no need to remove any items or test questions of positive social impacts of tourism as the value of Determinant of R-matrix is higher than the required value of 0.00001.

Table 5.2: Test of Multicollinearity - Preliminary Analysis

| No | Set of Items | No. of Items | Value of Significance (5%) | Determinant of R-matrix ($\sim > 0.00001$) | Correlation Coefficient |
|----|------------------------------------|--------------|----------------------------|--|-------------------------|
| 01 | Positive Social Impacts of Tourism | 28 | <i>Sig.</i> < 0.05 | 0.0004572 | $R < 0.9$ |

Table 5.2 explains that there is no multicollinearity/singularity problem in the data used as the none of the value of correlation coefficients in the Correlation Matrix is found greater than 0.9.

Preliminary Analysis: The Kaiser-Meyer-Olkin of sampling adequacy and Bartlett’s test of sphericity

The value of KMO statistic varies between the values of 0 and 1. The value of 0 indicates that the sum of partial correlations is larger than the sum of correlations.

That is, it indicates the dispersion in the pattern of correlations. Thus, factor analysis is to be found inappropriate). Conversely, a value of KMO statistic which is close to 1 indicates that patterns of correlations of variables or questions are comparatively packed together and so factor analysis results likely in reliable and distinct factors. As per the recommendation of Kaiser (1974), the value of KMO which is higher than the value of 0.5 can be accepted. The values of KMO which are less than 0.5 guide researchers so as to either collect some more data or reorganize the variables to be included in their studies. The values of KMO between 0.5 and 0.7 are acceptable, the values between 0.7 and 0.8 are good, the values between 0.8 and 0.9 are great and the values more than 0.9 are excellent (Andy, 2005).

In this study, the positive social impacts of tourism is used individually to find the value of KMO and to rethink of collecting some more relevant data to be included in this study.

Table 5.3: Test of KMO and Bartlett's test of Sphericity

| No | Set of Items | No. of Items | Value of KMO | Bartlett's test of sphericity /significance (5%) |
|----|------------------------------------|--------------|--------------|--|
| 01 | Positive Social Impacts of Tourism | 28 | 0.868 | 0.000 |

Source: Surveyed data, 2016

Table 5.3 describes that for the data of negative social impacts of tourism, the value of KMO (Kaiser-Meyer-Olkin Measure of Sampling Adequacy) is 0.914 which covers the range of being excellent.

Factor Analysis: Positive Social Impacts of Tourism

The factor analysis is known as the approach which is reorganizing the data surveyed specifically by minimizing the number of variables and therefore it is known as a technique of "data reduction" or "dimension reduction" (Robin, 2012). Under the process of factor analysis, the surveyed data of positive social impacts of tourism are restructured through 04 steps of techniques such as Factor Extraction, Communalities, Scree Plots, and Factor Rotation.

Factor Extraction: Positive Social Impact of Tourism

This technique of factor extraction determines the numbers of factors which are essential in a collection of variables. Table 5.4 lists the Eigen values connected with each linear factor after extraction. The Eigen values of each factor indicate the percentage of variance explained by those particular linear components. SPSS displays the Eigen values in terms of the percentage of variance explained by the respective factors or components. According to Table 5.4, 34.503% of total variance is explained by factor or component 1. Accordingly, 11.190%, 6.716%, 5.318%,

4.906%, and 4.076 of total variance are explained by component 2, component 3, component 4, component 5, and component 6 respectively. Based on the Eigen value which is more than 1 and the percentage of variance, 06 components are listed in ascending order by SPSS. The components or factors from 01 to 06 of Eigen values such as 9.661, 3.133, 1.880, 1.489, 1.374, and 1.140 which are more than the value of 01 are extracted for the appropriate analysis respectively.

Table 5.4: Total Variance Explained – Positive Social Impact of Tourism

| Component | Initial Eigenvalues | | | Extraction Sums of Squared Loadings | | |
|-----------|---------------------|---------------|--------------|-------------------------------------|---------------|--------------|
| | Total | % of Variance | Cumulative % | Total | % of Variance | Cumulative % |
| 1 | 9.661 | 34.503 | 34.503 | 9.661 | 34.503 | 34.503 |
| 2 | 3.133 | 11.190 | 45.694 | 3.133 | 11.190 | 45.694 |
| 3 | 1.880 | 6.716 | 52.410 | 1.880 | 6.716 | 52.410 |
| 4 | 1.489 | 5.318 | 57.727 | 1.489 | 5.318 | 57.727 |
| 5 | 1.374 | 4.906 | 62.633 | 1.374 | 4.906 | 62.633 |
| 6 | 1.140 | 4.072 | 66.705 | 1.140 | 4.072 | 66.705 |

Source: Survey data - 2016

Communalities: Positive Social Impacts of Tourism

Table 5.5 shows the table of values of communalities before and after the process of extraction. Principal Component Analysis (PCA) works on the initial assumption that all variance of the variables concerned in the positive social impacts of tourism is common. Therefore, the values of communalities in the column labeled as Initial are equal to 1 before the process of extraction. The communalities in the column labeled as Extraction reflect the common variance in the data structure (Andy, 2005). For example, 75.5% of the variance connected with the question 1 is common. Another way to look at these communalities is in terms of the proportion of variance explained by the underlying factors. After the process of extraction, some of the information is in loss due to the loss of some of the unnecessary factors discarded. Therefore, the proportion of variance explained in each variable by the rest of factors is represented by the communalities after the process of extraction.

