

POSITION OF WOMEN IN SRI LANKAN SINHALA SOCIETY AND ITS SOCIAL BACKGROUND

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INTRODUCTION

The concept of "Global village" is a familiar term to most of us in the world today. Unlike in the earlier times, the countries in the world have come very close to one another mainly due to the development in the modern science and technology and in mass media. Distinct changes are taking place in almost every society today all over the world. Quite contrary to the situation in the early periods, cultures in different countries are not isolated any more. Influence from one culture to another has become a more vigorous and a visible phenomenon in the modern society than it was in the earlier society. However, many countries with rich cultural traditions still preserve their cultural identity amidst the rapid social and other changes. Sri Lanka is one of the such countries where the culture is changing on the one hand, and on the other, some of the traditional values are being preserved by the people. Position of women in the Sri Lankan Sinhala society is one such factor which demonstrates both tradition and modernity.

Before I begin to talk about the position of women in the Sinhala society. I wish to give a brief introduction of the country. Sri Lanka, as I believe that some of you may know very little or perhaps, nothing at all about this island in the Indian ocean situated just below the southern tip of India. Sri Lanka has an area of 65,610 sq. km (25000 sq. miles) and the length of this country at the longest point is 414 km and the width at the widest point is 300 km. It is a multi-cultural society with a large population of 17.6 million people. The majority are the Sinhalese consisting 74% and the Tamils are 17% of the population. There are Muslims who are 7% and the balance comprises small minority groups. It is also a multi-religious nation in which 70% of

the Sinhalese are Buddhists and the majority of the Tamils are Hindus. Muslims have their own religion, Islam. A small percentage of Sinhalese and Tamils are Roman Catholics. Buddhism was introduced to Sri Lanka in the 3rd century B.C. and since then the Sinhala culture has had its major influence from Buddhism. Sri Lanka is sometimes referred to as an impoverished Indian ocean island but the fact remains that the per capita income is as much as US \$ 833 which indicates a fair amount of economic stability, in spite of the ongoing civil war in the northern part of the country.¹⁾

Position of women in modern Sri Lanka as in many other societies, shows some differences from that of the early periods. The attitudes of the society today towards women also have changed to a great extent. However, some basic factors in relation to women's life and their behaviour seem to remain unchanged from the early periods upto the modern times. These are mainly the factors determined by the Buddhist ethics and which can be applied to a changing society in modern Sri Lanka.

POSTION OF WOMEN IN THE EARLY SINHALA SOCIETY

As evident in some of the literary works, the early Sinhala society had a dual attitude towards women, i.e. religious and aesthetic. With the religious attitude, the women were described as sensual and lustful creatures who bind men and lengthen the passage in their 'sansaric' journey. As such, in early Sinhala society, especially in the minds of some writers, on the one hand, women were regarded as an obstruction to the man's attaining the ultimate goal, '*Nirvana*', the ultimate conception of Buddhism.²⁾ This could be considered as an extreme case where women were regarded with a negative attitude.

In spite of such attitude expressed by some writers of the early Sinhala society, women are generally not looked down upon, in the teachings of the Buddha as well as in Buddhist literature. In several '*Jātaka*' stories (stories of the previous lives of the Buddha), characters of virtuous women appear and their good and moral behaviour

is highly praised. One good example is '*Sambulā jātakaya*', where the queen '*Sambula*' is being faithful to her husband, making every effort to look after him in his sickness. In the end of this story, it is the woman and not the man who is praise-worthy for her moral and sincere behaviour. Irrespective of the extreme attitude of some early writers towards women, as mentioned earlier, the general view of the society with a Buddhist cultural background was a positive one towards women. Some other early writers, mainly some poets, presented characters of pious and virtuous women placing them in a high and a respectable position in society.

The other attitude towards women as found in early writings, mainly in poetry, was that they are objects of beauty. In such works, women were praised for their beauty. This aspect is quite contrary to the one mentioned above, i.e. women being regarded as an obstruction to the man's progress. The view of the early Brahmin society which prevailed in India and which had some influence on the early Sinhala society was also somewhat negative towards women in society. These views obviously restricted the freedom of women in the Brahmin society in India.

