

BOOK OF ABSTRACTS

ISBN 978-955-4903-38-8



TIKM's 1st

World Asian Studies Conference 2015

"Asia: past, present and future"

11 - 13 August | Colombo, Sri Lanka

HOSTED BY



STRATEGIC PARTNER



Book of Abstracts
1st World Asian Studies Conference
WASC-2015

11th -12th -13th August 2015

The International Institute of Knowledge Management (TIKM)

Colombo, Sri Lanka

Committee of the WASC- 2015

The International Institute of Knowledge Management (TIKM)

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Official website of the conference

www.asianstudies.co

Book of Abstracts of the 1st World Asian Studies Conference

Edited by Dilan Rathnayake and Others

ISBN: 978-955-4903-38-8

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Published by The International Institute of Knowledge Management (TIIKM)

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ORAL PRESENTATIONS

LANGUAGE AND LITERATURE

- | | |
|--|----|
| 01. Dhamma's Transmission and The Pāli Theravāda Canon | 05 |
| <i>Prof. Russell Bowden</i> | |
| 02. Nasal sounds of Tamil and Sinhala | 06 |
| <i>Ms. Kavitha Sathasivam</i> | |
| 03. The Belles-Lettres of Bankim Chandra Chattopadhyay: The Image of The West in The Counter-Discourse | 07 |
| <i>Ms. Nandini Ganguli</i> | |

CONTEMPORARY ASIA

- | | |
|--|----|
| 04. Revisiting the Recent Inclusiveness of the Women's Rights in India and Bangladesh – A Human Rights Perspective | 11 |
| <i>Dr. Lopamudra Sengupta</i> | |
| 05. ICT Training Model for Differently Abled Community in Sri Lankan Apparel Industry | 12 |
| <i>Ms. Nirosha Wedasinghe</i> | |
| 06. The Importance of Social and Cultural Community and its Implications for ASEAN Integration | 13 |
| <i>Dr. Manoch Aree</i> | |
| 07. Between Tradition and Post-Modernization: Japanese Local Community | 14 |
| <i>Prof. Maya Bedros Keliyan</i> | |
| 08. Energy Competition and its Impact on Sino-Indian Relations | 15 |
| <i>Mr. Jaebeom Kwon</i> | |

RELIGION AND ASIAN SOCIETY

09. Dantikā Therī and Appreciation of Environment 19
Ven. Aparekke SiriSudhamma and Ven. Pitathalawe Wimalasara
10. The Way of Attaining the Highest Good from the Religion: A Critical Study with Reference to the Selected Buddhist Conferences in the Resurgence of Buddhism 20
Ven. Galle Dhamminda
11. A Comparative Study on the Case of Buddhist Nationalistic Movements in Myanmar and Sri Lanka: A Case Study on the 969 Movement in Myanmar and the Bodu Bala Sena in Sri Lanka 21
Mr. Yifan Zhang
12. The Concept of the Nāga in Cambodia Society 22
Assistant Professor Dr. Chanchai Khongphianthum
13. Exploring Religious Involvement of Individuals Living in Two South Asian Cultures 23
Dr. Malathie P. Dissanayake

VIRTUAL PRESENTATIONS

14. Workplace Interaction among the Sinhalese (Buddhists) and the Muslims in Sri Lanka 29
Ahamed Sarjoon Razick, Assoc. Prof. Dr. Ahmad Sunawari Long, Assoc. Prof. Dr. Kamarudin Salleh



ORAL PRESENTATIONS



Technical Session 01

12th August 2015

02.30 p.m.-04.00 p.m.