Table 5.5: Communalities – Positive Social Impacts of Tourism

| | Initial | Extraction |
|---|---------|------------|
| 01. Tourism encourages the cultural activities of arts and crafts by the local population | 1.000 | .755 |
| 02. Tourism has led to an increase of infrastructure for local people | 1.000 | .807 |
| 03. Tourism has increased the income of your family | 1.000 | .707 |
| 04. Demand for female labour has increased due to tourism | 1.000 | .694 |
| 05. Tourism has led to coherence and coexistence in the social life | 1.000 | .699 |

| | | |
|--|-------|------|
| 06. The standard of living of our household has promoted because of the money that tourists spend on Paanamai Region | 1.000 | .750 |
| 07. Local people and children are motivated to be educated due to tourism | 1.000 | .651 |
| 08. Tourism has generated the attitude of generosity among the local residents | 1.000 | .651 |
| 09. Interaction with foreign tourists is a positive experience for local residents | 1.000 | .716 |
| 10. Local residents are happy to share public facilities with tourists | 1.000 | .720 |
| 11. Tourism has protected the privacy of local resident | 1.000 | .642 |
| 12. The residents have pride in Paanamai region due to tourism | 1.000 | .576 |
| 13. Opportunities to meet new people have increased due to tourism | 1.000 | .622 |
| 14. Number of local people moving in Paanamai region permanently has increased | 1.000 | .689 |
| 15. Buying holiday homes in Paanamai region has increased | 1.000 | .695 |
| 16. The rights and civil liberties of local residents are protected | 1.000 | .613 |
| 17. Social and moral values are highly appreciated by tourists in Paanamai region | 1.000 | .602 |
| 18. Tourism entertains local residents and gives them an opportunity to attend major international event | 1.000 | .735 |
| 19. Tourism gives an opportunity to show tourists the characteristics of community | 1.000 | .656 |
| 20. Local residents have high opportunities to meet tourists | 1.000 | .605 |
| 21. Tourism enhances the reputation of Paanamai region as 'Tourism State' | 1.000 | .612 |
| 22. Tourism provides opportunities for local people to have fun with their family and friends | 1.000 | .541 |
| 23. Meeting tourists is a valuable experience | 1.000 | .629 |
| 24. Better health services have been increased because of tourism | 1.000 | .700 |
| 25. Better water supply services have been increased because of tourism | 1.000 | .654 |
| 26. Better electricity services have been increased because of tourism | 1.000 | .612 |
| 27. Better transportation services have been increased because of tourism | 1.000 | .682 |
| 28. Tourism provided an incentive for the restoration of historical buildings | 1.000 | .661 |
| Extraction Method: Principal Component Analysis. | | |

Source: Survey Data – 2016

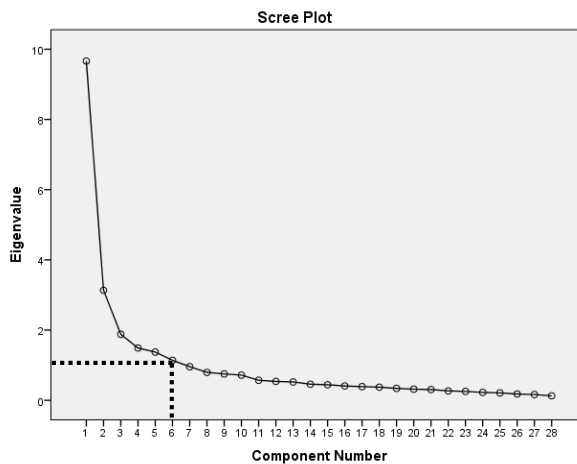
Six factors or components are extracted in terms of positive social impacts of tourism by SPSS at this stage. Factor Analysis is an exploratory tool and so it should be used to guide the researcher to make various decisions. The researchers are guided to take various decisions by using the tool of Factor Analysis. Accordingly, one of the important decisions that can be made by the researchers is the numbers of factors to be extracted. On the basis of Kaiser's criterion, six factors can be extracted from the set of 28 variables which represent the Positive Social Impact of Tourism. But, this criterion will be only precise if there are less than 30 variables used in the factor analysis and if the values of communalities after the process of extraction are greater than 0.7 or if the sample size is more than 250 and if the value of average communality is more than 0.6 (Andy, 2005). On the both ground of Kaiser's criterion, the second criterion of the factor extraction in terms of positive social impacts of tourism is accurate because the sample size is more than 250 (i.e. 530) and the value of average communalities of 28 variables are greater than 0.6 (i.e. $18.676/28 = 0.667$).

Therefore, using all the factors or components extracted with the Eigen values greater than 1 is exactly appropriate.

Scree Plot: Positive Social Impact of Tourism

The Scree Plot is also another useful way of selecting the number of components or factors that can be retained in an analysis in place of using Total Variance Explained. The diagrammatic explanation of Scree Plot is useful to probably prove all the six components or factors which represent Eigen values greater than 1. If there are less than 30 variables in the analysis and all the values of communalities after the process of extraction are higher 0.7 or if the sample size of the study is above 250 and the value of average communality is more than 0.6, according to Kaiser’s criterion all the factors or components with the Eigen values greater than 1 can be retained in the analysis. However, if there are no such conditions applied in the studies or in the dataset, a diagrammatic analysis of Scree Plot can be used so as to extract the components or factors when the sample size is large (around 300 or more cases) (Andy, 2005). In this study, the second condition and the first condition can completely and partially apply in this study respectively. Therefore, the analysis of Total Variance Explained and the analysis of Scree Plot can be used in this study for the process of factor extraction. In addition, the analysis of Scree Plot also makes sure the exact factor extraction from the positive social impacts of tourism as per Figure 5.1.

