



Barriers to Human Development

Barriers to Human Development,
A case study from the Southern Province of
Sri Lanka.

Hege Kleiven

Faculty advisor
Professor Andreas W. Falkenberg

This Master's Thesis is carried out as a part of the education at the University of Agder and is therefore approved as a part of this education. However, this does not imply that the University answers for the methods that are used or the conclusions that are drawn.

University of Agder, 2011
Faculty of Economics and Sciences
Department of Economics and Business Administration

Foreword

First and foremost I would like to thank Professor Andreas Falkenberg for letting me write such an interesting master thesis, and for guiding me along the way. Then I would like to thank Asle Stalleland at Stromme Foundation who has encouraged me and been available for discussion through the process. I would also like to thank Lisa Whitehead who has helped me with some of my English.

At Ruhuna University I would like to give my thanks to Bhikku Professor Medagama Nandawansa, Senior Lecturer Wasantha Sriyani, and Professor Ranaweera Banda who gave me a lot of good information on Sri Lanka's situation today. I would especially like to thank Bhikku Dr. Dhammajothi Thero and Dr. Ananda Ruhunehewa, who took their time to lecture me about Buddhism, and answering my many questions on the topic. In addition I would like to thank Deshani Gamage, Senaka Palliyaguruge and Susanthe Attane Attanayaka who showed me Sri Lanka outside of the University's walls.

I am very grateful that I was able to get to know Ms. Dissanayake, who helped me with my questionnaire and in understanding the female situation in Sri Lanka, and Ms. Nanayakkara who invited me to stay with her family and helped me with my interviews.

Most importantly I would like to give my greatest appreciation to Rohan Laksiri, who have helped me realise my wish of doing a case study, and who have been a great help every step of the way.

Finally I would like to thank Linda and Thomas who have always been there motivating me ☺

Table of Contents

1. SUMMARY.....	5
2. THE PHENOMENON.....	5
3. THEORY	6
3.1. FOREIGN AID	7
3.1.1. THE HISTORY OF FOREIGN AID.....	7
3.1.2. THE EFFECT OF FOREIGN AID	8
3.2. QUALITY OF LIFE	11
3.2.1. FALKENBERG: THE THREE BASIC ELEMENTS	12
3.2.1.1. Social Equity.....	12
3.2.1.2. Economic Efficiency	14
3.2.1.3. Freedom	15
3.2.2. COLEMAN: EQUAL OPPORTUNITY	18
3.2.3. MASLOW: HIERARCHY OF NEEDS.....	20
3.3. THE HUMAN DIMENSIONS	22
3.3.1. ALKIRE: DIMENSIONS OF HUMAN DEVELOPMENT.....	22
3.3.2. THE HUMAN DEVELOPMENT INDEX	23
3.3.3. THE HUMAN DIMENSIONS	24
3.4. SRI LANKA.....	26
3.4.1. HISTORY	28
3.4.2. CULTURE	28
3.4.3. RELIGION.....	29
3.4.3.1. Buddhism	30
3.5. CHALLENGES	32
4. METHOD	33
4.1. RESEARCH METHOD	33
4.1.1. QUALITATIVE METHOD	33
4.1.2. CASE STUDY	34
4.1.3. UNIT OF ANALYSIS.....	35
4.1.4. IN-DEBT INTERVIEW	36
4.1.5. LANGUAGE.....	36
4.2. MEASURING HUMAN DEVELOPMENT	37
4.2.1. THE VARIABLES	38
4.3. DESCRIPTION OF THE PROCESS	39
4.3.1. MATARA	40
4.3.2. GALLE.....	42
4.4. ANALYSING DATA	44
4.5. WEAKNESSES	44
5. REALITY.....	45
5.1. BUDDHISM AND QUALITY OF LIFE.....	46
5.1.1. INFLUENCE BY OTHER RELIGIONS.....	46
5.1.2. WAY OF LIFE.....	47
5.1.3. CULTURAL VALUES	50
5.2. THE DIFFERENT DIMENSIONS.....	52
5.2.1. THE SOCIO-ECONOMIC SITUATION	52
5.2.1.1. Poverty	53

5.2.1.2. Employment and Income.....	55
5.2.1.3. Agriculture	59
5.2.1.4. Material Behaviour.....	62
5.2.2. HEALTH	64
5.2.2.1. New Developments	66
5.2.3. EDUCATION	68
5.2.4. GENDER ISSUES.....	73
5.2.5. FAMILY AND NETWORK.....	81
5.2.6. CASTE.....	85
5.2.7. GOVERNMENT AND NGO'S	86
5.2.7.1. A Government Official in Welligama.....	90
5.2.7.2. After the Tsunami	92
5.2.7.3. Thoughts on Foreign Aid	94
5.2.8. ENTREPRENEURSHIP.....	95
5.3. THE OVERALL PERSPECTIVE	100
5.3.1. HUMAN DEVELOPMENT INDEX	100
5.3.2. SATISFACTION	102
5.3.3. THE MAHINDA CHINTANA	105
<u>6. ANALYSIS.....</u>	<u>107</u>
6.1. FALKENBERG: THE THREE BASIC ELEMENTS	107
6.1.1. SOCIAL EQUITY.....	108
6.1.2. ECONOMIC EFFICIENCY.....	109
6.1.3. FREEDOM	109
6.2. COLEMAN: EQUAL OPPORTUNITY	111
6.3. MASLOW: HIERARCHY OF NEEDS.....	113
6.4. CHALLENGES	114
<u>7. CONCLUSION</u>	<u>116</u>
7.1. RECOMMENDATIONS	117
<u>8. LITERATURE:</u>	<u>120</u>
Appendix 1: MDG's	122
Appendix 2: Questionnaire	122
Appendix 3: Interview - Dr. Ruhunehewa	125
Appendix 4: Interview - Bhikku Dr. Thero.....	128
Appendix 5: Interview - Bhikku Professor Nandawansa.....	131
Appendix 6: Interview - Professor Banda	133
Appendix 7: Interview - Ms. Dissanayake	136
Appendix 8: Interview - Mr. Palliyaguruge.....	138
Appendix 9: Interview - Mr. Attanayaka.....	139
Appendix 10: Interview - Ms. Sriyani	139
Appendix 11: Interview - Ms. Gamage.....	140
Appendix 12: Empirical interviews	142

1. Summary

This master thesis focuses on barriers of human development in the Southern Province of Sri Lanka. According to the new view of, the effect of foreign aid should be measured on the basis of more variables than economy. This thesis has been based upon the dimensions of: the socio-economic situation, health, education, gender issues, family and network, caste, and Government and NGO's. Due to expert- and empirical interviews, all of these dimensions were found to have a negative effect on the human development in the Southern Province, except from family and network. Family and network were found to have a positive effect. According to Falkenberg's theory of the three basic elements of quality of life, the Southern Province was found to have a poor foundation of quality of life. Coleman's theory showed that it was only the resource of family network that could help in creating equal opportunity in the future and the Southern Province was situated on the second lowest level in Maslow's hierarchy of needs. The main recommendations that have been made from this research is to provide employment and a stable income, create campaigns on change of attitude, and to help maintain the strong family-ties.

2. The Phenomenon

This Master's thesis focuses on possible barriers to human development in the Southern Province of Sri Lanka. It will shed light on several dimensions of human development, and then provide a conclusion of which factors prevent the population of the Southern Province from flourishing. In addition there will be provided possible solutions for the dimensions mentioned. The objective for this research is to be able to assist NGO's in their work of finding the most important needs of the population in the Southern Province, as well as helping them to understand the Sri Lankan culture.

The more fortunate countries in the world have been giving foreign aid to the less fortunate for more than half a century, still there are few countries which have experienced great effect from this aid. There are still many developing countries in need of foreign aid. One of these is Sri Lanka. The key focus of this research is the end user of foreign aid. In order to be able to help a country, an area, or an end user,

you need to understand their requirements for further development. Prior to understanding these needs, one should understand the culture.

The object of this Master's thesis is to highlight the barriers to human development in the Southern Province and to be able to provide NGO's with information that will assist them in creating a better situation in the Southern Province in terms of human development. To attain this goal, theories on the effect of foreign aid will first be reviewed. Then, different theories regarding quality of life will be presented. These have a new perspective regarding foreign aid. The new perspective, that quality of life or human development has more than one dimension, provides the foundation for selecting seven different dimensions, which could all have some effect on human development in the Southern Province. The main research for this thesis will be carried out as a case study in the Southern Province of Sri Lanka. To be able to provide new discoveries and explore the process in detail, a qualitative research method using in-depth interviews, has been chosen for this thesis. This will provide more possibilities for life histories and examples of different dimensions during the interviews. There will also be several informal interviews with professors at the University of Ruhuna and other persons with knowledge on the different dimensions. The in-depth and informal interviews, as well as the theory will be analysed and then summarized in a conclusion. The conclusion will contain recommendations that may assist NGO's operating in Sri Lanka.

3. Theory

The purpose of this chapter is to find the best dimensions that can be used for measuring human development in the Southern Province of Sri Lanka. First it will give a description of foreign aid; the history behind it and the theory created regarding the effects of foreign aid. Later, It will take a look at how the definition has moved from only variables of economy towards several different variables that represent the term *human development* today. It is this new perspective of human development that will be use in this search for barriers to human development in the Southern Province. The next part will be to present the theory of quality of life, which correspond better with the new set of variables. Then the dimensions that will be used during the

empirical interviews will be presented and discussed. And finally there will be general theory about Sri Lanka, in addition to an NGO's view on Sri Lanka's main barriers to human development.

3.1. Foreign Aid

“The term ‘foreign aid’ [...] refers to financial flows that qualify as Official Development Assistance (ODA). ODA is defined as grants and loans to aid recipients that are:

- (a) Undertaken by the official sector of the donor country,*
- (b) With promotion of economic development and welfare as the main objective,*
- (c) At concessional financial terms, where the grant element is equal to at least 25 per cent.” (Finn, 2008)*

According to the Organisation for Economic Co-operation and Development's (OECD) statistics, the total net distribution of foreign aid (ODA), both bi- and multi lateral from the DAC countries, were \$US 119,780,950,000 in 2009 (2009 \$US). This was a growth of 1% from 2008. Norway's total net distribution of foreign aid in 2009 was \$US 4,085,840,000 (2009 \$US). (OECD, 2011b)

In 2009 Sri Lanka received \$US 704,000,000 in Net ODA (2009 \$US), a share of 61% of these were bilateral aid. \$US 33,000,000 gross ODA came from Norway (2009 \$US), which was the fifth largest amount given by a nation. Norway was only surpassed by Japan, US, Germany and Canada. The bilateral aid was mostly used on economic infrastructure and services, humanitarian aid and in other social sectors. (OECD, 2011a)

3.1.1. The History of Foreign Aid

Foreign aid as a concept was first “created” by the European Recovery Programme, The Marshall Plan, after the Second World War. The US gave 2-3% of its national income to help Europe rebuild post-war. Because of its' success, it created optimism regarding the positive effect of foreign aid. In the 1950 and 60s it was believed that poverty and inequality would disappear in time as a result of the *trickle down effect*.

In the 1970s the UN, World Bank and other multilateral agencies expanded and contributed about 30% of the total amount of foreign aid, the same percentage as today. But the trickle down effect began to be questioned, and greater emphasis was instead placed on *basic human needs* and *redistribution with growth*. In the 1980s, there was an international debt crisis together with macroeconomic imbalances, and for many, this would lead to a long-lasting downturn. The total amount of aid continued to grow until the 1990s, and in 1992 it started to decline, especially in the US. This was partly due to the end of the Cold War and contraction of the *patron-client relationships* among development countries and former colonial powers. In addition foreign aid was the subject of criticism because of corruption and bad governance in many receiving countries. (Finn, 2008 - Historical Background)

Since then there have been a lot of theories on the phenomenon of the effect of foreign aid. The term has changed over time to human development, in which several dimensions than purely economic variables are considered.

3.1.2. The Effect of Foreign Aid

In the 1950s and 60s, it was a general conception that every amount donated as foreign aid was the same amount of growth in the economy by the receiving country. Based on this, one could calculate the expected growth by receiving foreign aid, and also calculate the amount needed to obtain the desired effect. This conception remained until the start of the 1970s when many reports were written that were very critical to the effect foreign aid had on economic growth. It was also claimed that foreign aid, as well as foreign direct investment (FDI), had both undesirable social- and political consequences. In the early 1970s, it had been revealed that only a fraction of the foreign aid contributed had been added to domestic savings, while most of it had increased the consumption and increased the current account deficit. (Papanek, 1972)

In 1972, Gustav F. Papanek carried out his research on foreign aid. Papanek harshly criticised the naivety of the past decades but also pointed out flaws in the critical quantitative analysis on foreign aid, which he proved did not indicate a negative causal relationship between foreign inflow and savings. Papanek's research secured

the belief that foreign aid had a positive effect, just not as great as was believed in the past. (Papanek, 1972)

Since Papanek (1972) numerous studies have been carried out on the effect of foreign aid. Studies have mainly focused on the effect foreign aid has had on economic growth, measured in Gross Domestic Product (GDP) per capita. The findings have been diversified, a variety of both positive- and negative effect, in addition to no significant effect at all. The main criticism has been towards the methodology used.

One of the most influential recent studies was an article by Burnside and Dollar (2000). Burnside and Dollar used the World Bank's database on foreign aid as a basis for their research on foreign aid, economic policies and growth. They created a growth model based on the latest empirical growth literature and the empirical time period consisted of six four-year time periods, dating from 1970 to 1993. They found that foreign aid had on average only a small impact on growth. However they found a positive effect on growth in good policy environments. In addition, Burnside and Dollar found that when it came to the allocation of aid, there was no tendency for donors to favour good policies in receiving countries when it came to bilateral aid, which represented the greatest part of the total human aid. Their findings resulted in an invitation to make foreign aid more systematically conditional on the quality of policies, in which foreign aid would increase its impact on growth.

These findings, that foreign aid did not have a huge impact on economic growth and development was strongly criticised. (Burnside & Dollar, 2000)

There has been many research responses to Burnside and Dollar (2000), mainly regarding whether the conclusion is robust or not. One example is Headey (2008), who claims that since Burnside and Dollar (2000) have analysed both bi- and multilateral aid collectively from 1970-1993, their study does not provide accurate findings and a realistic worldview. The findings of weak effect might be due to geopolitics, for instance the Cold War. The Cold War had a great influence on the bilateral aid flow, in which most countries received bilateral aid on the basis of their political view with no evaluation of the government in charge. As a result, the bilateral aid in some cases prevented improvements occurring to governments. In the 1990's and after the Cold War, Headey (2008) found the effect of bilateral aid

increased significantly and this might not have been visible within the time periods analysed by Burnside and Dollar. The bilateral aid was quite ineffective during some parts of that 23 years period. (Headey, 2008) When discussing the effect of foreign aid, it is important to know what kind of foreign aid has been given. Countries can have very different definitions of what foreign aid consists of. Some report both armour and products that have been manufactured in their countries, while others only provide funds.

During the first decade of the 21st century, the focus on effect of foreign aid changed. In 2005, Asra *et al.* wrote a report for The Asian Development Bank, which represented a new view. They highlighted poverty reduction when looking at the effect of foreign aid, and not just economic growth, which has been the standard for research in this genre in the past. Asra *et al.* (2005) had chosen to use the variable of poverty reduction due to the recent shift in focus by the international development community. The focus had shifted from economic growth towards poverty reduction as the ultimate goal. This is also reflected in the Millennium Development Goals (MDG) (Appendix 1). Asra *et al.* (2005) use a dataset of 80 countries, from 1960 to 1998. The variables used are: poverty, income, gini-coefficient, infant mortality rate, aid, openness to trade, government expenditures, inflation rate, quality of governance, friends of donors and military importance. Their most important findings were that aid is effective when you have moderate amounts, whilst when you exceed a critical threshold size it becomes ineffective. Secondly, the research showed that there is no causality when it comes to the effect of foreign aid on reducing poverty and the policy environment. This is different from the findings of Burnside and Dollar (2000). (Asra, Estrada, Kim, & Quibria, 2005)

The subject of effect of foreign aid has generated large amounts of literature, yet still there seems to be no final consensus. The change in variables from economic growth towards poverty reduction might create a new base of literature in which we can create a broader understanding of the effect of foreign aid.

On the basis of this alteration, this Master's thesis will concentrate on the new perspective of foreign aid, which look at several aspects of development and Quality

of Life, not just variables based on economy. The new perspective will be represented by the term human development.

3.2. Quality of Life

When looking at human development we should refer to research carried out regarding Quality of Life. The research on Quality of life stretches back to 350 BC when the Greek philosopher Aristotle wrote about happiness. In his work, *Nicomachean Ethics*, Aristotle wrote about the search for the supreme good. Both art and investigation have their pursuit in something good, and because the different professions have a definite function and an aim of good, should not man have one? In addition, Aristotle points out that both the hand and the foot have their function, and therefore human kind must have an overall peculiar purpose. He found that *eudaimonia*, or *happiness* was the goal to all actions and consisted of both a good life and doing well. Happiness should be reached with an active exercise of the soul's faculties in compliance with excellence or virtue, and if there were more excellences or virtues, man should take the best and most perfect among them. The supreme good should be self-sufficient happiness, which means that it should not be lacking in anything, and this should be the aim of all actions. (Aristotle, 1934) Aristotle listed up the virtues of: wisdom, temperance, courage and prudence as the most perfect, where wisdom was the most important virtue. These four were the variables in the theory of quality of life that would lead to overall happiness. In addition Aristotle thought that it was the politicians' responsibility to ensure that the population could lead a life filled with happiness i.e. cultures and societies in compliance with these virtues would have a superior life quality to those without. (Falkenberg, 1998)

In current times, one seldom speaks of virtues. But it is expected that cultures, which are more homogenous, will agree on which virtues should be of importance and which should not be of such significance. A society with more or less the same view on virtues will give its population "less uncertainty, and more confidence in their environment, and more degrees of freedom in the conduct of their daily lives" (Falkenberg, 1998, p. 3)

Aristotle's supreme goal of happiness has later been seen as *human flourishing*. Thomas Pogge defines human flourishing as a person living a life that is "good or worthwhile, in the broadest sense" (Pogge, 2002, p. 27). Thus when asking what constitutes human flourishing or quality of life, one obtain a great variety of answers. These variations come mostly from the split between *personal value*: what I feel is good for my life, and *ethical value*: what is ethically good for all. (Pogge, 2002)

As mentioned, when measuring quality of life one come across issues such as "individual preferences, different stages in the family life cycle, different social positions, different occupations, different degrees of wellness, different religions, different cultures", etc., (Falkenberg, 1998, p. 1). These differences make it hard to end up with only one theory of what quality of life consists of and which variables are of most importance in human development. (Falkenberg, 1998) In the following theories on quality of life, the researchers have chosen a set of dimensions that they felt were the most important. It is based on these theories that the dimensions of this thesis will be selected.

3.2.1. Falkenberg: The Three Basic Elements

In his report on "Quality of Life: Efficiency, Equity and Freedom in the U.S and Scandinavia" (1998), Falkenberg divides quality of life into three basic elements. These elements are *social equity*, *economic efficiency* and *freedom*. (Falkenberg, 1998)

3.2.1.1. Social Equity

Social equity includes virtues, justice, fairness, equal moral value, human rights, etc. As discussed earlier, Aristotle was one of the earliest philosophers to pinpoint that human flourishing, or happiness as he called it, could be achieved by virtues. When it comes to social equity, justice and fairness are important factors. Throughout history and current society, we find examples of groups that have been treated unjustly such as slaves, women or minority casts in a cast system. There are many ways to differentiate between people and because of this, as a prerequisite for quality of life, it is important to state the fact that we are all of equal moral worth. The Universal Declaration of Human Rights was signed in December 1948. All Member States of

the UN had then declared that every human being had the right to vote, free speech, nutrition, minimum health care, etc. This was an important step towards securing social equity in the world. (Falkenberg, 1998)

But equal moral worth does not mean equal treatment of all throughout all times. Different treatment should be handled as *just discrimination*, which indicates that it sometimes should be distributed according to:

- Equal measure – everyone should be able to vote
- Special needs – access ramps for people with wheelchairs
- Effort – salary for employment
- Performance – grades in school

(Falkenberg, 1998)

According to Falkenberg, a just society is a society where the institutions promote human flourishing through three principles for *The Good*. These principles are:

1. Survival: To be able to get food, have a good health, get education, have integrity, etc.
2. Equal moral value: To be able to keep your dignity, have the most possible freedom given equal freedom to all, to have opportunities, human rights, etc.
3. The maxi-min principle: That the group, which is worst off gets as much as possible, i.e. maximize the welfare of the group that are worst off.

(Falkenberg, 2010)

In addition to the three principles of the good, John Rawls came up with the theory of *the original position under a veil of ignorance*, which explains the way in which a just society should be built. According to the theory, you can only create total equality when creating laws and institutions, if you are under a veil of ignorance. When under this veil you do not know your place in society, your class position or social status. This will ensure that no one has an advantage or disadvantage, and the selection of where you belong will be down to chance. Everybody has an equal chance of drawing either a good or bad lot in life, so nobody can create favours for themselves, since they do not know where they will end up until the veil is lifted. Only when justice is

selected under a veil of ignorance will we obtain a complete fair and just system. (Rawls, 1999)

As mentioned by Aristotle, policy is important to achieve quality of life and flourishing. Justice is needed to create good institutions. Laws, regulations and incentives are used to distribute social primary goods, and “*just institutions* are those that promote *Good* outcomes”, (Falkenberg, 1998, p. 5). To sum up the dimension of social equity we can say that fundamental equity is a necessary foundation for flourishing lives. (Falkenberg, 1998)

3.2.1.2. Economic Efficiency

Falkenberg’s next element is *economic efficiency*. When talking about economic efficiency one should look at utilitarianism and the maximization of total happiness. The utilitarian philosophy states that an act that produces more happiness is better than an act producing less happiness, or flourishing. This does not indicate that you should maximize flourishing for one individual, but maximize flourishing for the whole sentient creation. The sentient creation can be a synonymous with *sustainable development*. From the utilitarian viewpoint we do not look at the motive behind an act or the act itself, but we look at the result of the act. (Falkenberg, 1998)

The happiness- or flourishing perspective of the utilitarian’s brings on the cost/benefit perspective of the economists. The cost/benefit analysis is related to using resources in the most efficient way. Cost/benefit analysis shows us how to improve productivity and material well-being. In addition, economic efficiency can help improve education, health service etc., which are elements of social equity. These dimensions are in many cases mutually supportive. One example of their coexistence is a given amount of resources contributed to the poorest group of the population compared to the same amount given to the wealthiest part of the population. The poorest part would most likely be able to produce a greater amount of flourishing or happiness than the wealthier would, *cet. par*¹. The utilitarian view is in compliance with the maxi-min principle under social equity. (Falkenberg, 1998)

¹ *Ceteris Paribus* = with other conditions remaining the same. (New Oxford American Dictionary, 2005-2009)

There are many cases where we both want equity and efficiency. As we have seen, they are often used to achieve the same result. When these are in conflict with another, one must choose social equity above efficiency when it comes to matters of human rights, since these generally trump utilitarian reasoning. As Falkenberg expresses it: “we may pursue our material well being, in an efficient way as long as we do not violate principles of equal human rights and justice” (Falkenberg, 1998, p. 7). An example of when social equity is more important than efficiency is child labour. Children are just as productive but at a lower cost for the company and therefore more efficient, still child labour is not allowed. (Falkenberg, 1998)

As seen in the theory of the effect of foreign aid, quality of life has been estimated economically in the past. Only using economic variables may be misleading when measuring quality of life since they do not say anything about justice and basic human rights. (Falkenberg, 1998)

3.2.1.3. Freedom

Another aspect of the dimension of economic efficiency is the resources each individual has and how they create opportunities for themselves by using them in a most efficient way. To be able to use resources in the most efficient way, the last dimension is required: freedom. By freedom we mean the freedom to choose which resources to work with and the freedom to evolve these resources, or as Amartya Sen has described it: *capabilities to achieve functionings*. (Falkenberg, 1998)

Sen follows up on the question of quality of life and what is needed to create human flourishing. Sen writes about *capability*, which represents “the alternative combinations of things a person is able to do or be – the various *functioning's* he or she can achieve” (Sen, 1993, p. 30). In other words: functions are segments of the state of a person, things he or she can be or do, when living his or her life, while capability is seen as the different combinations of these functioning's. To sum up, according to Sen, quality of life is the evaluation of the capabilities to achieve valuable functionings. (Sen, 1993)

The different functionings range from the most elementary, such as remaining well nourished to the more complex, such as maintaining your self-respect. These differ with the weighting a person gives them. In the discussion of capability, *freedom* is an important concept. If you are able to live in one way, but do not have the courage, do you then have the freedom to choose that capability? (Sen, 1993)

As some of the other researchers that we have seen in the theory of foreign aid, Sen also challenges us to use “the identification of minimally acceptable levels of certain basic capabilities” as “a possible approach to poverty”, instead of using an interpersonal *poverty line* of income. (Sen, 1993, p. 41). To identify and use a combination of basic capabilities might provide us with a different picture of poverty. (Sen, 1993) This is also what the Asian Development Bank did, and why this thesis is based on several variables when measuring quality of life.

Economic growth is surely a variable when we look at development, but one should also pay attention to achievements in variables such as life expectancy, literacy, health, higher education, etc. When one look at economic development it is important to look at entitlements² and the capabilities in which these entitlements create, such as if you are capable to live long and be well nourished. For example, Sen points out that starvation could be analysed through entitlement and not by food supply and population size, due to the fact that we are concerned about what a person can or cannot do, and not the overall supplies in the economy. Income or distribution of income, which is a somewhat better indicator, can be a measure when dealing with starvation and hunger, but when we speak of variables such as: health, education, social equality, self-respect and freedom from social harassment, it cannot provide good broad outcome measures. To have a thorough study of entitlements we also have to look at political factors that can have an effect on people’s ability to be in a position to receive commodities, such as food. (Sen, 1993)

² Entitlement: “the set of alternative commodity bundles that a person can command in a society using the totality of rights and opportunities that he or she faces” (New Oxford American Dictionary, 2005-2009)

The capabilities a person can choose from depend on both personal characteristics and the social institutions in his or her micro, mezzo and macro level. Those who have greater access to resources are better able to develop capabilities and have more freedom to choose than those who have fewer resources. Those with fewer resources have less freedom of choice. (Sen, 1983)

To be able to achieve functionings we need some basic capabilities, or some arenas in which the capabilities can be used efficiently. It is important to have several arenas and to be able to choose between them, and from that you have the freedom to choose what you want to do with your life and create your own flourishing.

Based on Falkenberg's three dimensions, a three dimensional box can be created in which we can locate the position of each country or society. The black symbol indicates the worst position when it comes to quality of life, whilst the blue- indicates the best. Countries or societies of both high- and low human development, can end up in completely different places because of the three dimensional effect.

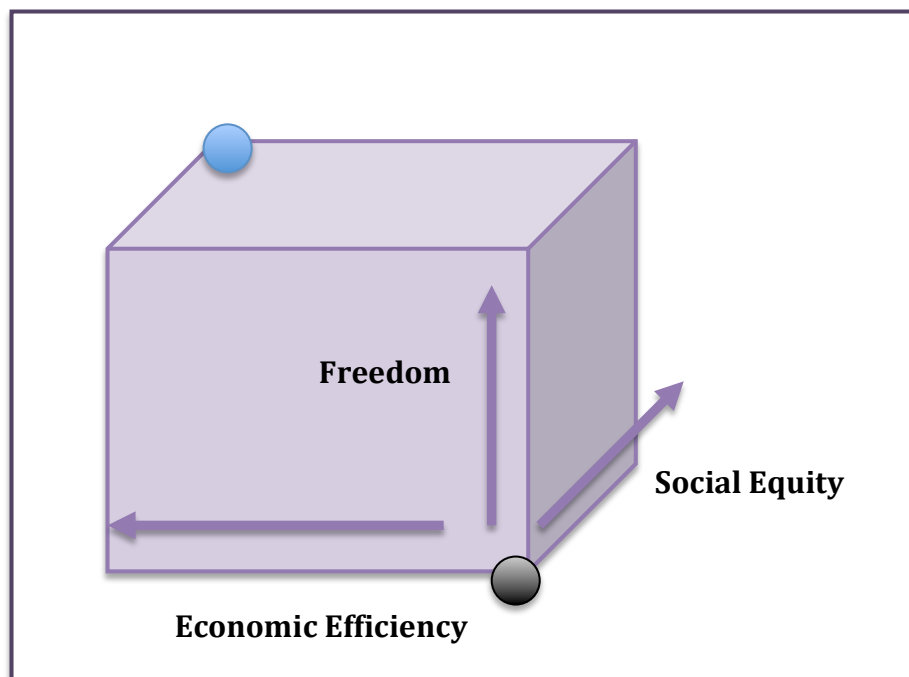


Figure 1: The three elements of Quality of Life (Falkenberg, 1998)

3.2.2. Coleman: Equal Opportunity

As an extension of the dimension of freedom, one should look at the research done by the American sociologist James S. Coleman. Coleman carried out research on race/ethnic relations in the US in the 1960s and 70s. He saw sociology as the social science and theory to improve social organisations, and that a person's standard of performance was the system's responsibility. He found that differences in resources³ were the main reason for the differential achievements in the educational system. (Falkenberg, 1998) In his book "Resources for Social Change: Race in the United States" (1971), Coleman wrote about how distinct subgroups in a society without resources, can gain the resources needed to gain "power". He sees the optimum state of the future as *equal opportunity*, just as we can say the optimal future for people in LDC's are (Marsden, 2005). In addition, Coleman explained that if we analyse the relevant strengths and weaknesses of a group or a communities' resources, then we could be able to evaluate their quality of life. (Coleman, 1971)

Coleman found some basic resources required to be able to create a change toward greater equal opportunity. These resources were:

- **Freedom of social action** – civil right, the freedom to be able to take whatever job you want, to join every club or organization you want, no discrimination, etc. (Falkenberg, 1998)
According to Max Weber, the word *action* includes "all human behaviour when and in so far as the acting individual attaches a subjective meaning to it", (Weber, 1947, p. 88) An action is social when the action "takes account of the behaviour of others and is thereby oriented in its course" (Weber, 1947, p. 88).
- **Economic resources/economic power** – employment, ownership of wealth, average income, etc. Economic power is able to bring social position or political strength.
- **Political resources/political power** – voting and taking part in the political system in other ways, etc.

³ Resources = "one's personal attributes and capabilities regarded as able to help or sustain one in adverse circumstances" (Sen, 1983, p. 754)

- **Community and ethnic resources** – social cohesion, collective action, etc. Is able to create an enormous asset, and is able to compensate for the absence of the individual economic power.
- **Family resources** – care, nuclear family, role models, etc. The weakness of this resource can have consequences for both the family's economic stability, socialisation, etc.
- **Personal resources** – academic achievement, etc. The lack of academic achievement draws away the freedom of access to jobs and might also further hinder the development of other achievements.

(Coleman, 1971)

In addition, Coleman mentions a second set of resources, resources that are both desired in themselves and that can be converted into other resources, (Coleman, 1971) Falkenberg has used Coleman's view on the second set of resources, and placed the idea into a model. (Figure: 2)

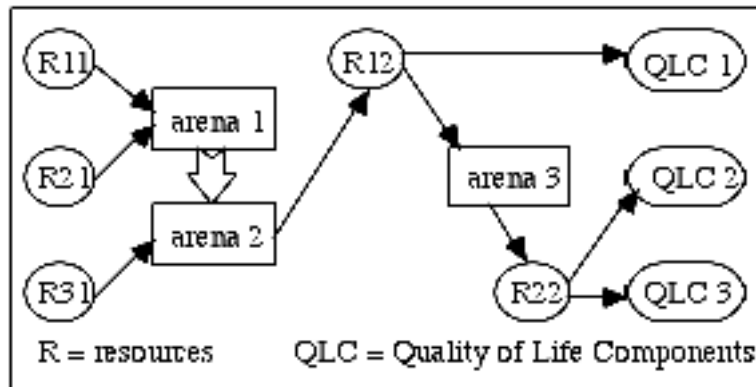


Figure 2: Capabilities and arenas. (Falkenberg, 1998)

As Sen highlighted in his theory, each resource or set of resources can be used to create a capability. This model captures the different capabilities that can be put into use in different arenas. First you have one capability (R11) in which you enter one arena (arena 1). Then you apply your capability /-ies to use and convert it into a new capability (R12). You can use this capability as a quality of life component (QLC 1) or you can take it to the next arena (arena 3). Then you obtain a new capability that you can use as a quality of life component or go to the next arena, and so on. The

arenas can be for instance schools, universities or other places where you can transform your capability.