Unlike such views which had a narrow outlook applied to women throughout the region of the East, the Buddhist background in the Sinhala society did not lower the position of women. The importance of women in society and their capabilities were recognized. In several Buddhist '*sūtras*', for example, '*Mahā mangala sūtra*', mother and father (*māthā pithā*) are mentioned together without discrimination against women. Looking after mother and father is, according to this '*sūtra*', regarded as a great deed. Another Buddhist '*sūtra*', '*Sigālōvāda sūtra*', refers to mother-father, husband-wife, children of both sexes etc. as equal with regard to fulfilling one's duties in the family and in the society. In some other Buddhist teachings also, it is said that it is not only the men who are intelligent always. Women too are intelligent according to circumstances. Buddha seems to have mentioned to King Kosala in India that the birth of a daughter should be equally accepted, by the parents, as worthy ones. These attitudes prevalent in the teachings of the Buddha had great influence in the early Sinhala society which created a positive and a healthy attitude to-

wards women. This background where the woman, mostly as the mother figure is regarded with respect has resulted in the concept prevailing in the Sinhala society which indicates the mother as the 'Buddha at home' (*gedera budun amma*).³⁾

People in the Sinhala society, even today, have not forgotten such values reasured by the earlier generations. As such, the position of women in the modern Sinhala society seems to be higher than in some other societies in the Eastern region, especially in India and even in Japan. However, this does not mean that in the early Sinhala society, that women could enjoy unrestricted freedom or that they were always regarded as equal to men in every aspect of life. According to the view of the early Brahmin society in India, a woman was expected to be under the protection of her father in childhood of her husband in youth and of the son in her old age. Even though the Sri Lankan society does not strictly adhere to this rule, the general tendency is that it is not suitable for a woman to be alone, by herself: Even in the fast-changing modern society in Sri Lanka woman, especially a young one, will be reluctant to live alone, travel alone or walk alone in the street late at night. However, circumstances may force people to do so some times. This condition is mostly due to the necessity for her safety than as a restriction of her freedom and independence. At the same time, these restrictions create an atmosphere where women are expected to possess good moral character and decent behaviour in accordance with the social values.

Sinhala society being a patriarchal society, preference regarding many aspects of living was given to the male in the earlier times. In spite of the changes that have taken place today, this idea still prevails in the minds of the people. However, the passage of time has altered the position of women in society, still maintaining its basic patriarchal outlook. The father as the head of the family could commend authority over the others. The main duties of the mother include looking after the children, being faithful to her husband and providing him with the necessities and attending to the household chores. She would also be contributing to the family's economy by helping the husband in the field or in any other profession he is involved

in, if that work suits her. An obedient wife who would perform such duties would be regarded as a 'good woman', a 'good wife' and a 'good mother'. This concept can raise a question in our minds, whether the woman's individual freedom was not restricted by this requirement. Perhaps, taken in the modern context where women are equally well-educated as men and are holding high positions in the society, this question may sound reasonable. However, in the early society where women hardly went out for employment, their main satisfaction of attaining motherhood was fulfilled by performing such duties assigned to her by the society.

In the case of poor families in rural areas, this general attitude of mothers, sometimes, would lead to extremes of their neglecting themselves as regards nutrition, health etc. This can be considered as an extreme of being 'good mothers' which leads to unhealthy results in poor families. However, many women in Sri Lanka even today, without hesitation, tend to consider that it is their utmost duty to bring up children, look after them and train them to be good people. A well-behaved child will bring credit to the mother in the Sinhala society and the ill-mannered one will bring discredit and insult to her. This indicates that the traditional society left the entire responsibility on the mother in bringing up the children to be well-disciplined people. It looks reasonable to doubt about the fairness in placing the full responsibility on one parent only but this was an accepted view in the traditional society.

In the Sinhala society with its patriarchal background, while the father was considered the head of the family, the mother received the secondary position. However, this did not mean that she was looked down upon as someone belonging to a lower category. The concept of mother considered as the 'Buddha at home', mentioned earlier, proves this point. In the household activities, the mother enjoyed superiority over others in the family. In addition to contributing towards the husband's daily work in the fields etc. sometimes, she possessed the right to make decisions relevant to family matters.

In the traditional Sinhala family where the relationship between father and chil-

dren had some distance, mainly due to respect for the father, the mother played a very important role in bridging the gap. She often had to act as the 'go-between' in the communication between the father and the children. The respect for the mother within the family both by the children and the father directed towards importance of women in society too. Some Sinhala literary works depicting the change in the society reveal the fact of mother's importance in the family. Such attitudes also were instrumental in creating the impression about the recognition of women's position.