Figure 5.1: Scree Plot: Social Impact of Tourism



Source: Survey Data - 2016

Factor Rotation: Positive Social Impact of Tourism

Table 5.6 shows the rotated component matrix explaining the matrix of the factor loadings. A set of each variable is rotated into each factor which consists of the same information. All the same information interrelated within the positive social impacts of tourism categorized individually into each of 06 components is labeled based on

the identity of the same information along with the aid of supportive eminent views and perceptions of the selected respondents within the study region. According to Table 5.6, the components or factors from 1 to 6 extracted in connection with the positive social impacts of tourism are labeled as Pride for residence, Better Utility Services, Infrastructural Facilities, Living Standard, and Entertainment respectively.

Table 5.6: Rotated Component Matrix – Positive Social Impact of Tourism

| | Component | | | | | |
|--|-----------|------|------|------|------|---|
| | 1 | 2 | 3 | 4 | 5 | 6 |
| 15. Buying holiday homes in Paanamai region has increased | .786 | | | | | |
| 14. Number of local people moving in Paanamai region permanently has increased | .776 | | | | | |
| 16. The rights and civil liberties of local residents are protected | .712 | | | | | |
| 13. Opportunities to meet new people have increased due to tourism | .698 | | | | | |
| 17. Social and moral values are highly appreciated by tourists in Paanamai region | .669 | | | | | |
| 12. The residents have pride in Paanamai region due to tourism | .649 | | | | | |
| 28. Tourism provided an incentive for the restoration of historical buildings | .519 | | | | | |
| 25. Better water supply services have been increased because of tourism | | .709 | | | | |
| 22. Tourism provides opportunities for local people to have fun with their family and friends | | .699 | | | | |
| 23. Meeting tourists is a valuable experience | | .637 | | | | |
| 24. Better health services have been increased because of tourism | | .624 | | | | |
| 26. Better electricity services have been increased because of tourism | | .596 | | | | |
| 27. Better transportation services have been increased because of tourism | | .575 | | | | |
| 02. Tourism has led to an increase of infrastructure for local people | | | .883 | | | |
| 01. Tourism encourages the cultural activities of arts and crafts by the local population | | | .855 | | | |
| 03. Tourism has increased the income of your family | | | .799 | | | |
| 04. Demand for female labour has increased due to tourism | | | .607 | .551 | | |
| 06. The standard of living of our household has promoted because of the money that tourists spend on Paanamai Region | | | | .794 | | |
| 07. Local people and children are motivated to be educated due to tourism | | | | .708 | | |
| 08. Tourism has generated the attitude of generosity among the local residents | | | | .598 | | |
| 05. Tourism has led to coherence and coexistence in the social life | | | .551 | .592 | | |
| 18. Tourism entertains local residents and gives them an opportunity to attend a major international event | | | | | .755 | |

| | | | | | | |
|--|--|--|--|--|------|------|
| 19. Tourism gives an opportunity to show tourists the characteristics of community | | | | | .741 | |
| 20. Local residents have high opportunities to meet tourists | | | | | .637 | |
| 21. Tourism enhances the reputation of Paanamai region as 'Tourism State' | | | | | .535 | |
| 10. Local residents are happy to share public facilities with tourists | | | | | | .738 |
| 09. Interaction with foreign tourists is a positive experience for local residents | | | | | | .574 |
| 11. Tourism has protected the privacy of local resident | | | | | | .532 |
| Extraction Method: Principal Component Analysis. | | | | | | |
| Rotation Method: Varimax with Kaiser Normalization. | | | | | | |
| a. Rotation converged in 8 iterations. | | | | | | |

Source: Survey Data – 2016

Summary: Factor Analysis – Positive Social Impacts

From the above factor analysis, there are number of variables extracted under the Principle Component Method from each of the respective impacts of the tourism. Six variables are extracted from the Positive Social Impact of Tourism and also four variables are extracted from the negative impacts of tourism. It is summarized in the following table 5.28:

Table 5.7: Summary of the Extracted Variables

| Impacts of Tourism (Social/Negative) | Variables Extracted | No. of Variables |
|--------------------------------------|--|------------------|
| Positive Social Impact of tourism | 01. Pride for residence | 06 |
| | 02. Better Utility Services | |
| | 03. Infrastructural Facilities | |
| | 04. Living Standard | |
| | 05. Entertainment | |
| | 06. Interactions with foreign tourists | |

Source: Survey Data - 2016

Reliability Test of the Extracted/Identified Variables

Table 5.29 shows the overall internal consistency of the data surveyed to extract all of the variables (positive social impacts) from the above factor analysis in this study is good because the value of Cronbach’s Alpha is greater than 0.8 on average. Hence, it explains the extent to which all the variables (positive social impacts) identified in this study measure the same concept or construct and therefore, the connectivity of the inter-relatedness of each variable is highly ensured within this test. The interconnectedness of the each variable is good as the value of Cronbach’s Alpha is greater than 0.8.

