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The Rajarata Journal of Social Sciences is a peer-reviewed journal published by the Department of Social Sciences, Faculty of Social Sciences and Humanities, Rajarata University of Sri Lanka. This journal publishes empirical research and review papers in the inclusive coverage of the area of Social Sciences. The scope of this journal covers the diversity of the contemporary research falling in the broader discipline of Social Sciences.

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THE LEISURE INDUSTRY

Tourism is one of the world's largest industries. Within last 40 years tourism industry has developed as rapidly. Day by day this industry funds various ways for marketing different products. According to that different ways have created. The Travel and Tourism Industry is one of the fastest growing and the largest sectors of the world economy. (World Travel and Tourism Council, 2018). Tourism can be classified in to various sectors. Those are Domestic Tourism, Business Tourism, Eco Tourism, Special Interest Tourism, Adventure Tourism, Medical Tourism, Sport Tourism, Cultural Tourism etc.

Cultural tourism is a type of special interest tourism involving leisure travel for the purpose of viewing or experiencing the distinctive character of a place, its peoples, and its products or productions.

Leisure scientists and tourism scholars attribute the emergence of alternative tourism models such as nature-based tourism, sustainable tourism, cultural tourism, adventure tourism, and ecotourism to significant negative impacts of mass tourism on the environment, economy, and socio-cultural elements of the society. Of these alternative tourism models, ecotourism has generated a special interest among tourism professionals because of its potential as a sustainable alternative tp mass tourism, or other forms of economic developments involving natural resources. Ecotourism is an exciting niche market that combines the pleasure of discovering and understanding spectacular fauna, flora and cultural sites; a holiday in the educational periphery combined with conservation and wellbeing of the local community in contrast to the pleasure periphery based on consumerism offered by mass tourism. The concept has wide implications, particularly for biodiversity rich developing countries in the tropics.

Traditionally, Sri Lanka's tourism industry has been oriented towards "sun and beach" tourism. Although its diverse landscapes and cultural heritage offer a wide range of tourism opportunities, Sri Lanka's tourism resources still remain relatively under-exploited. Being one of the 25 biodiversity hot spots in the world, and having the highest biodiversity per 10,000 km^2 in Asia, Sri Lanka is an ideal destination for ecotourism with a vibrant resources base for ecotourism (Ministry of Environment and Natural Resources, 2002). With existing natural

forests are being increasingly subjected to pressure to become classified as conservation goals while deriving economic benefits from the resources.

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The factors affecting Recidivism in Sri Lanka:
A case study from Bogambara prison.

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Abstract

Sri Lanka government similarly used the severe punitive methods but convicted and recidivist offenders have regularly boosted. In Sri Lanka, the average of convicted prisoners per year was 30,000 from 2009 to 2016 and 50% first offender 28.6% reconvicted and 21.2% recidivists and in 2016 increased to 30.4% reconvicted and 26% recidivists. Hence, this study mainly focused on why reconvicted and recidivists increased while existing judiciary severe punishments in the country? Thus, the main objective was to explore the causes of the increase of recidivists. The methodology used in this research is heavily drawn from criminological approaches to research, and theoretically driven by the deterrence theory. The study mainly based on official crime statistics and primary data collected through the Interviews, case studies, and case history form recidivists of Bogambara prison in Kandy. The study shows that Less severity of punishment practice in prison, No social and legal recognition establish after punishment, Rejection of community, Less opportunity for employment, Labeling as criminals, Corrupt politics, Minor offenders socializes to be grave criminals and Delay of the trial has been long term caused for increasing reconvicted and recidivist offenders in contemporary. Accordingly, the study proposes to practice accurately exist severe judiciary punishment to overcome those factors to reduce reconvicted and recidivist offenders' trends and to curb the crime trends in contemporary Sri Lanka.

Key words: *Crimes, offenders, Recidivism, Punishment, Recidivists, Reconvicted prisoners,*

Introduction

Crime as a social problem can easily provide a positive impact on social ill-being. In that recidivism has taken huge attention in contemporary society which determines the social development among individuals. According to the literature, "recidivism is defined as the return of an offender to criminal behavior following conviction, diversion or punishment".In the global context, the prevalence of incarceration rates is an outstanding trend. For example, the United States consists of 5% of the world's population and it encounters about 25% of the world's prisoners (Butorac, Gracin & Stanić, 2017). In any society, there are different crime control methods in order to manipulate crime rates through social control and legal control (institutional governing system).