Access to the different arenas is very important in your own pursuit of living a flourishing life. From this model we can see that people that are not allowed to-, or prevented from-, entering these arenas will definitely feel restricted in their freedom to choose. This will create a feeling of lack of moral equity or fairness. If it were only up to the individuals themselves to secure access to such arenas, then we would obtain an unequal distribution, where the most resourceful would be on top. It is important that the community makes the arenas available, and provide the capabilities required in order to enter the arenas. This “makes *quality of life* to a large extent dependent on cultural values and the resulting political decisions” (Falkenberg, 1998, p. 13). Both unjust institutions and lack of access to positions and institutions that can promote and/or develop a person’s talent are factors to pinpoint when evaluating whether a community is able to offer equal opportunity to all. If a person is without capabilities, then there are more or less no choices available and no possibilities to achieve functionings, then he or she is without freedom to pursue his or her own flourishing. (Falkenberg, 1998)

3.2.3. Maslow: Hierarchy of Needs

Another theory that is relevant when looking for variables of human development is Abraham Maslow’s hierarchy of needs. This hierarchy tells us, to some extent, which needs that is most important to fulfil first, and which needs that will most likely appear when the most basic needs have already been met. Even though this hierarchy was meant to show human motivations from a marketing perspective, it can provide insight into what different organisations and NGO’s should prepare them for when they are trying to help LDC’s such as Sri Lanka.

According to Maslow’s research on human motivation, you can divide different needs into a pyramid. First, you have *physical needs* such as food, water, breathing, sex, sleep, etc. These needs are the most important to fulfil. If one of these needs goes unsatisfied, then the person will be dominated by this need, and will need to obtain it before searching further up the hierarchy in terms of quality of life. Maslow’s

pyramid tries to explain how when *lower* needs are satisfied, *higher* needs emerge i.e. the needs are organised into a hierarchy. A need that is satisfied is no longer a need, and the person will most likely have risen to a *higher* need. The next set of needs is ***the safety needs***. This group consist of resources such as security, stability, dependency, protection, freedom of fear, anxiety and chaos, need for structure, order, law and limits, etc. When a person is in need of one of these, the need can be experienced as all consuming. Third, we find ***the belongingness and love needs***, which involve giving and receiving affection, the feeling of belonging. Fourth, we find ***the esteem needs***, which consist of two aspects. The first is the desire for strength, achievement, adequacy, mastery and competence, confidence in the face of the world, independence, and freedom. The second is the desire for reputation or prestige, status, fame and glory, dominance, recognition, attention, importance, dignity, and appreciation. At the top of the pyramid we find ***the self-actualisation needs***. By this Maslow means that we often feel that we *must* be what we *can* be, i.e. true to our own nature. (Maslow, 1954)

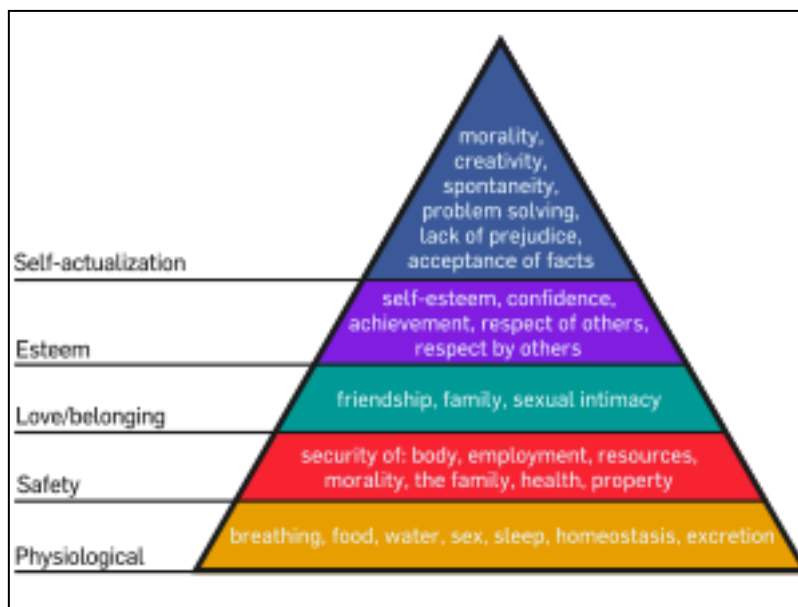


Figure 3: Maslow's pyramid of human needs. (Wikipedia, 2009)

There are some prerequisites for the satisfaction of the different basic needs in the pyramid. These are: freedom of speech, freedom to do what one wishes so long as no

harm is done to others, freedom to express oneself, freedom to investigate and seek information, freedom to defend oneself, justice, fairness, honesty, and orderliness in the group. The absence of some of these can create problems in the fulfilment of needs, (Maslow, 1954). Most of these prerequisites are captured in Falkenberg's *three basic elements*, and are important factors when we speak of quality of life.

3.3. The Human Dimensions

From the different theory collected it seems obvious that it can be difficult to measure human development or to point out the exact variables or dimensions that should be accounted for when measuring human development. This next section will present a theory of how to choose the most important dimensions, and look at the dimensions used in one of the most well known annually reports on human development. The dimensions that will be used in this thesis will be presented at the end of this section.

3.3.1. Alkire: Dimensions of Human Development

In this master thesis the word *human development* will be used when measuring quality of life and human flourishing. This word will describe the complete human flourishing, both in private, public, economic, social, political and spiritual matters. Sabina Alkire states in her report "Dimensions of Human Development" (2002), that one need a rough set of dimensions when one is looking at well-being or measuring quality of life. It is important to have dimensions to create an empirical footing to human development, and these can be used to identify other unintended impacts. As mentioned above, Amartya Sen has had a huge impact on the philosophy of human development. He stressed a capability approach, but never identified capabilities in which were especially valuable. Sen only recognised that some basic capabilities were required when analysing poverty. (Alkire, 2002)

According to Alkire, "the dimensions of development are like the *primary colours* of values" (Alkire, 2002, p. 186). These *primary colours* can be used to make millions of different shades. When painting a picture, you never need all of the different shades, but if many of the shades, which were based on one of the primary colours, were missing, you would get a skewed understanding of the colours. Due to the help of

many other researchers in the same field of interest, Alkire has come up with a list of rules that the dimensions should be based on:

- The dimension must be valuable – must be human *ends*, i.e. intrinsically valued.
- The dimension must *combine scope with specificity* – should be both clear and vague so that it can be adapted by different cultures.
- The dimensions must be *critical* and complete – should encompass every human value.
- The dimensions do not pertain to one view of the good life – both morally and immorally.

(Alkire, 2002)

These rules will be used when selecting the dimensions used for this master thesis.

3.3.2. The Human Development Index

The United Nations Development Programme (UNDP) has developed their own way of measuring human development. As an answer to the earlier debate of only using income and rate of economic growth as an indicator of human development, the UNDP has introduced the Human Development Index (HDI). Every year since 1990, they have given out a report presenting their broader definition of well-being. The report is based upon the three dimensions of: *health, education, and living standard*. When measuring the dimension of health, UNDP uses the indicator of *life expectancy at birth*. The dimension of education is measured by *mean years of schooling* and *expected years of schooling* and when it comes to living standards, *gross national income per capita* is used. Since the first measures in the 1990s, UNDP has created new measures to be able to look at more of the things valued by humans when it comes to quality of life. As a consequence, an addition to the three dimensions the HDI is measuring, UNDP has started using the dimensions of *political-* and *social measures*. UNDP uses the empirical measures showed in figure 4 to be able to clarify the broader vision for measuring human development. (UNDP, 2010)

Empirical measure	Components of Human Development				
	Health	Education	Material goods	Political	Social
Average level	Human Development Index			Empowerment indicators	
Deprivation	Multidimensional Poverty Index				
Vulnerability	Indicators of environmental sustainability, human security, well-being, decent work				
Inequality	Inequality-adjusted HDI				
	Gender Inequality Index				

Figure 4: Measuring human development (UNDP, 2010, p. 85)

These measurements are the newest additions to UNDP's statistics:

- The Inequality-adjusted HDI (IHDI) captures the losses in the different components of the HDI caused by inequality. These losses tend to be larger in countries with low HDI.
- The Gender Inequality Index (GII) reveals gender inequalities in reproductive health, empowerment and labour participation.
- The Multidimensional Poverty Index (MPI) shows overlapping deprivations in the three components of the HDI.

(UNDP, 2010)

The measurements from the HDI reports will be used in the chapter of analysis, as an indicator of how well Sri Lanka is doing when it comes to human development. The statistics will be compared to the findings obtained in the case study.

3.3.3. The Human Dimensions

There will be seven dimensions measuring human development in this master thesis.

These dimensions are:

- The socio-economic situation
- Health
- Education
- Gender issues

- Family and network
- Caste
- Government & NGO's

The dimension of *the socio-economic situation* will represent issues such as poverty, basic needs, employment, income, living conditions, etc. It will represent Falkenberg's element of economic efficiency and Maslow's basic needs. The dimensions of *health* and *education* represents issues such as the availability for getting health care or enrolment to the preferred school, as well as the Government's actions into making this available for all. These are issues of freedom to choose among the factors that are provided, in addition to be needs of esteem and self-realisation. *Gender issues* are mostly about the differentiation between the sexes and if the women have limitations in their freedom to choose. The dimension of *family and network* focus on if a person has people around them, and the power social relations. Coleman sees this as a major resource for giving everyone an equal opportunity. *Caste* is an issue of social equity, and can be used as a way to differentiate between people in an unjust way. Finally we have *Government and NGO's*, which look at how the Government and the different NGO's has an effect on human development in that specific area. The seven dimensions are essential for having a qualitative life, are highly adaptable by different cultures, encompass the most basic human values, and do not pertain to one view of the good life. One could therefore say that they are in accordance with Alkire's rules for choosing the right dimensions. In addition, the different dimensions that UNDP uses is represented by the dimensions used in this thesis, thus there is a good foundation of comparison.

These seven dimensions will be the foundation for the questionnaire that will be used during the empirical interviews, as well as an underlying base for the expert interviews. Each of the dimensions will have a positive or a negative effect of human development in the Southern Province.

3.4. Sri Lanka

The main objective for this thesis is to try to help different NGO's to provide the assistance required to the people who need it most. To reach this goal, one has to collect the correct information, and to do that one has to understand the society where the case study is carried out. The case study in this thesis will be carried out in the Southern Province of Sri Lanka.

Sri Lanka is situated on an island in the Indian Ocean south of India. It is a Buddhist country with a population of 21,5 million, with the median age of 31,3 years. The population growth is 0,863 and there is a life expectancy of 75,3 years. (World Factbook, 2011)

The Southern Province of Sri Lanka consists of the districts of Galle, Matara and Hambantota. Each of these districts consists of several divisional secretariats. The Southern Province is 5,383 km² and had a population of 2,470,000 in 2009. The district of Galle has the most inhabitants with a share of 43,5% while Matara has 33,5% and Hambantota 23% out of the total population. If we compare this to Sri Lanka as a whole, the Southern Province covers 8,5% out of Sri Lanka's total area, and it holds 12% of its population. (Central Bank of Sri Lanka, 2011)

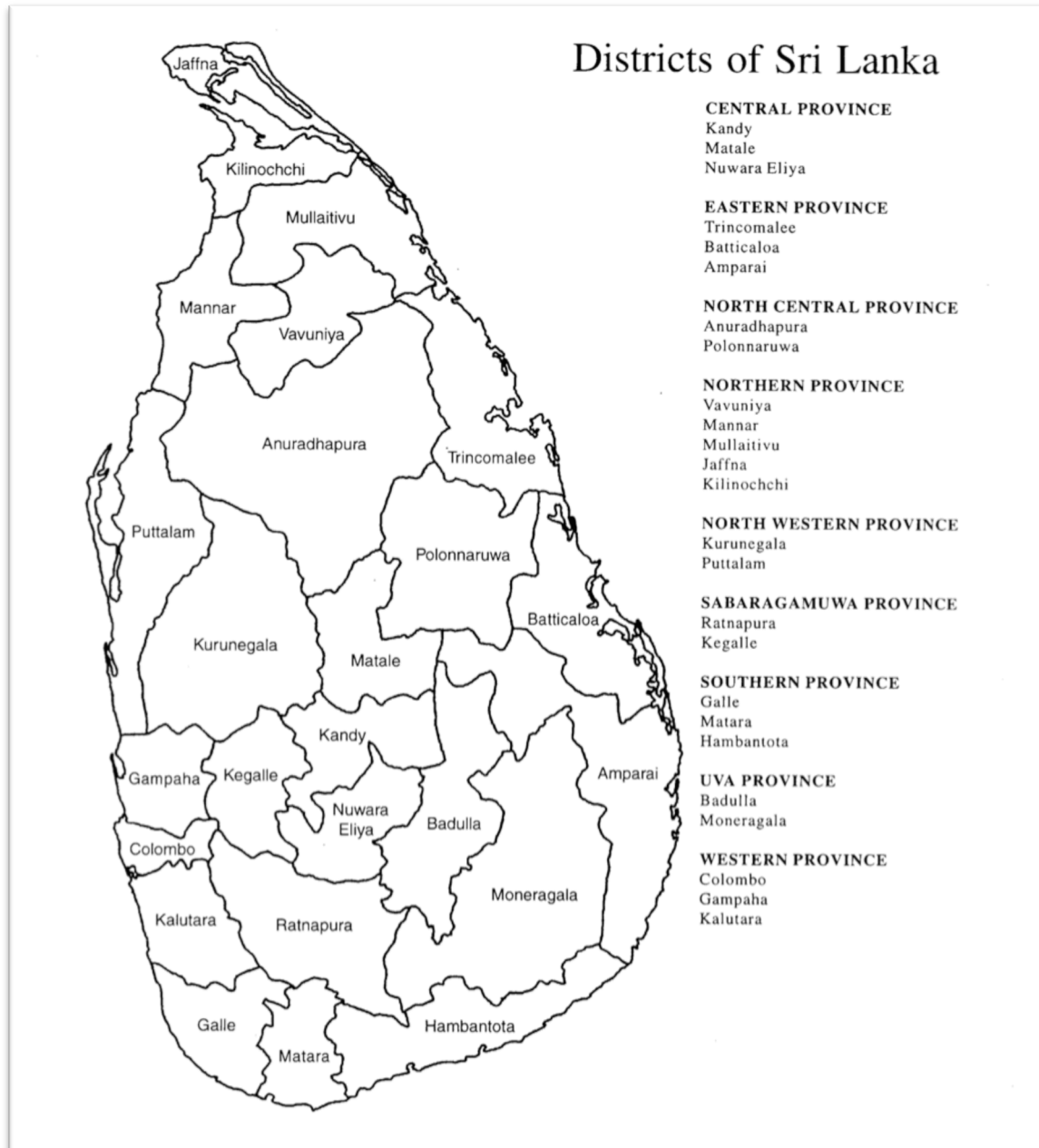


Figure 5: The Districts of Sri Lanka. (UNDP, 1998, p. 2)

Both historically and at present, Sri Lanka is seen as a country based on agriculture. According to numbers from the Central Bank of Sri Lanka, Sri Lanka had a total rural population of 72,2%, while the urban population consisted of 21,5%. These numbers date back to 1981. Galle had 77% rural population in 1981, Matara had 85,8% while Hambantota had 89,9%. In 2001 these numbers had changed to 87,2% for Galle, 88,9% for Matara and 95,6% for Hambantota. The Central Bank of Sri Lanka has no exact numbers for the total population at that time because of the lack of statistics in

the districts that experienced the war. According to UNDP's statistics, there was an urban population of 18,6% in 1990, and 14,3% in 2010, while the World Factbook operates with a national urban percentage of 15 in 2010. (Central Bank of Sri Lanka, 2011; World Factbook, 2011) These numbers indicate that most of the Sri Lankan people live in rural areas, and that there is a decreasing percentage of urban population. This is especially true for the people in the Southern Province.

3.4.1. History

In the 6th century B.C. the first Sinhalese arrived in Sri Lanka most likely from the southern part of India. Buddhism was introduced and a great civilization was created in the cities of Anuradhapura (200 B.C. – A.D. 1000) and Polonnaruwa (1070- 1200). In the 14th century, a Tamil kingdom was established in the Northern part of Sri Lanka by the South-Indian dynasty. The Portuguese controlled the coastal areas in the 16th century, the Dutch in the 17th century and Sri Lanka became a crown colony under Britain in 1802. Sri Lanka was then under the name Ceylon. The country became independent in 1948 and changed its' name to Sri Lanka. In 1983 a war started between the Sinhalese majority and the Tamil minority, and there was no official cease-fire until 2002. The violence was intensified in 2006, and in May 2009 the government announced that they had defeated the Tamil separatist group, the LTTE (Liberation Tigers of Tamil Eelam), and killed their leader. (World Factbook, 2011) Today, Sri Lanka is one of the world's developing countries, and receives foreign aid from Norway as well as other countries.

3.4.2. Culture

Geert Hofstede defines culture as the “collective programming of the mind”, (Hofstede, 2001, p. 1). Each culture is created by geography, history, and philosophy, and it creates cultural values to the people living in that specific culture. These cultural values tell the person what is wrong and what is right. Sri Lanka has several ethnical groups, such as; Sinhalese (73,8%); Sri Lankan Moors (7,2%); Indian Tamils (4,6%); and Sri Lankan Tamils (3,9%), (World Factbook, 2011). Even though there are many different ethnical groups, their culture seems to be quite similar, and they seem to have the same cultural values. This might be because of Sri Lanka's

main religion, which will be discussed more closely in the next section, and in chapter five.

3.4.3. Religion

There are also many official religions in Sri Lanka. These are; Buddhism (69,1%), Islam (7,6%), Hinduism (7,1%) and Christianity (6,2%) (World Factbook, 2011). In the Southern Province, Buddhism is represented with a percentage of more than 90% in both Galle, Matara, and Hambantota (Central Bank of Sri Lanka, 2011). Since there is a majority of Sinhalese Buddhists in both Sri Lanka and in the Southern Province, this thesis is written on the basis of their religion and their understanding of their society. Because of this, Buddhism will be very important in understanding the Sri Lankan society and their cultural values.

According to Geert Hofstede and Michael Harris Bond, Buddhism, and other Eastern religions are often seen as a cornerstone of society compared to the Western religions. The western religions are more a place where one tends to derive ethics. They point out that there is “a philosophical dividing line (...) that separates Western from Eastern thinking”, (Hofstede & Bond, 1988, p. 19). The West, which consists of the Christian-, Judean-, and Muslim religions are always in search of the truth, and throughout history there has been much conflict between fundamentalists who believe their religion provides the one and only truth. The East is represented by religions such as Confucianism, Hinduism, Buddhism, Taoism, and Shintoism. These religions do not think that human beings are capable of finding the one truth, and are more in search of virtue. In this part of the world, there is no problem with mixing religions or philosophical thoughts. (Hofstede & Bond, 1988)

The research carried out by Hofstede and Bond indicates how important it is to understand the Buddhist religion when trying to understand Sri Lankan culture and values. Bhikkhu Professor Dhammajohti Thero in the department of Pali⁴ and Buddhism at the University of Ruhuna can confirm this. He states that Buddhism is

⁴ Pali = A Middle Indo-Aryan language of the Indian subcontinent. Most of the early Buddhist scripts have been written in the language of Pali. (New Oxford American Dictionary, 2005-2009)

very important to the Sinhalese when it comes to Quality of Life and human flourishing. (Thero, 2011)

3.4.3.1. Buddhism

Sri Lanka is the oldest continually Buddhist country in the world. Buddhism came to Sri Lanka in the 2nd century BC, with the son of the Emperor Ashoka of India. It is said that his sister, the daughter of the Emperor Ashoka, brought the southern branch of the original Bodhi Tree and planted it in Anuradhapura, which is situated in the northern parts of Sri Lanka. This Bodhi Tree was the same tree in which Buddha sat under when he became enlightened. Buddhist monks from Sri Lanka have been a part of spreading the different branches of Buddhism throughout South-East Asia. Sri Lanka is following the Theravada Buddhism, and their religious scripts, the Pali scriptures, were first written down in Sri Lanka in the 1st century AD. Despite of the decline of Buddhist thought during the colonial time, it gained strength with the nationalism from the 1860s onwards. Today Sri Lanka is home to some of the most valued Buddhism monuments and relics. (BuddhaNet, 2008)

There are three branches or stages of the Buddhist religion:

1. **Early Buddhism** – the first two decades of the history of Buddhism.
2. **Theravada Buddhism** – the elder theory. This branch is using the language of Pali.
3. **Mahayana Buddhism** – the great community. This branch is using the language of Sanskrit, which is the language most used for Buddhism terms in Europe and the US.

The last two branches are being practised today in various countries in the world. Sri Lanka is practising the Theravada Buddhism, and use Pali as their religious language. (Ruhunehewa, 2011)

Buddhism is not a religion in the sense that other world religions are. In Buddhism there is no God and no supernatural forces. There is no *belief* in Buddhism, it is only an analytic explanation of the universe and the human being. The word or name Buddha can be translated by the word *awakening*. He is a historical person originally born as the Indian prince Siddhartha Gautama. He was an analyser, who analysed the

society and created thoughts of how people should live their lives and the process of becoming enlightened. Buddha was more moderate than the religions that already existed in India at that time. He took values that already existed in the Indian culture and created new rules of living both an ethical and prosperous life. (Ruhunehewa, 2011; Thero, 2011)

According to Buddhism everything is built up by six elements. The universe consists of these four elements:

- *Pathavi* - earth element
- *Àpo* - water element
- *Teio* - heat element
- *Vàyo* - wind element

In addition to these four elements, we have the empty space, where all of the elements are present. Everything in the universe is built up by the elements and everything contains all of the elements to some degree. Human beings consist of the physical body, *Káya*, which consist of the four elements in addition to the consciousness, *vinnàna*, and the kamma⁵ energy. Through life a person accumulate small amounts of kamma energy, good energy when doing a good act, and bad energy when doing something wrong. When a person die, the consciousness and the kamma energy will leave the body. The consciousness and the kamma energy will stay out in the empty space until it finds a new proper place to stay. The “re-birth” or re-becoming, *punabbhaya*, of a consciousness with good kamma energy will never be able to enter and stay inside a womb of a mother that is not good, are less fortunate, or have less good kamma. The object of Buddhism is therefore to do good deeds, and from this obtain good kamma energy, which will provide for you in further lives. According to Buddhism you are responsible for your own actions, words and thoughts. (Thero, 2011) As you can see, Buddhism is more centred on virtues and ways to live a good life. This gives an indication of the culture, which has emerged from the religion, and helps in understanding the Sri Lankan society. The way Buddhism has influenced the Sri Lankan society will be discussed in chapter five.

⁵ Kamma = Pali word of the *karma*, which is Sanskrit and belongs to the Mahayana Buddhism. (Wikipedia, 2011c)

As described earlier, the overall purpose of this thesis is to highlight the barriers to human development in the Southern Province and to be able to provide NGO's with information that will assist them in creating a better situation in the Southern Province in terms of human development. In order to achieve this, the empirical investigation has to be based on the new perspective, which have more variables than solely economy. This chapter has presented three main theories of determining quality of life, which will be the basis of the analysis in chapter six. According to Falkenberg, Quality of life consists of three basic elements: social equity, economic efficiency and freedom. Coleman speak of resources that are needed to create equal opportunity, and Maslow has presented the hierarchy of needs. This chapter has also presented the seven dimensions that will be used in describing the reality in chapter five, and finally there have been a presentation of Sri Lanka's history culture and religion.

To be able to reach an understanding of which resources and capabilities the Sri Lankan people have and have not, and to be able to say something about equal opportunities, it is very important to understand the Sri Lankan society. In the next section of this chapter, Kirsten Natvig, which is working for a Norwegian NGO, will present some of her views on which barriers to human development Sri Lanka is dealing with.

3.5. Challenges

Kirsten S. Natvig, the present program coordinator of Latin-America for Caritas Norway was earlier the program coordinator of Sri Lanka. According to her, there are three main hindrances towards human flourishing in Sri Lanka. First of all there are the cultural differences. In Sri Lanka there are differences between Singhalese and Tamils, in addition to the cast system among the Tamils and the class system in the Buddhist society. Natvig thinks that these differences prevent the poorest part of the Sri Lankan population from organising themselves. (Natvig, 2010)

The next issue Natvig mentions is politics. The President Mahinda Rajapaksa, who has had the power the last 6 years, has provided a shift from the former dysfunctional democracy towards an autocracy. Both civil- and organisational justice as well as the freedom of speech has been severely limited. You might say that Sri Lanka today is

among the countries in the world where it is most dangerous to be a journalist. (Natvig, 2010)

The third and final issue Natvig mentions is economy. Sri Lanka has an enormous foreign debt and they are in great need of reducing it by tightening the economy. This leaves few possibilities for creating work and social investments. (Natvig, 2010) These hindrances will be discussed in chapter six. In the next chapter on methodology, there will be an explained of how to go about to obtain this information.

4. Method

This is chapter is about the methodology used in this master thesis. First there will be a presentation of the research method used. Then there will be a description of the variables, and how to come to a conclusion. Next the process of obtaining the empirical interviews will be put forth, and there will be a thorough examination of the two districts where this research was done. Then there will be an explanation of how the data analysis will be done, and finally there will be shed some light on some of the weaknesses of this research.

4.1. Research Method

The research question for this thesis is: *What dimension/-s creates obstacles for human development in The Southern Province?* The objective for this study is to find the barriers of human development in the Southern Province of Sri Lanka to be able to help the different NGO's operating there. This master thesis is a market-oriented research, which focuses on creating value for the *end customer*, which is the people who receive, or can receive foreign aid in the Southern Province. (Zikmund, Babin, Carr, & Griffin, 2010)

4.1.1. Qualitative Method

This thesis is based on qualitative research method. According to Rebekka Marschan-Piekkari and Catherine Welch, qualitative method is "*the procedures for coming to terms with the meaning not the frequency of a phenomenon by studying it in its social context*", (Marschan-Piekkari & Welch, 2004, p. 6). This citation can to some degree explain the choice of research method. According to Zikmund et. al. qualitative

method is able to provide inner meanings and new insights to discovery-oriented topic of research. (Zikmund, et al., 2010) Qualitative research method was chosen to be able to explore, and to receive richer information on the topic as well as to be able to observe and interpret the different answers given. The focus has been on understanding both the culture and the society, and therefore the tools, which qualitative research method do provide, is the ones that are necessary for this research.

According to Marschan-Piekkari and Welch, qualitative research method is the best method when it comes to cultural studies. This research will be done in Sri Lanka, which is quite different from both Norway and the rest of the Western world when it comes to society and culture. On the basis of this, one has to adopt a contingency approach, where one should try to learn as much as possible about the possible outcome prior to the actual research. Since the role as a researcher might have an impact on the answers received, one have to try to understand as much as possible about the society and their cultural values prior to the main interviews, so that one could get the right understanding from the findings. The cross-cultural understanding is very important when doing in-debt interviews in foreign locations. The best thing would have been to preform an ethnographic research, such as the anthropologists, to get the real understanding of the culture, and then be able to see the answers for oneself. This is highly demanding and not a possibility in this case due to time limitations. As a compensate for this, one should have great focus on talking and observing people, try to understand some of their behaviour, and prepare oneself for some of the findings. (Marschan-Piekkari & Welch, 2004)

4.1.2. Case Study

Case study has been chosen for this assignment since one first had to understand the case one is working on prior to do empirical research. When conducting a case study, you have to learn about the case, in addition to getting the final empirical product. A case study is preferred in exploratory and descriptive research, when one is asking *how* and *why* questions. It is used “*when the researcher has little control over events and when the focus is on a current phenomenon in a real-life context*”, (Marschan-Piekkari & Welch, 2004, p. 110). There will be conducted empirical- and expert interviews, as well as observation. This is very highly appropriate when choosing a

case study. The case study is also very useful in cross-cultural settings, such as in this case, where I am a Norwegian student doing data collection in Sri Lanka. Two thirds of the time spent in Sri Lanka was used for gathering information about Sri Lanka, their culture, and understanding their degree of quality of life. Information was gathered by talking to friends and peers, as well as interviewing professors in the fields of sociology, Buddhism, etc., in addition to observing the society. The strengths of a case study are the possibility of direct observation and interaction, the context, the level of debt on each case studied, that case studies are holistic. (Marschan-Piekkari & Welch, 2004)

This research is based on a *comparative- or multiple case studies* where several cases, or people, will be asked the same questions. Then the cases will be compared to see if it is possible to end up with some kind of conclusion. When doing a case study, it is possible to modify the case study design, or the questions along the way with proper justification. This is convenient in this case since there might be subjects or details along the way in which has been overlooked, in spite thorough research prior to the main interviews. (Marschan-Piekkari & Welch, 2004).

4.1.3. Unit of Analysis

The unit of analysis in this research is the rural population in the Districts of Matara and Galle in the Southern Province of Sri Lanka. These are the targets for the empirical interviews. There have also been done a lot of expert interviews, but these have been done due to understand the situation of the unit of analysis. The rural population have been chosen because they are often poorer than the urban population, in addition to their lack of possibilities of flourishing compared to the urban population. The selection is based upon both statistics and conversations with Sri Lankan professors. To be able to access the unit of analysis I have travelled to Sri Lanka for 30 days, where the main base has been the University of Ruhuna in the city of Matara. This is a place where both the University of Agder and I already have a good network that can help in the search for the target population.

4.1.4. In-debt Interview

In-debt interviews have been chosen to when reaching out to the unit of analysis. The focus of qualitative method is on stories, etc., and because of this, in-debt interviews were chosen. (Zikmund, et al., 2010) An in-debt interview is a one-on-one interview between the researcher, or in this case the translator, and the person being interviewed. It is important that the one doing the interviews is encouraging the respondent to talk freely, and that the two of them interact more in a conversation than a formal interview. In-debt interviews were chosen to get more insight to the needs of the individual, and from there try to categorize the answers to see if its' possible to draw some conclusions. It is important to get good examples, which will enlighten some of the answers. When doing an in-debt interview it is important not only to register the answers the person gives, but also to detect surface reactions and underlying motivations for the person being interviewed. In this case, underlying motivations could be the belief that the interviewee could be able to get more economic help from the interviewer, and therefore be more interested in telling everything that is wrong with their situation, in stead of giving examples of both good and bad. It can be difficult analysing when using this method, because each answer is subjectively interpreted. (Zikmund, et al., 2010)

There will be focus on in-debt interviews to better understand the Sri Lankan culture. Some limitations of the interviews are that it is a social process, which indicated that the answers depend on the contact between the interviewer and the one being interviewed, and that is why language is a great issue in this thesis. Due to the issue of language, a translator will be used for the interviews. (Marschan-Piekkari & Welch, 2004)

4.1.5. Language

Language is often taken for granted and seldom problematized in a methodological process. In this thesis language is an important factor, since the language skills affect the dynamic in the interviews. I do not speak Sinhala, which is the language used for the interviews. The best, or in some cases, the only way to get access to the unit of analysis were to use their mother tongue, which in this case is Sinhala. As well as to gain access, language is important to establish both a relationship and trust between

the one doing the interview and the one being interviewed. When doing in-depth interviews it is important to keep the dynamic of the process, and to be able to develop and understand underlying meanings and explanations. Therefore the interviews were done in Sinhala and there was a need of a translator. The translator conducted the interviews in Sinhala, and then translated the answers to English subsequent to the interviewing process. The introduction of a third person could create noise or artificiality and absence of tempo and rhythm in the interviews. Therefore the choice fell on some of the people who had been part of creating the questionnaires, to minimise this problem as much as possible. A tape recorder was used as well, so that there would be no more pauses than necessary during the interviews. The questions used were translated into Sinhala so that the translators would get the correct understanding of the questions. The questions were translated by two different people who have Sinhala as their mother tongue, in addition to high knowledge of both the English language and the thesis. (Marschan-Piekkari & Welch, 2004).

The next part of this chapter is on how to measure human development.

4.2. Measuring Human Development

To be able to measure human development, you are in need of some dimensions. As mentioned in chapter three, quality of life and human development are wide concepts. They have many dimensions, which differ among both personal and cultural preferences. The dimensions that will be used in this master thesis were selected in chapter three. These are:

- The socio-economic situation
- Health
- Education
- Gender issues
- Family and network
- Caste
- Government & NGO's

In addition to these, there are two additional dimensions that will get some attention. These are the dimensions of: *religion* and *entrepreneurship*. Religion is very important for the Sri Lankan culture and has a great impact on the society today, thus religion is a very important factor. The dimension of entrepreneurship has arrived as an issue because of two of the expert interviews. These were experts in this field of interest, and their information was highly relevant for this master thesis. Although these issues are seen as two additional dimensions, they will not be evaluated to whether they have an effect upon human development.

As mentioned earlier, the questionnaire is divided according to the seven dimensions, which are loosely based upon the different theories in chapter three. There can be other dimensions as well, but these will do a good job of representing the findings when it comes to measuring the different entitlements the rural population of the Southern Province are in possession of.

4.2.1. The Variables

The *dependent variable* in this thesis is human development. The different dimensions are the *independent variables*, which will have an influence on the dependent variable, human development. (Zikmund, et al., 2010)

Human development is a function of these seven variables:

Human development	=	Y
The socio-economic situation	=	a
Health	=	b
Education	=	c
Gender issues	=	d
Family & network	=	e
Caste	=	f
Government & NGO's	=	g

$$Y = f(a, b, c, d, e, f, g)$$

Each of these dimensions will be able to say something about the quality of life in the Southern Province of Sri Lanka. During the analysis they will be presented with a negative- or a positive effect, and then finally there will be a conclusion of which of these variables the NGO's should focus on when operating in the southern Province.