WOMEN'S POSITION IN THE MODERN SINHALA SOCIETY

Buddhism as the main religion of the Sinhalese people still continues to have great impact on their culture irrespective of the social change. As regards women, Buddhism does not encourage discrimination of women in society or segregation of the sexes. This has helped the Sinhala society to place women in a position higher than in many other Eastern and even in some Western cultures, Buddhism does not prohibit women in participating in the religious activities as in the case of some other religions. Women take part in such activities with the male members of their families, with the relatives and neighbours without segregation. Some exceptions are there, however, in some selected rituals. Women do not have restrictions in entering temples to worship and perform religious activities. In temples and in some other Buddhist organizations in Sri Lanka, very often, women play leading roles in religious activities.⁴ In the Sinhala society, Buddhism allows women to mix in society equally with men even though there are some rules laid down by the society itself in order to maintain moral behaviour of women.

Sri Lanka came under the British rule at the turn of the 19th century which lead to several changes in the culture of the Sinhalese people. Such changes resulted in altering some attitudes which were prevalent in the traditional society, mainly regarding what the society expected from the woman to maintain good moral behaviour. Despite the fact that ideas and the aspirations had to change in keeping with the changing society, some attitudes of society towards women changed slowly. Hence,

further changes were necessary. A major change in the field of education began to take place. With the Buddhist background in the Sinhala society, there was no negative attitude towards education of females. Even the socio-political factors were favourable enough towards the education of children without gender difference. Education was well accepted and recognized under the Buddhist tradition.

Under the British rule in Sri Lanka, Universal Adult Franchise was introduced in 1931. Females also could enjoy the benefit of this freely. In 1945, Sri Lanka introduced free education for all from primary education upwards, including university education. Three years later, the country gained independence which resulted in a forward step in the field of education which helped the females' steady progress in education. Right from the beginning boys and girls could equally benefit by this facility. Gender difference not being taken into account in this field was a forward step in the case of status of women in Sri Lanka. This facility of free education extended to all areas in the country and helped the young girls in the rural areas to benefit by this without any economic support from the families.

The new school system being co-educational, the girls and boys had equal opportunity to gain access to higher education. Female students, proving their ability, achieved higher educational qualifications, which opened the door for them for employment and high positions in society. Even today, the national education system in Sri Lanka which is common to all citizens in the country, extend equal opportunity for girls and boys and in the university admissions or in employment opportunities, gender difference does not exist. Some research studies done on the education of girls in Sri Lanka have revealed the fact that more number of girls up to the age of 17 years continue with their education than the number of boys of the same age group. This shows how females in Sri Lanka today are able to get the benefit of education and employment opportunities irrespective of gender difference.⁵⁾

In the case of females not getting further education, the reason is mostly economic factors and not socio-political or cultural factors. Families with low income,

sometimes, are forced to stop sending the daughters for education when it becomes necessary for the family to struggle to earn their living. While the mother goes out to work, the daughters will have to look after the house and the younger children. In other cases, daughters themselves may be sent out for early employment which results in curtailing their education. Even though in such cases, females suffer without being able to achieve higher positions, mainly due to the poor economic background, the general situation in Sri Lanka even today is that both males and females equally benefit by the educational and employment facilities available in the country. Socio-cultural background of the country today encourages even to a greater deal for the female participation in every aspect in the society.⁶⁾

In Sri Lanka, the importance of a male child was very much accepted. Being a patriarchal society, a son is a necessity mainly to carry on the family name to future generations. However, it was never thought that a female child is not necessary or is a burden to the family. Unlike in some parts of India and China, where they went to the extent of getting rid of the female infants, such a thought would never apply to the Sinhala society. Buddha's teachings value the birth of a baby boy as well as a baby girl. With this socio-cultural background in Sri Lanka, there is no discrimination in the state policies. Medical attention, nutrition, education etc. are available for males and females equally. There has been no incident found where a female death has taken place due to not giving health care just because of gender discrimination. From the very beginning, Buddhism acknowledged the moral and intellectual equality of men and women. Therefore, influence of Buddhism on Sinhala society would not leave room for discrimination against women in whatever aspect of their living. This makes Sri Lankan society a progressive one, as regards gender issues, in the modern world.