Table 5.8: Reliability test of the identified variables: Positive Social Impacts

| Impacts of Tourism development (Social/Negative) | Variables Extracted | Cronbach's Alpha |
|--|--|------------------|
| Positive Social Impacts of tourism development | 01. Pride for residence | 0.868 |
| | 02. Better Utility Services | 0.661 |
| | 03. Infrastructural Facilities | 0.846 |
| | 04. Living Standard | 0.810 |
| | 05. Entertainment | 0.801 |
| | 06. Interactions with foreign tourists | 0.824 |

Source: Survey Data - 2016

Correlation Test: Regression Model – Positive Social Impacts

Table 5.9 shows the correlation relationship between Total Impact of Tourism (the dependent variable) and the positive social impacts of tourism (the independent variables). The correlational relationship between all these dependent and independent variables are significant at 0.01 (2-tailed – two possibilities whether the correlation will be positive or negative). It means the null hypothesis (H₀) of “there is no correlational relationship between these dependent variable and independent variables” is rejected because the value of probability is less than 5% ($p < 0.05$) whereas the alternative hypothesis (H₁) of “there is correlation relationship between these dependent variable and independent variables” is accepted.

The value of Pearson correlation coefficient (r) is the indicator of confirming the various magnitude of strength of the linear positive or negative correlation relationship between the dependent variable and the independent variables (Ciaran, 2009). The strength of the correlation can be guided by Ciaran (2009) on the value of Pearson correlation coefficients (r) such as extremely weak: 0.0 – 0.10, weak: 0.11 – 0.30, moderate: 0.31 – 0.40, strong: 0.41 – 0.90, and extremely strong: 0.91 – 1.00. Further, the strength of the correlation relationship between the respective variables defines as the close proximity of the all data points located around the positive or negative linear trend line representing the variables concerned passing through the dispersion of data cloud. The strong correlation relationship between the variables is connected with the dispersion of the data clouds that that are located in the close proximity to the positive or negative trend lines. The weak correlations between the variables are connected with the dispersion of data clouds that are located marginally to the positive or negative trend line of variables.

According to Table 5.9, the values of Pearson's correlation coefficient (r) of the independent variables such as Pride for Residence (PSI_PFR01), Better Utility Services (PSI_BUS02), Entertainment (PSI_ENT05), Living Standard (PSI_LIS04),

Interactions with Foreign Tourists (PSI_INT06), and Infrastructural Facilities (PSI_INF03) are 0.498, 0.358, 0.331, 0.298, 0.278, and 0.175 respectively. The strength of the positive linear correlation relationship between Total Impact of Tourism and the Pride for Residence (PSI_PFR01) is strong ($r > 0.40$).

The strength of Better Utility Services (PSI_BUS02) and Entertainment (PSI_ENT05) is moderate ($r < 0.40$); the strength of Living Standard (PSI_LIS04) and Interactions with Foreign Tourists (PSI_INT06), Infrastructural Facilities (PSI_INF03) is weak ($r < 0.30$) because the Pearson’s correlation (r) of the variables is less than 0.30. The positive values of these Pearson’s correlation prove that all these variables are positively related. That is, the higher is the value of independent variables, the more is the value of the dependent variable.

Table 5.9: Correlation: Regression Model 01 - Total Impact of Tourism and Positive Social Impacts

| | | PSI_PFR01 | PSI_BUS02 | PSI_INF03 | PSI_LIS04 | PSI_ENT05 | PSI_INT06 |
|------------------|---------------------|-----------|-----------|-----------|-----------|-----------|-----------|
| EFFECT _TOTAL | Pearson Correlation | .498** | .358** | .175** | .298** | .331** | .278** |
| | Sig. (2-tailed) | .000 | .000 | .000 | .000 | .000 | .000 |
| | N | 503 | 503 | 503 | 503 | 503 | 503 |

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Survey Data - 2016

Regression Results (Model 01): Positive Social Impact of Tourism

Table 5.10 illustrates the entire model summary of the multiple regression model 01. The value of R (r) which is the value of Pearson’s correlation coefficient of the entire model 01 of this study is 0.827. This value of Pearson’s correlation represents the entire strength of the model. Thus, the strength of the relationship between the total impacts of tourism and the positive social impacts of tourism is extremely strong. The value of R square (r^2) indicates that how the percentage of variance of all the six variables are shared out of maximum 100 percent. The value of R Square is estimated by squaring the figure of r (Pearson’s correlation coefficient). The value of R Square is accounted for 0.684 which represents the percent of shared variance of all the independent in the model 01 is 68.4%.

In addition, the goodness of the fit of Model 01 can be identified by the value of R Square. OLS (Ordinary Least Square) regression results in a perfect fit to the data if the value of R^2 is equal to the value of one. Therefore, all the data points are located on the same line produced by the respective regression model. Thus, 68.4 percent of the variance in Total Impact of Tourism can be explained by the independent variables such as Pride for Residence, Better Utility Services, Infrastructural Facilities, Living Standard, and Entertainment. That is, 68.4% of variance in the dependent variable (the total impacts of tourism) is explained by all the independent variables in this model 01 and the rest of 31.6% percent of total impacts variations is left unexplained by

the independent variables. Therefore, some of the other 31.6% of factors which are influencing the total impacts of tourism are not included in this multiple regression model 01 and they are necessarily included in the errors in this model (Wooldridge, 2006). The r^2 figure may not always be reliable, and therefore the adjusted r^2 figure can be used for the analysis of goodness of fit of the model as well (Ciaran, et. al, 2009). Here, at 0.680, it is about close to the unadjusted r^2 in the model summary.