4.3. Description of the Process

The case study was done in the Southern Province of Sri Lanka. During the two first weeks in Sri Lanka, there were gathered a lot of background information through informal expert interviews. These interviews were carried out with teachers and professors in the fields of sociology, Buddhism and entrepreneurship. All of these were connected to the University of Ruhuna in Matara. In addition there were interviews with two Government Officials and a highly successful female entrepreneur in Matara. All of their knowledge was of great interest when trying to understand the rural populations culture and need of development. These informal interviews have both been helpful when preparing the right questions for the in-debt interviews, as well as preparing for the answers that will be received through the empirical interviews. Some additional informal interviews were carried out the third week as well as completing the questionnaire. During the fourth week the empirical interviews were done in the District of Matara and Galle. The fifth and final week was used for translation, understanding the findings as well as additional information that would help enlighten the different topics in the thesis.

The questionnaire that was used consists of 51 questions based upon the seven dimensions that were presented in chapter three, (Appendix 2). The questions are based upon work that was done in Norway as well as the additional information that was gathered in Sri Lanka the first three weeks. Prior to its completion, the different questions were discussed with several of the teachers at the University of Ruhuna. It was important to have a discussion about the different questions to avoid offending any of the respondents with improper behaviour or the lack of knowledge about their culture. Secondly, it was important to discuss the questions to be able to get the right translation of them, both in written form as well as orally during the interviews. A translator was used because of the language barrier. Two of these translators were part of the discussion and completion of the questionnaire. Both of these were highly

skilled in both English and Sinhala. They had been incorporated in international studies and had both been visiting Norway, and had Norwegian friends. Thus, there was taken as many precautions as possible when reassuring that the translators both understood the questions and the thoughts behind them.

There is of course limitations on both the financial resources and the time available in Sri Lanka, and therefore one had to do the best out of each of the possibilities one was handed. The main interviews were done in the districts of Galle and Matara, which are two out of the three districts in the Southern Province. The third district, Hambantota has for a long time been seen as the more rural district, and the poorer one. Because of a limited time frame, a lack of contacts, as well as the great distance from the University of Ruhuna to Hambantota district, the decision of not doing empirical interviews in Hambantota was taken.

The process of empirical interviews stretched over four days. The interviews were done in the districts of Matara and Galle. There were a total of 18 respondents divided between the two districts. 15 of these were females while five were men. The small amount of male respondents was due to the fact that most of them were at work when the interviews were done. The interviewing process in each district will be presented in the next section of this chapter.

4.3.1. Matara

Ten interviews, in two different divisional secretariats, were carried out in the District of Matara. Six interviews were done in a village in Welligama, which is situated in the South Western part of Matara District, on the border with Galle District and the sea. The other four interviews were conducted in a village in Hakmana. The divisional secretariat of Hakmana is situated in the South Eastern part of the district on the border with Hambantota District. The same translator was used for all of the interviews in this District.

The findings in Welligama were collected with the help of a Government Official, which was a good friend of the translator. He talked to one of his employees, who had the responsibility for that village, and they were available during the entire

interviewing process. They selected the people they regarded as the poorest in that village, and one could be of the same understanding by observation. The means of transportation was a white SUV, but none of the Government Officials took part in the interviews or was in a close range during the interview, thus to be able to listen to what was said.

Another friend of the translator helped in Hakmana. He was a son of one of the wealthier persons who lived in the village, therefore he knew the people there. He had selected some of the poorer people who lived in his village for the empirical interviews. The means of transportation was a three-wheeler and the interviews were done without him taking part in the process.



Figure 6: Map of Matara District (UN, 2005)

4.3.2. Galle

In the District of Galle there were eight respondents. Three of these were done in a village the divisional secretary of Imaduwa, which is situated South East in Galle District, on the border of the District of Matara. The last five interviews were done in a village in the neighbour divisional secretary of Akmeemana. Because of limitations in both time and contacts, it was not possible to pick two divisional secretariats that lay further away from each other.

A second translator was used in Imaduwa, which was the translator's home village. The means of transportation was a three-wheeler and the driver helped in finding families. The driver was very familiar with the village, and he selected the poorest families. The translator could confirm that the respondents were some of the poorest families in the village. There were supposed to be four interviews, but one of the families, which the driver had made arrangements with, was not at home. In addition, there was trouble with the translation of one of the interviews because of a speakerphone that were connected to a three-wheeler that was constantly driving past the house where the interview took place.

Due to lack of time, a teacher at the University of Ruhuna conducted the last five interviews. She took five examples of the questionnaire with her to her home village in Akmeemana, and brought them back the next day. She did not use a tape recorder, but wrote down short answers in stead. There was an agreement that this was the best solution. The findings from Akmeemana are often questions with similar and short answers. Due to this, some of the answers from the respondents from Akmeemana have been found not valid, (all of these are women). Therefore there are some questions in which have only 13 respondents.

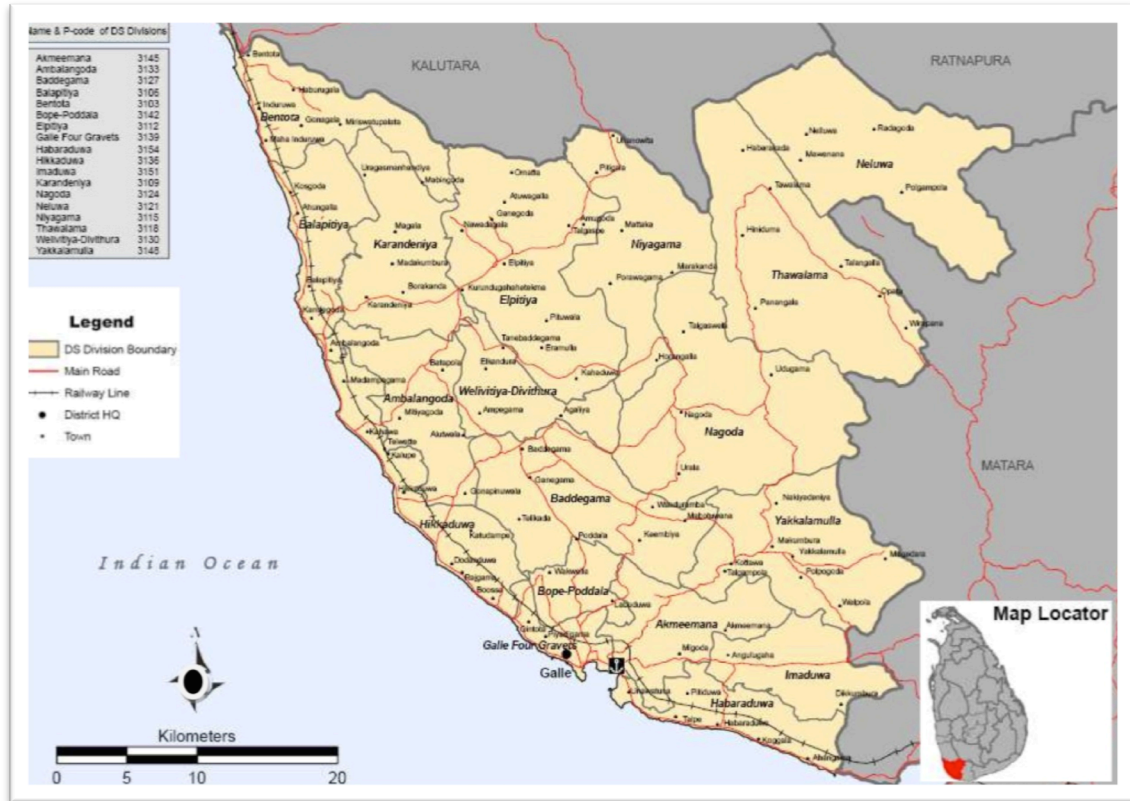


Figure 7: Map of Galle District (Provincial Planning Secretariat, 2009)

All the interviews were preceded by the information of that this was research done by a master students from Norway, and not by NGO's or Government Officials. In addition, there were times where it was more important to entertain the children than to stay and listen to the translator doing the interview. The children were often hanging around their parents, disturbing the interviews. There were also situations where the respondents seemed timid because there was a second person present, from a foreign country, listening to his or her answers. Then the solution was to leave the place and come back later. In addition there were more women being interviewed than men. This was because the men were often at work in the middle of the day during the weekdays. Most of the male respondents were captured during the weekends. All in all the interviewing process went very well and were highly interesting. After each interview the translator gave a short resume of the answers, and it was possible to discuss these findings. If there were some topics that came up, such as a child with bad health, the translator stopped the interview, explained the situation in English, and thus opened up for some additional questions. The general

understanding was that it was easy to talk to the respondents, and that they were interested in telling about their problems. The next part of this chapter is on how to analyse these findings.

4.4. Analysing Data

The data analysis of the reality, was be done by the help of a spread sheet. All of the responses were entered, and the spread sheet made the analysis more lucid and easier to compare. In this case it is not possible to get in touch with the respondents after the interview, because of the long journey and the use of a translator. Therefore if there was anything unclear or missing, the answers had to be seen as invalid. The responses have been categorised after entering the answers into the spread sheet. In some cases, it was possible to code the answers to find tendencies, and from these tendencies, one could create models to better be able to illustrate the findings. The findings have been supplemented with several examples of both tendencies and unexpected information. The analysis of qualitative research method is often centred on discovery, which are these expected and unexpected findings. (Marschan-Piekkari & Welch, 2004)

In the main data analysis the different findings have been connected to the different dimensions, and from there a conclusion have been created. The conclusion contains the barriers of human development, in addition to possible actions that can help create a better situation. The different dimensions have also been evaluated on basis of the theory in chapter three, and there have been given ideas to possible solutions. (Marschan-Piekkari & Welch, 2004)

4.5. Weaknesses

There are several weaknesses or possible weaknesses in this research thesis. As mentioned earlier, qualitative research is based on subjective perception, and qualitative research methods lacks intersubjective certifiability. The researcher is highly involved in the research process and will therefore give colour to the answers and findings. As a result of this, the same research can have as many different conclusions as there are researchers. It might not be that the conclusion in this master thesis is replicable if it were to be repeated by other researchers, and there are limited

possibilities to test the hypothesis. Still there are greater possibilities in giving insights by using qualitative research method, than would have been possible if using research methods where the hypothesis could be tested. (Zikmund, et al., 2010) Zikmund et. al. does not see this as a weakness of qualitative research method, but rather “*a characteristic that yields differing insights*”. (Zikmund, et al., 2010, p. 135)

Another weakness is that a foreigner is conducting the research. Being a foreigner need not to be a disadvantage. Especially when you have to rely on a second language, the answers might be more straightforward, than if you were to do the interviews in their mother tongue. (Marschan-Piekkari & Welch, 2004). While a translator for the in-debt empirical interviews, all the informal expert interviews with professors, etc. were done in English. There were some problems of getting the right understanding, but due to the informal surroundings, it was possible to ask the respondent to elaborate more. To reach the full understanding, one often had to explain the issue back to the respondent, to see if one had the right understanding. This should have given valid findings in spite of the issue of language.

This chapter has described the research method that has been chosen for this master thesis, and how the seven dimensions will be able to say something about human development in the Southern Province. This information is very important when trying to create a better situation for human development in the Southern Province. The next that has been presented is the description of the process that has taken place during the case study. Then the process of data analysis have been described and finally the different weaknesses of the research method.

5. Reality

By thorough and informative interviews and theory collection one end up with a picture of the reality. The purpose of this chapter is to explain the reality of the situation in the Southern Province. This reality has been created from the research that has been conducted through the process described in chapter four. This chapter will first present Buddhism’s view on quality of life, and explain how this religion has influenced the Sri Lankan culture. In the second section of the chapter, the findings

for each of the different dimensions will be presented, along with the additional dimension of entrepreneurship. Then there will be a discussion of the overall perspective, which contains statistics from the HDI, the Mahinda Chintana, and the grade of satisfaction with being a Sri Lankan living in the Southern Province.

5.1. Buddhism and Quality of Life

As mentioned earlier, the religion of Buddhism has a long history in Sri Lanka. Buddhism is the main religion and has had a great influence on Sri Lankan culture and values. Most Sinhalese people are born a Buddhist, and grow up practising the Buddhist religion. Still there are those who do not understand the true meaning of their religion. (Nandawansa, 2011)

According to Professor Ranaweera Banda, the dean at the Department of Sociology at the University of Ruhuna, much of the Sri Lankan's religious feelings were washed away by the development in the 1970s and- 80s. In the 1980s and -90s there were many that did not even go to the temple, and in 1988 and -89, there were several Monks who were killed. Now the Buddhist religion is strengthened and about to be restored in the Sri Lankan society. In spite of the recovery of Buddhism, materialism is strong. There are many people, even Buddhist Monks, who do not understand the concept of a simple life. (Banda, 2011)

5.1.1. Influence by other religions

The Sri Lankan Buddhism is greatly influenced by other religions and their religious traditions. An example of this is the life and time cycle, the *Chakra*. For Buddhists life and time goes in circles, this means that there is no beginning and no end. The Sri Lankan Buddhists do not see time as a timeline like the Western civilisations do. For Buddhists the circle is also a very important universal form, it is the form of planets for example. The *Bhava chakra*, or the life cycle, has three stages:

1. Prenatal period
2. Postnatal period
3. After death/re-birth/ancestors world

The cycle of life is a mix between Buddhism and Hinduism. The Buddhists do not believe in the *ego*, that it is the ego, or the same person that is reborn. The Hindus believe that a re-birth is just like a new piece of clothing for the same existing person. The tradition of using astrology when giving a name, is 90 per cent a Hindu tradition. (Ruhunehewa, 2011)

As mentioned, the belief and the traditions that surrounds the different religiously celebrated stages of life, such as; name giving, puberty, wedding, death, etc. is a mixture of both Buddhist- and Hindu traditions. These religions are very interconnected in Sri Lanka. Another example of these interconnected religions is a religious place in Katargama, where if you use one entrance, you will enter a Hindu temple, while another entrance in the same building, leads you to a Buddhism temple. (Ruhunehewa, 2011)

Both Buddhism and Hinduism have come from India, and Sri Lankans see themselves as descendants from India, and are not concerned if their traditions originated from the Buddhism- or the Hindu religion. There is not that many who are aware of this influence either. Before these religions came to both Sri Lanka and India, there were indigenous believes, and both Buddhism and Hinduism are built on the same basis, and have the same origin. As previously stated by Dr. Ananda Ruhunehewa, professor at the Department of Pali and Buddhist Studies at the University of Ruhuna, Buddha used many of the existing Hindu traditions when he created Buddhism. He believes that Buddhism have been so popular in Sri Lanka because of its' tolerance of different traditions and the absent of strict religious lines or rules. Most Sri Lankans are proud to say that they are Buddhist, but many of them are practicing many traditions, which is greatly influenced by the Hindu traditions. Buddhism also uses the Hindu Gods. The great difference is that the Sri Lankan Buddhists always goes to a Buddhism temple when they are to worship, never a Hindu temple, even if the tradition originally came from the Hindu religion. (Ruhunehewa, 2011)

5.1.2. Way of Life

In the empirical interview, which was done in different villages in the Southern Province of Sri Lanka, all of the respondents were Sinhalese Buddhists. One of the

questions was of how the repliers and their family lived in accordance to the religion. In the model underneath you can see some of the different examples that were given.

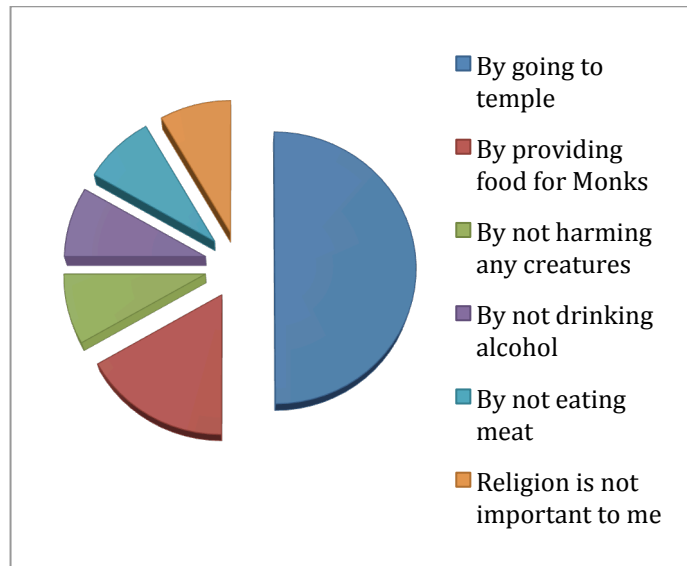


Figure 8: How are you and your family living in accordance to your religion?

Another sign of its' importance is that Buddhism is the religion in which the Government and the administration in Sri Lanka are influenced by. In addition, the main families that have ruled Sri Lanka in the latter years have been of a Buddhist belief. Buddhism is the state religion, but the other religions represented in Sri Lanka do also have their religious status in the Sri Lankan constitution. (Ruhunehewa, 2011)

According to Buddhism there are three main characteristics or rules of life:

1. *Annica* – Impermanent, everything is changing.
2. *Dukkha* – suffering, change is suffering.
3. *Anatta* – soullessness, there is no substance because everything is changing.

The Sri Lankan Buddhists' way of thinking is that everything is impermanent, that suffering is a part of life. If a person is not content with his life, he or she might not complain because he or she is only experiencing the way of life. (Nandawansa, 2011) Dr. Ruhunehewa would rather say that the word *Dukkha* is better translated to *be unsatisfied* instead of suffering. He agrees with the idea that Sri Lankans are ok with

not being satisfied all the time, and that it is a part of their mentality to handle such situations, and to handle the given situation as best as possible. (Ruhunehewa, 2011)

Secondly, a Sri Lankan Buddhist are often characterises by the fact that they do not think that material things provide happiness. There are limitations to what you should wish for, and you should be moderate. In addition, Sri Lankan Buddhists care very much about flourishing for all human species, and so we should not ruin our world in the pursuit of a good life and materialistic impermanent goods. An example of this can be the use of non-renewable natural resources to create energy. (Nandawansa, 2011) Still there are people who cannot let go of their materialistic needs and wants, as previously explained by Professor Banda.

Happiness for a Sri Lankan Buddhists is divided up in two categories: *materialistic* and *mental*. To lead a comfortable life there are some basic things that you should have, such as food, clothing, shelter, and medicine (if needed). According to Bhikku⁶ Professor Medagama Nandawansa at the Department of Pali and Buddhist Studies at the University of Ruhuna, the Government should provide these things for their people. If you have all your basic needs fulfilled, then you are free to pursuit your own spiritual happiness. After that the rest will come naturally, such as to get an education, etc. Sometimes you will not have all your basic needs, but you should still try to be happy and be satisfied with what you have. As a Buddhist, you can be happy without the fulfilment of these four basic needs, it all depends on your spiritual strength. (Nandawansa, 2011)

According to Buddhism, you should have a calm and quiet environment and a sound economy to be able to have a good spiritual environment. A calm and quiet environment contains a good family life, etc. If you are able to create such a spiritual environment around you, then you are able to flourish. Buddhism has created a spiritual path that every Buddhist should follow. First we have *Sile*, which is the different virtues that a Buddhist should follow, more or less like the ten commandments of Christianity. Next is *Samadhi*, which speaks of concentration. The last one is *Panna*, which stands for wisdom. If you follow the first step of the path, to

⁶ Bhikku = A fully ordained Buddhist monastic. (Wikipedia, 2011a)

be virtuous in addition to having your basic needs covered, then you should be happy or content. Then you can grow spiritually by concentration and obtain wisdom. The whole spiritual path ends with *nibbàna*⁷. Nibbàna can only be achieved gradually. You will have complete happiness only when you have reached nibbàna, until then you will only have a temporary happiness. Nibbàna is a stage of life where you are totally awakened, you will understand all of the world's wonders and you will not experience the pain of change, because there is no more change. (Nandawansa, 2011)

Happiness in Buddhism is both spiritual and economic. The spiritually advanced can be happy, the material advanced cannot be happy, because they will always want more. According to Buddhism you should have moderation with everything, (Nandawansa, 2011).

The Buddhist's search for nibbàna is not that far from Aristotle's search for the supreme good, and the human being's overall purpose in life. The path towards happiness, which he called it, could only be obtained by virtuous actions. Both Aristotle and Buddha saw wisdom as the ultimate virtue or goal, and they pointed out that it should be the Government or the state's role to supply their people with the possibility to live a flourishing life and to reach their ultimate goal.

5.1.3. Cultural values

According to a section of the holy Buddhist scripts, the *Sigalaka Sutta*, we find several disciplines in which the Sri Lankan cultural values on behaviour and virtuousness are based upon. First we have the worst behaviours such as: taking life, taking what is not given, sexual misconduct, and lying. Then there are six points of bad behaviour that will waste one's substance. These are: addiction to strong drink and sloth producing drugs, haunting the streets at unfitting times, attending fairs regularly, being addicted to gambling, keeping bad company, and habitual idleness. From these scripts we can also read that work is seen as a good thing, and that you should not be lazy. Buddha say's that one should earn, by hard working, and use both hands. That income should be righteous, and righteously achieved. (Thero, 2011)

⁷ Nibbàna = the Pali word of Nirvana, which is a Sanskrit word. (Thero, 2011)

The Sigalaka Sutta also talk about four types of characteristics of people that can be seen a possible good friend. These are: the one who is a helper, the one who is the same in happy and unhappy times, the one who points out what is good for you, and the one who is sympathetic. These are all qualities that Sri Lankans see as very important. (Thero, 2011)

In addition we find mentions about which duties people have towards each other according to Buddha. A child has been supported by his parents his or her whole life, and it should therefore support them. He or she should perform their duties, keep the family traditions and be worthy of their heritage. A parent should restrain his son or daughter from evil, support him or her to do good, teach him or her some skill, find him or her a suitable wife or husband and in time hand over their inheritance. (Thero, 2011)

A man's duties for his wife are to honour her and not disparage her. He should not be unfaithful to her, but give her authority and provide her with adornments. A wife should be properly organized, never be unfaithful, and be skilful and diligent in all she has to do. The wife has the authority in the household. (Thero, 2011)

A person's duty for a friend is to give gifts, use kind words, look after his or her welfare, keeping his world towards him or her, and treat him or her like he himself would like to be treated. All of these Buddhist duties are qualities that are greatly valued in Sri Lanka. (Thero, 2011)

To sum up this section, Buddhism is very important for the Sri Lankan society. Even though it has been highly influenced by Hinduism, the Sri Lankans see them selves as Buddhists. According to the Buddhist religion quality of life is not combined with anything materialistic. Its' only focus is to be able to lead a spiritual life and to achieve wisdom. To be able to lead such a spiritual life you are in need of some basics such as food, clothing, shelter, medicine, etc. The Government should provide for these basic needs. Even though a religious person does not have all of his basics covered, he or she should not complain. He or she is still able to obtain happiness or a flourishing life, since this only depends on the person's spiritual strength. As a Sri Lankan Buddhist, there are also several ethical duties that you have towards others to

be able to lead a flourish life. Buddha's view on quality of life is not that different from Aristotle's thoughts on the same matter. The next section will present the findings of each dimension.

5.2. The different dimensions

Due to the new perspective on human development, which should represent variables based on more than economic measures, there have been picked several dimensions for this thesis. There were selected seven dimensions in chapter three, as well as two additional dimensions. The dimension of religion was presented in the previous section, and entrepreneurship will be discussed as an eight dimension in this section. Each of the seven dimensions has been represented in the questionnaire and will be discussed in this chapter. All of them might have an effect, or create a barrier for human development in the Southern Province of Sri Lanka. It is important to find these barriers to be able to understand the present situation, and to be able to make changes. Such changes might be able to help Sri Lanka to enhance their development and create a more flourishing life for their population.

5.2.1. The Socio-Economic Situation

According to The World Factbook and UNDP, Sri Lanka's GDP per capita (PPP) in 2010, was \$4,900, (UNDP, 2010; World Factbook, 2011). In the same year, there was 32,7% of the population who was working in the agricultural sector, 26,7% in the industry sector and 41% in the service sector. The main production in the agricultural sector is: rice, sugarcane, grains, pulses, oilseed, spices, vegetables, fruit, tea, rubber, coconuts, milk, eggs, hides, beef, and fish. The Sri Lankan industry consists of: the processing of rubber, tea, coconuts, tobacco, other agricultural commodities, telecommunication, insurance, banking, tourism, shipping, clothing, textiles, cement, petroleum, refining, informative technology, services, and construction. Sri Lanka has a great deficit on their current account balance, which was -\$ 1,784 billion in 2010 and their public debt was 86,7% of their GDP. (World Factbook, 2011)

In 2006 The Southern Province stood for 10% the national GDP, and was the second largest contributor to the country's economy. The Western Province, where the capital city of Colombo is situated, stood for 50,1%. The GDP per capita in the Southern

Province for 2009 was estimated to be Rs. 199,322, (based on numbers from 2006). (Central Bank of Sri Lanka, 2011)

The Human Development Report, which is published annually by UNDP, has a measure of *demographic trends*. These measures show that Sri Lanka has a population growth of 0.7 from 2010 to 2015, which is similar to high human development countries. In the period 1990-1995 the growth rate was 1.1. The fertility rate went from 2.5 children for each woman to 2.2 during the same time frame. The median age went from 24.3 in 1990 to 30.6 in 2010. Based on these numbers we can say that Sri Lanka is moving towards an ageing population in which might give restraints to the future economy. (UNDP, 2010)

5.2.1.1. Poverty

Poverty is a problem in Sri Lanka, and according to the World Factbook, 23% of the population is living under the poverty line. The gini-coefficient for Sri Lanka was 0,49 in 2007, which is the 26th highest index out of 136 measured countries. Hong Kong was the only Asian country with a higher gini-coefficient. Ms P. K. M. Dissanayake, a senior lecturer at the department of sociology at the University of Ruhuna, confirms that there are great income differences in Sri Lanka. Sri Lanka is a third world country that is still developing, but some live in great luxury, while others have nearly their basic needs covered. (Dissanayake, 2011; World Factbook, 2011) According to the religious Buddhist scripts of *Cakkavattishanāda Sutta*, the Government has a duty to wipe out poverty and provide the basic needs to their people. (Thero, 2011)

During the empirical interview process it was very interesting to get to know what the Sri Lankans themselves understood as a poor or a rich person. To get the knowledge of this one could use question of their definition of the two. If you understand what their perception of a rich/poor person are, then you can get a better understanding of where the people living in the rural areas of Sri Lanka is found when it comes to poverty. Only three out of the 18 respondents mentioned examples such as lack of basic needs. The definition of basic needs was based on the Buddhist understanding that Nandawansa presented earlier in this thesis: the lack of: food, clothing, shelter

and medicine. As many as nine out of 18 gave examples of a poor person, which had his or her basic needs covered, but who lacked other things. There were six people who did not answer this question.

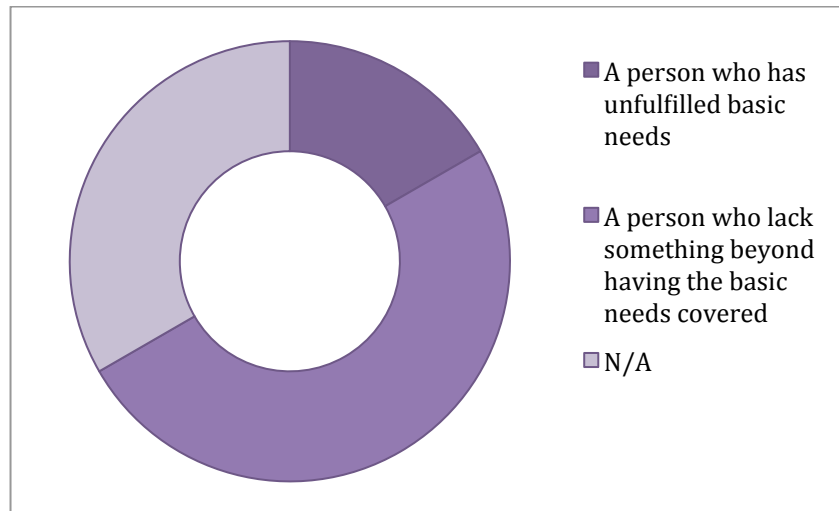


Figure 9: "What is a poor person to you"? 1

The main findings when asking for the definition of a poor person were centred on the issue of having a job and a secure income. Out of 18 interviewees, 45% mentioned that a poor person was a person without a job or an income, 22% had other definitions while 33% did not give an answer. In other words, out of the people who answered the question of "What is a poor person to you", 67% mentioned a person without a job or an income.

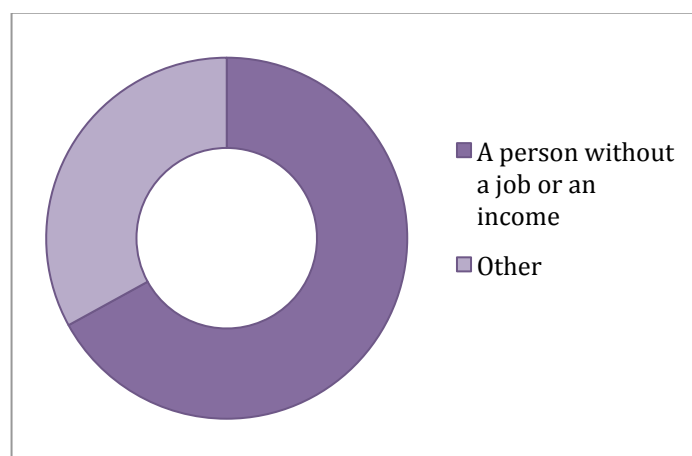


Figure 10: What is a poor person to you? 2

There were also a question of if the respondent and their family had their basic needs covered. Out of 13 valid responses, seven families had their basic needs covered, four had not, while two did not give an answer to the question. One of the respondents, an onlder disabled man of 68, did not have food at all. He said that the family did not have enough money to buy enough food for the family, and the property was to small to grow any fruits or vegetables for themselves. This was the only person complaining about the lack of food, and who said that food was the main objective when earning money.

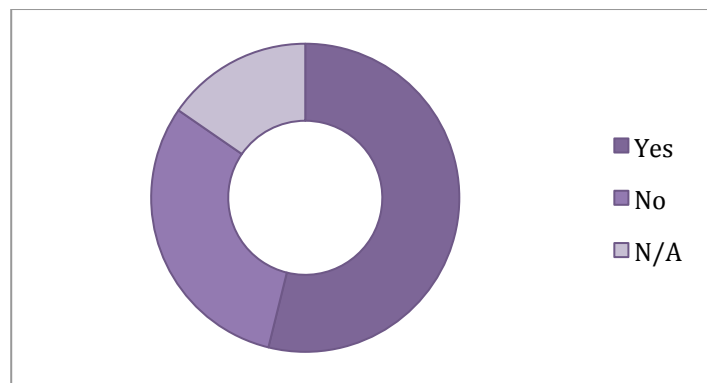


Figure 11: Do you and your family have your basic needs covered?

From these findings you can say that it seems like most Sri Lankans have their basic needs covered, and that their problems or what they are lacking in their everyday life, mostly exceeds the basic needs.

5.2.1.2. Employment and Income

Both the theory and the interviews has shown that employment and a stable income is seen as very important to the Sri Lankans in today's society. Sri Lanka had an estimated labour force of 8,074,000 in 2009, 94,1% out of these was registered as employed. 43,6% of the labour force lived in urban areas, while 49,4% lived in the rural areas, (Central Bank of Sri Lanka, 2011). These percentages are not compatible with the vast amount of the population who actually live in the rural areas. Maybe this is because they live in rural areas and work in the cities, or because they are not

registered by the Central Bank of Sri Lanka. If the latter is the reality, then there can be large hidden numbers both in the labour force and in the employment-/unemployment rate.

According to UNDP, the unemployment rate for people in Sri Lanka with primary education or less, is 4%, while for those with secondary education or more, the percentage is 20. Eight per cent of children between the ages of five to 14 are involved in child labour, which is often a necessity when the family do not earn enough money to get by. (UNDP, 2010) On the basis of the basic element of economic efficiency, social equity should always come prior to economic efficiency, and therefore there should be no child labour.

UNDP has estimated that 14% of the Sri Lankan population were living on less than \$1.25 a day, while 22% is living below the national poverty line. These statistics were measured during the timeframe of 2000-2008, (UNDP, 2010). In 2006 the exchange rate of US\$ 1 was Rs. 102,117, (Central Bank of Sri Lanka, 2011). If we use this exchange rate, then US\$ 1,25 a day were Rs. 127,66 in 2006.

In 2003/04, Sri Lanka's total income per month was Rs. 14,400 for the household, where each income receiver earned Rs. 10,754. In the same time period, the total consumer expenditure per month was Rs. 15,471 per spending unit, and 4,003 per person. 36,7% of this were spent on food, 6,6% on rice and only 1,5% on meat. In addition, 11,1% were spent on housing and 8,6% on transport. (Central Bank of Sri Lanka, 2003/04)

Average income per month per household in the Southern Province was Rs. 12,422 in 2003/04, where each income receiver earned Rs. 8,559 per month. The Southern Province had the sixth highest total income per month out of nine provinces. The total consumer expenditure per month was Rs. 13,081, and Rs. 3,222 per person. 41,6% of the expenditures was used on food. 8,5% was used on rice, while only 0,7% on meat, (Central Bank of Sri Lanka, 2003/04). Both the national and the local numbers indicate that there is more than one provider per household. From the previous measures of income we can read that there are 1,6 people who have a paid job and who do provide for the family.