WOMEN IN EMPLOYMENT

Women in the Sinhala society always had to play a dual role, i.e. on the one hand, as a housewife looking after the family and on the other, contributing towards the

family economy by way of assisting the husband. In the modern Sinhala society too, women have to perform their duty towards family as wife and mother and at the same time, she has to be a working woman performing her duties in whatever profession she is engaged in, along with their male counterparts. This situation creates difficulties for working mothers. In Sri Lanka, in the modern society, it is the nuclear family that exists and working women face with problems in looking after the children while they are in employment. However, still the practice is there when the parents and relatives of the couple would assist in this. There are nursery schools in some areas to send the children from the age of 3 years until they start going to regular schools but the concept of day care centre, where smaller children can be looked after is not found in Sri Lanka except maybe very rarely. In these situations, Women seek assistance from relatives or paid servants. Very often, there are families especially in the cities, where the husband and wife collaborate in looking after the children and in domestic work. There are also cases where women have to bear all the burden without any support which makes life difficult for them.

Life of women in Sri Lanka today, with special reference to the Sinhala society, seems to include wider fields of activity and employment and further independence, more participation and stronger contribution in the country's economy. Their contribution to economy of the family appears to be much more than what it used to be previously. In the traditional Sinhala family, the husband was considered the main contributor to the family's economy. Today, especially in the urban areas, many wives will be in employment and bringing, sometimes equal income or in some cases, even more income than what their husbands would earn.

Sri Lanka women today are employed as: school teachers, office clerk, doctors, nurses, managers, secretaries, accountants, lawyers, university teachers (there are many women Professors in the universities in Sri Lanka), administrative officers, engineers and in many other professions. Both the president and the Prime Minister of Sri Lanka at present as you may be aware, are women. This too is an indication as to how women in modern Sri Lanka have worked towards upward social mobility.

There are several Cabinet Ministers and Members of Parliament who are females. Women take parts in politics also even though the number of active women politicians are not as big as it should be. As mentioned earlier with no restriction from the religion and by challenging through other insignificant barrier, women in Sri Lanka have reached this level of social status. Among the modern literary writers, there are some women novelists, poets and a few dramatists. In the film world too, there are a couple of active women.⁷⁾

It is not only in the Sri Lankan urban society that women are active and powerful. With the facility of education spreading island-wide, the benefit was gained by the young females in the rural areas too. However, after a couple of generations, the educated and the qualified rural women now face the obstacles of unemployment and financial difficulties. Several women's organizations in the country extend their support to such people to find self-employment by organizing various projects and today, there are many women in rural areas who have set an example to others by achieving financial success.⁸⁾ As such, in the villages too some women have managed to overcome financial difficulties by their independent effort or with support and achieving leading positions in their areas. Such activities have not only added to their development process but also have given them the feeling of independence, self-confidence and courage. Organizing ability in women has been proved to the society by their activities. This has paved way for the society not to believe any more, that women's place is home only and that they are not capable of independent thinking and independent acting.

There is also another side to the economic situation of the rural women in Sri Lanka today. Those who are unable to gain success in self-employment or some such development work and earn their living to bring up their children, educate them and maybe build a house of their own, will look for other avenues to support their families. During the last two decades, Sri Lanka experienced substantial exodus of female labour to countries abroad for employment. Research has revealed that during the last 6 years, around 125,000 people have gone abroad for employment and 75%

of them have been females. Most of these females are of 25 - 39 years of age group with the qualification of secondary school education. Out of these females, 90% have gone to the Middle Eastern countries. This is mostly due to poverty and unemployment in the country, Since the household work and childcare is biased towards females, more women are employed abroad in such jobs. Another category of young Sri Lankan women find employment in garment factories within the country even though it gives them very little income.

In general, many women in modern Sinhala society have become independent and tend to take independent decisions. This can be seen in their marriage also. While some of the traditional ideas still remain in the minds of the peoples, many young women, with their education and employment tend to take the liberty in choosing their partners for marriage. In early society, it was considered the duty of the parents to find a suitable partner, after looking into all the requirements and get the daughter married, with a dowry, to the man whom they have selected. Very often, the young woman did not have a choice but to obey the parents and many the man of their choice. Parents wished that their selection of a husband would be the best for the daughter's happy and successful future life. In modern Sinhala society also some of the young women accept such decisions from the parents but many others decide on their own about the partners for marriage. Except in some cases, many parents ultimately give their consent and blessings to the marriage of their daughters with their own decisions. There are others who will firmly object if the man is not suitable from their standards.

The dowry, a gift to the daughter at her marriage in terms of money or property was a requirement in the traditional marriages. Today also this idea remains in the minds of many people but it is not so effective and essential when independent arrangements are made by the young couple. In place of dowry, the educational qualifications and employment play an important part. There are also unfortunate situations where parents are unable to get their daughters married due to not having enough money to give as a dowry. However, the concept of dowry is still visible in the

marriages in modern Sinhala society but not as serious as it was in the past.