Grand Ballroom A,

Galadari Hotel,

Colombo

Language and Literature

Session Chair:

Dr. Suren Rāghavan

01	Dhamma's Transmission and the Pāli Theravāda Canon	<i>Prof. Russell Bowden</i>
02	Nasal Sounds of Tamil and Sinhala	<i>Ms. Kavitha Sathasivam</i>
03	The Belles-Lettres of Bankim Chandra Chattopadhyay: The Image of the West in the Counter-Discourse	<i>Ms. Nandini Ganguli, Ms. Rituparna Datta</i>



[01]

DHAMMA’S TRANSMISSION AND THE PĀLI THERAVĀDA CANON

Prof. Russell Bowden

Sri Lanka Association of Buddhist Studies, Sri Lanka

ABSTRACT

The presentation will outline a history of the creation and development of the Pāli Therāvada Canon created in India and Sri Lanka in the period preceding the parinibbana up to the unification of the Saṅgha in Sri Lanka in 1164/5 A.D – covering approximately 1,655 years. Such a history of this Tipiṭaka is important because this Canonical text is the only one now known to be in existence – relatively complete and intact - of all the Buddhist schools. Concentration will Centre on the activities that led to its creation. These are unique in comparison with the scriptures of other Buddhist schools and with the canonical literatures of other religions - Judaism with its Torah, Talmud and Mishnah; Islam the Koran and its tafsirs and hadiths; Christianity with its Bible, gospels and countless commentaries. This Tipiṭaka has heretofore never possessed a comprehensive history [in English]. This Pāli Therāvada Tipiṭaka stands uniquely on its own. Time constraints will require details to be omitted. Nevertheless major events are identified that assisted with this Tipiṭaka’s creation into the form we possess it today - eighteen in India before the Third Buddhist Council and another thirteen similar events in Sri Lanka. Each is assessed against criteria as a strong or weak ‘link’ contributing to this entire ‘chain’ of transmission enabling a judgment to be made of this Tipiṭaka’s reliability as a vehicle to communicate the Truths of the Buddha’s Dhamma.

Keywords: Tipitaka, Pāli Theravada, Dhamma, Buddhist Canon



[02]

NASAL SOUNDS OF TAMIL AND SINHALA

Kavitha Sathasivam

University of Kelaniya, Sri Lanka

ABSTRACT

This study presents a contrastive study of nasal sounds in Tamil and Sinhala languages on a structure framework. Tamil and Sinhala languages are the major languages in Sri Lanka. Both languages are the official languages in Sri Lanka. These two languages belong to different language families. Tamil belongs to the Dravidian language family, while Sinhala language family to the Indo-Aryan language family. This paper involves a contrastive and descriptive methodology. This research describes the place of articulation, manner of the articulation, distributions of sound and clusters of both languages. The main objective of this research paper is find out the similarities and dissimilarities and point out the specific features in both languages. Data was collected through self-observation and personal interviews. The important sources such as related books and article of the journals were used. This study will be helpful in second language teaching and learning and translation studies.

Keywords: Dravidian language, Indo-Aryan language, contrastive study, Articulation, translation studies

[03]

**THE BELLES-LETTRES OF BANKIM CHANDRA CHATTOPADHYAY: THE
IMAGE OF THE WEST IN THE COUNTER-DISOURSE**

Nandini Ganguli, Rituparna Datta
University of Calcutta, India

ABSTRACT

“Laughter and its forms represent...the least scrutinized sphere of the people's creation.” Mikhail Bakhtin, *Rabelais and His World*. Condescension was considered to be the congenital trait of the Colonizers. Even a reference to Calcutta and its filthy ‘environs’ was accompanied by regular scornful snorts. James Hickey in his *Bengal Gazette* wonderfully expressed the situation of early colonial Calcutta through a satirical catechism, where ‘gambling’ was regarded as the most viable form of ‘commerce’ and ‘riches’, the highest ‘cardinal virtue’ of the day. But interestingly condescension did not follow a regular top-bottom model. Colonialism was paid back in its own coin by the colonized population. A series of ‘counter-discourses’ emerged, albeit, in a different form. The foremost among them was definitely Kaliprasanna Sinha’s *Hotoom Pyanchar Naksha*. A whole genre of literary burlesques developed, depending mostly upon scandalous and scatological outbursts. Bankim Chandra Chattopadhyay, emboldened by the ‘benevolence’ of the Western Colonial Education pursued a more subtle path. Slander was replaced by satire in his writings; humour and laughter were purged of the alleged obscenity which characterized the creations of the earlier times. This paper thus attempts to follow from the Bakhtinian notion “Certain essential aspects of the world are accessible only to laughter” and delves beyond the literary intricacies of the foremost Indian Novelist Bankim Chandra Chattopadhyay to unveil the silhouetted times of ‘change’ when the ‘Colonial Time’ and the native ‘Kaliyuga’ were juxtaposed through a study of his unique ‘Belles-Lettres’, cumulatively regarded as the ‘Lokrahashya’ (*Essays on Society*, 1874).