Table 5.10: Regression Model 01 Summary: Positive Social Impact of Tourism

| Model | R | R ² | Adjusted R Square | Std. Error of the Estimate | Change Statistics | | | | | Durbin-Watson |
|---|-------------------|----------------|-------------------|----------------------------|-------------------|----------|-----|-----|---------------|---------------|
| | | | | | R Square Change | F Change | df1 | df2 | Sig. F Change | |
| 01 | .827 ^a | .684 | .680 | 3.49665866 | .684 | 179.046 | 6 | 496 | .000 | 1.230 |
| a. Predictors: (Constant), PSI_INT06, PSI_INF03, PSIPFR01, PSI_ENT05, PSI_LIS04, PSIBUS02 | | | | | | | | | | |
| b. Dependent Variable: EFFECT_TOTAL | | | | | | | | | | |

Source: Survey Data – 2016

The value of Durbin-Watson statistics in the cross sectional data used in this multiple regression model indicates the overall degree of singularity between the variables. If Durban-Watson is less than the value of 1.0, it is viewed that there may be problems of multi-co-linearity between the variables. The value of DW (Durbin-Watson Statistics) in this model is at 1.230 which is higher than the value of 1.0, so the model 01 is grounded safe (Ciaran, et. al, 2009).

Table 5.11: Regression Model 01 – ANOVA (Analysis of Variance)

| Model | | Sum of Squares | df | Mean Square | F | Sig. |
|---|------------|----------------|-----|-------------|---------|-------------------|
| 01 | Regression | 13134.777 | 6 | 2189.130 | 179.046 | .000 ^b |
| | Residual | 6064.404 | 496 | 12.227 | | |
| | Total | 19199.181 | 502 | | | |
| a. Dependent Variable: EFFECT_TOTAL | | | | | | |
| b. Predictors: (Constant), PSI_INT06, PSI_INF03, PSIPFR01, PSI_ENT05, PSI_LIS04, PSIBUS02 | | | | | | |

Source: Survey Data – 2016

The analysis of variance measures whether the average values of a dependent variable are significantly different from the independent variable or variables. Therefore, ANOVA is primarily based on the comparison of the variance between the different types of the independent variables with the variance within each of these types. The value of F-ratio is used to determine the value of variance between groups of variables. When the value of variance between the groups of variables in comparison to the value of variance within the groups of variables is higher, the value of the F-ratio is higher. Therefore, the F-ratio can be used so as to find out whether the differences between and within the groups of variables are significant (Ciaran, et. al, 2009).

Table 5.11 shows the results of ANOVA test of regression model 01. In Table 5.11, the F and Sig. columns can be taken into consideration in this analysis. The value of F is 179.046 along with the significant value of 0.000. This value of significance is equal to 0.000 ($p < 0.0005$). This level of high significance ($p < 0.0005$) indicates that there is less than a 05 in 10,000 chance (probability) that the difference between the categories of all the independent variables occurred by chance. Hence, it is accepted that a significant overall difference between the independent variables used in model 01 is genuinely found in terms of Total Impact of Tourism which is identified as the dependent variable in model 01 (Ciaran, et. al. 2009).

It is significantly confident that the results of the regression do not come about by chance accompanied by the difference of variance within the residual as well and are consistent with the hypothesis – the value of the independent variables such as Pride for Residence, Better Utility Services, Infrastructural Facilities, Living Standard and Entertainment significantly raises Total Impact of Tourism. That is, the independent variables play the significant roles on the dependent variable so as to measure the impacts of the independent variables on the dependent variable – Total Impact of Tourism in the study region. According to Table 5.39, as the value of F and value of significance are listed as 179.046 and 0.000 ($F = 179.046, p < 0.0005$) respectively, it is confident that the regression results of model 01 do not occur by chance.

Table 5.12: Regression Model 01

| Model | B | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
|-------------------------------------|------------|-----------------------------|------|---------------------------|---------|------|
| | | Std. Error | Beta | | | |
| 01 | (Constant) | -.281 | .156 | | -1.798- | .073 |
| | PSIPFR01 | 2.187 | .113 | .489 | 19.380 | .000 |
| | PSIBUS02 | 4.381 | .300 | .369 | 14.603 | .000 |
| | PSI_INF03 | 2.134 | .330 | .163 | 6.462 | .000 |
| | PSI_LIS04 | 4.992 | .419 | .301 | 11.924 | .000 |
| | PSI_ENT05 | 6.237 | .456 | .345 | 13.663 | .000 |
| | PSI_INT06 | 4.364 | .405 | .272 | 10.784 | .000 |
| a. Dependent Variable: EFFECT_TOTAL | | | | | | |

Source: Survey Data - 2016

Table 5.12 illustrates all the values of coefficients of the multivariate analysis in regression model 01. The value of regression coefficient is identified as a measure of how strongly each of the independent variable predicts the value of change in dependent variable. The two types of regression coefficients such as un-standardized coefficients and standardized coefficient are analyzed from the results of the regression. The values of un-standardized coefficients are used in the regression equations as the coefficients of different categories of independent variables along with the constant term in association with the prediction of the value of dependent variable. But the values of standardized coefficient (beta) are estimated in standard

deviations. For example, a beta value of 4 which is connected with an independent variable of the regression model explains that a value of 1 standard deviation change in the independent variable concerned trends to result in a change of 4 standard deviations in the dependent variable concerned in the regression model (Ajai, 2008).

