



Examples

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Example 01

PROMOTING WELLBEING AS A DEVELOPMENT INDICATOR: A BUDDHIST PERSPECTIVE

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Introduction

Using economic and social indicators to measure the “whole development” has failed to address many of the factors that impact on sustainability of man and environment. The idea of economic progress became commonly discussed with the advent of the work of Adam Smith and thereafter even while economists were starting to measure national income, there were some questioning the sustainability of growth. Over the time, the common argument runs that Gross National Production (GNP) and Gross Domestic Production (GDP) cannot be the benchmark for achieving community satisfaction. An increase in GNP or NDP that just arises from inflation does not represent an improvement in wellbeing. Ian Castles (1997) has pointed out that the human Development Index (HDI) had failed in measuring wealth and welfare while emphasizing the idea of Roland Wilson (1946); wellbeing is somewhat wider than economic welfare. Robert Kennedy has pointed that the GNP measures neither people's wit nor their courage; neither people's wisdom nor their learning; neither people's compassion nor their devotion to the country; it measures everything in short, except that which makes life worthwhile (Australian Bureau of Statistics 2010). In order to fill this vacuum, many attempts have been made particularly for converting GDP into sophisticated measures of genuine progress. Tobin (1972) introduced ‘measure of economic welfare’ for modifying GDP to derive a better measure of true progress and Daly and Cobb (1989) formulated an Index of Sustainable Economic Welfare too. In 1997 The Australia Institute introduced a Genuine Progress Indicator (GPI) which distinguished it from GDP were accounting for distribution, acknowledging household work, excluding defensive expenditures and accounting for depreciation of built and natural capital. The United Nations' Human Development Index (HDI), which combines education and life expectancy with per capita GDP has become a widely used development indicator which also give weight to other aspects of wellbeing. The Canadian Index of Wellbeing is another such index, giving equal weight to eight aspects: living standards, healthy populations, community vitality, democratic engagement, leisure and culture, time use, education, and the environment (Hawkins 2014). Several additional measurements of welfare have been explored for some time now linking with wellbeing, happiness and satisfaction; for example, Kingdom of Bhutan has introduced ‘Gross National Happiness Index’ (GNHI) which has its root within a Buddhist philosophy of meaning in life and which encompasses four pillars of sustainable development, cultural

values, the natural environment and good governance. However, such indices have still failed to explain many of the factors that impact most on people’s material, social and spiritual lives (Singh 2014). Still a question is there- how to reduce the gap between material and social development? Are the people satisfied with existing system and how people become happy? In the light of forgoing, it is clear that there is a research gap need to be addressed in order to find many possibilities to strengthen all aspect of wellbeing in the development discourse. Hence the main objective of this study is to seek the possibilities to apply Buddhist principles for promoting wellbeing as a development indicator by addressing the gap between economic wealth and social satisfaction.

Methodology

The conceptual framework of the study has been formulated by considering the contradiction between objective and subjective realities of development discourse. First the tangible factors for measuring wellbeing in the development context identified such as income, education, health, nutrition, sanitation, biodiversity, environmental rules and regulations etc. and then the intangible factors such as equality, freedom, satisfaction, happiness, ecological richness and sustainability that directly effect to the happiness and satisfaction of people have been identified through primary and secondary literature sources. Following the above framework used to assess the applicability of Buddhist concepts on promoting wellbeing for development purposes, the method of textual analysis was used for data analysis. By investigating the synonyms used in different teachings were merged and formulated a common indicator in order to achieve the main objective of the study.