Keywords: Lokrahashya, Colonial-time, Counter-discourse, Calcutta, Colonial-humour



Technical Session 02

13th August 2015

09.00 a.m.-12.00 p.m.

VIP Lounge,

Galadari Hotel,

Colombo

CONTEMPORARY ASIA

Session Chair:

Dr. Suren Rāghavan

01	Revisiting the Recent Inclusiveness of the Women's Rights in India and Bangladesh– A Human Rights Perspective	<i>Dr. Lopamudra Sengupta</i>
02	ICT Training Model for Differently Abled Community in Sri Lankan Apparel Industry	<i>Ms. Nirosha Wedasinghe</i>
03	The Importance of Social and Cultural Community and its Implications for ASEAN Integration.	<i>Dr. Manoch Aree</i>
04	Between Tradition and Post-Modernization: Japanese Local Community	<i>Prof. Maya Bedros Keliyan</i>
05	Energy Competition and its Impact on Sino-Indian Relations	<i>Mr. Jaebeom Kwon</i>



[04]

**REVISITING THE RECENT INCLUSIVENESS OF THE WOMEN'S RIGHTS
IN INDIA AND BANGLADESH – A HUMAN RIGHTS PERSPECTIVE**

Dr. Lopamudra Sengupta
Bangabasi College, India

ABSTRACT

The need to embark on a comparative study of the Women's Rights in India and Bangladesh necessitates out of the socio cultural complexities of South Asian countries which try to apply Human Rights framework to study the position of women in their society cutting across various lines of caste, class, ethnicity gender etc. In this article the position of women, the nature and trend of women rights in the postcolonial society of India and Bangladesh is studied from the perspective of dominant Human Rights discourses. Located at the intersection of community and nation, public law and private personal laws, women are simultaneously included and excluded from the enjoyment of equal rights and dignity due to the continuance of cultural traditions. Drawing instances from both India and Bangladesh this paper seeks to analyze how far the Human Rights framework in South Asia has been able to act as an “emancipatory” potential in redressing the “contextualised” discriminations, and its role in bridging the gap between formal clauses of equality in the Constitution and the continuance of cultural aberrations. The purpose of the study is to find out how far the Universal Declaration of Human Rights (UDHR) can prove to be an effective panacea for resolving socio cultural issues in multi religious, multi ethnic, multi lingual region of South Asia and secondly whether it has any bearing on the role of the State and Civil Society both in terms of policies and activism as major result implications. The methodology followed in this paper is mainly qualitative research and secondary data from books, magazines, newspapers, various publication of Central, State, Local and Foreign document are used.

Keywords: comparative study, human rights discourse, community, nation, public laws, personal laws, cultural traditions, emancipatory

**ICT TRAINING MODEL FOR DIFFERENTLY ABLED COMMUNITY IN SRI
LANKAN APPAREL INDUSTRY**

N.Wedasinghe¹, N.Sirisoma²

^{1, 2}*General Sir John Kotelawela Defence University, Sri Lanka*

ABSTRACT

The number of disabled populations in Sri Lanka increased due to the three decades of civil war in the country. The partially disabled community engaged in the Sri Lankan apparels Sector. This community face problems in the technology use due to their disability .Effective use of Technology helps organisations to be produce productive outputs and disabled community to have equal rights on technology use. Objective of this study is to in-depth investigation to the causes for disability digital divide in apparel sector. This study involved literature survey and interviews and site visiting.180 participants interviewed in order to identify the technology adaptation issues. Sample selected from different communities, disabled categories and different management and operations level in the apparel industry. Data collected in order to cover themes including Perception on Information Technology, Problems in technologies and barriers of using technologies. According to the technology adoption model findings were indicated that the technology adoption among the community is low. The basic level ICT technologies used by the differently abled communities are not align with the modern technologies used in the world apparel sector. This paper proposes an ICT training implementation model to overcome the disability digital divide issues in the sector. The proposed ICT training model included with the solutions to overcome the issues identified through the research.