Most Sri Lankans have large families, and it is not unusual that there are several generations living together. There is also a question if both the husband and the wife should contribute to the family's economy with earned wages. This issue will be discussed in the dimension of gender issues. When it comes to how many in a household, that are providing economically for the family the empirical findings were that eleven out of 18 respondents had only one economic provider. Three families had two providers, while four did not answer. These findings show that there are a mean of 1,2 providers, which are somewhat, lower than both the national and the local findings.

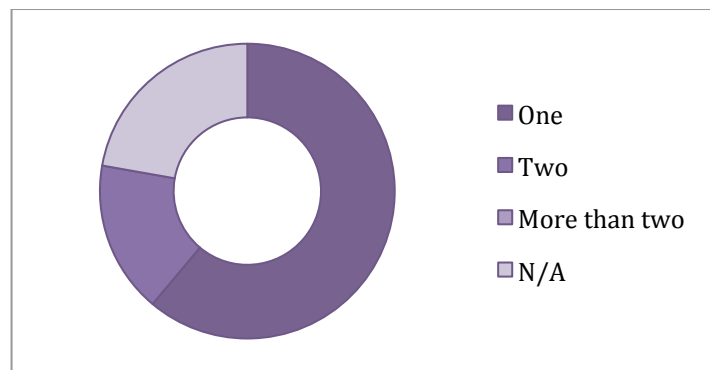


Figure __: How many in your household are providing economically for your family?

When asking for their daily income, there were several who pointed out that they had no consistent income, and that much of their work was due to seasonal changes and the possibility of work in their village. Out of the 18 respondents there were only ten who gave a clear response about their income. The mean income was Rs. 620 a day, which indicate US\$ 6,07. The median amount were Rs. 700 a day, which is US\$ 6,85. (Both amounts have been calculated by the exchange rate from 2006).

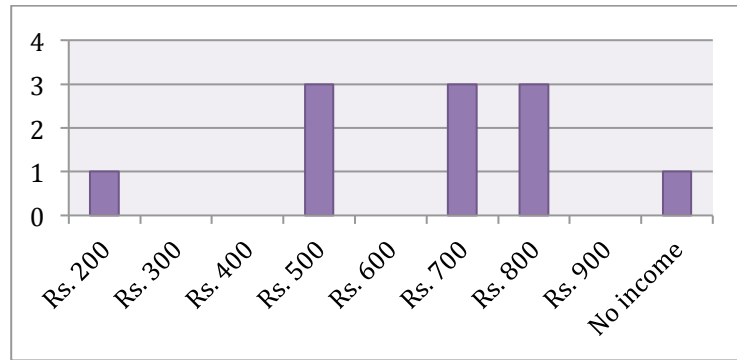


Figure 12: What is your daily income?

With a daily income of Rs. 620 a day, the total income would be Rs. 14,880, or US\$ 145,72, (a month with four weeks, where you work six days a week). This amount is a bit higher than the average income in the Southern Province and somewhat lower than the national average. It should be mentioned that those numbers are calculated for 2003/04, and the income level should have risen since then, which is also true for the level of expenses. There is also the problem of inconsistent employment, which might leave you off with less. These numbers are not general for the Southern Province, nor calculated with the correct exchange rates, it is only to help the reader create a picture of the situation.

The findings of daily income are quite consistent with Professor Banda's estimations of that a man earn wages of Rs. 500 a day in the agricultural sector, while women earn Rs. 350-400 a day. The difference in wages comes from the fact that women are physically weaker than men, and they are also not able to release the same amount of energy as men. Therefore they are given "easier" jobs, and thus lower wages. The Sri Lankan Government has approved this difference in wages. (Banda, 2011) In the empirical study, it was mostly the men who worked, and if the woman also had an income, this was an addition to the household's income. This thesis has no clear indication if there is such a difference in daily income.

The next question asked was if the respondents were satisfied with their income. Only three out of 18 said that they were satisfied and as many as twelve were not satisfied. One of the women who were interviewed mentioned that she is not satisfied with her

husband's income, which is the family's only income. She mentions that their income of Rs. 500 (UD\$ 4,9) a day is not consistent and that they use all of it on their basic needs thus have nothing left over for other things, such as improving their house. Another respondent, who is disabled, received Rs. 240 (US\$ 2,35) a month from the Government and is therefore totally dependent on his son in law's income. A third respondent is dissatisfied with the income because of the high prices of essential goods in the village where she lives.

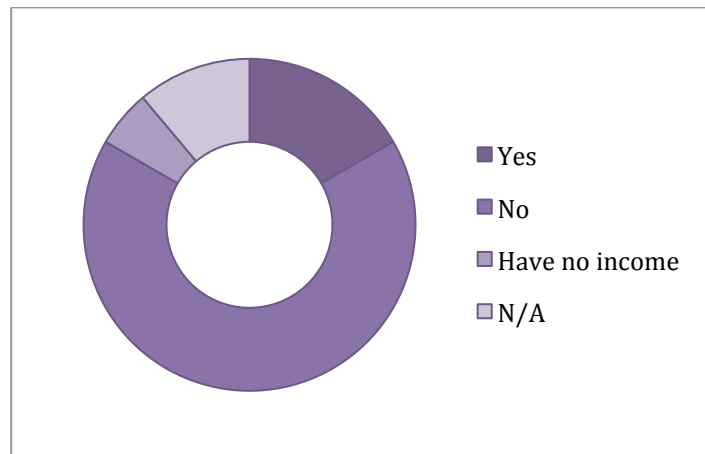


Figure 13: Satisfied with income?

According to Buddhism, you should be given a sufficient amount of wage. The Government should help in giving the people proper wages that can cover their basics, such as food, cloth, lodging and medicine. For some there are hard living conditions, and the government should take the responsibility. (Thero, 2011)

5.2.1.3. Agriculture

Agriculture is one of the most important sectors in Sri Lanka. Bhikku Professor Thero thinks that agriculture is very important for Sri Lanka, but that there is still a long way to go until the industry is well functioning. The main problem is the great amount of malfunctioning's, such as inefficiency and bad machineries. Professor Banda feels that the main problem lies with the replacement of cheap labour with machines in the agricultural sector. The sector still produces the same amount of products, and since the machines are expensive, there is less profitability. Another important issue is that

he thinks that the farmers should be satisfied by the nation, since it is them who supply the rest of the country with food. (Banda, 2011; Thero, 2011)

Professor Banda estimates that as many as 90% of the Sri Lankans in the rural areas, have a little field where they can grow crops for their own household. These fields are used for vegetables, fruits, and rice, where there is two harvesting seasons a year. Most families do not produce enough to sell on the market, and the household need to have other incomes as well. At the local market you often find women who sell small quantities of agricultural products from their, and their neighbours garden. The men often sell imported products. According to Professor Banda, there are no agents in the rural areas in Sri Lanka, who collects money from the people selling products in the market. This is a phenomenon from the greater cities. (Banda, 2011) During the empirical interviews there were nothing indicating that there were a problem with agents in the rural villages, nor any Governmental Officials who mentioned this as a problem. Therefore this issue will not be investigated further.

As mentioned, most of the Sri Lankans in the rural areas has a small field where they can grow food. In accordance to this research, six out of 13 respondents had an agricultural field where they grew rice, fruits, vegetables or tea. Another six respondents had no agricultural field, while one did not give any consistent answer. In this question, another five respondents were seen as invalid.

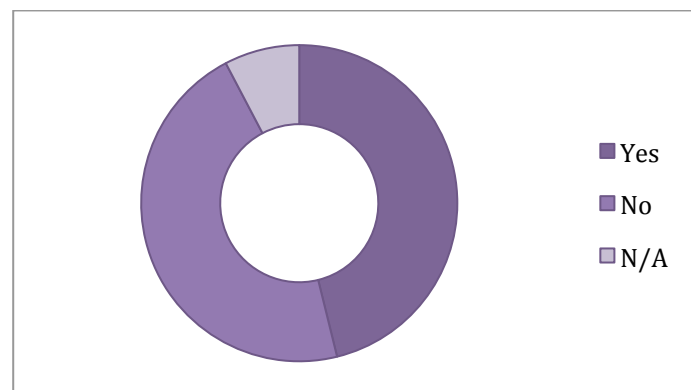


Figure 14: Do you have your own agricultural field?

Out of the six respondents who had an agricultural field, there were four who were selling some of their crops, while it was another four who answered that they shared

crops with their neighbours. One of the respondents answered that she has only a small garden where she is growing some vegetables. She tries to portion it out so that her family can eat one vegetable each day. The rest of the crops, if any, are sold or shared with neighbours. Another of the respondents, who are not satisfied with the family's daily income, does not see the need of having an agricultural field. A third family has their own cultivation of both rice and vegetables. They are selling their crops to shops in their village as well as sharing with their neighbours, which mostly consist of their children and other relatives.

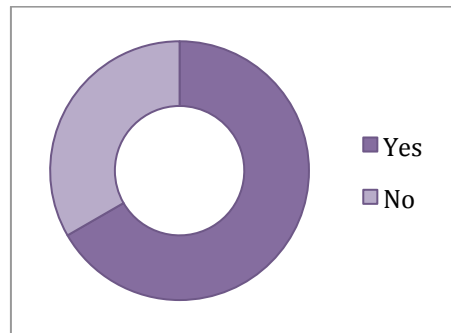


Figure 15: Are you selling some of your crops?

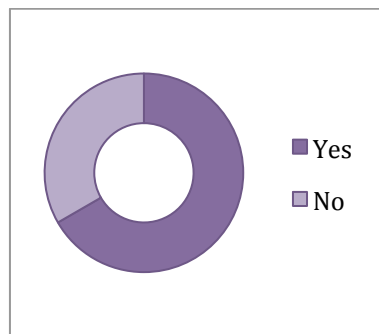


Figure 16: Do you share crops with your neighbours?

These findings are partially in accordance with Professor Banda's description of the rural situation in Sri Lanka. Only half of the respondents had an agricultural field, but then again, only the poorer part of the different villages were interviewed. Many of the respondents were *labourers*, which indicates someone who is hired to do different unskilled manual work for wages. These labourers were mostly hired to work at the paddy fields of the richer villagers. These findings have showed that the agricultural

field contributes to the family's basic needs. In addition to help the owner, an agricultural field can often be a source of food for the whole village.

5.2.1.4. Material Behaviour

As mentioned earlier, Sri Lanka is a Buddhist country. In Buddhism, Quality of life is represented by two factors: the materialistic and the spiritual. The materialistic factor consists of your basic needs and the fact that you should show moderation towards achieving more. You are only able to achieve happiness by spiritual achievement alone, and not by only materialistic-. One of Professor Banda's greatest worries about the society is that Sri Lanka is greatly exposed through media to the outside towards other more developed countries. This has created huge expectations and increased desires for material goods. Now everybody has to have a television, mobile phone, etc., and the Sri Lankans use these material things as status symbols. There seems always to be a great need for more, such as if you have a motorbike, then you would rather want a three-wheeler, and then a van. This materialism is in great opposition to the religious Sri Lankan values of moderation and limitation. (Banda, 2011)

In the questionnaire there were a question asking the respondents if there were any material things that they did not have, but that they felt that they needed. Out of the different things that were mentioned, a house or improvements on their existing house were the most frequent. This is a graph of the most popular examples.

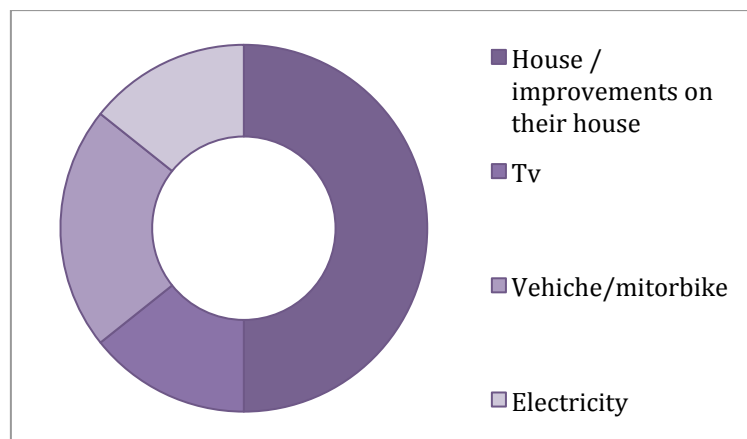


Figure 17: Are there any material things that you do not have but that you feel you need?

According to a woman in Matara, she would like a sowing machine. She knows how to sow, and thinks that by getting one, it would help her in contributing to her family's income. She had one several years ago, but had to sell it when she was in need of money. The Government are usually able to provide small loans to women who would like to buy items such as sowing machines, but she has not got an offer, and has no idea on how to go about in getting this loan. She also mentions the problem of the villager's greed, where everybody grab as much as they can get, without the right knowledge of the use of the item. There would be many women applying for sowing machines if the Government could provide them, even though some women were not able to use them.

From earlier, there have been answers indicating that these people do not earn enough money to set aside for improving their living conditions. When asking what materialistic things they would like to get, most of the respondents mentioned a better house or improvements on their existing house. Improvements on a house are often huge investments. In 2003/04, the most common house building materials in the Southern Province were brick or cement walls (79,2%), cement floor (81,9%) and tiled roof (91,2%). 78,4% had the availability of electricity to their household. 94,3% had houses with separate toilets, while 3,4% were without any toilet. As much as 67,7% of the households in The Southern Province had television in 2003/04 while only 24,1% had a refrigerator. Only 2,8% had a motorcar or a van, 14,8% had a motorcycle or a scooter, while 55,5% had a bicycle in their household. The statistics for the southern Province were quite similar to the national level. (Central Bank of Sri Lanka, 2003/04)

To sum up the dimension of the social-economic situation, it seems like most of the people who have been interviewed have their basic needs covered. These basic needs are based upon the Buddhist definition of basic needs. What seems most important is the access to a job and consistent income. The wages earned are believed to be sufficient for the everyday life, but not for savings or larger investments, such as improvements on houses. Only half of the respondents had a small agricultural field. These fields were an addition to the family's fulfilment of basic needs and a source of income. In many cases, the small agricultural fields were helping the whole village. In

spite of the importance of their religion, some are worry that the Sri Lankans will get a more and more materialistic set of behaviour in the future.

All in all, it seems like the dimension of socio-economic situation in the Southern Province of Sri Lanka has a negative effect on the possibility to achieve greater human development.

5.2.2. Health

According to World Factbook, Sri Lanka has a life expectancy of 75,3 years and an infant mortality rate on 9,7 deaths out of 1,000 live births. There were less than 0,1% with HIV/AIDS in 2009, and fewer than 200 died from HIV/AIDS in the same year. (World Factbook, 2011) In 2008 Sri Lanka had a total health expenditure of 1,69 per cent of GDP, while the percentage for 2009 were estimated to be 1,48. (Central Bank of Sri Lanka, 2011) Sri Lanka has a good health system, which for example provides women with 84 days of mandatory paid maternity leave. (UNDP, 2010)

There is medical health service available for everyone in Sri Lanka today, and it is free of charge. Professor Banda thinks that both the population living in the cities and in the rural areas, are satisfied with the health conditions in Sri Lanka today. Still there are a sizeable minority who feels that it is better to use private practices than the Governmental owned, and there is a somewhat long waiting list at the public hospitals. In Sri Lanka you usually get the medicines you need at the hospitals, and do not have to buy costly ones in the pharmacy. (Banda, 2011)

When speaking of health issues in Sri Lanka, there were two questions concerning this issue, which are to be discussed here. The first were about the respondent's and his or her family's health situation. One of the answers was from a lady who confirmed that they never used money on medicine and medical treatment. This was due to the fact that they went to public hospitals, where the Government covers the expense. Still she has an upcoming operation, which she says will be costly for her. She will have the operation in a public hospital, but some friends have told her that there will be high costs in connection with this operation, and now she has to try to collect the money needed. Another lady in which mentions an example when it comes

to health, talks about her child that was born with his feet turned backwards. He has had a lot of operations, and now he is playing along with the other children. After the operation, they were advised to bring the child to the clinic every month for examination, but they never go. The doctors have also advised them to buy some special shoes for the child, but his mother cannot afford them. After having seen the child's condition, there were more questions asked if there were any physical therapy that the child could do to prevent any future injuries from the way he is using his feet today. The mother answers that she feels that the doctors have done everything needed, and now everything will be all right. A third lady has some problems with allergies, and she confirms that she does not have to pay anything to get treatment. There is also someone who answers that if the parents get sick, they go to public hospitals, but if the child gets sick, then they will go to a private one.

In addition to these examples, there is a family with a highly disabled child. There are some problems with his brain, so that he cannot see, speak nor sit upright. The doctors have told them that there is nothing to do with his situation, and therefore they have made no plans for his future. The parents knew that the child would be somewhat disabled before he was borne, and had the option of abortion. They are in a good situation economically, and they wanted to keep him. The Government have done everything they can in this situation, and they have given them extra money to help them with the medical care of their child. Another family talks about the father in the family, which have had a heart attack and now have a heart condition. Because of this, they correspond with a private doctor each month.

The second question asked was if they would get the help needed if someone in the family got sick. Most of them answered *yes*, and then the follow up question was *by whom*. Out of the answers given, nine answered *by relatives*, while two answered *by neighbours*. One of the respondents said that since she is poor, she does not always get the help she needs. This is most relevant if she has to pay for any medical treatment. Since she is poor, there is no one who wants to lend her money, because they know that she most likely not will be able to pay them back. The hospitals are not 100% free of charge because there are always some medicines that cost money, medical tests needed prior to the examination, and the transport to and from the hospital. Another person talks about the fact that there are not enough nurses at the

public hospitals, so everyone that needs an operation, etc., needs to bring a person who can stay near the bed and help out. Not everyone has a person to bring with them to the hospital.

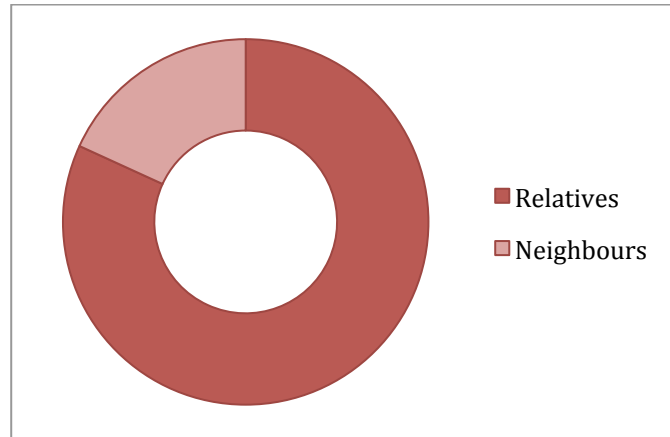


Figure 18: If somebody in your family gets sick, would you then get the help needed? – By whom?

Out of the many examples dealing with health issues, it seems like the people in the rural areas get most of the help needed. As we have seen, the Government hospitals in Sri Lanka are free, but still there are some costs in which for some, can be difficult to pay. These additional costs can be the barrier for the people less fortunate, when it comes to medical treatment.

5.2.2.1. New Developments

Today the health situation in Sri Lanka is under change. The population in the rural areas are experiencing an increasing amount of new kinds of diseases such as kidney problems, heart illnesses, cancer, liver problems, etc. This is a recent phenomenon and Professor Banda thinks that the reason for this is changes in food habits as well as changes in the working sector. He says that the younger generation choose to work within the Government or in the service sector. These are occupations in which do not expect you to use your body, and as a consequence might be a reason to why such health problems have arisen in the latter years. In addition, the Sri Lankan population have more means of transportation, such as vans and motorbikes and they do not walk as much as they did before. There has also been introduced more machines in the

agricultural sector. Thus on the basis of a development towards more occupations where you use your head and are not that physically active, this new health problem has arisen. (Banda, 2011)

The use of alcohol and tobacco has been a problem in Sri Lanka. There have been much alcoholism, and cancer is now one of these new health problems. Because of this, Sri Lanka's present President, Mahinda Rajapaksa and the Government have put a lot of resources in reducing this usage. The crusade against the use of alcohol and tobacco, the Mathata Thitha program, is a part of the Mahinda Chintana, which is a plan for the development of Sri Lanka during the timeframe of 2006-2016. The Mahinda Chintana will be discussed later in this chapter. The President, which was one of the great leaders during the war, has supposedly said that there is no point of defeating terrorism if the population is falling prey to drugs and alcohol. According to Professor Carlo Fonseka, the president of NATA⁸, 7,000 Sri Lankans have died during 30 years of war, while 40,000 have died due to alcohol and tobacco. In addition, there are great possible savings in the national health budget on tobacco- and alcohol related diseases. One of the means to achieve this goal has been to ban advertisement for them both and there are fines on drug and alcohol abuse. An example is a fine of Rs. 2,000 that is to be charged from patients who receive medical treatment for alcohol related accidents at state hospitals. These fines will then be diverted to the development of the hospital that carried out the treatment. Sri Lankan sociologists have uttered that the main source of especially alcoholism is poverty, which is a problem in Sri Lanka. (Daily News, 2009; Dias, 2010; Gunatilleke, 2011) The Mathata Thitha program is still in progress, and therefore there is no final conclusion here to whether it has been successful or not. From the knowledge gained from the interviewees, there were none who mentioned alcohol as a severe problem in their family or village.

To conclude the dimension of health, most of the respondents got free help from the public health service. Still there were some who believed that the private services were better. Even though people could get free help in the Governmental owned hospitals, there are some hidden costs, which can be vital for a poor person. These can

⁸ NATA = The National Authority of Tobacco and Alcohol. (Dias, 2010)

be costs combined with transportation, tests prior to the main examination, etc. There can also be a problem if you do not have a member of the family, a friend, or a neighbour that can take time of to come and take care of you at the hospital. Another health issue is the new diseases, which are becoming more prominent in Sri Lanka, in addition to the health problems that are in relations with tobacco and alcohol.

One might say that the dimension of *health* is fairly positive in Sri Lanka, but on the basis of the hidden costs in relations with medical treatment etc., it becomes a barrier of human development. People who supposedly are entitled to free health care cannot afford to get the treatment they are entitled to.

5.2.3. Education

Education is very important in the Theravada Buddhism, which is the religious direction in Sri Lanka. Buddha sent out 61 *Dharma Bhànaka* (= teachers) to teach Buddhism, and he supposedly said to them: “Please go forth to the benefits of the others”. It is not known if this was mainly for religious purposes or for the benefit of development. Buddha has also stated: “I always respect the torch bearers of mankind”. This, in addition to the fact that Buddhism is centred on analysing and understanding the universe and the human kind, shows that education has a very important place in the Buddhist religion. (Ruhunehewa, 2011)

The history of the Sri Lankan educational system started in the 2nd century BC. The education was a part of Theravada Buddhism and Pali was the language that was used. Pali was the international Buddhist language at that time. The Buddhism teachings started with the introduction of Buddhism to Sri Lanka, and the daughter of Emperor Ashoka of India who brought 18 craftsmen to Sri Lanka, in addition to the southern branch of the original Bodhi Tree. These craftsmen were brought to teach their craftsmanship to the Sri Lankans. The Buddhist school at that time did not only have religious subjects. (Ruhunehewa, 2011)

In 88 BC there came a new school of the Mahàyana Buddhism. These two schools were both active side by side in many years to come. Today, there is no straight line between the teachings of Theravada- and the Mahayana Buddhism in Sri Lanka, but

Sri Lanka is still seen as having Theravada Buddhism and has always been using Pali as the main Buddhism language. (Ruhunehewa, 2011)

The public schools started during the Dutch colonisation period, and today they are divided into national schools, which are directly controlled by the ministry of education, provincial schools, which are controlled by the provincial councils, private, missionary and the *pirivenu* schools. The *pirivenu* school has teachings in religion, language, astrology, eastern medicine, etc. Most pupils who want religious teachings, such as becoming Monks, will attend the *pirivenu* schools, but you can also choose to get the same education as the other schools provide, and thus are able to enrol further to the universities. According to a parliament decision by the ministry of education, the Government provided a free educational system for all in the 1940s. Each of the schools are free of charge, except for the private schools. (Ruhunehewa, 2011)

Today there are many more students in the national- than in the provincial schools. The schools that are controlled by the ministry of education are often considered as better, and often have better facilities as well. These are mostly found in the larger cities. The parents in the rural areas are often sending their children to the schools in the cities. As a cause, the schools in the cities are overloaded, and you can find up to 3-4,000 students in one school in the advanced level. There are schools in the rural areas, but these are not being sufficiently developed by the Government. There is a debate going on in Sri Lanka today, based on what to do with the system in the future. Only 2% of Sri Lankan pupils are enrolled in the universities. (Ruhunehewa, 2011)

In 2008 there were 10,445 schools in Sri Lanka, the government ran 9,662 of these. There were a total of 4,1 million pupils, and 20 pupils for each teacher. Only 66,891 students were attending the 15 universities in Sri Lanka, 3,000 of these goes to the University of Ruhuna in Matara. The total amount of Government expenditure on education in 2008 were 10%, this represented 2,27% of Sri Lanka's total GDP. (Central Bank of Sri Lanka, 2011; Nandawansa, 2011)

According to the Central Bank of Sri Lanka, the literacy rate of the whole country is 92,5%, while the World Factbook uses a percentage of 90,7 per cent from 2001. The

Southern Province of Sri Lanka has a literacy rate of 92,7%, which is third best out of the nine provinces. The Sri Lankan school system is divided into four stages:

- **Primary level** – From the child is five years until ten years of age (total of five years)
- **Secondary level** – Ten years to 16 years (total of six years)
- **Advanced level** – 16 years to 18 (total of two years)
- **University level** – From the time they are 19/20 and until they have their degree.

Only 7,7% in the Southern Province have no education, 31,6% have only attended primary level, 38,3% secondary level, and 22,4% have attended education after that, which is advanced level and then university. In 2004 the school life expectancy in Sri Lanka were of 13 years, twelve years for male- and 13 years for female students. (Central Bank of Sri Lanka, 2011; Nandawansa, 2011; World Factbook, 2011)

When asking the interviewees about their education, 15 out of 18 had completed the primary level, ten the second level, and only two had completed advanced level. There were none who had completed a university degree, and two of the respondents had no education at all. When comparing this with the numbers from the Central Bank of Sri Lanka one find that 16,7% has only primary education, 44,4% with secondary education, 11,1% with completed education from advanced level and 11,1% with no education at all. There are more people who have only completed secondary education in this selection, than what is general for the Southern Province.

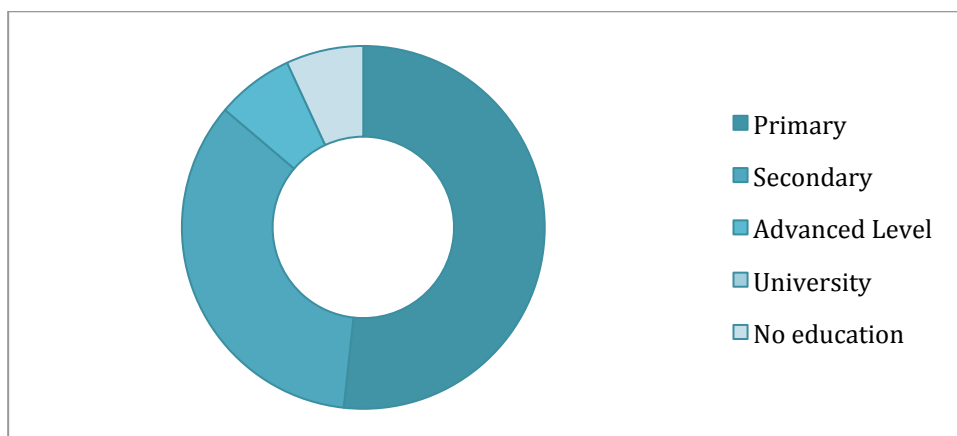


Figure 19: Level of education

There were also a question of their children's education and their attendance at school. Most of the children attended school in the families that were visited. Most of the parents who did not have much focus on the education of their children often expressed that the reason was that the child did not do good at school. One of the respondents states that his children only attended school for two or three years. He felt that his children were not bright enough, and they did not have enough money to let them stay in school. Today they are both labourers, but he feels that they are well educated and have gotten themselves a god job. Their father was one of the respondents who had no education himself. Another respondent has her children in the Governmental school, which is located in the village. She would like to send them to a national school, which is situated in Galle, but they do not have the money for that. The national school is free, but as within the free health service, there are "hidden costs" when attending a national school, such as accommodation, food, etc. Her son tried out for a scholarship to go to the national school, but he failed the examination.

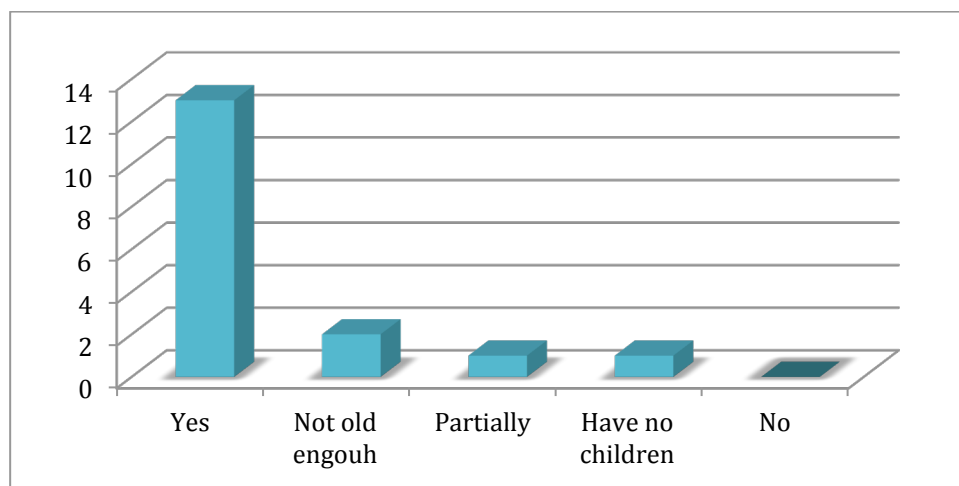


Figure 20: Do your children attend school?

Next there was a question of their hopes and dreams for their children in the future. Most of the examples that were given were that the children would get a good job and a better education.

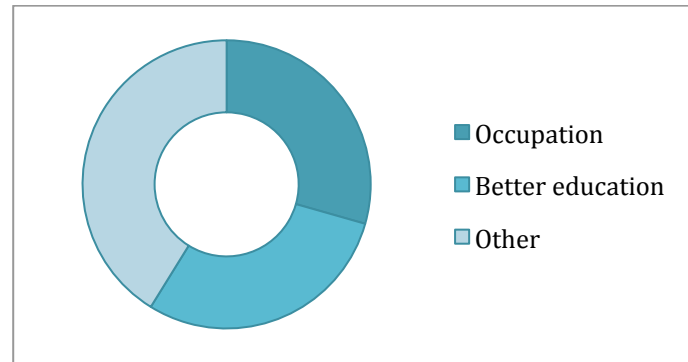


Figure 21: What are your hopes for your children?

Based on the theory and the empirical- and expert interviews, it seems like most Sri Lankans attend school. There seems to be a culture of sending children to school, both boys and girls. Having an education is one of the basic resources, which is needed to be able to develop both the individual and the country into more wealth and efficiency.

Bhikkhu Professor Nandawansa thinks that the government should use more money on education. Even though Sri Lanka has both high enrolment and literacy rates, there are hidden costs that create problems for those less fortunate. He gives one example of the fact that there are few student homes to live in at the university and therefore there are many who cannot afford to get higher education, since they have to pay high prices for a place to live during their degree. (Nandawansa, 2011) This was also the case for the woman who wanted to send her son to a national school.

Dr. Ruhunehewa thinks that as a professor he has a reasonable salary relative to the Sri Lankan level, but if it is compared with other countries it is very low. This creates a problem when he as a professor, and others in other fields of interests, are invited to conferences etc. A weekend stay in a European city is way to expensive for their wages, and therefore they have to decline. This might have an effect on the development of different areas of research, if a country is not able to participate. (Ruhunehewa, 2011)

On the basis that education has always been very important in Buddhism and that all the different public Sri Lankan schools are free, Sri Lanka has a high enrolment- and literacy rate. Even though every child is entitled to an education, there seems to be

great differences among the Sri Lankan schools. There are many parents who would like their children to go to national schools, while the provincial schools are seen as worse. There are less resources spent on these schools and thus have fewer facilities. Most parents in the empirical interviews would like their children to get a better education and -occupation when they grow up, but most are hitting barriers such as additional costs and low commitment by the Government. Due to this, there are several debates on how to settle this in the future.

Sri Lanka can compare themselves with high-developed countries when it comes to both enrolment and literacy. Still the dimension of *education* must be said to have a negative effect on their human development. This is due to the fact that the less fortunate do not have the same possibilities as the rest of the population, which might create even larger differences in the future.