Results and Discussion

Three important terms in Buddhist chronicles; sammāwattatā, sukhāwaha, sukhaviharana can be found in relation to the concept of ‘wellbeing’. It is revealed that the human development is motivated by Buddhism with emphasis of wellbeing as satisfied life where material, social and spiritual life overlap. The essence of common practice of five precepts in Buddhist virtue, four sublimes for *Brahmavihara*, four means of sustaining a favorable relationship for *Sanghavattu*, Noble eightfold path along with the concepts of compassion and loving kindness can be applied to strengthen the wellbeing as a development indicator at individual, community and global levels. Merging different concepts derived from various Buddhist teachings as mentioned above, it is suggested to formulate a new development indicator; Satisfactory Wellbeing Index (SWI) for the purpose of measuring

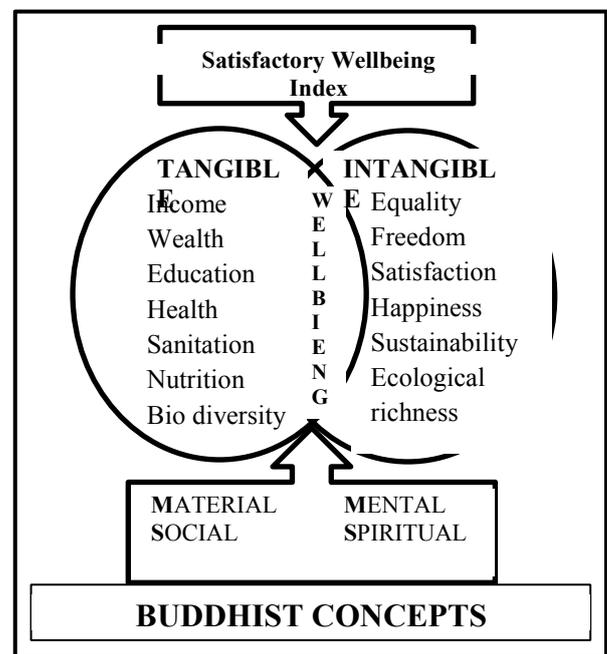


Figure 01: Conceptual Framework

Source: Author created

all aspects of wellbeing in the development context.

The new index may consist of four aspects of wellbeing according to the Dhammapada verse 204; *Arōgyā paramā lābhā* (The Physical wellbeing), *santutthi paramam dhanam* (Mental wellbeing), *vissāsa paramā nāthi* (Social wellbeing) and *Nibbānan paramam sukhan* (Spiritual wellbeing). It is further found that the satisfactory wellbeing depends on good practice at individual, community and global levels such as *dana*, *seela*, *samadhi*, *utthana viriya*, *appamada*, *allenatha*, *kalyanamittatha*,



samajeewakatha, *subaratha* and refraining causes of downfall as mentioned in Parabhawa sutta (samyutta nikāya 1.6) and four sources of destruction as mentioned in Vyagghapajja Sutta (Anguttara Nikāya 8.54).

Conclusion

A lot of recent debate on the search for suitable indicators for “development” goes beyond limitations of GDP as a sole measure for societal progress. Today, it has been realized that, in order to measure the whole development, the attention should focus to the total wellbeing of both man and environment in the context of sustainability. The strong interdependence between material, mental, social and spiritual wellbeing should essentially be taken into consideration when introducing new development indicators. The Buddhist concept of Merit and Sin can be applied to promote both human and environmental wellbeing. Innovative wellbeing indicators like SWI can be developed through in-depth investigations of Buddhist concepts focusing the happiness of all living beings in this universe.

Keywords: Buddhism, Development, Sustainability, Wellbeing

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Example 02

THE INFLUENCE OF HINDU RELIGIOUS SYMBOLS ON SRI LANKAN BUDDHIST CULTURE

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Introduction

India and Sri Lanka have close relationships in socio, economic, political and cultural aspects from the beginning of Sri Lankan society up to the present scenario. After the introduction of Buddhism to Sri Lanka by venerable Mahinda in 236 BC, Sri Lankan culture took a new direction. However, it is recorded in Sri Lankan chronicles that before the advent of Buddhism, Brahmanism, which later developed into Hinduism, existed in Sri Lanka. At the same time, many Indian rulers invaded Sri Lanka during Anuradhapura and Polonnaruwa periods. Therefore, it is believed that significant characteristics of Indian Culture had influenced on various aspects of Sri Lankan culture through these invasions. One of the most important areas of influence has been the Hindu religious symbols on Sri Lankan culture. For instance, there is a belief that Vishvakarma is the forerunner of art in both traditions. Similarly, Hindu gestures and postures in Sri Lankan images, considering Lord Shiva as the Bodhisattva Avalokitesvara, representation of Hindu sacred animals, establishment of Shiva temples in the premises of Buddhist monasteries etc. can be traced.