Keywords: Digital Divide, Disability, Education Model

[06]

**THE IMPORTANCE OF SOCIAL AND CULTURAL COMMUNITY AND ITS
IMPLICATIONS FOR ASEAN INTEGRATION**

Dr. Manoch Aree

Srinakharinwirot University, Thailand

ABSTRACT

The ASEAN Community, a single market for the 600 million people of the 10 member states, will become a reality from 31 December 2015. Given new hope and opportunities for growth and prosperity to the region. The community is comprised of three pillars namely ASEAN Political and Security Community, ASEAN Economic Community, and ASEAN Social and Cultural Community. This article aims to analyze the importance of ASCC and its implication for ASEAN Community and how it relevant to other pillars. The Study reveals that the ASCC is the main pillar to build a sustainable regional integration for ASEAN Community as viewed by neo-functionalist framework of analysis and the concept of spillover integration. Even though it has received least attention as compare to other pillars. The sustainable ASCC will help to foster and enhance economic and political integration. On the other hand, the oversight of ASCC might impede the development of other pillars as well. However, the economic integration of the AEC is the significant step towards the enhancement of social advance and the ASCC which will lead to further integration. Understanding the importance of ASCC would help the policy-maker to set the socio-cultural agenda of a regional arrangement for the sustainable ASEAN Community

Keywords: social, cultural, community, ASEAN, integration



[07]

**BETWEEN TRADITION AND POST-MODERNIZATION:
JAPANESE LOCAL COMMUNITY**

Prof. Maya Keliyan

International Research Center for Japanese Studies, Japan

ABSTRACT

The goal of the paper is to study the particularities of Japanese local community, its post-modernization and the persistence of tradition in its organization, structures, and activities. In recent years a different type of sociality has been established in the local community; the ‘community spirit’ of the past is giving way under the new conditions to the increasingly public character of relationships but traditional elements are continuing to be very strong. The theoretical approach applied in the study lies within the research field of social stratification more precisely in neo-Weberian tradition in sociology. The empirical basis of the analysis are surveys carried out by the author in Japan. In depth interviews were conducted with leaders of the informal structure of the communities, with enterprising local actors, and local residents. Observations were made on number of events, activities and initiatives of the surveyed communities such as their religious festivals - matsuri and some of their volunteer activities and projects. As a result of analysis the conclusions will be made concerning formal and informal structures of the Japanese local community, about changes in local people identity and in their spirit of solidarity in the middle of first decade of 21st century.

Keywords: local community, post-modernization, tradition, identity, solidarity

[08]

ENERGY COMPETITION AND ITS IMPACT ON SINO-INDIAN RELATIONS

Jaebeom Kwon

University of Nebraska-Lincoln, United States of America

ABSTRACT

Since the 90's, the world has witnessed the rise of China and India, and their bilateral relationship has become a significant issue regarding regional security. While enjoying dramatic economic and military prosperities, both China and India have become more dependent on energy resources than in the past, and have concentrated efforts to secure natural resources. How has competition for energy resources influenced the Sino-India relationship? Have the two countries' attempts to acquire natural resources led China and India to cooperate with or compete against each other? The purpose of this article is to investigate whether energy security could lead their relationship to be cooperative or conflictive. Reviewing traditional international theories and analyzing their strategies for energy acquisition, this article argues that, unlike neoliberal's perspective, fierce competition for energy resources on the international scene between India and China has caused a conflictive, not cooperative, relationship, because both countries are likely to see its counterpart's acquisition of natural resources as a significant threat to its own national security. This finding is significantly related to regional security, because a shift in the balance of power between these two countries surrounding energy issues could have direct impacts on the regional order. Given that these two countries have strengthened relationships with both other regional and off-shore countries, and that they have increasingly exerted their influences on them, whether the bilateral relationship between these two regional hegemony becomes more cooperative or conflictive could have direct impacts on their foreign policies as well as international order.

