

இலங்கையின்
சமூக பொருளாதாரக் குறிகாட்டிகள்
சார்க் நாடுகளை
அடிப்படையாகக்கொண்ட ஒப்பீட்டாய்வு

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ஆய்வுச்சுருக்கம்

ஒரு நாடு நிலைத்து நிற்கக்கூடிய நீண்டகால பொருளாதார அபிவிருத்தியை அடைவதற்கு பொருளாதார வளர்ச்சியுடன் சமூக முன்னேற்றங்களும் ஏற்படவேண்டும் என்பது பொதுவாக எல்லோராலும் ஏற்றுக்கொள்ளப்பட்ட உண்மையாக காணப்படுகின்றது. இலங்கையில் சுதந்திரத்தைத் தொடர்ந்து தொடர்ச்சியாக மாறிமாறி பதவிக்கு வந்த அரசாங்கங்கள் யாவும் நாட்டின் நலன் கருதி சமூக பொருளாதார முன்னேற்றத்தில் கூடிய கவனம் செலுத்தி வந்துள்ளமை குறிப்பிடத்தக்கதாகும். இதன்பின்னணியில், இவ்வாய்வின் பிரதான நோக்கம் இலங்கையின் தற்போதைய சமூக-பொருளாதார நிலைமைகளை ஏனைய அங்கத்துவ சார்க் நாடுகளுடன் ஒப்பிட்டு விளக்குவதாக அமைகின்றது. இரண்டாம் நிலைத்தரவுகளைப் பயன்படுத்தி இவ்வாய்வு மேற்கொள்ளப்பட்டுள்ளதுடன், சேகரிக்கப்பட்ட தரவுகள் யாவும் பண்புசார் ஆய்வுக்குட்படுத்தப்பட்டுள்ளன. ஆய்வின் முடிவிற்கிணங்க சுதந்திரத்தின் பின்னர் இலங்கையை ஆட்சி செய்த அரசாங்கங்கள் சமூக பொருளாதார அபிவிருத்தியில் கவனம் செலுத்தியதன் விளைவாக இன்று இலங்கை ஏனைய அங்கத்துவ சார்க் நாடுகளுடன் ஒப்பிடும் போது பொருளாதார முன்னேற்றங்களை விடவும் சமூக முன்னேற்றங்கள் மிகவும் திருப்தியளிக்கக்கூடியதாக காணப்படுகின்றன. இந்நிலையை தொடர்ச்சியாக பேணி பின்பற்றப்படும் பட்சத்தில் மாத்திரமே பொருளாதார அபிவிருத்தி அடைந்த நாடுகளை ஓரளவுக்காவது அணமிக்க முடியும். ஆகையால் தற்போதைய அரசு மாத்திரமன்றி ஆட்சியை தொடரும் எந்தவொரு அரசாங்கமும் இவ்விடயத்தில் கவனத்தை ஈர்ப்பது அவசியமாகும்.

அறிமுகம்

இந்திய உபகண்டத்தில் ஒரு இயற்கை எழில் சூழ்ந்த நாடாக காணப்படும் இலங்கையானது 65,610 சதுரகிலோ மீற்றர் பரப்பளவையும் 2009ம் ஆண்டின்படி 20.3 மில்லியன் சனத் தொகையினையும் கொண்டமைந்துள்ளது. மலைநாட்டுப் பிரதேசத்தையும் கரையோரச் சமவெளிகளையும் தன்னகத்தே கொண்ட இந் நாட்டிற்கு மாறுபட்ட சூழலியல் பண்புகளை இவை வழங்குவதுடன் வெப்பநிலையைப் பொறுத்தவரையில் மிகச்சிறிய பருவகால வேறுபாடே காணப்படுகின்றது. 1948ம் ஆண்டு வரை அன்னியரால் ஆட்சிக்குட்படுத்தப்பட்ட

இலங்கைத் தீவானது முற்றிலும் இலங்கையின் இயற்கை வளங்களைப் பயன்படுத்தி ஐரோப் பியச் சந்தைக்குத் தேவையான பெருந்தோட்ட உற்பத்திகளுக்கு மட்டுமே அவர்கள் கூடிய முக்கியத்துவம் கொடுத்தனர். இதன்விளைவு இலங்கையின் விவசாய ஏற்றுமதிப் பொருட்கள் 1980 வரைக்கும் மொத்த உள்நாட்டு உற்பத்திக் கட்டமைப்பிலும், ஏற்றுமதிக் கட்டமைப்பிலும் கூடிய பங்கை வகித்துள்ளமை குறிப்பிடத்தக்கதாகும். இலங்கையின் விவசாய ஏற்றுமதிப் பொருட்களுக்கு உலக சந்தையில் கூடிய செல்வாக்கு காணப்பட்டதனால் ஏற்றுமதி

வருமானம் அதிகரித்துக் காணப்பட்டதுடன் சென்மதி நிலுவை மீதியும் எமது நாட்டுக்கு அனுசூலமாகவே காணப்பட்டது. ஆகையால் இலங்கை சுதந்திரம் அடைந்தவுடன் கொள்கை வகுப்போரும் (Policy Makers) அடுத்த தசாப்த காலப்பகுதி வரைக்கும் ஏற்கனவே பின்பற்றப்பட்டு வந்த பொருளாதாரக் கொள்கையையே தொடர்வதென தீர்மானித்தனர். என்றாலும் 1950 களின் பிற்பகுதியில் ஏற்றுமதியைவிட இறக்குமதி 145 சதவீதத்தால் அதிகரித்துக் காணப்பட்டதன் விளைவாக சென்மதி நிலுவை மீதியானது பாதக நிலைமையை நோக்கி நகர்த்தொடங்கியது. இதனால் படிப்படியாக இறக்குமதிக் கட்டுப்பாடுகள் மேற்கொள்ளப்பட்டன. இறுதியில் 1970-1977 காலப்பகுதிக்கிடையில் இக்கட்டுப்பாடு மிகவும் இறுக்கமாக பேணப்பட்டது. எனினும் 1978 ஆம் ஆண்டு பதவிக்கு வந்த அரசாங்கம் மூடிய பொருளாதாரக் கொள்கைக்குப் பதிலாக தாராள பொருளாதாரக் கொள்கையை (Liberalization Policy) அமுல்படுத்தியமை குறிப்பிடத்தக்கதாகும்.

அன்னியர் கால ஆட்சியின்போது இலங்கையின் பொருளாதார நிலைமைகள் சாதகமானதாக காணப்பட்டபோதும் சமூக நிலைமைகள் அந்தளவிற்கு வளர்ச்சி அடைந்திருக்கவும் இல்லை அதற்காக அவர்கள் கூடிய கவனம் செலுத்தியிருக்கவும் இல்லை. என்றாலும் சுதந்திரத்தின் பின்னர் இலங்கையை ஆட்சி செய்த ஆட்சியாளர்கள் அனைவரும் இலங்கையின் பொருளாதார நிலைமைகளுக்காக மாத்திரமன்றி சமூக நிலைமைகளையும் முன்னேற்றும் வகையில் செயற்பட்டு வந்துள்ளனர். இதன் பின்னணியில், இவ்வாய்வின் பிரதான நோக்கம் இலங்கையின் தற்போதைய சமூக-பொருளாதார நிலைமைகளை ஏனைய அங்கத்துவ சார்ந் நாடுகளுடன் ஒப்பிட்டு விளக்குவதாக அமைகின்றது.

தரவு சேகரிப்பும், ஆய்வு முறையும்

இவ்வாய்வுக்குத் தேவையான தரவுகள் யாவும் இரண்டாம் நிலைத் தரவுகளாகும். இலங்கை மத்திய வங்கி ஆண்டறிக்கைகள் மற்றும் மத்திய வங்கியின் சமூக-பொருளாதார குறிக்காட்டிகள் என்பனவற்றின் மூலம் பெறப்பட்டுள்ளன.

சேகரிக்கப்பட்ட தரவுகள் யாவும் பண்புசார் ஆய்வுக்குட்படுத்தப்பட்டுள்ளதுடன் கூடியளவிற்கு விமர்சன ரீதியலமைந்த ஒப்பீட்டாய்வு விற்குட்படுத்தப்பட்டதாகவும் அமைந்துள்ளது.

சமூக-பொருளாதார அபிவிருத்திகள்

மெய்த்தேசிய உற்பத்தியில் ஏற்படும் தொடர் தேர்ச்சியான அதிகரிப்பு பொருளாதார அபிவிருத்தி என 1950 களுக்கு முன்பு பொருளியல் அறிஞர்களால் முன்வைக்கப்பட்ட வரைவிலக்கணங்கள் குறிப்பிடுகின்றன. ஆனால் 1950 காலப்பகுதியில் உலகில் பல்வேறு நாடுகள் பொருளாதார வளர்ச்சியை அடைந்துள்ள போதும் அந்நாடுகளில் வறுமை, வருமான சமமின்மை, வேலையின்மை, பணவீக்கம், தெரிவுச் சுதந்திரமின்மை போன்ற பல்வேறு பிரச்சினைகள் காணப்பட்டன. இதனால் 1950 களுக்குப் பின்னர் பொருளாதார அபிவிருத்தி என்பதற்கு பொருளியல் அறிஞர்கள் பொருளாதார வளர்ச்சியுடன் ஏனைய சமூக முன்னேற்றங்களையும் இணைத்து வரைவிலக்கணங்களையும் கூற முற்பட்டனர்.

ஆகையால், ஒரு நாட்டின் மெய்த்தேசிய உற்பத்தியில் ஏற்படும் தொடர் தேர்ச்சியான அதிகரிப்புடன் ஏனைய கல்வி, சுகாதார, வைத்திய சேவைகளின் முன்னேற்றம் மற்றும் சம வருமானப் பங்கீட்டை ஏற்படுத்துதல் வேலைவாய்ப்பை அதிகரித்தல், வறுமையைக் குறைத்தல், தெரிவுச்சுதந்திரம் மற்றும் அச்சம் பயம் இன்றி வாழக்கூடிய சூழலை உருவாக்குதல் போன்ற பல சமூக நல முன்னேற்றங்களையும் உள்ளடக்கியதாகும். Dudley Seers (1969) குறிப்பிடும் போது பொருளாதார அபிவிருத்தியானது வறுமை, வருமான சமமின்மை மற்றும் வேலையின்மை என்பனவற்றைக் குறைப்பதன் மூலமே இடம்பெறும் எனக் குறிப்பிடுகின்றனர். இத்தகைய வரைவிலக்கணம் பரவலாக ஏற்றுக் கொள்ளப்பட்டதாக காணப்படுகின்றது. பொருளியல் அறிஞரான Myrdal (1974) குறிப்பிடும் போது சமூக முறையில் ஏற்படும் முழுமையான மாற்றமே அபிவிருத்தி என குறிப்பிடுகின்றார்.

பொருளாதார வளர்ச்சி என்பது பொருளாதார கட்டமைப்பு மாற்றம் எதுவுமின்றி பரிமாணத்தில் (Dimension) ஏற்படும் மாற்றம் என்றும் அபிவிருத்தி என்பதற்கு சமூக நிலையின்

இலங்கையின் சமூக பொருளாதாரக் குறிகாட்டிகள் சர்க் நாடுகளை அடிப்படையாகக்கொண்ட ஒப்பீட்டாய்வு

கட்டமைப்பு மாற்றத்திற்கு இட்டுச் செல்லக் கூடிய வகையிலான புதுமையில் (Innovation) ஏற்படும் முன்னேற்றம் என்றும் Friedman குறிப்பிடுகின்றார். பொதுவாக சமூக பொருளாதார அபிவிருத்தியானது மொத்த உள்நாட்டு உற்பத்தி, ஆயுள் எதிர்பார்க்கை, கல்வியறிவு, மொத்த வேலைவாய்ப்பு மட்டம், மற்றும் தனியாளர் சுதந்திரம், தனிமனித பாதுகாப்பு, பயத்திலிருந்து விடுதலை பெறுதல் போன்ற பல்வேறு காரணிகளினால் அளவிடப்படுகின்றது (http://en.wikipedia.org/wiki/Socioeconomic_development).

பொதுவாக சமூக பொருளாதார காரணிகளுக்கும், பொருளாதார வளர்ச்சிக்குமிடையிலான தொடர்பானது பொருளாதார அபிவிருத்தி மீது நேரடியானதும், மறைமுகமானதுமான மானிட அபிவிருத்தியின் தாக்கத்தினை வெளிப்படுத்துகின்றது (Ana-Maria POPA (2012).

எனவே சுருங்கக்கூறின் பொருளாதார வளர்ச்சியுடன் கூடிய ஏனைய சமூக பொருளாதார முன்னேற்றங்களையும் உள்ளடக்கியதே

பொருளாதார அபிவிருத்தியாகும். இலங்கையில் சுதந்திரத்தைத் தொடர்ந்து தொடர்ச்சியாக மாறிமாறி பதவிக்கு வந்த அரசாங்கங்கள் யாவும் நாட்டின் நலன் கருதி சமூக பொருளாதார முன்னேற்றத்தில் கவனம் செலுத்தி வந்துள்ளமையும் கவனிக்கத்தக்கதாகும். இலவசக் கல்வி, இலவச சுகாதார வசதிகள், வறுமை ஒழிப்புத் திட்டங்கள், வீடமைப்பு, போசாக்கு மற்றும் ஏனைய பொது வசதிகளின் மேம்பாடு போன்றவற்றின் மூலம் சமூக-பொருளாதார முன்னேற்றத்தை ஏற்படுத்துவதற்கு பல முயற்சிகளையும் பின்பற்றி வந்துள்ளன. இதன் விளைவாக சர்க் நாடுகள் மாத்திரமன்றி பல்வேறு கிழக் காசிய நாடுகளுடன் ஒப்பிடும் போதும் இலங்கையின் சமூக சுட்டிகள் பல முன்னேற்றங்களை உடையனவாக காணப்படுகின்றன. அட்டவணை 1,2 ஆகியன இலங்கையின் சமூக-பொருளாதார நிலைமைகளை ஏனைய அங்கத்துவ சர்க் நாடுகளுடன் ஒப்பிட்டு விளக்குகின்றன. அட்டவணை -1, 1995 – 2006 க்கிடைப்பட்ட தரவுகளையும் அட்டவணை - 2, 2010 – 2012 க்கிடைப்பட்ட தரவுகளையும் விளக்குகின்றமை குறிப்பிடத்தக்கதாகும்.

அட்டவணை-1

சர்க் நாடுகளின் சமூக பொருளாதார சுட்டிகள் (1995 - 2006)

சுட்டிகள்	வருடம்	இலங்கை	இந்தியா	பாகிஸ்தான்	பங்களாளதேஸ்	நேபாளம்	யூடான்	மாலத்தீவு
மானிட அபிவிருத்திச் சுட்டி	2005	0.743	0.619	0.551	0.547	0.534	0.579	0.741
எழுத்தறிவு வீதம் ஆண்	1995-2005	90	73.5	64.3	53.6	62.3	61	96
பெண்		89	48	35	40.8	35	34	96
சனத்தொகை % (BPL)	1990-2004	25	28.6	32.6	49.8	30.9	26	92
ஆஸ்பத்திரி கட்டிடங்கள்(தலா 10,000 மக்கள்)	1990-2002	3.1	0.67	0.69	0.3	0.2	1.6	1.4
நாளாந்த செய்திப் பத்திரிகைகள் (தலா1000பேர்)	2000	29	60	39	9	12	n.a	n.a
வானொலிப் பெட்டிகள் (தலா 1000 பேர்)	2004	215	120	105	49	39	n.a	n.a
தொ.காட்சி பெட்டிகள் (தலா 1000 பேர்)	2004	117	83	150	59	8	n.a	n.a
சிகமரண வீதம்(தலா 1000 உயிர் பிறப்புகள்)	2005	11	56	79	54	56	65	33
தாய்மார் இறப்பு வீதம்(தலா100,000உயிர்பிறப்புகள்)	2005	58	450	320	578	830	440	120
ஆயுள் எதிர்பார்க்கை	2000-2005	70.8	62.9	63.6	62	61.3	63.5	65.6
சனத்தொகை வளர்ச்சி வீதம்	2000-2005	1.3	1.6	1.9	1.3	2.3	2.3	1.5
தலா தேசிய உற்பத்தி (US \$)	2006	1350	807.5	821	459	317	n.a	n.a
பொருளாதார வளர்ச்சி வீதம்	2006	7.4	9.4	1.6	6.7	2.4	n.a	23.5
சுனத்தொகை %								
0 . 14 வருடம்	2005	24	32	38	35	38	38	33
15-64 வருடம்	2005	69	63	58	61	58	57	63
65உம் அதற்கு மேல்	2005	7	5	4	4	4	5	4

மூலம் : இலங்கை மத்திய வங்கி, 2008.

இலங்கையின் சமூக பொருளாதாரக் குறிகாட்டிகள் சார்ந்த நாடுகளை அடிப்படையாகக்கொண்ட ஒப்பீட்டாய்வு

தரப்பட்ட அட்டவணைகளுக்கிணங்க இலங்கையின் எழுத்தறிவு வீதம் 1999-2005 க்கு மிடையில் சராசரியாக 90 சதவீதமாகவும், 2011இல் இது 92 சதவீதமாகவும் அதிகரித்துக் காணப்படுகின்றது. மாலைதீவை தவிர ஏனைய சார்ந்த நாடுகளான பாகிஸ்தான், இந்தியா, பங்களாதேஸ், நேபாளம், பூட்டான் ஆகிய நாடுகள் யாவற்றிலும் இவ்வீதம் இவ்விரு காலப்பகுதிகளுக்கிடையில் 46 - 62 சதவீதத்துக்கிடையிலேயே காணப்படுகின்றது. பொதுவாக பங்களாதேசத்தில் இந்நிலைமை மிகவும் மோசமாக காணப்படுகின்றமை கவனிக்கத்தக்கதாகும். அத்துடன் இலங்கை, மாலைதீவு ஆகிய நாடுகளைத்தவிர ஏனைய சார்ந்த நாடுகள் யாவற்றிலும் பெண்கள் மத்தியில் எழுத்தறிவு வீதம் மிகவும் குறைவாகவே காணப்படுகின்றது. இத்தகைய நிலைமை அந்நாடுகளின் நீண்டகால பொருளாதார அபிவிருத்திக்கு சாதகமாக அமையும் என கூற முடியாது.

கிடையில் 46 - 62 சதவீதத்துக்கிடையிலேயே காணப்படுகின்றது. பொதுவாக பங்களாதேசத்தில் இந்நிலைமை மிகவும் மோசமாக காணப்படுகின்றமை கவனிக்கத்தக்கதாகும். அத்துடன் இலங்கை, மாலைதீவு ஆகிய நாடுகளைத்தவிர ஏனைய சார்ந்த நாடுகள் யாவற்றிலும் பெண்கள் மத்தியில் எழுத்தறிவு வீதம் மிகவும் குறைவாகவே காணப்படுகின்றது. இத்தகைய நிலைமை அந்நாடுகளின் நீண்டகால பொருளாதார அபிவிருத்திக்கு சாதகமாக அமையும் என கூற முடியாது.

அட்டவணை-2

சார்ந்த நாடுகளின் சமூக பொருளாதார சுட்டிகள் (2010 - 2013)

சுட்டிகள்	வருடம்	இலங்கை	இந்தியா	ஆப்கானிஸ்தான்	பாகிஸ்தான்	பங்களாதேஸ்	நேபாளம்	பூட்டான்	மாலைதீவு
மானிட அபிவிருத்திச் சுட்டி	2013	0.750	0.586	0.468	0.537	0.558	0.540	0.584	0.698
எழுத்தறிவு வீதம் ஆண்	2011	93.5	75.2	n. a	68.6	61.3	73.0		98.4
பெண்		91.1	50.8	n. a	40.3	52.2	48.3		98.4
சனத்தொகை % (BPL)	2012	8.5	29.8	n. a	22.5	31.5	25.2	23.2	n. a
ஆஸ்பத்திரி கட்டிடங்கள்(தலா 10,000 மக்கள்)	2011	33	9.0	4.0	6.0	5.8	1.5	1.8	4.3
சிசுமரண வீதம்(தலா 1000 உயிர் பிறப்புகள்)	2010	9.4	48	103	70	38	41	44	14
தாய்மார் இறப்பு வீதம்(தலா100,000உயிர் பிறப்புகள்)	2010	35	200	460	260	240	170	180	60
ஆயுள் எதிர்பார்க்கை	2012	75.1	65.8	49.1	65.7	69.2	69.1	67.6	77.1
சனத்தொகை வளர்ச்சி வீதம்	2012	0.9	1.3	1.9	2.0	1.3	0.9	1.8	3.4
தலா தேசிய உற்பத்தி (US \$)	2012	2922	1541	n. a	1190	740	671	2532	5293
பொருளாதார வளர்ச்சி வீதம்	2012	6.3	5.0	n. a	4.4	6.2	4.9	9.4	3.4
சனத்தொகை %									
0.14 வருடம்	2012	25.2	29.4	47.4	34.5	30.5	35.5	28.6	29.1
15-64 வருடம்		66.9	65.4	50.3	61.2	64.8	59.4	66.7	65.9
65உம் அதற்கு மேல்		7.8	5.2	2.3	4.4	4.7	5.1	4.7	5.0

மூலம் : இலங்கையின் சமூக, பொருளாதார தரவுகள், மத்திய வங்கி, 2014.

எனவே, மாலைதீவை தவிர ஏனைய சார்ந்த நாடுகளுடன் ஒப்பிடும்போது இலங்கையின் கல்வி அறிவுடையோர் வீதமானது உயர் நிலையில் காணப்படுவதற்கு இலங்கை சுதந்திரம் அடைந்த காலப்பகுதியிலிருந்து இலவசக்கல்விக் கொள்கையை சகல அரசாங்கங்களும் தொடர்ச்சியாக பின்பற்றி வருகின்றமை மிக முக்கிய காரணமாகும். அத்துடன் இலவச சீருடை, ஆரம்பக்கல்வி பயிலும் மாணவர்களுக்கு இலவச மதிய உணவு வழங்கும் திட்டம் போன்றனவும் துணையாக அமைகின்றன. தற்போது இலங்கையின் கல்வி அறிவுடையோர்

வீதமானது அபிவிருத்தி அடைந்த நாடுகளை அண்மித்துள்ளமையும் இங்கு கவனிக்கத்தக்கதாகும். கல்வியின் முக்கியத்துவம் பற்றி Jingan (2007) குறிப்பிடும்போது கல்வியின்றி பொருளாதார அபிவிருத்தி இல்லை என குறிப்பிடுகின்றார். அத்துடன் எந்தவொரு நாட்டிலும் தேசிய அபிவிருத்தித் திட்டங்களை மேற்கொள்ளும் போதும் கல்வியறிவுற்ற சனத்தொகையை வைத்துக் கொண்டு மேற்கொள்வது ஒரு மடத்தனமான செயலாகுமென Myrdal குறிப்பிடுவதாக Jingan (2007) குறிப்பிடுகின்றார். மேலும் Francesco Burchi (2006) குறிப்பிடும்போது கல்வியானது

உணவுப் பாதுகாப்பின்மைக்கு எதிரானதாகவும், பொருளாதார அபிவிருத்திக்கு சார்பானதாகவும் போராடுவதாக கோட்பாட்டு ரீதியாகவும், நடைமுறைரீதியாகவும் ஆதாரங்களுடன் விவாதிக்கின்றார்.

மொத்த சனத்தொகையில் வறுமைக் கோட்டுக்கு கீழ் வாழ்வோர் வீதமானது (Below Poverty Line) 1990 - 2004 க்கிடைப்பட்ட காலப்பகுதியில் ஆகக் கூடுதலாக மாலைத்தீவில் 92 சதவீதமாகவும், பங்காளதேஸில் 50 சதவீதமாகவும் காணப்படுகின்றது. பாகிஸ்தான், நேபாளம், இந்தியா, பூட்டான் ஆகிய நாடுகளில் இவ்வீதமானது முறையே 32.6, 30.9, 28.6, 26 வீதமாக காணப்படுகின்றன. இவை எல்லா நாடுகளை விடவும் இலங்கையில் வறுமைக்கோட்டுக்கு கீழ் வாழ்வோர் வீதமானது மிகக்குறைவான மட்டத்தில் 25 சதவீதமாகவே காணப்படுகின்றது. ஆனால் 2012ம் ஆண்டில் பாகிஸ்தான், நேபாளம், இந்தியா, பூட்டான் ஆகிய நாடுகளில் 22.5, 25.2, 29.8, 23.2 ஆக காணப்படுகின்றது. ஆனால் இலங்கை இவ்வாண்டில் 8.5 ஆக மிகவும் குறைந்தளவில் அதாவது இவ்விரு காலப்பகுதிக்கிடையில் 66 சதவீதத்தால் குறைவடைந்துள்ளமை குறிப்பிடத்தக்கதாகும். தொடர்ந்தேர்ச்சியாக இலங்கையை ஆட்சி செய்யும் அரசாங்கங்கள் யாவும் வறுமையை குறைவடையச் செய்து சம வருமானப்பங்கீட்டை ஏற்படுத்தும் நோக்கில் பங்கீட்டு அட்டை (Ration card), ஜனசவிய (Janasaviya) மற்றும் சமுர்த்தி (Samurthi Progame) போன்ற பல திட்டங்களை இடைவிடாது பின்பற்றி வருகின்றமை யினால் வறுமைக் கோட்டுக்கு கீழ் வாழ்வோரின் வருமானம் அதிகரிக்கப்பட்டு சுய தொழில் வாய்ப்பிற்கான வசதிகளும் ஏற்படுத்திக் கொடுக்கப்பட்டுள்ளன. அத்துடன் மத்திய கிழக்கு நாடுகளில் அநேகர் தொழில்வாய்ப்பு பெற்று சென்று எமது நாட்டுக்கு அந்நியச்செலாவணியை ஈட்டித் தருகின்றனர். இத்தகைய நிலைமைகள் யாவும் இலங்கையில் வறுமைக்கோட்டுக்கு கீழ் வாழ்வோர் வீதம் குறைவாகக் காணப்படுவதற்கு பிரதான காரணங்களாகும்.

2005ம் ஆண்டு தரவுகளுக்கிணங்க (அட்டவணை - 1) தலா 1000 உயிர் பிறப்புக்களுக்கு மதிப்பிடப்படுகின்ற சிசு மரண வீதமானது பாகிஸ்தானைப் பொறுத்த வரையில் மிக உயர்வாக 79 சதவீதமாகவும், மற்றும் பூட்டானில் 65 சதவீதமாகவும், இந்தியா, நேபாளம் ஆகிய நாடுகளில் 56 சதவீதமாகவும், பங்காளதேஸ், மாலைதீவு ஆகிய நாடுகளில் முறையே 54, 33 சதவீதமாகவும் காணப்படுகின்றன. ஆனால் இலங்கையில் இவ்வீதமானது 11 சதவீதமாக மிகக் குறைவான மட்டத்தில் காணப்படுகின்றது. 2007ஆம் ஆண்டு ஏப்ரல் மாதத்தில் சார்ந் அங்கத்துவ நாடுகளில் எட்டாவது நாடாக ஆப்கானிஸ்தான் அங்கத்துவம் பெற்றது. அந்நாடுகளின் சமூக பொருளாதார சுட்டிகளின் அடிப்படையில் 2010ம் ஆண்டு சிசுமரண வீதம் 103 ஆகக் காணப்படுகின்றது. சார்ந் நாடுகளுக்குள் மிகவும் பாதகமான ஒரு நிலையை இந்நாடு கொண்டுள்ளமையை இங்கு காணக்கூடியதாக உள்ளது. 2010ஆம் ஆண்டு தரவுகளின் படி பொதுவாக எல்லா சார்ந் நாடுகளிலும் முன்னரவிட (2005) குறைவடைந்து காணப்பட்டபோதும் இலங்கையில் இதன் பெறுமதி 11 சதவீதத்திலிருந்து 9.4 சதவீதமாக மிகவும் சாதகமாக மாறி யுள்ளன. எனவே சிசு மரண வீதம் தொடர் பிலும் இலங்கை மிகவும் சிறந்ததொரு நிலையை தன்னகத்தே கொண்டுள்ளமை கவனிக்கத்தக்கதாகும்.

அட்டவணை - 1 இன்படி 2005ஆம் ஆண்டில் தாய்மார் இறப்பு வீதமானது இலங்கையில் 100,000 பேருக்கு சராசரியாக 58 இறப்புக்களே இடம்பெறுகின்றன. மாறாக நேபாளத்தில் இது 830 ஆகவும் பங்காளதேஸ், இந்தியா, பூட்டான் பாகிஸ்தான், மாலைதீவு ஆகிய நாடுகளில் முறையே 578, 450, 440, 320, 120 ஆகவும் காணப்படுகின்றன. சார்ந் நாடுகளில் இவ்வீதமானது மூன்று இலக்கங்களுடன் காணப்படும் அதேவேளை இலங்கையில் இது இரட்டை இலக்கத்தில் காணப்பட்டபோதும் ஒற்றை இலக்கத்திற்கு அண்மித்து காணப்படுகின்றமை குறிப்பிடத்தக்கதாகும். 2010ம் ஆண்டில் சார்ந் நாடுகள் யாவற்றிலும் இவ்வீதமானது வீழ்ச்சிப்போக்கினையே காட்டுகின்றது.

குறிப்பாக இது ஆப்கானிஸ்தானில் 460 ஆகக் காணப்படுகின்றது. என்றாலும் இலங்கையில் இவ்வீதம் இக்காலப்பகுதியில் 53 சதவீதத்திலிருந்து 35 ஆக கீழ் நோக்கி நகர்ந்து இலங்கையின் சமூக நிலையின் முன்னேற்றத்தை வலுப்படுத்தியுள்ளது. இதற்கும் இலங்கையில் பின்பற்றப்பட்டு வருகின்ற இலவச சுகாதார வைத்திய சேவைகள் மாத்திரமன்றி கல்வி முன்னேற்றமும் பிரதான காரணங்களென்றால் மிகையாகாது.

பிறப்பிலிருந்து சராசரியாக ஒரு மனிதன் எத்தனை ஆண்டுகள் உயிருடன் வாழ்வான் என்பதைக் கணிப்பிடும் ஆயுள் எதிர்பார்க்கை குறிகாட்டியானது 2000-2005 ஆண்டுகளுக்கு இடைப்பட்ட காலப்பகுதியில் சராசரியாக 71 வருடங்களாகக் காணப்படுகின்றது. ஆனால் ஏனைய அங்கத்துவ சார்க் நாடுகள் யாவற்றிலும் இதன் பெறுமதியானது மிகக் குறைவாக அதாவது 60-65 வருடங்களாக்கிவைக்கப்பட்டதாகவே காணப்படுகின்றன. 2012ம் ஆண்டில் இலங்கையில் இது மேலும் 75 சதவீதத்தை எட்டியுள்ளது. ஆப்கானிஸ்தானின் ஆயுள் எதிர்பார்க்கை 49.1 ஆகக் காணப்படுகின்றது. இந்நாட்டின் ஏனைய சுகாதார காரணிகளும் பின்னடைவான நிலையில் காணப்படுகின்றமையானது ஆயுள் எதிர்பார்க்கைக்கான சவாலான காரணியாக அமைகின்றது. எனினும் இலங்கையின் சுகாதார வைத்திய சேவைகளின் திருப்திகரமான நிலைப்பாடே இலங்கையின் ஆயுள் எதிர்பார்க்கை குறிகாட்டியை மேலும் வலுப்படுத்தியுள்ளது எனலாம். ஊழியத்தினுடைய வினைத்திறனும், உற்பத்தித்திறனும் அதிகரிக்கப்பட வேண்டுமாயின் மக்களினது உடல்நிலை திடகாத்திரமானதாக அமைய வேண்டும் என Jingan (2007) குறிப்பிடுகின்றார். இவ்வகையில் இலங்கையில் சுகாதார வைத்திய சேவைகளின் நிலைமைகள் திருப்பிகரமானதாக உள்ளது எனலாம். அத்துடன் கல்வி அறிவிலும் ஏற்பட்டுள்ள முன்னேற்றமே இலங்கையின் சராசரி ஆயுள் எதிர்பார்க்கையை மேலும் மேல் நோக்கி நகர்த்தியுள்ளது என்றால் மிகையாகாது.

வைத்தியசாலைக் கட்டிடங்கள் 1990 – 2002க்கிடைப்பட்ட காலப்பகுதியில் தலா 10,000 பேருக்கு பூட்டான்மாலைதீவு ஆகிய நாடுகளில் 1.6, 1.4 ஆகக் காணப்படுகின்றன. மாறாக இந்தியா, பாகிஸ்தான், பங்களா தேஸ், நேபாளம் ஆகிய நாடுகளில் 10,000 பேருக்கு 1 ஐ விடவும் குறைவாகக் காணப்படுகின்றமை பொது வைத்திய சேவைகளின் பின்தங்கிய நிலையை விளக்குவதாக அமைகின்றது. ஆனால் இலங்கையில் இது 3.1 ஆகக் காணப்படுகின்றமை முன்னேற்ற கரமான நிலையை எடுத்துக்காட்டுகின்றது. தலா 1000 பேருக்கு இலங்கையிலேயே மிகக் கூடுதலாக 215 நபர்களிடம் வானொலிப் பெட்டிகள் காணப்படுகின்றன. இரண்டாவதாக இந்தியாவில் 120 நபர்களிடமும், அடுத்ததாக பாகிஸ்தானில் 105 நபர்களிடமும் காணப்படுகின்றன. மேலும் இது ஏனைய நாடுகளில் 100ஐ விடவும் குறைவாகவே காணப்படுகின்றது.

தொலைக்காட்சிப் பெட்டிகளைப் பொறுத்த வரையில் தலா 1000 பேருக்கு பாகிஸ்தானில் 150 ஆகவும் இரண்டாவதாக இலங்கையிலேயே 117 ஆகக் காணப்படுகின்றது. ஏனைய நாடுகளில் இதன் பங்களிப்பு 100ஐ விடவும் குறைவாகும்.

நீண்ட ஆயுள் (longevity), கல்வி (educational attainment), வாழ்க்கைத்தரம் (decent standard of living) ஆகிய பிரதான சமூக-பொருளாதார விடயங்களை உள்ளடக்கிய மானிட அபிவிருத்திச் சுட்டியானது 2005ம் ஆண்டு இந்தியா, பாகிஸ்தான், பங்களா தேஸ், நேபாளம், பூட்டான், மாலைதீவு ஆகிய எல்லா சார்க் நாடுகளுடன் ஒப்பிடும் போதும் இலங்கையின் சுட்டியானது 0.743 என்ற முன்னேற்றகரமான நிலையை எடுத்துக்காட்டுகின்றது. இச்சுட்டி ஒரு நாட்டினது சமூக முன்னேற்றத்தை மாத்திரமன்றி பொருளாதார முன்னேற்றத்தையும் உள்ளடக்கியுள்ளமை விஷேட அம்சமாகும். பின்வரும் அட்டவணை 2013ஆம் ஆண்டுக்கான இலங்கையின் மானிட அபிவிருத்திச் சுட்டியின் நிலைமையை ஏனைய சார்க் நாடுகளுடன் ஒப்பிட்டு விளக்குகின்றது.

இலங்கையின் சமூக பொருளாதாரக் குறிகாட்டிகள் சார்க் நாடுகளை அடிப்படையாகக்கொண்ட ஒப்பீட்டாய்வு

அட்டவணை-3

சார்க் நாடுகளின் மானிட அபிவிருத்திச் சுட்டியும்,

உலகத் தர வரிசையும் - 2013

சார்க் நாடுகள் (SAARC Countries)	மானிட அபிவிருத்திச் சுட்டெண் (HDI)	உலகத் தர வரிசை (World Rank)
இலங்கை	0.750	73
இந்தியா	0.586	135
ஆப்கானிஷ்தான்	0.468	169
பாகிஸ்தான்	0.537	146
பங்களாதேஷ்	0.558	142
நேபாளம்,	0.540	145
பூட்டான்,	0.584	136
மால்தீவு	0.698	103

மூலம்: மானிட அபிவிருத்தி அறிக்கை, 2014

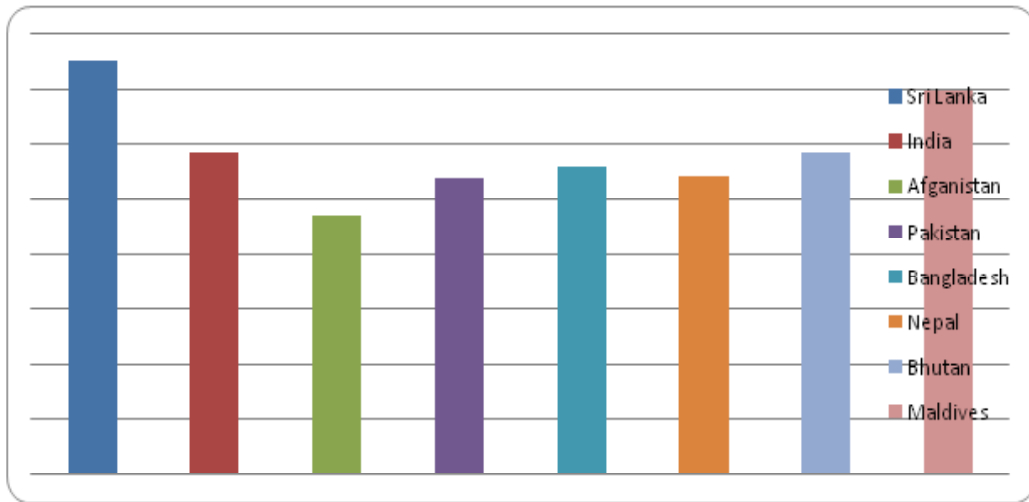
மேற்படி அட்டவணையின் அடிப்படையில் இலங்கை மானிட அபிவிருத்திச் சுட்டியின் அடிப்படையிலும், உலகத்தரவரிசையிலும் மிகவும் முன்னணியில் நிற்பதனைக் காணலாம். இச்சுட்டியின் அடிப்படையில்

இலங்கை உலகில் 185 நாடுகளில் 73ஆம் நிலையில் காணப்படுகின்றது. இத்தகைய ஒரு நிலையை சார்க் அங்கத்துவ நாடுகளில் எந்தவொரு நாடும் எட்டிப் பிடிக்கவில்லை என்பதும் இங்கு குறிப்பிடத்தக்கதாகும்.

வரைபடம் - 1

சார்க் நாடுகளின் மானிட அபிவிருத்திச் சுட்டியும்,

உலகத் தர வரிசையும் - 2013



மூலம்: மானிட அபிவிருத்தி அறிக்கை, 2014

பொருளாதார ரீதியான தரவுகளை நோக்கு கையில் இலங்கையின் பொருளாதார வளர்ச்சி வீதமானது சார்ச் நாடுகளில் இந்தியா, மாலத்தீவு ஆகிய நாடுகளைத் தவிர ஏனைய எல்லா நாடுகளையும் விட முன்னணியிலேயே காணப்படுகின்றது. என்றாலும் இத்தகைய வளர்ச்சியானது யுத்த சூழ்நிலைகளுக்கு மத்தியில் பெறப்பட்டவையாகும். தற்போது இலங்கையின் பொருளாதார வளர்ச்சி வீதமானது இரட்டை இலக்கத்தை அண்மித்துக் கொண்டிருக்கின்றன. யுத்தத்திற்கு பின்னரான சூழ்நிலை வெளி நாட்டு முதலீடுகளின் வருகையை அதிகரித்துள்ளமை, மஹிந்த சிந்தனை திட்டத்தின் கீழ் கிராமியரீதியிலான பொருளாதார முன்னெடுப்புக்களின் நகர்வு, உல்லாசப் பிரயாணிகளின் வருகை அதிகரித்துள்ளமை போன்ற பல காரணிகள் தற்போதைய துரித பொருளாதார முன்னேற்றத்திற்கான காரணங்கள் என்றால் மிகையாகாது. மெய்த் தலா உற்பத்தியானது அங்கத்துவ சார்ச் நாடுகள் எல்லாவற்றையும் விட 1350 ஐக்கிய அமெரிக்க டொலர்களாக காணப்படுகின்றது. இது பாகிஸ்தான், இந்தியா ஆகிய நாடுகளில் 821, 807 ஐக்கிய அமெரிக்க டொலர்களாக காணப்படுகின்ற அதேவேளை ஏனைய நாடுகளில் இது 500 ஐக்கிய அமெரிக்க டொலர்களைவிடவும் குறைவாகவே காணப்படுகின்றன. எனவே பொருளாதார அபிவிருத்தியின் முக்கிய அங்கமான மெய் உற்பத்திகளின் வளர்ச்சி யானது இலங்கையில் முன்னேற்றகரமான நிலையின் எடுத்துக்காட்டாகவே காணப்படுகின்றது.

2000-2005 ஆம் ஆண்டுகளுக்கிடையில் சராசரியாக ஆண்டொன்றிற்கு இலங்கை, பங்களாதேஷ் ஆகிய நாடுகளின் சனத் தொகை வளர்ச்சியானது 1.3 எனவும், ஏனைய சகல அங்கத்துவ நாடுகளில் இதன் பெறுமதி அதைவிட உயர்வாகவுமே காணப்படுகின்றன. ஆனால் 2012ஆம் ஆண்டில் சார்ச் நாடுகள் யாவற்றையும்விட இலங்கையில் இதன் பெறுமதி மேலும் வீழ்ச்சியடைந்து 0.9 ஆகக் காணப்படுகின்றது. எனவே சனத்தொகை வளர்ச்சி வேகத்திலும் எமது நாடு முற்போக்கான நிலைமையையே வெளிப்படுத்துகின்றது. இதற்கு கல்வி, சுகாதார வைத்திய சேவைகளினது முன்னேற்றமே பிரதான காரணமாகும்.

அட்டவணை - 1, 2 இற்கிணங்க சனத் தொகைக் கட்டமைப்பானது சார்ச் அங்கத்துவ நாடுகளைவிட திருப்திகரமான நிலையை வெளிப்படுத்துகின்றது. 2005 ஆம் ஆண்டைய தரவுகளுக்கிணங்க 0-14 இடைப்பட்ட சனத் தொகையின் பங்கு 24 சதவீதமாகவும், பாகிஸ்தான், நேபாளம், பூட்டான் ஆகிய நாடுகளில் 38 சதவீதமாகவும், பங்களாதேஷ், மாலத்தீவு, இந்தியா ஆகிய நாடுகளில் முறையே 35, 33, 32 சதவீதமாகவும் காணப்படுகின்றன. 14 வயதுக்கு கீழ் உள்ள சனத்தொகையின் பங்கு கூடிக்காணப்படுகின்றமை குறித்த நாட்டில் உற்பத்திச் செலவீனங்களைவிட கல்வி, சுகாதாரம் மற்றும் ஏனைய சமூக செலவீனங்களுக்கான செலவீனங்களையே அதிகரிக்கச்செய்யும். இதனால் சேமிப்பு, முதலீடு என்பன குறைவடைவதுடன் உற்பத்தி மீதான செலவு குறைவடைந்து பொருளாதார வளர்ச்சி பாதிப்படைவதற்கு காரணமாக அமையும்.