As Hinduism one of the oldest religion on the earth, it is enriched with more number of symbols representing its belief and culture. As a result of widespread migrations from the Indian subcontinent to the neighboring regions, Hinduism has mixed with local cultures for a long time. Because of the several geographical reasons, Hinduism has been widely spread and collaborated into the Sri Lankan culture for centuries. Impact of Hindu religious symbols on Sri Lankan Buddhist culture can be viewed as one parameter to study the way in which Hinduism has influenced to Sri Lanka. Therefore, the research problem of this study is based on the main question; did the Hindu religious symbols have any influence on the Sri Lankan Buddhist culture? In the light of this background, it is important to identify the relationship between Buddhism and Hinduism first and then to assess the influence of Hindu religious symbols through Artistic and Architectural locations in both Sri Lanka and India.

Methodology

This research mainly based on the literature survey with Primary texts written on art and architecture in both countries along with chronicles and the critiques. In addition, some primary information collected through direct observations at selected research sites. In order to measure the abstract meaning of selected symbols important secondary sources; such as books, journal articles, related literary, cultural and philosophical scholarly works were used.

Findings

From the long history of Sri Lanka, it is clear that the influence of India has been immense from the beginnings of the Sinhalese nation. According to the legends, Sri Lankan people known as Sinhalese

originated from an Indian prince, Vijaya, the son of Sinhabahu and Sinhaseevali in the 5th or 6th centuries. Later *Ramayana* mentions that due to the kidnapping of Queen Sita by Ravana, Rama has destroyed Sri Lanka. In 237 BC, the Vijaya dynasty was replaced by Tamil chieftains and the Chola kings. Notably King Elara ruled for 44 years in Anuradhapura with legendary justice. From that time many south Indian rulers invaded Sri Lanka and established their culture in this land from time to time. According to both Hindu and Buddhist beliefs the founder of the art and architecture is known as Vishvakarma. The higher Hindu and Sinhalese artisans trace their descent from Vishvakarma. Therefore, among the Sri Lankan monastic paintings the picture of Vishvakarma had been created. The concept of trimurti illustrates the significant symbols of Hinduism. Ishvara is the first manifestation of the universal spirit, and the next two are Brahma and Vishnu. They are manifested in three ways, and their duties also vary from one another. Brahma is the creator, Vishnu is the sustainer or preserver and Ishvara or Shiva is the destroyer. Among these, Vishnu is considered one of the deities who protect Buddhism. Also Buddhists believe that he is one who becomes the Buddha in the future. Therefore, special shrines (Devalayas) for Lord Vishnu are constructed in most of the Buddhist temples in Sri Lanka.

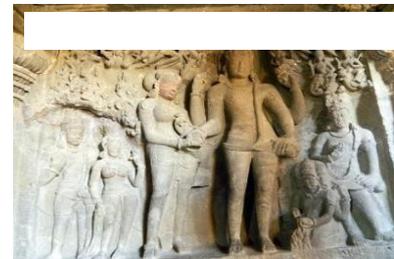
Belief of Gods and Goddesses

There are certain Hindu deities who account for importance to this day such as Ishvara, Skanda, Ganesha and Kali. The shrine of Skanda Kumara at Katharagama in southern province attracts a great number of devotees among Buddhists as well as Hindus in Sri Lanka. Apart from that, the shrines of the most popular Hindu gods and goddesses such as Vishnu, Ganesh, Pattini and Kali have been constructed in the Buddhist monasteries in Sri Lanka. Goddess Pattini is popular in Sri Lanka as it is believed that she blesses women who seek children, pregnant mothers, and those who ask for protection of their children etc.