Keywords: energy security, energy competition, Sino-Indian relations



Technical Session 03

13th August 2015

01.30 p.m.-04.00 p.m.

VIP Lounge,

Galadari Hotel,

Colombo

**RELIGION AND
ASIAN SOCIETY**

Session Chair:

Prof. Russell Bowden

01	Dantikā Therī and Appreciation of Environment	<i>Ven. Aparekke SiriSudhamma, Ven. Pitathalawe Wimalasara</i>
02	The Way of Attaining the Highest Good from the Religion: A Critical Study with Reference to the Selected Buddhist Conferences in the Resurgence of Buddhism	<i>Ven. Galle Dhamminda</i>
03	A Comparative Study on the Case of Buddhist Nationalistic Movements in Myanmar and Sri Lanka: A Case Study on the 969 Movement in Myanmar and the Bodu Bala Sena in Sri Lanka	<i>Mr. Yifan Zhang</i>
04	The Concept of the Nāga in Cambodia Society	<i>Assistant Professor Dr. Chanchai Khongphianthum</i>
05	Exploring Religious Involvement of Individuals Living in Two South Asian Cultures	<i>Dr. Malathie P. Dissanayake</i>



[09]

DANTIKĀ THERĪ AND APPRECIATION OF ENVIRONMENT

Ven. Aparekke SiriSudhamma¹, Ven. Pitathalawe Wimalasara¹

¹*University of Peradeniya, Sri Lanka*

ABSTRACT

Specially aesthetic sensibility and enjoyment can be supposed as primarily and essentially consisted of our environment. As the greatest religious master of the world, the Buddha has never refused to appreciate beauty or aesthetic to his followers. But the Buddha has taught disadvantageous of the beauty to ordinary beings. The Buddha has presented in the Dhammapada, Arahant Vagga who is eliminated defilements totally, is colloque the delightful forest and that place is agreeable place for living them. It is clear that the supreme person is the best person who can be described the nature of beauty and aesthetic in connection with spiritual happiness as proper way. It can be proved here from Dantikā Therī's verses.

Going out from my daytime-resting-place on Gijjhakūṭa, I saw an elephant on the bank of the river, having come up after plunging in.

A man taking a hook, requested the elephant, "Give me your foot." The elephant stretched forth its foot, the man mounted the elephant.

Seeing the untamed tamed, gone under the control of the man, I then concentrated my mind, gone to the forest for that purpose indeed.

On closer observation of the facts above verses, can be seen a significant utterance that might be consisted excellent illustration for appreciation of aesthetic. Dantikā Therī said that seeing the untamed tamed, gone under the control of the man, she concentrated her mind, gone to the forest for that purpose indeed. The Buddhist spiritual followers delighted the environment than ordinary beings. And also the elegant, charm and silent forest is more effective to practice mindfulness. In other words, having great mindfulness, that spiritual beings can feel and colloque aesthetic stay on middle. The story of Dantikā Therī is suggested above explanation and giving so important example to understand the appreciation of environment. At present-day person are thinking environment is regarded to the physical body. But Buddhism use it as philosophy to resolve mental illness.



[10]

**THE WAY OF ATTAINING THE HIGHEST GOOD FROM THE RELIGION: A
CRITICAL STUDY WITH REFERENCE TO THE SELECTED BUDDHIST
CONFERENCES IN THE RESURGENCE OF BUDDHISM**