முடிவுரை

இலங்கை அன்னியராட்சிக்குட்படுத்தப்பட்ட காலப்பகுதியில் சமூக முன்னேற்றங்களுக்கு முக்கியத்துவம் கொடுக்கப்படவில்லை. மாறாக 1948ன் பின்னர் ஆட்சி செய்த அரசாங்கங்கள் யாவும் நாட்டினதும், மக்களினதும் நலன்கருதி பொருளாதார முன்னேற்றங்களுக்கு மாத்திரமன்றி சமூக முன்னேற்றங்களுக்கும் முக்கியத்துவம் வழங்கி வந்துள்ளமை குறிப்பிடத்தக்கதாகும். ஆகையால், நவீன பொருளியல் அறிஞர்களின் வரைவிலக்கணங்களுக்கிணங்க பொருளாதார வளர்ச்சியுடன்கூடிய ஏனைய கல்வி, சுகாதாரம், மற்றும் வைத்திய சேவைகள், வேலைவாய்ப்பு, சமவருமான பங்கீடு, வறுமை ஒழிப்பு, தெரிவுச்சுதந்திரம் போன்ற போன்ற பல சமூக நல திட்டங்களுக்கும் கடந்தகால அரசாங்கங்கள் கவனத்தை செலுத்தியதன் விளைவாக இன்று இலங்கை ஏனைய சார்ச் அங்கத்துவ நாடுகளுடன் ஒப்பிடும் போது இலங்கையின் பொருளாதார முன்னேற்றங்களை விடவும் சமூக முன்னேற்றங்கள் மிகவும் திருப்திகரமானதாக காணப்படுகின்றன. சமூக பொருளாதாரத் தாக்கங்களுக்கான அதாவது மாற்றங்களுக்கான காரணங்களாக புதிய

தொழில் நுட்பம், சட்டத்தில் ஏற்படுத்தப்படுகின்ற மாற்றம், பௌதீகரீதியான காலநிலை மாற்றங்கள் மற்றும் இயற்கை அல்லது உயிரியல்ரீதியான மாற்றங்கள் போன்றவற்றைக் குறிப்பிடலாம்.

இவ்வகையில் இலங்கையில் சுதந்திரத்தின் பின்னர் ஏற்பட்டுள்ள பல்வேறு மாற்றங்களே இத்தகைய முன்னேற்றங்களுக்கு மிக முக்கிய காரணங்களாகும். இதனால் 2015ம் ஆண்டுக்கிடையில் மிலேனியம்

அபிவிருத்திக் குறிக்கோள்களை பூர்த்தி செய்யக்கூடிய வகையில் சரியான பாதையில் இலங்கை சென்றுகொண்டிருக்கக்கூடிய நிலையை காணமுடிகின்றது. தற்போதைய இந் நிலையை தொடர்ச்சியாக பேணி பின்பற்றப்படும் பட்சத்தில் மாத்திரமே பொருளாதார அபிவிருத்தி அடைந்த நாடுகளை ஓரளவுக்காவது அண்மிக்க முடியும். ஆகையால் தற்போதைய அரசு மாத்திரமன்றி ஆட்சியை தொடரும் எந்தவொரு அரசாங்கமும் இவ்விடயத்தில் கவனத்தை ஈர்ப்பது அவசியமாகும்.

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LANDLESS DESPITE LAWS : LAND RIGHTS OF WOMEN IN POST - CONFLICT NEPAL AND SRI LANKA

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Abstract

Women forms around half of the total agricultural force of the world and in most countries, more than 50 per cent of agricultural labourers are women. Nevertheless, very small portion of landholdings throughout world is owned by women. The condition of women in South Asia is even worse as women in most of the South Asian countries have legal rights to own and inherit land, but the legal contradictions and the customary practices dominates women's right to demand their own land. The condition worsens in post-conflict societies where women are denied the right to ownership of land in case of death or disappearances of their husbands. Nevertheless, post-conflict societies create a unique opportunity to challenge the customary law that denies land ownership to women. Many studies illustrates that in post-conflict period, more men than women actively participate in the conflict with more women left to take charge of the households. This paper will look into the customary and legal right of women to own and inherit property in two post-conflict societies of South Asia- Nepal and Sri-Lanka, and percentage of women owning land in the two countries, the legal and customary barriers to women inheritance to land and how the post-conflict opportunities has been used both, by government and women to ensure women inheritance to land and property.

Introduction

Land is not only an important asset but a critical resource especially for women as women comprises around 43 percent of total agricultural labour force globally and just over 40 percent of total agricultural labour force in developing world (FAO, 2011). Even though women comprises around half of the total agricultural labour force, less than 20 percent of landholders are women (FAO, 2010). Gender disparities in inheritance and ownership of land have remained a significant issue in most of the countries around the world. In South Asia, 35 percent of total agricultural labour force and more than 70 percent of female labour force is engaged in agriculture but own around 10 percent of total landholdings (FAO Fact Sheet). The denial of women

right to own and inherit land has cultural, traditional and customary sanctions in many countries where women enjoys only the usages right over the land and the authority of that land is vested in the male member of the household. The denial to women's right to land prevails even in the most democratic countries where women have the legal rights to claim equal share in the ancestral land, due to the prevalence and supremacy of socio-cultural practices over the legal provisions.

However, the post-conflict situation opens new obstacles as well as opportunities for women to claim their right and demand recognition to their right to own and inherit land. In post-conflict societies, the number

of female headed household increases with women taking all the responsibilities and decisions related to the family. In those countries where women do not have the right to own and inherit landed property, they face the difficulty of being homeless and landless after the death of their spouses. Hence, right over the landed property becomes a prerequisite for women to deal with the new challenges of post-conflict societies. Realising the problem women faces to her and her family's subsistence, in many post-conflict countries, the demand to enact laws regarding women's right to own and inherit equal share in the property has started.

However, few efforts have been made by the concerned parties and government to recognise women's right to landed property and even in those societies where women do have the legal provisions to inherit land and property, the traditional and cultural barriers do not allow her to do so. South Asia, a region where many societies suffer the problem of continuous conflict and warfare, the status of women is miserable. In almost all the countries of South Asia, a son bias exists where men inherit the land of the family and the traditions contain women to claim such rights. Nepal and Sri-Lanka, two countries where peace has been reached after long period of instability and bloodshed, women have limited right to own land. India, Pakistan, Bhutan and Bangladesh are other examples where few women enjoy right to own and few who had inherited land from their parental property.

Women and Land in Nepal and Sri-Lanka

Legal and Constitutional Rights of Women to Own and Inherit Land : Both, Nepal and Sri-Lanka had a democratic system of government in the pre-conflict period where women were granted right to

equality with men. The various constitutional provisions of both states specifically emphasises that women should not be discriminated on the ground of their sex and should enjoy equal citizenship rights. Besides these, women in both states enjoy the constitutional right to own and inherit land and property.

In Nepal, women are guaranteed equal right through various constitutional provisions. Article 19 (1) of the Interim constitution of 2007 states that all citizens have the right to acquire, own, sell and dispose property. Article 20 (1) of the Nepalese constitution says that there should be no discrimination against women on the basis of their gender. Article 20 (4) says that sons and daughters have equal right in their ancestral property. Property and inheritance laws in Nepal are governed by the Muluki Ain or the National Code. The country code of 1963 was amended in the year 2002 to correct the discriminatory customary practices. Nevertheless, some sections of these laws are contradictory and confirm the discrimination against women as it rejects to recognize their independent right to inherit and own property on equal basis with the male members. According to the new amended code on women and inheritance rights, a woman's inheritance status is defined by her marital status. If she is married, she has no claim on parental property. A married woman receives equal share to her husband's inheritance with her sons. Section 16 of the Chapter on partition of property states that, if the daughter marries after inheriting the parental property, she has to relinquish the property after deducting 10 percent for marriage cost. Section 2 of the Chapter on female property states that an unmarried daughter, having obtained her share of parental properties, can dispose of only 50 percent of her immovable property on will while disposal of the remaining 50 percent requires the consent of a male guardian.

Women in Sri-Lanka also enjoy the constitutional right to be treated equal to men. Article 12 (1) states that all persons are equal before the law and are entitled to the equal protection of the law. Further, according to article 12 (2) no citizen shall be discriminated against on the grounds of race, religion, language, caste, sex, political opinion, place of birth or any such grounds. However, the land rights of women are governed by the general law, customary law and personal law. According to the general law on matrimonial property right of 1923, òa married woman is capable of holding, acquiring and disposing of any movable or immovable property as if she were a female sole, without the consent or intervention of her husband. This applies to all property belonging to her at the time of marriage and property acquired or devolved to her after marriage. She also has the same remedies and redress by way of criminal proceedings for the protection and security of her separate property, (Gender and Land data, FAO). The customary law applies to ethnic Sinhalese who follow the Kandyan law for marriage, further differentiated into *diga* and *binna* marriages. Muslims follow their own personal law relating the property and land right of women.

Thus we see that in both countries, women do have the constitutional right of equality but have very limited right to own and inherit property. Furthermore, the lack of a uniform law to govern women's right to property and contradictory and complex legal provisions restrains women to come forward and claim their share. This has its impact on the number of women inheriting land in both Nepal and Sri-Lanka.

Women and landholdings in Nepal and Sri-Lanka : Although, women in both Nepal and Sri-Lanka constitute a major portion of agricultural labour force, few of them own the land on which they work. According to FAO data, in the year 2006,

43.7 percent of the **total female** population was **economically active in Nepal** and 65 percent of the workforce in agriculture included women. Although, there is lack of data on percentage of women working as an unpaid family labour in subsistence agriculture, women are responsible for 70 percent of the livestock production, carrying out activities like food preparation, feeding, cleaning sheds and preparing milk products. Compared to all this work they do and their reliability on the agricultural activities for their livelihood, women in Nepal own only 8-10 percent of total landholdings (CBS, 2006; Malla, 2000 cited in World Bank 2008).

In Sri-Lanka, in the year 2007, 39.2 percent of women were economically active (DCS, 2008). Women accounted for 38 percent of the total work force in the agricultural sector and over 60 percent of all women engaged in agriculture work in plantations. More than 70 percent of rural women work in subsistence production, although much of their contribution is unpaid family work. It is estimated that 56 percent of the women work as unpaid family workers (FAO, 2003). Most women in Sri-Lanka own land, though the landholdings own by women are much smaller compared to their male counterparts. According to a study conducted by ICRW in 2006 in three locations, 30 percent of women own property of which 54 percent own only a house and not the land it was built upon (RDI, 2008).

Customary Practices regarding Women's Right to Land : In many societies, the customary practices dominate the legal provisions as people see these practices related with their cultural identity and bypass the law to protect and preserve it. As women are seen as the carriers of the traditions and customs in many societies, they face many challenges in their way of demanding their rights and seeking justice and rule of law.

In most societies, these customary practices are prejudiced to women and do not recognise their independent existence. Women existence is seen in relative terms with the male members of the family and they are considered dependent on men of the family which gives her very limited rights as an individual and resulted into women not enjoying any right to own or inherit property.

Similar is the case in Nepal where the customary rights do not recognise women's right to own and inherit property. The family system followed in Nepal is patrilineal where ancestral land and property of the family is passed only to the male members of the family. Women belong to their father's patrilineage until marriage where they did not have any right to property by birth as is the case with the male child. After marriage they are passed to the patrilineage of their husband and there too they have no claim in the property of the family of her in-laws. Hence, throughout the life they have to depend on the father, husband, sons or other male members of the family for their subsistence. Women do have control over the *daijo* and *pewa* that is little piece of land and other gifts that is given to them by their parental family at the time of her marriage (ADB, 2001).

Sri-Lanka is a multi-ethnic country with different ethnic groups following different customary practices regarding land rights to women. Sinhalese people in Sri Lanka who follow the Kandyan law differentiate between *diga* and *binna* marriage. A *diga* marriage is patrilocal and it generally does not recognize women's rights in matters of marriage, divorce, property and inheritance. In *binna* marriage is metrilocal where bride and groom move to the bride's house and the girl share equal property right after the death of her father with her brothers, unmarried sisters and married sisters through *binna* system.

Tamils from the Jaffna peninsula follow Thesavalamai law, and are entitled to patrimonial inheritance but loses this right if she has been given dowry. Though, women shares property with her husband, they cannot sell, transfer, or gift their property without the written consent of their husbands (Jayanthi Liyanangi, 2002 cited in WID, 2003). FAO document (URL: <http://www.fao.org/docrep/009/ag114e/AG114E10.htm>) on rural women in post-conflict rural economy has described the situation of Tamil women and their right to land that, "The customary law, *Tesawalami*, governs inheritance of property and matrimonial rights of Tamil women in Jaffna. Under *Tesawalami* a woman can own property individually, is entitled to patrimonial and non-patrimonial inheritance, can acquire property during marriage and can keep the dowry she received. Control of her property, however, is in the hands of her guardian, and as the guardianship of a woman passes from the father to the husband, the husband maintains control of her property. The woman cannot invest in the property, mortgage, lease, or sell it without the prior permission of her husband. A woman cannot enter into contracts without his consent and women are treated as "minors" in the Courts of Law. Thus effective control rests with the husband".

The Muslims in Sri-Lanka follow the Muslim Personal Law regarding women right to land and property which do not give women the equal share and equal right to property. Muslim law discriminates against women and girls in matters of inheritance and ownership of land. Husbands and wives as surviving spouses do not receive equal shares of inheritances (Goonesekera 1990, 167), and the wife is required to share her part of the inheritance with other wives in a polygamous marriage.

Thus, we see that both in Nepal and Sri-Lanka, there are some instance of women getting landed property; nevertheless, in both

cases women do not have the full right over the landed property and do not enjoy the decision making right over that property. In both cases, women who have own property to take permission from the father, husband or sons before taking any decision on that land for selling or making contracts (FAO). A widow has the right to get her share in her husband's property but she loses this right in case of remarriage or disloyalty to the deceased husband. The customary practices in both cases transcend the cultural, ethnic and religious differences to discriminate with women right to land. As a result, few women acquire, inherit and own land. Efforts have been made by the democratic governments of both countries to pass laws to the effect to grant women equal right to property. Nonetheless, the social sanction prevails over the constitutional and legal provisions.

Women and Land Right in Post-Conflict Scenario

Post-conflict societies create many new challenges for woman and the problem of livelihood for her and her family is among one of them. As women in many societies do not have the control over land and resources, the death and disappearance of the male members of the family worsens their struggle. There are instances and illustrations where women, in post-conflict societies, have not only been denied any right over the land of the family, but had been thrown out of the houses in case of death of their husbands during the conflict.

Both, Nepal and Sri-Lanka have been the victim of decades of civil war that resulted into the killing thousands and causing the displacement of a major section of the population. Armed Conflicts and displacement have given rise to many land and property issues especially for women. They have no access to their land and

properties due to several reasons like the destruction of land and property, loss of legal documents, lack of transferring legal ownership and lack of access to legal services in post conflict period. As a result, they face problems to prove the legal ownership to their own land.

Nepal's decade long conflict between the Maoists and the government ended in November 2006 and resulted into the killing of around 13,000 people (INSEC, 2006 cited in Shakya, 2009) and injured many thousands. The conflict also has a toll on the lives of women as the social, political and economic structure of the state was eroded. The number of women headed households in Nepal increased from 12.4 percent in 1996, 13.2 percent in 2003 to 26.6 percent in 2011 (IMF, 2003; Nepal Living Standards Survey III, 2011). Being a patriarchal society, the women in Nepal did not have the right to land and property on their own. As a result, the post-conflict situation put their in the troubled position to take care of their families in the absence and death of their husbands and in the lack of social and economic security.

Some change at the policy level has, however, taken place to strengthen the legal right of women. According to the Community Self Reliance Centre, the National Movement for Timely Constitution Writing and Land Reform saw of more than 1,000 poor women (and more than 100 men) from 50 districts coming to Kathmandu. This historic event saw working women raising their concerns and their demand directly with members of the various political parties. The major outcomes, as noted by the centre, were as follow:

É It has been agreed that both the husband and wife would have joint ownership of land provided by the state and a policy announcement has been made which makes

it easier for women to be granted joint ownership of their husband's land.

É The Government of Nepal directed the implementation of the joint ownership certificate of land which was announced in the budget speech of 2011/12. Each district has already developed a campaign plan in respect of joint ownership. The issue of joint ownership is also included in the ToR of the Landless Problem Solving Commission.

É The cost to the wife of effecting this transfer of ownership is a tax of 100 NPR. In addition a 40% discount in the land registration fee will be granted to village women living in remote areas.

É There is a general agreement, from government level downwards, that work will continue to be undertaken over the coming years.

However, the impact of these reforms and changes in the existing policies to promote the joint ownership and recognition of equal land right to women will be decided only in coming future which would need full support of the government, social acceptance of these laws and awareness among women about the new laws.

Sri-Lanka has been hit by two decades of civil war that killed 64,000 and displaced around three million of the population and a natural disaster like Tsunami in the year 2004 which killed tens of thousands and other 443,000 displaced. The absence of male members of the family in the conflict affected areas has put more burdens on women to take all the responsibilities and decisions of the family. Those women who do not own the land and property rightfully after the death of their husbands, face more challenges to earn the subsistence for their families compared to those women who acquire land. The Tamil women in Sri-

Lanka, the Sinhalese women married through *diga* and the Muslim women, all suffer alike in the absence of equal land right.

Though, the state in Sri-Lanka is allocating new lands to more than 300,000 internally displaced population, majority of which are women, they are facing systematic gender discrimination in the process of reallocation of land. In Sri Lanka, the application of the -head of the household, which is seen to be synonymous to the male member of the family, has resulted into the discrimination against women in matters of housing and land rights. The acceptance of the concept of -head of the household in administrative procedures put women to the secondary to men. The acceptance of male members as the head of the family further excludes women from applying for state land which is granted to landless peasants. The CEDAW committee in its recent review of 2011 has realised these constraints and has urged the Sri-Lankan government to abolish the concept of -head of the household and to recognise the joint ownership of land and property (The Global Initiative, 2012).

The positive steps being taken by the government in Nepal and Sri-Lanka to enforce new laws to guarantee equal land right to women is appreciable. Nevertheless, merely legislation of new laws is not sufficient. The government of Nepal and Sri-Lanka should work to formulate laws that not only eliminate the customary prejudices but also the legal contradictions for the smooth implementation of new laws. Strong commitment to the enforcement of gender sensitive land policies is what is necessary for the empowerment of women in these post-conflict societies.

Conclusion

In Nepal conflict and poverty have led many women to follow prostitution and in post-

conflict, sex trade is much more rampant there. Sri-Lankan women are comparatively in better condition than women in Nepal, as they own some land and property, though, less compared to the male members of their family. Bina Agarwal, while making the case for "Why Property Rights for Women Matter", asserted that, "*The benefits of possessing land are compounded for women, who are more dependent on agriculture than men, since men have been increasingly migrating to non-farm jobs. Land in women's hands not only enhances their own livelihood options, but also the welfare of their families. Many studies reveal that women tend to spend a larger proportion of their incomes from employment or assets on family needs, especially children's needs than men*".

Despite the recognition of the fact that the denial of women right to land makes her more insecure and vulnerable to many forms of violence, and this increases during the conflict and in post-conflict, less has been done by the respective governments to change the discriminatory customary and legal practices. No government recognises the urgency of women right to land and property in the post-conflict period which leads to women struggling to hunger and malnutrition and other health problems and in many cases thrown out on the streets leading them to get entrapped in prostitution and human trafficking. The post-conflict reconstruction policies do not take into notice that women, who constitute more than half of the population in post-conflict Nepal and Sri-Lanka need immediate and effective security measures and land is one of the most important one. It is disappointing to see that in almost all the societies, women are not considered as the head of the family in case of death or disappearance of the husband with all the rights including the right to property passed to her. These discriminatory practices should be abolished and women

should be given equal land and inheritance right as enjoyed by the men and it should not be compensated through dowry or other likely measures.

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ஆய்வுச் சுருக்கம்

இவ்வாய்வின் பிரதான நோக்கம் அம்பாறை மாவட்டத்தின் கரையோரப் பிரதேசங்களிலிருந்து மத்திய கிழக்கு நாடுகளுக்கு வேலைவாய்ப்புப் பெற்றுச் சென்றோரின் போக்கு, அவ் வேலைவாய்ப்பினால் ஏற்பட்டுள்ள சமூக - பொருளாதார தாக்கங்கள் என்பனவற்றை இனங்காண்பதாகும். இதற்கு 1992ம் ஆண்டுகளின் பின் இன்றுவரை மத்திய கிழக்கு நாடுகளில் வேலை பெற்று நாடு திரும்பிய 836 பேர் எழுமாறாகத் தெரிவு செய்யப்பட்டு அவர்களிடமிருந்து முதலாம் நிலைத்தரவுகள் சேகரிக்கப்பட்டதுடன் இரண்டாம் நிலைத்தரவுகளும் இவ்வாய்வுக்குப் பயன்படுத்தப்பட்டுள்ளன. முதலாம் நிலைத் தரவுகள் வினாக்கொத்து, நேர்காணல் மூலமும், இரண்டாம் நிலைத்தரவுகள் மத்திய வங்கி ஆண்டறிக்கைகள் மற்றும் வெளிநாட்டு வேலைவாய்ப்புப் பணியக அறிக்கைகள் மூலமும் பெறப்பட்டுள்ளன. இத்தரவுகள் விபரணப் புள்ளிவிபரவியல் வரைபடமுறை, கைவர்க்கச் சோதனைமுறை, குறியீட்டுச் சோதனைமுறை, பிற்செலவுப் பகுப்பாய்வு முறை போன்றவை கனிநூலாகப் பகுப்பாய்வு செய்யப்பட்டுள்ளன. இவ்வாய்வின் முடிவாக இலங்கையின் மொத்த தனியார் மாற்றல்களில் ஆய்வுப்பிரதேச மக்கள் பெரும் பங்களிப்புச் செய்துள்ளமையையும், ஆய்வுப் பிரதேச வேலையின்மையை குறைப்பதிலும், சேமிப்பு, முதலீடு என்பனவற்றை அதிகரிப்பதிலும், மக்களின் வாழ்க்கைத்தரம், திருமணவாய்ப்புக்கள், பிள்ளைகளின் கல்விநிலை என்பவைகள் மீது மத்திய கிழக்கு வேலைவாய்ப்பு பெரும் பங்களிப்புச் செய்துள்ளது. அத்துடன் கணவன், மனைவி, பிள்ளைகளுக்கிடையிலான உறவு, மற்றும் குடும்ப வாழ்வியல் அம்சங்களிலும் மத்திய கிழக்கு நாடுகளுக்கான வேலைவாய்ப்பு பாரிய தாக்கத்தை ஏற்படுத்தியுள்ளது.

அறிமுகம்

அபிவிருத்தியடைந்துவரும் நாடுகள் எதிர் நோக்கும் பாரிய பொருளாதாரப் பிரச்சினையாக வேலையின்மை காணப்படுகின்றது. அதிகளவு சனத்தொகையைக் கொண்டுள்ள இந்நாடுகளில் அதிகரித்துவரும் ஊழியப் படையை உள்வாங்கக் கூடிய அளவுக்கு பொருளாதாரம் ஸ்திரத்தன்மையற்றுக் காணப்படுகின்றமையால் வேலையின்மை பொருளாதாரத்தில் பாரிய அழுத்தங்களை ஏற்படுத்தி வருகின்றது (ஜினதாச, 1999). மறுபுறம் மத்திய கிழக்கு நாடுகளில் பெற்றோலிய உற்பத்திக் கண்டுபிடிப்பானது

அந்நாடுகளின் குடித்தன வருமானத்தை அதிகரிக்கத் தொடங்கியது. இந்நிலையில் மத்திய கிழக்கு நாடுகளிலிருந்து ஊழியத் திறகான கேள்வி அதிகரித்தன (குருஷிஷ் சுவாமி, 1982).

மத்திய கிழக்கு நாடுகளில் ஊழியத்திற்கான கேள்வி அதிகரிப்பை சாதகமாகப் பயன்படுத்திக் கொள்வதற்கு 1977ம் ஆண்டு இலங்கையில் கடைப்பிடிக்கப்பட்ட திறந்த பொருளாதாரக் கொள்கை துணைநின்றது. இந்நிலையில் இலங்கையில் காணப்பட்ட

கல்வியமைப்பு மற்றும் பொருளாதாரக் கட்டமைப்பு என்பன அதிகரித்துவரும் ஊழியப்படையை உள்வாங்கக் கூடியதாகக் காணப்படாமையினால் வேலையின்மை இலங்கையில் பாரிய ஒரு நெருக்கடியாகக் காணப்பட்டது (சந்தா அத்தநாயக்க, 1996).

இலங்கையில் 1977ம் ஆண்டு ஆட்சிக்கு வந்த அரசு வேலையின்மையைக் குறைக்கும் நோக்கிலும், அரசின் அந்நிய செலாவணி வருமானத்தை அதிகரிக்கும் நோக்கிலும் மத்திய கிழக்கு நாடுகளின் வேலைவாய்ப்புக்காக இலங்கையிலிருந்து ஆண், பெண் இருபாலாரையும் ஊக்குவித்தது. 2012ம் ஆண்டில் மொத்த ஊழியப் படையில் 24 சதவீதமானவர்கள் வெளிநாட்டு வேலைவாய்ப்பு பெற்றுச் சென்றுள்ளனர். இது அண்ணளவாக 10 மில்லியனாக மதிப்பிடப்பட்டுள்ளது. மேலும் இலங்கையில் மூன்றில் ஒரு குடும்பம் வெளிநாட்டு வருமானத்தையே நம்பியுள்ளது. (திட்ட அமுலாக்க அமைச்சு, 1985). இலங்கையிலிருந்து வருடாந்தம் சராசரியாக 2 இலட்சத்து 30 ஆயிரம் பேர் வெளிநாட்டு வேலைவாய்ப்புக்காக குடிபெயர்ந்து செல்லு கின்றனர் (வெளிநாட்டு வேலைவாய்ப்பு பணியகம் - 2009).

இலங்கைக்கு அரசு வருமானத்தை ஈட்டித் தரும் இரண்டாவது பெரும் துறையாக வெளிநாட்டு வேலைவாய்ப்பு காணப்படுகின்றது அதிலும் குறிப்பாக மத்திய கிழக்கு நாடுகளுக்கான வேலைவாய்ப்பு ஒரு வினைத்திறன் உள்ள துறையாகக் காணப்படுகின்றது (திட்ட அமுலாக்க அமைச்சு, 1985). 2010 ஆம் ஆண்டு வெளி நாடுகளிலிருந்து இலங்கைக்கு அனுப்பப்பட்ட தனியார் பணவனுப்புதல்கள் 2.9 பில்லியன் அமெரிக்க டொலராகும். இது 2011 ம் ஆண்டு மொத்த ஏற்றுமதி வருமானத்தில் 35.9 சதவீதமாகக் காணப்பட்டது (Central Bank Report, 2012). இலங்கைக்கு வெளிநாட்டு நேரடி முதலீட்டின் மூலம் கிடைக்கும் அந்நியச்செலாவணி வருமானத்தினை விட தனியார் பணவனுப்புதல்கள் மூலம் கிடைக்கும் வருமானம் உயர்வானதாக உள்ளது (அமீன், 1995).

இலங்கையிலிருந்து வெளிநாட்டு வேலைவாய்ப்புக்காக பயணிப்பவர்களில் பெரும்பாலானவர்கள் மத்திய கிழக்கு நாடுகளுக்கே செல்லுகின்றனர். இவர்களில் அதிகமானவர்கள் பெண்கள் என்பது குறிப்பிடத்தக்கது. இலங்கையின் கிராமப்புறங்களில் வாழும் மக்களில் அதிகமானவர்கள் வறுமைக் கோட்டுக்குக் கீழ் வாழ்வதனால் தமது ஜீவனோ பாயத்திற்கு பெரிதும் சிரமப்படுகின்றனர். ஆண்கள் தமக்குப் பொருத்தமான தொழி லைப் பெறுவது சிரமமாகக் காணப்படுகின்ற போதும் வறிய குடும்பங்கள் தமது குடும்பச் செலவுகளைச் சமாளிப்பதற்காக இக் குடும்பப் பெண்கள் வீட்டுப் பணிப் பெண்களாக மத்திய கிழக்கு நாடுகள் நோக்கி நகருகின்றனர். (சந்திரிக்கா 1995).

இவ்வாய்வு மேற்கொள்ளப்படுகின்ற ஆய்வுப் பிரதேசம் அம்பாறை மாவட்டத்தின் கரையோரப் பிரதேசத்தில் அமைந்துள்ளது. இம் மாவட்டத்தின் பொருளாதார நடவடிக்கைகள் விவசாயம், மீன்பிடி என்பனவற்றில் தங்கிக் காணப்படுகின்றன. இதனால் பருவகால வேலையின்மை ஆய்வுப்பிரதேசத்தில் காணப்படுவதுடன் இப்பிரதேசம் இலங்கையின் மூன்று தசாப்தகால சிவில் யுத்தத்தினால் பெரிதும் பாதிக்கப்பட்ட பகுதியாகவும் காணப்படுகின்றது. இத்தகைய யுத்த சூழ்நிலைகள் இப்பகுதியில் பெண் தலைமைத்துவக் குடும்பங்களை அதிகரிக்கச் செய்துள்ளன.

மேலும் ஆய்வுப்பிரதேசத்தில் திருமணத்துக்காக பெண்கள் “சீதனம்” என்ற சமூகப் பிரச்சினைக்கும் முகம்கொடுக்க வேண்டிய நிலைமை காணப்படுகின்றது. இதனால் அதிகளவான பெண்கள் வீட்டுப் பணிப் பெண்களாக வெளிநாடுகளுக்கு செல்லுகின்றனர். மேலும், இப்பிரதேசத்தின் பொருளாதார நிலைமையும் குடும்பச் செலவுகளை ஈடுசெய்யப் போதுமாகக் காணப்படாமையினாலும் பெரும்பாலான இளைஞர்கள் மத்திய கிழக்கு நாடுகள் நோக்கி குடிபெயர்வதனை அவதானிக்க கூடியதாக உள்ளது (கன ஆய்வு, 2012).

ஆய்வுப் பிரச்சினை

இலங்கையின் வேலையின்மையைக் குறைப்பதிலும், அந்நியச் செலாவணி வருமானத்தை ஈட்டித்தருவதிலும் மத்திய கிழக்கு நாடுகளுக்கான வேலைவாய்ப்பு பெரிதும் பங்களிப்புச் செய்து வருகின்றது. இலங்கையிலிருந்து மத்திய கிழக்கு நாடுகளுக்கு வேலைவாய்ப்பை பெற்றுச் சென்றவர்களில் 50% க்கும் மேற்பட்டவர்கள் அம்பாறை மாவட்ட கரையோர பிரதேசங்களிலிருந்தே சென்றுள்ளார்கள் (வெளிநாட்டு வேலைவாய்ப்பு பணியகம், 2009). எனினும் மத்தியகிழக்கு நாடுகளுக்கான வேலைவாய்ப்பினால் ஏற்பட்ட சமூகப் பொருளாதார தாக்கங்கள் தொடர்பான ஆய்வுகள் எதுவும் புள்ளிவிபரரீதியாக இப்பிரதேசத்தை மையப்படுத்தி மேற்கொள்ளப்படவில்லை அத்துடன் ஆய்வுப் பிரதேசத்தில் மத்திய கிழக்கு வேலைவாய்ப்பு ஏற்படுத்தியுள்ள சமூகப் பொருளாதார தாக்கங்கள் தொடர்பாக ஆராய வேண்டிய தேவையுள்ளது. இவைகளை ஆய்வுக்கான இடைவெளியாகக் கொண்டு இவ்வாய்வு மேற்கொள்ளப்படுகின்றது.

நோக்கங்கள்

இவ்வாய்வு அம்பாறை மாவட்ட கரையோரப் பிரதேசங்களிலிருந்து மத்திய கிழக்கு நாடுகளுக்கு வேலை வாய்ப்புக்கு சென்றவர்களினால் ஏற்பட்டுள்ள சமூகப் பொருளாதார தாக்கங்களை இனங்காணல் என்ற பிரதான நோக்கத்துடன் பின்வரும் உப - நோக்கங்களையும் கவனத்திற் கொள்கின்றது.

- ஆய்வுப் பிரதேசத்திலிருந்து மத்திய கிழக்கு நாடுகளுக்கு குடிபெயர்ந்தவர்களின் போக்கினைக் கண்டறிதல்
- மத்தியகிழக்கு வேலைவாய்ப்பைத் தூண்டிய காரணிகளை இனங்காணல் போன்ற உப நோக்கங்களை அடிப்படையாகக் கொண்டு இவ் ஆய்வு மேற்கொள்ளப்படுகின்றது.

ஆய்வு முறையியல்

தரவு சேகரிப்பு

இவ் ஆய்வுக்கு முதலாம் நிலைத் தரவுகள் மற்றும் இரண்டாம் நிலைத் தரவுகள் என்பன கவனத்திற் கொள்ளப்பட்டுள்ளன. அத்துடன் 1992 - 2012 ஆம் ஆண்டுகளுக்கு இடைப்பட்ட காலப் பகுதியில் மத்திய கிழக்கு நாடுகளுக்கு வேலைவாய்ப்புகளுக்காகச் சென்று திரும்பியவர்கள் ஆய்வுக்கு உட்படுத்தப்பட்டுள்ளனர்.

ஆய்வுக்குத் தேவையான முதலாம் நிலைத் தரவுகளைச் சேகரிப்பதற்காக அம்பாறை மாவட்ட கரையோரப் பிரதேசங்களிலிருந்து மத்திய கிழக்கு நாடுகளுக்கு தொழில் பெற்று சென்று திரும்பியவர்களில் 10 சதவீதமானவர்கள் எழுமாறாக தெரிவு செய்யப்பட்டனர். இதற்காக அம்பாறை மாவட்ட கரையோரப் பிரதேசங்களான அட்டாளைச் சேனை, நிந்தவூர், காரைதீவு, சாய்ந்தமருது, கல்முனை தமிழ் மற்றும் முஸ்லீம் பிரிவுகள், நாவிதன்வெளி, அக்கரைப்பற்று, சம்மாந்துறை, இறக்காமம், ஆலையடிவேம்பு, திருக்கோவில், பொத்துவில் ஆகிய 13 பிரதேச செயலகப் பிரிவுகளும் ஒவ்வொரு மாதிரிக் கொத்தாகக் கவனத்திற் கொள்ளப்பட்டு இப்பிரதேசங்களிலிருந்து மத்திய கிழக்கு நாடுகளுக்குச் சென்று திரும்பிய குடும்பங்கள் மொத்த மாதிரிகளுக்கிடையில் பங்கீடு செய்யப்பட்டு தரவுகள் சேகரிக்கப்பட்டுள்ளன. அதனடிப்படையில் 836 குடும்பங்கள் மாதிரியாகத் தெரிவு செய்யப்பட்டுள்ளன.

இரண்டாம் நிலைத் தரவுகளை சேகரிப்பதற்காக 1992 - 2012ம் ஆண்டு வரையிலான காலப்பகுதிகள் கவனத்திற் கொள்ளப்படுகின்றன. இதற்காக மத்திய வங்கியின் ஆண்டறிக்கைகள், வெளிநாட்டு வேலைவாய்ப்புப் பணியக அறிக்கைகள், மாவட்ட திட்டமிடல் செயலக அறிக்கைகள், பிரதேச செயலகங்களின் திட்டமிடல் பிரிவுகளின் அறிக்கைகள் என்பன கவனத்திற் கொள்ளப்பட்டுள்ளன.

ஆய்வு நுட்பம்

ஆய்வுக்காக பெறப்பட்ட தரவுகள் விபரணப் புள்ளிவிபரவியல் வரைபடமுறை, அனுமானப் புள்ளிவிபரவியல் முறைகளான வில்கொக்சன் குறியீட்டுச் சோதனை முறை, கைவர்க்க சோதனை முறை, பிற்செலவுப் பகுப்பாய்வு முறை என்பவைகள் மூலம் பகுப்பாய்வு செய்யப்பட்டுள்ளன.

- விபரணப் புள்ளிவிபரவியல் முறை

இம்முறையின் கீழ் வரைபடமுறை கவனத்திற் கொள்ளப்படுகின்றது.

- அனுமானப் புள்ளிவிபர முறை

இம்முறையின் கீழ் 1992ம் ஆண்டு தொடக்கம் 2012ம் ஆண்டு வரை இலங்கையின் மொத்த தனியார் பணவனுப்புதல்களில் மத்திய கிழக்கு நாடுகளிலிருந்து அனுப்பப்பட்ட தனியார் மாற்றல்கள் மற்றும் அம்பாறை மாவட்ட கரையோரப் பிரதேசங்களிலிருந்து மத்திய கிழக்கு நாடுகளுக்கு தொழிலுக்கு சென்றவர்கள் ஒவ்வொருவரும் அனுப்பிய தனியார் மாற்றல்கள் எவ்வாறு மொத்த தனியார் பணவனுப்புதல்களில் செல்வாக்குச் செலுத்தியுள்ளன என்பதனை கண்டறிந்து கொள்வதற்காக பின்வரும் பிற்செலவுப் பகுப்பாய்வு மாதிரியிரு கவனத்திற் கொள்ளப்பட்டு அவற்றின் பரமானங்கள் மதிப்பிடப்பட்டுள்ளன.

$$R_T = f(R_{ME}, R_{AM})$$

$$R_T = \beta_0 + \beta_1 R_{ME} + \beta_2 R_{AM} + u$$

இங்கு:

R_T = மொத்த தனியார் பணவனுப்பு தல்கள் (மில். ரூபா)

R_{ME} = மத்தியகிழக்கு நாடுகளிலிருந்து அனுப்பப்படும் தனியார் மாற்றல்கள் (மில். ரூபா)

R_{AM} = அம்பாறை மாவட்டத்தின் கரையோரப் பிரதேசங்களிலிருந்து

மத்திய கிழக்கு நாடுகளுக்கு வேலைக்குச் சென்றவர்கள் அனுப்பும் தனியார் மாற்றல்கள் (மில். ரூபா)

வில்கொக்சன் குறியீட்டு சோதனை முறை (Wilcoxon on Sign Test method) மூலம் மத்திய கிழக்கு நாடுகளுக்கான வேலை வாய்ப்புகளுக்கும், ஆய்வுப் பிரதேச மக்களின் வாழ்க்கைத் தர மேம்பாடுகளுக்கும் இடையிலான தொடர்பு பகுப்பாய்வு செய்யப்பட்டுள்ளது.

கை வர்க்க (Chi square test) சோதனையைப் பயன்படுத்தி ஆய்வுப் பிரதேசத்தில் மத்திய கிழக்கு நாடுகளுக்கான வேலைவாய்ப்புக்கும், இப்பிரதேசத்திலிருந்து மத்திய கிழக்கு நாடுகளுக்கு சென்றோரின் பிள்ளைகளின் கல்வி அறிவுக்கும் இடையிலான தொடர்பு மற்றும் மத்திய கிழக்கு நாடுகளுக்கான வேலைவாய்ப்பிற்கும் ஆய்வுப் பிரதேசத்தில் மத்திய கிழக்கு நாடுகளுக்குச் சென்றவர்களின் குடும்பங்களில் காணப்படுகின்ற திருமண நிலைக்கும் இடையிலான தொடர்பு என்பன ஆராயப்பட்டுள்ளன.

பெறுபேறுகளும் கலந்துரையாடலும்

மத்திய கிழக்கு நாடுகளுக்கான வேலைவாய்ப்பின் போக்கும் அங்கு செல்லத் தூண்டிய காரணிகளும்

இலங்கையிலிருந்து மத்திய கிழக்கு நாடுகளுக்கு வேலைவாய்ப்புக்காகச் சென்றவர்களில் சுமார் 50 சதவீதம் தொடக்கம் 65 சதவீதத்திற்கும் இடைப்பட்டவர்கள் அம்பாறை மாவட்டக் கரையோரப் பிரதேசத்திலிருந்தே சென்றுள்ளார்கள். இவர்கள் தொழில் பெற்றுச் சென்றுள்ள பிரதான மத்திய கிழக்கு நாடுகளாக சவுதி அரேபியா, குவைத், பஹ்ரேன், ஐக்கிய அரபு எமிரேட், கட்டார், லெபனான், ஓமான், ஜோர்தான் போன்ற நாடுகள் காணப்படுகின்றன (வெளிநாட்டு வேலைவாய்ப்புப் பணியகம், 2009).

மாதிரியாகத் தெரிவு செய்யப்பட்டவர்களில் 48 சதவீதத்தினர் சவுதி அரேபியாவுக்கும், 17 சதவீதத்தினர் கட்டாருக்கும், 11 சதவீதமானவர்கள்

குவைத்துக்கும் சென்றுள்ளனர். அத்துடன் 67 சதவீதத்திற்கும் அதிகமானவர்கள் 26 தொடக்கம் 30 வயதுக்கு இடைப்பட்டவர்களாகவும் காணப்படுகின்றனர்.

மத்திய கிழக்கு நாடுகளுக்கு சென்றவர்களிலும், அதுபோல் சென்று திரும்பியவர்களிலும் 80 சதவீதமான ஆண்களும், 67 சதவீதமான பெண்களும் ஏற்கனவே திருமணம் முடித்தவர்களாகக் காணப்படுகின்றனர். அத்துடன் 87 சதவீதத்தினர் க. பொ. த. சாதாரண தரச் சித்தியுடனும், அதற்குக் குறைவான சித்தியுடனும் இந்நாடுகளுக்கு வேலைவாய்ப்பு பெற்றுச் சென்றுள்ளனர் என்பது ஆய்வின் மூலம் தெரிய வந்துள்ளது (கனஆய்வு, 2013).

பிரதேசவாரியாக மத்திய கிழக்கு நாடுகளுக்கு வேலை பெற்றுச் சென்றோரின் எண்ணிக்கையினை அட்டவணை - 1 உம் இந்நாடுகள் நோக்கிய வேலைக்காக செல்லத்தூண்டிய காரணிகளை வரைபடம் - 1 உம் காட்டுகின்றன.