Shiva and Avalokiteshvara

The belief of Avalokiteshvara is one of the most prominent beliefs among the Buddhists throughout the world. As far as both Buddhist and Hindu beliefs are concerned Shiva and Avalokiteshvara have a close relationship. The figures of Shiva and Parvati in a composition of Ellora are very similar to the Sri Lankan Avalokiteshvara in grace of movement and smoothness of modeling. Shiva and Parvati are seated on Kailas; with Ravana beneath, endeavoring to up root the mountain. Parvati feels the tremors. The manifestation of Parvati in South India and in Sri Lanka is Goddess Pattini.

This symbolism is depicted in some monasteries of Sri Lanka, and as a popular belief the offerings are made to Goddess Pattini which is known as "Kiriammavarunge Danaya".



Shrines of Shivalinga

The south Indian influences dominated Sri Lanka under the invasion of Cholas around 1000 AD. From this period Hindu religious symbols were strongly established in Sri Lanka especially during the Polonnaruwa period. Three devalas (Shrines No 1, 2, 3) which laid down Shivalinga is available in the premises of Polonnaruwa ancient monastic complex.





Art and Architecture

The influence of Hindu religious symbols can be seen even in the architecture of Sri Lankan Buddhist monasteries. One example of this is the large temple of tooth relics (Daladage). Apart from that, Thuparamaya, Lankathilakaya and Tivanka shrine room were constructed using bricks which were similar to those used in the Hindu architecture. The magnificent palace at Yapahuwa represents the south Indian style which belongs to the thirteenth and fourteenth centuries. Postures and gestures are also another set of Hindu symbols which influenced on Sri Lankan Culture. They have been developed through the Yoga philosophy of Patanjali such as Padmasana, Vajrasana, Veerasana and Bhadrasana. Among these Padmasana or the posture of the Yogi has become the main posture of Buddhism. It is shown in the Buddhist art as Samadhi or Dhyana.

Belief of Hindu animal gods

The representation of animals in Hindu art is found in the Hindu temples. Certain animals have been specially used by the Hindu Gods as their vehicles. Hindu deities are often depicted riding their vehicles. For example Nandi the bull is the vehicle of Shiva; peacock, the vehicle of Skandha; Tiger, the vehicle of Parvati; Hamsa,(swan) the vehicle of Sarasvati; Musika the mouse, the vehicle of Ganesha; elephant are examples. Although all these animals are not respected in Sri Lanka monastic art, special attention is paid for few animals. Among them bull is foremost. Sri Lankan Buddhists respect the bull giving it the status of a second mother. This influence can be seen even in Sri Lankan monastic art in the Polonnaruwa period, especially in moonstone (Sandakada Pahana). It is a unique feature of the Sinhalese architecture of ancient Sri Lanka. The bull in the moonstones was apparently dropped in the Polonnaruwa era (Vatadage in Polonnaruwa) which is thought to be the influence of Hindus since the bull is a sacred animal.

Conclusion

Since Buddhism originated in India in 6th century BC has flourished with the influence of contemporary Indian religions including Hinduism and its characteristics are illustrated in Sri Lankan Buddhist Culture too. Arrival of Hindu religious thoughts time to time, south Indian invasions and many other reasons could have been other influential factors on this regard. Among those aspects the influence of Hindu religious symbols on Sri Lankan Buddhist culture can be considered a major aspect.

Keywords: Hinduism, Buddhism, Religious symbols, Sri Lankan Culture

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Example 03

Prevalence and Factors Associated with Underweight among Primary School Children in Nuwara Eliya District

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1. Introduction and Research Problem/Hypothesis

The significance of the nutrition for a healthy community and for the economic sustainability of a country is widely accepted. Globally, the under-nutrition of children has become a severe problem and the situation is even more pathetic in the periphery countries. Though, Sri Lanka has achieved improvements in some of the socio-economic aspects, nutritional outcomes do not match the achievements in the other sectors. The point is clear by there are children suffering from malnutrition and various nutritional problems in Sri Lanka. According to Rajapakse et al. (2011), prevalence of underweight, a significant aspect of malnutrition were found to be high among school children. Nuwara Eliya district where the estate community density is large has higher prevalence of underweight among primary school children. Since the estate population has special socio-economic conditions that influence nutrition, it is important to study separately the determinants of malnutrition in the sector to address specific underlying needs. Therefore, this study was performed to identify the level of prevalence and factors associated with underweight among primary school children in Nuwara Eliya district.