In that, policing becomes the traditional way of arrest offenders and crime prevention techniques. But some scholars have disagreed with this system and mention that the most important crime mitigating endeavors are those preventing a young criminal's first arrest from leading to re-offending behavior and later altercation with the criminal justice system. Literature notes the way law enforcement institutions control the first-time juvenile offenders has a straight implication to violate the law and when handled proactively along with the proper gravity this first police encounter can prevent the capacity of chronic offending (Schoeman,2010). However, some literature has emphasized adverse pull factors that cause to increase in recidivism. In that mentally ill offender, mostly women, are having higher rates of institutional misconduct, homelessness, substance abuse, and prior physical or sexual abuse. Specifically, researches have proved that mental illness is related to the high level of recidivism rates for criminals released from prison (Butorac, Gracin & Stanić,2017). On the other hand, scholars have mentioned that there is a high proportion of offenders released from prisons reoffend generally within a short period of three years after release. It means that most of the criminals are released from prisons only to engage again in more criminal activities and again return to prison. According to this factor, it indicates that prisons are not effectively contributed offenders to abandon their criminal past while increasing opportunities to continue with anti-social behaviors (GÓMEZ,2017).

A study relates to the factors influencing juvenile delinquency recidivism in the Sri Lankan context by using 83 delinquents including 43 females and 40 males have highlighted that theft/burglaries, disobedient to parents, trafficking, selling, and use of alcohol, attempt to suicide. Furthermore, most of the respondents have reported that specific areas where they

highly experience obstacles such as lack of education, poverty, and fruitless family relationships. The study has recognized it as the major factors affecting juvenile delinquency as well as the factors of its recidivism. In addition, the majority of the delinquents have emphasized that the association with peers is highly influenced by recidivating even in the certified schools (Ranaweera, 2018). Homicide is an inhuman action that influences human society via different phases. According to the literature related to the Sri Lankan context noted that stress or frustration is the basis for higher rates of homicides in the country. However, this study further mentions that declining the social integration, disorganizing the social structure, contravention the customs, values, and norms, back warding the development of the country, increasing the fear to survival, an increase of accidents, rising the family problems, developing deviant behaviors, disregard the responsibilities are the influential factors which has created a significant impact on increasing homicide in the country (Jayathunga, 2010). Another study conducted in the country pinpointed that most of the offenders are suppressed from psychological wounds due to childhood experience of poverty, family background, joblessness, community disrespect, low educational level, and environments especially in slums are major causes of the increase of criminal recidivism (Perera, 2020).

However, with regard to the trends of the recidivism, available information source has emphasized that in many cases, recidivism occurs within the first year of release, and approximately all recidivism occurs within three years of release or completion of sentence, property crimes are the most common recidivism crimes. More than three-quarters of property criminals have previously been convicted of a property offense. Drug abusers, breaking and entering, and common assault are also constantly recurrent, violent offenders are least likely to recidivate, fewer than half of people convicted of homicide, sexual assault, and rape are convicted of another crime when they release from prison, age is an outstanding factor in reoffending rates. If an offender is earlier punished, there is a possibility; he or she is to recidivate. As a consequence, young criminals are also the most often recidivists. Men are more likely to re-offend than women in approximately every criminal category of offense, even when initial male-dominated offending patterns are taken into account, while recidivism for the same offense is common for certain modes of offenses (e.g., prostitution), recidivism can often occur with various types of offenses, the number of times an individual has been arrested is a good predictor of whether he or she will re-offend. Individuals with only one arrest are less than half as likely to recidivate as individuals who have been arrested more than 10 times; offenders who re-offend are more likely to face the stiffer penalties, particularly incidents where they

committed the same offense. Recidivists are three times more likely to face the sentence of imprisonment than first-time criminals, however, there is a little differentiation in rates of recidivism among various states or provinces, recidivists are often sentenced to long-term probation than first-time criminals based on some factors such as education level and socioeconomic status, African, Americans and Latino/have more tendency to recidivate than whites in nearly every type of offenses (https://marisluste.files.wordpress.com/2010/11/recidivism.pdf). According to the current social context, recidivism is becoming the most influential factor to upgrade the crime rate in Sri Lanka. Specifically, with regard to the social transformations, lack of social inclusion mechanisms has increased the severity of recidivism. Hence, this study is aiming to identify the causes of the increase in recidivism in order to provide possible recommendations to reduce post imprisonment in Sri Lanka.