அட்டவணை - 1

மாதிரிப் பிரதேசங்களிலிருந்து மத்திய கிழக்கு நாடுகளுக்கு வேலைக்காகச் சென்றவர்கள்

பிரதேச செயலகப் பிரிவுகள்	மத்தியகிழக்கு நாடுகளுக்கு சென்றவர்கள்
நாவிதன் வெளி	547
கல்முனை தமிழ்	520
கல்முனை முஸ்லிம்	384
சாய்ந்தமருது	189
காரைதீவு	344
சம்மாந்துறை	1457
நிந்தவூர்	394
ஆலையடிவேம்பு	834
திருக்கோவில்	389

ஆய்வுப் பிரதேச மக்களின் பொருளாதார நடவடிக்கைகளை நோக்கும் போது பெரும்பாலானவர்கள் விவசாயம், மீன்பிடி,

பிரதேச செயலகப் பிரிவுகள்	மத்தியகிழக்கு நாடுகளுக்கு சென்றவர்கள்
அக்கரைப்பற்று	948
இறக்காமம்	172
பொத்துவில்	728
அட்டாளைச்சேனை	1424
மொத்தம்	8357

மூலம் : புள்ளிவிபர அறிக்கைகள் - 2012

விலங்கு வேளாண்மை, கடற்றொழில் போன்ற தொழில்களை மேற்கொள்வதனை அவதானிக்க முடிகின்றது. இதனால் இம் மக்கள் வறுமையில் பெரிதும் சிக்கண்டவர்களாகக் காணப்படுகின்றனர்.

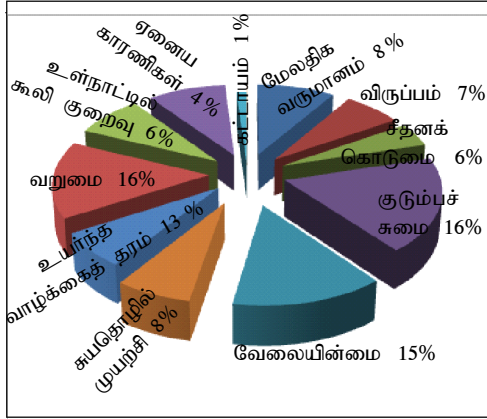
ஆய்வுப்பிரதேசத்திலிருந்து பெரும்பாலான ஆண்கள் மத்திய கிழக்கு நாடுகளுக்கு வேலைவாய்ப்புப் பெற்றுச் சென்றுள்ளனர். அதுமட்டுமன்றி சுமார் மூன்று தசாப்தங்களாக இப்பிரதேசம் உள்நாட்டு யுத்தத்தினால் பாதிக்கப்பட்டிருந்தது. இது அதிகளவான குடும்பங்கள் தமது ஆண் பிள்ளைகளையும், கணவன் மாரையும் இழக்கச் செய்துள்ளது.

அத்துடன் இப்பிரதேசத்தில் "சீதனம்" என்ற சமூக வழக்காறு காணப்படுவதோடு சீதனத்தின் மிகக் குறைந்த அளவாக ஒரு பெண் பிள்ளைகளுக்கு ஆகக் குறைந்தது ஒரு வீடாவது கொடுக்க வேண்டிய நிலை காணப்படுகின்றது.

இவ்வாறான பல்வேறு காரணிகள் ஆய்வுப் பிரதேசத்திலிருந்து அதிகளவான ஆண்களும், பெண்களும் மத்திய கிழக்கு நாடுகளுக்கு தொழிலுக்காக குடிப் பெயர்வை மேற்கொள்ளக் காரணமாயின. இதனை வரைபடம் - 1 தெளிவாகக் காட்டுகின்றது.

வரைபடம் - 1

மத்திய கிழக்கு நாடுகள் நோக்கி ஊழியம் குடிபெயர்ந்தமைக்கான காரணங்கள்

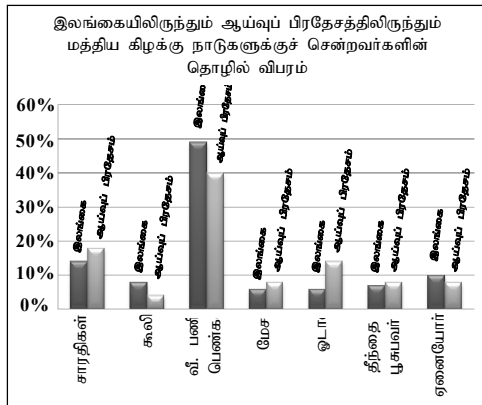


மூலம் : கள ஆய்வு - 2013

கரையோரப் பிரதேசங்களிலிருந்து மத்திய கிழக்குக்கு வேலைவாய்ப்புப் பெற்றுச் சென்றவர்களில் பெரும்பாலானவர்கள் வீட்டுப் பணிப் பெண்களாகவும், சாராதிகளாகவுமே சென்றுள்ளார்கள். அதே வேளை மிகக் குறைவான எண்ணிக்கையினரே உயர் தொழில்களை பெற்றுச் சென்றுள்ளனர். இதனை வரைபடம் - 2 காட்டுகின்றது.

வரைபடம் - 2

மத்திய கிழக்கு நாடுகளுக்குச் சென்றவர்களின் தொழில் விபரங்கள்



மூலம்: வெளிநாட்டு வேலைவாய்ப்பு பணியக அறிக்கைகள், புள்ளிவிபர அறிக்கைகள், 2012

மத்திய கிழக்கு வேலைவாய்ப்பு ஏற்படுத்தியுள்ள பொருளாதார விளைவுகள்

ஆய்வுப் பிரதேசத்தில் மத்திய கிழக்கு நாடுகளுக்கான வேலைவாய்ப்பின் விளைவுகளை நோக்கும்போது பெரும்பாலும் சாதகமான பொருளாதார விளைவுகளே ஏற்பட்டுள்ளன. அந்த வகையில் ஆய்வுப் பிரதேசத்தில் வேலையின்மை பெரிதும் குறைவடைந்துள்ளது. மக்களின் தனியார் வருமானம் அதிகரித்து வறுமை நிலைமை கணிசமான அளவு குறைவடைந்துள்ளது. பெரும்பாலான மக்கள் தமது அடிப்படைத் தேவைகளைத் திறன்பட பூர்த்தி செய்யக் கூடியதாக இருந்தது மட்டுமன்றி அவர்களின் வாழ்க்கை வசதிகள் அதிகரிக்கத் தொடங்கின. மண் வீடுகள் கல் வீடுகளாக மாற்ற மடைந்தன. வீடுகளில் குளிர்சாதனப் பெட்டிகள், தொலைக் காட்சிகள், வானொலிப் பெட்டி, வாயு அடுப்பு, துணி துவைக்கும் இயந்திரம், துவிச்சக்கர வண்டி போன்ற பல்வேறுபட்ட நாகரீகப் பொருட்களின் பாவனைகள் அதிகரிக்கத் தொடங்கின.

இந்நிலைமைகளின் கீழ் மத்திய கிழக்கு நாடுகளுக்கான வேலைவாய்ப்பு மக்களின் வாழ்க்கைத்தரத்தை அதிகரித்துள்ளதா என்பதனை பரிசோதனை செய்வதற்காக வில் கொக்சன் குறியீட்டுச் சோதனை (Wilcoxon sign test) முறையைப் பயன்படுத்தி சோதனையிடப்பட்டபோது மதிப்பிடப்பட்ட Z இன் பெறுமதி 2.91 ஆகக் காணப்பட்டது. எனவே ஒரு சதவீத பொருளுண்மை மட்டத்தில் மத்திய கிழக்கு நாடுகளுக்கான வேலை வாய்ப்பு இப்பிரதேச மக்களின் வாழ்க்கைத் தரத்தை மேம்படுத்தியுள்ளது என்ற முடிவு கிடைக்கப்பெற்றது.

மத்தியகிழக்கு நாடுகளுக்கான வேலை வாய்ப்புக்களால் இப்பிரதேச மக்களின் சேமிப்புப் பழக்கம் அதிகரித்துள்ளதையும் அவதானிக்கக் கூடியதாக இருந்தது. அது மாத்திரமன்றி இம் மக்களுக்கிடையே வங்கிப் பழக்கம் அதிகரிக்கப்பட்டுள்ளதையும் அவதானிக்கக் கூடியதாக இருந்தது.

ஆய்வுக்கு உட்படுத்தப்பட்டவர்களில் 39 சதவீதினர் தமது சேமிப்பின் மூலம் சுய தொழில்களை ஆரம்பித்துள்ளனர். அத்துடன் பெரும்பாலானவர்கள் பல ஏக்கர் வயல் காணிகளை கொள்வனவு செய்துள்ளனர். சிலர் நகர்ப்புறங்களில் சிறு கடைகளை ஆரம்பித்துள்ளனர்.

மத்திய கிழக்கு நாடுகளுக்கான வேலை வாய்ப்பினால் இலங்கையின் பொருளாதாரத்தில் ஏற்பட்டுள்ள மிக முக்கியமான சாதகமான விளைவாக அந்நியச் செலாவணி உட்பாய்ச்சல் அதிகரித்துள்ளதைக் குறிப்பிடலாம். 1992ம் ஆண்டிலிருந்து 2012ம் ஆண்டு வரையும் இலங்கையின் மொத்த தனியார் மாற்றல்களில் மத்திய கிழக்கு நாடுகளுக்கான தனியார் மாற்றல்கள், மற்றும் ஆய்வுப் பிரதேசத்தில் மத்திய கிழக்கு நாடுகளில் வேலை செய்பவர்கள் தமது வீடுகளுக்கு அனுப்பிய தனியார் மாற்றல்கள் எவ்வாறு செல்வாக்குச் செலுத்தியுள்ளன என்பதை பின்வரும் பிற்செலவு பெறுபேறுகள் மூலம் விளங்கிக் கொள்ளலாம்.

அட்டவணை - 2

பிற் செலவாய்வின் பெறுபேறுகள் (1981 - 2013)

மாறிகள்	இணைவுக் குணகங்கள்	t யின் பெறுமதி	p யின் பெறுமதி
மாறிலி	3393	3.22	0.003***
R_M	1.4938	32.92	0.000***
R_A	0.4269	4.22	0.000***
$R^2 = 99.9$			
$F = 9753.09$			
$Dw = 2.23$			

***1% பொருளுண்மை மட்டம்

பிற்செலவு பெறுபேறுகளினடிப்படையில் R^2 , F என்பனவற்றின் பெறுமதி மிகவும் உயர்வாகக் காணப்படுவதுடன் $Dw = 2.23$ ஆகவும் காணப்படுவதனால் வழக்களுக்கிடையில் தன்னிணைவுப் பிரச்சினை காணப்படாது. எனவே மதிப்பிடப்பட்ட மாதிரியுரு சிறந்த முறையில் பொருத்தப்பட்டுள்ளது என்ற முடிவுக்கு வரலாம். மேலும், "t" இன் பெறுமதி அதிகமாகக் காணப்படுவதனால் இலங்கையின் மொத்த தனியார் மாற்றல்களை நிர்ணயிப்பதில் மத்திய கிழக்கு நாடுகளிலிருந்து அனுப்பப்படும் மொத்த தனியார் மாற்றல்களும், ஆய்வுப் பிரதேசத்திலிருந்து மத்திய கிழக்கு நாடுகளுக்கு சென்றவர்கள் அனுப்பும் தனியார் மாற்றல்களும் பொருளுள்ள வகையில் செல்வாக்குச் செலுத்தியுள்ள தனை அவதானிக்க கூடியதாக உள்ளது.

எனவே அம்பாறை மாவட்டத்தில் கரையோரப் பிரதேசங்களிலிருந்து மத்திய கிழக்கு நாடுகளுக்குச் சென்றவர்களால் ஆய்வுப் பிரதேசத்தில் வேலையின்மை குறைவடைந்துள்ளது. சேமிப்புக்கள் அதிகரித்துள்ளன, வாழ்க்கைத் தரம் அதிகரித்துள்ளது மேலும், இலங்கையின் அந்நியச் செலாவணி வருமானம் அதிகரித்துள்ளது. இவ்வனைத்து சாதகமான பொருளாதார விளைவுகளும் இலங்கையின் அபிவிருத்திக்கு பெரிதும் வழிவகுத்துள்ளது.

மத்திய கிழக்கு நாடுகளுக்கான வேலைவாய்ப்பு ஏற்படுத்தியுள்ள சமூக விளைவுகள்

மத்திய கிழக்கு நாடுகளுக்கான வேலைவாய்ப்பினால் அம்பாறை மாவட்டக் கரையோரப் பிரதேசத்தில் பல்வேறு வகையான சாதகமான சமூக விளைவுகள் ஏற்பட்டுள்ளன. ஆய்வுப் பிரதேசத்திலிருந்து மத்திய கிழக்கு நாடுகளுக்கு வேலைவாய்ப்புப் பெற்றுச் சென்றவர்கள் பெரும்பாலானோர்கள் அரபு, உருது, ஆங்கிலம் போன்ற பல மொழிகளில் தமது கருமங்களை ஆற்றக் கூடியவர்களாக காணப்படுவதனை ஆய்வின் மூலம் அறிய முடிந்தது. மேலும் மத்திய கிழக்கு நாடுகளுக்கு வேலைவாய்ப்புப் பெற்றுச்

பிள்ளைகளின் கல்வி நிலை உயர்வடைந்துள்ளதனையும் அவதானிக்கக் கூடியதாக இருந்தது ஆய்வுப் பிரதேசத்தில் கல்வி நிலைக்கும், மத்திய கிழக்கு நாடுகளுக்கான வேலைவாய்ப்பிற்கும் இடையில் உள்ள தொடர்பினைக் கண்டறிந்துகொள்வதற்காக கை - வர்க்க சோதனை யூடாகப் பெறப்பட்ட தரவுகளை பகுப்பாய்வு செய்தபோது பெறப்பட்ட முடிவுகளை அட்டவணை - 3 காண்பிக்கின்றது.

அட்டவணை - 3

ஆய்வுப் பிரதேச பிள்ளைகளின் கல்வி நிலை

கல்வி நிலை	சமூக நிலை		
	மத்திய கிழக்கு சென்ற தொ. பிள்ளைகள்	மத்திய கிழக்கு செல்லாத தொ. பிள்ளைகள்	
கல்வி கற்பவர்	52552	42009	94561
கல்வி கற்காதவர்	12675	32271	44946
இடை விலகியவர்	5320	25976	31296
மொத்தம்	70547	100256	170803

மூலம் : கள ஆய்வு 2013

இங்கு கை- வர்க்க சோதனைப் புள்ளிவிபரம் $(\chi^2) = 18751$ ஆகக் காணப்படுவதனால் ஒரு சதவீத பொருளுண்மை மட்டத்தில் மத்திய கிழக்கு நாடுகளுக்கு தொழில் களுக்காக குடிபெயர்ந்தவர்களது பிள்ளை களது கல்வி நிலைமைகளுக்கும், மத்திய கிழக்கு நாடுகளுக்கு செல்லாதவர்களது பிள்ளைகளது கல்வி நிலைமைகளுக்கும் வேறுபாடு காணப்படுவதுடன் மத்தியகிழக்கு நாடுகளுக்கான வேலைவாய்ப்பினால் கல்வி அறிவு அதிகரித்துள்ளது என்ற முடிவுக்கும் வரக்கூடியதாக உள்ளது.

மத்தியகிழக்கு நாடுகளுக்கான வேலை வாய்ப்பு ஆய்வுப் பிரதேசத்தில் திருமண வாய்ப்புக்களை அதிகரித்துள்ளதா? என்ப தனைக் கண்டறிந்து கொள்வதற்காக மேற்கொள்ளப்பட்ட ஆய்வில் 87 சதவீதமான பெண்கள் மத்திய கிழக்கு நாடுகளுக்கு சென்று வந்த பின்னர் திருமணம் முடித்தனர் என்பது அறியப்பட்டது. இதற்கான காரணம் திருமணம் முடிக்கும் பெண்கள் தான் திருமணம் முடிக்கப்போகும் ஆண்களுக்கு பெருமளவு சொத்துக்களையும், பணத்தையும் சீதனமாக கொடுக்க வேண்டிய நிலைமை இப்பகுதியில் காணப்படுவதனால் ஏழைப் பெண்களின் திருமணங்கள் பின்தள்ளப் படுகின்றன. மத்திய கிழக்கு நாடுகளுக்குச் செல்லாத திருமண வயதைத் தாண்டிய பெரும்பாலான ஏழைப் பெண்கள் இன்னும் திருமணம் முடிக்காமல் இருக்கின்றனர். ஆய்வுப் பிரதேசத்திலிருந்து மத்திய கிழக்கு நாடுகளுக்கான வேலை வாய்ப்பிற்கும், திருமண வாய்ப்புக்களுக்கும் இடையில் காணப்படும் தொடர்பை கை - வர்க்க சோதனைப் புள்ளிவிபரத்தைப் பயன்படுத்தி சோதனையிட்டபோது. கிடைக்கப்பட்ட பெறு பேறுகளை அட்டவணை - 4 காட்டுகின்றது.

அட்டவணை - 4

மத்தியகிழக்கு வேலைவாய்ப்புக்கும் திருமண வாய்ப்புக்கும் இடையிலான தொடர்பு

திருமண நிலை	பெண்கள்		
	மத்திய கிழக்கு சென்ற பெண்கள்	மத்திய கிழக்கு செல்லாத பெண்கள்	
திருமணம் முடித்த வர்கள்	4125	62237	66362
திருமணம் முடிக்காத வர்கள்	629	227034	227663
மொத்தம்	4754	289271	294025

மூலம் : கள ஆய்வு 2013

மேற்படி அட்டவணையைக் கொண்டு கை - வர்க்க சோதனையை மேற் கொண்டபோது பெறப்பட்ட கை - வர்க்க சோதனைப் புள்ளி விபரம் 2768.27 ஆகக் காணப்படுகின்றது. எனவே ஒரு சதவீத பொருளுண்மை மட்டத்தில் மத்திய கிழக்கு நாடுகளுக்குச் சென்ற மற்றும் மத்திய கிழக்கு நாடுகளுக்குச் செல்லாத பெண்களின் திருமண நிலைமைகளுக்கிடையில் வேறுபாடு காணப்படுகின்றது என்ற முடிவுக்கு வரக் கூடியதாக உள்ளது. ஆகவே மத்திய கிழக்கு நாடுகளுக்கான வேலை வாய்ப்பினால் திருமண வாய்ப்புக்கள் அதிகரித்துள்ளது என்ற முடிவுக்கு வரலாம். அத்துடன் மத்திய கிழக்கு நாடுகளில் தொழில் மேற்கொண்ட வர்களின் தன்னம்பிக்கை, சமூக அந்தஸ்த்து என்பனவும் அதிக ரித்துள்ளமையையும் ஆய்வின்போது அவதானிக்க முடிந்தது.

இவ்வாறு பல சாதகமான சமூக விளைவுகள் ஏற்பட்டாலும் பல் வேறுவகையான பாதகமான சமூக விளைவுகளும் ஏற்பட்டுள்ளமையை ஆய்வின் போது அவதானிக்க முடிந்தது.

இலங்கையிலிருந்து மத்திய கிழக்கு நாடுகளுக்கு வேலைவாய்ப்பை பெற்றுச் சென்றவர்களில் பெரும்பாலானவர்கள் பெண்கள் இவர்கள் கிராமப் புறங்களில் வாழ்பவர்களாகவும், வறுமைக் கோட்டுக்குக் கீழ் வாழ்பவர்களாகவும் காணப்படுகின்றார்கள். இவர்கள் தமது பிள்ளைகளை சிறு வயதிலிருந்து இளைஞர்கள் ஆகும் வரை தந்தையின் அல்லது உறவினர்களின் பராமரிப்பில் விட்டுச் செல்கின்றனர். இதனால் பிள்ளைகள் மறைமுகமாக கவனிக்கப்படாமலும் தகுந்த பராமரிப்பு இல்லாமலும் துஷ்பிரயோகத்திற்கு உள்ளாக்கப்படுகின்றார்கள்.

மத்திய கிழக்கு நாடுகளிலிருந்து அனுப்பப்படும் பணம் பிள்ளைகளின் கல்விக்கோ, போஷாக்கான உணவுக்கோ செலவழிக்கப்படாமல் வேறு தேவைகளுக்குப் பயன்படுத்தப்படுகின்றது. அத்துடன் அதிகளவான பணம் கணவனின் அல்லது உறவினர்களின் சுகபோக வாழ்வுக்கு செலவு செய்யப்படு

கின்றமை ஆய்வின் மூலம் தெரியவந்தது. மனைவியை நீண்ட காலமாக பிரிந்திருக்கும் கணவன், மனைவி அனுப்பும் பணத்தை தனது சொந்த ஆசைகளுக்குப் பயன்படுத்துகின்றார். இதனால் குடும்பத்தில் பிரிவினை தோன்றியிருக்கின்றது.

மத்திய கிழக்கு நாடுகளுக்கு வேலை வாய்ப்பை பெற்றுச் சென்றவர்கள் அதிகளவில் மத்திய கிழக்கு நாடுகளின் தொழில் தருனர்களால் பாதிப்புக்குள்ளாக்கப்பட்டுள்ளனர். ஆய்வுப் பிரதேத்திலுள்ள மாகாண சுகாதாரப் பணிமனையின் அறிக்கையின் அடிப்படையில் தொழில் வாய்ப்புக்காக வெளிநாடுகளுக்கு குடிபெயரும் பெண்கள் அதிகம் கர்ப்பிணிகளாகவும், உளவியல் ரீதியான பிரச்சினை களுக்கும் உள்ளாக்கப்பட்டுள்ளனர் என்று தெரிவிக்கின்றது.

ஆய்வுப் பிரதேசத்தில் உள்ள சிறுவர் நன்னடத்தை உத்தியோகத்தர்களை நேர்முகம் கண்டபோது மத்தியகிழக்கு வேலை வாய்ப்பு சிறுவர்களின் கல்வி, குடும்ப முகாமைத்தும், முதியவர்களின் பராமரிப்பு, சமூகப் பற்று, கலாசாரம் போன்ற சமூகவியல் எண்ணக்கருக்கள் மீது எதிர் தாக்கத்தை ஏற்படுத்தியுள்ளது என அவர்கள் குறிப்பிடுகின்றனர்.

முடிவுரை

மத்திய கிழக்கு நாடுகளுக்கான வேலை வாய்ப்பு ஆய்வுப்பிரதேசத்தில் பல்வேறு வகையான சமூகப் பொருளாதார விளைவுகளை ஏற்படுத்தியுள்ளது. எனினும் இது ஏற்படுத்திய சமூகப் பொருளாதார விளைவுகளை நோக்கும்போது பாதகமான விளைவுகளைவிட சாதகமான விளைவுகளே அதிகமாகக் காணப்படுகின்றன என்பதனை ஆய்வின் மூலம் அறிய முடிகின்றது. இதனால் மத்திய கிழக்கு நாடுகளுக்கான வேலை வாய்ப்பு இலங்கையின் பொருளாதாரத்தில் ஒரு சாதகமாக தோற்றப்பாட்டினையே ஏற்படுத்துகின்றது என்ற முடிவுக்கு ஆய்வின் மூலம் வரக்கூடியதாக உள்ளது.

விதந்துரைகள்:

மத்திய கிழக்கு நாடுகளுக்கான வேலை வாய்ப்பு இலங்கையின் பொருளாதாரத்தில் முக்கிய பங்கு வகிப்பதனால் அதனை அபிவிருத்தி செய்வதில் கொள்கை வகுப்பாளர்கள் கூடிய கவணம் செலுத்த வேண்டிய தேவை காணப்படுகின்றது. எனினும் பின்வரும் விடயங்களையும் கவனத்திற் கொண்டு மத்திய கிழக்கு வேலைவாய்ப்புக்கான கொள்கை வகுக்கும் போது அக்கொள்கை பூரணமானதாகக் காணப்படும்.

- (i). மத்திய கிழக்கு நாடுகளுக்கு செல்லும் பணிப் பெண்கள் எதிர்நோக்கும் ஆபத்துக்களை தடை செய்வதற்காக நடவடிக்கைகள் அரசு எடுத்தல்.
- (ii). மத்திய கிழக்கு தொழிலாளர்களின் குடும்ப பிரிவினைகளைத் தடுப்பதற்கான நடவடிக்கைகளை சமூக நிறுவனங்கள் மேற்கொள்ள வேண்டும்.
- (iii). உழைத்த பணத்தை சரியாக பராமரிப்பதற்காக வெளிநாட்டு அமைச்சும், தன்னார்வத் தொண்டு நிறுவனங்களும் முறையான பயிற்சிகள் மூலம் ஆலோசனைகளை வழங்குதல்.
- (iv). மத்திய கிழக்கில் தொழில் புரியும் தொழிலாளர்களது பிள்ளைகளை ஊக்குவிக்கத் தக்க புலமைப்பரிசில் திட்டங்களை அரசாங்கம் அறிமுகம் செய்தல்.
- (v). மத்திய கிழக்கில் தொழில் புரியும் தொழிலாளர்களுக்கு குறைந்த வட்டி வீதத்தில் கடன் திட்டங்களை அரசாங்க வங்கிகள் அறிமுகம் செய்தல்.
- (vi). மத்திய கிழக்கில் தொழில் புரியும் தொழிலாளர்களுக்கு நலனோம்பு நிலையங்களை வெளிநாட்டு வேலை வாய்ப்பு பணியகம் ஆரம்பித்தல்.
- (vii). மத்திய கிழக்கு நாடுகளுக்கு தொழிலுக்காக செல்லும் தொழிலாளர்களுக்கு சிறந்த பயிற்சியளித்தல்.

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INCREASE IN LAND PRICE AND LAND USE PATTERN CHANGES IN THE POST-DISASTER SITUATION IN AMPARA DISTRICT, SRI LANKA

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Abstract

This field research carried out the subject on “Increase in land price and land use pattern changes in the post-disaster situation in Ampara district”. It is one of the major productivities under this project, funded by the NUFU, Norwegian Program for Development Research and Education. In this research, the land use pattern, its changing trend, the increase in land price and its significant causes in the post disaster situation, are key components to understand the real condition of the land usage in the Ampara district. This district has had the misfortune of facing many disasters in the recent past which created severe impacts on its people. This area has suffered a lot as a result of armed conflict and natural disaster. The effects of both disasters have had directed to increase the land price and land use pattern changes in the research area considerably. Therefore, this study is significant as it explores how far post-tsunami and post-war scenarios pilots to increase the land price and land use pattern changes in the area of research. This paper has covered the three major workings as land use pattern changes, increase in land price and the causes for increasing land price respectively. This paper is found that the land use pattern has been changed and its impact on agriculture and other economical activities. Further, this study reveals that the land price of coastal region of Ampara district has been increased rapidly due to many reasons. So, this recent work tries to assess the level of usage of lands and the trend of land price in different locations, and also these helps to categorize the various types of land and land use patterns which experienced by the people in Ampara district where natural and human-made disasters were placed in large scale.

Introduction

Land is one of the important necessities of human life. Land use involves the management and modification of natural environment or wilderness in the environment such as fields, pastures, and settlements. It has also been defined as “the arrangements, activities and inputs people undertake in a certain land cover type to produce, change or maintain it” (Guttenberg, Albert Z. 1959). Land use is an understanding of the use of the land and the management practices within a land use

category, provides valuable information about the reasons for change in the condition of our natural resources. This information in turn can be incorporated into strategic planning and development at all levels with the aim of optimizing land use, assessing suitability, enhancing productivity and ultimately achieving sustainable practices.

The increase in population, urban expansion, variations in the demand for local agricultural products, development projects initiated by

the public and the private sectors, and the economic policies followed by the government have caused many changes in the patterns of land use within the Ampara district. And also these series of aspects have created a higher demand for all types of needs such as land for settlement, cultivation, private and other public purposes. This situation increasingly has many socio-economical impacts on the life of the people in the Ampara district.

Background of the study area

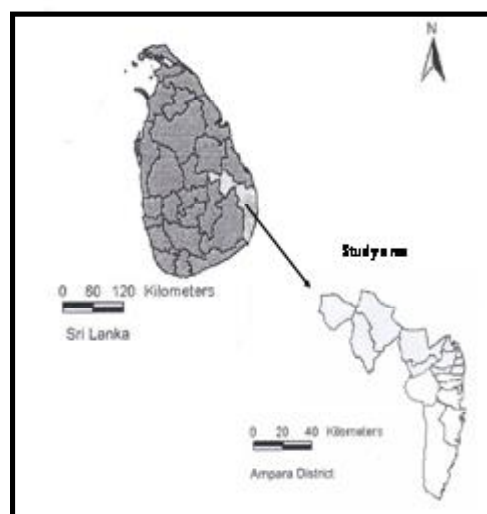
When the reverberations of an underwater earthquake sent a tsunami wave hurtling towards countries in South Asia in 2004, one of its biggest victims was Sri Lanka, a country that has been experienced over 3 decades of ethnic conflict. The sheer power of the wall of water have caused the deaths of thousands, destruction of villages, homes and livelihoods, provoking an outpouring of aid and sympathy from countries all around the world. Sri Lanka was the country that was hit severely by the tsunami next to Indonesia, with approximately 36,000 people dead and over one million displaced from their homes. The Northern and Eastern Provinces, were the places that suffered greatly, with over 20,000 dead, also happened to be the home of a long-running separatist struggle.

Ampara is one of the districts situated in the South Eastern Coast of the Eastern Province of Sri Lanka has had the misfortune of facing many disasters in the recent past that have created a severe impacts on its people. The Ampara region was historically known as Digamadulla in the ancient time. It is bordered by the districts of Batticaloa and Polonnaruwa on the North, Hampantota on the South, Moneragala and Badulla on the west and the Indian Ocean on the East. It covers area of 4431 sq. km. and is situated in the dry

zone of the island, receiving rainfall during the northeast monsoon and the inter-monsoon season. The distance between Ampara and Colombo (the capital city) is nearly 350 km, and this is one of the main obstacles standing in the way of economics, social and cultural development of the district.

Ampara is a densely populated district, specially in its northern coastal area it has a population of 6 percent, with an ethnic composition of 44% Muslims, 37.5% Sinhalese, 18.3% Tamils according to the information released for 2007 by the Department of Census and Population. There are other ethnic groups such as Burgers and Malays in negligible numbers scattered around the district. More than 97% of the Muslims and the Tamils live in the coastal area comprising the Divisional Secretariat Divisions of Kalmunai, Sainthamaruthu, Karaitivu, Nintavur, Addalaichenai, Akaraipattu, Alayadivampu, Thirukovil, Potuvil, Sammanthurai, Navithanveli and Irakkamam.

Map 1.1: Map of study area



Source : *Disaster management Plan, 2006, Divisional Secretariat, Kalmunai Muslim and Tamil Division*

The main livelihood of the people in the district is agriculture, fishing and related pursuits. Ampara accounts for 25% of the rice production in the country. Senanayaka Sammutrarya, located in the western part of the district, supplies water to all irrigation schemes, agricultural and households needs of the entire district. Sandy beaches and lagoons characterized the coastal area. The total extent of Paddy land is nearly 67,500 hectares. Those who live along the coastal area from Panama to Periyaneelavani are engaged in the fishing industry as their main means livelihood. There is a sugar factory, a tile factory, some brick factories, rice mills and garment factories in the district. The indigenous cottage industries are based on the palm trees and the products from these industries can be further improved with the application of modern technology.

Ampara has suffered severely during the past 30 years due to armed conflict. The effects of the conflict include: internal displacement, damage to houses and infrastructure, loss of livelihoods and a high percentage of single-headed households (in particular, women-headed households). As a result, more than half of the populations live below the poverty line. In addition to the conflict, this district had faced a huge disaster of Tsunami for the first time that struck and shattered the eastern coastal belt of Ampara district. In fact it has caused death toll of 10,436, and 75,172 people were injured, and 18,810 houses were damaged (www.statistics.gov.lk).

This predominantly low-lying coastal region is characterized by its sandy beaches and lagoons, and is in the country's dry zone. Primary land use is shown in the table below:

Table 1.1
Land Use Pattern in Ampara District

Category		Area Figures (Ha)	Total (Ha)	
Urban Land	Built up Land	40,847	40,847	
	Associated			
	Non - Agricultural Land			
Agriculture Land	Homesteads Tree & Other Potential Corps	65,973	65,973	
Corp Land	Paddy	58,984	58,984	
		Sparsely-Chena	10,026	10,026
	Corp Land			
	Sugar Cane	5,000	5,000	
Forest Land	Natural forest	Dense Forest	99,116	99,116
		Open Forest	75,630	75,630
	Forest Plantation		8,371	8,371
	Nellikelee		1,140	1,140
Range Land	Scrub Land		43,839	43,839
	Gras Land		26,605	26,605
Wet Land	Forested	Mangroves	292	292
	Non forested	Marsh	5,667	5,667
Water-bodies Barren land and others			51,698	51,698
Total Area			493,188	493,188

Source: District Statistical Hand Book

Most of the area has been used for agricultural production with major, minor irrigation and rain fed water and forest conservation is maintained highly in the district. Scarcity of urban land has been utilized for the human settlement and it caused increases in the density.

Based on this information, this paper tries to understand the land use pattern, increase in land price and its causes and impacts on the different levels of socio-economical condition in the district.

Objectives of the study:

This study was carried out based on the following objectives: to explore how far land use pattern changed during post-disaster situation in Ampara district; to find out how far the government and NGOs made use of land for housing and other constructions and; and to examine the reason for increasing land price in the coastal belt of Ampara district.

Research Design/Method:

In this study, various methods were used for data collection- from primary as well as secondary sources. Secondary data was collected from officials such as the Divisional Secretariat and Municipal Council, NGO’s records, previously conducted research and reports, and other relevant documents.

Primary data was collected mainly through questionnaire survey, key informant interviews and Focus Group Discussions (FGDs). As the total number of population of the district is almost 600,000, household data was collected, from 200 households based on stratified sampling method as the district comprised of Muslims, Sinhala and Tamil communities. The distribution of sampling (200 questionnaires) is shown below in table 1.2.

**Table 1.2
Distribution of Sampling (200 questionnaires) in Ampara District**

GN Divisions	Percentage of the people	Sample
Muslims	42	84
Sinhalese	39	78
Tamils	19	38
Total	100	200

Primary data was also collected from structured interviews with key informants. 25 people were interviewed, as follows:

- Land officers : 04
- Political Leaders : 02
- Social Activists : 05
- Administrators : 04
- Professionals : 04
- NGOs representatives : 06

In addition to this, at the village level, data was collected through four (4) focus group discussions (FGD) with the participation of tsunami and war affected people, social activists, academics, and religious leaders. These FGDs were conducted using a number of participatory data collection instruments adopted from Participatory Rural Appraisal (PRA).

Three main methods were used (see table 1.3) which consist of six data collection techniques/ instruments to be used in this study. The following table summarizes the key methods that are used in this study.

Table 1.3: Methods and techniques of data collection

Type of data	Methods	Techniques/instruments
Quantitative and Qualitative	Desk studies	Literature review Secondary data Site visit(observation)
Quantitative	Surveys	Household Questionnaire and Farmers
Qualitative	Interviews, Discussions and Appraisals(PRA)	Key informant interviews Focus Group Discussion (Rankings,groupdynamics)

Understanding land use and its pattern changes

This study analyses the land price trends and the changes in the land use pattern in order to investigate the causes for the rise in the land price and the consequent changes in the land use pattern in the post-disaster situation in Ampara district. And also it focuses on all the types of changes in the land use pattern while keeping watch on the overall process of rise in the land price in this phase. Land use is an important instrument for sustainable development in this century. Possible use of land can directly influence on land price which is increased in this research area due to the natural as well as human-made disasters. Therefore, this chapter deals with clear understanding the changes in the land use pattern change and the price of land in wider view.

Understanding of the use of the land and the changes of land use pattern within a land use category provides valuable information about the causes for change in the condition of our natural resources. Land use is the function of land - what it is used for. Land use varies from area to area. In rural segment (countryside) land use can include forestry and farming. In urban areas (towns and cities) land use could be housing or industry and other public purposes. The land in Sri Lanka is used for variety of purposes. A part is used for: agriculture, a part for forestry and wildlife conservation and a part for human ements, industry, infrastructure etc. (Percy Silva - 2001).

In the 1980s, major parts of the Northern and Eastern plains were sparsely populated, with scattered villages each huddled around an artificial lake. The Jaffna Peninsula, although a dry area, is densely populated and intensively cultivated. The Southwest of Sri Lanka contains most of the people, and the villages are densely clustered with

little unused land. In the Central Highlands around Kandy, villagers faced with limited flat land, have developed intricately terraced hillsides where they grow rice. In the 1970s and 1980s, the wet land cultivation area was expanding rapidly, as the government implemented large-scale irrigation projects to restore the dry zone to agricultural productivity. In the 1980s, the area drained by the Mahaweli Ganga changed from a sparsely inhabited region to a wet rice area similar to the southwest. Through such projects, the government of Sri Lanka has planned to recreate in the dry zone the lush, irrigated landscape associated with the ancient Sinhalese civilization. (<http://www.country-data.com/cgi-bin/query/r-13169.html>)

The coastal belt, surrounding the island has a different types settlement pattern evolved from ancient fishing and agricultural villages. Separate fishing settlements have come to be expanded laterally along the coast, linked by a coastal highway and a railway. The mobility of the coastal population during colonial times and after independence led to an increase in the size and number of villages, as well as to the development of growing urban centers with the facilitation of outside aspects. In the 1980s, it was possible to drive for many kilometers along the Southwest coast without finding a break in the string of villages and bazaar centers merging into each other and into towns.

The land used by man for different purpose in the Eastern region of study; perhaps the most significant changes in land use in recent years have taken place within Ampara district. Due to the rapidly increasing demand for land for settlement and economic activities, there is a constant struggle going in uses due to the demand. (Ramraj Narasi mhan).

These determine the more significant changes that took place in the patterns of land

use in the country during the period 1982 to 2010. And it has increased in the post tsunami situation and following tables describe the variability, land use patterns in Ampara district can be categorized into built-up area, wetland, agriculture (paddy, coconut and other crops), and marshy land. At present, Ampara faces the threat of the land and environmental degradation due to the unplanned urban system. Due to the influence of various factors of many origins, land cover has undergone dynamic changes. (Namalie Jayasinghe, 2005).

In such a way, Ampara district also had received a vital attention on land use pattern and its changes consequently. In this research, the land use pattern during different period (from 1980 to 1990 and from 2000 to 2010) can be measured as computed in the table 1.4:

The urban land is 7.41% and agricultural land is 32.74% as calculated during the 1980s period, because lack of urbanization and demand was in the period and people used the land for the settlement and agriculture. And the mega development project was not initiated by the government in time and the people used the land for their ordinary needs based on the traditional system and cultivation and other practices.

But, it has been changed in the following period of 1990s due to the demand and settlement purposes for the victims of civil war. So, table 1.5 illustrates the land use pattern prevailed during the period of 1990s.

The use of urban land was augmented by 8.55% in this time and agricultural land usage had been reduced to certain percentage during this period, because such land had been used for settlement and other construction purposes. Meanwhile, the disparity had been increased in the land use pattern in the context of the millennium

development goal. The subsequently table 1.6 shows the land use pattern in the millennium phase

In the 3rd stage, the use of build up land has increased in addition to the used land in the early period. And agricultural land has been abridged because it has been used for the human settlement, particularly in this research area. So, the change in the land use pattern has reached to a new era because the tsunami disaster has affected the demography of the area which has made the decisive mark on the land to accommodate the people's demands in the region of research.

The table 1.7 gives the details of the current land use pattern in Ampara district. This table is very important to understand the real condition of land use pattern changes after tsunami disaster, especially in the coastal belt of Ampara district.

The table 1.7 describes the changes of land use pattern in the area. In this phase, the new demand for the land may seriously effect on the agricultural and wet land. The area of human influence has drastically increased during the study period in the research area. Reductions of paddy land and wetland also have taken in to account during the period of study. The trend of the changes shows that the area is getting transformed from natural environment to man-made environment.

In this study, urban land and agriculture land were given priority to understand the land use pattern in Ampara district during the post disaster situation. Prior to the tsunami and conflict, people have used urban lands to build houses and commercial buildings for their various activities. Further, government built several public buildings such as hospitals, schools, parks, playgrounds and other all kind of administrative offices and civil service buildings for the commercial, administrative, and individual enterprise and for the betterment of the people in the district.

Even Ampara is one of the most densely populated districts in Sri Lanka and its population growth rate is more than 2%. In fact, thousands of people, mostly the fishermen, lived and settled down in the coastal area; close to the sea-shore. These people were the severely affected as they settled down close to the sea shore, by the tsunami disaster in 2004 which devastated their lives, houses, belongings and other public buildings.

Moreover, protracted conflict and civil war that held over the 3 decades in Sri Lanka that contributed immensely to the loss of lands of civilians in the Ampara District. More than 3883 acres of paddy lands belonging to Muslims in the Vaddamadu and other areas have been forcibly taken by the military groups (CCE report).

Government and NGOs were engaged in post-tsunami reconstruction since 2005. The GOSL initially declared 200 m as buffer zone from sea shore for this purpose, and then it was brought down to 60 m. This, in fact, this policy change contributed to the replacement of the construction of public buildings, Kovils and Mosques in safe areas- away from buffer zone 60 m limit. The government and NGOs were able to locate empty land quite easily for reconstruction and relocation in some villages, but it was not the case in some other area where they were compelled to purchase private paddy lands belonging to individuals for this purpose.

Thus, GOSL and INGOs were able to locate and settle the tsunami victims, who lived within the buffer zone prior to tsunami, in the new housing scheme under the reconstruction and relocation system. Furthermore, affected people who lived outside the buffer zone area and non-affected people of tsunami were also engaged in purchasing paddy lands and

empty lands away from buffer zone to construct houses and other purposes which resulted in a sudden increase of the land price and usage in the district.

However, paddy cultivation, after the civil war and tsunami, has been productive for the farmers in the Ampara District. As farmers had easiest access to engage in cultivation in all the areas in the aftermath of LTTE's regime, their production and cultivation had risen considerably. Total cultivable land, prior to the tsunami, was 55,000 hectares producing 250,000 metric tons per season. But the latest study shows a marginal, if not considerable, increase after the tsunami. According to the latest report, both the production rate of paddy and the extent of paddy lands have been increased. At present (after the tsunami), the total cultivable area under paddy is around 65,000 hectares and the average production is 341,000 metric tons per season.

In this sense, the types of land and land use patterns in the research area in the post-tsunami situation are given in the following view points:

Urban	Agriculture
Residential	Paddy
Industrial	Home garden
Institutional	Other crops
Recreational	
Transportation & Infrastructure	

And urban land utilization has increased by 30% after tsunami disaster and the agricultural land area is reduced by 1% in the study area because such land have been developed in to build up pattern.

Increase in land price in the post-disaster situation in Ampara district, Sri Lanka

This chapter analysis the reason or causes for increasing land price and its socio-economical impacts on the activities of the people in post-disaster situation in Ampara district. There are some evidence that land prices have the potential for use as indicator, especially during post-disaster period in order to evaluate the socio, economic condition and its future possibilities in the region. The land prices have been changed significantly. More research studies are also needed to estimate the value of the land and the causes reflecting the price of land. This study only provides a partial treatment of land price, since it focuses on land use pattern changes, after the disasters.