Ven. Galle Dhamminda

University of Peradeniya, Sri Lanka

ABSTRACT

Buddhism, in the sense of its rites and beliefs has been developed and expanded to the world especially in the Asian region. Apart from Asia too, it has no similar attribution which is connected with different types of rites and ceremonies although it was delivered by the same Buddha named Sākya Muni in 6th century B. C. Even though Buddhism is a non-theistic religion the way of attaining the highest good is somewhat far away from the Buddha's own word in accordance with the scholastic viewpoint. With the intension of founding a unified Buddhist world some veteran Buddhist scholars have discussed and submitted their written suggestions at various conferences. Here I have selected three conference proposals which were strongly focused on Buddhist resurgence. The first conference discusses the 'Fourteen Fundamental Buddhist Beliefs', presented by Colonel Henry Steele Olcott in Madras in 1891. In this conference proposal it had discussed on loving-kindness, not caprice of any god and Buddhist discouragement of superstitions credulity. Other eleven facts were mainly dealt with Buddhist fundamentals like Four Noble Truths, Nibbāna, Kamma and so on. For the second time I would select the 'Twelve Principles of Buddhism' which was presented by Mr. Christmas Humphreys of the Buddhist Society, London in 1945. The third conference discussion was made by Prof. Gunapala Malalasekera in 1950. It had devoted attention mainly to external forms along with the four topics there. The methodology of the research paper is obviously gone with the selected conference proposals which were fundamentally revealed a World Buddhism. The reference is based on the selected writings and other primary and secondary sources as necessary. All these thirty forms of Buddhist fundamentals are subjected to apply or refuse and some newly discussions will be introduced by the author finally.

Keywords: Buddhist Conferences, Buddhist scholars, Religion, World Buddhism

[11]

**A COMPARATIVE STUDY ON THE CASE OF BUDDHIST NATIONALISTIC
MOVEMENTS IN MYANMAR AND SRI LANKA: A CASE STUDY ON THE 969
MOVEMENT IN MYANMAR AND THE BODU BALA SENA IN SRI LANKA**

Yifan Zhang

Chulalongkorn University, Thailand

ABSTRACT

The purpose of this research is to find out the tendency of recent drastic Buddhist Nationalistic movements which have developed in some Theravadin Buddhist countries, especially in Sri Lanka and Myanmar. Myanmar is a Southeast Asian country while Sri Lanka is actually located in South Asia, but has lots of cultural and religious connections with the Theravadin Buddhist countries in Southeast Asia. Since in the modern era both Myanmar and Sri Lanka share significant experience of Buddhist Nationalistic sentiments, and these two countries had over a millennium of religious contacts, we can find many similarities in both societies. Looking into the Theravadin Buddhist traditions we can find in the records that there were also historical Buddhist nationalistic movements in both countries. Nowadays, modern technology and the convenient travel have sped up the spreading of the phenomenon. The emergence of Buddhist nationalism and the Buddhist nationalistic movements with their anti-Muslim sentiments in Sri Lanka and Myanmar are related to the politicization of Buddhism in Southeast Asia and South Asia. In more detail, the differences of Buddhist nationalistic phenomena are related to the different contexts of their societies. For example, the Buddhist monks in Myanmar have high levels of political influences but they didn't make it to become parliament members or party leaders. On the other hand in Sri Lanka, Buddhist monks have participated in the political fields for decades. The final phase of this case study involves field interviews in different places throughout Sri Lanka. This provided information for more individual consideration of religious nationalism, including Buddhist nationalism and may direct future research on this issue.

Keywords: Asia, Buddhism, Buddhist nationalism, Sri Lanka, Myanmar, U Virathu Thera, Gnanasara Thera.