Marriage ceremony is usually an elaborate event and today the rich parents go to the extent of spending large sums of money to have grand weddings. Divorce rate seems to be increasing in the modern Sinhala society but still it is somewhat low compared to that of many other countries. Still, a woman in the Sri Lankan society would try her best to keep the marriage at least for the sake of her children. In many such cases the mother would think of the children's happiness more than her own. This is a little different to what some of the Western women would think, I guess. The attitude of the society, towards a divorced woman and towards the children of divorced or separated parents would not be a very healthy one and hence they will have difficulties. Change of attitudes towards women in the modern Sri Lankan society is positive in many ways but there are negative attitudes too.

These are different aspects of women's life in the Sri Lankan society today. Even though some unfortunate conditions exist, mainly due to poverty and economic instability, women in general, in the modern society in Sri Lanka, with their educational background and with the support given by the socio-cultural background, are acting as independent people. Attitude to women in the rural areas of Sri Lanka change more slowly than that in the urban society where Westernization and modernization are clearly visible. However, the rural women who are involved in the development process have proved to their own people that it is time that they change their age-old attitudes towards women and their position in society.

In the modern Sinhala literature, women are presented as capable and independent people in society. Some writers have depicted women's feminine mind with deep insight into the characters of women. Even with the changes in the modern society, some rigid attitudes towards women still exist in the minds of some people. Exploitation of women in several ways can be seen in the modern Sinhala society. Several writers, both male and female, have depicted such situations very effectively with strong messages. For example, '*Udānaya*', a novel by a female writer, Sumitra

Rahubadda and '*Avidu Andura*', another novel by Sarath Wijesooriya, a male writer, prove this point. In '*Udānaya*', Sumitrā presents the main female character (Amara) as a woman with self-confidence, courage and determination and also with her affectionate nature and self-reliance. In several other Sinhala literary writings, by both male and female writers, such good qualities of women are very well presented to the advantage of the progress of the modern woman. Hence, women, as some early Sinhalese writers expressed, are not sensual and lustful creature who bind men and lengthen the passage to their '*sansāric*' journey or merely objects of beauty. Today, they are accepted as equal to men in the development of the society in which they are more involved today than in the past. As one of the well-known Sinhala novelists, Martin Wickramasinghe has expressed in his famous novel, '*Varagaya*', a woman's kindness, compassion and love is a need in a man's life. This feeling and mutual understanding between men and women is essential for maintaining a healthy and a harmonious society, not only in Sri Lanka but all over the world.

Modern Sinhala society is gradually realizing the importance of women in the man's life in particular as well as in the physical and spiritual development of the society. "The hand that rocks the cradle will rule the country" is a well-known proverb which is commonly accepted in the Sinhala society too. All men and women who are equally responsible for the society's development in some way or other, initially are looked after and brought up by their mothers. Hence, the woman's importance cannot be disregarded or under-valued by any society. It gives us a happy feeling that many countries today, including Sri Lanka, pay more attention to women's position in society than what it used to be in the past. At the same time, it is the duty of us as women to give our utmost support and work with dedication towards the social development and also towards creating a peaceful atmosphere in the world.⁹⁾

Notes

- 1) Present government : Headed by H.E. The President, Hon. Chandrika Bandaranayaka Kumaratunga. Ruling party: People's Alliance.
- 2) '*Nirvana*' : According to Theravada Buddhism, this is the ultimate goal of a Buddhist which is considered as complete cessation of suffering. Hence, no further birth or death after attaining '*Nirvana*'.
- 3) '*Maha mangala sutra*': One of the three main sutras frequently chanted at religious ceremonies in temples as well as in houses to invoke blessings. This sutra contains the '*mangala karana*', the great or good things that can happen to a person or that a person should indulge in. For example; not to associate with fools but to associate with the wise people and also to regard, with honour and respect, those who deserve, are among the great things or deeds one should adhere to. These are considered as very essential for a successful life. "*Mathapithu upatthanam*" is one among the good deeds mentioned in this sutra. It means, looking after the mother and father. '*Sigalovada sutra*': One important sutras in Buddhist literature which contains many instructions useful for a successful lay life of a Buddhist. According to this sutra a person should look after and have regard and even respect in the case of some, to various categories of people; mother and father, wife and children, teachers and also fulfil duties towards them and even to the servants. This also teaches how a layman could live in harmony with others. King '*Kosala*': One of the kings in India who ruled during the time of Gautama Buddha and whose name appears often in the Buddhist literature in relation to stories about the Buddha.
- 4) In temples and other Buddhist organizations there are ample occasions when leading women take the initiative in organizing religious events. eg. Full-moon (*poya*) day special offerings (*pooja*), alms giving, '*seela vyapara*' (observing '*ata sil*'-eight precepts), special Buddhist sermons at places like Buddhist women's organizations etc.
- 5) According to the current system of education in Sri Lanka, there is no discrimination at all against the females in primary, secondary or higher education.
- 6) A very good example of the female participation in politics in Sri Lanka, even though the percentage of women in politics is still very small, is the present President of the country, H.E. Chandrika Bandaranayaka Kumaratunga. Even her mother, the present Prime Minister of Sri Lanka, Mrs. Sirinavo Bandaranayaka, who was the Prime Minister in an earlier period also, speaks for the position of political women in Sri Lanka.
- 7) For example, Mrs. Sumitra Rahubadda is a well-known novelist. By profession she is a