Land value is the total monetary worth of a piece of land. This includes upgrades or improvements that were made to the property. The land's value is important if we are trying to sell our property. It can also be useful if we need to calculate our capital gains. According to the Henry George Organization, there are three approaches that are used to determine the value of a piece of land. These include the cost approach, the sales comparison approach and the income capitalization approach. The cost approach says an informed buyer would pay no more for a piece of land than he would a similar property with a same attributes. The sales comparison approach uses the actual prices other buyers have paid for similar properties to determine land value. The income capitalization approach takes into account any future income a buyer could make from the property, and determines the land and value based on current market values and expected expense increases in the land owner's business. (Henry George Organization, from http://www.ehow.com/facts_5942534_definition-land-value_.html)

According to this understanding the land price (value) was decided due to the Demand for the land and it is drawn closer to two dimensions as *face* and *area*. Normally we can divide the build up land in to *three faces* as urban, semi urban, and rural. This category is classified as of the centre and periphery approaches, the urban is denoted Kalmunai municipal area, the semi urban symbolizes Karaitivu, Nintavur, Addalaichenai, Akkaraipattu, Sammanthurai, Pottuvil and Rural refer to Alayadivampu, Thirukovil, Navithanveli and Irakkamam in the scope of study. The area is partitioned in to three categories in each face: coastal or border, middle and main area based on the goods and services accessibilities in the region.

The demand is variable in every face and area periodically based on the development of goods and services delivery; it has been tented due to conflict and tsunami disaster. And these may causes to change the land use Patten and increase the land price in the district. The table 3.1 describes the land price based on 'face' and 'area'.

According to the data the land price valued in a higher range in the post disaster situation than before and there was a variable based on area such coastal/ border, middle and main in both situation.

Here every price indicators has been calculated by the mean value of the data in order to the proposed category and the results is articulated that land price is higher in the urban area than semi urban and rural faces, the land price is in the 2nd range in the semi urban face than rural face and land price has abridged in the coastal area in all face excluding Pottuvil and the border area's land price is increased such Sammanthurai and Alayadivempu area because the demand was increased in the area due to the tsunami. The development of tourism may lead to the increase in land price in Pottuvil area. When

we compare the data of the disaster causes with the increase in the land price in all over the area with some certain exclusion.

Why the price of land is increased?

There are many factors that influence on land price in the research area. In the post-war scenario, government had formulated the buffer zone policy which is highly considered in this paper as an important measure to understand the factor of land price. Meantime, population growth, higher demand for the urban land, end of civil war and peace initiatives, development of tourism industry, expansion of local industries, higher educational facilities, mega development projects of the government and other social factors that are key influential and powerful indicators to determine the land price in post-disaster era. These factors are taken up for discussion in detail.

Higher population growth

Our research in this area shows that this has been the one and only investment opportunity with a highest investment return and a zero risk. The result of our random survey conducted in Ampara will give a clear picture of the future trend of real prices of the land. The main reason for this increase in the rate of prices is the high population density in some areas in the region and the demand for lands in some other remote villages. Even Ampara is one of the most densely populated districts in Sri Lanka and its population growth rate is more than 2%. So in comparison with other regions in Sri Lanka, population density in Ampara district is so high that it forces land price to go up continuously.

Kalmunai, Sainthamaruthu are higher densely populated areas in the district. Therefore, availability of land is not enough

for the need of the people to build houses and other buildings. So, scarcity of land in these areas is generated the demand of land price consequently. As a result of this people want to buy urban land (closed to the main road) at higher prices for their several purposes. According to the questionnaire survey, in Kalmunai municipality areas, it costs Rs. 1,000,000.00 to buy a perch of land, and we need Rs. 800,000.00 to buy a perch of land in Sainthamaruthu as well. This higher demand of land price is pathetically making economical impacts on the life of the people.

Clear demarcation of buffer zone

After Tsunami, the Government of Sri Lanka (GOSL) initially declared 200 m as buffer zone from sea shore. Then it was decreased to 100 m and, finally the GOSL has been demarcated 60 m as buffer zone for many purposes. This demarcation is the key reason of increase of the land price. Because, soon after the tsunami, people who lived in the buffer zone area were homeless, and they were compelled to move to some other areas away from the buffer zone in order to purchase the land for their lives.

After the buffer zone policy of the government, the price of the land which is away from the buffer zone area has increased due to the demand for land and the lack of settlement land. As a result of this, government and the NGOs have resettled the Tsunami victims away from the buffer zone area such as Ismail Puram in Sammanthurai, Pace village in Addappallam, hosing scheme in Karaithivu, Maruthamunai and in Islamabath (Kalmunaikkudy). Meantime, people who were affected by the Tsunami have built the houses and commercial buildings in some other areas. Because of this practice, the land price has been increasing more and more in such locations comparing with earlier rate.

Higher demand for urban land in post-disaster period

The price of urban land has already become very high due to the commercial and other business enterprises in some areas namely Kalmunai and Sainthamaruthu. And people who lived near the buffer zone liked to move to some semi urban areas in order to purchase a land for various purposes. This kind of move brought the land price in a higher rate. In this circumstance, people were compelled to purchase the land in urban, semi urban and other suburb areas. And also most of the people like to live in the urban areas away from buffer coastal areas in fear of Tsunami.

After 2004, several commercial and other public buildings were constructed by the government and the NGOs for many public purposes. In addition to this, many private banks and other institutions were also established in the urban and the semi urban areas in the coastal parts of Ampara district. Government built markets, factories, hospitals and other service centers in the main part of the towns for the public wellbeing. These short of constructions were the causes for the increase in the land price, especially in the case of urban and the semi urban land in the region.

On the other hand, many agricultural lands were used for the public and private construction needs. For instant, hospital project in Sainthamaruthu, market complex in Karaithuvi and Nintavur and many private and government banks etc. can be cited. This creation also piloted to increase the land price continuously in the research area.

End of civil war and potential for peace

Before the end of civil war the land price was very low compared with the present situation. During the civil war, people had

no freedom to purchase the land due to the unsafe security situations. And most of the lands were not utilized for the cultivation. But after end of the civil war, people were free to move everywhere and live peacefully. Lands are being opened for cultivation, settlement, construction and more. So, end of the civil war and peace initiatives brought the land price very high.

People from Ampara district were feared to do the cultivation in many areas such as Akkaraipattu (bordered land), Pottuvil (Komari) and in Thirukkivil before the terrorism was defeated. But, at present people are given freedom for purchasing land, cultivating, establishing industries and living together without any fear and tension. This peaceful environment gives opportunities to live anywhere, and to buy anything in any region of the country, especially in the area of research. So, price of land has been increased repeatedly.

Income from foreign employment

The foreign employment is the huge source of income of the people in order to meet their needs for their livelihoods and face the challenges in their way of life existed in the past. This foreign employment has become a potential wealth and source of income for their survival. There are youths, female, male and the professionals have gone abroad and improved their living conditions and also interested in purchasing land as their future assets for their generation.

This foreign employment has also given opportunities for saving money out of their foreign income. As it always make them possible to have balance in their income, because of this saving ability of foreign employees they try to purchase land for paddy cultivation, and putting up their house for living and keep the land for their future purposes.

Good price for local production

At present the price of local products also increasing, so the people want to get involve in developing cottage industries and produce more goods. For putting up building for cottage industries they need extra land for utility and run their business in the market places where there are competitors for purchasing land because of this they have to pay more and buy the land which trend makes price rising in the urban and rural areas in the region.

Expanding local industries and investment opportunities

People in the research area are engaged in many local and cottage industries and small scale entrepreneurial activities. After tsunami disaster, many NGOs have provided facilities and opportunities for self employment in order to promote their livelihoods. Some organizations have established farms, waste management centers, fertilizer and paddy seeds stores, and training centers for preparing village people with skill for self employment.



Booming of local industries in the coastal area of Ampara district with the support of INGOs in order to promote the self employment opportunities of the local people.

On the other hand many private banks and insurance corporations also were established to provide opportunities to invest in income generating enterprises and to get loan in order to initiate and produce the local manufacturing goods and services. As the land is an essential natural resource so in order to establish these kinds of activities of man all organizations, public and the private sectors have tried their best to control the increasing price of the land, but couldn't.

Development of tourism industry

As the tourism is one the main source of income to a county, the government of Sri Lanka has taken up many steps to develop the tourism industry in various regions in the island, especially in the coastal areas of the Ampara district. After civil war, the coastal areas in Ampara are being attracted the tourists by the development of the tourism, especially Arugambay area in Pottuvil. In Ampara district, Pottuvil is one of the eminent tourist places where numbers of tourist are visiting from all over the world.



Arugambay is one of the famous tourist place in Sri Lanka where number of tourists are arriving from several parts of the universe.

The Arugambay was extremely affected by the tidal wave of the Tsunami. Now it is rebuilt by the government and owners of the private restaurants. Arugambay is now

facilitated with scenic beauty for the local and international tourists and visitors. At the same time, after the end of civil war, the number of tourist arrival has been increased due to the existing peaceful environment in Pottuvil-Arugambay area. Therefore, people are very competitive in purchasing land in the tourist areas in order to build the hotels and restaurants for generating income.

The development of tourism has caused the situation to have the land price increased up to 800,000.00 rupees per perch (at present) in the coastal and the main area in Pottuvil Divisional Secretariat. So, the land price is also affected by the development of tourism.

University and higher educational institutions

In the research area, there are many higher educational institutions, vocational training centers and technical colleges such as South Eastern University of Sri Lanka, National College of education, Government teacher training college, two technical colleges (in Sammanthurai and Akkaraipattu), Vocational training centre and international colleges. These educational and vocational institutions are playing vital role in imparting education and training to the community to uplift the standard of their educational and living conditions in this area.



South Eastern University of Sri Lanka is playing vital role in higher educational process.

Therefore, the coastal belt of Ampara district is becoming an important haven of the Eastern province, and this phenomenon has directed the demand for the land and the increase in land price significantly.

Mega Development Projects

Government have initiated some mega development projects with the aims to provide infrastructural facilities such as harbor, water treatment plant, tourism, electricity, telecommunication and high way network etc. These mega development activities have created higher demand for the land in all the villages in Ampara district. These projects can be considered under the following view points.

A. Infrastructure development

In Ampara district, the infrastructure is being developed with the support of foreign countries and nongovernmental organizations. In this way, the houses for resettlement, electricity, water supply and telecommunication are in the process of development in Ampara district, especially after Tsunami and the end of LTTE regime. On the other hand, road network also is developed covering and connecting all highways routes. It helps all the people for an easy accessibility, especially transportation can be made easily from other district to Ampara and from Ampara to other regions.



Water supply is the key indicator of the infrastructure development progress in post-disaster situation in Ampara district

This post-disaster development activities and easy accessibility have given opportunities to the outside people to come and live in this district permanently. This situation has directly influenced on the price of land for purchasing.

B. Harbor project in Oluvil

Oluvil area was ones a rural village but now with the implementation of harbor project and the establishment of South Eastern University of Sri Lanka, it is becoming the urban environment. The government of Sri Lanka has purchased many hectares of land for the construction of harbor to promote the national development to make Sri Lanka a wonder of Asia. For this purpose, many acres of land used by the people in Oluvil areas were taken up for the above project.



Master plane of Oluvil harbor which is the bench mark of the regional and the national development of Sri Lanka.



Oluvil Port project is under construction

Therefore, the people had to move to some other areas away from their residential places. So, they had to buy land for settling down in the new places. in this circumstance they had to spend more to buy the land to meet their requirement or needs, because of this higher demand for lands automatically become necessary. Now the surrounding of Oluvil is becoming an important base for business, education and other essential needs. So, people are interested in purchasing the land before the price increased. This competitive land purchasing was a main cause for increasing land price.

Resettlement plan

Government and Non governmental organizations have used the agricultural land for the resettlement practices, especially in Kalmunai (Tamil and Muslim divisions), Sainthamaruthu, Akkaraipattu and Thirukovil areas. And they constructed the public buildings such as hospitals, schools, child care centers, town halls, technical college, health centers and so on. Before that the agricultural land had already been used for public utility services such as play ground, fertilizer store, Children Park and cultural centre.



Housing scheme located in Oluvil for displaced people due to the harbor project.

This reconstruction programs have made huge mark on the price of the agricultural as well as non-agricultural lands in the Ampara district.

Sacred place for religious and traditional heritage

Deegawapiya is a sacred place in the ancient time under the Kings rules. But, now also it is respected and regarded by the Sinhalese as well as other communities as sacred and important centre famous for ancient architectures and Buddhist temple.



Deegawapiya is one of the sacred places in Sri Lanka and the heritage of Buddhism.

After rehabilitation works of the government, the Deegawapiya became an important place for worship. And also it collects people together in order to make ethnic cohesion among all communities in the region. Moving of the people towards this place is consequently increased. As a result of this; the demands for the land and its price also have been increasing rapidly in the coastal belt of the district.

Social factors

Some social factors also determine the land price in the post-disaster situation in Ampara district. There are two social aspects taken into the account for discussion about the increase in land price.

A. Saving lands for future generation

The aspiration of the people is to save the property for their future generation in order to avoid higher rate for the land in future

potentiality. In addition to this, many of the people are willing to purchase the lands for their business purposes. As they have come to know the real situation about the increase in land price and the scarcity of land, they purchased the land in advanced in order to sell them at higher rate. This mentality or the business attitude gradually steers for increasing land price in the present circumstances.

B. The practice of dowry system

Dowry system is the common phenomenon which is followed by the people in the research area, particularly in the coastal belt of Ampara district. In many families, during the time of the proposal for the marriage both parties used to come to compromise to share some kind of elements of dowry such as money, vehicle, land and the separated house, for bride-groom based on the professional level. So, the land will be a considerable item for dowry. In this region, if a woman wants to get married she wants to buy a land and buildup a house for her life. Therefore, this system robotically led to increase the land price in terms of demand for the land.

The following charts highlight the deferent opinion of Tamil, Sinhalese and the Muslim community on the causes for increasing the land price in the post-disaster scenarios in the Ampara district.

The chart (Chart - I) shows Muslims opinion on fourteen (14) reasons for the land price increasing in the Ampara district of Sri Lanka. 80 people said that the practice of the dowry system is a major cause for rapid increasing of land price in the post-disaster situation. It can be clear seen that resettlement plan is ranked in second (78), while saving land for future generation, mega development project and clear demarcation of buffer zone are mentioned by equal number of people (77). Higher population

growth is classified (75) as another important cause for increasing the price of land. Moreover, end of civil war and potential for peace is expressed by 67 people among the sample. Higher demand for urban land has identified by 59 persons. Interestingly, University and higher educational institutions (42) and good price for local production (41) are almost similar. The chart indicates almost equal number of people mentioned causes such as development of tourism industry and foreign employment. The next two reasons, sacred place for religious and traditional heritage and booming of local industries and investment opportunities are explained in very close numbers, 27 and 28 respectively.

The chart (Chart 6 II) illustrates Sinhalese opinion on fourteen (14) reasons for the land price increasing in the Ampara district of Sri Lanka. It can be clear seen that resettlement plan is ranked in first (74), while sacred place for religious and traditional heritage (65), clear demarcation of buffer zone (62) and mega development project (61) are indicated, approximately by the equal number of people. The chart shows 50 people reason out the end of civil war and potential for peace as a cause for land price increasing. Higher demand for urban land and saving land for future generation are marked, 41 and 45 people respectively. Interestingly, higher population growth (35) and good price for local production (36) are almost similar number. Average people are mentioned following causes; development of tourism industry, university and higher educational institutions and booming of local industries and investment opportunities. Lastly, less number of Sinhalese (16) is stated foreign employment and the practice of dowry system (12) as a reason for increasing of land price.

The chart (Chart - III) describes Tamil people's opinion for increasement of the

land price in the research area. It express clearly that higher demand for urban land (31) and the practice of dowry system (31) are mentioned in high and equal number. The reasons, saving land for future generation (30) and end of civil war and potential for peace (29) are marked almost in very close number, while university and higher educational institutions (28) and resettlement plan (28) have shown equal numbers. 24 People have ticked on higher population growth and development of tourism industry as reasons for land price increasement. Although, mega development projects have also marked by 23 people as an another influencing factor, nevertheless equal number of people (20) reason out high demand for urban land and good price for local production. Further, the chart provides another two less influencing factors, sacred place for religious and traditional heritage and foreign employment. Booming of local industries and investment opportunities (13) are pointed out by very smaller amount of people.

Conclusion

Land use is an understanding of the use of the land and the management practices within a land use category, provides valuable information about the reasons for change in the condition of our natural resources. The total land area of Ampara district is 493,188 hectares which is used for a variety of purposes. In this study urban and agriculture land were given priority to understand the land use pattern in Ampara district during the post-disaster period. Prior to the tsunami and violent conflict, people used urban land for building houses and commercial complexes for their purposes. The land was used for different purposes in the region; perhaps the most significant changes in land use in recent years have taken place within the district.

In this study, it can be concluded that the land use pattern has changed due to many causes in the post-disaster situation. People willing to move some other places away from the buffer zone, and the demand for the urban land also directed the people to accommodate their land in agricultural and other land closed to the bordered villages. Demand for agricultural land also rapidly increased, because the many hectares of agricultural land is situated closed to the main highway roads in the area and it is better for the people to have easy accessibility and other service delivery.

The land price of Ampara district has been increased rapidly in the post-disaster period. This study has merged with many factors that influence on land price in the area of research. As a result, it can be given that the population growth, clear demarcation of buffer zone, higher demand for urban land, end of civil war and peace initiatives, income from foreign employment, good price for local productions, Expanding local industries and investment opportunities, development of tourism industry, higher educational facilities, mega development projects of the Sri Lanka government, resettlement plans Sacred place for religious and traditional heritage and other social factors that are key influential figures to determine the land price in post-disaster scenarios in the Ampara district.

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Table 1.4
Land Use Patten in Amparai District in 1980

Category			Area Figures (ha)	Total	Percentage (%)
Urban Land	Build up Land		32,927	32,927	7.41
	Non - Agricultural Land				
Agricultural Land	Homesteads				
	Trees and Other Potential Crops	Coconut	10,184	10,184	2.29
		Mixed Tree & Other Perennial Crop			
		Paddy	56,441	56,441	12.70
		Sparsely - Chena	65,783	65,783	14.80
		Crop Land			
	High Land Crop	13,097	13,097	2.95	
Forest Land	Natural Forest	Dense Forest	98,375	98,375	22.13
		Open Forest	29,262	29,262	6.58
	Forest Plantation		12,274	12,274	2.76
	Sparse Forest		51,672	51,672	11.63
	Revering Dry Forest		10,160	10,160	2.29
	Nellikelee		1,140	1,140	0.26
Range Land	Scrub Land		31,307	31,307	7.04
	Grass Land		18,374	18,374	4.13
Wet Land	Forested	Mangroves	292	292	0.07
	Non Forested	Marsh	5,667	5,667	1.28
	Sparse Forest				
Water Bodies			7,490	7,490	1.69
Baren Land					
Other					
Total Area			444,445	444,445	100.00

Source: Planning division, Kachcheri, Ampara - 2010

Table 1.5
Land Use Patten in Amparai District in 1990

Category			Area Figures (ha)	Total	Perce- ntage (%)
Urban Land	Build up Land		37,981	37,981	8.55
	Non - Agricultural Land				
Agricultural Land	Homesteads				
	Trees and Other Potential Crops	Coconut	8,813	8,813	1.98
		Mixed Tree & Other Perennial Crop			
		Paddy	56,441	56,441	12.70
		Sparsely - Chena Crop Land	63,382	63,382	14.26
		High Land Crop	11,891	11,891	2.68
Forest Land	Natural Forest	Dense Forest	98,375	98,375	22.13
		Open Forest	29,186	29,186	6.57
	Forest Plantation		12,274	12,274	2.76
	Sparse Forest		51,672	51,672	11.63
	Revering Dry Forest		10,160	10,160	2.29
	Nellikelee		1,140	1,140	0.26
Range Land	Scrub Land		31,307	31,307	7.04
	Grass Land		18,374	18,374	4.13
Wet Land	Forested	Mangroves	292	292	0.07
	Non Forested	Marsh	5,667	5,667	1.28
	Sparse Forest				
Water Bodies			7,490	7,490	1.69
Baren Land					
Other					
Total Area			444,445	444,445	100.00

Source: Planning division, Kachcheri, Ampara - 2010

Table 1.6
Land Use Patten in Amparai District in 2000

Category			Area Figures (ha)	Total	Percentage (%)
Urban Land	Build up Land		42,317	42,317	9.52
	Non - Agricultural Land				
Agricultural Land	Homesteads				
	Trees and Other Potential Crops	Coconut	8,173	8,173	1.84
		Mixed Tree & Other Perennial Crop			
		Paddy	56,441	56,441	12.70
		Sparsely - Chena	59,717	59,717	13.44
		Crop Land			
		High Land Crop	9,128	9,128	2.05
Forest Land	Natural Forest	Dense Forest	99,053	99,053	22.29
		Open Forest	31,745	31,745	7.14
	Forest Plantation		12,274	12,274	2.76
	Sparse Forest		47,763	47,763	10.75
	Revering Dry Forest		10,160	10,160	2.29
	Nellikelee		1,140	1,140	0.26
Range Land	Scrub Land		31,307	31,307	7.04
	Grass Land		21,778	21,778	4.90
Wet Land	Forested	Mangroves	292	292	0.07
	Non Forested	Marsh	5,667	5,667	1.28
	Sparse Forest				
Water Bodies			7,490	7,490	1.69
Baren Land					
Other					
Total Area			444,445	444,445	100.00

Source: Planning division, Kachcheri, Ampara - 2010

Table 1.7
Land Use Patten in Amparai District in 2010

Category			Area Figures (ha)	Total	Percentage (%)
Urban Land	Build up Land		43,576	43,576	9.80
	Non - Agricultural Land				
Agricultural Land	Homesteads				
	Trees and Other Potential Crops	Coconut	8,298	8,298	1.87
		Mixed Tree & Other Perennial Crop			
		Paddy	56,441	56,441	12.70
		Sparsely - Chena	58,498	58,498	13.16
		Crop Land			
	High Land Crop	8,963	8,963	2.02	
Forest Land	Natural Forest	Dense Forest	99,053	99,053	22.29
		Open Forest	31,745	31,745	7.14
	Forest Plantation		12,274	12,274	2.76
	Sparse Forest		47,763	47,763	10.75
	Revering Dry Forest		10,160	10,160	2.29
	Nellikelee		1,140	1,140	0.26
Range Land	Scrub Land				
	Grass Land				
Wet Land	Forested	Mangroves	292	292	0.07
	Non Forested	Marsh	5,667	5,667	1.28
	Sparse Forest				
Water Bodies			7,490	7,490	1.69
Baren Land					
Other					
Total Area			444,445	444,445	100.00

Source: Planning division, Kachcheri, Ampara - 2010

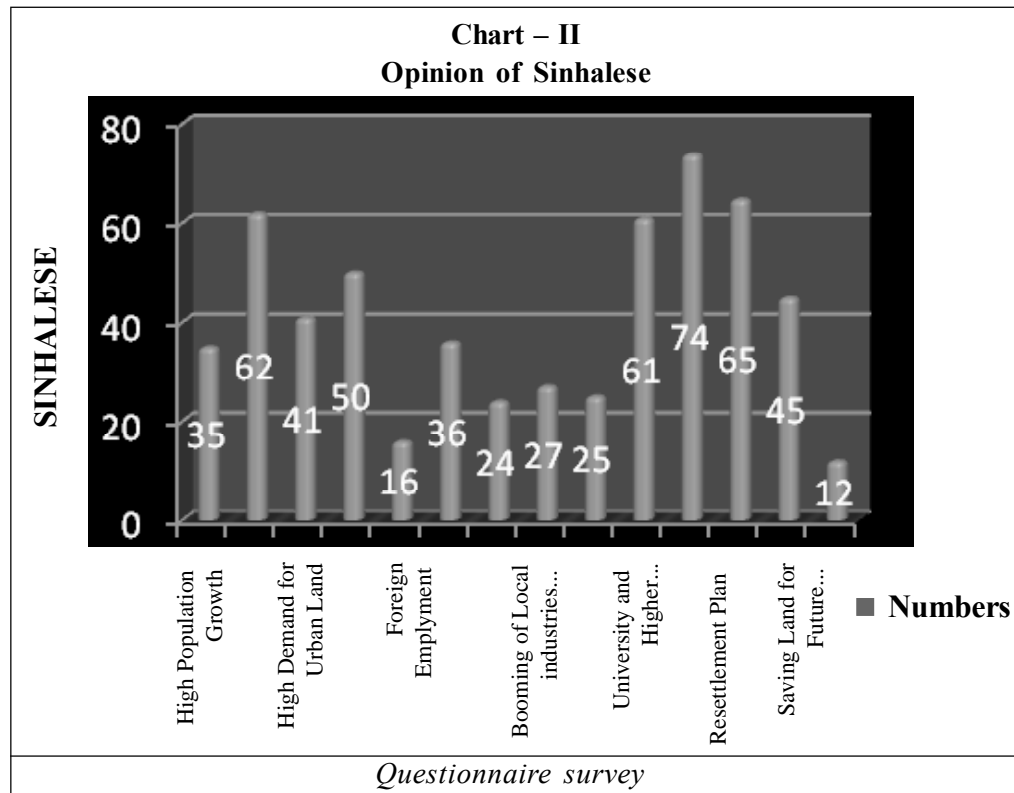
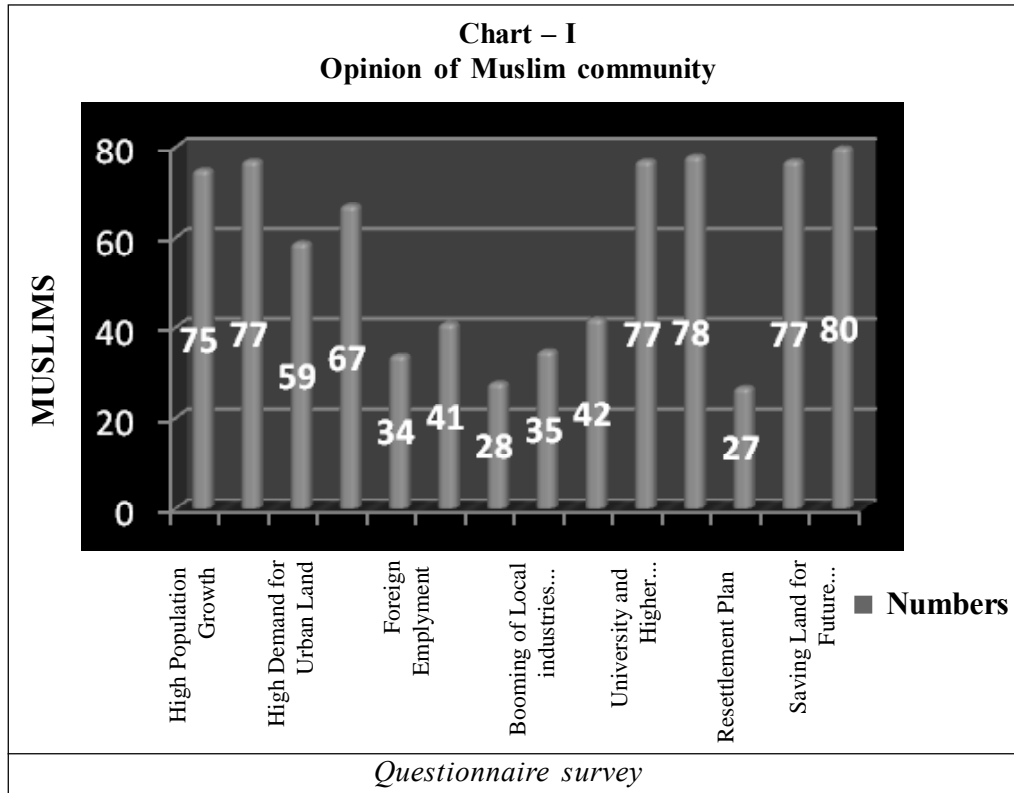
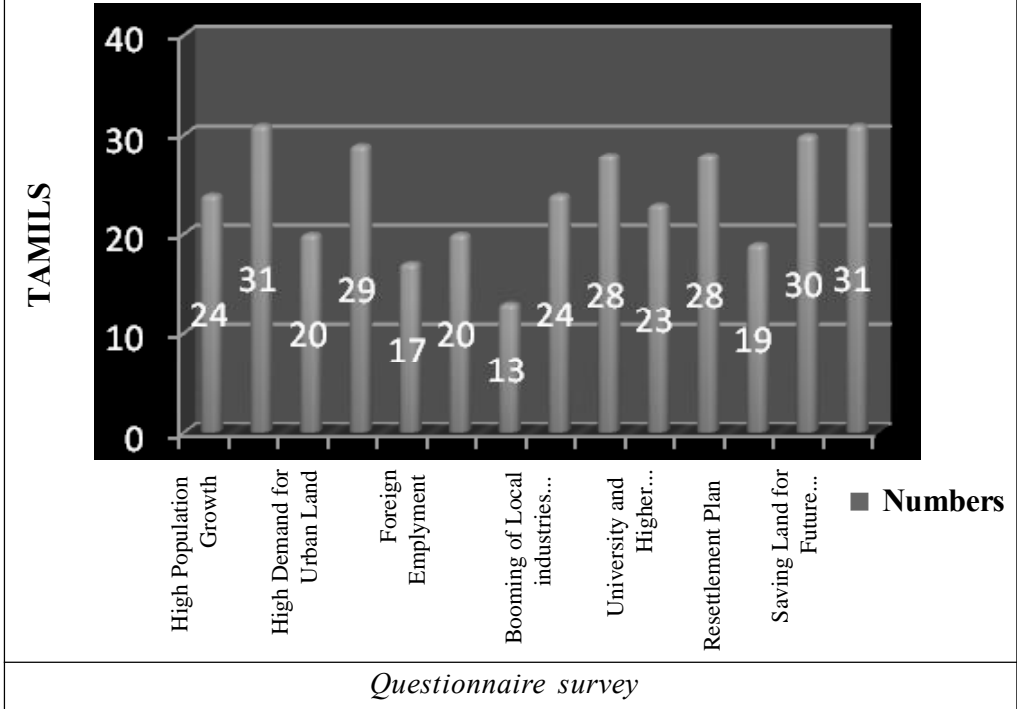


Chart – III
Opinion of Tamil community



**IMMIGRATED NATIONAL IDENTITY:
KARAVA AND SINHALESE MASK DRAMA
(KOLAM)**

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Abstract

M.D Raghavan, who made a study of native races and castes expresses that the mask drama, a kind of folk drama existed and in fact still existing to some extent in west and south coast of maritime regions in Sri Lanka is related with the Karava caste which is one of the major migratory castes of the island. The objective of this study is to launch a deep investigation into the observation he made with special reference to the Tukkavadu Kolamancestry of Maha Ambalangoda which belongs to Karava caste. The study revealed the following important points. The commencement of mask drama in Sri Lanka is associated with the Karava caste army brought from Kanchi puram, Kilakkare, Kaveri Pattanam when Puttalam was seized by Mukkaras, a group of invaders in the reign of king Parakramabahu-vi of Kotte. Those peoples were the believers of the Goddess Kali at that time even the local people had already been performing variety of dancing by way of offering to demons and deities. It seems probable that the Kolam nataka came to being as a result of blending of Kolamthullal dance performed by Keralas on behalf of the Goddess Kali with the kind of dancing already existed in the island. Adoption as an entertainment of early practice performed for Kali in the colonial politico-economic context could be examined later.

Carpentry was the duty assigned to Karava caste in the feudal system. Thus they were inborn artists in carving masks. The most significant fact came to light out of this investigation done into the history of Tukkawadu ancestry of Maha Ambalangoda which attracted the attention of a large number of those who studied the mask is this it was the ritual dancers or gurunnanses -devil dancers- of Thunduwa and Suddagoda, two villages of Berava (tom-tom beaters) caste in Bentota, who contributed singing, playing, words and verse to the mask drama. Though at the begging people belonging to different castes performed just the particular duty entrusted to him in time to come they took part in many other trades without distinction. Accordingly those who belonged to Karava caste took part in singing and playing where as that of Berava practiced carving masks. On the basis of the above inquiries the following findings were reached. Namely the origin of mask drama cannot be traced by means of one particular caste. It is an admixture of multi-ethnic and multi-religious cultural elements. While changing its form in accordance with time and tide mask drama under went influence of various cultures in its mode from exorcism to delight full and incidental art. Even in case of Tukkavadu ancestry which is the subject of this study a singular contribution has been made by both the castes Karava and Berava to the continuity of the mask drama. Although it is invariably associated with the migration of Karava caste the mask drama cannot be branded exclusively as a heritage of their own. It can be observed that following the national independence without resorting to cast issues there is a tendency towards continuity of performing art such as mask drama as one of the national symbolism. This approach diminished caste identities further.

Introduction

Mask drama or *Kôlam* (mockery) is a kind of folk-drama solely native to maritime regions of south and west lowland (see Map 1) of Sri Lanka. Performance done wearing a mask, playing the low-country drum and the trumpet, performance of all men's and women's parts exclusively by men, inclusion of a long-pre performance and a group of common characters, ¹ and performance of one or two episodes following the pre performance ²etc. are the identical features of the mask drama.

Map 1: Low country and Up country in Ceylone



M. D. Raghavan who made a study of ethnic groups of Sri Lanka also investigated into arts and crafts associated with its various ethnic types. Among the special issues that attracted his attention are the relations between *Sokari* drama and *kinnara* (mat weavers) tribe³ (1951:237- 248) and that of mask drama and the *Karava* caste (1961). *Ambalangoda* was the place most popular for mask drama in the decade 1960. Among

the people of *Karava* caste in *Ambalangoda* there had already prevailed characteristic features of a tradition of mask drama dating back to some centuries at the time when *Raghavan* carried out his study. The study tries to examine most thoroughly the issue pointed out by *Raghavan*, i.e. the relations between *Karava* caste of *Ambalangoda* and the mask drama on the one hand and to identify the caste background with special reference to mask drama of *Ambalangoda* on the other. Accordingly the object of this study is to try to solve the two basic problems, i.e. first how mask drama came to be connected with the *Karava* caste And second whether it is an art related exclusively to that particular caste as *Raghavan* surmises ?

Methodology:

Data has been collected mainly from literary sources dealing with various spheres on *Kolam* drama. Eight interviews with important individuals and artists were conducted by adopting the Snow Ball Sampling Method. A Snow ball grows gradually through accumulation of snow around it. The number of persons whom I should interview also was determined in the similar way. Once a first group of persons were interviewed, it was they who suggested the next group who should be interviewed, like this the process went on. For this purpose two *Tale Phone* conversations were employed and in addition *World Wide Web* also was used.

Discussion:

Composition of the caste and the *Karava* in Sri Lanka following the *Kotte* ruling Period

There is a multitude of studies carried out on diversity of castes that existed and that still exists in the Sinhalese society. *Ryan* has summarized the classifications pertaining to

the subject made by Europeans (1993:65-72). Coomaraswamy's view of the Sinhalese caste system is as follows: *The Sinhalese since remote past were having intimate and uninterrupted ties with South Indians. As a result it is not the caste difference of Aryayans but that of Tamils which has come to exist among the Sinhalese* (1962:20). Various tribes that had migrated from South India of a later date were found living as diverse castes in the Sinhalese society (Ryan,1993:11). Ariyapala studying the *Medieval Sinhalese Society* gives a description of the composition of the caste in the contemporary army which is found in *Dambadeni-Asna*(epistle). In it 57 castes which differ from one another on the basis of their duty or profession are given. In his study two professionals called *Balibatuvo* and *Kâli natanno* (Kâli dancers) are also mentioned.

These two professionals can be taken as two subordinate groups who helped the army. Both these groups would have fulfilled religions needs. (1956:161-166) R.Pieris has done an authoritative theoretical study of establishment of the caste system in the Sinhalese society. He examines in detail the background of caste system taking into consideration the facts given in the *Niti Nighanduwa* and the *Jana-vansa*. (1964:181- 190) All these studies confirm that the history of *Karava* caste does not go beyond the *Kotte* Period. How the *Karava* caste having arrived here came to the fore among the lesser castes is described by R.Pieris in the following manner: "*Nawandanna caste (blacksmiths) was recognized as the dominant one among the lesser castes in the 17th century. Then following one and half a century Dave prepared a document according to which it was the Karava that occupied the prominent position among the lesser castes. However, as some people viewed that the Acâri Kulaya (the caste of blacksmiths) was the*

dominant one among the lesser castes the notion that the Karava was prominent remained as a matter of opinion. In his description of their honorary titles and designations it is noteworthy that even a nominal reference not been made to the Karava caste by Knox. It was in Dutch areas lying outside the control of the king of Kandy (capital city of up country) that Karava people were living. "As they committed killing fish" the Karava caste people had been up to the latter part of Kandy Period, treated as a mean caste but were given recognition for it was they who supplied salt and dry fish to the sovereign. Those who fled from maritime regions and settled down in Kandyan areas were admitted to very important Madige or transport agency owing to the Dutch policy of obstructing the highway" (1964:188).

Description of Coomaraswamy based on the *Sinhala* poem titled *the Jana Vansayaö* written by *kessallena Sinha* on castes and their Hierarchy following *Kotte* Period draws in excellent picture of the caste diversity prevailing at that time.

According to the *öJana Vansaö* caste procedure is as follows:

Goviyo(Handuruvo-knoxs öHondroosö-Wellâlayo)(cultivators)

Pçsakâroyo (Salâgomayö öHâliö viyanno) (chalias, cloth weavers)

Kamburu (Navandanno, Galladdo) (goldsmiths, stone workers)

Waduvo (Carpenters, blacksmiths etc.)

Hannâli (tailors)

Radavu (washers)

Embättayô (Karanävämîyô)(barbers)

Sommarayô (Ham wäda karannô)(leather workers)

Durâvô (Râmâdinnô)(toddy drawers)

Kumbhakârayô (Badahâlayô)(potters)

Karâvô (Mâlu allannô)(fishers and Carpenters)

Väddô (Dadayam Karannô)(hunters)

Beravâyô (Tûryavâdakayô, Redi viyannô, very often Nâkätîyô)(tom-tom beaters)

Hakuruvô (jaggery -makers)

Hunnô (lime burners)

Pannayô (grass cutters)

Yamannô (iron smelters)

Väl waduvô(basket -makers)

Gahalayô (lower labours)

Paduvô(Slave farmers, sedan carries)

Mâlâkârayô (lower florist, rangers)

Kinnarayô (mat weavers)

Rodiyô (ropes makers, leather tanners)

Oliyô (dancers)

Indrajâlikayô (magic showers)

Candâlayô (beef eaters, scavengers)
(1962:20.21)

Raghavan's study:

ôKolam as an art has passed through several stages until it has evolved into the colorful folk play that it is today, in the hands, largely, of the Karava of Ambalan goda. A well-known exponent of the art here is J. W. Ariyapala Ambalangoda has a rich heritage of the art and men of all ages practice it here (1961:126p).

“*Social Arts*” is how Raghavan calls the chapter VII his work titled *ôKarava* . Describing these facts in great detail he gives his account of *kolam* under subtopic *ôThe kolam, the art of Ambalangoda*(1961: 125-132). Information Raghavan has given suggests that *kolam* play is a cultural feature of the *Karava* . In addition to *kolam* he gives information even about *Nâdagam* (a kind of drama) which is also as an art belonging to the *Karava* . *Nâdagam* play is also an incidental art that developed in the hands of the *Karava*.

ôRt. Rev. Dr. Edmond Peiris, OMI, Former Bishop of Chilaw, who carried out various researches in areas where catholic faith has been wide spread, says that the first Sinhala nâdagama was written by Mr. Mihindu Kulasooriya Gabriel Fernando of Chilaw. It is the Purâna Raja Tunkattuwa.

The year 1746 A. D. as the date of this play is given in a diary of a person of this caste. The same author has also written another work titled “Marigidâ Nâdagama” (Pieris, Edmond, 1958:10.14 was quoted by Kariyawasam, T,1979:12).

ôRaja Tun Kattuwaô (Three kings), all three cognomens Mihindukulasooriya, Varnakula sooriya, and Kurukulasooriya are treated as belonging to Karava caste. Thus both kolam (mask drama) and Nâdagama (stage play) the two kinds of incidental arts are understood to be associated with the Karava caste.

Kolam Tullâl and the local yak nütuma (devil dance)

Referring to the Indian influence on *kolam* drama Raghavan puts forward the following view:

“The Kolam is obviously a child of the cult of demons. That it comes in direct heritage from the demon Cult is what I am led to conclude from my observations of the traditional Cult of the Kolam Thullal of rural Malabar. Kolam Thullal literally means “dis guised dances” weird dances by the devil-dances of rural Malabar, in a ritual ceremony against evil influences. The dancers wear grotesque masks impersonating the spirits. The masks are crudely made of the broad leaf sheath of the Arecanut palm” (1961:125-126).

This is the information M. H. Goonatilleke gives in respect of *kolam Thullal*: *“At present a kind of dance called kolam Thullal is found in Kerala in South India. This dance is described by M. D. Raghavan (1964: 129) and Râgini Devi (1966: 48) as follows:*

“Mr. Raghavan says that kolam Thullal of Kerala is a “Vrutha châritra” (cult) which protect man from evil forces. Therefore it takes the form of defensive (yâtu karma) sorcery. Kolam tullal which commences in particular in mid-March is a dance performed in kovils which the Goddess Kâli guards. This dance goes on till mid June.

During this period the whole place fills with festivities. As Ragini Devi asserts actors who disguise themselves as spirits of the Goddess kâli perform dances imitative of them in order to drive away the harmful spirits.” (Goonatilleka, M. H. 1968:23-24).

C. de S. Kulatilleke who examines into *kolam* (mask drama) and the *kali* faith expresses his opinion on *kolam Thullal*

drama and its migration to the west coast of Sri Lanka.

“It was by “Vedar women” who wore masks that the “Kolam Thullal” dance was performed in Kerala so as to make harvest rich. Masks have been worn in order to disguise themselves as the Goddess Kâli. Dance performance by women in faiths in India is invariably a custom associated with sacrificial ceremonies aimed at fertilizing harvest” (1968:28).

“Soldiers Parakramabahu VI of Kotte got down from Kerala settled down in lowland regions in Sri Lanka. It is probable that the Kâli temples erected in maritime regions were meant for these soldiers. Kolam Thullal dance performed in Kerala in order to get good harvest may have been performed even here (in these kovils)” (ibid:29).