THE CONCEPT OF THE NĀGA IN CAMBODIA SOCIETY

Assistant Professor Dr. Chanchai Khongphianthum

Ubon Ratchathani University, Thailand

ABSTRACT

In Cambodian culture, the fundamental beliefs in the Nāga stem from 1) the ancient belief that the Khmers are the descendants of Phra Thong and Nang Nāga 2) the belief in Hindu religion which uses the figure as part of their architecture and sculpture such as the Nāga in several Cambodian temples and 3) the belief in Buddhism which even the Buddha was once born as a Nāga and the Nāga is depicted as the protector of the religion. All these 3 beliefs have been blended, forming the belief in the Nāga of Khmer people. The Nāga has been used as symbols in Cambodia society. For instance, it can be a symbol of Cambodian ancestors and reproduction. In the wedding ceremony of Khmer people, the groom has to hold the hem of the bride's shawl. This symbolizes an event in the legend when Phra Thong holds the hem of Nang Nāga's shawl while they are going down to the world of the Nāga. Both the wedding ceremony and the legend of Phra Thong and Nang Nāga imply the idea of reproduction of the Khmer. Further to this, the Nāga has also been portrayed as people born with luck and with special privileges. A case in point is the legend of Preah Sdach Kon who is believed to be supported by the Nāga until he is made king. Apart from this, the Nāga is also depicted as those who protect Buddhism. This can be seen when Buddhists use flags with the Nāga in Buddhist ceremonies and rituals. Moreover, the Nāga is used as the symbol of fertility and a bridge connected between the earth and heaven. Therefore, the Nāga has been portrayed in paintings, sculpture, architecture, and traditions and has also been used by many companies and government departments.

Keywords: Nāga, belief, Cambodia Society

[13]

**EXPLORING RELIGIOUS INVOLVEMENT OF INDIVIDUALS LIVING IN TWO
SOUTH ASIAN CULTURES**

Dr. Malathie P. Dissanayake

South Asian Institute of Technology and Medicine, Sri Lanka

ABSTRACT

Spirituality and religiosity can be considered as key components of one's life. Developing mature sense of spirituality will be useful to feel integrity and to gain self-fulfillment. Religion can be described as a doctrine of beliefs that are formally organized. It is considered as a support system that helps individuals to find meaning in life. People all over the world tend to practice their religion based on their faith. There may be individual differences in religious involvement. Some people may value religion more than others. According to some theorists the development of faith and religiosity occur throughout the life span. Religious involvement seems to have positive effects on psychological adjustment for negative life events and coping with stress and psychological problems. Also, it has an impact on developing social networks and enhancing overall well-being as well as life expectancy. This paper will discuss religiosity of individuals living in two South Asian cultures (Sri Lanka and India). Particularly, it will focus on the investment in religion (Buddhism and Hinduism) including their religious beliefs and practices.

Keywords: Religiosity, Spirituality, Buddhism, Hinduism





VIRTUAL PRESENTATIONS



VIRTUAL PRESENTATIONS

01	Workplace Interaction among the Sinhalese (Buddhists) and the Muslims in Sri Lanka	<i>Ahamed Sarjoon Razick, Assoc. Prof. Dr. Ahmad Sunawari Long, Assoc. Prof. Dr. Kamarudin Salleh</i>
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<http://asianstudies.co/2015/virtual/>



[14]

**WORKPLACE INTERACTION AMONG THE SINHALESE (BUDDHISTS) AND
THE MUSLIMS IN SRI LANKA**

Ahamed Sarjoon Razick¹, Assoc. Prof. Dr. Ahmad Sunawari Long¹,
Assoc. Prof. Dr. Kamarudin Salleh¹

¹*Department of Theology and philosophy, The National University of Malaysia, Malaysia*

ABSTRACT

The objective of this paper is to explore the level of interaction through measuring the workplace interaction among the Sinhalese and the Muslims in Moneragala, which is one of the 25 administrative districts in Sri Lanka. The Moneragala district consists of two major religions, Buddhism and Islam, forming two religious communities living side by side in a few traditional villages, namely Bakinigahawela, Godigamuwa, Kanulwela, and Medagama. Since this is an ethno-religious study of interaction among the Sinhalese and the Muslims in the said location, the 'workplace interaction' has been prepared as an indicator in order to measure the level of interaction among them. This was measured through a questionnaire survey on a total of one hundred respondents were drawn from the Sinhalese and the Muslims. The samples together with the above mentioned indicator showed that the Sinhalese and the Muslims in Moneragala were having positive workplace interaction. Therefore, the significance of the study lies mainly showing the level of interaction among the Sinhalese and the Muslims in Moneragala area.

Keywords: workplace interaction, Sinhalese, Muslims, Moneragala, Sri Lanka





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