5.2.4. Gender Issues

In 2010 Sri Lanka had a Human Development Index of 0,658, this indicates a medium development country. According to the Gender Inequality Index, which is one of the new measures used by UNDP, Sri Lanka had an index of 0,599. This adjustment for gender inequality generates a fall of 0,059 points and shows that Sri Lanka has some gender inequalities. On one side, Sri Lanka has a low maternal mortality rate compared to other medium development countries, and it also seems to be a highly qualified health system around the mother giving birth. On the other side, Sri Lanka has a low percentage of female participating in the labour force with 38,5 % while the percentage is 80,3 for the male population. In addition we find only 5,8% female seats in parliament. (UNDP, 2010)

It seems like the Sri Lankan gender issue is somewhat dualistic. According to Ms. Dissanayake, the woman has to some extent a great role in the Sri Lankan society. This is especially true for the rural women, who are the main characters when it comes to Sri Lankan development. They are highly regarded because of their domestic work. (Banda, 2011; Dissanayake, 2011)

In this research there were a question about the definition of the male- and the female role in society. Out of the examples received, most answered that the man should earn money for the family, while the woman should stay at home and do the domestic work, in addition to looking after the children and the family. These findings are of a traditional gender pattern.

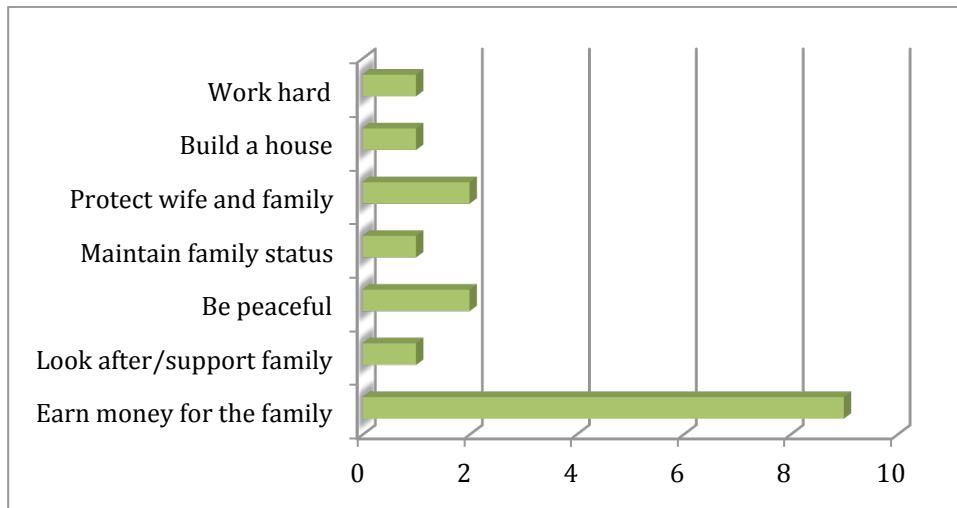


Figure 22: What is the male role in society?

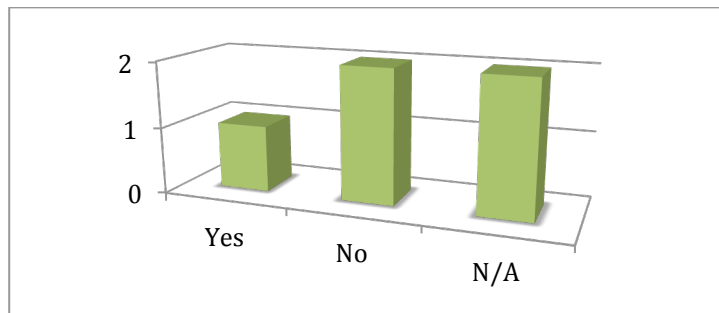


Figure 23: What is the female role in society?

In the latter years the female role has gone through great changes. In the past their responsibility were limited to the home and domestic work. From the 1970s and until present, the women of Sri Lankan have got a dualistic situation. Several of them now have domestic work in addition to a paid job, to bring a second income to the

household. (Dissanayake, 2011) From the empirical interviews, it seems that the old values of the male and female role in society are still strong, while their society is getting more and more modern.

When asking the men if they would like their wife to only have domestic work. One out of five respondents answered *yes*, two answered *no* while two did not give a clear answer.



*Figure 24: Would you like your wife to only have domestic work?
(Only men)*

When talking about traditional views on the male- and female role, it could be interesting to look at their view on tomorrow's generation. Therefore the respondents were asked if they would like their daughter to work when she got married. Half of the respondents said *yes*, while only one said *no*. One interviewee said that she would like her daughter to work if it was not a heavy job physically. She hoped that her daughter could follow her dream of becoming a dance instructor.

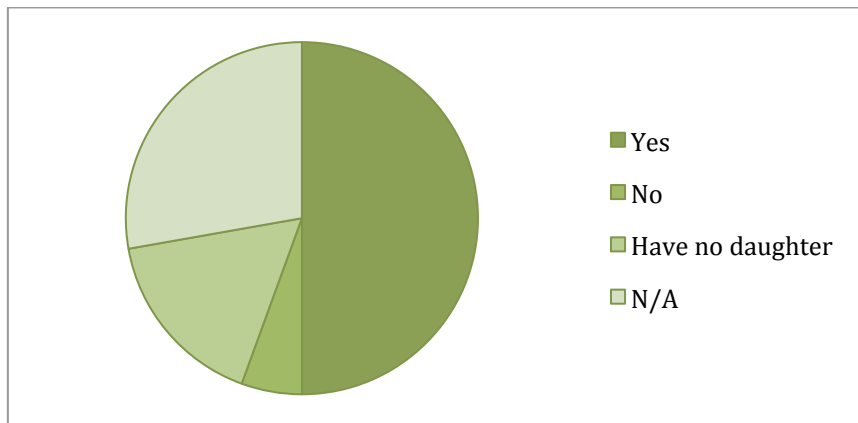


Figure 25: Would you like your daughter to work after she is married?

The new female role can create a problem if many women are getting exhausted because of their dualistic role. In the past the man was supposed to be the only economic support of the family, and there are many men who do not like the new situation. Educated men, on the other hand, allow their wife to have a paid job and often help them with the domestic work. (Dissanayake, 2011)

Professor Banda agrees with the fact that women often have to do twice as much work as her husband. When a woman gets home from work she has to do chores at home, while a man usually rest instead of help with the domestic work. The children are often a source of help for their mother. (Banda, 2011)

Four of the 13 women who were interviewed had a paid job as well as their domestic work, while eight had only domestic work. Three of the five men who answered the questionnaire, had a wife with only domestic work, while two of them had wives who were disabled or dead. From these numbers we can say that it seems like the roles are still quite traditional in the rural areas in the Southern Province.

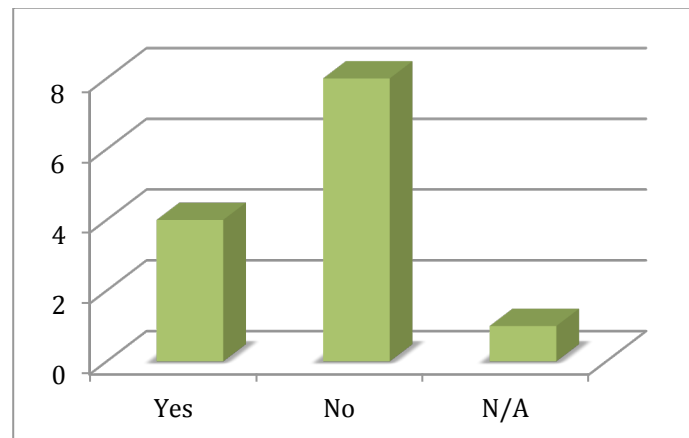


Figure 26: Do you have to do domestic work as well as having a paid job? (Only women)

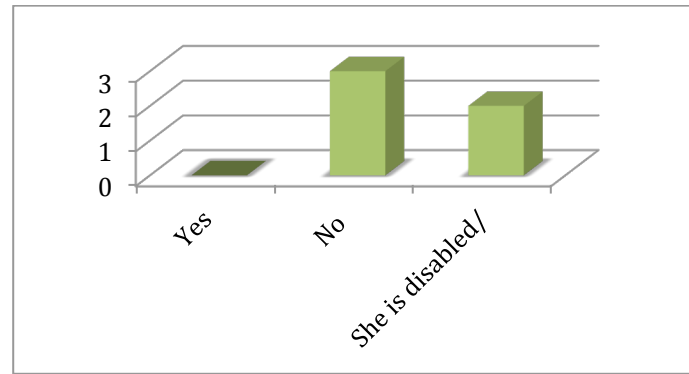


Figure 27: Do your wife do both the domestic work as well as having a paid job? (Only men)

Out of the eleven women who gave an answer to the question there were six who felt very tired when they went to sleep at night, but these were represented by both the women who had only domestic work and those with a paid job as well. Even though there are only a small amount of respondents, one can see a small tendency towards the share of women having a dualistic role getting more tired than the ones without.

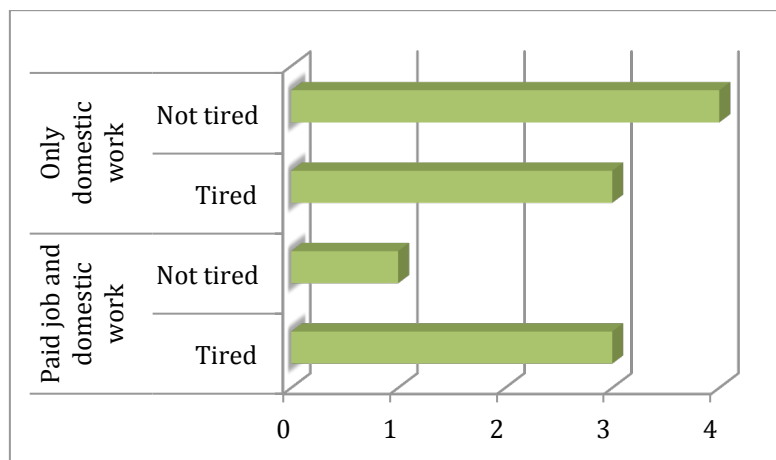


Figure 28: Both work and tired (Only women)

Some of the women, who were not tired, answered that they often got help from their husband or children. Seven of the female respondents answered that they did get help with the domestic work, while five did not get any. When we look at the intersection between if the women got help and if they would like more help, we can see that most of the women responded that they got the help that they needed. There were three women who did not give a clear answer to these two questions.

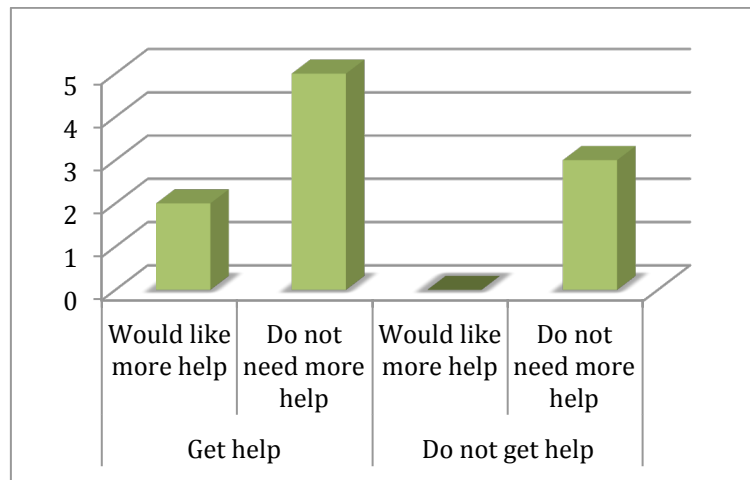


Figure 29: Get help and need more help (Only women)

When asking the women of who helps them with their domestic work and what they get help with, the recurring answer is that it is the husband and children who help with the domestic work, and they most often help with cooking. One of the respondents answered that her husband never helps her with any domestic work. He always answers that he is tired if she asks for help. Quite contrary, another of the respondents says that her husband helps her with everything. If she needs any help, then her husband comes to help her. Even though the roles are still quite traditional as seen earlier, there are many husbands who are very helpful with the domestic work. This is often seen as a more modern or untraditional male trait.

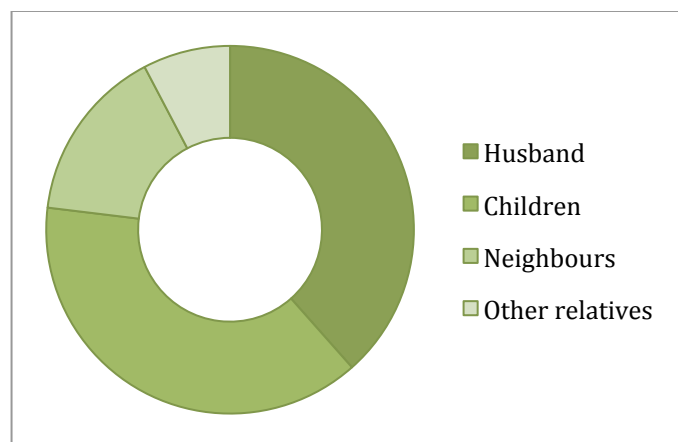


Figure 30: By whom (Only women)

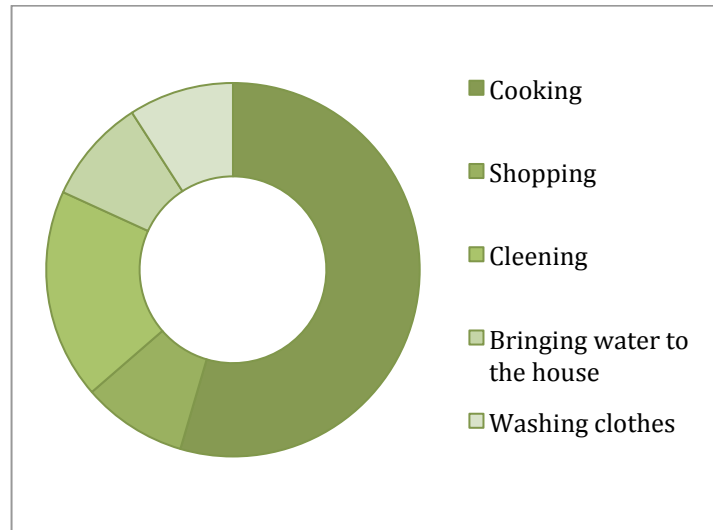


Figure 31: With what? (Only women)

Another issue is health. Women often see it as her job to protect the health of her family, but the family do not give that much attention to the health of their wife and mother. (Banda, 2011) Still the Government has laid a good health foundation for women as mentioned above.

In addition there is some domestic violence, especially if there are tendencies of alcohol abuse. When the man is drinking the women struggles hard with taking care of the family. Ms. Dissanayake calls this mental violence. (Dissanayake, 2011) Alcohol is a menace to society and as mentioned during the dimension of health, the Government and especially the President are using great resources to reduce this problem.

Domestic violence is often the product of alcohol, and four of the women in the interview had seen a man being violent towards a woman, while seven answered that they had not. One of the women answered that she had witnessed violence towards women very often. She feels that it is very normal, and that it happens because the female do not respect the man. According to her, the women should listen more to what the man was saying. A second woman says that she has seen domestic violence many times. She feels that the reason for domestic violence is that the two does not understand each other. A third woman says that she has never seen a man being

violent, but the women are often violent in the way that they are shouting at their husbands.

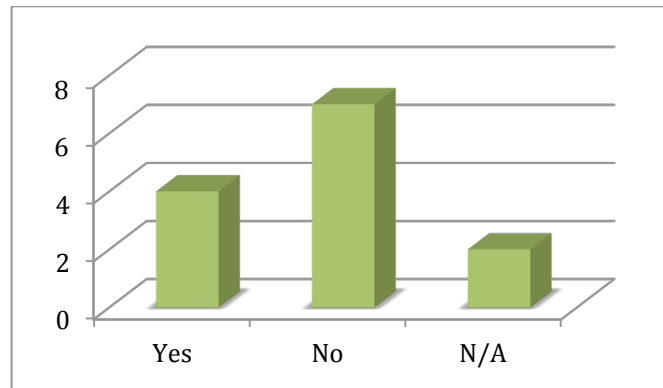


Figure 32: Have you ever seen a men being violent towards a woman?

The woman has a very important role in the Sri Lankan society. The people in these interviews seem to have a rather traditional view on the responsibilities for each gender. The female role has gone through great changes in the last 30 years, and the women, who were supposed to be in charge of the domestic work are now supposed to do this in addition to a contribution of income for the family. As a consequence, there are many women who feel exhausted at night, and it is good that they have husbands and children who are willing to help them with their domestic work. There are some women who are experiencing domestic violence in Sri Lanka, and this might change for the better with the Mathata Thitha program.

The dimension of *gender issue* can be seen as having a small negative effect on human development. The fact that women do not contribute by increasing the country's GDP by having a paid job has a negative effect on human development. Still human development can also be the fact that people are able to follow their cultural values. If the Sri Lankans feel that it is very important to them that the women do not work, than this can be seen as a positive effect. Domestic violence is a negative effect.

5.2.5. Family and Network

There were great differences in the size of the families that were interviewed. Many had only three members living under the same roof, while others where as many as six or more. One reason for only a small number of family members can be that many of the respondents were in an early stage of their family life. Most of the families that were interviewed consisted of children and parents, but there were also some exceptions. One of the women had two sons and one daughter. The children's father did not live with the family. Since the property that they were living on was hers, she could ask him to leave. During the interview, it became more obvious that she had asked him to leave several times, after each time he had returned, he had stayed there for a while, and then were asked to leave again. This woman does not work and she is totally dependent on her sister. The sister keeps the children as hers while they both share the responsibility for them.

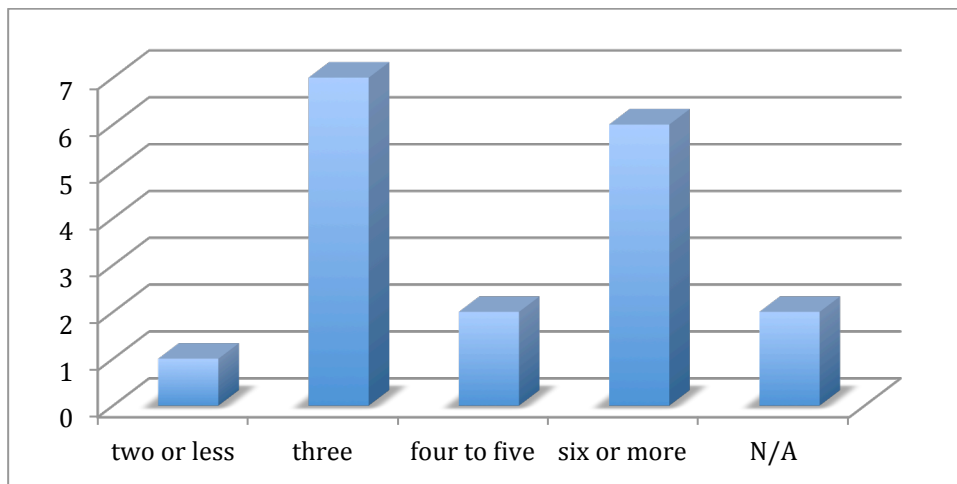


Figure 33: Who do your family consist of? 1 (the amount of members)

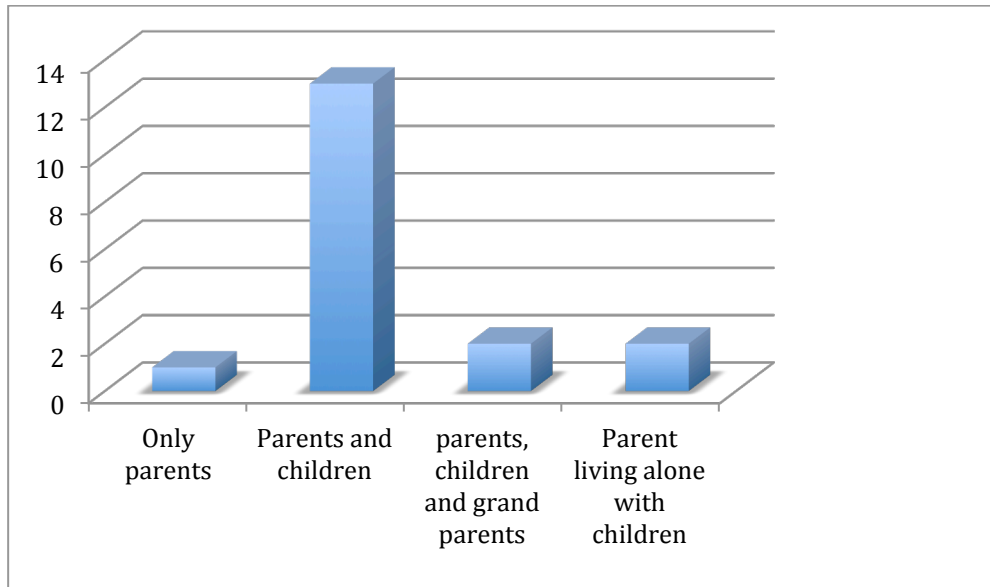


Figure 34: Who do your family consist of? 2

When asking of how important family were to them, the most repeated answer were, *very important*. An example is a lady who answered that family is very important and that you should never separate from them. She would never like to be separated for her children in longer periods. A second lady says that her family makes her both happy and sad. She got married very early because her parents did not approve of her boyfriend, and therefore she did not get their permission. Now she is afraid that she got married to early. A third person says that the family is very important because it is a supporting unit. All of his children are grown up and married, and he feels that their partners are not good people. His in-laws are not helping him as much as he would like them to. Now he is old, disabled and in great need of help. When he was still working and his children were young, he always worked very hard to be able to bring home curd and honey⁹ for them to eat. Now his children are earning money, and they are bringing curd and honey for their children and do not take care of him.

Many of the respondents answered that their family are often also their neighbours. A man that was interviewed had two sons and two daughters. One of his daughters is still living at home, while his two sons are among their closest neighbours. When asked how important the people in the village are to them, they all answered that they

⁹ Curd and Honey is a traditional dessert in Sri Lanka. The curd is made out of buffalo milk, which is left to sour. (Wikipedia, 2011b)

were very important. The old man who was not happy with his in-laws answered that he often thinks that his neighbours are better than his family. Due to his disability and the fact that he cannot walk, the neighbours usually help him, even when he has to go to the toilet. A second man explains that all his neighbours are relatives, and thus very important to him.

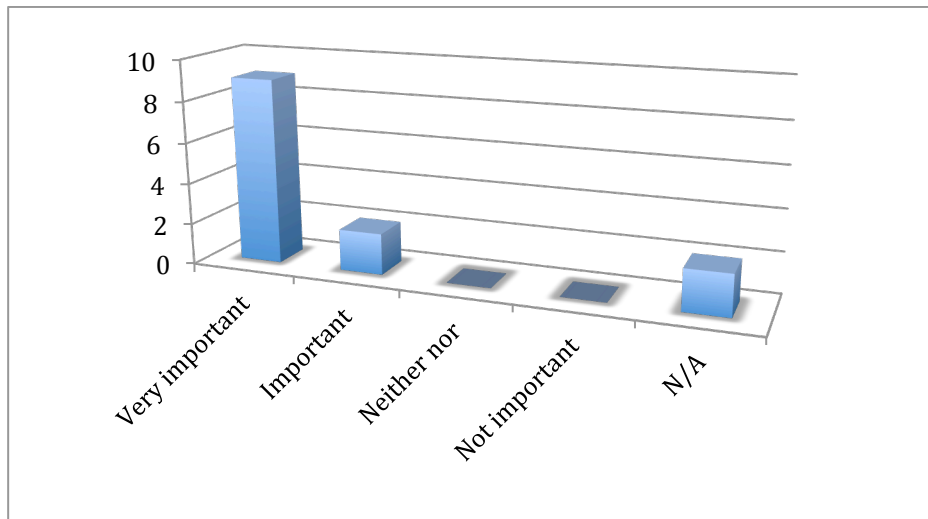


Figure 35: How important are the people in the village to you?

Most Sri Lankan families have a strong family network. According to Professor Banda, you could say that every person has about 20-30 relatives that they see as their close family, and here the affection is very strong. Marriage and the creation of a family are seen as a lifelong arrangement, while divorce is seen as a sin. The families are mutually supporting each other when it comes to illnesses, economic support, etc. First you go and ask your family for help, and then the Government or a NGO, something that has been confirmed by the empirical interviews in the different rural villages. (Banda, 2011)

Most of the respondents would turn to *family* and *neighbours* if they were in the need of help. Each person mentioned a list of whom they would turn to in a ranked order, and then these were given points accordingly. From what the research process has shown so far, family, neighbours, relatives, and friends can easily be linked together. This indicated that the respondents turn to close relations prior to the Government or NGO's for help.

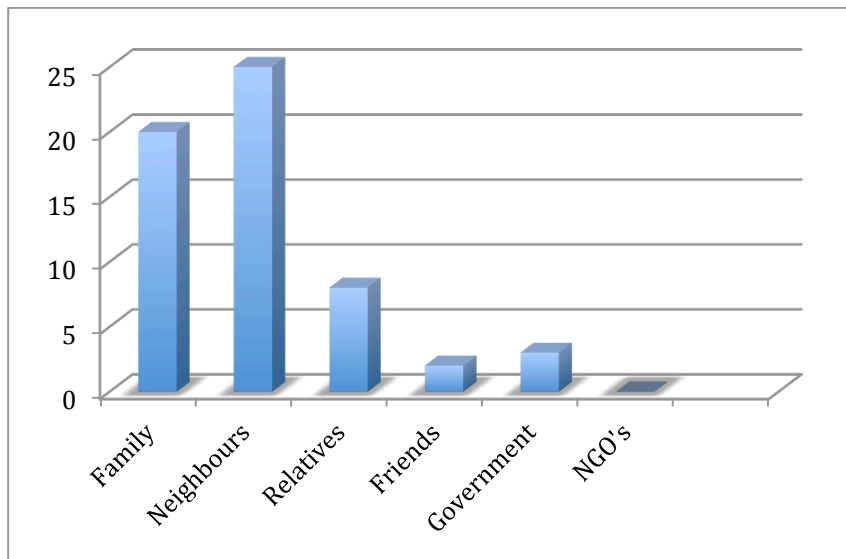


Figure 36: If you were in need of help, whom would you turn to?

In addition, Sri Lankan citizens are deeply concerned about their poor. If you are poor and have not done anything that is socially unacceptable, then you will always get food from others. The Sri Lankans are always there to help each other, which is also in accordance to their religious beliefs. Professor Banda says that no one goes hungry and that everybody has a shelter in the rural areas today. The *beggar* is usually part of an economic activity in the cities, led by an agent whom invest in people who have some dysfunctions that the agent can earn money of. (Banda, 2011)

As mentioned, there are some social unacceptable misconducts in the Sri Lankan society. If you have committed some of them, then you might be left on your own, without getting help from others. According to Professor Banda, such examples can be: persistent alcohol abuse, homosexuality, etc. (Banda, 2011)

There are both small and large families in the rural areas of the Southern Province. Most of the families consist of parents and children, while there are some grandparents living with their children and grandchildren, if they are not able to provide for themselves. The empirical interviews have shown that both family and neighbours are very important for the Sri Lankans. Many neighbours were found to be relatives, and terms like family, friends and neighbours are often intertwined. There are close family ties and it is seen as a very important support system. This could also

be seen in the dimension of the socio-economic situation, where one family's agricultural field often can give support to the whole village. Helping each other out, both relatives and strangers, are a very important part of their cultural values and is highly in accordance to the Buddhist religion.

The dimension of *family and network* has a positive effect on human development in Sri Lanka. The close links and their ability to support each other will be able to create great opportunities for the future.

5.2.6. Caste

The Sri Lankan population is still to some extent divided up into a caste system. According to Bhikku Professor Thero, there is no, and have never been, a Buddhist caste system. Caste is a Hindu concept in which Buddha criticised. The religious texts of the *Vasettha Sutta* say that "there is one nation, that is human nation, there is one cast, that is human caste". Still there is a caste system in Sri Lanka. For the urban and more wealthier people, caste is not a huge issue, but there are more divisions in the poorer rural areas. (Thero, 2011)

A person's caste is something that you can read out from a person's surname, their occupation or the area that he or she is living in. During the interviews there were no asking of the respondent's caste, since this is not seen as decent behaviour. (Banda, 2011)

According to Professor Banda, caste is not a phenomenon in the everyday life. He feels that it is a dying phenomenon, which is not adopted by the more modern society that has appeared in Sri Lanka. In the South Province there are four major casts:

1. **Goyigama** – the higher caste, these are mainly cultivators.
2. **Karava** – Second in the hierarchy, are mostly fishermen.
3. **Durava** – third, the toddy tappers
4. **Salagama** – fourth, cinnamon peelers.

The general understanding is that the cultivators, or the ones in agriculture are the higher castes, while the drummers are the absolute lowest level. These two casts are found on the national level, and there are several sub casts. Cast seems only to be important when we speak of marriage. In the Southern Province a person from the highest caste can only marry people from their own caste or the caste underneath, they should never marry a person from the third or the fourth caste. (Banda, 2011)

Caste is an old Hindu tradition and it seems not to be a prominent problem in Sri Lanka today. It most often appears when there are question of marriage, and is more important in the rural areas than in the cities. The urban and wealthier people have not adopted the issue of caste, and many feels that the caste system in Sri Lanka is a dying phenomenon.

The dimension of *caste* is not that prominent in the Sri Lankan society, however it has a negative effect on human development if it becomes a great barrier for the lower casts.

5.2.7. Government and NGO's

Bhikkhu Professor Nandawansa thinks that politics as well as religion, has great influence on the population and their quality of life. He feels that the problem with politicians in Sri Lanka is that they no not always have the long-term view. He thinks that they are to blame for why Sri Lanka has suffered after they gained their independence from England in 1948. Sri Lanka is, and has been, an agricultural country, and there has been to little effort on developing this area. If we look back in history, Sri Lanka has been able to support themselves with food for ages. According to him, Sri Lanka might never be good in technology, etc., but could be great at agriculture because of their geography. He thinks that it might be the political system, with limited elected periods, that creates the problem. Each elected period has the duration of only five years, which do not give enough time to both implement projects and see the results. To him consistency is especially important, since Sri Lanka is still a developing country. (Nandawansa, 2011)

According to Buddhism, the Government should support their population with the ability to flourish. If you were to follow the religious Buddhist scripts such as the *Kútadanta Sutta*, the Government should focus on three areas:

- **Production** - Agriculture and cattle keeping
- **Distribution** - Trade and commerce
- **State administration** - Give people proper salaries, both in private and public sector.

(Thero, 2011)

In the religious text of *Chakkavatti Sihanàda Sutta*, Buddha is giving advise to a king on what to do with his complicated region. Buddha says that a society, where there is no production, becomes poor. As the people become more and more poor, people start stealing. This creates a problem with weapon, which results in killing. To avoid this, you have to begin with production. Dr. Ruhunuhewa feels that a more organized and efficient production in the agricultural sector in Sri Lanka could be the answer to their problem. To get more efficiency he gives examples such as more efficient transportation, a better packing system for agricultural products, etc. Now the farmers have to sell at any given price, since they are not able to bring their products to the market in time. These are issues in which the Government should focus on to get a better economic development. (Ruhunuhewa, 2011)

In the Southern Province, most people in the rural areas live in small villages. Each village has a leader that work for the Government. The villagers can turn to this leader if they are in need of something of if they need to come in contact with other Government Officials who can help them in any way. This is the villager's main connection with the Government. (Attanayaka, 2011)

When asking the respondents if the local Government Officials make their life better there were no clear answer. Here there were only 12 valid answers.

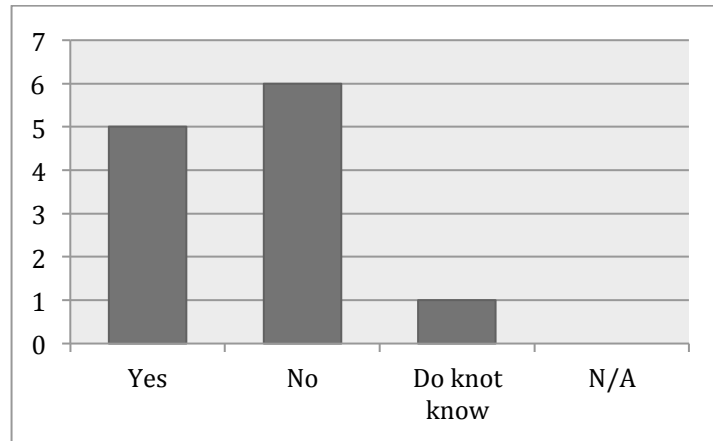


Figure 37: Do the local Government Officials make your life better?