The Venerable *Weligama Sumangala Thera* by using an old palm leaf manuscript as a source makes the following analysis pertaining to (i) soldiers got down from Kerala at the time of *Parakramabahu vi*, (ii) the places where they settled down and (iii) the origin of the *Karava* in Sri Lanka: *“An army force called Mukkura came and seized Puttalam in the reign of Sri Parakramabâhu of kotte. Then the king Parâkramabâhu wrote to the three countries, kâncipura-kâvçri-Pattanama-kilakkarç and got down troops comparing 7740 men and defeated the Mukkura force and captured the fort (Puttalam). The names of those who lead the troops are also known, namely, Vaccanâttu Dçvarîr, Kurukulanâttu Dçvarîr, Mânikka Talavçn, Adi Arasa Adappa Unnâhç, Varnasooriya Adappa Unnâhç, kurukula sooriya, Mudiyançç, Arsakula sooriya Mudiyanse, Arasanila Itta Mudiyanse and 18 Arachchies. This book says that the officer called Mânikktlavçn was slain by Mukkarus in the battle. Even Simon Casie Chitty Unnâhe records that Mânikka Thalavçn was*

slain by *Mukkarus*. It seems that the king rejoicing at the victory of those who defeated *Mukkarus* bestowed upon them the lands called *Mädinnôruwa*, *Ânaolandâwa*, *Munnçssarama*, *Kammala*, *Thambarâwila*, *Hunupitiyç Vidiya*, *Periyâmulle Vidiya*, *kammalavidiya*, *Kolompiti Maha Vidiya*, *Vällçvidiya*, *kurana Vidiya* and *Mîgomuwa* by way of copper sannasa (grant written on copper plates), and *Râvana kodiya* (*Râvana flag*), *Ira Sanda kodiya* (*Flag of the sun and the Moon*) and *Makarâ kodiya* (*Flag of Capricorn*) also were conferred on them. (*Sri Sumangala therunnanse, Weligama, 1876:60*).

Simon Casie Chitty who made an analysis of Tamil caste system says *The different tribes of fishers and boatmen and which are commonly called kurukulan: that is the progeny of the planet kuru, or Jupiter and furnishes groups of some eight castes* (1834:223). It is evident from the above reference that even in the Tamil caste system *Kuru Kulaya* (karâva vansaya)- the *Karâva* caste- is associated with fishery. He has given further information about the *Karâva* under the caption. *õThe mookawas of Ceylonö* (1834:276).

The *Karava* thus arrived in here has become the major group engaged in fishery of Sri Lanka by *kotte* period. *Ambalangoda*, one of the maintenance villages of king *Wimala dharmasooriya* has become one of their residences because it is rich in salt water fish. These *keralas* believed in the *Goddess Kali*. It is said that there were old *kali kovils* even in *Ambalangoda*. (*Kulatilleke, C. de S. 1968:29*). This is how the *Parevi Sandesa* (*The Dove's Message Poem*) refers to the *kali kovil* situated in *Bentota*.

*Ran täti ayuru nägu pin piyovuru upu - la
Man päti karana anganan ranga dena ipi - la
unsäti balâ siti salelun no pä ä - la
Bentota netera sätapeva kâli kovi - la
(Wijesooriya, S, 2004: verse 70,)*

(Like gold plates with bright breast ascending while watching women dance like floating their lovers watch them. Cross over the ford *Bentota* and sleep in the Hindu Temple Called *Kali Kovila*).

An agreeable account in respect of this very *Kali* temple is given even by *Arthur Jayawardane* (1884:434-439). It is evident from the above verse that there had been a dance by women similar to *Dig-ge Nartanaya* (naked bust dance of women) in these *Kali* temples. According to *Callaway's* copy of *Kolam* there seems to have been a kind of dance performed by women called the *Pancha Nârî Ghata* (five woman pot) even in *kolam* drama at the beginning (Verses 42 to 49 and Pages 45-46). The *Dig-ge Nartanaya* is a custom which belonged to worshippers of local demons (*Kumara, Wasantha, 1990:46-48*). As *Pertold* points out at his date (1930) the very dance was performed by five males disguised themselves as women (1973:80). Both *Kolam Thullal* dance and *Dig-ge* dance of the demon tribe of *Kerala* were performed by women. *Kali* temples of Sri Lanka are associated with these soldiers who came from *Kerala*. Even prior to *Kotte* period the faith of *kali* had been in *Sir Lanka*.⁴ It was with the arrival of *Keralas* that the faith of *kali* became widespread. It is due to this very reason that *Kali* temples are widely distributed in west coast or regions near it is the lowland of Sri Lanka.

Kolam Thullal dance is performed in *Kerala* for fortune. It is performed *Kerala* by women. But those who came to Sri Lanka from *Kerala* were just men who were soldiers. It is not known whether women also came along with those soldiers. Thus when Sinhalese women were performing dances at *Kali* temples in Sri Lanka on the one hand their husbands who were *Kerala* men themselves would probably have performed *Kolam Thullal* dance which gave birth to the

Kolam dance. Although there Nartana (dance) such as Pancha Nârî Ghatta in the beginning even a report relating to a remnant of it comes only from the collection of masks that belongs to *Udupila KalâSangamaya* (Art society, Udupila) of *Mirissa* (Sarachandra, 1999:240). *Kolam* dance seems to have been first a mere dance which subsequently developed as a representation performed in accordance with singing. The whole vocabulary of the *Kolam* (mask drama) is taken from the devil dance. For instance, the rhythms played in the *Hevâ kôlama* (lascar) when the rotation takes place are just the same as that of played for the *Rîri yakâ* (Demon of blood) in the *Sanni yakuma* (Devil Dance of the Demon Sanni). The rhythm played for the *Gurula* (a mythical bird) in the *kolama* is just the same rhythm played for the poems of the God *Vishnu* occurring in the *yahan kavi* of the *Sanni yakuma* (Norbert, 63). The same played for rhythm the *Dunu Pâli* of *Sanniyakuma* are played for the *Sinha kolama*.

Rhythms played for the walking rhyme in the *Mudali kolama* are the same as that played for the *Giri Devi* in *Shanti karma*. (Ceremonial dance) (Pathmasiri, 57).

It was according to a copy of *kolam* found in *Talapitiya, Galle* prior to 1829 that *John Callaway* did his study. The playwright of *Talâpitiya* who was the object of Callaway's study was a man belonging to the *Berawa* caste (Tom- Tom beater's caste). Callaway's note in regard to it is as follows: "When engaged in this work accompanied by *Don Nicholas Perera*, the translator repeatedly visited the chief of the *Galle tong*. *tong*. *beaters* at *Tallapittea* for the purpose of sketching the masks alluded to in this poem... On inquiring after masks used in devil-workshop, he disclaimed all concern in such employments" (1829: x) as Callaway says this artist is the head of drummers. According to him (Callaway) he

has nothing to do with devil dancing. At this time, *kolam* may have been performed as a drama of entertainment. That is the reason why they had nothing to do with ceremonial dancing. Still there are people belonging to *berawa* caste in this locality and many of them have also changed their surnames. Still there is a famous member of the *Berawa* caste called *Hîn Aiyâ* engaged in exorcism and living in *Talapitiya*. Now the majority in this locality is Muslims. (*Ajith kumara, Village headman, Talapitiya*).

Otaker Pertold who studied *kolam* in 1930 says that there is dialogue even between characters of *kolam* (1973 : 66-67pp). It may be a modernization caused by *Nâdagama*. (A kind of stage play) *kolama* came to being as an admixture of various faiths of the *karâva* and the natives of *Kerala* arrived in Sri Lanka. Later it developed as a result of both influence of Portuguese, the Dutch and the English and of Catholic and social drama such as *nâdagama*. In consequence there can be seen a multi-cultural origin in it.

The form of the evolution of the *kolam* dance can be identified by a comparison of the copy of *Callaway* (1829) and the copy of *T. W. Gunadasa of Ambalangoda* (1950-60) with the book titled *Maname kolama* published by *Tissa kariyawasam* in 1986, i.e. the work which was based on *Maname kolam* dance performance led by Mr. *Thomas Edlin, kapu râla* (officiating priest of the Devalaya) organized by the *Rattanapitiya mortality welfare Society* on 26.01.1980 and by Research and Publication Committee of Institute of Aesthetic Studies on 17.06.1985. Information in respect of *kolam* dance as to how it was used as an exorcism cannot be gathered out of all these three copies (of publication). *Callaway* copy contains just dialogue of *Hewa kolam* only. All other characters do not converse. But according to the copies of both *Gunadasa* and *Tissa Kariyawasam* the *kolam* has developed as an

extremely incidental art. It contains but nominal ritualistic features. *Kolam* is an admixture of multi-óultural elements. It has been developed to the present state through mixing it with various cultural elements from time to time. Presence of animistic elements, the southern Indian influence and the influence of western Europeans culture also can be found in it. Therefore, *kolam* does not indicate identity of one ethnic group.

To comprehend this fact more clearly let us study the evolution of *Tukkâvadu* pedigree of *kolam* dance. Then we can find out whether *kolam* is exclusively art belonging to the *Karave* or else it is an art associated with multi-cultural background.

Tukkâ Wadu lineage of master artists of Maha Ambalangoda

Information pertaining to the contemporary artists who took part in *kolam* dance of *Ambalangoda* can be obtained out of studies done by *Sarachchandra* and *M. H. Gunatilleka* in the decade 1950-1960. There are two generations involved in *kolam* dance in *Ambalangoda*, i.e. *Tukkâ wadu* generation and *Juvan wadu* generation. *Tukkâ wadu* generation has been used as the basis of this study because it is with which a multitude of scholars have dealt since 1950. It is the leading generation which not only goes on preserving this wit but also the owners of the most popular *kolam* tradition. It is the



Pic.1: T.W Gunadasa and his *Kolam* group.
Source: Facebook

kolam belong to this generation that *Sarachchandra* the foremost researcher of *kolam* has studied.

The following are the notes *Beryl De Zoete* makes about the *kolam* group of the *Tukka Wadu Gunadasa* having arrived in *Sri Lanka* in August 1948 and after seen his *kolam* dance and after meeting *Pelis Silva*, who was an octogenarian at that time. “*The dancers all belong to the family they are working at various contracts up-country. They are builders, masons, carpenters and mask makers. Then belong to the kuruwanse caste a warrior tribe of North India, who were fetched down as mercenaries presumably about two thousand years ago to support a Ceylonese king*” (1957: 191). The reference ötwo thousand years agoö made above is an exaggeration. What is referred to above is the *Mukkara* fight.

Râjakâriya (duty) rendered by people of *Karava* caste to the state in kotte period was carpentry. They (carpenters) had talent for carving things in wood and wood craft (*Vimalananda, Tennakoon, 1963:274*). It was these carpenters who carved the most beautiful and colorful masks. But on the other hand it was the artists of the *Berawa* caste that contributed verse, singing rhymes, dance as well as play to the *kolam* to develop it as a drama.

It was the artists of the two *Berawa* caste villages *Suddâgoda* and *Tundûwa* in the region *Bentara* that contributed playing drums playing the trumpet dance and singing for the *kolam* drama to both *Juwan Wadu* family of *Hirewatte, Ambalangoda* and *Tukka Wadu* family of *Maha Ambalangoda*. (*Patmasiri 57 yrs*) Even in *Bentara* the same artists (of *Berava* caste) in collaboration with *Jindasa Jayasekara* took part in (*Nûrti* performances) plays accompanied by masks in 1960s. Though the one extremely attached to religion on the other hand they are not

eager for entertainment. Bentota Majority of residents of are of *Govigama* caste. So what took place here in the merging of groups of the *Berava* caste who possess both ability and ardency with regard to of course incidental arts which are also their heritage with the *Karava* caste groups of *Ambalangoda* who possess a similar appreciation of arts and also a very pleasant cultural background.

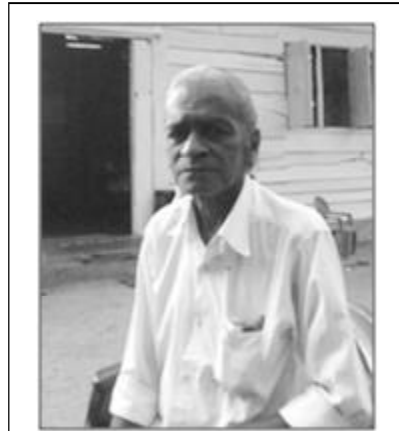
Merging of these two castes has been behind the development of *kolam* dance even since the early part of the 19th Century. What the following *table 01* shows is the parallel development the history of *kolam* drama of *Tukka Wadu* family of *Maha Ambalangoda* to that of the artists of the *Berava* caste of villages *Suddaged* and *Tunduwa* in *Bentota*.



Pic.2 :C arving a Mask By norbet (Berava caste). Source : Facebook

Even today very often there exists the relationship between these two castes whenever the *kolam* drama is performed. While *T. W. Harischandra* is having his own *kolam* dance group in *Maha Ambalangoda*. *Pathmasiri Weerasinghe* is having his own group in *Tunduwa*. *Pathmasiri* does not present a long *kolam* drama comprising stories and his *kolam* drama consists of a few important pre-acts and it is about &3 hour performance. Artist *kumudu kumara*

too performs *kolam* pre-acts only in tourist hotels.



Pic.3 : Eralis in Suddagoda

Although either caste has its own techniques belonged to it at the beginning subsequently both castes seemed to employ the same techniques without any distinction. For instance *Norbert* (63), an artist belonging to *Berava* caste and living in *Suddagoda*, *Bentota* beats the Tom-Tom on the one hand and on the hand has skill in carving masks. (See picture 2) Among the artist of the *Karava* in *Ambalangoda* these are groups who possess talent for singing and playing in addition to that of carving masks. Although each and every branch of an art was divided among the castes at the ancient time today such distinctions do not exist. Many casts seem to be engaged in trades not actually meant for them at the beginning. As *Norbert* says in the part only people belonging to *Oli* caste was allowed to make performance wearing the mask of the (Demon) *Garâyakâ*. But today many people of very many other castes make Pic.3:Eralis in Suddagoda

performance wearing the mask of the *Garâyakâ*.(*Norbert* 63) *D. S. Ponnumperuma* says that in 1950s groups of *Govigama* caste performed *kolam* drama. He asserts that in his childhood he saw kind of playful dance performance made inside a thatched hut put

up in the place called *Nilisgewatta*. He also says his father Mr. *D. J. Ponnampereuma* (of Govigama caste), Sinhala (Medium) school teacher died in November 1956 had had a mask of *Hewâ kolama*, *Lion masks*, two *Nâga râssa* masks and a tom-tom called *Yak bera*. He further says that his father could play the tom-tom and in addition he got tom-tom master *Amarasa* (of Berawa caste) to train his *D. S. Ponnampereuma*'s younger brother in dancing and playing the tom-tom. He says that a neighboring youth called *Bastian Lenora* who took a fancy to these arts and crafts having learnt it under master *Dçdduwç -Mendis Gurunnanse* later became an exorcist himself. (D. S. Ponnampereuma, 90) It is evident from this that each duty entrusted to a particular caste at the beginning in time to come lost its caste identity when even other castes also began to practice that very trade duty. It was the Campaign of 1956 launched to achieve pre-eminence in national and cultural symbols that liberated there folk arts from caste and class bondage and paved the way for the emergence of national identity from them.

Conclusion:

It is not possible to trace the origin of *kolam* (mask drama) out of only one ethnic group. It is an admixture of multi-cultural multi religion elements. In its evolution from a form of exorcism to that of playful and performing art it underwent influence of various cultures, even in the case of *tukka wadu* ancestry which is the subject of this study a special contribution have been made to the progression of the *kolam* (mask drama) by both castes *Karava* and *Berava*. Although *kolam* is associated with the transmigration of the *Karava* it is not altogether correct to assume that it is not an art exclusively belonging to that particular caste. In the campaign launched since national and cultural symbols, a progression can be noticed of dramatic arts

such as mask drama without caste distinctions. Thus caste identities have been diminished further.

Notes

In *kolama* there is a long pre-theatre. In this pre-theatre there are various human, animal and non human characters. Number of characters varies from copy to copy. In the copy of the British. Museum (or 4995) there are 51 characters including story characters. The number of characters in the copy of *Tukkâ Wadu Harischandra* of *Maha Ambalangoda* is 18. Number of characters in the copy AC 14 of Colombo Museum is 19 (Gunatilleke, M. H. 1968: 34-55). No of characters Callaway gives is only 7 (1829:9). A few common characters can be identified out of masks, i.e. Anabera kolama (crier), Nonchi Akkâ(crier's wife), Arachchi (a chief), Hewâ kolama, (lascar), Mudali kolama(mudali), Jasa alias Pçndi kolama (washer man), Polis kolama,(Police man) Raja hâ Bisawa,(King and queen) Nâga kanyâwa(a cobra vergin), Nâga Râssa(cobra demon), Gurulu Râssa(a mythical bird demon), Kava Rassa are major masks.

These stories include Maname, Sandakinduru, Chatrapâni katava, Godimbara katava etc. (Goonatilleke, M. H. 1968: 193-254) in or 4995 there is a story called Gema katâwa.

See Raghvan's articles published in *Spolea Zeylanica: Bulletin of the National Museum of the Ceylon*.

See the story of *Kâli Yakkhinee Waththu(pali)* of Yamaka wagga wnnana in *Dhamma padattha katha*,

Table : 01

Time	linage of master artists in Bentota	linage of master artists in Maha Ambalangoda
beginning of 1800.A.D	<i>Sinda gurunnanse</i> Tom-Tom Beater: <i>Eliya Gurunnanse.</i>	T.W.Oinis Leading carpenter S.H.Odiris T.W.Pelis - Character of Mudali R.M.Dawith singo K.M Agiris Hami K.M.Marthenis T.W.Subaneris - Crier Thomis appo K.H.Sawneris S.Dewid-Kolam, Nonci S.H.Wiliam A.M.Jan Silva P.H.Mendiris M.H.Diyonis
1850-1950	D ni GurunnansePlying drams, Dingiri (Yanger brother of Guru Sinda) and Leineris.	T.W.Pelis - Character of Mudali T.W.Subaneris - Crier S.Dewid-Kolam, Nonci Thomis appo S.H.Wiliam M.H.Diyonis K.H.Sawneris A.M.Jan Silva P.H.Mendiris S.M.Samel Silva B.H.Elenis Silva K.M.Agiris Hami P.H.Thusuman T.W.Sirimal
1920-1977	Amarasa gurunnanse in Suddagoda.Nanda and Enda two Gurus.Plying drams:Theiris and Leineris.Traditional trumpet: E.Saraneris	T.W.Gunadasa: 1903-1977 T.W.Symon Silva W.Denipala G.G.Sugathadasa T.W.Sumanasiri E.Kulasena Chandrasoma Binduhewa T.W.Wijesiri K.M Elbert M.H.Somapala S.H.Kulasiri
From 1980 to Up-to - date.	Edin Gurunnanse Pathmasiri Weerasinghe Kumudu Kumar	T.W.Harischandra
Source : De silva, Jinendra wansa, 2003 and Goonatileka,M.H, 1968		

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T. W. Gunadasaö (Maha Ambalangoda) copy now in the possession of Harischandra. This has been used by M. H. Goonatilleka (1968) and Sarachchandra (1952/1966) for their studies.

Interviews

Interviews had on 06. 09. 2013 and 09. 02. 2014 with Mr. G. Premin, chairman of puppetry subcommittee of cultural ministry & Bali Master charmer, Watugedara, Ambalangoda.

Interview had with Mr. Prasanna Abeywardane (69) at his residence at Galbada, Induruwa on 08/02/2014. He worked as village headman of Bentota from 1960.one of the former chairman of all Ceylon Village headmanö Association.

Interviews had with Mr Pathamasiri Weera singhe (57) of Thunduwa, Haburugala, Son of Traditional Guru Adin,a contemporary Kolam artist on 06.11.2013 and 11.02.2014.

Harishchandra(60)of Thuduwamulla, Mahaambalangoda on 09.02.2014.

Interviews had with Mr. Nobert,Master Mask carver and tom-tom artist of Suddagoda,Bentota on 25.02.2014.

Interviews had with Mr.D.S.Ponnamperuma (90)of Suriyagoda,the most senior and the knowledgeable person living at Bentota at present on 24.02.2014.

Interviews had with Traditional Guru Eralis (chanter) of Suddagoda,Bentota on 23.02.2014.

Interviews had with Mrs.D.K.O.K Sriyalatha (58) Born in Kommala but now living at Galthuduwa on 12.03.2014.

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BEHAVIOR OF HOUSEHOLD DRY FISH CONSUMPTION IN TRINCOMALEE DISTRICT

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Abstract

*Trincomalee district had abundant fish resources and favourable climatic condition for dry fish production. This study attempted to determine the status and the factors affecting consumption of different types of dry fish in Trincomalee district. The study was done in 3 Divisional secretariat divisions and 90 consumers were used in the study. Results of the study revealed that mean household income of consumers per month was Rs.27200.00. 30% of consumers preferred to eat *Thunnus albacores* because of its high fleshness. *Khuro nemus* was mostly consumed once in two weeks due to its higher taste than fresh fish. The average expenditure on purchasing *Anchoviella sp.* dry fish was Rs.462.50 per month per household. When compared the different type of dry fish, *Anchoviella sp.* was purchased in highest amount and it was 0.88kg per month. Multiple regression results revealed that family size, income and distance between market and home were significantly and positively influenced expenditure on *Anchoviella sp.* dry fish consumption. But for *Amplicaster sp.*, only family size and distance significantly and positively influenced the expenditure. But for *Khuro nemus* species income and distance significantly and positively affected the expenditure while education level of the head of the household negatively affected the expenditure. Majority of the consumers stated price fluctuation as the major problem. Based on results it is expected that demand for dry fish will remain high in the long term and may even increase if product quality is improved. It is suggested that improvement of processing technology would benefit consumers.*

Introduction

Fish is one of the most important sources of animal protein and has been widely accepted as a good protein source and other elements for the maintenance of healthy body (Ravichandran *et al.*, 2012). It is an extremely perishable commodity and quality loss can occur very rapidly after catch (Khan and Khan, 2001; Musa *et al.*, 2010; Dewi *et al.*, 2011). Dried fish was a major source of animal protein available at cheaper price for the economically weaker sections of the society, especially people residing in coastal areas (Prasad *et al.*, 1999).

According to NARA, 2011 dried fish were more popular and consumed by those who were living far away from coast due to lack of fresh fish suppliers. According to Census and Statistics (2008), *Anchoviella sp.* was consumed in highest quantity by a person followed by *Thunnus albacores* and *Khuro nemus*. The availability, price and economy were the reasons for highest consumption level of *Anchoviella sp.* compared to other dried fish varieties (Census and statistics, 2008). NARA (2008) stated that in Sri Lanka, the total quantity of dried fish consumed by person per month was about 326g and expenditure on dried fish was about 86 rupees.

Dry fish production played a significant role in rural areas among small scale fishing community. Profitability is the key factor which decides the long term sustainability of the dry fish production. The availability of dry fish varies from place to place, which was influenced by the price of fresh fish and availability of fresh fish. Trincomalee had abundant fish resources and favorable climatic condition for dry fish production. Within this context this study attempted to determine the behavior of dry fish consumption in Trincomalee district.

The specific objectives were, to determine the preference level of different types of highly consumed dry fish; to determine the factors affecting consumption of different types of dry fish and to determine the constraints faced by dry fish consumers in Trincomalee district.

Methodology

Three Divisional Secretariat divisions were selected in Trincomalee district viz, Kinniya, Trincomalee Town and Gravets and Kuchaveli. In Kinniya D. S. division Faisal Nagar, Annal Nagar, Mancholai chenai Grama Niladhari divisions were selected. In Trinco Town & Gravets D.S. division Kanniya, Palaiyoothu and Uppuveli Grama Niladhari divisions were selected. And from Kuchaveli D.S. division Nilaveli, Irakakandy and Kuchaveli Grama Niladhari divisions were selected. And from each Grama Niladhari division 10 dry fish consumers were selected randomly. Thus the final sample comprised of 90 consumers who were interviewed at the time of purchasing of dry fish. For this purpose structured pre tested questionnaire was used. Frequency distribution and means were used to depict the socio-economic characteristics of the respondents. Multiple regression analysis was done to determine the factors affecting expenditure of dry fish consumption.

Results and Discussion

Socio economic characteristics of consumers

Table 1: Socio economic characteristics of consumers

Variables	Mean	Std. Deviation
Age (Years)	42.4	8.14
Family size(Number)	4.9	1.81
Monthly income(Rs)	27,200.00	12777.19

(Source: Field Survey Data, 2013)

The results revealed that average age of consumers was 42.4. Mean number of household size was 4.9 with the minimum size of 2. The average family income of dry fish consumers was Rs.27, 200.00 per month with the maximum monthly income of Rs.70, 000.00 and minimum of Rs. 8,000.00.

Majority of the respondents (91.7%) were married, while the rest were single. 43.33% of the respondents were males and the rest were females. And 45% of dry fish consumers were Buddhist, 25% were Christians, 16.7% were Hindu and the rest were Muslims.

Table 2: Education level of consumers

Education level	Frequency	Percent
None	01	1.7
Primary	09	15
Secondary	43	71.7
Higher education	07	11.6
Total	60	100.0

(Source: Field Survey Data, 2013)

Majority of the respondents had the primary education and secondary education (71.7% and 15%).

Consumer Preference

Table 3: First preference type of dry fish

Type of dry fish	Percent
Nethali/Hal Messo (<i>Anchoiella sp</i>)	25.0
Katta/Katawa (<i>Khuro nemus</i>)	28.3
suran/Balaya (<i>Thunnus albacores</i>)	25.0
keeri/Hurullo (<i>Amplicaster sp</i>)	18.3
Arakula/Thora (<i>Scomberomorus cavalla</i>)	3.3
Total	100.0

(Source: Field Survey Data, 2013)

28% consumer's first preference of dry fish was *Khuro nemus*. 30% of consumers preferred to eat *Thunnus albacores* because of its high fleshness. 21.7% of consumer's second preference was *Khuro nemus*. *Anchoiella sp.* and *Amplicaster sp.* dry fish were selected as second preference by 18.3% and 16.7% of consumers respectively. Only 15% of consumers preferred *Scomberomorus cavalla* and *Carangoides malabaricus* dry fish. *Khuro nemus* was selected as third preference by 33.3% of consumers. Forth preference range of *Amplicaster sp* dry fish select by its taste about 26.75% of consumers.

Availability of dry fish

About 95% of consumers reported highly availability of *Anchoiella sp.* According to NARA (2008), the availability, price and economy were the reasons for highest consumption level of *Anchoiella sp.* compared to other dried fish varieties. 33% of respondents reported *Khuro nemus* dry fish were highly available. The availability of *Scomberomorus cavalla* and *Carangoides malabaricus* were very less, as demand for these type of fish was high on fresh manner rather than dry.

Table 4: Availability of different type of dry fish

Type of dry fish	Highly Available	Avail able	Less available	Non availability
Nethali/Halmessa (<i>Anchoiella sp</i>)	95.0	5.0	-	-
Katta/Kattawa (<i>Khuro nemus</i>)	33.0	26.0	1	-
Suran/Balaya (<i>Thunnus albacores</i>)	15.0	48.3	33.3	3.4
Keeri/Hurullo (<i>Amplicaster sp</i>)	65.0	35.0	-	-
Paarai/Paaraw (<i>Carangoides malabaricus</i>)	1.7	18.3	40.0	40.0
Arakula/Thora (<i>Scomberomorus cavalla</i>)	-	6.7	23.3	20.0

(Source: Field Survey Data, 2013)

Consumption frequency

Results showed that, 43.3% of consumers consumed *Anchoiella sp.* dry fish once a week. Sample respondedents consumed *Anchoiella sp.* dry fish with breakfast or lunch or dinner meals. *Khuro nemus* mostly consumed once in two week due to its higher taste than fresh and 35% of consumers consumed twice a week the *Amplicaster sp.* *Carangoides malabaricus* dry fish were taken once in four week by 48.3% of consumers (Table 5). 38.3% of consumers purchased dry fish in high amount in October to December months because during this rainy period there was higher price for fresh fish and it may be of low quality and taste.

Table 5: Consumption frequency of different dry fish

Local Name (Scientific name)	Not consuming	Once a week	Twice a week	Once in 2 weeks	Once in 4 weeks
Nethali/Hal messa (<i>Anchoiellasp.</i>)	-	43.0	30.0	25.0	1.7
Suran/Balaya (<i>Thunnus albacores</i>)	20.0	31.7	11.7	16.7	20.0
Keeri/Hurullo (<i>Amplicaster sp.</i>)	6.7	25.0	35.0	15.0	18.3
Katta/Katawa (<i>Khuro nemus</i>)	1.7	33.3	3.3	36.7	25.0
Paarai/Paraw (<i>Carangoides malabaricus</i>)	18.0	20.0	48.3	18.0	-
Arakula/Thora (<i>Scomberomorus cavlla</i>)	20.0	-	-	-	80.0

(Source: Field Survey Data, 2013)

Place of purchasing dry fish

Results showed that 30% of consumers bought dry fish from Town market due to easy accessibility and 20% of respondents purchased from Kinniya market. Others purchased from Palaiyoothu area stall, Nilaveli area stall, Irakkakandy area stall and town market. Most of the consumers purchased in Kinniya area due to low price than other area.

Preferable characters of dry fish during purchasing

The following dry fish characters were used to determine the quality of dry fish during purchasing by consumers. 66.67% of consumers considered the colour of dry fish when purchasing. Smell and appearance of

dry fish were considered by 58.33% and 70% of consumers respectively.

Table 6: Preferable characters of dry fish during purchasing

Characters of dry fish	Percent (%)
Colour	66.67
Smell	58.33
Appearance	70.00
Tenderness	12.5

(Source: Field Survey Data, 2013)

Expenditure on dry fish

Table 7: Expenditure of dry fish per month per household

Type of dry fish (Rs per month per household)	Expenditure of dry fish		
	Minimum	Maximum	Mean
Nethali/Hal messa (<i>Anchoiella sp</i>)	150.00	1500.00	462.25
Suran/Balaya (<i>Thunnus albacores</i>)	0.00	1500.00	279.72
Keeri/Hurullo (<i>Amplicaster sp</i>)	0.00	1200.00	298.08
Katta/Kattawa (<i>Khuro nemus</i>)	0.00	1950.00	409.00
Paarai/Paaraw (<i>Carangoides malabaricus</i>)	0.00	900.00	57.25
Arkula/Thora (<i>Scomberomorus cavalla</i>)	0.00	650.00	143.00

(Source: Field Survey Data, 2013)

Data revealed that the average expenditure on the consumption of *Khuro nemus* dry fish per month per household was Rs.409.00 and mean expenditure of *Amplicaster sp.* dry fish per month was Rs.298.08 per household. The average expenditure on consumption of *Anchoiella sp.* dry fish was Rs.462.50 per month per household.

Quantity of purchase

Data revealed that the average amount of *Anchoviella sp.* dry fish purchased by consumer was 0.88 kg per month per household. The consumer purchased average amount of *Amplicaster sp.* dry fish 0.73 kg per month. Average amount of *Carangoides malabaricus* and *Scomberomorus cavalla* dry fish purchased were 0.21 kg and 0.07 kg respectively per household.

Table 8: Quantity of purchase dry fish per household per month (kg)

Amount of different type of Dry fish purchased per month per household	Minimum	Maximum	Mean
Nethali/Halmessa (<i>Anchoviella sp.</i>)	0.25	4.00	0.88
Suran/Balaya (<i>Thunnus albacores</i>)	0.00	2.50	0.51
Keeri/Hurullo (<i>Amplicaster sp.</i>)	0.00	3.00	0.73
Katta/Kattawo (<i>Khuro nemus</i>)	0.00	3.00	0.54
Paarai/Paaraw (<i>Carangoides malabaricus</i>)	0.00	1.00	0.21
Arakula/Thora (<i>Scomberomorus cavalla</i>)	0.00	1.00	0.07

(Source: Field Survey Data, 2013)

Factors affecting expenditure of different type of dry fish

For *Anchoviella sp.* dry fish the R² was 0.43 which implied that about 43% of the variation in the expenditure on consumption was explained by the factors such as education, family size, income, ethnicity, availability of *Anchoviella sp.* and distance.

But expenditure by *Anchoviella sp.* dry fish consumption was significantly affected only by family size, income, distance and availability. The results showed, an increase in household size by one with increase the expenditure by Rs. 44.17 (p<0.05). This could be explained by the fact that as household size increases, there is a requirement for dry fish which could create the high expenditure of dry fish. Distance significantly and positively influences the expenditure at 1% level (Table 9). Monthly income of the household significantly and positively influences the expenditure on consumption of dry fish at 5% level. Manurung and Kasryno (1986), using the 1981 census data, concluded that, in general, dry fish consumption increased with increasing income, especially in rural areas, indicating that dry fish is not considered an inferior commodity. This was in agreement with the results of research in East Java carried out by Hermanto and Andriati (1986)

Table 9 : Results of the multiple regression analysis- Factors affecting on expenditure of Nethali/Hal messa (*Anchoviella sp.*)

Model	Coefficients	
	B	Std.Error
(Constant)	429.51**	76.45
Monthly income (Rs)	0.01**	0.00
Ethnicity	2.48	34.09
Family size	44.17**	5.12
Distance (Km)	5.06***	0.37
Availability of <i>Anchoviella sp.</i>	-301.99*	44.21
Education (Year)	-61.61	16.53

(R²=0.43, F=6.652***)

Dependent variable- Expenditure of *Anchoviella sp.* per month

- * Significance at 10% level
- **Significance at 5% level
- ***Significance at 1% level

Expenditure by *Amplicaster sp.* dry fish consumption was significantly affected only by family size, distance and ethnicity. The results showed, an increase in family size by one the expenditure will be increased by Rs. 21.51 ($p < 0.05$). This could be explained by the fact that as household size increases, there is a requirement for dry fish which could create the high expenditure of dry fish. Distance significantly and positively influences the expenditure at 1% level

Table 10: Results of the multiple regression analysis- Factors affecting expenditure on Keeri/Hurullo (*Amplicaster sp.*)

Model	Coefficients	
	B	Std.Error
Constant	-187.99	119.29
Income(Rs.)	510.00	0.00
Ethnicity	128.92***	21.05
Family size	21.51**	10.67
Distance(km)	3.28***	0.70
Availability	-24.4	41.46
Education	46.28	37.30

($R^2 = 0.573$, $F = 11.86$ ***)

Dependent variable- Expenditure of *Amplicaster sp.*

- ** Significance at 5% level
- ***Significance at 1% level

The expenditure on *Khuro nemus* dry fish consumption was significantly affected only by income, education, distance and

ethnicity. A unit increase in household income will lead to Rs. 0.02 ($p < 0.01$) increase in the expenditure of *Khuro nemus* dry fish consumed (Table 11). This means that the expenditure of dried fish consumed would increase as the income of the household increases.

Table 11: Results of the multiple regression analysis- Factors affecting the expenditure on Katta/Kattawa (*Khuro nemus*)

Model	Coefficients	
	B	Std.Error
Constant	115.82	276.17
Income(Rs)	0.02***	0.00
Ethnicity	86.19*	48.53
Family size	-25.47	21.13
Distance(km)	3.04*	1.37
Availability	-38.53	85.06
Education	-120.4*	69.53

($R^2 = 0.49$, $F = 8.42$ ***)

Dependent variable- Expenditure of *Khuro nemus*

- * Significance at 10% level
- ***Significance at 1% level

For *Carangoides malabaricus* dry fish the R^2 was 0.52 which implied that about 52% of the variation in the expenditure on consumption was explained by the factors such as education, family size, income, ethnicity, availability of *Carangoides malabaricus* and distance. But expenditure by *Carangoides malabaricus* dry fish consumption was significantly affected only by income, education, distance and ethnicity (Table 12). The results showed, an increase in distance by one the expenditure will be

increased by Rs. 2.58 (p<0.01). This means that the expenditure of dried fish would increase as the distance (from house to dry fish shop) increases. If Availability of *Carangoides malabaricus* will increase by one the expenditure will increase by Rs. 31.51 (p<0.05).

Table 12: Results of the multiple regression analysis- Factors affecting expenditure on Paarai/Paraw (*Carangoides malabaricus*)

Model	Coefficients	
	B	Std.Error
Constant	-214.54**	76.54
Income(Rs.)	0.00	0.00
Ethnicity	29.17*	16.65
Family size	15.39*	8.50
Distance(km)	2.58***	0.59
Availability	31.51**	11.66
Education	64.51**	29.37

(R² -0.519, F-9.527***)

Dependent variable- Expenditure of *Carangoides malabaricus*

***Significance at 1% level

**Significance at 5% level

*Significance at 10% level

Constraints in dry fish purchasing

76.67% of the dry fish consumers stated that there was a major problem in dry fish purchasing due to price fluctuation. Lack of availability and low market facility were found as minor problems respectively by 1.67 and 10% of consumers. 21.66% of consumers were constrained by the accessibility problem. 10% of consumers stated that dry fish which were sold by traders were of poor quality.

Conclusion

The findings of this study indicated that dry fish consumption differs from each ethnicity in Trincomalee. The average family income of dry fish consumers was Rs.27, 200.00 per month. 28% consumer's first preference dry fish was *Khuro nemus*. 30% of consumers preferred to eat *Thunnus albacores* because of its high fleshness. *Khuro nemus* mostly consume once in two week due to its higher taste than fresh and 35% of consumers consume twice a week of *Amplicaster sp.* 66.67% of consumers considered the colour of dry fish when purchasing. Smell and appearance of dry fish were considered by 58.33% and 70% of consumers respectively. Average expenditure of *Khuro nemus* dry fish per month was 409.00. Average amount of *Anchoviella sp.* dry fish purchased by consumer was 0.88 kg per month per household. Expenditure by *Anchoviella sp.* dry fish consumption was significantly affected by the income, distance from house to dry fish shop, availability and Family size. Majority of the consumers constrained by price fluctuation. Based on results it is expected that demand for dry fish will remain high in the long term and may even increase if product quality is improved. It is suggested that improvement of processing technology would benefit consumers.

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THE IMPACT OF LIFE STYLE AND TREATMENT PATTERNS ON DIABETIC PATIENTS IN MUSLIM COMMUNITY- A CASE STUDY OF NINTAVUR IN THE AMPARA DISTRICT

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Abstract

Non-communicable diseases are being tremendously increasing in the recent past in Sri Lanka. Though the Ministry of Health implements advanced treatment and provides better healthcare service especially for the diabetic patients, more than 25% of the population are being affected by diabetic diseases, (Health ministry, 2014). The Ministry of Health has implemented efficient preventive and curative measures. However, the diabetic disease rate increases instead of reduction or eradication in Sri Lanka. The same situation of diabetic status is observed in the Research Area. Apart from sex and age, the patients have mentally, physically and biologically been affected due to Diabetes, though they had been medically treated. This research was carried out on medical ground in sociological perspective. The methodology used is mixed approach. The primary data was collected through questionnaire, interview and observation and experimental methods from 200 diabetic patients. The finding of the research reveal that practices followed in the life style and treatment pattern of the diabetic patients impact them severely. If the health care institutions of this area take a collective effort and responsibility to reduce diabetic disease, this can have positive impact to save the future generation of our society.

Introduction:

Diabetic mellitus is a non communicable disease commonly seen in this country and also massively affects without any gender differences or age. Diabetic mellitus is a major cause of morbidity and mortality in the world. 25% of total population of Sri Lanka is affected by the diabetic mellitus. It is predicted that diabetic patients will be doubled by 2050. Every year 500 to 600 people are affected by this disease. In it 40% are town area and 19% are rural area people (Health ministry Report-2014-march). Sri Lanka is at the 26th place in the world, affected by diabetic (medical journal

2013). Research reviews that, each person loses his leg for every one second in the world today (www.melparuai.com2013).

So, diabetic affects not only temporary but also permanent damages the lives of the people. It affects them mentally, physically and behaviorally, further individually and family also. Now diabetic is rapidly increasing in Srilanka, though it is a non communicable disease, the damage caused by it. The researches carried out in this field were discussed through clinical aspects providing scientific suggestions to cure it

rather than providing permanent solutions. So, it depends not only in the physical condition, it influences on life style , food habits, socio economic, cultural and environmental policies etc. In the Medical Sociological view, this research assists to provide some evidence.

Aims and objectives of this study

Identify how life style and treatment patterns influence on diabetic mellitus patients.

Specific objectives

To identify how life style and treatment patterns the diabetic mellitus patients in this area.

To identify the impact of life style and treatment pattern.

To provide suggestions for Preventing and reducing the diabetics

Literature view

A research conducted in the United Kingdom reveals that food pattern, the amount of food consumptions and exercise reduce the diabetic rate ranging from 0% to 58% of type 2 diabetic (Knowler et.al, 2002). Another research conducted in Asia (Ramachandran,2006) reveals that the present diabetic rate is very high in India though diabetic is a common problem from the ancient time A research on diabetic prevention in India found that the drugs given to patients alone can not reduce the diabetic. But changing of life pattern is more effective than drugs.

The above research findings were practiced and succeeded to reduce the number of diabetic affected patients in the past six years.

Significance of the study

The aim of the study is to find the followings, according to the statistics from the health department, the diabetic statistic increases tremendously for the last 8 years. Though there were studies related to diabetics, there were no researches carried out particularly on the life style and treatment pattern influencing on diabetic mellitus. Though the medical facilities are freely available for diabetic mellitus in the area, the reason for the incensement of the diabetic mellitus is not identified. Though the diabetic mellitus directly affects the patient's kidney, eye and the whole nervous system. This disease it affects physically, psychologically and sociologically in many ways. This psychological effect reflects on the family life and it indirectly effects the whole family. This study aims to suggest some alternative solutions in order to over come the above issues by bring them to normal life. Diabetic mellitus is not a disease but a deficiency. Therefore, it cannot be cure completely with medicine but can be managed and controlled for certain level. This research will finds the reasons for influence of other factors and find alternative solutions to recover from the sufferings and also this research will help in reducing affected patients and it will help in preventing diabetics.

This research has to be looked on the social view since it affects society in numerous ways. The previous studies on diabetic are in the view of clinical aspects but this study is done on the social aspects in order to find a suitable solution since it is considered as a world disease. This study in addition to the clinical aspects looks at behavioral patterns, social anthropological cultural pattern through providing awareness to reduce the number of diabetic patients and affective management of the diabetic mellitus through proper alternative solution. This research will definitely helps in finding alternative solution.

Research area

To examine the hypothesis, this research is based in Nintavur where are covered more in Ampara district. 200 Sample were selected among 35 to 55 aged male and female diabetic patients.

Methodology of the study

The methodology used is mixed approach .This study is based on primary and secondary data. Collection of data was done by interview, participation observation, clinical test and, group discussion. 200 diabetic patients (100 males and 100 females) were selected by snowball sampling , aged group between 35 to 55. 100 people were involved in Personal interviews on the basis of structured interview schedule . Clinical test was continually observed from three months. Sample were divided into four groups including 50 patients in each group.