senior Administrative officer but she has become a very successful novelist dealing mainly with the problems women face in modern society. Mrs. Monica Ruwanpathirana is a poetess with long term recognition. While being engaged in working for the development of women, she devotes much time in writing poetry depicting the feelings and experience of women. Sometimes, she relates such situations to the historical events and attempts to give a new interpretation. Mrs. Somalatha Subasinghe is a dramatist with many years of experience. Sometimes, she uses foreign themes to depict current social situations. She also deals with themes suitable for the children and has become a very popular dramatist in the country. Mrs. Sumitra Peiris is a film Directress who has several successful films, to her credit, directed by her. She is specially interested in depicting the woman's mind and her experience based on situations where they grow up in conventional family set up. Dr. Lakshmi de Silva is a senior lecturer in the University of Kelaniya, Sri Lanka, who has a wide knowledge and experience in the field of literature and who writes extensively as an outstanding literary critic. She has also, to her credit, many translations (into English) of well-known Sinhala novels, poetry and drama.

- 8) "*Kanthabhivardhana Sangamaya*" (meaning, the society for the development of women), headed by a prominent woman, Mrs. Indrani Iriyagolla, is one example of such organizations. There are several non-governmental organizations also who assist the needy women and it can be seen that women take a leading role in such organizations. These organizations assist mainly the rural women to find self-employment, to enhance their knowledge in many fields related to their lives, to improve their job skills and also to obtain financial support to carry out their projects. They are also trained for leadership developments.

The International Symposium

Development, Gender, Culture Change in a Multi-ethnic Society: Aspects of Modernization in Sri Lanka

DATE: December 12 (Sat.), 1998

PLACE: Room 206 in
the Administration Bldg. of ICU

Sponsored by: Social Science Research Institute
International Christian University

TIME SCHEDULE

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|---|-----------------------------|
| Introduction | (9:25~9:30) |
| | Omori, Motoyoshi (ICU-SSRI) |
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Session 1 "Cooperation, Self-reliance, Development" |
(9:30~12:00) |
| (1) "Rural Development through Self-reliance Approach: Lessons from Practice in Sri Lanka" | Ratnayake, Piyadasa |
| (2) "Female Participation in the Labour Market: A Comparative Study of Japan and Sri Lanka" | Rodrigo, Chandra |
| (3) "Economic Cooperation of Japan and Participatory Rural Development" | Nakamura, Hisashi |
|
Questions and Answers | |
| Break | (12:00~13:00) |

Session 2 "Gender, Empowerment" (13:00~15:00)

- (1) "Macroeconomic Framework for Policy Analysis in a Market Economy: The Case of Sri Lanka" Cooray, N. S.
- (2) "Gender, Work, Empowerment 2: Participation in Rural Development" Taniguchi, Yoshiko
- (3) "'Development' and Women's Participation at a Southern Coast Fishery Village" Takakuwa, Fumiko

Break (15:00~15:10)

Session 3 "Culture Change, Tension"

- (1) "A Large Scale Rural Development Scheme and the Change in a Village Community: Shift of Communal Cemetery at Y Village in Sri Lanka" Shigyo, Kazutoshi
- (2) "Faith in Saibaba among the Sinhalese Buddhists" Shibuya, Toshio
- (3) "Rice Cultivation and Disputes in Southern Sri Lankan Communities" Omori, Motoyoshi (ICU-SSRI)

Discussions (17:10~17:50)
Taniguchi, Yoshiko

Ending Address (17:50~18:00)
Omori, Motoyoshi (ICU-SSRI)