2. Methodology

In this study primary school children in Nuwara Eliya district were considered as the target population. Using the simple random sampling method, a sample of 125 school children was selected from the Nuwara Eliya MOH1 area. Due to the unavailability of the respondents at the survey period, only 105 school children's responses were received. Primary school child was considered as the sampling unit while his or her guardian was considered as the response unit. Primary data were gathered through interviews and direct observations by using a structured questionnaire. Descriptive statistical tools were used to present the data. Since Body Mass Index (BMI) changes substantially with the age of child, childhood BMI needs to be assessed using age related reference curves. Thus, WHO2 AnthoPlus was used to calculate the BMI-for-age percentiles. BMI- for-age below 5th percentile was taken as cut-off mark of underweight which is recommended by the WHO. Factor Analysis was performed to reduce the items of behavioral aspects which were monitored through Likert scale statements. A Binary Logistic Regression model with the Forward Likelihood Ratio method was applied to identify the associated factors with underweight among primary school children in the area.

3. Results, Discussion, and Conclusion

As per the gender composition of the sample, 32.4% were female while 67.6% were male. The average income level of the surveyed households was Rs. 32,000. In this study, 33.33% of the children were underweight with a lower and upper confidences of 24.43% and 43.20%. The highest was 40% at 9

years of age. Among underweight children, 30.5% were low birth weight (Below 2500 g) and 71.42% of the children were male while 28.51% of the children were female. According to the results of the factor analysis five factors which were explained 55.04% of the total variability of the items were identified as food habits of the child, healthy behaviors of the child, influence on nutrition of the child by schools, parental awareness about the nutrition, and parental care about the nutrition. Composite indices were constructed to measure the level of each factor and they were categorized in to two levels as low and high by taking the reference value as 60%. (Low - below 60%, High - above or equal 60%). The results of the analysis reveal that, 88.6% and 97.1% of the underweight children had negative food habits and low healthy behaviours respectively. Also, it is noticed that, 82.9% of the underweight children' parents were in lower level of awareness on nutrition and 74.3% of the parents were not care sufficiently about nutrition of the child. The dependency of primary school children underweight over the independent variables: age, gender, birth weight, mother's education level, mother's occupation, father's education level, father's occupation, family income, drinking water source, type of sanitary facility, early childhood diseases, condition of living area, food habits of the child, healthy behaviors of the child, influence on nutrition of the child by schools, parental awareness about the nutrition, and parental care on the nutrition was captured using binary logistic regression model ($R^2 = 66.3\%$) and the results are shown in Table 1.

Table 1: Results of Binary Logistic Regression Model of Underweight

Variable	B	S.E.	Wald	Sig.	OR
Age	1.258	0.567	4.917	0.027	3.519
Birth weight	-3.571	1.775	4.047	0.041	0.028
Mothers' education level	-2.126	1.005	4.48	0.034	0.119
Mother's BMI	-3.395	1.712	3.933	0.451	0.034
Family income	-6.737	3.39	3.949	0.463	0.001
Early childhood diseases	1.742	0.812	4.602	0.029	5.708
Food habits of child	-6.768	3.443	3.865	0.049	0.001
Parental awareness about the nutrition	-5.021	2.398	4.385	0.036	0.007

Source: Constructed based on survey data. 2017

According to table 1, age, birth weight, mothers' education level, family income, early childhood diseases, food habits of child and parental awareness about the nutrition were significantly associated with the underweight among primary school children ($\alpha = 0.05$). Since this study concerned the primary school children in estate sector, it is obvious that the estate population has special socio-economic conditions and practices that influence underweight. In order to address the problem of underweight among primary school children in estate sector, there is a need of implementing nutritional development programs in these areas. And, those programs should be concerned on enhancing parental awareness about the nutrition, practicing good food habits among school children, empowering school-level influence on children nutrition. Further, it should be highly conscious about the sector wise wealth disparities in order to overcome these nutritional problems.

Keywords

Binary Logistic Regression, Estate Sector, Nutrition, Primary School Children, Underweight.



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