The following question was whether the Government Officials were helpful or not, and what the Government Officials could do to be more helpful to the villagers. Some mention that Government Officials are more helpful to the people in the village that have more money. One of the respondents, who are disabled and are entitled to a better wheel chair, are not pleased with the Government Official representing his village. The Government Official should write a letter to get him the better wheel chair, but the interviewee thinks that the Government Official is not interested in helping him. Another person mentions that Government Officials mostly come to their village prior to elections, as a part of their election campaign. They make a lot of promises to collect votes, but these promises are seldom kept. It is also the case that some people who have supported the Government Officials in the election campaigns get the help they need, while the others get nothing. Government Officials usually hand out uniforms and books that are to be used by the children in school. There is also the example mentioned earlier, of the lady who wanted a sowing machine, but then was quite sure that all the rest of the women in the village would have wanted one as well. She would like a change in attitude of the villagers, or perhaps a system that prevents this chain of reaction.

In the empirical interviews there were a question of whether the Government Officials treated the villagers with respect. The answer to this question was yes.

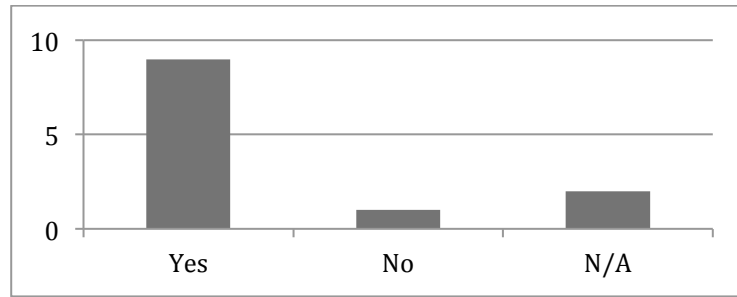


Figure 38: Do the local officials treat you with respect?

There seems not to be high taxes or fees in the different villages that were visited in the Southern Province. Four out of twelve said that they paid no taxes or fees, while the other eight did not give a clear answer.

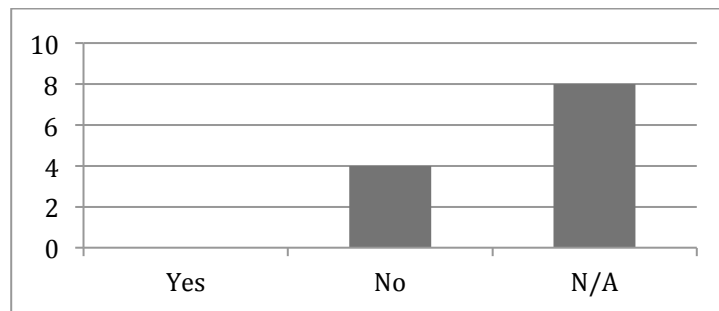


Figure 39: Do you pay a lot of taxes or fees?

Bhikku Professor Nandawansa thinks that people seem more satisfied with the present situation, than they did some years ago. It seems like they believe that the leaders are heading at the right direction. Personally he is not pleased with the overall economic development in Sri Lanka. One of the things that he thinks could have helped Sri Lanka, or other countries in a similar situation, were if the West did not put such a pressure upon creating democracies around the world. A lot of Asian countries that have done very well the last 40 years, have been non-democratic and have had a leader that felt the responsibility for their people and country. (Nandawansa, 2011)

Ms Dissanayake comes from a rural area in the Southern Province. She thinks that the Government and the NGO's should do more for the rural areas, which are the places where we find most problems. According to her, the most important factor is that the rural population get their basic needs covered, such as: a home, food, water, good

sanitary situation, a bed, etc., in addition to education. The Government or NGO's should never give people luxury items. (Dissanayake, 2011)

Ms. Dissanayake confirms the statement that the Government often gives "help" or attention to the rural areas to get their vote. Rural people are the majority in Sri Lanka and an easy vote, at least they have been in the past. They are often very innocent and can be cheated. She feels that they have got more knowledge now, and are not that easy bought. But the politicians are very cunning. (Dissanayake, 2011)

According to her, there are generally good living conditions in the rural areas now, but they often have a dependency on the Government or NGO's, since they have been living on their funding. She feels that there should be more emphasis on sustainable development. (Dissanayake, 2011)

5.2.7.1. A Government Official in Welligama

Susanthe Attana Attanayaka is a Government Official in Welligama, Matara. He is managing the social work, the development of land, project registration, etc., in his area. Welligama, where some of the empirical interviews were done, has an industry based on fish and fisheries, and there are villages there that are in great need of governmental projects and projects done by NGO's. (Attanayaka, 2011)

In the District of Matara, the Government have a limited amount of projects per year, so their work is a slow process. Each village get 1-2 projects a year, at the total amount of maximum Rs. 1,000,000. They have had a focus on both roads and infrastructure, but some villages have other needs that are more important and have to be covered first, such as water and sanitation facilities. (Attanayaka, 2011) This can be traced back to Maslow's hierarchy of needs, where you have to cover the need that is situated lowest in the pyramid before you can build upwards.

According to Attanayaka, there are no NGO projects in the area of Welligama today. The last project ended one and a half year ago. This was a water project on rainwater preservation, done by the Rainforest Forum. The project was implemented, but the villagers are not collecting rainwater today, since they do not want to. The project of

rainwater preservation was given to people who already have a well, and needless to say: the project was not successful. (Attanayaka, 2011)



Figure 40: Photo of rainwater project in Welligama

All of the NGO's in Sri Lanka today are working in the Northern and Eastern Provinces of Sri Lanka. This is where the war did most damage. Therefore there are no planned projects in the near future for the villages in Welligama. Attanayaka thinks that the Southern Province, and particularly Welligama should definitely have more projects carried out by NGO's. If they were to return to the Southern Province he would like a mechanism that could teach the receivers about the implementation of different projects as well as to be able to repair them, without being dependent on NGO's. He would also like the possibility to give the NGO's feedback. What Welligama needs according to Attanayaka, is the promotion of collective social work and a change of attitude. The attitude of the population living in the area is the main barrier towards further development. Most of them are quite individualistic according to Attanayaka, and do not work together to improve their conditions. (Attanayaka, 2011)

5.2.7.2. After the Tsunami

Senaka Palliyaguruge is working for the Government, monitoring the NGO's activities in the District of Matara. After the tsunami there were a great amount of NGO's operating in the Southern Province. These were helping the Southern Province mainly with the reconstruction of the costal areas, which have had a great development since then. The Government wanted the NGO's to help strengthen the rural areas as well, but there were little help to get. There has been a great development in the Southern Province in the latter years, today the development of the standard of living are even higher than before the tsunami hit in December 2004. (Palliyaguruge, 2011)

During the period after the tsunami, the coastal areas in the Southern Province were overflowed by NGO's, who had their own projects and agendas. The Government tried to streamline their projects, but most of the time they could only monitor their activities. Even though there were many questionable things going on, and much duplication, the Government is very thankful that the NGO's were there to help them. One example of the help that was given after the tsunami comes from the District of Hambantota, where about 3,000 buildings were destroyed during the tsunami, while the NGO's helped building 6,000 buildings. The NGO's that helped to rebuild the coastal areas after the tsunami disappeared after two or three years. Mr. Palliyaguruge confirms that there is now a change going on in Sri Lanka, where most of the NGO's are moving to the north and the eastern part of the Island, and this is where the focus lies today. (Palliyaguruge, 2011)

Some years back the Government had two great projects in in the rural areas of the District of Matara to improve both the roads and the village infrastructures. There has also been a focus on spiritual development, which indicates examples such as trying to help people stay away form alcohol abuse (the Mathata Thitha program), etc. Mr. Palliyaguruge feels that these projects have been successful when it comes to development in the rural areas, and the statistics show that the living standard also has been improved. There are not that many development projects going on in the rural areas now. The Government has no major projects in the District of Matara accept from constant work to achieve the MDG's. The NGO's that are still stationed here are mostly implementing soft programs, such as attitude- and awareness programmes, in

addition to microfinance. The Government do not have the funds to help everywhere that help is needed, and Mr. Palliyaguruge would like to see more NGO's in his District, especially in the rural areas, where the weaker parts of society, such as: children, women, and elders, could need some extra attention. During the last two years, neither Mr. Palliyaguruge nor his District, have received any annual reports from NGO's in Matara, this because there are only small projects or small contributions to the society, such as giving a child money to buy new shoes. (Palliyaguruge, 2011)

Buddha explained that low production were the root to poverty, and according to Buddhism, it is the politician's responsibility to provide some basics so that the population can obtain quality of life. The empirical interview show that many feel that only the ones with many resources are the ones who get help from the Government, and that the Government Officials only pay visits to the rural areas when they are in need of collecting votes. Still the rural population feel that they are treated with respect from the Government Officials, and the people seem satisfied with both the present President and Government. During a year the Government have a limited amount of projects that can be actualised, and there are only small contributions by NGO's to the Southern Province. The work done by different NGO's have been very helpful after the tsunami, and the Government are very thankful for this. They would like some of the NGO's to return, since there are still many challenges, especially in the rural areas, and the Government have only limited resources. The NGO's should try to promote collective social work and help the receivers to be less dependent on help from outside. There should also be given extra attention to children, women and elders.

The dimension of *Government and NGO's* has somewhat a negative effect on human development. The reason for this is that the people in the rural areas seem not to believe in the Government Officials and their actions, and therefore do not speak up or try to reach higher levels in the Governmental system to get help. It is also a problem is the less fortunate receive less help than the ones who have more.

5.2.7.3. Thoughts on Foreign Aid

Sri Lanka is receiving huge amounts of foreign aid because of their situation. In 2009 they received \$US 704 million net ODA, and their main donor countries were the Japan, US, Germany, Canada as well as Norway. (OECD, 2011a)

Professor Banda sees foreign aid as a very complex matter. In one of his current research projects on *Development Aid and Colonial Dependency*, he writes that development is always international though its' main focus is local areas. Local societies are mediated with both national and international culture, and because of this we can say that foreign aid is a direct intervention to the local societies. Foreign aid has an effect on the existing forms of social relations, value systems, modes of production, and exchange, and there are many ethnocentric views, such as: *you are not doing it the right way, we are*. During the Cold War there were countries on both sides, both capitalists and socialists, which transferred aid to the countries that supported them. There were great differences in their views, but both sides promoted modernization as the path of development. Professor Banda is quite sceptical to development aid and the thoughts behind it. There are countries with genuine interests, but you often find that the receiving countries do not have the same genuineness in utilizing the aid received. There is also an issue of countries giving more aid to former colonies than to others. He feels that foreign aid has created more burdens than reliefs to the poorer countries in the South, and he is sceptical towards their original agenda. (Banda, 2011)

Ms. Dissanayake thinks that when it comes to foreign aid, the foreign countries and the NGO's should use more effort on understand who is the actual receiving group. Here the decision making process is very important. The needs of the "grass root people" can be understood only by participating in their daily life. (Dissanayake, 2011)

The urban people can get the grants that they need, but the rural people do often not have the same opportunity. Rural people have very much respect for foreign white people, or *sudda*, which they call them. They know that they are able to help them, but they rarely get the chance to meet them. In addition, there are many problems with corruption within this field and there should be put an even greater emphasis on

transparency. According to her opinion, there are many officers in rural areas that are dishonest. (Dissanayake, 2011)

To be able to find the best solution for foreign aid or interference by NGO's, Ms. Dissanayake has a suggestion of participatory research method. In that way the donors observe for them selves to better understand the situation, and then they can launch their project. In addition there is a communication problem present, and this is one of the main obstacles. As a NGO you should try to find the best way to communicate. If the NGO's are out in the fields they are also able to observe the results for themselves. (Dissanayake, 2011)

According to Ms. Dissanayake, the NGO's should try to understand the rural people's abilities and resources. Their attitude is the foundation for a successful project. You have to look at their needs and then have a dialogue about their willingness to do some activities, which will improve their socio-economic condition. NGO's and the Government should never give material things, such as luxury items, they should engage people in activities in stead. It is not good if the one who are being helped are dependent on help from outside. (Dissanayake, 2011)

5.2.8. Entrepreneurship

The dimension of entrepreneurship was added after the empirical interviews had been carried out. One of the most important factors of economic development and prosperity is to give the people the ability to create their own way in life, and to let good ideas flourish. A country or a Government should therefore create opportunities for entrepreneurs to follow their dreams.

Ms. G. T. Wasantha Sriyani, a senior lecturer at the Department of Management and Entrepreneurship at the University of Ruhuna, feels that there is something missing in the system of encouragement in the education system in Sri Lanka today. There should be more focus on entrepreneurship and finding your talent/-s in both the primary and the secondary level. Today there is too much focus on the theoretical parts of the education and not the practical, in addition to limited school budgets. (Sriyani, 2011)

In the Southern Province there are entrepreneurial possibilities in the fields of agriculture and value added production in the agricultural section. There are also possibilities in the section of handicraft, such as ornamental products made by local home materials. The Government should link this, especially the handicraft sector, to the tourist sector, and create an even larger market than there are today. There are great possibilities in selling the creative skills of the Sri Lankan people. (Sriyani, 2011)

Ms. Sriyani has several thoughts on how the educational system should support entrepreneurship. She thinks that the most important factor is to encourage both the skills and the qualifications of the young. There are many who do have some special skills, but who do not know it yet. During their school years, both the parents and the teachers need to assist and encourage the child/youth. It is also important to try to get them to focus in one particular direction. (Sriyani, 2011)

In addition to the lack in encouragement in the educational system, Ms. Sriyani thinks that there is a problem with the youth's attitude. Often the poorer part of the youth is to dependent on others, such as Government subsidies or income from their parents. They are often only concerned about enjoying their life with material goods, such as their mobile phones, their video games, and their TV's. These youths often have the right qualifications, they just need proper guidance to find their pathway. To be able to find their way, they should be properly facilitated at school, preferably before leaving their ordinal level (primary + secondary level) or at home, to identify their skills. (Sriyani, 2011)

Most children are forced into taking advanced level, and then to try to reach for university education, because their parents think that is the right thing to do. As mentioned earlier, there is limited space in the enrolment to the universities. According to Ms. Sriyani, the youth should be able to choose for themselves, with proper guidance off course, what they want to do after the ordinary level is finished. It is important to find a person's skill, because then he or she can be a real contributor to the development of the Sri Lankan economy. (Sriyani, 2011)

Ms. Dashani Gamage is a 32 years old female entrepreneur in Matara. Today she is the managing director of Apex Business Academy, a private business school. Her company provides private secondary education in addition to professional classes. These professional classes provide mainly professional education for service occupations, but also in areas such as banking, production, etc. Ms. Gamage started her entrepreneurial career when she was 17 years old, and has ten years behind her as a successful manager of her company. Apex Business Academy consists of 55 lecturers, where 48 of them are men. There are 5,000 pupils at the secondary level, and 300 students at the professional courses. (Gamage, 2011)

She and her company experiences two kinds of barriers in Sri Lanka. These were barriers of product- and business development. The product that her company is selling is education. In the latter years they have created a new management course where she has got many participants, and people have also seen the need for such a course. The problem is the Government, who are not able to supply appropriate work for the students when they have finished their education. The result is that Apex Business Academy has to change their courses. (Gamage, 2011)

Another barrier when we speak of product development is that generally both teachers and students do not believe in the professional courses. They often only believe in the traditional way, education through university. This is especially true for Matara and similar developing districts. The professional studies might be a solution for the people that are not admitted to the universities, since there are only a few percentages, which are able to attend them. (Gamage, 2011)

The other barrier is in business development. The media is now trying to inform about professional education, but the Government and the society do not accept this kind of education. They only accept the institutions that have vocational training. Because of this, it is difficult to get financial support. (Gamage, 2011)

There is also a debate going on about VAT, and if professional studies have to pay VAT for their education. University education in Sri Lanka is free, and if the private students should have to pay extra, because of the introduction of VAT, then she is afraid that their education would be too costly in comparison. Their students are

middle class citizens, and do not have that much money to spend on private education. (Gamage, 2011)

In addition, the Government do not have a particular system for education. They are getting new ideas more or less every year, and create new mandatory subjects, in which all schools, both private and public, has to follow. In other words, there is much uncertainty in the educational sector. She also feels that this is true for most businesses in Sri Lanka, and that there are to little connection between private and public sector. (Gamage, 2011)

Only five per cent of her students come from rural areas and the rest are from cities or major towns. The main reason for this is the attitudes of the rural population. In the cities people have clear ideas to what they want to do, they want to learn a specific skill and often end up in the private sector, where there is also higher wages. The people from the rural areas that want to pursue a higher education, and generally choose the traditional path, through a university. The rural population also have high belief in the Government, and will most likely end up in public occupations provided by the Government. They choose Government held occupations since they give great security as well as a respected occupation. There are a lot of possibilities for corruption in the Government according to Mr. Gamage, so if you want to raise your wages you can indulge in corruption. (Gamage, 2011)

There is also an issue of her being a management director as well as being a woman. There were some gender issues in the beginning, but now she feels that she is getting the respect that she deserves. That has much to do with the network that she has built up over the years. She started her entrepreneurial career as 17, when she went to a bank to get a loan for her ideas. The manager of the bank just laughed at her, mainly because she was a girl. A 17-year-old boy with the same ideas would get more respect than she was given. Also the customers did not have the confidence in her. This is a typical cultural barrier in Sri Lanka for women. Today there are some women managers or entrepreneurs, but these are mostly found in garment and beauty businesses, which are more of female dominated businesses as well. The fact that Ms. Gamage is a woman can be seen as a strength today because people have generally more trust in women than in men. (Gamage, 2011)

Women in Sri Lanka are often regarded as cleverer than men, and they dominate many courses at the universities. This also accounts for the lecturers in these female dominated courses. There are a lot of opportunities for women in Sri Lanka today, the main barrier seems to be their personality, and that they often do not understand the possibilities that are there for them. Rural women should have the same possibilities as men have. There are also some barriers when it comes to marriage, family values, and norms in the society, where women are seen as the head of domestic work. (Gamage, 2011)

When Ms. Gamage started her business, her parents did not like what she was doing, even though she grew up in a middle-class family, with two intellectual parents. Eventually, when her parents saw how successful she was becoming, they ended up supporting her. Today she is still not married, and it is difficult to find a man who are either more successful than her, or one that is ok with the fact that his wife is more successful than him. She has said that she will never give up her work. (Gamage, 2011)

The possibility of flourishing entrepreneurship is important for a country and its economic development. The people should have opportunities to pursue their own dreams. To create more entrepreneurship it is important to start as early as possible with encouragement of a persons qualities or skills. It is important that both parents and the educational system are able to help a child or a youth to find their skill. In the Southern Province there are many possibilities in both agriculture and handicraft. One of the main problems is the youth's attitude. They are often dependent on economic assistance from either their parents or the Government in addition to the fact that they are most interested in enjoying life with their materialistic things. Another problem is that most are pushed into attending universities, in spite of their possibilities there for further development. They should be allowed to follow their own wishes and develop their particular skill. This way they can be a better contributor to the Sri Lankan economy.

Ms. Gamage has shown that it is possible to follow your dreams in spite of old traditions and cultural beliefs. According to her the Government should use more effort in helping them create their own businesses, and by providing less uncertainty. Most people from the rural areas are only interesting in attending universities. There universities have only limited places and therefore professional training could be the solution. Their traditional way of thinking is creating barriers for them. Ms. Gamage believes that women have the same opportunities, when it comes to entrepreneurship, as men have. The problem is that they do not see their possibilities. If we follow Sen's line of thought, that if a person do not have the courage to do something, do they then have the freedom to choose this capability? Even though women *can* do whatever she wants to do, there seems to be a need of more work towards making the entrepreneurial path easier for women in particular sections.

The additional dimension of entrepreneurship can be seen together with many of the dimensions mentioned above. Due to this, it does not have to be a separate item, but can be analysed through the other dimensions. The expert interviews on entrepreneurship say's something about: the social-economic situation when it comes to creating possibilities for entrepreneurship and following your dreams, education by facilitating to find your talent, gender issues by having barriers for women, and the Government when Ms. Gamage speaks of uncertainty in the education sector.

5.3. The Overall Perspective

Each of the dimensions has shed light on a specific part of the Sri Lankan society. In this section there will be presented a more overall view in addition to the Mahinda Chintana, which is the Government's development plan for the future.

5.3.1. Human Development Index

As an overall perspective on Sri Lanka and their situation, we can look at their Human Development Index. As mentioned earlier, the HDI is measured each year by the UNDP. The HDI uses only three dimensions, which are: health, education and material goods. According to the theory foundation of this thesis, these dimensions are too limited. Even though one do not get the whole picture, it is interesting to see where Sri Lanka is situated compared to other world countries. Note that the shade of blue indicates which development group the area belongs to.

Human Development Report 2010:			
	<u>World average</u>	<u>South Asia</u>	<u>Sri Lanka</u>
HDI value	0,624	0,516	0,658
Life expectancy (years)	69,3	65	74,4
Literacy (%)	83	62,4	90,6
Gross enrolment (%)	70	59	NA
Income (\$PPP 2008)	10,631	3,417	4,886
(UNDP, 2010)			

Figure 41: Table based on the Human Development Report from 2010

Human Development Report 2010: HDI groups				
	Low	Medium	High	Very High
HDI value	0,393	0,592	0,717	0,878
Life expectancy (years)	56	69	73	80
Literacy (%)	61,2	80,7	92,3	99
Gross enrolment (%)	52	65	82	92
Income (\$PPP 2008)	1,490	5,134	12,286	37,225
(UNDP, 2010)				

Figure 42: Table that show the different groups of human development

According to the Human Development Report of 2010, Sri Lanka is seen as a medium developing country. They are ranked as 91 out of 169 countries, with a score of 0,658 on the HDI, (UNDP, 2010). As seen in the figure above, the dimensions of life expectancy and literacy indicates that Sri Lanka is a high-developed country, but when we look at income and living standards they are situated among the medium developed countries.

In the latter years, UNDP have been looking at more than the HDI when measuring human development. The Gender Inequality Index was presented under the dimension of gender issue, thus the findings of other two will be presented here.

Sri Lanka's Inequality-adjusted HDI (IHDI) is of 0,546, this is a 17,1% loss, but which creates a jump up seven places on the IHDI-ranking. The IHDI get a 12,3% loss in life expectancy, 17,9% loss in education and 20,8% loss in income, which is Sri Lanka's weakest point on the HDI. (UNDP, 2010) This measure shows that there is inequality in Sri Lanka, which is also confirmed by the gini-coefficient. According to the HDI, Sri Lanka had the worst results in the dimension of economy. This dimension has an even worse measure when adjusting for inequality. Even though Sri Lanka gets a better position relative to other countries when we adjust for inequality, there are severe problems that should not be disregarded.

If we look at the Multidimensional Poverty Index one can read that while there are no high numbers for severe deprivation in education and health, there is 26,4% that had deprived living standards. It is also said that 14% lives for under PPP \$1.25 a day, while 22,7% lives below the national poverty line. All of these numbers are from the time period of 2000-2008. (UNDP, 2010) These measures were accounted for under the dimension of the socio-economic situation.

5.3.2. Satisfaction

This section is about the level of satisfaction in the Southern Province. The Human Development Report of 2010 has found an overall life satisfaction of total 4.7 for men and 4.8 for women. The measurement used is a scale from one to ten, where ten is most satisfied. It was found that most of the national population was satisfied with both their job and personal health, but only 58% were satisfied with their standard of living. The measurements were done in the time period of 2006-2009. (UNDP, 2010)

When asking if the respondents in the Southern Province whether they were satisfied with their life-situation, eleven out of 18 answered *no*. This indicates a percentage of 61%. Five were satisfied while two were neither satisfied nor unsatisfied.

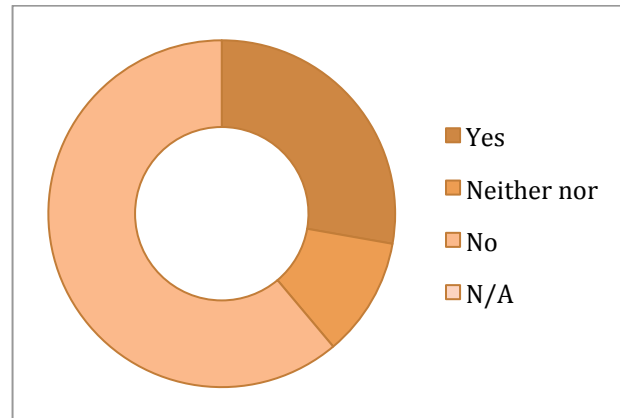


Figure 43: Are you satisfied with your life-situation today?

When looking at the villages separately, one could clearly see the differences in life-satisfaction between the villages. In the first village in Welligama, the respondents answered *no* or *neither satisfied nor unsatisfied*. One of the respondents, who were disabled, answered that sometimes, he would rather like to die than to live on. In the second village in Hakmana, all of the four respondents answered *yes*. One of the villagers answered that she was very satisfied with her life-situation because of her children who are always helping her. This is a confirmation of the importance of the strong family ties that were discussed under the dimension of family and network. There was no clear indication in the third village in Angulugaha, while all the respondents in the selected village in Akmeemana answered that they were not satisfied. These results can give an indication to which village have better possibilities, are more self sufficient, or which village who are more dependent on help from the outside.

There were also a follow up question of what could make their life better. Work or a consistent income, well-educated children with jobs, electricity, food, a house, and no violence were examples that were mentioned. A lady, who mentions well-educated children, said that she is investing in her children for a better future for her and her husband. A man in another village mentions that he has problems getting a proper work, because he has got a wrong birth certificate. His birth certificate says that he is a woman as well as having spelled his name incorrectly. Without the right birth certificate he cannot have a job nor get an id card. He has already got the right papers

to fix this issue, but he does not know the right people in the right offices that are able to help him. He has been trying to get the right birth certificate for eleven years.

A second follow up question were to give examples on what could make their life worse. All the different things that was mentioned were: that their children got bad health, that themselves got bad health, children with a bad education, no job for their children, if her husband gets in trouble, and to have no food.

If we compare these findings to the statistics from the UNDP, one can say that they are quite similar. UNDP had a scale from one to ten and the Sri Lankans ended up in the middle. This was also the case due to the empirical interviews that was done in this case study. The Sri Lankans have their problems, and there should definitely be room for improving their life-satisfaction. It should be mentioned that the respondents in this research were seen as the least fortunate in the four different villages, and because of this, there might have been a lower level of satisfaction relative to others.

According to the UNDP, the people of Sri Lanka thought they had a purposeful life, was treated with respect and had a social support network. This was true for both men and women. All of these measurements were done in the time period of 2006-2009. (UNDP, 2010) These findings correspond greatly with the results of the empirical interviews that were done in the Southern Province.

In spite of all the critical things that can be said about the Sri Lankan society, Ms. Dissanayake is very proud to be a Sri Lankan. This mainly because of their hospitality, their kindness, their innocence, and that they constantly think of each other's feelings. There are weak points, but more enough good qualities to make up for it. The mother is the most respected, but also the sister and daughter have a very respected position in the family. They are all great characters in the society. There is not that much luxury in Sri Lanka, but the people of Sri Lanka is very spiritually developed. (Dissanayake, 2011)

When asking if the respondents were proud of being a Sri Lankan, twelve out of 13 valid respondents answered *yes*.

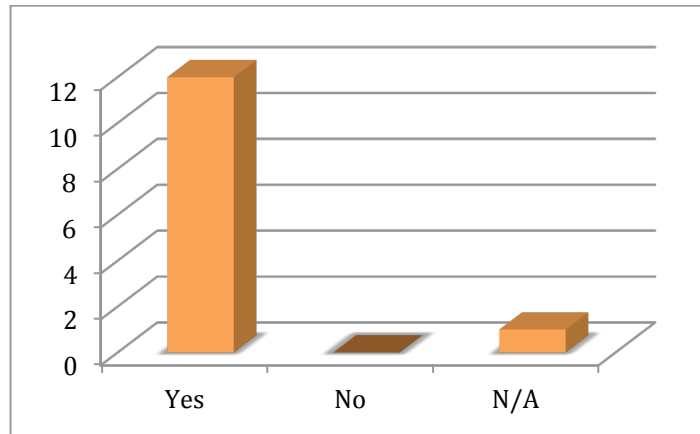


Figure 44: Are you proud of being a Sri Lankan?

According to these findings there are room for improvements when it comes to life satisfaction. Still the people of the Southern Province feel that they are treated with respect, have strong social support network, and are very proud of being Sri Lankans. The next section of this chapter talks about the Government's plan for Sri Lanka's future development.

5.3.3. The Mahinda Chintana

The Mahinda Chintana is the Government's development framework that is based upon the philosophy that development is more than just economic growth. This framework is a development programme covering the time period of 2006 to 2016, and it is based upon consultations including both sectorial Ministries as well as other relevant agencies. The Mahinda Chintana is a ten-year macro-economic framework with an overall objective of raising the national GDP to more than eight per cent. (Mahinda Chintana, 2005)

When Mahinda Rajapaksa addressed the Sri Lankan population after been sworn in as President for the second term in 2010, he said that his first task were to "ensure lasting unity and sustainable, permanent peace". To reach this objective, it was more important to eradicate poverty according to him, than to defeat uprisings. His vision is to make Sri Lanka a Wonder of Asia, and one of the countries with the best quality of life. Sri Lanka's success should be based on the five-fold areas of naval, aviation, commerce and trade, power and energy, and knowledge. President Rajapaksa also

stressed that Sri Lanka “should move towards development while safeguarding the great humanitarian traditions that exist among our people.” (Daily News, 2010)

The President believes that only economic growth is not sufficient, and that there should be more dimension to development, such as access to water, sanitation, shelter, electricity, health, education, etc. In his speech he point out that every citizen should have “access to gainful opportunities.” (Daily News, 2011) On April 7th 2011, President Rajapaksa held a speech at the Ministerial Summit of the South Asian Conference on Sanitation (SACOSAN IV) in Colombo. There he talked about Sri Lanka’s situation in achieving the Millennium Development Goals (Appendix 1) and their post war defence expenditures. According to President Rajapaksa, Sri Lanka is on their way to achieve the MDG’s of primary education, gender parity in primary education, and maternal and child health. They have already achieved the goal of maternal mortality. According to the President, Sri Lanka is also on course when it comes to decline in poverty. The Sri Lankan Government has committed to provide universal access to water and good sanitation by the year 2020, and both the President and the Government are confident in achieving this goal. In addition he talked about the positive development of declining migration from rural areas to the cities, which he dedicates to better facilities in the rural areas, such as sanitation and enhanced quality of life.

(Daily News, 2011)

According to the President, the large expenditures that were used on the civil war will be diverted towards development, research, and technology to reduce poverty. The defence expenditure was reduced from more than five per cent of GDP in 2005 to about three per cent in 2010. Both the President and the Government think that this level is required to provide national security and sustain peace in the nearest future. (Daily News, 2011)

According to Natvig, there should be asked questions about the present Sri Lankan President and his Government. Due to the fact that there have been no statements of the dissatisfaction with the present Government or President, this has not been seen as one of the barriers. There is the dimension of Government Officials, but these are on the micro level relative to the President and the Government. According to Professor

Nandawansa, there seems to be a general satisfaction with the present President and his plans for future development. Due to the confirmed problem with press freedom, one should nevertheless not believe in everything that was states in these news articles, nor in the Mahinda Chintana.

This chapter has looked at the seven dimensions and which effect they have on human development in Sri Lanka. Prior to that the additional dimension of religion was presented, to get a better understanding of the Sri Lankan culture and values. Six out of the seven dimensions were seen ad having a negative effect, and these will analysed further in the next chapter. This chapter has also described the additional dimension of entrepreneurship, in addition to giving an overall perspective to Sri Lanka's situation today and given the level of satisfaction of being a Sri Lankan citizen. Finally this chapter presented the Government's development plans for the future.

6. Analysis

From the chapter on reality one have found the effect that the different dimensions have on human development. In this chapter the findings from the dimensions will be put into the theory to see if the theory of quality of life can say something about the situation in the Southern Province of Sri Lanka, and which actions should me made towards creating more development. Each theory will be discussed separately and then there will be a discussion of which actions that could be taken to better the situation.

6.1. Falkenberg: The Three Basic Elements

Falkenberg has divided quality of life into three dimensions: social equity, economic efficiency, and freedom. These dimensions will be discussed with a focus on the macro level.

6.1.1. Social Equity

Social equity indicates fairness and justice, and the need of social equity as a necessity for quality of life. Sri Lanka has a caste system, which do not promote social equity. Even though this is seen as a dying phenomenon, it is still present in some occasions. This gives an opportunity for different treatment without justification. There are some just ways to discriminate, such as salary for effort, which is practised in the Southern Province. According to Professor Banda, women get lower salary than men in specific situations due to their lower level of physical strength relative to the man.

If one were to look at the principles for *The Good*, then the Southern Province can be said to have the principle of survival covered. The second principle of moral value is not fulfilled because of caste. Here Sri Lanka's religious view should be mentioned, which has a positive effect. The religion seems to be very inclusive, and has created freedom to most beliefs and traditions. This is true for the Southern Province, where the majority is Sinhala Buddhists. The third principle of maxi-min does not seem to be followed in the Southern Province. The poorest people of Sri Lanka live in the rural areas. These are the ones who are having fewest possibilities for work and education, have more traditional views on gender, and who see less of both the Government and NGO's. According to the empirical interviews that were carried out in different rural areas, there were several examples of people who had problems getting work and a stable income, in addition to sending their children to the best schools, which were supposedly situated close to the larger cities. If one should follow a normative perspective, the rural population should be the ones who got the most in accordance to level out the differences.