Group01- Those who have normal life style without following any controlling system.

Group02- Those who have changed only their life styles.

Group-03- Those who have changed their treatment patterns.

Group-04- those who have changed both their life style and treatment pattern.

Secondary data were collected from the government officials such as DPDHS Kalmunai, Nintavur Divisional Secretariat , medical health office report , report of previous research and other relevant documents.

Data processing and analyzing were done by Excel and summarized data were presented through appropriate charts and table.

Data Analysis

Two method were used to analyse data. The data of the Questioneir was analyzed by using excel. Results of the experiment was also analyzed using descriptive statistics.

Table 1.1 General Information of Nintavur

Divisional Secretariat.
Details Population of Nintavur

Year	Total population	Male	%	FeMale	%
2007	29307	14584	49.76	14723	50.24
2008	29565	14749	49.89	14820	50.13
2009	30143	15095	50.08	15048	49.92
2010	30756	15324	49.82	15432	50.18
2011	31474	15661	49.76	15810	50.23

source: Planning branch, divisional secretariat, Nintavur-2014

Employment category

Employment	2007	2008	2009	2010	2011
Government sector	864	886	964	972	1005
Private sector	321	323	347	415	434
co-operatives/ board	151	153	175	180	182
Self Empl oyment	1246	1201	1754	1862	1937
Other	202	5622	5950	6100	6210
Total	2784	8185	9190	9529	9768

source : Planning branch, divisional secretariat, Nintavur-2014

Table 1.2 Details of comers to monthly clinic

Year	September		October		November		December	
	Male	Female	Male	Female	Male	Female	Male	Female
2008	254	206	274	216	280	242	282	308
2009	240	235	305	320	321	298	325	295
2010	280	313	328	314	340	336	340	345
2011	230	233	360	220	365	315	320	364
2012	325	355	301	317	350	320	351	333
2013	300	308	332	310	354	336	354	345

Source: Planning unit, District hospital, Nintavur, 2014.

According to the data collected to the current research, the following findings were identified.

1. Life Style patterns of the diabetic patients

Dietary habits

When analyzing of food habits, among them 60% were under good diet control, 13.33% were under moderate control and 26.66% were under poor control. It shows that good diet control does not reduce the diabetics but under poor diet control increases the effectiveness of severity of the disease.

Knowledge on weight and disease

Lack of knowledge has been seen among them regarding the body weight and disease condition.80% have poor knowledge, 20 % have medium level knowledge .

Food calorie usage and Knowledge

There were only 6.66% who have adequate knowledge on behalf of this calorie management and other 93.33% have very few knowledge regarding calorie management calculation system and related knowledge .

Work and time spending

When analyzing their working ability and time management, 86.66% patients were doing easy work and only 13.33% were doing hardworking, but due to their working ability it does not control the limitation of the calorie/energy of the body, though working continuously for a long time, was not considered as hard work.

Leisure

When studying their leisure time, 66.66% were watching television, 13.33% spend their free time on reading news papers, 20% were chatting with their friends, according to this situation, most of patients willing to watch T.V and reading news papers. This time they have more opportunities to eat more and more fast foods. This causes for increasing the body weight and became obese which causes for become diabetic.

Physical exercise

Most of them are not interest on doing physical exercise, 86.66% were not doing exercise, and only 13.33% were interested on doing exercise. Although they know the

importance of exercise, people have lot of financial difficulties, they concentrate on their jobs most of the time it leads to severe stress situation, and it may be the cause for lack of physical activity.

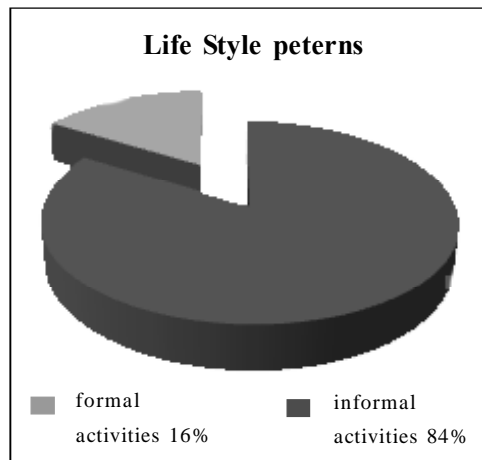
Create relax mind-Sleeping and time

When analyzing their time spend on sleep, 60 were spending few time and 46.66% were spending normal hours of eight.

Family, Neighbors relationship and stress mood

After diagnosing the patients, due to the fluctuation of blood sugar level, they were seen anxiety, worries, lethargy and loss of interesting in life. 93.33% have high worries on behalf of their disease, only 6.66% are normal . Due to these conditions, they have lack of interest to show their happy life and to participate in any other recreational activities.

Chart - 1.1



Most of the diabetic patients (84%) do not follow formal activities to reduce their sickness. The only 16% of diabetic patients follow formal activities.

2. Treatment patterns of diabetic patients

When analyzing their treatment patterns, it is observed that most of them have very few knowledge and they are not interested to study more. 53.33% were interested to search and study about this disease and contain lack of knowledge.33.33% were with no knowledge about this disease. Hence 13.33% have enough knowledge but not interest to practice in a proper way to control this disease condition.

Further they have myths and fault beliefs regarding of this disease. 26.66% have myths and fault beliefs. 46.66% do not believe any thing, 26.66% have mixed ideas.

Type of treatment

In treatment pattern, 66.66% are using both Ayurvedic and western treatment.13.33% didn't take any treatment, 20% depend only on western medicine.

Treatment condition

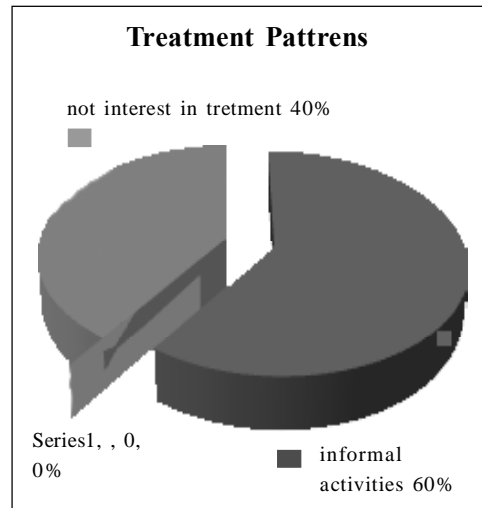
When we analyze treatment condition, 74% were regular clinic follow ups, 13% often take treatment 1 3% rarely taken treatment.

Doctor's suggestions

Most of them were interested to take medical advice, but practically they did not follow.

Usage of medicine

When study their usage of drugs, 92% use on tablets 18% injection insulin. Among these tablets intake patients, 92% patients of 80% were taking drugs regularly. Insulin dependent patients inject regularly with prescribed units.



60% of Diabetic patients take interests in treatment patterns. Though they did not get the enough improvement in their health conditions.

Experiment

Free Group

Table 2.1 Descriptive statistics

Variable	Minimum	Maximum	Mean	Standard Deviation	Confidence Interval for mean (5%)
Test1	43	245	146.00	48.23	[132.29,159.71]
Test2	98	210	157.14	26.81	[149.52,164.76]
Test3	95	201	138.90	27.25	[131.16,146.64]

Table 2.2 Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Free1	146.00	50	48.232	6.821
Free2	157.14	50	26.805	3.791

In the Paired Samples Statistics Box, the mean for the free 1 is 146.00. The mean for free 2 is 157.14. The standard deviation for the free 1 is 48.232 and for the free 2 are 26.805. The number of participants in each condition (N) is 50.

Table 2.3 Paired Samples Test

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Free1 Free2	-11.140	56.631	8.009	-27.234	4.954	-1.391	49	0.171

This value will tell if the two condition Means are statistically different. Often times, this value will be referred to as the p value, the Sig (2-Tailed) value is 0.171. We can conclude that there is no statistically significant difference between two conditions. The Sig. (2-Tailed) value is 0.171. This value is greater than .05. Because of this, we can conclude that there is no statistically significant difference between the mean for the Free 1 and Free 2 conditions

Table 2.4 Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Free1	146.00	50	48.232	6.821
Free2	138.90	50	27.247	3.853

In the Paired Samples Statistics Box, the mean for the free 1 is 146.00. The mean for free 2 is 138.90. The standard deviation for the free 1 is 48.232 and for the free 2 are 27.247. The number of participants in each condition (N) is 50.

Table 2.5 Paired Samples Test

	Paired Differences				t	df	Sig. (2-tailed)	
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower				Upper
Pair 1 Free1 Free2	7,100	55.839	7.897	-8.769	22.969	0.899	49	0.373

According to the paired test, there is no statistical evidence that test1 and test2 are not different (p- value=0.171). Also, test1 and test3 are not different (p- value=0.373)

there is no statistically significant difference between the mean for the Free 1 and Free 2 conditions.

The test indicates the badly maintained life style and treatment pattern increase the effects if diabetics. This value will tell if the two condition Means are statistically different. Often times, this value will be referred to as the p value, the Sig (2-Tailed) value is 0.373.

Life style modification group

Table 3.1 Descriptive statistics

Variable	Minimum	Maximum	Mean	Standard Deviation	Confidence Interval for mean (5%)
Test1	60	258	140.76	45.72	[127.76,153.76]
Test2	79	200	127.66	31.55	[118.69,136.63]
Test3	82	165	117.84	20.98	[118.88,123.80]

We can conclude that there is no statistically significant difference between two conditions. The Sig. (2-Tailed) value in our example is 0.373. This value is greater than .05. Because of this, we can conclude that

Table 3.2 Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Free1	140.76	50	45.726	6.467
Free2	127.66	50	31.553	4.462

In the Paired Samples Statistics Box, the mean for the free 1 is 146.76 The mean for free 2 is 127.66 The standard deviation for the free 1 is 45.726and for the free 2 are 31.553The number of participants in each condition (N) is 50.

Table 3.3 Paired Samples Test

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Free1 Free2	13.100	25.810	3.650	5.765	20.435	3.589	49	0.001

This value will tell if the two condition Means are statistically different. Often times, this value will be referred to as the p value, the Sig (2-Tailed) value is 0.001.

We can conclude that there is statistically

significant difference between two conditions. The Sig. (2-Tailed) value is 0.001. This value is less than .05. Because of this, we can conclude that there is statistically significant difference between the mean for the Free 1 and Free 2 conditions.

Table 3.4 Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Free1	140.76	50	45.726	6.467
Free3				

In the Paired Samples Statistics Box, the mean for the free 1 is 140.76. The mean for free 2 is 117.84. The standard deviation for the free 1 is 45.726 and for the free 2 are 20.988 The number of participants in each condition (N) is 50.

Table 3.5 Paired Samples Test

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Free1 Free2	22.920	32.961	4.661	13.553	32.287	4.917	49	.000

According to the paired test, there is statistical evidence that test1 and test 2 are different (p- value=0.001). Also, test1 and test3 are different (p- value=0.000).P-value < 0.05 is significant

This value will tell if the two condition Means are statistically different. Often times, this value will be referred to as the p

value, the Sig (2-Tailed) value is 0.000. We can conclude that there is statistically significant difference between two conditions. The Sig. (2-Tailed) value is 0.000. This value is less than .05. Because of this, we can conclude that there is statistically significant difference between the mean for the Free 1 and Free 2 conditions.

Treatment pattern Modification group

Table 4.1 Descriptive statistics

Variable	Minimum	Maximum	Mean	Standard Deviation	Confidence Interval for mean (5%)
Test1	49	284	154.28	56.00	[138.36,170.20]
Test2	96	200	129.28	27.07	[121.58,136.98]
Test3	65	175	125.56	21.90	[119.33,131.79]

Table 4.2 Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Free1	154.28	50	56.001	7.920
Free2	129.28	50	27.079	3.830

In the Paired Samples Statistics Box, the mean for the free 1 is 154.28. The mean for free 2 is 129.28. The standard deviation for the free 1 is 56.001and for the free 2 are 27.079. The number of participants in each condition (N) is 50.

Table 4.3 Paired Samples Test

	Paired Differences				t	df	Sig. (2-tailed)	
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower				Upper
Pair 1 Free1 Free2	25.000	40.886	5.782	13.380	36.620	4.324	49	.000

This value will tell if the two condition Means are statistically different. Often times, this value will be referred to as the p value, the Sig (2-Tailed) value is 0.000.

We can conclude that there is statistically significant difference between two

conditions. The Sig. (2-Tailed) value is 0.000. This value is less than .05. Because of this, we can conclude that there is statistically significant difference between the mean for the Free 1 and Free 2 conditions.

4.4 Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Free1	154.28	50	56.001	7.920
Free2	125.56	50	21.904	3.098

In the Paired Samples Statistics Box, the mean for the free 1 is 154.28. The mean for free 2 is 125.56. The standard deviation for the free 1 is 56.001 and for the free 2 are 21.904. The number of participants in each condition (N) is 50.

Table 4.5 Paired Samples Test

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Free1 Free2	28.720	48.501	6.859	14.936	42.504	4.187	49	.000

According to the paired test, there is statistical evidence that test1 and test2 are different (p- value=0.001). Also, test1 and test3 are different (p- value=0.000)

This value will tell if the two condition Means are statistically different. Often times, this value will be referred to as the p

value, the Sig (2-Tailed) value is 0.000. We can conclude that there is statistically significant difference between two conditions. The Sig. (2-Tailed) value is 0.000. This value is less than .05. Because of this, we can conclude that there is statistically significant difference between the mean for the Free 1 and Free 2 conditions.

Life Style Modification & Treatment pattern modification group

Table 5.1 Descriptive statistics

Variable	Minimum	Maximum	Mean	Standard Deviation	Confidence Interval for mean (5%)
Test1	49	255	149.98	47.88	[163.59,136.37]
Test2	60	207	121.02	27.54	[113.19,128.85]
Test3	75	200	119.14	21.61	[113.0,125.28]

Table 5.2 Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Free1	149.98	50	47.888	6.772
Free2	121.02	50	27.546	3.896

In the Paired Samples Statistics Box, the mean for the free 1 is 149.98. The mean for free 2 is 121.02. The standard deviation for the free 1 is 47.888and for the free 2 are 27.546. The number of participants in each condition (N) is 50.

Table 5.3 Paired Samples Test

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Free1 Free2	28.960	28.589	4.043	20.835	37.085	7.163	49	.000

This value will tell if the two condition Means are statistically different. Often times, this value will be referred to as the p value, the Sig (2-Tailed) value is 0.000. We can conclude that there is statistically significant difference between two conditions. The Sig. (2-Tailed) value is 0.000. This value is less than .05. Because of this, we can conclude that there is statistically significant difference between the mean for the Free 1 and Free 2 conditions.

Table 5.4 Paired Samples Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Free1	149.98	50	47.888	6.772
Free2	119.14	50	21.615	3.057

Table 5.5 Paired Samples Test

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Free1 Free2	30.840	33.240	4.701	21.393	4.287	6.560	49	.000

According to the paired test, there is statistical evidence that test1 and test2 are different (p- value=0.001). Also, test1 and test3 are different (p- value=0.000)

This value will tell if the two condition Means are statistically different. Often times, this value will be referred to as the p value, the Sig (2-Tailed) value is 0.000. We can conclude that there is statistically

significant difference between two conditions. The Sig. (2-Tailed) value is 0.000. This value is less than .05. Because of this, we can conclude that there is statistically significant difference between the mean for the Free 1 and Free 2 conditions.

The data in the tabulation indicate that in the diabetic patients has a stronger influence on the lifestyle modification rather than treatment

modification. However, the combination of the life style modification and treatment pattern modification can have a significant influence in reducing the glucose level of diabetic patients. That the result of the clinical study reveals the badly maintained life style and treatment pattern increase the effects if diabetics. The effects caused by each variable individually considering with the effects caused by both variables together, it reduces the impact of diabetic.

Findings

The finding of the research reveal that practices followed in the life style and treatment pattern of the diabetic patients impact them severely. When comparing the any other factors that influence in controlling the diabetics, it is found that life style and treatment pattern are the most effective factors. Also it is found that changing the life pattern and the following the proper treatments are the most beneficial factors. It was found that diabetic becomes more dangerous due to their negligence (life style) and improper treatment.

So the life style becomes in a correct pathway when following the correct treatment on regular basis, free from effectiveness of diabetic mellitus. I clearly observe in this area that the failure in following the forgoing practice correctly by these participants of research increases the effectiveness of this disease.

Conclusion and Recommendation

The above research findings encourage the nursing personals to update their knowledge on how life style pattern influences on diabetic mellitus. Further, the research findings enlighten that not only the drugs influence on controlling the diabetes mellitus, but also the life style pattern mainly

influences on controlling the diabetes mellitus. Proper life pattern and proper treatment are very important to get relieve from this suffering and the complication.

This research provides the other directions to conduct a new research. That will help to improve nursing in future. Diabetes mellitus affected patients from this area are poor in knowledge regarding this disease is one of the finding of the research.

The research finding strongly recommend that awareness programme to improve the knowledge regarding controlling the diabetes mellitus should be organized. At the mean time, the public should be educated by giving some attractive visual aids such as leaflets, banners, Posters, street drama and hand books.

Also health education demonstrations must be strictly provided for half an hour for the gatherings in the monthly clinic centers and non communicable disease centers.

In addition to the Health education programme, a model Centre to launch and practice the modifications of their life pattern must be established adjoining to the clinic centers and non communicable disease centers enabling to prepare the diabetic mellitus patients to modify their life style on free of charge to avoid the economical burdens.

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**ROLE OF CULTURE IN THE PROCESS
OF RESOURCE CREATION:
A CASE STUDY ON TEMPLE
TOWN BISHNUPUR, DISTRICT BANKURA,
WEST BENGAL, INDIA**

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Abstract

The prerogative of cultural geography is to analyse how space, place and landscape are shaped by culture. It focuses on people's relationship to the natural world and the modification of that natural landscape into cultural landscape. Cultural landscape is tangible outcome of the complex interaction between human groups with its own practice, preferences, values, aspirations and a natural or modified environment (Knox & Manston, 1987). This interaction is time and space specific. Thus each and every place has its own cultural identity. This identity may become a resource for the further development of that place. So is happen in case of the 'temple town' Bishnupur. Geographically it is located between 22°57'15" N to 23°12'32"N latitude and 87°31'46"E to 87°24'11"E longitude. The place significance of Bishnupur is historically rooted. It was the capital of Malla (local chieftain) dynasty. The Malla kings patronise many handloom and cottage industries including Silk, Tasar, Conch shell carvings, Bell metal, Patachitra etc. Along with this the Malla kings constructed many terracotta and brick made temples as religious symbols from locally available building materials. Malla reign faced many ups and downs for several times. Naturally many cultural practices imprinted their material and non material culture to the indigenous Bishnupur culture. The terracotta temples witnessed as piece of evidence of that acculturation process. The temples of Bishnupur and surrounding areas were constructed in 16th or 17th century. The temple architecture of neighbouring state Orissa has great impact on the temple of the study area. Incarnation of Mughal and South Indian style of temple can also be found (Santra, 1998). The Mughal, Parsic, Indo-Parsic, Hindu classics, Buddhist style and the mythological influences are prominent in terracotta ornamentation. Beside that the influence of Portuguese architecture is prominent (Dasgupta 1980). Thus mixture of tangible or natural resource and intangible resource in form of religious beliefs makes temples as a part of cultural environment which becomes a resource base for tourism.

Introduction

The temples of Bishnupur and surrounding areas were constructed between 16th and 17th century. During this period a profound political, social, cultural and religious revolution happened regionally all over

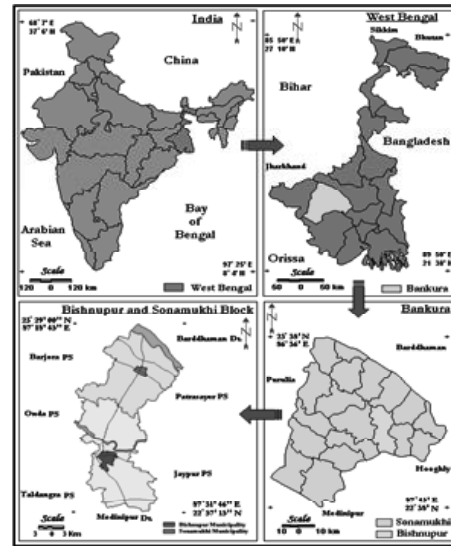
Bengal. This Cultural Revolution gives rise to a distinct culture not only to Bishnupur (popularly known as *Mallabhum*) but other areas of Bengal also. Bishnupur was the capital of *Malla* king (local chieftain).

Mallabhum being politically stable could concentrate on developing a social system based on Hindu philosophy in general and Vaisnava philosophy in specific. The temples of Bishnupur are the product of this religious belief system. The Malla kings constructed them as a religious symbol. The temples of Bishnupur are the result of combination of tangible natural resources (locally available laterite) and intangible resources i.e. religion, belief system etc. There is a great impact of Orissa, Mughal and South Indian style of architecture on the temples of Bishnupur (Santra, 1998). It is because there was a relationship between and among these places since ancient time. Bishnupur was shown as an ancient place on a map in the books of Cunningham (Cunningham, 1871). Ancient Commercial route to Kalinga run through Kanksa ó Sonamukhi ó Abantika ó Bishnupur ó Dandabhukti (Ghosh, 1976). So it may be said that diffusion of culture from north to south India happened through this route. The modern Review (March 1933, Page 348) said that Bishnupur lies on the highway to Puri (A District under Orissa state) from north India. So the place specificity of Bishnupur (map no. 1) supports it to get involved in the process of cultural mixing. The reign of Malla Kings ends with the establishment of Bishnupur as Municipal town in 1873. The relics of Bishnupur and its surroundings are no more treated as religious significance but now they become heritage site and focal point of attraction for tourists.

Objective, Methodology and Data Source

Bishnupur is located in the Hindu dominated area and temples are religious symbol of Hindus. In case of Malda, Murshidabad, Bardhaman the Islamic culture was expressed by different kinds of Mosques, Dargas etc. But the study area has a

Location map of the study area



background of Hinduism. All over the Bengal terracotta temples are found but the most famous are the temples of Bankura especially the temples of Bishnupur. Who are the artisans of making these temples? History is silent about these questions. There is no authentic data about these questions. In this research work I delimited the analysis only on the structure and ornamentation of the temples of the study area. How the structure and the ornamentation of the temples has changed with the changing culture. Impact of changing culture is clearly been seen on the temple walls. The discussion is delimited on the role of human behavior and meaning in understanding people's relationship with environments, places and the impact of culture on landscapes. Once, these temples were made as a religious symbol. But now these are no longer of religious interest but they become center of tourist attraction. So my objective is to find out the how the changing culture plays significant role for creation of new resource. The methodology followed here is based on both empirical and secondary data. Variation in terracotta ornamentation on temples, architectural design has been collected directly from empirical observation. At the same time

different secondary data sources like books, journals, manuscripts and archival sources have also been used in this research work.

Discussion

Temple a religious symbol must survive or time resistant. Locally available laterite is used as raw material in temples. Compare to marble or to sand stone or polished

granite it is less attractive. The people's perception about it was not appreciable. It does not have attractive look. So it is covered with *finial*.

Temple structure and terracotta ornamentation in the study area

Temples of Bishnupur followed the Mughal architecture in *Khilan* (Pillar), *Volt*, *Trikhilan*

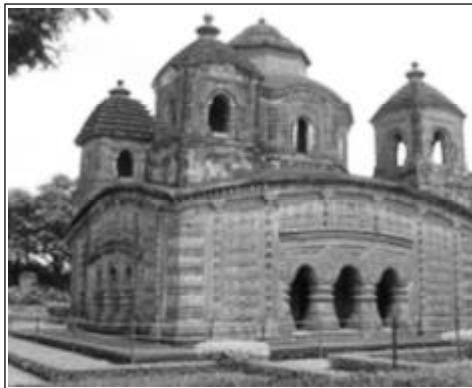
Name of templ	Location	Material used	Style
Malleswar (1622)	Bishnupur, Bhattacharya Para	laterite rock	Deul
Krishna & Balaram (end of 18 th century) (British influence)	North west of stone darwaja	brick	Rekha Deul
Keshabray & Kunja Bihari (2 nd half of 18 th century) (British influence)	Inside the fort area	teracota covered with	Rekha Deul
Kalachand (1656)	Near Lalbandh	laterite rock	Ek Ratna (single pinnacle)
Madan Gopal (1665)	Near Lalbandh	laterite rock	Pancharanta (five pinnacles)
Radha Govinda	Near Lalbandh	laterite rock	EkRatna (single pinnacle)
Radha Madhab	West of Kalachand	laterite rock	Two storyed building
Lalji & Radha-Shyam (1658 / 1758)	Near fort	laterite rock	EkRatna (single pinnacle)
Madan Mohan (1694)	Within municipal area	laterite brick	one pinnacles
Shyamrai temple (1643)	Near Gardarwaja	laterite brick	Five pinnacles
Rashmancha (1600)	Within Bishnupur town	laterite rock	Pyramid
Jorbangla (1655)	Inside the fort area	laterite Rock with terracotta brick	Do-chala
Siddheswar & Sonat Pal	On the bank of river Darakeswar	brick	Deul
Sridhar Temple (1845)	Sonamukhi market area	brick	25 Pinnacle
Temple of Elati (17 th century)	On the bank of the river Darakeswar	brick	Deul
Sanreswar Saileswar (1335)	Dihar	brick	Deul

doors (Piers and pillar) terracotta ornamentation, *Kiosk* (A light open pavilion) and for *Ratna* (Pinnacle) style these followed the lineated and the *Pira* temple structure of Orissa style (Mc.Cutchion, 1964& Santra, 1998). The Malla Kings of Bishnupur had great interest in the promotion of *Ratna* or Pinnacle temples. The lineated or *Rekha* temples, which are marked as a memento of 10th ó 11th Century and were abolished, renovated in 17th century. In these

temples we can mark even the *Jagmohan* which was introduced later (Sri Sri Shyam Chand Mandir of Hazrapara in Bishnupur) (Bandopadhyay, 1975).

Locally available laterite is widely used for construction of temples. In some cases stone is also used as building materials. Beside that baked earth (terracotta) is also used for the ornamentation of temples (Bandopadhyay, 1971) Based on the structure, materials used the temples of the study area classified as ó

Images are showing the architecture of terracotta temples of Bishnupur and surroundings.



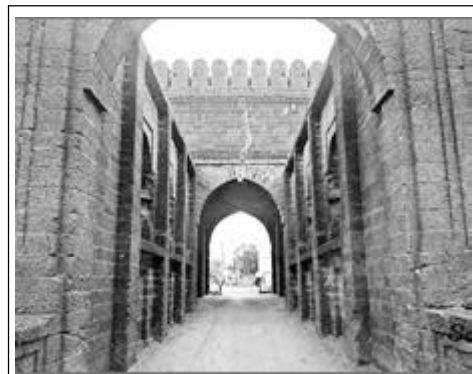
Shaymrai Temple (*Pancharatna*)



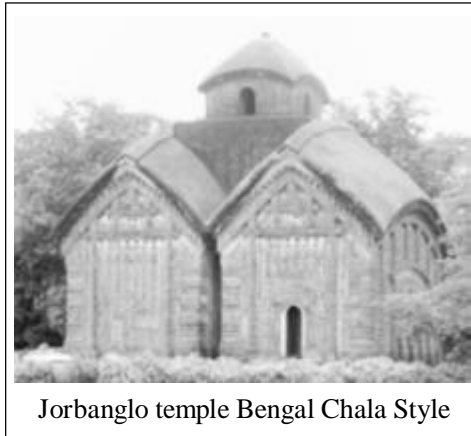
Kalachand Group of *Ektratna* temples



Rasamancha Temple Pyramid Style



Pathar Darwaja Mughal Fort Style



Jorbanglo temple Bengal Chala Style



Sareswar and Saileswar temple of Dihar *Rekha Deul* style of Orissa

Temple ornamentation and cultural assimilation

The Mughal, Parsic, Indo-Parsee, Jain, Buddha, Hindu classics and the mythological influences are prominent in terracotta ornamentation. Beside that the influence of Portuguese architecture is prominent (Dasgupta, 1980).

The Mughal influence:

Depiction of Mughal turban, shoes, clothings (jama ó pajama) and Jahangiri crown are prominent. Hawk hunters, king with bird in hand, Political events like Portuguese war is found on Jorbangla temple which was held in the reign of Sahajahana. Besides tobacco smoking is seen on Shyamrai temple (1643). If we minutely analyse the history of Mughal era we find that in between 1600 ó 1650, the farmers of India started cultivation tobacco among which the Ambari tobacco of Bishnupur was very famous.

The temple structure of Bishnupur itself is influenced by Mushlim culture. The brick temples of post Mughal era at Bishnupur also followed Mughal architecture e.g. Squint type of design on octangular/ circular wall set domical were constructed by bricks step by step. In some cases vault is

noticeable e.g Khar Bangla Temple. Fire weapons, miniature painting, and military forces, protect the Malla capital from enemies by construction of Garh surrounding the Kila and stone made special door reveals the impact of Mughal culture on Bishnupur. Besides this construction of Dalmadal Canon following the famous canon Kale Khan and Jahan Kasan of Murshidabad also shows a Mughal impact (Dasgupta, 1980).

Parsee Influence

The dragon sketches in terracotta temple are the result of Indo-parsic influence because Mughal previously influences the Parsic. The kings are found wearing dragon printed dresses. This motivates the artisans of Bishnupur to create such designs on terracotta. Besides, the foreigners with varieties of dresses and turban are found, e.g. Sridhar temple (25 pinnacles) of Sonamukhi. Pillow, hand fan, Otto-pot, veil, women-trousers is common on Jorbangla temple which depicts Persian culture.

Influence of Hindu Epic (Ramayana and Mahabharata)

On the western wall of Jorbanglo temple stories of Rama, Laxmana, Bharata, and Satrugana are seen. Bhisma lying on arrows are another sculpture on the temple wall.

Vaisnav Influence

Great Malla King Bir Hambir converted to rationalism in end of 16th century. The Bishnupur followed the miniature painting of Patañjali centering the Vaisnavism. Story of *Srimad Bhagbat Gita* and *Gitagovinda* can be found on terracotta sculpture. Picture of Lord Krishna sucking milk from cow is found on the southern side of upper floor of octagonal pinnacle which is at the center of Shyamrai temple. Lord Krishna playing flute is seen on the southern veranda of Jorbanglo temple. Radha Krishna is seen on the south east corner of Jorbanglo temple. Kaliya Daman (Lord Krishna killing a snake named Kaliya), Jalakeli (Lord Krishna playing with friends of Radha in a pool), Vastra Haran (Lord Krishna saving Draupadi when her saree was being taken away by Dussawasan), Nouka lila (Lord Krishna in a boat with friends of Radha) also depicts the influence of Vaisnav culture.

The picture of conquering of Srinivasa Vaisnavite on *Malla Sava* is clearly drawn on the Southern wall of Madan mohan temple. On the front side of the temple picture of Srinivas at learning a *pathi* is depicted on the base of the temple.

Influence of ten incarnation of Lord Vishnu I chitra is also depicted on temple wall. It is also says about the vaisnav culture. Matsya, Kurma, Varaha, Varmana, Ram, Balaram, Parasuram, Buddha, Kalki are the ten avatars or incarnation of God. But in Bishnupur Jagannatha is seen in place of Buddha. It is an influence of Orissa. The temple which were established before 18th century those were shown statue of Buddha inspite of Jagannatha. This is a vaisnav influence comes from Orissa (e.g. Sridhar mandir where Jagannath is the 9th incarnation inspite of Buddha established on 18th to 19th century).

Jain Influence

Jainism comes in the study area following the commercial routes from North India to Kalinga and from Kalinga to *Rarh* (J.D. Beglar, 1978 Report of a tour through Bengal provinces) on temples of study area. The influences of Jainism are more than any other religion. The word *Rarh* may have come from the Sanskrit word *Roorha*, meaning rough or uneven. In the ancient Jain Sutra *Rarh* refers to that part of Bengal, limited by the Bhagirathi River. *Rarh* stated an isolated forest covered area. 6th B.C. Jain *sramana* (monk) were come to *Rarh* for perching their religion. *Rarh* was situated on the caravan route from Banga to Magadh (Singha, 1951). In Buddhist books *Rarh* was known as *Sumbha*. A statue of Tirthamkar Risava (Jain monk) is found on the Sanreswar temple of Dihar which is now worshipped as Siva. In Dharapat village statue of naked Shyamchand which worshipped with Narayan statue, is actually a Jain statue (5ft / 3ft). Beside this temple the expanded hood of a serpent originally a Jain sculpture, now converted to Manasa statue (goddess of Snake). This temple was formed in 1323 sakabda. Residual beside this temple is thought to be a prayer hall of Jains.

The Portuguese influence

With the spreading of Portuguese rule, the Portuguese culture also influenced Indian Culture. The artisans of Bishnupur temple included Portuguese culture. The Dagon with a guitar and Portuguese war ship are the evidence of that.

Importance of Place

In some cases place also take an important role for the ornamentation of temple walls. Impacts of Gujarat, Rajasthan are seen in picture of milk sucking by Krishna. Impact of Rajasthan is also seen through description

of horoscope. Imprint of Orissa is seen in Shyamrai temple. The *rekh* and *pira* type of temples are formed following the Orissa type which was transformed into *Ratna* temple in Bishnupur. Percy Brown stated :-Some comparison with brick in Bengal spring to the mind. A number of those have been discovered some well published but hardly any go back to a period earlier than 17th and 18th century.ø Percy Brown has already drawn attention to an 18th Century brick temple with curvilinear roof at Bishnupur (Indian architecture, vol. ó I page 188) but which differs rather conspicuously from our Rasika Roy in the surface decoration full of Bankuraø skilled work.

Description of ornamentation according to temples

Shyamrai temple or Pancha Ratna Temple

Raslila, Krishna at dancing poses ó Both side of the eastern entrance.

Gaja Kachap Chitra ó Western Barandah

Friendship ó southern Varanda ó Krishna at giving fruit to his friend.

Collection of Parijat (Exotic flower) ó

Ceremonial washing of Ram ó

Gujrat style hand fan in the hand of a dancing garl, Orissa type dress

Rash Mondal motif following the Konarak of Orissa in the interior of the temple.

Jain Tirthankar on the way towards interior of the temple.

Picture of Lord Jagannath on the southern barandha

Vishnu at (eternal lying equilibrium state) ó Ananta Sayan

Makar rath ó a mythological aquatic animal

Dragan motif ó on the southern varanda beside false door.

Five faced Shiva and valiant man (myth)

Uma-maheswar, Kartikeya, Radha Krishna, Sita Ram on the central top floor.

To smoke a hookah

Dancing Krishna, Playing flute, picture of Krishna Balaram

Different ethnic groups wearing various kinds of dresses on the central top Pinnacle.

Ram ó Ravana at war at the eastern entrance.

Mallah warriors, Dagan, Ganesh, Dasavatar, Buddha, wearing peculiar dress, wrestling

Jorbangla

Krishna and Balaram at boyish sport, killing of Baka rakshas, Taraka on the front side.

Ram, Laxman, Bharat & Satrugna in the motherø womb in the front side.

Picture of Krishna, Radhika, Barai, Sri Krishna Kirtana, nouka lila (activities of Krishna on Boat)

Musical instruments. A Gandharba (Dame god) with a tambura, on the front varanda

Prists at worship of god ó front 93 egetati

Visma lying on arrows ó on the south west challa (thatch)

Killing of tiger. The sight of the hunters resembles with Mahenjodaro civilization on the front chala (thatch)

A man with a book, may be picture of Srinivasa ó famous Vaisnavites of the North east corner of the back chala (thatch)

Killinf of Kangsa, picture of different animals and birds, egetati with fly wing (mythological animal) on the eastern wall of first chala (thatch)

Khar Bangla Temple

Two women are reading books ó North Eastern corner.

Madan Mohan Temple

Paintings like swan, conquering of Malla residence by Srinivasa ó on South East corner.

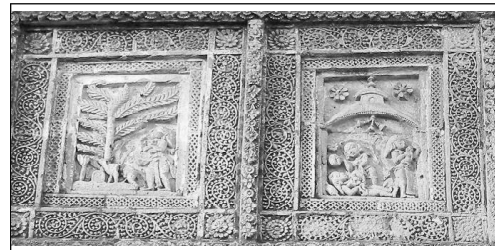
Temple ornamentation at a glance

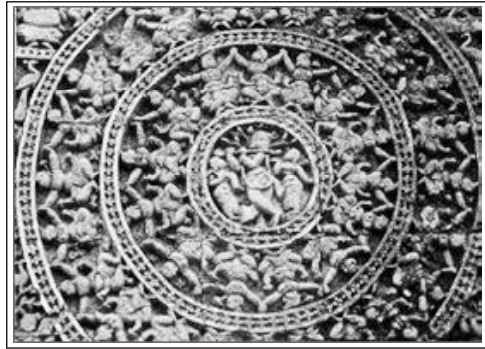
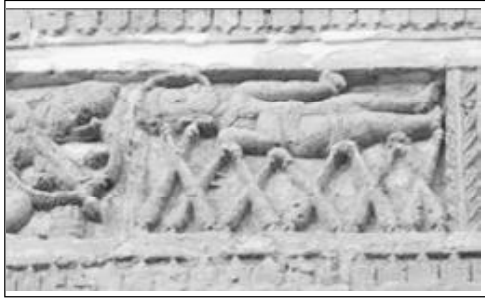
Ramayana	Sculpture of Rama, Laxmana, Bharata and Satrughna, Rama & Ravana at war.
Mahabharata	Bhisma is lying on arrows.
Lord Krishna & Vaisnavism	Lord Krishna at sucking milk from cow, Krishna at playing flute, Story of Radha Krishna, Kaliya daman, Jalakeli, Vastraha rana, Noukalila, Ten avatars of Vishnu at equi librium position, colle ction of parijat by Kris hna.
Social event	Smoke a Hookaa, friend ship, man in reading book, killing of tiger
Historical events	Mallah warrior, Buddha, Srinivasa, Conquest of Mallah residency by Srinivasa.

Flora	Creeper, lotus.
Fauna	Pig, horse, elephant, camel, deer, snake, ox, swan, birds, Tiger, fish, goose etc.
Mode of transport	Makarrath, chariot, country boat, elephant, horse.
Weapon	Hand missile, sword, bow & arrow.
Dress	Ethnic dress, wrestling, classical dancing dress
Abstrcut design	Octagonal shape, paisley, circle, trellis
Ornaments	Bangle, necklace, crown
Mythological character	Uma Maheshwar, Kartikeya, Ganेशa, Lord Jagannatha, Kali etc

In short the temples include the picture of figures of Royals, monks, common people, fictitious creatures, animals, fish, tree, historical events, royal events, common mode of transport, social life etc.

Terracotta ornamentation on temples depicts cultural diversity of ornamen tation







Conclusion

Temple is a component of historical environment. These temples were made for religious purpose. According to the religion of the king the ornamentation structure of temple become changed with changing concept of religion. Now most of the temples lost its religious significance. These temples are part of cultural environment but ultimately they become a cultural resource for tourism. Column of laterite has a visual attraction or appeal .But due to lack of proper awareness often makes treat our rich heritage casually (The Sunday Statesman, Impression,1998). For this reason it is often seen that the temple wall is often used for inscribe the name of the tourists. Many terracotta tablets were stolen or damaged .The temples were not properly maintained.

Recently World Heritage Centre decided to announce Bishnupur as world heritage site. Indian National Trust for Art & Cultural Heritage (INTACH) formulated and design documentation and preservation work on Bishnupur Temples (The Statesman, 2005). Ultimately it is a resource of the cultural and economic environment. At present these temples become the symbol of tourism attraction and are highlighted through several articles, books and news papers(The Statesman,2002) .Laterite is a tangible resource forms under certain

temperature, rainfall; vegetation characteristics, used as raw material for temple building. Temple is a religious symbol, part of cultural expression on natural landscape. Temple is an intangible resource as it is a symbol of religion. Mixture of tangible and intangible resource is found on the temple of the study area. Emphasis is given more on the ornamentation of the temple rather than the structure of the temple because culture has its imprint on the ornamentation of temples. The temple which was constructed pre Muslim era is mainly brick temples (11th& 12th century, Bahulara temple) and are of *Deul* type. Later on the structure changed. Muslim imprint on the structure of post Muslim temples are prominent. The *trikhilan*, column, inclined *chala* pattern are based on Muslim culture. The famous hut pattern of Bengal has also emphasized temple structure. The ornamentation i.e. geometric pattern, picture of Nawab, sultan also depicts about Muslim culture. The Muslim has no direct influence on Malla Kings till it has influenced the design in passive ways. After the conversion of Malla Kings to *Vaisnavism* the ornamentation includes the story of *Radha Krishna*, *Rasmondal*, activities of Krishna etc. After 18th century the terracotta works has lost its significance in temple ornamentation.

Thus a tangible material laterite rock creates resource base for temple building. Previously the temple has religious significance. But with changing culture it loses its religious significance and become a part of cultural and economic environment and attracts tourists.

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ARGUMENTS AGAINST MUDĀRABAH MODEL IN *TAKĀFUL* INSURANCE

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Seyed Mohamed Mohamed Mazahir

Abstarct

Takāful is an alternative Shari'ah compliant mechanism for conventional insurance system, practiced in several countries in the world. As it is a new innovation in the insurance business it has some Shari'ah jurisprudential issues in its some segments when it comes into application. It has several models in practice namely Ta'āwuni, Mudārabah, Wakālah, Hybrid and Waqf. In this connection, I intend to look into the issues of Mudārabah model under the light of Al Qur'ān and Al Sunnah with the ideas of eminent scholars in this field as it contravenes few Shari'ah and legal principals. In addition to that, I tried to search into this issue At the end, I forwarded some ideas and solutions for the issues.

INTRODUCTION

Islam is a global phenomenon and its influence on society and economy is ubiquitous. In Africa, Islam is the most dominant religion and over 52 percent of the population is Muslims. In Asia, where over 32 percent of population abide by Islamic principles. Muslims also comprise approximately 8 percent of the European population. All in all, 1.97 billion Muslims live in 184 different countries, comprising about 29 percent of world population in 2011 (www.muslimpopulation.com/world). In the US, the number of Muslims has grown from mere 10,000 in 1900 to over 1 million in 2000 and 6 million in 2010 (New York Daily News, 3rd May 2012).

As the true religion of Allah, the most merciful, Islam has to provide guidance in every sphere of life. This guidance is not limited to the spiritual and social aspects but also covers economic dimension of

human life. Islamic economic system supports interest free financial system. And also commands the human beings to commercial transaction with justice and honesty. It directs the people right path in financial matters.