The dependent variable of multiple regression model 01 is EFFECT_TOTAL (the total impacts of tourism) and PSIPFR01 (Pride for Residence), PSIBUS02 (Better Utility Services), PSI_INF03 (Infrastructural Facilities), PSI_LIS04 (Living Standard), PSI_ENT05 (Entertainment), and PSI_INT06 (Interactions with Foreign Tourists) are identified as the independent variables in the model.

This multiple regression is subject to the linear model. As shown in Table 5.40, the value of B is the slope of the regression line. The slope of this multiple regression linear line is constant. Therefore, it has the constant value estimated. The value of coefficient of the positive slope indicates that every increase of one unit in the independent variable predicts an increase in the dependent variable (Total Impact of Tourism).

Accordingly, the following multiple regression function of model 01 can be derived from Table 5.12:

$$\text{EFFECT_TOTAL} = \alpha_0 + \alpha_1 \text{PSIPFR01} + \alpha_2 \text{PSIBUS02} + \alpha_3 \text{PSI_INF03} + \alpha_4 \text{PSI_LIS04} + \alpha_5 \text{PSI_ENT05} + \alpha_6 \text{PSI_INT06}$$

$$\text{EFFECT_TOTAL} = -0.281 + 2.187 \text{PSIPFR01} + 4.381 \text{PSIBUS02} + 2.134 \text{PSI_INF03} + 4.992 \text{PSI_LIS04} + 6.237 \text{PSI_ENT05} + 4.364 \text{PSI_INT06}$$

Where:

EFFECT_TOTAL: - Total Impact of Tourism

PSIPFR01: - Pride for residence

PSIBUS02: - Better Utility Services

PSI_INF03: - Infrastructural Facilities

PSI_LIS04: - Living Standard

PSI_ENT05: - Entertainment

PSI_INT06: - Interactions with foreign tourists

ε : - The Error term

$\alpha_0, \alpha_1, \alpha_2, \alpha_3, \alpha_4, \alpha_5, \alpha_6$: - The Coefficients

According to the above multiple regression function, for each increase of one unit on Pride for Residence, the regression predicts that Total Impact of Tourism will increase by 2.19 units. Thus, these two categories of variables are directly related to each other, that is, the increase in Pride for Residence will increase Total Impact of Tourism. For each increase of one unit on Better Utilities Services, the equation predicts that Total Impact of Tourism will be higher by almost 4.4 units (4.381).

Further, for each increase of one unit on Infrastructural facilities, Living Standard, Entertainment and Interactions with Foreign Tourists, the regression predicts that Total Impact of Tourism will increase by 2.13 units, around 5 units (4.992), 6.24 units and around 4.4 units respectively.

And also all the independent variables of positive social impacts are positively related to the dependent variable. The most important independent variable in this model is Entertainment as the increase of one unit on Entertainment leads to increase Total Impact of Tourism by 6.24 units. Further, all the independent variables are having statistically significant relationship between the dependent variable. That is, there is a significant effect of Entertainment (Sig. $p < 0.000$) on Total Impact of Tourism. The value of probability on this coefficient of independent variable is less than 0.05 (5%).

Moreover, all the independent variables are statistically significant to explain the relationship between the dependent variables and the independent variables in this multiple regression model as all the probability value of the independent variables are less than 0.01 (i.e. $p = 0.000$). This is one of the good signs of this model. Thus, all the independent variables such as PSIPFR01 (Pride for Residence), PSIBUS02 (Better Utility Services), PSI_INF03 (Infrastructural Facilities), PSI_LIS04 (Living Standard), PSI_ENT05 (Entertainment), and PSI_INT06 (Interactions with Foreign Tourists) account for unique variance in the dependent variable – EFFECT_TOTAL (the total impact of tourism). None of the independent variables of positive social impacts of tourism identified in this study are statistically insignificant effect on Total Impact of Tourism.

Testing Hypotheses: Positive Social Impacts of Tourism

H0: There are no positive social impacts of tourism development in Panama region.

H1: There are positive social impacts of tourism development in Panama region.

The null hypothesis (H0) of “There are no positive social impacts of tourism development on Panama region” is rejected because all of the independent variables such as Pride for Residence, Better Utility Services, Infrastructural Facilities, Living Standard, Entertainment, and Interactions with Foreign Tourists connecting to the positive social impacts of tourism on the dependent variable of Total Impact of Tourism are highly significant at less than 0.05 ($p = 0.000$). Therefore, the null hypothesis (H0) is rejected, rather alternative hypothesis (H1) is confirmed at the level of probability less than 0.05. That is, “there are positive social impacts of tourism development on Panama region” is accepted. When the tourism sector is developed by the government or private sector in the region, it will be resulting in the improvement of social impacts in the region. In particular, testing of the hypothesis indicates that the improvement in the entertainment activities plays major roles on the positive social impacts of tourism and also leads to contribute more in Total Impact of Tourism in the study region.

Testing for Multi-co linearity: Positive Social Impact of Tourism

The value of ‘Tolerance’ higher than 0.4 and the value of ‘VIF’ (Variance Inflation Factor)’ less than 10 indicate that the regression model is free from the problem of multicollinearity. As a problem of multicollinearity exists among the independent variables used in models, the unique part of the variance in dependent variable explained by each of the independent variables is very low (Ciaran, 2009).