According to the theory of *the original position under a veil of ignorance*, there are clearly areas in the Southern Province that have more disadvantages than others. This was made clear during the discussion of the principle of maxi-min. This is also confirmed due to the gini-coefficient.

On the basis of caste, and the theories of *The Good* and *the original position under a veil of ignorance*, there seems not to be a high degree of social equity in the Southern Province. Therefore there is not a good foundation for flourishing lives.

6.1.2. Economic Efficiency

The dimension of economic efficiency is based on utilitarianism, to maximize flourishing for the whole sentient creation, or sustainable development. Sri Lanka's economy is largely based upon agriculture. The agricultural industry is very inefficient when it comes to machinery, transportation, etc., and there are definitely room for improvements. There is also a lack in the economic efficiency when there are no possibilities of employment for the citizens of the Southern Province.

This dimension is highly in compliance with the principle of maxi-min in the theory of *The Good*, which says that the poorest part should get the highest amount and would most likely create the greatest amount of happiness. The 23 per cent who lives under the poverty line in Sri Lanka, would get more development than if the same amount was given to the richer 23 per cent, *cet. par.*

Sri Lanka has some degree of child labour according to UNDP. Child labour can be seen as effective, but this is not in compliance with sustainable development and quality of life. It is thus important that the dimension of social equity comes prior to economic efficiency.

The findings mentioned under economic efficiency are valid for the rural areas of the whole country, not just the Southern Province. The conclusion is that the rural areas of Sri Lanka do not have a high degree of economic efficiency, and therefore not a good foundation for quality of life.

6.1.3. Freedom

To be able to use your recourses in a most efficient way you need the freedom to choose among them. Sen calls this: *capabilities* to achieve *functionings*. In the Southern Province it seems like the greater part have the most elementary functionings, but there are several barriers to the higher levels. Most of these are related to poverty, that the people do not have the recourses to be able to reach the capabilities that can achieve functionings. Examples on this can be seen in the dimension of health, where people are not able to get "free" medical treatment because of hidden costs. There is also the example of parents who are not able to send

their children to the best schools because of costs related to food and residence. Thirdly there are many people who cannot implement their dreams because they have the “wrong” gender, or might be from the wrong caste. There are also occurrences such as the man who did not have the right birth certificate, and had limited freedom because of the Government. It is important that you have several arenas and are able to choose among them. The problem in the Southern Province is that many are poor, and are therefore deprived from many of the recourses. The people who has fewer recourses, has less freedom to choose.

In the Southern Province there are many who do not have many recourses to choose from. Thus one can say that there is a not a high degree of freedom to choose, which is not a good foundation for quality of life.

As a conclusion to Falkenberg’s theory of the three elements of quality of life, one can construct a three dimensional box. The Southern Province is drawn into the three dimensional box (red circle). This model show that there is a low degree of all the three dimensions, and the conclusion is therefore that according to Falkenberg’s theory: there is not a high level of quality of life in the Southern Province of Sri Lanka. If there is not a high level of quality of life, then there is low human development.

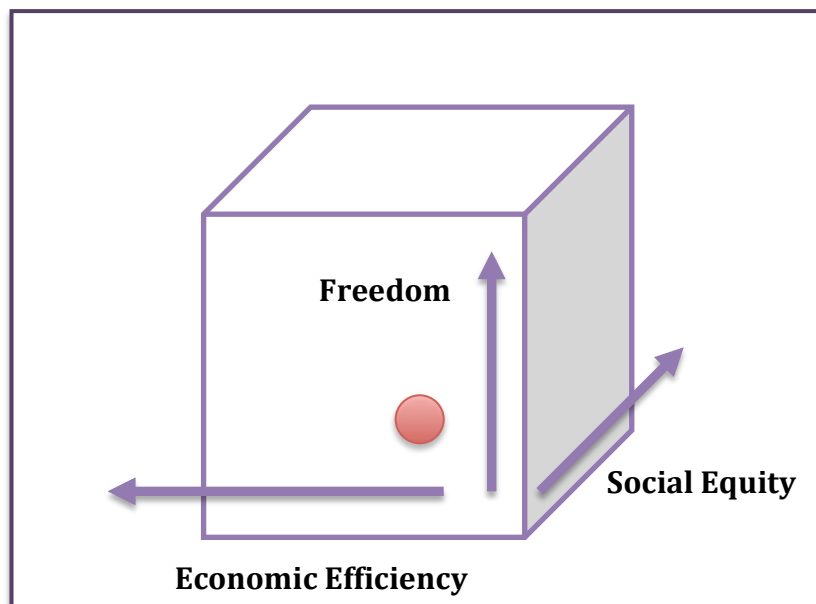


Figure 45: Quality of life in the Southern Province.

6.2. Coleman: Equal opportunity

According to Coleman's theory, the optimum state of the future is equal opportunity, which is not the reality for the people of the Southern Province of Sri Lanka. There is a high gini-coefficient and a great difference between urban and rural areas. There is even different level of satisfaction between the different villages that have been represented in this thesis. To be able to create a change towards the same level of opportunity, Coleman have mentioned some basic resources needed.

When we speak of freedom of social action, there are both gender- and caste issues that indicate that a person is not able to take whatever job they want or join every club or organisation. According to Ms. Gamage, there are no actual limitations for women when it comes to following their dreams, but due to the traditional view there are most likely women who do not dare to implement them. There is also the issue of freedom of speech and the media. They do not have the opportunity to express themselves as without concern of retaliation. There are definitely room for improvements when it comes to freedom of social action in the Southern Province.

The second resource is economic power. According to the dimension of socio-economic situation there were very few who were satisfied with their income. Most of them did only have enough for the basic needs for their family, and had no economic power beyond that. Their main focus was to have access to a stable income, which would give them a higher degree of quality of life. The poorer part of the rural population in the Southern Province does not have much economic power.

The third resource is political power. The people in the Southern Province of Sri Lanka do have the right and possibility to vote. All of the villages have a representative from the Government who looks after that particular village, and their power depends on him or her, and their willingness to support their case. Apart from that, the rural area do not seem to have that great power politically. The politicians come to their villages to collect votes, but they do not feel that they have to stand by

their promises, which indicates that the villagers do not have great power. It has also been mentioned that there is difference in “power” between the villagers who have more money, than those who have much less. The rural people of the Southern Province have the possibility to vote and to give their statement, and do therefore have the possibility to get more political power.

The fourth is community and ethnic resources. The rural people in the Southern Province seem to have a great social network. Their neighbours and best friends are often also their family, and they have created an important support system for each other, which is very valuable. Even though one finds these great ties, the villagers do not seem able to work together to achieve greater benefits according to the Government Official Mr. Attanayaka. There is the foundation of close relations among people, and if they are willing to work together as a village instead of individuals, they are able to achieve great community power.

As mentioned there are great social relationships in the rural areas of the Southern Province. Therefore one can easily say that they have the fifth resource covered.

The sixth and final one are personal resources. There are barriers when it comes to education and the possibilities to develop yourself and your personal resources. There are different types of schools for primary and secondary education. The national schools, which is seen as the best ones, is situated near to the cities as well as there are higher cost of sending a child there, relative to the provincial school. You also have limited places at the university level. In addition there are the question of entrepreneurship and professional education. Sri Lanka’s situation might have been better if the educational system was more effective. The rural population of the Southern Province do not have possibilities of achieving great personal resources.

According to Coleman’s theory, the Southern Province is lacking economic power, and personal resources. They have some limitations to freedom of social action, and community and ethnic resources. They have a great network of family resources, which is a great basis for creating collective action, which would be a great help for achieving more political power.

The lack of several of these resources is a problem since it prevents you to enter arenas that will create your resources into capabilities, and give you the possibility to achieve even more resources. Access to different arenas is important to achieve quality of life, and in the case of the Southern Province, there should definitely be done more to give these poor people more resources, either by the Government or by NGO's.

6.3. Maslow: Hierarchy of needs

Maslow's hierarchy of needs presents five different needs that create a pyramid. When the lower needs are satisfied, then a higher need emerge. Based on the empirical study it seems like most of the rural people in the Southern Province have their basic needs covered, which indicate that Maslow's physical needs is covered. The second need is safety needs. There are problems of economic stability and the need of structure for people who do not have a secure job or a stable income. Thus the safety need is not wholly covered. Based on the dimension of family and network, it seems like most of the population has covered their belonging and love need, but their might be some uncertainty regarding the lack of work and income, which creates some instability for this need. This can be examples such as: you do not know what tomorrow will bring, and where your loved ones will end up. They, or you, might have to move away and therefore have a less cense of belonging, etc. The forth need is the esteem needs. With problems in both getting work and a stable income, one might not have a strong cense of achievement. There are also those who are not able to enrol in the best schools and at universities, and do not get the right competence. In addition there are women who might not have a feeling of achievement because they are not able to do both domestic- and paid work. Therefore the needs of esteem might not be great in the Southern Province. On the basis of the lack of job opportunities, education, gender issues, and caste, there should be a low degree of self-actualisation needs.

When one compares the Southern Province with the prerequisites for the satisfaction of the different basic needs, there are some shortcomings. The freedom of speech, as were discussed during Natvig's challenges is very limited in the press. There are some limitations in the concept of freedom, as discussed in the third dimension of

Falkenberg's theory and there are some limitations in fairness when it comes to social equity.

The rural population in the Southern Province of Sri Lanka seems generally to be situated around the safety needs and the belonging needs. They first have to get secure jobs and a stable income to be able to climb further on the pyramid, in addition to restore some of the prerequisites.

6.4. Challenges

According to Kirsten Natvig, there are three main hindrances towards human flourishing in Sri Lanka, which was presented in chapter three. These are: differences when it comes to culture and caste, the political situation that is moving towards an autocracy and the lack in freedom of speech, and the economic situation which is weighed down by foreign debt.

The first barrier, which Natvig talks about, is differences in cultures and caste. Even though there are many ethnic groups and religions in Sri Lanka, there seems like to be more or less one unite culture. This is especially true in the Southern Province, where there are more than 90% Sinhalese Buddhists. It should also be mentioned that the Buddhist religion in Sri Lanka contains several traditions form different other religions, and therefore is seen as very inclusive. Therefore there are no great differences when it comes to culture in the Southern Province. According to Bhikku Professor Thero there are no Buddhist class or cast system. Bhikku Professor Thero, Professor Banda and others point out that the caste system is not that present in the daily society in Sri Lanka. On the basis of a wish for discreetness and respect, none of the respondents were asked about their personal caste and the focus were kept on other issues.

The second barrier is politics. According to the Human Development Report from 2010, Sri Lanka had the highest degree of democracy in 2008. When it came to civil rights we find that human rights violation has a number of four, where five is *most human right violations* while one is *fewest human rights violations*. Press freedom was measured at 75, where the lower the number, the more press freedom. Countries

such as the Scandinavian had all 0,0 on this index where Sri Lanka was only beaten by countries such as Saudi Arabia (76,5), Somalia (77,5), Syria (78), Viet Nam (81,7), Yemen (83,4), China (84,5), Laos (92), Cuba (94), Myanmar (102,7), Iran (104,1) Turkmenistan (107) North Korea (112,5) and Eritrea (115.5). These numbers was from 2009. (UNDP, 2010)

Dr. Ruhunehewa confirms that the Government is controlling all the media in Sri Lanka today. Two years ago a journalist were killed because of his criticism of the Government, and people do still not know all the details around his death. There are also attacks on the private media stations in the country. Dr. Ruhunehewa stresses the fact that the leaders at the Universities are independent and free to express themselves. (Ruhunehewa, 2011)

Bhikku Dr. Thero also admits that the Government has limited some of the information that is coming out and that this is often more intensive in front of elections. According to Buddhism, all information should be open and free for all. But today there is not 100% freedom of speech in the Sri Lankan media. (Thero, 2011)

The third and final issue Natvig mentions is economy. As we have seen, Sri Lanka had a huge current account deficit. There have been huge military costs in the last decades, but now the war is over and the defence budget is decreasing according to the President. Still the Government are aware of terrorist actions, and will make sure that they can defend themselves. Sri Lanka is also facing an aging population, which can lead to further economic problems.

As a comment to Natvig's view on Sri Lanka's challenges this thesis have not seen cultural differences in the Southern Province as a great issue. There is also the openness of the Buddhist religion, and the mixture of different religious traditions, which should present Sri Lanka's culture as open and inclusive. The issue of caste is seen as only a small barrier, since this phenomenon is most likely on its way out of the society. Still the dimension of caste is seen as a barrier of human development in this master thesis. According to Natvig, the President and present Government have moved Sri Lanka on a path towards autocracy, and there is a severe decrease in both justice and the freedom of speech. Both the UNDP and several professors at the

University of Ruhuna can confirm that the press freedom in Sri Lanka is limited. The World Factbook confirms Natvig's last point on Sri Lanka's great foreign debt. There are possibilities of reducing their debt since the war is over. In addition Sri Lanka has an aging population, which might give some restraints on the country in the near future.

According to Natvig's barriers there is only one of her issues, which have been seen as a barrier of human development in this thesis. The issue of freedom of speech is also very important, but this is a more severe barrier on the mezzo level, and not for the poor population in the rural areas of the Southern Province. Other NGO's have been requested to give their opinion on barriers to human development in Sri Lanka, but there has been no response.

This chapter has analysed the together with the different theories that were presented in chapter three. The next chapter will sum up and give a conclusion as well as give recommendations to actions that can create a better foundation for quality of life and human development In the Southern Province of Sri Lanka.

7. Conclusion

Since the 1970s, it has been proved that the amount of foreign aid given to a country, do not create a similar growth in GDP, and there is still no answer to which effect foreign aid have. Sri Lanka receives a lot of foreign aid but is still having problems concerning development issues, and is seen as a medium development country by the UNDP.

Since the time of Aristotle, human kind has been searching for happiness, or quality of life. Quality of life have become the new measure for foreign aid, and to get the complete understanding of a country's human development you should use more than economic variables. This master thesis has been based upon seven dimensions: the socio-economic situation, health, education, gender issues, family and network, caste, and Government and NGO's. Except from family and network, all of the dimensions were found to have a negative effect on human development in the Southern Province

(Figure 46). These barriers prevent the poor rural population in the Southern Province to flourish.

According to Falkenberg's three basic elements of quality of life, the Southern Population do not have full social equity, economic efficiency, nor do they have the freedom to choose among several resources, thus they do not have a good foundation for quality of life.

There is a high level of inequality in the Southern Province. Due to the fact that they lack most of Coleman's resources that is needed to create equal opportunity, this inequality will most likely stay the same or increase in the future.

According to Abraham Maslow, the poor, rural population in the Southern Province are placed on the second level in the pyramid, which indicates a lack in safety needs. This is because of limitations in employment and a lack of stable income.

There are great differences in the issues mentioned by Natvig, which represent a Norwegian NGO, and the findings in this master thesis. This might be due to a different unit of analysis, or total different views on the need of aid. The findings from this research should be able to give some indications of what is needed in the Southern Province today, and hopefully it can help some of the NGO's with their understanding of the situation. The next section will give some recommendations for future actions.

7.1. Recommendations

Based on the discussion of the seven dimensions and the theory I have come up with these recommendations:

- **Provide employment and a stable income** – This is the most important point. Employment and income will reduce the level of poverty and give the person a feeling of achievement and sense of pride. It will improve the socio-economic situation in addition to remove the barriers of hidden cost when it comes to health and education. Employment and a stable income are also important to

create economic efficiency and give more possibilities of freedom to choose your part in life. Economic power is very important to create equal opportunities.

- **Campaign for change in attitude** – There are several areas where there is need for change in attitude:
 - **Women empowerment** – There should be campaigns on making women believe in themselves and follow their dreams. This is true when it comes to education, choice of employment, and entrepreneurship. There should also be a focus on that the women can choose for themselves. Thus if they would like to follow the old traditions, then they should be able to do this as well.
 - **Men** – Campaigns on men helping women with domestic work.
 - **Collective action** – Campaigns toward the strengths of collective action. The whole village is often in the same position. People should not only act according to their individual need, but also try to get organised and do things together. On the basis of this they will create community power that might help them getting more political power, as well as be able to create sources of work, food, etc.
- **Focus on family as an important resource** – The only thing that was seen to have a positive effect on human development was the existing family-ties. To be able to get better human development it is important that this resource is taken good care of. The situation could be worse if they lost this resource.
- **Less dependency** – Both the Government and the NGO's should focus on not creating dependency when giving help to people or villages. It is important that the village can maintain the projects or products given, by them selves.

These are the best recommendations that I could give from what I learned in the Southern Province of Sri Lanka. ☺

The variable's effect on human development:		
Variables	Descriptive <i>The current situation</i>	Normative <i>What should be done</i>
The socio-economic situation	Negative effect	- Provide possibilities for work and stable income
Health	Negative effect	- Help with hidden cost for medical treatment - Supply nurse / friend
Education	Negative effect	- Level out differences in quality of school and education - Economic support for education
Gender issues	Negative effect	- Programmes on changing attitude (for women: to see their possibilities, for men and children: lend a helping hand at home and on domestic violence).
Family and network	Positive effect	- Help in maintaining the existing social network
Caste	Negative effect	- Programmes on changing attitude, make the tradition die faster
Government and NGO's	Negative effect	- Programs on changing attitude (for villagers: show their importance in the society/ boost their self esteem, for the Gov.: show the importance of the villagers). - Promote collective social work - Create less dependency by education and the feeling of achievement.

Figure 46: The variables effect on human development

8. Literature:

- Alkire, S. (2002). Dimensions of Human Development. *World Development*, 30(2), 181-205. doi: 10.1016/s0305-750x(01)00109-7
- Aristotle. (1934). *Aristotle, XIX, Nichomachean Ethics* (H. Rackham, Trans. Vol. 19). London: Harvard University Press.
- Asra, A., Estrada, G., Kim, Y., & Quibria, M. G. (2005). Poverty and foreign aid: evidence from recent cross-country data *ERD Working Paper* (Vol. 65, pp. 30). Manilla: Asian Development Bank.
- Attanayaka, S. A. (2011, 02.04.11). [Government Official - Matara].
- Banda, R. M. R. (2011, 21-25.03.11). [Sri Lanka - a sociologists view].
- BuddhaNet, B. D. E. A. (2008). Buddhism in Sri Lanka, 2011, from <http://www.buddhanet.net/e-learning/buddhistworld/lanka-txt.htm>
- Burnside, C., & Dollar, D. (2000). Aid, Policies, and Growth. *The American Economic Review*, 90(4), 847-868.
- Central Bank of Sri Lanka. (2003/04). Key Socio-Economic Indicators by Provinces (2003/04). In C. B. o. S. Lanka (Ed.). Colombo.
- Central Bank of Sri Lanka. (2011). Economic and Statistics of Sri Lanka 2010 (Vol. 32, pp. 1-177). Colombo.
- Coleman, J. S. (1971). *Resources for Social Change: Race in the United States* (1st ed.). London: Wiley-Interscience.
- Daily News. (2009, 30.07.09). War on Drugs, Alcohol, *Daily News*. Retrieved from http://www.dailynews.lk/2009/07/30/main_Editorial.asp
- Daily News. (2010, 20.11.10). National unity first task, *Daily News*. Retrieved from <http://www.dailynews.lk/2010/11/20/pol01.asp>
- Daily News. (2011, 07.04.11). Divert defence expenditure to development, *Daily News*. Retrieved from <http://www.dailynews.lk/2011/04/07/news02.asp>
- Dias, U. (2010, 09.01.10). Mathata Thitha sees drastic decrease in alcohol use, *Daily News*. Retrieved from <http://www.dailynews.lk/2010/01/09/news40.asp>
- Dissanayake, P. K. M. (2011, 24.03.11). [Sri Lanka - A sociologists view].
- Falkenberg, A. W. (1998). Quality of Life: Efficiency, Equity and Freedom in the U.S. and Scandinavia. *The Journal of Socio Economics*, 47(1), 1-33.
- Falkenberg, A. W. (2010). *Lecture notes on Efficiency, Equity and Freedom*. Lecture notes. Kristiansand.
- Finn, T. (2008). Foreign Aid. In S. N. Durlauf & L. E. Blume (Eds.), *The New Palgrave Dictionary Of Economics* (2 ed.).
- Gamage, D. (2011, 28.03.11). [Sri Lanka - Entrepreneurship].
- Gunatilleke, N. (2011, 26.01.11). Fine of Rs. 2,000 from alcoholics, *Daily News*. Retrieved from <http://www.dailynews.lk/2011/01/26/news33.asp>
- Headey, D. (2008). Geopolitics and the effect of foreign aid on economic growth: 1970-2001. *Journal of International Development*, 20(2), 161-180. doi: 10.1002/jid.1395
- Hofstede, G. (2001). Values and Culture *Cultures and Consequences* (pp. 1-40). London: Sage Publications Inc. .
- Hofstede, G., & Bond, M. H. (1988). The Confucius Connection: From Cultural Roots To Economic Growth. *Organizational Dynamics*, 16(4), 5-21.

- Mahinda Chintana. (2005). Mahinda Chintana: Vision for a new Sri Lanka: A Ten Year Horizon Development Framework 2006-2016 Discussion Paper (D. o. N. Planning, Trans.) (pp. 1-249). Padukka.
- Marschan-Piekkari, R., & Welch, C. (2004). *Handbook of Qualitative Research Methods for International Business*. Cheltenham: Edward Elgar Publishing Limited.
- Marsden, P. V. (2005). The Sociology of James S. Coleman. *Annual Review of Sociology*, 31(1), 1-24. doi: 10.1146/annurev.soc.31.041304.122209
- Maslow, A. H. (1954). A Theory of Human Motivation *Motivation and Personality* (3 ed., pp. 15-31). London: Harper & Row Publishers Inc.
- Millennium campaign, E. p. About the millennium development goals Retrieved 26.01, 2011, from <http://www.endpoverty2015.org/en/goals>
- Nandawansa, M. (2011, 23.03.11). [Buddhism].
- Natvig, K. S. (2010, 16.12.2010). [Situation in Sri Lanka - email].
- New Oxford American Dictionary. (Ed.) (2005-2009) (2.1.3 (80,4) ed.). Apple Inc.
- OECD. (2011a). Aid Statistics, Recipient Aid Charts, from <http://www.oecd.org/dataoecd/0/7/1878751.gif>
- OECD. (2011b). OECD.StatExtracts, from <http://stats.oecd.org/Index.aspx>
- Palliyaguruge, S. (2011, 28.03.11). [Government Official - Matara].
- Papanek, G. F. (1972). The Effect of Aid and Other Resource Transfers on Savings and Growth in Less Developed Countries. *The Economic Journal*, 82(327), 934-950.
- Pogge, T. W. (2002). Human Flourishing and Universal Justice *World Poverty and Human Rights* (pp. 27-51). Cambridge: Polity Press. (Reprinted from: 2006).
- Provincial Planning Secretariat (Cartographer). (2009). Galle District.
- Rawls, J. (1999). *A Theory of Justice*: Harvard University Press.
- Ruhunehewa, A. (2011, 25-29.03.11). [Buddhism and Sri Lanka].
- Sen, A. (1983). Development: Which Way Now? [Article]. *Economic Journal*, 93(372), 745-762.
- Sen, A. (1993). Capability and Well-Being. In M. C. Nussbaum & A. Sen (Eds.), *The Quality of Life* (pp. 30-53). Oxford: Clarendon Press: Oxford.
- Sriyani, G. T. W. (2011, 05.04.11). [Entrepreneurship].
- Thero, D. (2011, 22-25.03.11). [Buddhism].
- UN, H. I. C.-S. L. (Cartographer). (2005). Matara District.
- UNDP. (1998). National Human Development Report 1998: Regional Dimensions of Human Development. In M. K. Hettlarachichi (Ed.), (pp. 1-88). Colombo.
- UNDP. (2010). Human Development Report 2010: The Real Wealth of Nations: Pathways to Human Development. In W. D. C. Communications Development Incorporated (Ed.), (2 ed., pp. 1-227). Hampshire.
- Weber, M. (1947). The Fundamental Concepts of Sociology. In T. Parsons (Ed.), *The Theory of Social And Economic Organization* (pp. 87-157). New York: The Free Press.
- Wikipedia. (2009). Maslow's hierarchy of needs, 2011, from http://en.wikipedia.org/wiki/File:Maslow%27s_Hierarchy_of_Needs.svg
- Wikipedia. (2011a). Bhikku Retrieved 01.04.11, 2011, from <http://en.wikipedia.org/wiki/Bhikku>

- Wikipedia. (2011b, 17.02.11). Buffalo curd, from http://en.wikipedia.org/wiki/Buffalo_curd
- Wikipedia. (2011c). Pali, 2011, from <http://en.wikipedia.org/wiki/pali>
- World Factbook, T. (2011, 13.01.2011). Sri Lanka Retrieved 26.01 , 2011, from <https://http://www.cia.gov/library/publications/the-world-factbook/geos/ce.html>
- Zikmund, W. G., Babin, B. J., Carr, J. C., & Griffin, M. (2010). *Business Research Methods* (8th ed.). United Kingdom: South-Western Cenegage Learning.

Appendix 1: MDG's

Millennium Development Goals:

At the United Nations Millennium Summit in 2000, 189 world leaders signed the *Millennium Declaration* and at the same time agreed to the Millennium Development Goals (MDG's). These are eight points on the way to end poverty by 2015. The goals are:

1. End hunger & extreme poverty
 2. Universal education
 3. Gender equality
 4. Child health
 5. Maternal health
 6. Combat HIV/AIDS
 7. Environmental sustainability
 8. Global partnership
- (Millennium campaign)

Appendix 2: Questionnaire

The questionnaire:

Basics:

1. Gender:
2. Name:
3. Occupation:
4. Age:
5. Level of education:
6. Ethnicity:
7. Religion:

Family:

8. Who do your family consist of?
 - a. Children, grand parents? / Who looks after whom?
9. How important is family to you?
10. How are you and your family living in accordance to your religion?
 - a. Please give examples.
11. How important are the people in the village to you?
12. If you were in need for help, whom would you turn to?
(economic/personal, etc.)
 - a. Family / village / Gov. / NGO's

Flourishing:

13. What were your dreams for the future when you were a child?
14. Are you satisfied with your life situation today?
15. What are your hopes for the future?
16. What could make it better?
17. What could make it worse?

18. Do your children attend school?
 - a. If not, why not?
 - b. Public (national, provincial, pirivenu)/ private?
 - i. Why?
19. What are your hopes for your children?
 - a. Education, occupation, health, marriage, grand children

20. How are you and your family's health situation?
 - a. (Observe sanitary facilities)
21. If you or someone in your family gets sick, would you then get the help needed?
 - a. Why not?
 - b. By whom?

Gender:

22. What is the male role in society?
23. What is the female role in society?
24. Would you like your daughter to work after she is married?

WOMEN:

25. Do you have to do the domestic work as well as having a paid job?
26. Are you often very tired when you go to sleep at night?
27. Do you get help with the domestic work?
 - a. Husband/children/others?
 - b. What do they help with?
28. Would you like more help?
29. Have you ever seen a man being violent towards a woman?

MEN:

30. Do your wife do both the domestic work and having a paid job?
31. Do you help her with the domestic work?
 - a. What do you help her with?
 - b. Do your children help?
32. Would you like your wife to only have domestic work?
 - a. Why?

Socio-Economic situation:

33. What is a poor person to you? (explain – in an humble way)
34. What is a rich person to you? (explain – in an humble way)
35. What is your daily/weekly income?
 - a. Satisfied with income?
 - i. Why/why not?
36. How many in your household are providing economically for your family?
 - a. Who?
 - b. Do you have sufficient?
 - i. Why/why not?
37. Do you and your family have your basic needs covered?
 - a. (food, water, shelter, cloth and medicine if needed)
38. Do you have your own agricultural field?
 - a. Why are you not using it?
 - b. What are you growing there?
 - c. Are you selling some of your crops?
 - i. To whom? /where?
 - ii. Do you get fair prices?
 - d. Do you share crops with neighbours?
39. Are there any material things that you do not have but that feel you need?
 - a. What and why?

Government:

40. Do the local government officials make your life better?
 - a. Why/why not?
41. What could they do to be more helpful?
42. Do they treat the rural population different from the urban?
 - a. In what way?
43. Do they stand in the way of economic progress?
44. Do you pay a lot of taxes or fees?
45. Do the authorities here treat the villagers in a fair way?
46. Do local officials treat you with respect?

NGO's:

47. Are there any NGOs operating in your village?
 - a. What are they doing there?
 - b. Who in the village are they helping?
 - c. Are they doing a good job?
 - d. What do you think their focus should be?
48. Do you receive foreign aid?
 - a. For what?
 - b. From who?

Closing:

49. Are you proud of being a Sri Lankan?
50. Do you feel that the best traditions of Sri Lanka are represented in the way the society is working now? (**explain**)
51. Is there anything that would make your life better?
 - a. What?

Appendix 3: Interview - Dr. Ruhunuhewa

Dr. Ananda Ruhunuhewa
Department of Pali and Buddhist Studies
University of Ruhuna
Matara, Sri Lanka

25.03.11

There are three dimension or stages of Buddhism:

4. Early Buddhism – the first two decades
5. Theravàvada Buddhism – the elder theory. This dimension is using the language of Pali.
6. Mahàyana Buddhism – the great community. Is using the language of Sanskrit.

The last two is being practised today in various countries in the world. Sri Lanka is practising the Theravàda Buddhism, and use Pali as their religious language.

Buddha can be translated by the word *awakening*, and is a historical person originally born as the Indian prince Siddhartha Gautama. He was an analyser, which analysed the society and created thoughts of how people should live to be enlightened. Buddha was more moderate then the religions that already existed in India at that time. He took values that already existed in the Indian culture and created new rules of living a prosperous life.

According to the *Chakkavatti Sihanàda Sutta*, Buddha is giving advise to a king on what to do with his complicated region. Buddha sais that a society where there is no production, becomes poor. As the people become more and more poor, people start stealing. This creates a problem with weapon, which results in killing. To avoid this, you have to begin with production. Dr. Ananda Ruhunuhewa feels that a more organized and efficient production in the agricultural sector in Sri Lanka could also be the answer to their problem. To get more efficiency he thinks that Sri Lanka needs more efficient transport, a better packing system for the agricultural products. Now the farmers have to sell at any given price, since they are not able to bring their products to the market in time.

Education:

Dr. Ananda Ruhunuhewa thinks that the education system could be more effective. He as a teacher feels that he has to low wages. He understands that his waged is sufficient in a third world country, but he has to decline invitations to conferences in other countries, because he cannot manage the bill on his wage. The parents in the rural areas are often sending their children to the schools in the cities. As a cause, the

schools in the cities are overloaded, and you can find up to 3-4000 students in one school in the advanced level. There are schools in the rural areas, but these are not being sufficiently developed by the Government. Only 2% are going to the universities.

Press freedom:

The Government is controlling all the media. Two years ago a journalist were killed because of his criticism of the Government. No one does still not know what really happened to him. The private media stations in the country are still being attacked. The university leaders are independent and free to express themselves.

Caste is a Hindu concept, which Buddha criticised.

28.03.11

Sri Lankan tradition:

For Buddhists life and time goes in circles, Chakra. There is no beginning and no end, not like the timeline that is used in the western civilisations. For Buddhists the circle is also a very important universal form, it is the form of planets for example. The *Bhava chakra*, or the life cycle, has three stages:

4. Prenatal period
5. Postnatal period
6. After death/re-birth/ancestors world

This cycle of life is a mix between Buddhism and Hinduism. The Buddhists do not believe in the *ego*, that it is the ego, or the same person that is reborn, while the Hindus believe that a re-birth is just like a new piece of clothing for the same existing person. The tradition of using astrology in name giving is 90% a Hindu tradition.

As mentioned, this belief and the traditions that surrounds the different religiously celebrated stages of life, such as; name giving, puberty, wedding, death, etc. is a mixture of both Buddhist- and Hindu traditions. These religions are very interconnected in Sri Lanka. An example of these interconnected religions is a religious place in Katargama, where if you use one entrance, you will enter a Hindu temple, while another entrance leads you to a Buddhism temple.

Both the religions have come from India, and Sri Lankans see them selves as descendants from India and are not concerned if their traditions originated from the Buddhism- or the Hindu religion. There is not that many who are aware of this influence either. Before these religions came to both Sri Lanka and India, there were indigenous believes, and the religions are built on the same basis, and have the same origin. Buddha, used many of the existing Hindu traditions, etc. According to Dr. Ananda Ruhunehewa, Buddhism might have been so popular in Sri Lanka because of its tolerance of different traditions and the absent of strict religious lines or rules. Most Sri Lankans are proud to say that they are Buddhist, but many of them are practicing many traditions, which is greatly influenced by the Hindu traditions. Buddhism also uses the Hindu Gods. One difference is that the Sri Lankan Buddhists always goes to a Buddhism temple when they are to worship, never a Hindu temple, even if the tradition mainly comes from the Hindu religion.

Buddhism is also the religion in which the Government and the administration in Sri Lanka are influenced by. In addition, the main families that have ruled Sri Lanka in

the latter years have also been Buddhists. Buddhism is the state religion, but the other religions represented in Sri Lanka also have their religious status in the Sri Lankan constitution.