All human beings are invariably exposed to the likelihood of meeting catastrophes and disasters giving rise to misfortunes and sufferings such as death, loss of limbs, accident, destruction of business or wealth, etc. Notwithstanding belief of all Muslims in Allah and *al Qadā' wa al Qadr*, Islam provides that one must find ways and means to avoid such catastrophe and disaster wherever possible, and to lighten his or his family's burden should such event occur. One possible resort in this contest is insurance cover as available in the conventional system. The eminent jurists, scholars and researchers have invented *Takāful* Islamic insurance

based on *Al Qur'ân*, *Al Sunnah* and related sources of Islamic jurisprudence as an alternative for prevailing insurance system. In other way, as Munawar Khan, M., Naveed Ahmad, Iqbal, M.S. and Salmat Ali (2011, p.286) say that the Muslims all around the world wish to go side by side with modern commerce. They are not willing to follow non-Islamic practices. They are looking for Islamic alternatives to prevailing financial instruments and practices. Islamic banking is a great success not only in Muslim majority but also in Muslim minority countries. Major international banks are today offering *Shari'ah* compliant products. In the similar manner *Takâful* presents an Islamic alternative to insurance.

This Islamic insurance system is being practiced in Muslim countries as well as in countries which the Muslims live in as a minority community. It is getting more popularity among Muslims as a *Halâl* product and among non-Muslims as a reasonable and ethical transaction system. If they see that the results of the investments are good, and that it is not involved with gambling, alcohol, and interest, they feel comfortable with these principles. According to Zurni Zainul Abidin (2012), an agent for *Takâful* National Malaysia, *Takâful* National has 500,000 individual policy holders and 20 per cent of its participants are non-Muslims and they are seem to be more interested in obtaining policies from *Takâful*.

LITERATURE REVIEW

Several scholars have written about this subject in their literature. For instance, Essential Guide to *Takâful* (Islamic Insurance) by Engku Rabiah Adawiah and Hassan Scott, *Takâful* and *Retakâful* ó Advanced Principles & Practices by Tobias Frenz and Younes Soualhi, Fundamentals

of *Takâful* by Mohamed Fadzli Yusof, Wan Zamri Wan Ismail and Abdul Khudus Mohamed Naaim, Basis and Models of *Takâful*: The need for *Ijtihâd* by Mortuza Ali, Comparative Analysis of Islamic and Prevailing Insurance Practices by Munawar Khan, Naveed Ahmad, Iqbal and Salmat Ali, *Shari'ah* Issues in *Takâful* by Shahrul nizam, An Analytical Study of the Potential of *Takâful* Companies by Syed Umar Farooq, Tariq Saeed Chaudhry, Fakhr-e-Alam and Ghayur Ahmad.

But they did not focus their views on the matter itself. Some explained the subject in detail. Meanwhile others briefed it with other subjects. I tried to focus the issue and explain it clearly with the views of the eminent scholars in the field, offering some alternatives for the issues.

RESEARCH METHOD

This work is based on secondary data. Secondary data has been collected from several sources. Relevant literature has been gathered from a number of books. Extensive data has been collected through websites and database articles. To receive objectives of the study information work by different authors and organization have been used. We have used secondary data most of which is in English. Findings and conclusion achieved by analyzing the collected data.

OBJECTIVES

To elaborate the *Mudârabah* model of Islamic insurance

To evaluate the *Mudârabah* model of *Takâful* insurance on the basis of its jurisprudential issues

To offer alternative solutions for the issues related to *Mudârabah* model

WHAT IS TAKĀFUL?

Takāful (تَكَافُل) is an Arabic word derived from the root-word *ḍKafala* (كَفَلَ), a verb, which means guarantee, responsibility, assurance, bail, warrant or an act of securing one's need. In this connection, meanings of *Takāful* as an Arabic word are joint guarantee, assuring each other, joint benefit, shared responsibilities, mutually guaranteeing and mutually caring for one another.

In the context of Islamic insurance, *Takāful* refers to an arrangement for mutual indemnity in providing protection and compensation to the participants who suffered from perils and hazards.

According to section 2 of the Malaysian *Takāful* act 1984: *Takāful* is a scheme based on brotherhood, solidarity and mutual assistance which provides for mutual financial aid and assistance to the participants, in case of need whereby, the participants mutually agree to contribute for that purpose.

The Accounting, Auditing and Governance Standards for Islamic Financial Institutions (2004/05) provides: *Takāful* is a system through which the participants donate part or all of their contributions which are used to pay claims for damages suffered by some of the participants. The company's role is restricted to managing the insurance operations and investing the insurance contributions.

The AAOIFI's *Shari'ah* Standard (2007) provides: *Takāful* is an agreement between persons who are exposed to risks to protect themselves against harms arising from the risks by paying contributions on the basis of commitment to donate (*iltizām bi al-tabarru'*). Following from that, the

insurance fund is established and it is treated as a separate legal entity (*shakhsīyyah I'tibāriyyah*) which has independent financial liability. The fund will cover the compensation against harms that befall any of participants due to the occurrence of the insured risks (perils) in accordance with the terms of policy.

The Islamic Financial Service Board (IFSB) and International Association of Insurance Supervisors (IAIS) give the following description: *Takāful* is the Islamic counterpart of conventional insurance, and exists in both life (and family) and general forms. It is based on concepts of mutual solidarity, and a typical *Takāful* undertaking will consist of a two-tier structure that is a hybrid of a mutual and a commercial form of company (Engku Ali, E.R.A. and Odierno, H.S.P., 2008, pp. 3,4).

Bank Negara Malaysia, in its website has interpreted *Takāful* as follows; *Takāful* (Islamic insurance) is a concept whereby a group of participants mutually guarantee each other against loss or damage. Each participant fulfills his / her obligation by contributing a certain amount of donation (or *tabarru'*) into a fund, which is managed by a third party - the *Takāful* operator (Shahrulnizam, p. 7).

When we think about what are the causes behind the originating insurance as well as *Takāful*, there will be a historical background for that. According to Syed Umar Farooq, Tariq Saeed Chaudhry, Fakh-e-Alam and Ghayur Ahmad (2010, p.55) the background and reasons for emergence of insurance as well as *Takāful* particularly are as follow: The old order has given place to new and the agrarian society has been transformed into a modern industrial society. The process of industrialization has been so rapid that it may rightly be described, as the revolution. This revolution did not eliminate the chance

of loss of life and property. The development in transportation industry, the increased use of machinery, all these are followed by risks like accidents, hazards and injuries. To mitigate the seriousness of their consequences and to cover the chances of loss insurance is pressed in to services to such an extent that this institution has become an essential of the modern life and its influence can be traced in almost all spheres.

Some of the important legal and socio-economic institutions, which have developed in the west during the last four hundred years and have left strong impacts on the Muslim society, are their present forms and structures. Islam enunciates the conflict with values and principles. The course of history has forced these institutions and organizations over Muslim society. Muslim scholars and economists are becoming more and more conscious of this conflict and applying themselves to task of wittingly the Muslim society. To achieve this purpose, it is necessary that the objective study of the contemporary institutions and the law of Islam should be made and then attempt to develop the alternate socio-economic system, which can fulfill Muslim need without violating the fundamental principles of Islam. One of the measures adopted in modern times for the institutions of economy and finance is insurance. It has a key role in present industrial development as well as in large-scale organization of commerce, industry, agriculture and individual daily business.

Muslims regard the resources of various kinds in this world as the gift of Allah, which have been given as a trust in the hand of mankind, to utilize them in most efficient manner aiming to produce the maximum output. There is a continuing surge of commitment to revive of Islamic way of life. The reorganization of finance and economy

is part of that commitment and involves tackling the problems of daily life. Muslims ardently desire to adopt institution, which will further advance them to forefront of the modern world.

All theories and practices covered by the established field of economic are examined from Islamic laws and values as enshrined in the *Al Qur'ân* and the *Al Hadîth* (report of the sayings or actions of Muhammad or his companions). The economic activities, which are permitted by *Shari'ah*, are studied under the Islamic economics, which does not support either capitalism or socialism. These principles are based mainly on the prohibition of interest (*ribâ*), engaging in permissible (*halâl*) dealing, and avoiding Prohibitive (*harâm*) dealing, Prohibition of entering into contracts containing uncertainty (*gharar*) or speculation or Gambling (*maisir*) and Payment of *Zakâh*. Muslim must also rely on Allah's destiny (*Taqdir*) or dependent (*Tawakkul*) of Allah for his subsistence and security.

Takâful or Islamic Insurance is basically based on the concept of mutual or cooperative insurance and it takes care of all the *Shari'ah* related concerns including ensuring investment to be made in *Shari'ah* compliant instruments. The concept of *Takâful* as such is not new in Islamic commercial law. Islam accepts the principle of reciprocal compensation and joint responsibility. The system of *Takâful* insurance tends to achieve self-reliance through a self-sustaining insurance system based on community pooling, solidarity and joint guarantee for the wellbeing of community and individuals in need, the entire system and operation being based on Islamic principle. (Qaiser, p.4)

As Ramin Cooper Maysami and W. Jean Kwon (p.7) describe on how the *Takâful* insurance is being practiced. *ôTakâful*

insurance refers to an Islamic way of joint guarantee in which a group of societal members pool their financial resources together against certain loss exposures. In particular, *Takâful* life insurance works both as (1) a saving instrument where participants set their own target amount to accumulate over a certain period, and as (2) a protection mechanism in which all participants guarantee each other against certain events that would alter their financial status. In contrast, *Takâful* non-life insurance works more like a joint guarantee in which all participants contribute their own shares of premiums into a pool and mutually agree to indemnify those participants who suffer from an insured peril. Muslim jurists generally agree that *Takâful* insurance is accordant with the *Shari'ah*, as *halâl* concepts of *tabarru'* (meaning 'donation' or 'contribution') and *Takâful* (meaning 'joint venture' or 'shared responsibility') are deeply embedded in it.

TAKÂFUL MODELS

Basically, there are two main systems in the *Takâful* operational model. One is the purely non-commercial (*ta'âwun*) *Takâful* system. In this cooperative system all participants mutually agreed to manage their *Takâful* fund themselves. There is no external interference or management in this arrangement. They are guaranteeing each other with the *Takâful* fund, sometime, they may engage in commercial activities within themselves. This method is similar to the traditional mutual companies. Generally, Regulatory and legal issues and complexities are lower than the operations with commercial aspects. Nevertheless, this method can be operated in a community, where the participants are capable, conscious and knowledgeable about operational parts of insurance. And also there should be funds available to start the venture. Moreover, the government support

too needed to run the business continuously. This system has been used mostly in Sudan.

According to K.M. Mortuza Ali (2006), "Many Islamic scholars suggest that purely cooperative or mutual form of insurance can be the basis of Islamic insurance. In cooperative model, the management and control are in the hands of the members, who are also the policy holders. The insured and the insurers are the same people. The only purpose of such a model is mutual protection and security. There is no element of profit. Surplus, if any, needs to be ploughed back into the insurance fund. Contributions of the participants may also be increased or decreased as per experience of the operation of the scheme."

E.R.A. Engku Ali and H.S.P. Odierno (2008, p. 43) say that the pure cooperative model is one where the operations and profits are completely self-contained. There is little room for entrepreneurial spirit here and there are significant difficulties in raising capital. The model is normally used by government-backed *Takâful* operations to meet the specific needs of people in the country.

The other one is commonly commercial (*tijâri*) *Takâful* system. In this system there are various, different models have evolved and are being practiced over the years. For instance: *Mudârabah* model, *Wakâlah* model, Hybrid model and *Waqf* model. Whatever the mode of operation, there should be some basic elements, such as cooperation and mutuality, accountability, transparency and lawful in *Shari'ah* concern.

In this regard, there are some criticisms and arguments on the concept and operation of *Mudârabah* model in Islamic insurance business. As it is the main theme of this research paper, I will focus the matter directly as below:

MUDĀRABAH MODEL

Basically, in Islamic transactional law, the *Mudārabah* (مُدَارَبَة) means: one person gives an amount of money to another person who will engage in trading with the given capital for the purpose to share the profits gained according to a pre-agreed ratio or percentage. Currently, this system is widely used by Islamic banks. The *Takāful* operators also utilize this system for their investment venture.

In this *mudārabah* model, the *Sharī'ah* committee generally approves the sharing ratio for each year in advance. The sharing of such profit (surplus) may be in a ratio of 5:5, 6:4, 7:3, etc. Generally, these risk-sharing arrangements allow the *Takāful* operator to share in the underwriting results from operations, as well as the favourable performance returns on invested premiums (Shakun Ashoka Raj, 2007, p.86).

In this model, the main aim of participants is not *mudārabah*. It is their secondary objective. Therefore, the family *Takāful* operators divide the contributions into two sets, namely participants, special account (*tabarru'*) and participants' account (*mudārabah*). Further, Waheed Akhter (2010, p.3) describes that in family *Takāful* plan, Participants' contribution is divided into two parts. The major portion of the fund goes into Participants' Account (PA) that belongs to participant whereas smaller portion is contained in Participants' Special Account (PSA) that is used to pay claims and underwriting costs. Entire amount of PA and PSA is invested in *Sharī'ah* approved instruments. Profit from PA is shared between participants and *Takāful* operator according to agreed ratios.

Profit and the amount in PSA are used to pay for claims and underwriting costs. In case, claims payments and underwriting

costs exceed the amount prescribed in PSA, the loss is compensated from PA or shareholders may provide interest free loan (*qard-e-hasan*). In case, claims and underwriting costs are less than the amount available in PSA, the amount left is treated as underwriting surplus and shared between *Takāful* operator and the participants. In *Mudārabah* model, *Takāful* operator claims to share in underwriting surplus as an incentive for efficiently managing *Takāful* funds.

In general *Takāful* plan, there is no PA A/C and participants' contribution goes directly to PSA that may be invested and is used to pay for underwriting costs and claims. A portion of PSA fund after taking into account profit from investment can be retained as contingency reserve for future. Any amount left is treated as underwriting surplus and is shared among participants and *Takāful* operator according to agreed ratios.

E.R.A. Engku Ali and H.S.P. Odierno (2008, pp. 33,34) explain the *Mudārabah* model that in the context of *Takāful* operation, it is observed that initially, money had been contributed by the participants for their mutual benefit and protection. In this sense, the *Takāful* fund can be construed as belonging to the *Takāful* participants collectively. Once the money had been contributed by the participants into the *Takāful* fund on the basis of *tabarru'*, the participants then appoint the *Takāful* operator to be their manager by way of *Mudārabah* contract to invest any available funds before and after payments of claims and other expenses (as and when they occur). The investment of the *Takāful* fund in this manner is to allow the fund to grow, rather than leaving it idle while waiting for claims or other expenses.

More specifically, when the participants enter into the *Mudārabah* contract with *Takāful*

operator, the participants collectively become the capital provider (*Rabb al-mâl*). The capital is the *Takâful* fund, which had been contributed by the participants by way of *tabarru'*. The *Takâful* operator becomes the manager (*Mudârib*) to invest the fund in a *Shari'ah* compliant manner and in accordance with the terms of the *Mudârabah* contract. If there is any profit made, it is to be shared between the participants and the *Takâful* operator based on the pre-agreed ratio or percentage. On the other hand, any losses are solely borne by the participants as capital providers (except in cases of negligence or fraud of the manager).

Moreover, Mohamed Fadzli Yusof, Wan Zamri Wan Ismail and Abdul Khudus Mohamed Naaim (2011, p. 34) elaborate that profit in *Takâful* is defined as returns on the investment and surplus from the underwriting in respect of the *Takâful* funds only. Therefore, this does not include profit posted by the shareholders' fund. For the family business it includes the mortality surplus to be allocated to the eligible participants as declared by the actuarial valuation at the end of every financial year. However, unlike the *mudârabah* contract in Islamic banking product, profit sharing in *Takâful* will be undertaken only after all the obligations of *Takâful* have been accounted for: the biggest factor is claim. In the event of a loss or deficit of the *Takâful* fund, the loss will be borne wholly by the participant (s) as provider of capital.

An important feature to note is that under the *mudârabah* model, management expenditure is not charged on the *Takâful* fund instead it is borne by the shareholders' fund. Revenue of the latter is its portion from the profit sharing of the *Takâful* funds with the participants, and all returns on the investment of the shareholders' fund itself (Mohamed Fadzli Yusof, Wan Zamri Wan

Ismail and Abdul Khudus Mohamed Naaim, 2011. pp.34 and 35).

Further, E.R.A. Engku Ali and H.S.P. Odierno (2008. pp. 43, 44) say that this is one of the earliest models of *Takâful* operation, especially in Malaysia, during the initial phase of the introduction of *Takâful* business in the country. The *Mudârabah* model is also known as the 'profit sharing model'. Two versions were generally developed. One included only investment profit sharing (sometimes called 'pure' *Mudârabah*); and another which also included the sharing of underwriting surplus. (Sometimes called 'modified' *Mudârabah*)

According to K.M. Mortuza Ali (2006. P.3) at present, there are three different systems of *Mudârabah* mechanism. Some of the companies follow a pure *Mudârabah* system, where the participants and the operator share direct investment income. Underwriting surplus, if any, is distributed entirely to the participants only. Some companies follow a practice of sharing surplus of the fund, and profit from investment is ploughed back to the fund. A third practice is to share both the surplus and the investment income between the operator and the participants.

With regard to the eligibility of participants in the share of the surplus, there are two different approaches. Some are of the opinion that participants will be eligible to participate in the distributable surplus, provided they have not made any claims or received any *takâful* benefits from the operator, or if they have surrendered/terminated policies. Others feel that the participants are eligible to the share of surplus if the claim is less than the contribution.

It should however be noted that there are some variations in the treatment of underwriting surplus by some *Takâful* operators in Malaysia, especially in the

earlier practices of *mudârabah* operational model. In this type of *mudârabah* model, the underwriting surplus is construed as *ômudârabah profits* to be shared between the participants and the *Takâful* operator.

This arrangement is termed by some as *ômudârabah model*, as opposed to the *ôpure mudârabah model* where there is no sharing of underwriting surplus with the *Takaful* operator.

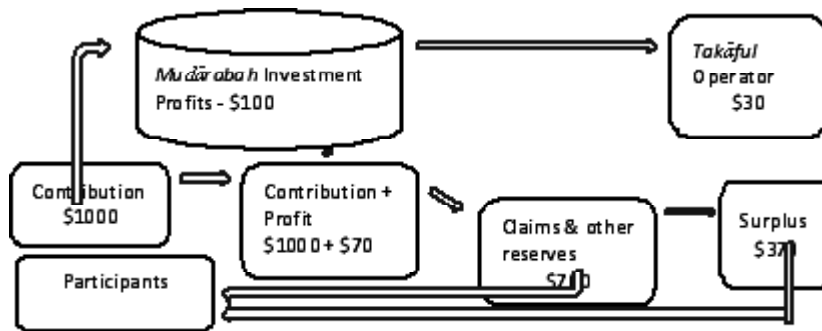


Diagram 1 – Pure *Mudârabah* Model

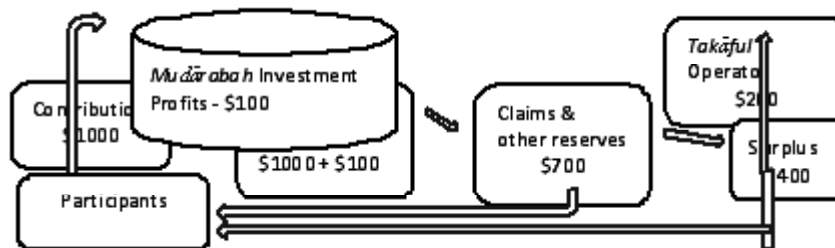


Diagram 2 – Modified *Mudârabah* Model

Here, the underwriting surplus is shared with the operator. This model was a necessary adaptation of the pure *mudârabah* model at the time due to certain products such as group *Takaful*, yearly riders, and general *Takâful* having very little savings element, thus making a pure *mudârabah* model not feasible.

Under a pure *mudârabah* model, if there is a loss, the *rabb al mâl* loses (some of) his capital and the *mudârib* loses in terms of effort. Therefore, the modified *mudârabah* model is not really *mudârabah*, and that is why some scholars, especially in the Middle East do not condone it.

ARGUMENTS AGAINST THE *MUDÂRABAH* MODEL

There are some *Sharî'ah* issues raised by some Islamic scholars regarding the operation of the *Mudârabah* system in the *Takaful* insurance. Notably Nizam Yacoubi and Abdul Satar Abu Ghuddah, as well as Accounting and Auditing Organisation for Islamic Financial Institutions (AAOIFI), have brought into question the use of a *Mudârabah* contract in a certain *Takâful* operations. The two main objections are there. One its use have been the intermingling of the participant's contribution from a *Tabarru'* and *Mudârabah* capital perspective.

Sharing of underwriting surplus leads *Takâful* into a commercial business venture instead of a contract of mutuality and joint protection. Other one is the fact that a *Takâful* or insurance operation creates surplus not profits and therefore the use of a profit sharing contract may not be appropriate. It is argued that donation cannot be profit sharing at the same time. It is important to note that under *mudârabah*, the *Taka-ful* fund belongs to the participants and not the *Takâful* operator. The *Takâful* operator therefore has no right to a share of the surplus.

Some others put forward some Islamic legal questions about this operation. For instance: A.W. Abdul Rahim, M.K. Lewis, and M. Kabir Hassan (2007, pp. 377-381), ask some valuable questions in this regard. "The basic objective is to pay for a defined loss from a defined fund, which is set up mutually by policyholders but is managed by a *Takâful* company. The contributions given are based on the principle of *tabarru'*. A *tabarru'* is a one way transaction in which once the contribution is paid, the contributor has no right to take any benefits out of it. Rather, the fund is used for any participant who faces financial difficulties or losses within the time period as agreed upon in the insurance policy. A number of issues arise.

First, there is a question whether all *Takâful* operators comply with the recommendation to accept *ta'âwun* (تعاون) as a basis for Islamic insurance. When people contribute their money, they are usually expecting something in return (i.e., financial reward or profit sharing). There is consequently a question mark regarding the true nature of *ta'âwun*. Is it really cooperative in nature? There are some operators using the cooperative insurance model, such as ICMIF London and NTUC Income Singapore, but they are rarities. While most

insurers/*Takâful* operators are described as the custodians or treasurers of the common fund, most of them are more than treasurers and, notwithstanding the words used, believe that they are actually the owners of the fund. Moreover, few of those who buy Islamic insurance are conscious that the premium is for mutual help.

Second, the relationship between the participants is one of *tabarru'* (donation) as defined in the contract and not of *Mudârabah* (profit sharing contract). It is therefore of concern to *Shari'ah* scholars that a profit-sharing contract should not be applied here, as a donation cannot be *Mudârabah* capital at the same time.

Third, in a *Mudârabah* contract, a profit is generated to be distributed (although there are the usual concerns as to cash or accrual basis for accounting). Essentially, an investment on a *Mudârabah* basis of 100 should at the end of the period give more than 100 to be termed as profit and for the operator to share in that. However, profit is not the same as surplus (excess of premiums over claims, reserves, and expenses), and in the insurance context, no profit can be generated by definition so the question of distribution of profit is of concern.

Nevertheless, the manner in which the *mudârabah* profits are calculated and derived in the so-called *modified mudârabah* model has been subjected to a number of criticisms. As depicted in diagram 2 above, the *mudârabah* profit sharing is based on the net surplus in the *Takâful* fund after payment of claims. The crux of the criticism against the practice centers around the definition of *mudârabah* profit and the issue of whether the net underwriting surplus can be treated as *mudârabah* profit or not.

Generally, *mudârabah* profit is defined as a surplus over and above the original capital

after deduction of costs and expenses. However, in this situation, there is usually no surplus over and above the original capital (which is the initial amount of contribution in the *Takaful* fund), because of the reduction due to claims or other expenses (e.g. re-*takaful* costs and reserves). What remains in the *Takaful* fund is just the net underwriting surplus, which is lower than the original capital, even after addition of any profit generated from the investment activities.

To illustrate the issue, say for example, the original amount in the *Takaful* fund of a particular scheme is \$5 million. This \$5 million is then used as *mudarabah* capital, which is to be managed by the *Takaful* operator. After investments, the *Takaful* fund gets a return of say 5% for the year. This is equivalent to \$250,000. The expenses for the year are say \$1 million; whilst total amount of claims are \$2 million. The calculation at the end of the year is as illustrated below:

Formula:

$$(\text{Original capital} + \text{profit}) - (\text{expenses} + \text{claims}) = \text{net return}$$

Simulation:

$$(\$5,000,000 + \$250,000) - (\$1,000,000 + \$2,000,000) = \$2,250,000$$

From the calculation above, it is clear that there is a reduction in the *mudarabah* capital from \$5 million to \$2.25 million at the end of the financial year. Thus based on the *mudarabah* contractual rules, there is no profit to be shared for the year because there is no surplus over and above the original capital amount; in fact. There is a situation of loss.

Nonetheless, from the conventional insurance understanding, the remaining \$2.25 million is considered as net

underwriting surplus and treated conventionally as profit to the insurance business. That is why, some *Takaful* operators who use *mudarabah* model tend to treat the net underwriting surplus as *mudarabah* profit and share the surplus with the participants based on the agreed profit sharing ratio. This practice of treating the net underwriting surplus as *mudarabah* profit has been criticized as not complying with the definition of profit in *mudarabah* and thus, not compliant with *mudarabah* rules generally. This controversy leads to the re-naming of the arrangement by some parties, from just *mudarabah* (or pure *mudarabah*) to modified *mudarabah*. This change of name is to reflect the different definition and treatment of *mudarabah* profit in the said modified *mudarabah* model (Engku Ali, E.R.A. and Odierno, H.S.P., 2008, pp. 44-49).

Mohd Shahrulnizam explains the above two issues in practice of *Mudarabah* model in Islamic insurance business. The first issue arises here is about the definition of the surplus. Under *Mudarabah* contract, surplus should be profit, and not the principal. Thus, the operator is entitled for the profit but not the remaining principal. What is happening in the market right now is that, the surplus is anything left after the total risk fund is deducted with claims, and it includes the balance principal.

The second issue is whether the *Takaful* operator is entitled for the surplus (as currently defined by the industry) distribution or not. Let us assume that the operator is using *Mudarabah* model for the Family *Takaful* product. If the *Takaful* operator use the *Mudarabah* model, it only entitle for the profit and not the principal amount. In addition, it must return the principal amount back to the participant, a process which not happens yet in the market. What is happening now is that, both the *Takaful* operator and

the participant share the profit (if any) and the principal amount. (Mohd Shahrulnizam Abd Hamid, pp. 18-20).

Whilst investment profits are clearly defined as excess return over invested capital, the same does not hold true for the underwriting profit. If that definition were applied, there would never be any underwriting profit, even if there were no claims (the return would then be zero, as it would equal the invested capital or contributions). Hence, it is technically correct to refer to underwriting surplus instead, i.e. the excess of contributions over claims and reserves.

Fourth, the sharing in underwriting surplus makes the contract essentially the same as conventional insurance contracts, where the shareholders become risk takers and therefore bear the risk and return from the underwriting results just as any ordinary business venture and not a contract for mutual assistance with a fee charged by the operators as risk managers.

Fifth, the requirement to provide a top-up interest-free *qard hasan* (قَرْدٌ حَسَنٌ) (in case of a deficit) in a *Mudarabah* contract by definition is against the concept of *Mudarabah* (even if this really is a *Mudarabah*), which is a profit-sharing contract, and the *mudârib* cannot be a guarantor.

Under a *mudarabah* model the participants as capital providers would have to bear the capital losses, i.e. through their contributions. The requirement for a *Takâful* operator to provide a *qard hasan* in event of an underwriting deficit (which is essentially a capital loss) is thus not a *Shari'ah* requirement. It was introduced for practical purposes and only to deal with temporary deficits that can be covered out of future surplus.

A capital loss under *Takâful* can far exceed the aggregate contributions of all participants. However even as *rabb al-mâl* (capital provider) their liability is limited to the capital outlay. The question then is who guarantees the claims payments under this model? If the *Takâful* operator as *mudârib* would provide an indemnification commitment, it would contravene the essential principals of *mudârabah* and would not be allowed under the *Shari'ah*. In practice though, there is a clear expectation by the participants that their claims will be paid in full, as is the case under conventional insurance. Hence, *Takâful* operators provide an implicit guarantee through the *qard hasan* promise. If the loan cannot be recovered, it will have to be written off partly or in full. This translates more or less to a guarantee by the operator. (Tobias Frenz and Younes Soualhi, 2010, pp. 142 and 143).

Under a pure *mudârabah* model, if there is a loss, the *rabb al mâl* loses (some of) his capital and the *mudârib* loses in terms of effort. Therefore, the modified *mudârabah* model is not really *mudârabah*, and that is why some scholars, especially in the Middle East do not condone it.

Sixth, because of a recognition that the application of the *Mudarabah* approach to risk sharing does not seem to be correct, most new operators are applying the *wakâlah*-based model as far as risk sharing is concerned (especially in the case of general *Takâful* and group family *Takâful*-type contracts where the investment element is not a part of the contract).

However, the view of scholars and Islamic jurists, in particular those who have been serving on the *Shari'ah* bodies of various *Takâful* operators in Malaysia, supporting the permissibility of the above model is based on the legal maxim where a ruling is decided based on the understanding

of the issue. In this regard, one of the approaches used is the principle of *'urf* as one of the secondary sources of *Shari'ah*. In *Shari'ah* resolutions in Islamic Finance published by Bank Negara Malaysia, *'urf* is defined:

As established norms and common to the majority of people in a community either in the form of sayings or doings. It is a common customary practice which is accepted and applicable as a legal basis of ruling as long it does not contradict the *Shari'ah* ruling. In the context of Islamic banking and finance, *'urf iqtisâdi* (a common business practice) is considered as a basis of *Shari'ah* rulings.

Guided by the above, the model recognizes contributions paid by participants as *ra'sul-mâl* and only in the event of a loss incurred on the donation contract on the basis of *tabarru'*. It is the *'urf* for General *Takaful* that the actual *tabarru'* cannot be determined at the inception of the contract until a loss occurs. Similarly, it is also the *'urf* that profit of the General Business includes underwriting surplus for which in the conventional operation it belongs to the shareholders. As the surplus forms part of the profit, under the *takâful* structure it will be subjected to profit sharing to enable the operator to pay for its management expenses and should there be any balance thereof to be declared as dividends to its shareholders. The transaction as a whole does not breach the doctrines of *'adl* and *ihsân* (Mohamed Fadzli Yusof, Wan Zamri Wan Ismail and Abdul Khudus Mohamed Naaim, 2011. pp.38 and 39).

RESULTS

This study is a clear testimony to the fact that there are some *Shari'ah* and legal issues in *Mudarabah* model of *Takaful* insurance in terms of its concepts and practices. Since

there are some other models with the compliance of *Shari'ah* as a replacement for *Mudarabah* model, it is recommended to adopt those models to operate Islamic insurance business.

As Said Bouheraoua and Muhammad Ali Jinnah Ahmad (2011. pp.16, 17) explain that under the *mudârabah* concept, two parties, basically the capital provider (*rabb al-mâl*), i.e., the participant, and the entrepreneur (*mudâarib*), i.e., the *Takaful* operator, operate on a joint-venture basis. The advantage of the *mudârabah* model is that operators have a bigger incentive to engage in efficient underwriting and strategically invest, as they will receive a portion of the surplus. A number of issues arise from the current practice of *mudârabah* model, however. Is the *mudârabah* model really cooperative in nature? Can the donation be considered *mudârabah* capital? Is the *mudârabah* profit the same as surplus? Can the shareholder share the underwriting surplus, as is the common practice in conventional insurance? In case of a fund shortfall, is the requirement of *qard* (interest-free loan) from the *mudârib* in accord with the principle of *mudârabah*?

The issues and concerns about the applicability of *mudârabah* as an approach of risk sharing have driven some *Takaful* operators to adopt the *wakâlah* model and some other models.

This article gives a clear picture on *Mudarabah* model which has been practiced generally in Asia Pacific region of the world. In this way it is an addition to the literature on the subject and guidance for academics, researchers and practitioners to involve in further research in this field.

CONCLUSION

After reviewing the vitality of *Mudarabah* model, we found discrepancies that need

adjustments. Therefore, Mohd Shahrul nizam (pp. 18-20) suggests to *Takaful* operators to switch from *Mudârabah* to *Wakâlah-Ju'âlah* model, which possess lesser *Shari'ah*-compliance risk. Under *Wakâlah-Ju'âlah* model, a *Takaful* operator is entitled for a *Wakâlah* fee (i.e. Expense Fund (EF)) and later also entitled for *Ju'âlah* fee if there is any surplus. *Ju'âlah* is a fee imposed on performance basis.

With a great prospect to grow ahead, we really believe that this industry will grow faster than expected. With the current growth rate, and the opportunity from a very low *Takaful* and insurance penetration rate of Muslim countries, it has been seen as a profitable industry in the future. Despite all its great potential, it is also surrounded with challenges and defection that demand our efforts and focus to improve the industry. Hopefully, one day, *Takâful* will be a preferred ðinsuranceö of the world, which promote justice and balance life.

Furthermore, *Takaful* practitioners, *Shari'ah* experts and government authorities should have mutual co-operation and understanding to plan the strategic solutions on the usage a particular model. There is a constant debate on the usage of the models, and this is always highlighted when *takâful* practitioners come together at conferences. Many have expressed their opinions that the *Shari'ah* councils should come up with a standard model for use globally. However, since different regions have their own laws, having a standard international model may be difficult to implement. Some do not accept certain models that do not agree with their laws. The jury is still out on when and how a standard global model will evolve.

As Abdul Rahim Abdul Wahab, Mervyn K. Lewis and M. Kabir Hassan (2007, p.395)

state that the *Takâful* system is still in the process of evolving, with a number of issues raised by various *Shari'ah* scholars. It is therefore desirable to encourage a process of discussion and advance alternative approaches with ideas that may come from anywhere around the world. The ultimate aim is to have a consensus model addressing as many current as well as future legal concerns as possible. Such a process seems to be a logical way to move forward and ensure that the *Takaful* at some stage is governed by a uniform consensus-based model.

At a global level, two basic models of *Takaful* are currently in operation. The *mudârabah* model is acceptable as long as the operator benefits only by sharing in the investment returns of the funds. However, there are some very serious reservations if it is applied to risk contracts with underwriting surplus being shared. These issues do not seem to have a solution and hence most operators now adopt the *wakâlah* model. The *wakâlah* model has much wider acceptance and is most suited to risk contracts. The *Shari'ah* concerns as well as some actuarial concerns in a typical *wakâlah* model were identified and some solutions proposed. Issues relating to the sharing in underwriting surplus in a *wakâlah* contract, and the issue of the risk premium and operator fee outlined here, deserve attention, as these can have an impact on the results of the fund and the operator. *Shari'ah* scholars need to have discussions with insurance professionals in an environment not associated with a particular *Takâful* client, as this could possibly lead to a bias on the part of the operator in explaining the intricacies of the insurance contracts and arrangements.

And also, *ijtihad* is an everlasting device for Islamic dynamism. Modern Islamic Jurists need to exercise their independent legal reasoning to guide the Muslim *Ummah* into the right path by exploring wrong ideas and

practices of the current commercial and financial transactions and to formulate new ideas and alternatives for the growth and survival of Islamic insurance system in the contemporary world.

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**ENTREPRENEURIAL BEHAVIOUR
OF BETEL FARMERS IN
MANMUNAI SOUTH AND ERUVIL PATTU
DIVISIONAL SECRETARIAT
DIVISION OF BATTICALOA DISTRICT**

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Abstract

A study was carried out to find out the entrepreneurial behaviour of betel farmers in Manmunai South and Eruvil Pattu Divisional Secretariat division of Batticaloa district. By following random sampling procedure 80 betel farmers were selected and structured interview schedule was used to collect the information through personal interview. Data were analyzed by using SPSS package. The personal and socio-economic characteristics of betel farmers revealed that majority (86.2%) of betel farmers were male with the family size of 1 – 6 members, more than half of betel farmers (53.8%) belonged to old age category, 58.9% of betel farmers were educated up to secondary level of education and 53.8% of the farmers were depended mainly on betel cultivation. Majority (82.5%) of respondents obtained low income (below Rs. 20,000) from betel cultivation and 47.5% of them had more than 20 years of experience in betel cultivation. The study also concluded that 36.2% of the betel farmers belonged to low and 35% of the betel farmers belonged to medium entrepreneurial behaviour category. A positive and significant relationship was observed between entrepreneurial behaviour of betel farmers and their personal and socio-economic characteristics such as family size, size of land holding, total monthly income and education of betel farmer.

Introduction

Betel is a diocious plant grown in Sri Lanka as a cash crop. Betel is grown in Sri Lanka for local consumption and export and over ten wild relatives of betel are found in Sri Lanka. The major betel growing districts in Sri Lanka includes Kurunegala (65%) and Gampaha (22%) and it is mainly for export (Sumanasena *et al.*, 2005). Since 1974, betel has gained a significant position in the export market in addition to well spread domestic market. Pakistan is the major market for Sri Lankan betel. Although the volume and corresponding value of exports of betel vine have shown a fluctuation from

1974 to 2005, it has brought in substantial amount of foreign exchange to Sri Lanka (Anon, 2004).

Betel is cultivated by some traditional farmers in Eastern province. These farmers cultivate consumer preferred quality betel varieties and follow certain agronomic practices that are unknown to other betel cultivators in the country. The quality betel leaves have steady local markets and as well as export markets in Bangladesh and Pakistan. Around 500 ha of betel vine is cultivated at present in the Eastern province.

Around 2000 better betel growers are in the Batticaloa district. In the Eastern province, betel vine cultivation is ranked amongst Batticaloa, Ampara and Trincomalee districts in the order first, second and third respectively. The coastal villages lying from Kurukkalmadam to Kaluwanchikudy in Manmunai South and Eruvil Pattu DS division are popular for betel cultivation in Batticaloa district (Eastern Provincial Council, 2013).

The entrepreneurial behaviour is not necessarily doing new things but also doing things in a different way that already have been done. The entrepreneur is essentially an economic man, who strives to maximize his profits by adoption of innovations. To accelerate economic development in rural areas, it is necessary to increase the supply of entrepreneurs, thus building up the critical mass of first generation entrepreneurs, who will take risks and engage in the uncertainties of a new venture creation, create something from practically nothing and create values by putting together a unique package of resources to exploit an opportunity (Dannof, 1949).

Betel cultivation is occurred as main occupation of betel farmers in Manmunai South and Eruvil Pattu Divisional Secretariat (DS) division and the betel farmers mainly depends on betel cultivation for their livelihood even though they have other crops. The betel farmers in this area follow indigenous practices for long time which leads to low production and results in low income. Understanding of entrepreneurial behaviour of betel farmers will help to increase the production and to design better extension activities. In this context a study was carried out to find out the entrepreneurial behaviour of betel farmers in Manmunai South and Eruvil Pattu Divisional Secretariat area of Batticaloa district.

Methodology

The study was carried out in the Manmunai South and Eruvil Pattu DS division of Batticaloa district. Seven villages namely Kaluthavalai, Thettativu, Mankadu, Cheddi palayam, Kurukkalmadam, Kaluwanchikudy and Eruvil were selected from this DS division for the study. By following random sampling procedure 80 betel farmers were selected from the selected seven villages and structured interview schedule was used to collect the information through personal interview. Secondary data relevant for the study also collected. The collected data were analyzed using SPSS (Statistical Package for Social Science) version 16.0 software package. Percentages were calculated for making simple comparison.

Entrepreneurial behaviour was taken as a function of five components, Decision making ability, Risk taking ability, Leadership ability, Knowledge on betel cultivation and Cosmopolitaness. The summation of scores of all these five components constitutes the entrepreneurial behavior score of the respondents. The five selected components of entrepreneurial behaviour were measured by using the following methods.

Decision making ability

The scale developed by Supe (1969), which was also adopted by Rao (1985) with modifications was found to be more appropriate to measure decision making ability of farmers. Hence, it was used in the present study with suitable modification. The scale contained seven statements. The weightages of 3, 2 and 1 as suggested by Supe (1969) were assigned to the three rationality levels namely -rationalø, -intermediateø and -less rationalø, respectively. Thus, the possible score for each farmer on his decision making ability ranged

from 7 to 21. Based on the total score obtained by respondents on decision making, they were grouped into three categories, keeping the mean and standard deviation as check.

Knowledge on betel cultivation

In the present study, knowledge on betel farming was measured with the help of a scale developed by Venkataramaiah (1991) with suitable modifications by using rating scale which consists of 'Yes' and 'No' type of questions. The 'Yes' item was scored by giving one and zero, if respondent has not answered correctly. The maximum score on this scale was 06. Based on the total score obtained by the respondents on knowledge on betel cultivation, they were grouped into three categories, keeping the mean and standard deviation as check.

Risk taking ability

In the present study, risk taking ability of respondents was measured with the help of a scale developed by Supe (1969). The scale contained six statements of which first and fifth statements were negatively keyed. Modification in the scoring procedure was made by giving a weightage of 2 for the 'Agree' response and 1 for 'Disagree' response for positive statement. This was reversed in case of negative statements. The aggregate of weights over six statements was the total score of a respondent on this variable. The possible score range was from 6 to 12. Based on the total score obtained by the respondents on risk taking ability, they were grouped into three categories, keeping the mean and standard deviation as check.

Leadership ability

Scale developed by Nandapurkar (1980) with suitable modifications was used to

measure leadership ability. In the present study, leadership ability was measured along a three point rating scale 'Always', 'Sometimes' and 'Never' with decreasing score from 2, 1 and 0 respectively. The total score was computed for each respondent by summing up the scores recorded. Based on the total scores obtained, the respondents were classified into 3 categories, keeping the mean and standard deviation as check.

Cosmopolitaness

In the present study cosmopolitaness was measured by using the procedure adopted by Nandapurkar (1980) and Venkataramaiah (1991). The scale consists of three statements. The responses were obtained and scores were given in terms of 1 for 'Yes' and 0 for 'No'. The total score was computed by summing up all the scores recorded based on the total scores obtained, the respondents were classified into 3 categories, keeping the mean and standard deviation as check.

Results And Discussion

Personal and socio-economic characteristics of betel farmers

Table 1 shows the personal and socio-economic characteristics of betel farmers in the Manmunai South and Eruvil Pattu DS division.