Table 5.13: The test of Multicollinearity: Positive Social Impact of Tourism

| Model | | Co-linearity Statistics | |
|-------|------------|-------------------------|-------|
| | | Tolerance | VIF |
| 01 | (Constant) | | |
| | PSIPFR01 | .999 | 1.001 |
| | PSIBUS02 | .996 | 1.004 |
| | PSI_INF03 | .998 | 1.002 |
| | PSI_LIS04 | .997 | 1.003 |
| | PSI_ENT05 | .996 | 1.004 |
| | PSI_INT06 | .999 | 1.001 |

Source: Survey Data – 2016

Table 5.13 shows the results of the test of the multicollinearity problems in the multiple regression model 01 used in this study between the individual independent variables identified from the positive social impacts of tourism such as Pride for Residence, Better Utility Services, Infrastructural Facilities, Living Standard, Entertainment, and Interactions with Foreign Tourists. The value of ‘Tolerance’ of all the variables is around 0.999 which is greater than 0.4 and the value of ‘VIF’ is around 1 which is very less than 10. Thus, the presence of overlap between the independent variables is very small. In other words, this model is free from highly correlated independent variables. Accordingly, there is no any issue of multicollinearity problem in the whole model which represents the positive social impacts of tourism.

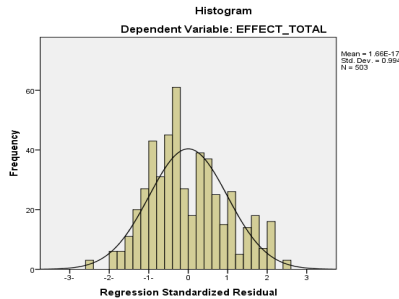
Residual Analysis: Positive Social Impacts of Tourism

It is a statistical analysis in which the differences between the values of the dependent variable predicted by the particular regression equation and the actual observed values. The predicted values produced by the regression are ‘fit’ in the regression line. These predicted values that are different from the actual observed values are not ‘fit’ to the produced values of the regression line. This difference between the predicted values and actual observed values are known as ‘residuals’ (Ciaran, et. al, 2009). In a nature of goodness of ‘fit’ to the data used in the regression models, the differences between the predicted values and the actual observed values are homoscedastic. That is, the extent of data dispersed with the most of values of data close to the predicted regression line is known as homoscedastic. In a nature of homoscedastic, there are small differences around the regression line and more points are intersected between

the variables. On the other hand, it is identified as normal distribution in which more points are plotted above and below the predicted values, but the differences are small (Ciaran, 2009).

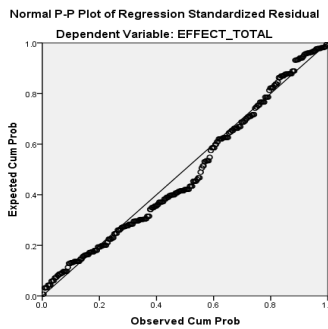
Figure 5.2 portrays the visual plots of residual pattern. In a goodness of fit, the residuals should be normally distributed around a central point of zero. This normal distribution pattern of the residuals is reflected well in the histogram in Figure 5.1. Accordingly, the residuals are normally distributed around a central point of zero.

Figure 5.2: Histogram of Residuals – Positive Social Impacts of Tourism



Source: Survey Data – 2016

Figure 5.3: Normal P-P Plot of Regression Standardized Residual - Positive Social Impacts of Tourism



Source: Survey Data - 2016

Figure 5.3 reflects the shape of the straight line passing through 45 degree line around which there is the dispersion of residuals of the dependent variable – Total Impact of Tourism in model 01. As visualized in Figure 5.3, the values of actual observed dispersion of plots (observed cumulative probability) coincide with the values of predicted values (expected cumulative probability). As a result, in model 01, the differences between the actual observed values and the predicted values are homoskedastic, but not heteroskedastic. Accordingly, the differences of residuals are in a nature of normal distribution. So the model 01 in which the total impacts of tourism is used as the dependent variable and the positive social impacts of tourism are used as the independent variables represents a nature of ‘good fit’ to the data produced

by model 01 in connection with the values of dependent variable. Accordingly, the values of expected (predicted) cumulative probability and the values of observed cumulative probability are very closely dispersed along the straight line running through 45 degree line in Figure 5.3.

Findings

The first main objective of the study is to assess the social impacts of tourism on the local community in Panama region of Sri Lanka. This assessment is perceived basically on the both categories of the positive impacts and the negative impacts of tourism development in the particular region. Thus, according to the technical process of the factor analysis, this study discloses that 06 positive social factors such as Pride for Residence, Better Utility Services, Infrastructural Facilities, Living Standard, Entertainment, and Interactions with Foreign Tourists identified as the positive impacts of tourism sector directly play major roles on the entire impacts of tourism on the local community in the study region. The increase in all these positive social factors causes and paves the way to increase the entire effects of tourism industrial development.