Dr. Ananda Ruhunehewa would rather say that the word _____ is better translated to *be unsatisfied* that suffering. He agrees with the idea that Sri Lankans are ok with not being satisfied all the time, and that it is a part of their mentality to handle such situations, and to handle the given situation as best as possible.

29.03.11

Education is very important in the Théravàda Buddhism. Buddha sent 61 *Dharma Bhànaka* (=teachers) to teach Buddhism. He has supposedly said to them: “Please go forth to the benefits of the others”. It is not known if this was mainly for religious purposes or for the benefit of development. Buddha has also stated: “I always respect the torch bearers of mankind”. This, in addition to the fact that Buddhism is about analysing and understanding the universe and the humankind, shows that education has a very important place in the Buddhist religion.

The history of the Sri Lankan education started in the 2nd century BC. This was a part of the Théravàda Buddhism and it was thought in Pali. Pali was the international Buddhist language at that time. The Buddhism teachings started with the introduction of Buddhism to Sri Lanka, and the sister of the prince of India (*rest of the info*) who brought 18 craftsmen to Sri Lanka, which could teach their craftsmanship. The Buddhist school at that time did not only have religious subjects.

In 88 BC there came a new school of the Mahàyana Buddhism. These two schools were both active side by side in many years to come. Today, there is no straight line between the teachings of Théravàda- and the Mahàyana Buddhism in Sri Lanka, but Sri Lanka is still seen as having Théravàda Buddhism and has always been using Pali as the main Buddhism language.

The public schools started during the Dutch colonisation period. The schools in Sri Lanka is divided into national schools, which are directly controlled by the ministry of education, provincial schools, which are controlled by the provincial councils, private, missionary and the *pirivenu* schools. The *pirivenu* school has teachings in religion, language, astrology, eastern medicine, etc. most pupils who wants religious teachings such as becoming Monks will attend the *pirivenu* schools, but you may also choose to get the same competence as the other schools, so that you are able to enrol in the universities. Each of these schools are free of charge for the pupils, accept for the private schools.

In 1957 there was a parliament decision by the ministry of education to provide free school for all pupils in Sri Lanka. The year of Bandaranaike, who was later assassinated.

Today there are many more students in the national- than in the provincial schools. The schools controlled by the ministry of education are often considered as better, and often have better facilities as well. These are mostly found in the larger cities. There is a debate going on in Sri Lanka today based on what to do with this system in the future.

There are five qualities in Buddhism:

1. Faith
2. Virtue
3. Generosity
4. Learning (listen)
5. Wisdom

Tripitaka – the three baskets

1. *Sutra* – discourses
2. *Vinaya* – discipline

Abhidhamma – analytical and explanatory text,

Appendix 4: Interview – Bhikku Dr. Thero

Bhikku Dr. B. Dhammajothi Thero
The department of Pali and Buddhist studies
University of Ruhuna
Matara, Sri Lanka

22.03.2011

Introduction to Buddhism:

- Buddhism is not a religion, there is no supernatural God, or no God at all. Buddhism is philosophically different than other religions in that way, and Buddhism also never speaks of the creation of earth. Buddhism has no dependence of a God, it only explains reality.
- There are no beliefs in Buddhism, they do not believe in anything in the life, they only investigate, and ask questions to try to understand the world and the universe. There are people who believe in different things and who are still Buddhists, but there are no real beliefs in the “religion”.
- The universe.

There are three universal systems:

1. *Cúlanika-sahassi-lokadhatu* – there are thousand solar systems.
2. *Dvi-sahassi-majjhimanika-lokadhatu* - 1000² (million)
3. *Ti-sahassi-mahasahassi-lokadhatu* - 1000³ (billion)

This explains the *Ananto Àkàso*, the unending empty space.

- Human beings are tiny things, living in a place called earth. There are trillions of *Buddha fields* in the universe. Buddha has the view and can see behind the earth. He can see the reality of each human being in both this and other parts of the universe. We are not able to understand all of this that can only happen by reaching Nirvana.
- The universe the human being is also explained by the great elements, which are:
 1. *Pathavi* – earth element (solid)
 2. *Àpo* – water element
 3. *Tejo* – heat element
 4. *Vàyo* – wind element

The world means and consists of these four elements, everything has a combination of these four. There is also empty space, and these elements are in the empty space.

- The physical body – *Kāya*. Human beings consist of the four elements in addition to consciousness – *Vinnāna*, the inner world. This is not to be confused with the soul. Both trees and animals also have this consciousness. With these six things we have everything in the universe.
- When a person dies, both the wind and the heat disappear in addition to the consciousness. When the consciousness leaves the body, a man dies. The soul can be seen as consciousness energies, or karma energies. For every action you are accumulating small amounts of karmic energies, whether it is good or bad. If you have done a bad action, and gotten bad karma, it is not sufficient to only pray and be forgiven, you have to do good deeds. An example would be if you have killed an animal, because you did not have the moral knowledge, then you have to help animals in the future to be able to obtain good karma instead.

When a person die the consciousness goes to empty space, and then the empty space will try to find a new proper place for the karma energy and the consciousness.

- Rebirth – *Punabbhava* = rebecoming, a Pali word that has a broader meaning than only rebirth, as is the Hindu word. The word consists of re-birth, re-changing, re-happening, re-breaking (multiplying), etc. There is a connection between the consciousness and the karmic energies. There are three things that have to be in place for a mother to give birth:
 1. That the mother is in a suitable condition
 2. The physical relationship between the father and the mother
 3. That the consciousness energies will want to enter

Fortunate energies will never enter and stay in a womb that is not good, or less fortunate.

→ You should do good things!

23.03.2011

Karma:

Kamma (Pali) – Karma (Sanskrit)

Kamma = action

Means both action and result, an action in which create a reaction, just like energy. Both pleasant and bad words will create a reaction in your head.

24.03.11

Kamma

Unwholesome actions: killing, stealing, sexual misconduct. Lies and intoxicant drinks. If you follow these, then you are a Buddhist. When you are married, you are married for life, it's a spiritual union, and a child is not a production. There is not a great problem with drunkenness. There are more precepts for monks and novices, (227 for the highest order).

Universal energies give punishments and grants.

Nirvana is a state of mind where you feel no desire, no hatred and no dilutions.

Hell is the animal kingdom.

The 6th sense is the act of thought.

Mental healthiness is the greatest wealth = santutthi paramam dhanam (Pali)

Women:

According to Buddhism, women and men are equals, and can have the same spiritual development. A woman cannot become a Buddha, then she has to become a man first, and still she can reach nirvana. The mother is the Buddha of the home!

Hospitality:

The Sri Lankan Buddhists have ethical values for visitors, *Āgantuka vata*. You should welcome a guest warmly, with friendly words and supply tea and food if needed. This also counts for monks visiting. The Buddhist way is to show respect to every visitor.

If we do our duties to our parents, it's an auspicious thing.

Duties for parents, children and wife.

25.03.11

According to one section of the holy Buddhist scripts, the *Sigalaka Sutta*, we find several disciplines in which the Sri Lankan cultural values on behaviour are based upon. First we have the worst behaviours: taking life, taking what is not given, sexual misconduct and lying. Then there are six points of bad behaviour that will waste one's substance. These are: addiction to strong drink and sloth producing drugs, haunting the streets at unfitting times, attending fairs regularly, being addicted to gambling, keeping bad company and habitual idleness. From these scripts we can read that work is seen as a good thing, and that you should not be lazy. Buddha say's that *one should earn, by hard working, and use both hands. That income should be righteous, and righteously achieved.*

There are also four types of characteristics of people that can be seen a possible good friend. These are: the one who is a helper, the one who is the same in happy and unhappy times, the one who point out what is good for you and the one who is sympathetic. These are qualities that Sri Lankan put very high.

In the *Sigalaka Sutta* there are also mentions about which duties people have towards each other according to Buddha. A child has been supported by his parents his whole life, and should therefore support them. He should perform their duties, keep the family traditions and be worthy of their heritage. A parent should restrain his son or daughter from evil, support him or her to do good, teach him or her some skill, find him or her a suitable wife or husband and in time hand over his inheritance.

A man's duties for his wife are to honour her and not disparage her. He should not be unfaithful to her, but give her authority and provide her with adornments. A wife should be properly organized, never be unfaithful and be skilful and diligent in all she has to do. The wife has the authority in the household.

A person's duty for a friend is to give gifts, use kind words, look after his or her welfare, keeping his world towards him or her and treat him or her like he himself would like to be treated.

Wages:

You should be given a sufficient amount of wage. The government should help in giving proper wages, that could cover you basics, such as food, cloth, lodging and medicine. For some there are hard living conditions, and the government should take the responsibility and help. According to Buddhism and *Kútadanta Sutta*, the Government should focus on three areas:

- Production - Agriculture and cattle keeping
- Distribution - Trade and commerce
- State administration - Give people proper salaries, both in private and public sector.

Agriculture is the most important in Sri Lanka, but here there are many malfunctioning's, such as inefficiency and bad machineries. The farmers should be satisfied, since it's them who supply the rest of the country with food.

According to *Cakkavattishanáda Sutta* the government duties are:

1. Safeguard all living beings in the country
2. Establish stable, social and moral order
3. Wipe out poverty and provide the basic needs to the people.
4. Rule the country by righteousness

Thero welcomes NGO's with proper objectives and transparent projects.

Education and health is free, but the pharmacies are costly.

Caste system:

There is no Buddhist caste system. *Vasettha Sutta*: "there is one nation, that is human nation, there is one cast, that is human caste".

Still there is a caste system in Sri Lanka. Farmers are often the superior caste, while the drummers are very low in the hierarchy. You show your caste attendance through your name. For the urban and more wealthier people, caste is not a huge issue, but there are more divisions in the poorer rural areas. It first becomes an issue when we speak of marriage.

Press freedom:

The government limit some of the information that are coming out, this is often more intensive in front of elections. According to Buddhism, all information should be open and free for all. But today there is not 100% freedom of speech in media.

Appendix 5: Interview - Bhikku Professor Nandawansa

Bhikkhu Professor Medagama Nandawansa
Department of Pali and Buddhist Studies
University of Ruhuna
Matara, Sri Lanka

- Traditionally every Sinhalese becomes a Buddhist at birth, but not everybody understands the true meaning of Buddhism. Nearly 64-65% of Sri Lankan population are Buddhists today. Sri Lankans also follow religions such as

Christianity, Hinduism and Islam. Historically Sri Lanka is a Buddhist country. The Buddhist way of thinking has influenced the other religions in Sri Lanka. There is not much religious clash, this mostly because of the Buddhist way of thinking. Religion is private, and the Buddhists do not feel that they have to spread the religion or to convert others. The civil war was never a war on religion, but an ethnic war.

- Buddhists way of thinking: Buddhists do not try to pursue actions for the religion to a large degree such as other religions often do. There are no fast and hard rules. Based on the Buddhist philosophy you are responsible for your own words, actions and thoughts.

In Buddhism there are three main characteristics:

1. Anicca – Impermanent, everything is changing.
2. Dukkha – suffering, change is suffering
3. Anatta – soullessness, there are no substance because everything is changing.

The way of thinking is that we are impermanent. Suffering is not only physical or physiological, but change in itself is suffering. Because of this, the Buddhists take suffering as a part of life. There has been criticism from the west that Buddhists have less progress because they do not want any material development. The Buddhists do not think that material things gives happiness, you should have moderation and there are limitations. We are not here permanently. There should be flourishing for all, and therefore we should not ruin natural resources to obtain materialistic impermanent things.

- Religion and especially politics have a great influence. The problem is that politicians do not always see the long-term view. He feels that because of the politicians, Sri Lanka has suffered after their independence. Sri Lanka is an agricultural country. There has been to less effort to develop this area, but historically Sri Lanka could support them selves with food. Sri Lanka might never be good in technology, but could be good at agriculture. The political system gives problems, both because of democracy and limited periods (5 years). There is not enough time to both implement projects and to see results. He is not pleased with the economic development. Maybe the west should not put such a press upon democracy. People seems satisfied with the situation now, it seems like the leaders are doing the right things for Sri Lanka.
- Happiness – contentment.
Divided up in both materialistic and mental. To lead a comfortable life there are some basic things that you should have, such as food, clothing, shelter and medicine (if needed). The government should provide these things for their people. You can be happy without it as well, it depends on your spiritual strength. If you have these things then you are free to pursue your own spiritual happiness. After that the rest will come naturally, like literature, education, etc. Sometimes you will not have all your basic needs, but you should still try to be happy, and be satisfied with what you have.
- Other needs:
Education: the government manages the education system. In the 1940s Sri Lanka got a free education system for all, the *Education Act*. The school is divided into: primary – secondary – advanced – university. About 100'000 goes to the advanced level, but only 20'000 will be able to get into a university. There are 15 universities in Sri Lanka and Ruhuna has 3'000 students. There are not enough places, staff, etc. for all to enter. The

government do not use enough money on education, in spite of the high enrolment and literacy rates. Possible that they spend about 3-4% of their national budget. Few also have hostels to live in at the university, and because of this many can't afford to get higher education.

Spiritual needs: love, family, etc. You should have a calm and quiet environment and a sound economy. You should create a spiritual environment around you, and then you will flourish/grow.

You should follow the spiritual path:

1. Sīle – Virtue (the basic laws, 10 commandments)
2. Samadhi – concentration
3. Panna – wisdom

Virtuous → happy, in addition to basic needs.

Ends with the realisation of nibbāna (Pali) / nirvana (Sanskrit).

It will be achieved gradually. You will have complete happiness only when you have reached Nirvana, and before that just temporary happiness. Happiness is both spiritual and economic. The spiritually advanced can be happy, the material advanced cannot be happy, because they will always want more. You should have moderation with everything.

Appendix 6: Interview – Professor Banda

Professor R. M. Ranaweera Banda (Ph.D)

Department of Sociology

University of Ruhuna

Matara, Sri Lanka

Research interests:

Gender and Development

Rural development

21.03.11

Foreign aid is very complex.

Who knows the thoughts behind foreign aid.

Done studies where he has asked the one interviewed to explain richness, the answer was *to eat two meals a day*.

Quality of life is combined to their socio-economic situation.

Another question was the definition of quality of life where the answers were:

- *good health*
- *work*
- *good and permanent housing*
- *land*
- *number of family members*

If there is a family where the parents are old, and the children are young, and no one can do hard work. If this is the case in addition to the lack of the other quality of life aspects mentioned above and no government subsidies, then you have no quality of life.

Quality of life is:

- Educated children, able to educate your children
- Ownership of paddy land
- Access to drinkable water
- Access to transport (?)

Got his view in a paper, (unpublished work).

Should go out and not have defined questions.

Be in search for a dialogue / discussion.

Weight ranking.

Only have categories.

25.03.11

Economy:

The rural areas need to be freed from debt to be able to flourish. In agriculture a man earn wages of Rs. 500 a day, while women earn Rs. 350-400 a day. The difference in wages comes from the fact that women are physically weaker than men, and that they are not able to release the same amount of energy as men. Therefore they are given "easier" jobs, and from this they get lower wages. The Sri Lankan Government has approved this. Professor R. M. Ranaweera Banda (Ph.D) thinks that most Sri Lankans in the rural areas are satisfied with their life, but the younger generations have a tendency to migrate to the cities to work, as well as to other countries such as Dubai.

Women:

Women often have to double the work they do. They have both a paid job in addition to domestic work. When a woman gets home from work she has to do chores at home, while a man usually rest instead of helping in the house. The mother is often helped by her children with the domestic work, and she is highly respected for the work she is doing.

His worries about the society are that Sri Lanka is greatly exposed through media to the outside and other, more developed countries. This has created huge expectations and increased desires. Now everybody has to have a television, mobile phone, etc. and use these material things as status symbols. There is always the need for more, such as if you have a motorbike, then you rather want a three-wheeler, and then a van. This is in great opposition to their religious values of moderation.

According to Professor R. M. Ranaweera Banda (Ph.D), the Sri Lankans religious feelings were washed away by development in the 1970s and- 80s. In the 1980s and -90s there was a lot of people that did not even go to the temple, and in 1988 and -89, there were many Monks who were killed. Now the Buddhist religion is strengthened and about to be restored in the Sri Lankan society. Still materialism is strong, and there are many people and also Monks who do not understand the concept of a simple life.

Health:

Medical health service is available to everyone in Sri Lanka today, and it's free of charge. Both in the cities and in the rural areas there are satisfied health conditions, but the situation is under change. The population in the rural areas are experiencing an

increasing amount of new kinds of diseases such as; kidney problems, heart illnesses, cancer, liver problems, etc. This is a recent phenomenon and Professor R. M. Ranaweera Banda (Ph.D) thinks that the reason for this might be changes in food habits as well as changes in the working sector. In Sri Lanka today there are labour shortages, and therefore the younger generation can choose among jobs. They often choose to work within the Government or in the service sector. These are occupations, which do not expect you to use your body. In addition the Sri Lankan population have more means of transportation, such as vans and motorbikes, and do not walk as much as they used to. There have also been introduced more machines in the agricultural sectors. Alcoholism is also a growing problem in Sri Lanka. It's most single, young men who turn to the abuse of alcohol.

Today a sizeable minority feels that it's better to use private practices than the Governmental owned. You often get the medicines you need at the hospitals, and do not have to buy costly ones in the pharmacy. There are somewhat long waiting lists at the public hospitals.

Agriculture:

Before Sri Lanka had very cheap labour, now this has been changed, and the Sri Lankans use machines in stead. The problem is that they still produce the same amount of products, and there is less profitability. 90% of the Sri Lankans in the rural areas have a little field where they can grow crops for their own household. These fields are used for rice, where there is two harvesting seasons a year, vegetables and some fruits. Most families do not produce enough to sell in the market, so the household need to have a paid job as well. In the markets you find women, who mostly sell small quantities of agricultural products from their, and their neighbours garden. The men often sell imported products. According to Professor R. M. Ranaweera Banda (Ph.D), there are no agents in the rural areas in Sri Lanka, who collects money from the people selling products in the market. This is a phenomenon from the greater cities.

Education:

Today it seems like everybody wants to send their children to the universities. The women often spend their whole day by sending their children to private classes and later activities.

Family/network:

Most Sri Lankan families have strong networks. Every person has about 20-30 relatives that they see as their close family. The affection is very strong in the family and among relatives. The family and marriage is seen as a lifelong arrangement, and divorce is seen as a sin. The families are mutually supporting each other when it comes to illnesses, economic support, etc. First you go and ask your family for help, and then the Government or a NGO. Sri Lanka is concerned about the poor. If you are poor and have not done anything that is socially unacceptable, then you will always get food from others, because the Sri Lankans are always there to help each other. Professor R. M. Ranaweera Banda (Ph.D) sais that no one goes hungry and that everybody has a shelter in the rural areas today. The *beggar* is part of an economic activity in the cities, lead by an agent whom invest in people who have some dysfunctions.

There are some social unacceptable misconducts where you might be left on your own if you have committed them. Such an example can be; persistent alcohol abuse; women who have sex with a man from a lower caste; homosexuality, etc.

Caste:

Caste is not a phenomenon in the everyday life, and Professor R. M. Ranaweera Banda (Ph.D) thinks that it's a dying phenomenon. In the South Province there are four major casts:

5. *Goyigama* – the higher caste, these are mainly cultivators.
6. *Karava* – Second in the hierarchy, are mostly fishermen.
7. *Durava* – third, the toddy tappers
8. *Salagama* – fourth, cinnamon peelers.

The general understanding is that the cultivators, or the ones in agriculture are the higher castes, while the drummers are the absolute low. There are several sub casts as well. You can see a persons cast through their surname. Cast seems only to be important when we speak of marriage. In the Southern Province a person from the highest caste can only marry people from their own caste or the caste underneath, they should never marry a person from the third or the fourth caste. When it comes to sex, a women from the higher caste can never have sex with a person from one of the lower casts, this would be seen as a serious offence, while if a man from a high caste had sex with a women from one of the lower castes, it would be seen as an offence, but not so serious as If a women does it.

Appendix 7: Interview – Ms. Dissanayake

Ms. P. K. M. Dissanayake
Senior lecturer
Department of sociology
University of Ruhuna
Matara, Sri Lanka

Ms P. K. M. Dissayake, a senior lecturer at the department of sociology at the University of Ruhuna sees Sri Lanka as a third world country. They are still developing and have great income differences. Some live in great luxury, while others have nearly their basic needs covered.

As she is a rural person, she feels that the Government and the NGO's should do more for the rural areas where we find the most problems. They need their basic needs covered in addition to sanitary facilities, education, etc. The foreign countries and the NGO's should try to understand who is the actual receiving group, or who should receive the grants. The decision making process is very important. The need of the grass root people can be understood only by participating in their daily life to try to understand.

The urban people can get the grants that they need, but the rural people do not have the same chance. Rural people have very much respect for foreign white people, or *sudda*. They know that they are able to help them, but they rarely get to meet them. There are many problems with corruption within this field so there should be more transparency. She feels that many officers in rural areas are dishonest.

She has a suggestion of participatory research method, where the donors observe for themselves to better understand the situation, and then they could launch their project. There is a communication problem present, and this is the main obstacle. As a NGO you should try to find the best way to communicate. If the NGO's are out in the fields they are also able to observe the results for themselves.

Flourish:

The rural population should have their basic needs, they do not need advanced luxury. They should have their basic needs filled, such as: a home, food, water, good sanitary situation, a bed, etc. The Government often gives "help" or attention to the rural areas to get their vote. Rural people are the majority in Sri Lanka and an easy vote, at least they have been. They are often very innocent and can be cheated. She feels that they have got more knowledge now, and are not that easy bought. But politicians are very cunning.

There is generally good living conditions in the rural areas now, but they often have a dependency on the Government or NGO's, since they have lived on their funding's. There should be a sustainable development.

The NGO's should understand the rural peoples resources, abilities and resources. Their attitude is the foundation for a successful project. You have to look at their needs and then have a dialogue about their willingness to do some activities, which will improve their socio-economic condition. NGO's and the Government should never give material things, such as luxury items, but engage people in activities. It is not good if the ones who are being helped are dependent on help from outside.

Women:

Rural women are the main characters in the country development. Their activities have changed. In the past their responsibility were limited to the home and domestic work. From the 1970s and until present, the women in Sri Lanka have got a dual situation. They have the domestic work in addition to a paid job to bring a second income to the household. This creates a problem where many women are getting exhausted. In the past the man has been supposed to give the income to the family, and there are many men who do not like it when the women have a paid job. Educated men, on the contrary, allow their wife to have a paid job and helps with the domestic work. In addition to this, there is some domestic violence, and there are tendencies of alcohol abuse. When the man is drinking the women struggles hard with taking care of the family, it's mental violence as Ms. Dissanayake calls it.

Women protect the health of the family, but the family do not give that much attention to the health of the women.

In spite of this Ms. Dissanayake is very proud to be a Sri Lankan. This because of their hospitality, kindness, innocence and that they constantly think of others feelings. There are weak points, but more enough good qualities to make up for it. The mother is the most respected, and also the sister and daughter have a very respected position in the family. They are all great characters in the society. There is not that much luxury in Sri Lanka, but the people of Sri Lanka is very spiritually developed.

Appendix 8: Interview – Mr. Palliyaguruge

Senaka Palliyaguruge
Assistant District Secretary
Matara, Sri Lanka

Senaka Palliyaguruge is working for the Government, monitoring the NGO's activities in Matara. After the tsunami there were a great amount of NGO's operating in the Southern Province. These were helping the Province mostly with the reconstruction of the costal areas, which have had a great development. The Government wanted the NGO's to help with the rural areas as well, but there were little help to get. There has been a great development in the Southern Province in the latter years, today the development in the living standard are even higher than before the tsunami hit in December 2004.

During the period after the tsunami, where the coastal areas in the Southern Province were overflowed by NGO's, which had their own projects and agendas, and the Government try to streamline their projects, but most of the time they could only monitor their activities. Even though there were many questionable things going on, and much duplication, the Government were very thankful that the NGO's were there to help them. One example of the help that was given after the tsunami comes from Hambantota District, where about 3,000 buildings were destroyed during the tsunami, and the NGO's helped building 6,000 buildings. The NGO's that helped to rebuild the coastal areas after the tsunami disappeared after 2-3 years. There is now a change going on in Sri Lanka, where most of the NGO's are moving to the north and the eastern part of the Island, and this is where the focus lies today.

Mr. Senaka Palliyaguruge told me that some years back the Government had two great projects in in the rural areas of the Matara district to improve both the roads and the village infrastructures. There has also been a focus on spiritual development, which indicates examples such as trying to help people stay away form alcohol abuse, other health issues, etc. (Grama Noanma). He feels that these projects have been successful when it comes to development in the rural areas, and the statistics show that the living standard also has been improved. There are not that many development projects going on in the rural areas now. The Government has no major projects in the Matara District now, accept from constant work to achieve the MDG's. The NGO's that are still stationed in Matara District are mostly implementing soft programs, such as attitude- and awareness programmes, in addition to microfinance. The Government do not have the funds to help everywhere that help is needed, Mr. Senaka Palliyaguruge would like to see more NGO's in his District, especially in the rural areas, where the weaker parts of society; children; women; and elders, could need some extra attention. During the last two years, neither Mr. Senaka Palliyaguruge nor his District, have received any annual reports from NGO's in Matara, this because there are only small projects or small contributions to the society, such as giving a child money to but new shoes.

He thinks that there might be some differences between the different districts in the Southern Province of Sri Lanka, but usually statistics are shown where each district is shown by itself, or the province is divided up in rural- and in urban area.

Appendix 9: Interview – Mr. Attanayaka

Susanthe Attane Attanayaka
Assistant Division Secretary
Welligama, Matara

Susanthe Attana Attanayaka, who is managing the social work, the development of land, project registration, etc where the one picking out representatives for my unit of analysis in Welligama. He had found some of the poorest in three different villages there. Welligama has an industry based on fish and fisheries, and there are villages there that are in great need of governmental- and projects done by NGO's.

In Welligama we visited the villages of; Jaya Wijaya Gama; Kapuwatta and Koongashena. The society of the villages consist of each village having a leader, which they can turn to if they need something or need to be in contact with the government. Susanthe are the leader of these village leaders (in addition there are several layers between them). He is mostly supervising projects done in the different villages.

According to S. A. Attanayaka, there are no NGO projects in the area of Welligama today. The last project ended one and a half year ago. This was a water project on rainwater preservation, done by the Rainforest Forum. The project was implemented, but the villagers are not using it today, since they do not want to. The project of rainwater preservation was given to people who already have a well, so that is why the project was not successful. (black tanks FOTO).

There are no planned projects in the near future for the villages In Welligama, this mostly because all of the NGO's are working it the northern and the eastern provinces of Sri Lanka. S. A. Attanayaka feels that the Southern Province, and particularly Welligama could definitely have the need for more NGO's in their district as well. The NGO's are needed for implementing different things, and it would also be necessary for a mechanism the teachings of future implementing of different projects as well as the possibility to give the NGO's feedback. What Welligama needs according to Attanayaka is the promotion of collective social work and a change of attitude. The attitude of the population living in the area is the main barrier towards further development. Most of them are quite individualistic according to Attanayaka.

The Government have a limited amount of projects per year, so their work is a slow process. Each village get 1-2 projects a year, at the total amount of maximum Rs. 1,000,000. They have had a focus on both roads and infrastructure, but some villages have other needs that are more important and have to be covered first, such as water and sanitation facilities.

Appendix 10: Interview – Ms. Sriyani

G. T. Wasantha Sriyani
Senior Lecturer at the Department of Management and Entrepreneurship
University of Ruhuna
Matara, Sri Lanka

Entrepreneurship

Maybe the most important factor for entrepreneurship is for the young to be encouraged in their skills and qualifications. There are many who do have some special skills, but who do not know it. Both the parents and the teachers need to assist them and encourage the youth. It is important to try to get them to focus in one particular direction.

There is a lacking in the system of encouragement in the education system in Sri Lanka today. There should be more focus on entrepreneurship, and finding your talent/-s in both the primary and the secondary level. Today there is too much focus on the theoretical parts of the education, and not the practical, in addition to limited school budgets.

In the Southern province there are entrepreneurial possibilities in the fields of agriculture and value added production in the agricultural section. There are also possibilities in the section of handicraft, such as ornamental products made by local home materials. The Government should link this, especially the handicraft sector, to the tourist sector, and create a larger market than there are today. There are great possibilities in selling the creative skills of the Sri Lankan people.

According to Wasantha Sriyani, the basic problem seems to be the youth's attitude. Often the poorer part of the youth is too dependent on others, such as Government subsidies or income from their parents. They are also often only concerned about enjoying their life with their mobile phones, their video games and their TV's. They have good skills, they only need proper guidance to find their pathway. To do that they should be properly facilitated at school, preferably before leaving their ordinal level (primary + secondary level), or at home, to identify their skills.

Most children are forced into taking advanced level, and then to try to reach for university education, because their parents think that is the right thing to do. There is limited space in the enrolment to the universities. According to Wasantha Sriyani, the youth should be able to choose for themselves, with proper guidance of course, what they want to do after the ordinary level is finished. It is important to find a pupil's skill, because then he or she can be a real contributor to the development of the Sri Lankan economy.

Appendix 11: Interview - Ms. Gamage

Miss Deshani Gamage
Managing Director
Apex Business Academy (pvt) Ltd.
Matara

In Matara I had an interview with a young female managing director in a private business school. Her company provide d private secondary education and professional classes. These professional classes provide mainly professional education for service occupations, but also in areas such as banking, production, etc. She started her entrepreneurial career when she was 17 years old. Now she is 32, and has 10 years behind her as a successful manager of her company. Apex Business Academy consists of 55 lecturers, where 48 of them are men. There are 5,000 pupils at the secondary level, and 300 students at the professional courses.

She and her company experiences two kinds of barriers in Sri Lanka, these are barriers of product development and –of business development.

The product that her company is selling is education. In the latter years they have created a new management course where she has got many participants, and people have also seen the need for such a course. The problem is the Government who are not able to supply appropriate work for the students when they have finished their education. The result is that Apex Business Academy has to change their courses.

Another barrier when we speak of product development is that both teachers and students do not believe in the professional courses. They often only believe in the traditional way, education through university. This is especially true for Matara and similar undeveloped districts. The professional studies might be a solution for the people that are not admitted to the universities, since there are only a few percentages, which are able to attend them.

The other barrier is in business development. The media is now trying to inform about professional education, but the Government and the society mostly do not accept this kind of education, only the institutions that have focus on vocal training. Because of this, it is difficult to get financial support.

There is also a debate going on about VAT, and if professional studies have to pay VAT for their education. University education in Sri Lanka is free, and if the private students should have to pay extra, because of an introduction of VAT, then she is afraid that their education would be too costly in comparison. Their students are middle class citizens, and do not have that much money to spend on private education.

In addition the Government do also not have a particular system for education. They are getting new ideas more or less every year, and create new mandatory subjects, in which all schools, both private and public, has to follow. In other words; there is much uncertainty in the educational sector. She also feels that this is true for most businesses in Sri Lanka, and that there are to little connection between private and public sector.

She could tell me that only 5% of her students came from rural areas, the rest were from urban areas or the major towns. The main reason for this is the attitudes of the rural population. In the cities people have clear ideas to what they want to do, they want to learn a specific skill and often end up in the private sector, where there is also higher wages. The people from the rural areas that want to pursue a higher education generally choose the traditional path, through a university. The rural population also

have high belief in the Government, and will most likely end up in public occupations provided by the Government. The Government held occupations gives great security as well as a respected occupation. In addition there are a lot of possible corruption in the government, so if you want to raise your wages you can indulge in corruption.

In addition there is another issue of her being a management director as well as being a woman. She told me that there were some gender issues in the beginning, but now she feels that she is getting the respect that she deserves. That has much to do with the network that she has built up over the years. She started her entrepreneurial career as 17, when she went to a bank to get a loan for her ideas. The manager of the bank just laughed at her, mainly because she was a girl. A 17-year-old boy with the same ideas would get more respect than she was shown. Also the customers did not have the confidence in her. This is a typical cultural barrier in Sri Lanka for women. Today there are some women managers or entrepreneurs, but these are mostly found in garment and beauty businesses, which are more of female dominated businesses as well. The fact that Deshani is a woman can be seen as a strength today because people have more trust in women than in men.

Women in Sri Lanka are often regarded as cleverer than men, and women dominate many courses at the universities. This also accounts for the lecturers in these female dominated courses. There are a lot of opportunities for women in Sri Lanka today, the main barrier seems to be their personality, and that they often do not understand the possibilities that are there for them. Rural women should have the same possibilities as men have. There are also some barriers when it comes to marriage, family values and norms in the society, where women are seen as the head of domestic work.

When Dashani started her business, her parents did not like what she was doing, even though she grew up in a middle-class family, with two intellectual parents. Eventually, when her parents saw how successful she was becoming, they ended up supporting her. Today she is still not married, and it is difficult to find a man who are either more successful than her, or one that is ok with the fact that his wife is more successful than him. She has said that she will never give up her work.

Appendix 12: Empirical interviews

Attachment 1