It is apparent from table 1 that majority of the respondents (53.8%) were under old age category followed by middle age (33.8%) and young age (12.5%) categories. It might be due to the reason that, earlier it had been the primary occupation for the traditional betel farmers, but nowadays young generation has switched to other occupations, therefore number of old age farmer were higher than other group. Majority of respondents (86.2%) were male and 13.8% of respondents were female. It was observed

Table 1: Personal and socio-economic characteristics of betel farmers

Category	%
Age	
Young age (Below 35 years)	12.4
Middle age (35 to 45 years)	33.8
Old age (Above 45years)	53.8
Gender	
Male	86.2
Female	13.8
Education level	
Illiterate	1.2
Primary	32.5
Secondary	58.8
Diploma/Graduate	7.5
Main occupation	
Betel farming	53.8
Vegetable farming	12.5
Government job	11.2
Business	10.5
Labour	7.0
Paddy farming	5.0
Size of land holding	
Lesser than 2 ac	62.5
2 ó 4 ac	28.8
More than 4 ac	8.7
Monthly income	
Low income (below Rs. 20, 000)	23.8
Middle income (Rs. 20, 000 ó Rs. 40, 000)	50.0
High income (more than Rs. 40, 000)	26.2
Family size	
Small family (1 ó 3 members)	32.5
Medium family (4 ó 6 members)	58.8
Large family (above 6 members)	8.7
Experience in betel farming	
Up to 10 years	22.5
11 ó 20 years	30.0
Above 20 years	47.5

that at overall level, out of the total of betel farmer engaged in betel cultivation, female number was low. The low participation of the women in betel cultivation has been attributed to the religious and social belief that the access of the women in the betel garden breaks the purity of the same. It might be the reason for low number of female betel farmers. This result is supported by Amalendu Kumar (2007).

It is clear from the table that more than half of the respondents were under secondary level of education. The results indicates that majority (53.8%) of the respondents were depended mainly on betel cultivation. These results might be due to the reason that although betel farmers obtain low income from betel cultivation, it was a sustainable income. Therefore they were depended mainly on betel cultivation. This result is supported by the findings of Amalendu Kumar (2007). More than half (62.5%) of the betel farmers had land size lesser than 2 acres whereas, 28.8% of farmers had 2 to 4 acres of land.

The findings shows 50.0 percent of betel farmers belonged to medium income group whereas 26.2 percent of betel farmers belonged to high income group and 23.8 percent of farmers belonged to low income group. This is due to the fact that additional income from other sources probably contributed much to their total income. The findings are in conformity with the findings of Suresh (2004) who also noted that majority of milk producers (80.33 %) were in medium income group. The data indicates that more than half of the betel farmers (58.8%) had medium family size. A glance at table 1 revealed that 47.5% of betel farmers had high (above 20 years) experience in betel cultivation. This is because of most of the farmers were old age and they had engaged in betel cultivation for long period.

Entrepreneurial behaviour of betel farmers with its components

Table 2 indicates the distribution of betel farmers according to their entrepreneurial behaviour with its components. The results from table 2 indicate that 45.0% of the respondents had medium risk taking ability. It might be due to inability of farmers under small land holding and they were not financially sound to face risk. Other reason could be attributed that their old age. The above findings are in accordance with the findings of Bhagyalaxmi *et al.* (2003) and Suresh (2004) who reported that majority of farmers had medium level of risk orientation.

It is evident from the table that 45.0% of the respondents had low decision-making ability. This might be due to their irresponsibility in record keeping. The other possible reason might be that decision making in farming, especially in Sri Lankan conditions, it is very difficult due to ever changing agro-climatic conditions and lack of stabilized price policy. The results are in conformity with Suresh Kumar (1997).

Majority (47.5%) of the respondents had high level of knowledge regarding the betel cultivation. It might be due to the reason that betel farmers in Manmunai South and Eruvil Pattu DS division of Batticaloa district have engaged in betel cultivation for long period therefore they had adequate knowledge on betel cultivation. This finding is contradicted by the results of Shreeshailaja and Veerabhadraiah (1992) and Suresh (2004) who reported that most of the respondents had medium level of knowledge regarding their cultivation.

Table 2: Distribution of respondents according to their entrepreneurial behaviour along with its components

Category	%	Mean and Standard deviation
Risk taking ability		
Low	32.5	X=9.71 SD = 1.070
Medium	45.0	
High	22.5	
Decision making ability		
Low	45.0	X=13.30 SD = 2.389
Medium	20.0	
High	35.0	
Knowledge on betel cultivation		
Low	20.0	X=3.28 SD = 1.136
Medium	32.5	
High	47.5	
Leadership ability		
Low	35.0	X=6.41 SD = 2.103
Medium	36.2	
High	28.8	
Cosmopolitaness		
Low	70.0	X=0.36 SD = 0.601
High	30.0	
Entrepreneurial behaviour		
Low	36.2	X=33.06 SD = 4.344
Medium	35.0	
High	28.8	

The findings from table 2 shows that 36.2% of the respondents had medium level of leadership ability followed by low (35.0%) and high (28.8%) level of leadership ability, respectively. It is also evidenced from the table that majority (70.0%) of the respondents had low level of cosmopolitaness. Cosmopolitaness is the degree to which a farmer is oriented outside his community to seek information. This result is due to the low interest of betel farmers to conduct extension services to adopt new cultivation practices, poor economic condition and low social participation. The results are in conformity with the findings of Suresh (2004).

The summation of scores of all the five selected components constitutes the entrepreneurial behaviour score of the respondents. Table 2 indicates that 36.2% of the respondents belonged to low entrepreneurial behaviour category. The possible reason for low entrepreneurial behaviour of betel farmers might be due to their low financial condition and small size of land holding to take risk, low level of extension services and low interest to adopt new technologies.

Relationship between selected independent variables of betel farmers and their entrepreneurial behaviour

Table 3 represents the relationship between selected independent variables of betel farmers and their entrepreneurial behaviour. It could be observed from table 3 that among 08 independent variables of betel farmers, three variables viz., family size, size of land holding and total monthly income showed positive and significant relationship at 0.01 level of probability, whereas education of betel farmer showed positive and significant correlation at 0.05 level of probability with entrepreneurial behaviour. Hence, it can be concluded that these characteristics were correlated with entrepreneurial behaviour. The remaining four variables namely, age of betel farmer, gender of betel farmer, main occupation of betel farmer and experience of betel farmer in betel cultivation did not establish any significant relationship with entrepreneurial behaviour. Hence, it can be concluded that these characteristics were not correlated with entrepreneurial behaviour.

Age of betel farmers was non-significant with their entrepreneurial behaviour. The similar results have reported by Mundhwa and Padheria (1998) who found that there was non-significant relationship between age and entrepreneurial behaviour of dairy women. With respect to education of betel

farmers, there was positive and significant relationship with their entrepreneurial behaviour. Education broadens the vision of an individual. The educated persons develop more access to extension agencies, mass media and have higher leadership ability, decision making ability, cosmopolitaness and inclined to use innovations by taking the high risk. Hence, education was the influencing factor for entrepreneurial behaviour of betel farmers. These findings are in accordance with the findings of Murali and Anitha Jhamtani (2003) and Mundhwa and Padheria (1998) who also reported that there was positive significant relationship between education and entrepreneurial behaviour.

Table 3: Correlation coefficient between selected personal and socio-economic characteristics of betel farmers and their entrepreneurial behaviour along with its components

Occupation of betel farmers had not shown any significant relationship with their entrepreneurial behaviour. Majority of betel farmers were engaged in betel cultivation along with vegetable farming. Hence, less variation in their occupation might be the reason for non-significant relationship. The similar findings have reported by Pandeti (2005) and Anitha (2004) who concluded that occupation had not shown any significant relationship with entrepreneurial behaviour of respondents. With respect to family size, there was positive and significant relationship with their entrepreneurial behaviour. The family size plays an important role for taking a rational decision regarding adoption of innovation, and risk taking ability and also education of family members influence the thinking and actions of an individual. In the present investigation, it was experienced that old age respondents possessed high cosmo politeness and family size of old age betel farmers was larger compared to young age betel farmers, thus

Table 3: Correlation coefficient between selected personal and socio-economic characteristics of betel farmers and their entrepreneurial behaviour along with its components

Personal and socio-economic characteristics	Decision making ability	Risk taking ability	Knowledge on betel cultivation	Leadership ability	Cosmopolitanness	Entrepreneurial behavior
Age	- 0.014 ^{NS}	- 0.085 ^{NS}	0.029 ^{NS}	- 0.033 ^{NS}	0.175 ^{NS}	- 0.013 ^{NS}
Gender	- 0.081 ^{NS}	0.074 ^{NS}	- 0.129 ^{NS}	0.251*	- 0.243*	0.028 ^{NS}
Education	0.399**	0.075 ^{NS}	- 0.220 ^{NS}	0.082 ^{NS}	0.208 ^{NS}	0.249*
Family size	0.166 ^{NS}	0.205 ^{NS}	0.219 ^{NS}	0.172 ^{NS}	0.220*	0.313**
Main occupation	0.156 ^{NS}	0.207 ^{NS}	- 0.109 ^{NS}	0.038 ^{NS}	0.067 ^{NS}	0.136 ^{NS}
Total monthly income	0.405**	0.221*	0.138 ^{NS}	0.069 ^{NS}	0.139 ^{NS}	0.366**
Experience in betel cultivation	- 0.008 ^{NS}	0.018 ^{NS}	0.116 ^{NS}	0.162 ^{NS}	0.238*	0.141 ^{NS}
Size of land holding	0.396**	0.138 ^{NS}	0.048 ^{NS}	0.117 ^{NS}	0.244*	0.311**

* Significant at 0.05 level of probability
NS Non-significant

** Significant at 0.01 level of probability

family size might be influenced entrepreneurial behaviour of betel farmers. These findings are in accordance with the findings of Mundhwa and Padheria (1998) who also reported that there was positive significant relationship between family size and entrepreneurial behaviour.

With regard to gender of betel farmer, it had not shown any significant relationship with their entrepreneurial behaviour. In the present study, it was noticed that majority of betel farmers (86.2%) were male. Hence, less variation in gender might be the reason for non-significant relationship. Size of land holding of betel farmers was positively and significantly correlated with their entrepreneurial behaviour. This was due to positive and significant relationship of size of land holding with decision making ability

and Cosmopolitanness. The results are in conformity with Pandya (1996). Total monthly income of betel farmers was positively and significantly correlated with their entrepreneurial behaviour. This might be due to positive and significant relationship of total monthly income with decision making ability and risk taking ability. The present results are in accordance with the reports of Patil *et al.* (1999).

Conclusion

This study was carried out to find out the entrepreneurial behaviour of betel farmers in Manmunai South and Eruvil Pattu DS division of Batticaloa district. The results from the study concluded that 36.2% of the betel farmers belonged to low and 35% of the betel farmers belonged to medium

entrepreneurial behaviour category. Around 28.8% of the betel farmers come under high entrepreneurial behaviour category. So, it is evident that majority of the betel farmers have low and medium entrepreneurial behaviour. Therefore, betel farmers should be given educational efforts and policy support by the field extension workers of the development departments, Non Governmental Organizations and private organizations. Also intensive training programs need to be conducted by government and nongovernment agencies for awareness about entrepreneurial opportunities, decision making, innovations, participation in implementation of government schemes, time and financial management, which would enable betel farmers for efficient utilization of their potentials.

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நெற்பயிர்ச் செய்கையில்
நவீன தொழில்நுட்ப முறைகள் ஏற்படுத்திய
சமூக, பொருளாதார, சூழலியல் தாக்கங்கள்:
கரைதுறைப்பற்று பிரதேச செயலர் பிரிவினை
அடிப்படையாகக் கொண்ட விசேட ஆய்வு.

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சுபாஜினி உதயராசா

ஆய்வுச் சுருக்கம்

இலங்கையின் விவசாயத்தில் நெற்பயிர்ச்செய்கை முக்கியம் பெறுகின்றது. அந்தவகையில் மூலலைத்தீவு மாவட்டத்தில் ஆறு பிரதேச செயலர் பிரிவுகளிலும் நெற்செய்கை மேற்கொள்ளப்பட்டாலும் கரைதுறைப்பற்றுப் பிரதேச செயலர் பிரிவே ஆய்விற்காக தெரிவு செய்யப்பட்டுள்ளது. கரைதுறைப்பற்று பிரதேசமானது 194, 883 ஏக்கர் பரப்பினை கொண்டுள்ளது. இதில் 35,898.5 ஏக்கர் நிலப்பரப்பில் நீர்ப்பாசனத்தின் மூலமும், மழையை நம்பியும் வருடத்தில் இரண்டு பருவங்களில் 12, 318 விவசாயிகள் பயிர்ச்செய்கையில் ஈடுபடுகின்றார்கள். இங்குள்ள நெற்செய்கைப் பரப்புக்கள் யாவும் சிறியனவாக இருப்பதால் நவீனதொழில்நுட்பங்களை புகுத்துவதில் சிக்கல்கள் காணப்படுகின்றன. அத்துடன் விவசாயிகளிடத்திலும் இது பற்றிய அறிவு குறைவாகவே இருப்பதால் இவற்றை பயன்படுத்துவதற்கு தயங்குகின்றனர். எனவே இங்குள்ள நெற்பயிர்ச்செய்கையில் நவீன தொழில்நுட்பமுறைகளை பயன்படுத்துவதால் ஏற்படுகின்ற சமூக, பொருளாதார, சூழலியல் தாக்கங்களை ஆராய்ந்து அதற்கான காரணங்களைக் கண்டறிந்து பொருத்தமாக தீர்வுகளை முன்வைப்பதுவே இவ்ஆய்வின் நோக்கங்களாக உள்ளன. ஆய்வுப்பிரதேசத்தில் 219 கிராமங்களை உள்ளடக்கிய 46 கிராம சேவையாளர் பிரிவுகள் உள்ளன. இவற்றில் எல்லா கிராமங்களையும் உள்ளடக்கக் கூடிய வகையில் தெரிவு செய்யப்பட்ட 150 குடும்பங்களுக்கு வினாக்கொத்துக்கள் வழங்கப்பட்டு தரவுகள் சேகரிக்கப்பட்டன. அத்துடன் நேரடி அவதானம், பேட்டிகாணல், கலந்துரையாடல் போன்ற முறைகள் மூலமும் தரவுகள் சேகரிக்கப்பட்டன. இவ்ஆய்விற்காக இரண்டாம் நிலைத்தரவுகளும் சேகரிக்கப்பட்டு, பெறப்பட்ட தரவுகளானது கணினி மூலம் குறிப்பாக Excel Package, சாதாரண புள்ளிவிபர நுட்பமுறைகள் மூலமும் பகுப்பாய்விற்கு உட்படுத்தப்பட்டுள்ளது. இவ்ஆய்வில் பெறப்பட்ட தரவுகளின் பகுப்பாய்வுகள் மூலம் பெறப்பட்ட முடிவுகளின்படி இப்பிரதேசத்தில் ஏற்பட்டுள்ள சமூகத்தாக்கங்களாக வேலையில்லாப்பிரச்சினை, நவீன தொழில்நுட்பசாதனங்கள் (இயந்திரங்கள்) பற்றிய கல்வி அறிவு குறைவாக உள்ளமையால் அதனை சரியான முறையில் பயன்படுத்த தெரியாமை, போக்குவரத்துப் பிரச்சினை சிறிய விவசாய நிலங்களாக காணப்பட்டமையால் இயந்திர சாதனங்களை பயன்படுத்த முடியாதநிலை போன்றவையும் பொருளாதாரதாக்கங்களாக மூலதனப் பற்றாக்குறை, வருமானம் குறைவு, உற்பத்திக்கு ஏற்ற விலை கிடைக்காமை, இடைத்தரகர்களின் தொல்லை போதிய சந்தைவாய்ப்பு இன்மை போன்றனவும் சூழல் தாக்கங்களாக அதிகளவான உரம், கிருமிநாசினி பயன்பாட்டால் நிலம் வளமிழந்துபோதல், மண்ணுக்கு நன்மை செய்யும் பூச்சி, புழுக்கள் இறந்துபோதல், நீர்தரமிழந்து போதல், வானிலைமாற்றம் (காலம், பிந்திய, முந்திய மழைவீழ்ச்சி) போன்றனவும் பாதகமான தாக்கங்களாக அடையாளம் காணப்பட்டுள்ள அதேவேளை வேலைகளை இலகுவாகவும், விரைவாகவும் செய்து முடிக்கக் கூடிய நிலை, நேரம் மீதி, குறுகிய காலத்தில் அதிகளவான விளைச்சல் போன்ற சாதகமான தாக்கங்களும்

நெற்பயிர்ச் செய்கையில் நவீன தொழில்நுட்ப முறைகள் ஏற்படுத்திய சமூக, பொருளாதார, சூழலியல் தாக்கங்கள்

இனங்காணப்பட்டுள்ளன. இதற்கான தீர்வுகளாக பாரம்பரிய நெற்செய்கை முறைகளை பின்பற்றுவதோடு காலத்தின் தேவைகருதி நவீன தொழினுட்பமுறைகளையும் பின்பற்ற வேண்டும். நவீன விதையினங்கள், உரங்கள், கிருமிநாசினிகள் போன்றவற்றை உரியமுறையில் சரியான அளவுகளில் பயன்படுத்த விவசாயிகளுக்கு அறிவுரை கூறவேண்டும். அரசாங்கம் விவசாயிகளுக்கு கடனுதவிகளையும், மானியங்களையும், காப்புறுதித் திட்டங்களையும், அறிமுகப்படுத்த வேண்டும். இயந்திர மயமாக்கல் காரணமாக வேலை இழந்தவர்களுக்கு பொருத்தமான தொழில்வாய்ப்புக்களை ஏற்படுத்திக் கொடுப்பதோடு சுய தொழில் வாய்ப்புக்களையும் விவசாயிகள் மேற்கொள்வதற்கு பொருளாதார, தொழில்நுட்ப அறிவுரைகளை ஏற்படுத்திக் கொடுக்கவேண்டும். சூழல் ரீதியான தாக்கங்களை குறைப்பதற்கு விவசாயிகளுக்கு அதுதொடர்பான விழிப்புணர்வை ஏற்படுத்த வேண்டும். எனவே காலத்தின் தேவைகருதி நவீனதொழில்நுட்பங்களை நெற்பயிர்ச் செய்கையில் புகுத்துவதோடு அதனால் இப்பிரதேச நெற்பயிர்ச் செய்கையில் ஏற்பட்ட பாதகமான தாக்கங்களையும் கவனத்தில் கொண்டு நெற் செய்கையை விருத்தியடையச் செய்து அதன் மூலம் இப்பிரதேச நெல் உற்பத்தியின் அளவை அதிகரிக்கச் செய்யலாம்.

ஆய்வுப் பின்னணி

குறைவாக வளர்ச்சி அடைந்த நாடுகளின் முக்கிய பொருளாதார நடவடிக்கையாக விவசாயம் காணப்படுகின்றது. பயிர்ச் செய்கை, விலங்கு வேளாண்மை, மீன்பிடித் தொழில், காடுவளர்ப்பு ஆகிய விடயங்களை விவசாயம் உள்ளடங்கி இருந்தாலும் இதில் பயிர்ச்செய்கையே முக்கியம் பெறுகின்றது. இலங்கையைப் பொறுத்தவரையில் பயிர்ச் செய்கை நடவடிக்கையில் நெற்பயிர்ச் செய்கையானது சுயதேவைக் காகவும், வர்த்தக நோக்கத்திற்காகவும், மேற்கொள்ளப்பட்டு வருகின்றது. ஆரம்ப காலங்களில் பழைய மரபுரீதியான முறைகளிலும் பின்னர் சனத்தொகை வளர்ச்சி, தேவைகள் அதிகரிப்பு, பசுமைப்புரட்சி நடவடிக்கைகள் போன்ற காரணங்களால் இப்பயிர்ச் செய்கை நவீன முறையிலும் மேற்கொள்ளப்பட்டு வருகின்றது. கிராமிய மக்களின் பொருளாதாரத்தினை நிர்ணயிக்க கூடியவகையில் கிராமிய மட்டத்திலும், நாடளாவியரீதியிலும் முக்கிய பயிர்ச்செய்கையாக இது காணப்படுகின்றது. இலங்கையின் மொத்த விவசாய நிலப்பரப்பில் நெற்பயிர்ச் செய்கைப் பரப்பு 34 சதவீதம் ஆகும். இங்கு 2012/13 பெரும் போகத்தில் 779, 635 ஹெக்டேயரும், 2012 சிறுபோகத்தில் 360,318 ஹெக்டேயருமாக மொத்தம் 1,139,953 ஹெக்டேயர் நிலப்பில் நெற்பயிர்ச் செய்கை மேற்கொள்ளப்பட்டிருக்கின்றது (Dept.of census and statistic - 2013). இவற்றில் முறையே 741,591 ஹெக்டேயரிலும்

301,780 ஹெக்டேயரிலுமாக மொத்தம் 1,043,371 ஹெக்டேயரில் அறுவடை செய்யப்பட்டிருக்கின்றது (Dept.of census and statistic - 2013).

முல்லைத்தீவு மாவட்டமானது நெல் விவசாயத்திலும், மீன்பிடியிலுமே அதிகளவு தங்கியுள்ளது. இங்கு நெற் செய்கையில் புராதன முறைகளே அதிகளவாக கைக் கொள்ளப்பட்டு வருகின்றன. அதாவது உழுதல் முதல் அறுவடை வரையான செயற் பாடுகளுக்கு புராதன முறைகளோடு உழவு இயந்திர பாவனையும் காணப்படுகின்றது. மீள் குடியேற்றத்தின் பின்னர் இப்பிரதேசத்தில் பசுளையிடல், கிருமிநாசினி தெளித்தல், அறுவடை செய்தல், சூட்டித்தல், பொதியிடல் போன்ற செயற்பாடுகளில் நவீன முறைகள் புகுத்தப்பட்டு வருகின்றமை கள ஆய்வின் மூலம் அவதானிக்கக் கூடியதாக இருந்தது. இத்தகைய நவீன தொழி நுட்பத்தின் பயன்பாடு காரணமாக நெற் செய்கையில் பல்வேறு சமூக, பொருளாதார, சூழலியல் தாக்கங்கள் ஏற்பட்டுள்ளன (களஆய்வு - 2013).

ஆய்வுப் பிரதேசம்

இலங்கையின் வடமாகாணத்திலுள்ள முல்லைத்தீவு மாவட்டமானது ஆறு பிரதேச செயலர் பிரிவுகளை உள்ளடக்கி உள்ளது. இம்மாவட்டத்திலுள்ள எல்லா பிரதேச செயலர் பிரிவுகளிலும் நெற்பயிர்ச் செய்கை நடைபெற்றாலும் ஆய்விற்காக கரைநுறைப்பற்று

பிரதேச செயலர் பிரிவே தெரிவு செய்யப் பட்டுள்ளது. இப்பிரதேசத்தின் பரப்பளவானது 789 சதுர கிலோமீற்றர்களாகும். இப்பிரதேச செயலர் பிரிவின் எல்லைகளாக வடக்கே புதுக்குடியிருப்பு பிரதேச செயலாளர் பிரிவும், கிழக்கே இந்து சமுத்திரமும், தெற்கே திருகோணமலை மாவட்டமும், மேற்கே ஓட்டுசுட்டான் பிரதேச செயலர் பிரிவும் அமைந்துள்ளது. ஆய்வுப் பிரதேசத்தில் 219 கிராமங்களை உள்ளடக்கிய 46 கிராம சேவகர் பிரிவுகள் உள்ளன. இங்கு 28,909 பேர் வசித்து வருகின்றனர் (Dept.of census and statistic - 2013).

இப்பிரதேசத்தில் இலங்கைத் தமிழர், இந்தியத் தமிழர், இஸ்லாமியர், சிங்களவர் போன்ற இனத்தவர்கள் வாழ்கின்றனர். இவர்களில் 12,318 பேர் விவசாயிகளாக உள்ளனர். இப்பிரதேசத்தில் 35,898.5 ஏக்கர் நிலப்பரப்பில் நீர்ப்பாசனத்தின் மூலமும் மழையை நம்பியும் வருடத்தில் இரண்டு பருவங்களில் நெற்பயிர்ச் செய்கை நடைபெறுகின்றது.

ஆய்வின் நோக்கம்

ஆய்வுப் பிரதேசத்தில் நெற்பயிர்ச் செய்கைப் பரப்புக்கள் யாவும் சிறியனவாக இருப்பதால் நவீன தொழில்நுட்பங்களைப் புகுத்துவதில் சிக்கல்கள் காணப்படுகின்றன. அத்துடன் விவசாயிகளிடத்திலும் இது பற்றிய அறிவு குறைவாகவே இருப்பதால் அவற்றைப் பயன்படுத்துவதற்கு தயங்குகின்றனர். இதற்காக இவ் ஆய்வினை மேற்கொள்வதற்கு பின்வரும் நோக்கங்கள் முன்வைக்கப்பட்டுள்ளன.

ஆய்வுப் பிரதேசத்தில் நவீன தொழினுட்பங்களைப் பயன்படுத்துவதால் ஏற்படுகின்ற

சமூகத் தாக்கங்களைக் கண்டறிதல்.

பொருளாதார தாக்கங்களைக் கண்டறிதல்
சூழலியல் தாக்கங்களைக் கண்டறிதல்

மேற்கூறப்பட்ட தாக்கங்களுக்கான தீர்வுகளை முன்வைத்து எதிர்காலத்தில் நெற்பயிர்ச் செய்கை மூலம் தன்னிறைவை அடைவதற்கான வழிவகைகளை முன் வைத்தல்.

ஆய்வுமுறையியல்

தரவு சேகரிக்கும் முறை

முல்லைத்தீவு மாவட்ட கரைத்துறைப்பற்று பிரதேச செயலர் பிரிவில் இவ் ஆய்வை மேற்கொள்வதற்கு முதலாம் நிலைத் தரவுகள் பிரதானமாகவும், இரண்டாம் நிலைத் தரவுகள் துணையாகவும் கொள்ளப்பட்டுள்ளன. இதற்கான தரவு சேகரிப்பு முறையானது இரண்டு விதமாக மேற்கொள்ளப்பட்டுள்ளன.

1. முதலாம் நிலைத் தரவு சேகரிப்பு.
2. இரண்டாம் நிலைத் தரவு சேகரிப்பு.

முதலாம் நிலைத் தரவு சேகரிப்பு முறையானது ஆய்வுப் பிரதேசத்திற்கு நேரடியாகச் சென்று வினாக்கொத்துக்களை விவசாயிகளிடம் கொடுத்து தரவுகளை பெறுவதுடன் அவர்களுடன் கலந்துரையாடல் செய்வதன் மூலமும் பேட்டி காண்பதன் மூலமும் நேரடி அவதானித்தின் மூலமும் சேகரிக்கப்பட்டுள்ளன. ஆய்விற்குட்படுத்தப்பட்ட பிரதேசமானது 46 கிராம சேவகர் பிரிவுகளை உள்ளடக்கி இருப்பதால் எல்லா கிராம சேவையாளர் பிரிவுகளையும் பிரதிபலிக்கக் கூடிய வகையில் அதிகளவு விவசாயிகளைக் கொண்ட 15 கிராம சேவையாளர் பிரிவுகள் தெரிவு செய்யப்பட்டுள்ளன. இங்குள்ளவர்களில் 90 வீதமானோர் விவசாயிகளாக காணப்படுகின்றனர். இவர்களுள் தெரிவு செய்யப்பட்ட 150 விவசாயிகளுக்கு வினாக்கொத்துக்கள் வழங்கப்பட்டு தரவுகள் சேகரிக்கப்பட்டுள்ளன.

பிரதேச செயலக அறிக்கைகள், விவசாய திணைக்கள அறிக்கைகள், ஆய்வுக் கட்டுரைகள், சஞ்சிகைகள், நூல்கள், பத்திரிகைகள், பொருளியல் நோக்குகள், கைநூல்கள், பல்வேறு இணையத்தளங்கள், ஆய்வு அறிக்கைகள் போன்றவற்றிலிருந்து 2ம் நிலைத் தரவுகள் பெறப்பட்டு இவ்வாய்வு மேற்கொள்ளப்பட்டு இருக்கின்றது.

பகுப்பாய்வு

முதலாம் நிலைத் தரவுகள், இரண்டாம் நிலைத் தரவுகள் மூலம் பெற்றுக் கொள்ளப் பட்டுள்ள தரவுகளானது கணனி மூலம் குறிப்பாக Excel package மூலமும், சாதாரண புள்ளிவிபர நுட்பமுறை, மூலமும் இடவிளக்கப் படங்கள் மூலமும் பகுப்பாய்விற்கு உட்படுத்தப்பட்டுள்ளன. பொருத்தமான இடங்களில் தரவுகள் வீதங்களாக கணிக்கப்பட்டு வரைபடங்கள் மூலமும் விளக்கங்கள் கொடுக்கப்பட்டுள்ளன.

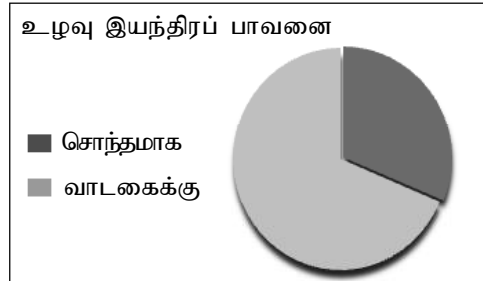
ஆய்வின் முடிவுகள்

இவ் ஆய்வில் பெறப்பட்ட தரவுகளின் பகுப்பாய்வுகள் மூலம் பெறப்பட்ட முடிவுகளின் படி இங்குள்ள விவசாயக் குடும்பங்களில் 73.7 வீதமானோர் நவீன தொழில் நுட்பங்களை பின்பற்றுபவர்களாகவும் 26.3 வீதமானோர் பாரம்பரிய முறைகளை பின்பற்றுபவர்களாகவும் காணப்படுகின்றனர். பொதுவாக இவ்வாறு காணப்பட்டாலும் நவீன முறைகள் ஒவ்வொன்றையும் பயன்படுத்தும் குடும்பங்களின் எண்ணிக்கை வேறுபட்டதாகவே காணப்படுகின்றது. ஆய்வு முடிவுகளின்படி இவற்றினை தனித்தனியாக நோக்குவது பொருத்தமாக அமையும்.

உழவு இயந்திரப் பாவனை

ஆய்வுப் பிரதேசத்திலுள்ள 46 கிராம சேவையாளர் பிரிவுகளிலும் ஆய்விற்கு உட்பட்ட குடும்பங்களில் 31.3 வீதமானோர் (47 குடும்பங்கள்) உழவு இயந்திரங்களை தமது வேலைகளுக்கு சொந்தமாக வைத்து பயன்படுத்தி வருகின்றார்கள். 68.7 வீதமானோர் (103 குடும்பங்கள்) உழவு இயந்திரங்களை வாடகைக்கு அல்லது கூலிக்கு பெற்றே தமது வேலைகளை செய்து வருகின்றனர்.

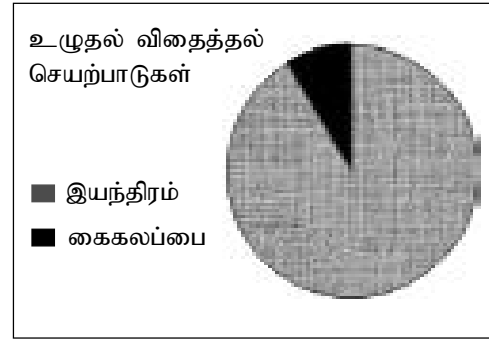
வரைபடம் 01



உழுதல், விதைத்தல் செயற்பாடுகள்

ஆய்வுப் பிரதேசத்தில் ஆய்விற்கு உட்பட்ட குடும்பங்களில் உழுதல், விதைத்தல் செயற்பாடுகளுக்காக 91.3 வீதமானோர் (137 குடும்பங்கள்) உழவு இயந்திரங்களையும் 8.7 வீதமானோர் (13 குடும்பங்கள்) விலங்கினையும் (எருது/எருமை) அதாவது கைக்கல் பையையும் பயன்படுத்துகின்றார்கள்.

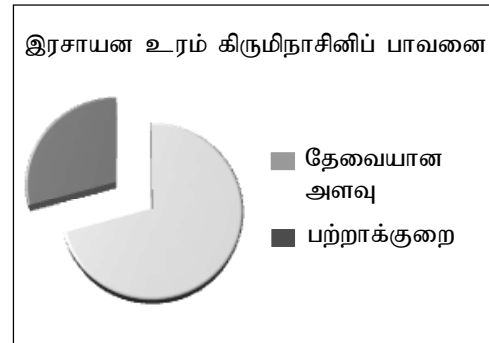
வரைபடம் 02



இரசாயன உரம், கிருமிநாசினிப் பாவனை

ஆய்வில் வினாக்கொத்துக்கள் மூலம் பெற்றுக் கொள்ளப்பட்ட தரவுகளை பகுப்பாய்வு செய்து பெற்றுக் கொண்ட முடிவுகளின் அடிப்படையில் 70.6 வீதமானோர் (106 குடும்பங்கள்) தேவையான அளவில் இரசாயன உரம், கிருமிநாசினிகள் பயன்படுத்துவதையும், 29.4 வீதமானோர் (44 குடும்பங்கள்) பற்றாக்குறையாக பயன்படுத்துவதையும் அடையாளம் காண முடிந்துள்ளது.

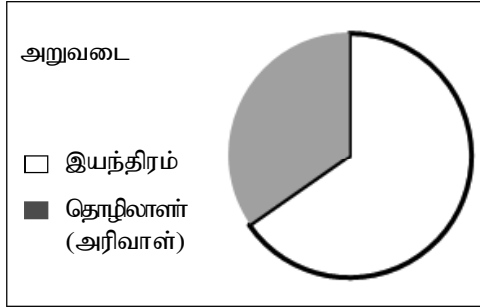
வரைபடம் 03



அறுவடை

ஆய்விற்கு உட்படுத்தப்பட்ட 46 கிராம சேவையாளர் பிரிவுகளிலும் 65.4 வீதமானோர் (98 குடும்பங்கள்) அறுவடையை, அறுவடை இயந்திரத்தின் மூலமும் 34.6 வீதமானோர் (52 குடும்பங்கள்) தாமும், கூலித் தொழிலாளர்களைக் கொண்டும் கைகளால் அறுவடை செய்கின்றனர்.

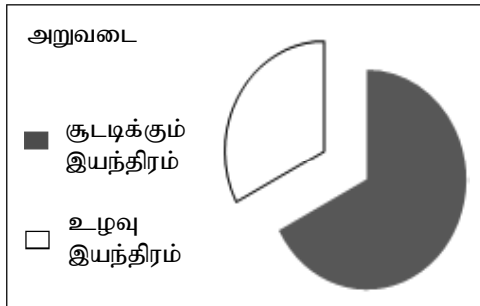
வரைபடம் 04



சூட்டித்தலும், பொதிசெய்தலும்

ஆய்வுப் பிரதேசத்தில் ஆய்விற்கு உட்படுத்தப்பட்ட குடும்பங்களில் 67.3 வீதமானோர் (101 குடும்பங்கள்) சூட்டிக்கும் இயந்திரத்தைப் பயன்படுத்தி சூட்டித்தலையும், பொதிசெய்தலையும் மேற்கொள்கிறார்கள். 37.7 வீதமானோர் (49 குடும்பங்கள்) உழவு இயந்திரத்தின் மூலம் சூட்டித்தலை மேற்கொண்டு கைகளால் சாக்குகளில் பொதி செய்தலை மேற்கொள்கிறார்கள்.

வரைபடம் 05



இந்த வகையில் இப்பிரதேசத்தில் நவீன தொழில்நுட்பங்களைப் பயன்படுத்துவதால் ஏற்பட்டுள்ள சமூகத் தாக்கங்களாக வேலை

யில்லாப் பிரச்சினை, நவீன இயந்திர சாதனங்களை முறையாகப் பயன்படுத்தத் தெரியாமை, நவீன தொழில்நுட்பங்களைப் பயன்படுத்துவதற்கான விருப்பம் பெரும்பாலான விவசாயிகளுக்கு இல்லாமை, தொழில்நுட்ப முறையினை பயன்படுத்துவதற்கான கல்வியறிவு குறைவு, சிறிய விவசாய நிலங்களாக காணப்படுகின்றமையால் நவீன இயந்திர சாதனங்களை பயன்படுத்த விருப்பம் இருந்தும் அதனை பயன்படுத்த முடியாத நிலை, போக்குவரத்துப் பிரச்சினை, நவீன தொழில்நுட்பங்களை ஏன், எதற்கு, எப்படி பாவிக்க வேண்டும் என்பது பற்றி இன்னும் இப்பகுதி மக்கள் மத்தியில் போதியளவு அறிமுகமின்மை போன்றனவும், பொருளாதார தாக்கங்களாக மூலதனப் பற்றாக்குறை, வருமானம் குறைவு, உற்பத்திக்கு ஏற்ற விலை கிடைக்காமை, இடைத்தரகர்களின் தொல்லை, போதிய சந்தை வாய்ப்பு இன்மை, கடன் வசதிகள் போதியளவு இல்லாமை, உரம், கிருமிநாசினிகள் உரியகாலத்தில் விவசாயிகளுக்கு கிடைக்காமை, இதனால் மேலதிக பணச்செலவும் அலைச்சலும் ஏற்படுவதோடு பயிருக்கு காலம் தாழ்த்தி பசளையிடுவதாலும் கிருமிநாசினிகளை தெளிப்பதனாலும் விளைச்சல் குறைகின்றமை, கால தாமதமாக நீர் குளங்களில் இருந்து கிடைக்கின்றமை போன்றனவும் (கள ஆய்வு – 2013).

சூழல் தாக்கங்களாக அதிகளவான உரம், கிருமிநாசினிப் பயன்பாட்டால் நிலம் வளமிழந்து போதல், மண்ணுக்கு நன்மை செய்யும் பூச்சி, பூழ்க்கள் இறந்துபோதல், நீர்தரமிழந்து போதல், வானிலை மாற்றம் (காலம் பிந்திய, முந்திய மழைவீழ்ச்சி, வெப்ப நிலை அதிகரிப்பு, வரட்சி) போன்றனவும் பாதகமான தாக்கங்களாக அடையாளம் காணப்பட்டுள்ள அதேவேளை வேலைகளை இலகுவாகவும், விரைவாகவும் செய்து முடிக்கக் கூடிய நிலை, நேரம் மீதி, இதனால் சுயதொழில் களில் ஈடுபட்டு மேலதிக வருமானம் பெறக்கூடிய நிலை, குறுகிய காலத்தில் அதிகளவான விளைச்சல் பெற்றுக் கொள்ளல் போன்ற சாதகமான தாக்கங்களும் இனங்காணப்பட்டுள்ளன (கள ஆய்வு, 2013).

தீர்வுகளும் ஆலோசனைகளும்

இதற்கான தீர்வுகளாக பாரம்பரிய நெற் செய்கை முறைகளை கைவிடாமல் அதனையும் பின்பற்றுவதோடு காலத்தின் தேவை கருதி நவீன தொழில்நுட்ப முறைகளையும் பின்பற்ற வேண்டும். நவீன விதை இனங்கள், உரங்கள், கிருமிநாசினிகள், போன்றவற்றை உரிய முறையில் சரியான அளவுகளில் பயன்படுத்த விவசாயிகளுக்கு அறிவுரைகள் கூற வேண்டும். அத்துடன் விதை இனங்கள், உரவகைகள், கிருமி நாசினிகள், போன்றவற்றோடு மூலதனத் தையும் இலகுவில் பெறக்கூடிய வழிவகைகளை ஏற்படுத்துதல் வேண்டும். அதாவது அரசாங்கம் விவசாயிகளுக்கு கடனுதவிகளையும், மானியங்களையும், காப்புறுதித் திட்டங்களையும் அறிமுகப்படுத்த வேண்டும். பயிர்ச் செய்கையை விருத்தி செய்யும் நோக்கிலான திட்டங்கள் குறிப்பிட்ட விவசாயிகளை மட்டும் சென்றடையாது இப்பிரதேச முழுமையான விவசாயிகளையும் சென்றடையும் வண்ணம் திட்டங்கள் போடப்படுதல் வேண்டும். இயந்திரமயமாக்கல் காரணமாக வேலை இழந்தவர்களுக்கு பொருத்தமான தொழில் வாய்ப்புக்களை ஏற்படுத்திக் கொடுப்பதோடு சுய தொழில் வாய்ப்புக்களையும் விவசாயிகள் மேற்கொள்வதற்கு பொருளாதார, தொழில்நுட்ப அறிவுரைகளை ஏற்படுத்திக் கொடுக்க வேண்டும். நவீன தொழில்நுட்பங்களை பயன்படுத்தும் போது சூழல் தாக்கங்கள் ஏற்பட அதிகளவான வாய்ப்புக்கள் உண்டு. இத்தகைய சூழல் ரீதியான தாக்கங்களைக் குறைப்பதற்கு விவசாயிகளுக்கு அது தொடர்பான விழிப்புணர்வை ஏற்படுத்த வேண்டும்.

முடிவுரை

இவ்வாறாக கரைதுறைப்பற்று பிரதேச செயலர் பிரிவில் உள்ள விவசாயிகள் பாரம்பரிய முறைகளை பின்பற்றுவதோடு நவீன தொழில்நுட்ப சாதனங்களையும் பயன்படுத்த தொடங்கியுள்ளனர். கடந்த முப்பது வருடமாக நடைபெற்ற யுத்தத்தின் முடிவிற்கு பின்னரே இப்பிரதேசத்தில் நவீன தொழில்நுட்ப முறைகளை விவசாயிகள் பயன்படுத்தத் தொடங்கி உள்ளனர். எனவே

இவர்கள் இதனால் எழும் சமூக, பொருளாதார, சூழலியல் தாக்கங்களை படிப்படியாகவே அறிந்து கொள்வார்கள். காலத்தின் தேவை கருதியும் நவீன தொழில்நுட்ப சாதனங்களைப் பயன்படுத்த முன்வர வேண்டும். எனினும் இப்பிரதேச விவசாயிகளில் பெரும்பாலானோர் வறியவர்களாக காணப்படுவதால் நவீன தொழில்நுட்பங்களை பயன்படுத்த விருப்பம் இருந்தும் பயன்படுத்த முடியாதவர்களாக உள்ளனர். பொருளாதார பலம் வாய்ந்தவர்களாலேயே இதனை பின்பற்ற முடிகின்றது. இவ்வகையில் பார்க்கும் போது நவீன தொழில் நுட்பங்களின் அறிமுகமானது செல்வந்தர்களை மேலும் செல்வந்தர்களாக்கும், ஏழைகளை மேலும் ஏழைகளாக்கும் ஆக்கியது போல் தோன்றுகின்றது. எனவே காலத்தின் தேவை கருதி நவீன தொழில்நுட்பங்களை நெற்பயிர்ச் செய்கையில் புகுத்துவதோடு அதனால் இப்பிரதேச நெற்பயிர்ச் செய்கையில் ஏற்பட்ட பாதகமான தாக்கங்களையும் கவனத்தில் கொண்டு நெற்செய்கையை விருத்தியடையச் செய்து அதன் மூலம் இப்பிரதேச நெல் உற்பத்தியின் அளவை அதிகரிக்கச் செய்யலாம்.

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