As per the correlation analysis, the strength of relationship between Total Impact of Tourism and all the independent variables representing the positive social impacts that are contributing to Total Impact of Tourism of tourism varies based on the value of Pearson's correlation. The strength of Pride for Residence in connection with the positive linear association with Total Impact of Tourism is strong. The strength of positive linear relationship of two variables such as Better Utility Services and Entertainment and Total Impact of Tourism is moderate. Further, the strength of the positive linear relationship between the variables such as Living Standard, Interactions with Foreign Tourists, and Infrastructural Facilities and Total Impact of Tourism is weak. All these positive social impacts are having significant correlation with Total Impact of Tourism. The positive values of these variables prove that all these variables are positively related with Total Impact of Tourism. That is, the higher is the positive social impacts, the more is Total Impact of Tourism. In addition, the strength, the significance, and the direction confirm the positive social impacts of tourism in the particular region.

On the local community, the common significant contribution of positive social impacts is identified on Total Impact of Tourism. According to the regression results, all the independent variables of positive social impacts of tourism are positively related with the dependent variable. Accordingly, the most influencing factor out of the six factors to make Total Impact of Tourism mostly effective is Entertainment. First, one unit of the increase in Entertainment prominently causes and leads Total Impact of Tourism to be increased by around 6.2 units as shown in Table 5.40. This finding of this study is consistent with Esmat Zaidan (2016). It is the highest record of all the positive social impacts of the tourism on the community.

The second influencing factor is Living Standard which is one of the positive social impacts of tourism. One unit of the increase in Living Standard considerably causes and leads to the increase of around 5.00 units in Total Impact of Tourism development in the study region. This finding of the study is consistent with Ramukumba, et al, 2012. They have found that the good living standard of the community increased by 42.5% due to the presence of the tourism sector in the Western Cape Province, South Africa and also this result is consistent with some of the previous studies (Enemuo, Ogechi B & Oduntan Oyinkansola C, 2012, Jose G Vargas-Hernandez, 2012, Rezaur Rhaman M 2016, Manika Singla, 2014). The factor of Better Utility Services represents an increase of 4.4 units in the entire effects of tourism due to the increase in itself. This result is supported by the studies of Nilanjan Ray et al. (2012), Kotuwegoda Palliyaguruge Lalith Chandralal (2010), and Rezaur Rhaman M (2016). Fourth, one unit of the increase in Interactions with Foreign Tourists causes the total effects of tourism to be increased by the same units as in Better Utility Services. This finding is supported by the study of Enemuo, Ogechi B & Oduntan Oyinkansola C (2012). Accordingly, one unit of the increase in each of both factors such as Pride for Residence and Infrastructural Facilities causes to increase the entire effects of tourism by around 2.2 and 2.1 units respectively. These results are consistent with the finding of Kotuwegoda Palliyaguruge Lalith Chandralal (2010) and Sam Ime Edet, et al. (2014). In addition, the narrative analysis of the qualitative study consistently ensures the above positive impacts of tourism. Most of the respondent is elaborately consistent with the above positive impacts of the tourism development in the region.

68.4 percent of the variation in the entire effect of tourism is actually explained by the independent variables or the internal factors such as Pride for Residence, Better Utility Services, Infrastructural Facilities, Living Standard, Entertainment, and Interactions with Foreign Tourists. Accordingly, 31.6 percent of Total Impact of Tourism (DV) variation is left unexplained by these internal factors; rather it is explained by the external factors.

All the independent variables of positive social impacts are highly statistically significant at 0.05 level. It means 100% of the independent variables of the model of positive social impacts to influence the dependent variable are significant at the lowest probability value and if more than 50% of the independent variables are significant in the model, it is one of the good sign of the model. As a result, the null hypothesis (H0) of “there are no positive social impacts of tourism” is rejected at 5% (0.05 level) significant level. The alternative hypothesis (H1) of “there are positive social impacts of tourism in the Panama region” is accepted at 0.05 level. Hence, the value of probability of all six positive social impacts confirms the fact that the tourism development in the region has significantly contributed to the positive social impacts on the local community.

Conclusion and Recommendation

The model representing Positive Social Impacts confirms and exposes the significant contribution of positive social impacts to Total Impact of Tourism on the local community of Panama region of Sri Lanka. Of the positive social factors, Entertainment has been vigorously motivated by the tourism sector on the local community and incredibly perceived by the local community as one of the most influencing factors which causes and leads to Total Impact of Tourism. Hence, the tourists are mostly attracted to the Pānama region with the prime target of entertainment which plays major roles on the positive social impacts. Other positive social factors such as Pride for Residence, Better Utility Services, Infrastructural Facilities, Living Standard, and Interactions with Foreign Tourists are significantly perceived by the local community of the region in different degrees as well. The degree of strength of direct associationship, the magnitude of significance, and the track of direction of all these factors also proves the perseverance of the local community on these positive social factors. All these positive social impacts of tourism are confirmed by accepting the alternative hypothesis.

The recommendations are discussed in the light of findings and conclusions of this study for improving positive social impacts of tourism sector in the particular region. The policy makers or government or officials, the entrepreneurs, and the general public can be properly guided and appropriately directed as per the findings and conclusions of this study.

Out of the six factors of the positive social impacts, the policy makers, entrepreneurs and the general public should be made aware of the activities of the entertainment which can prospectively attract a large number of the domestic as well as the foreign tourists into the region. They also should be made aware of the rest of the positive social factors such as Pride for Residence, Better Utility Services, Infrastructural Facilities, Living Standard, and Interactions with Foreign Tourists and their respective considerable contributions while drafting the policy decisions with respect to the positive social impacts of tourism sector in the region. These are the resultant opportunities that can be utilized by the relevant officials to be further furnished in their rationalization in the context of development of tourism sector in the country.

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