Literature Review

The epistemological meaning of recidivism is coming from the Latin word "residence', which is meaning to fall back". In-stream of the sociology of punishment and corrections (penology) and criminal justice system (police, court, prisons, etc) in the global context, the concept of recidivism has been known by different terminologies. In that, recidivism consists of re-arrest, resistance to rehabilitation, repeat offending, re-conviction, re-offending, re-admission, re-incarceration, repetitious criminal tendencies, among others. In the comprehensive terminology, recidivism interprets "relapse into crime and criminal lifestyle or activities by an offender who had once or more times been processed through the penal system." In other words, it defines as "repeaters, incorrigible offenders and offenders beyond rehabilitation, recidivists are persons who repeatedly violate the law, get arrested and processed by the criminal justice administrators"(Sorochi, 2020).

Crimes as a universal problem, most of the countries in the world are experienced negative feedbacks given by the crimes since their history. According to the study conducted in India and the United States which were former British colonies. During the period of 1950s to 1990s, there was a dramatic increase in Indian murder history. For instance, there were 55,726 encountered violent offenses in 1961, and by 1996 there were 243,574 recorded violent offenses. Equally, in 1986, there were 27,269 recognized homicides, which gradually increased to 37,671 in 1996. Even though the Indian murder rate is higher than the European countries, it is lower than the Unites States. For example, in the year 2004, India's murder rate was 3.8 per 100,000, and the U.S. murder rate was 5.5, and the French were reported as 3.5. In addition

to that, the whole of India has reported a lower level of violent offense than the United States. In the year 2004, there were 2 million-plus recorded violent offenses in India, which translated to a rate of 19.2 per 100,000. In the United States, during 2004, there were 1.4 million violent reported crimes, which translated to a rate of 465 per 100,000 (Pasupuleti, Lambert, Jiang, Bhimarasetty& Jaishankar, 2009).

Another study carried out regarding the crime rates across the world has reported that the crime rate in Africa is high and also it says that half-a-million homicides committed with the global context in the year of 2012, and in that, only 5% occurred in Europe; 31% occurred in Africa; just next to the Americas' 36%. In addition to that, the author has recognized six African countries as among the twenty countries with the highest crime rates in the world. These countries are named South Sudan, South Africa, Nigeria, Kenya, and Libya. When homicide rates per 100,000 populations were encountered, Africa again ranked second to the Americas. For instance, along with the statistics from the victimization surveys in Africa (UNODC, 2010), the author has noted that in Rwanda, between the period 2003- 2008, out of the number of crime incidents recorded, 68.9% were offenses which were happened at the household level while 31.1% were personal/individual incidents. Furthermore, in other African countries, including Ghana, Kenya, Nigeria, Egypt, Tanzania, and Uganda, robbery, corruption, consumer fraud, sexual assault, kidnapping, and property crimes involving car hijacking, theft of livestock, and burglary were prevalent, although to different degrees.

Sri Lanka has recognized as "Ceylon" until 1972. Sri Lanka was under British colonialism which obtained independence from the British in 1948. It is now called an independent republic within the Commonwealth of Nations. With regard to the dissatisfaction related to the existing criminal laws, which caused the state uncertainty, the penal code in Sri Lanka was first established in 1883 corresponding to the Indian law. However, in 1898 criminal procedure code was established and later replaced by the administration of justice law in 1973. Again it was replaced by 1979, code of criminal procedure act and judicature act of 1978 as amended by the judicature act of 1979 (Karunaratne, 2020). After gained independence, Sri Lanka experienced a series of structural changes. Particularly, Open Economic Policy (OEP) in 1977 has led the space for the liberal market expansion and therefore both import and export economy was established. Later, the introduction of various poverty alleviation programs by different governments, the establishment of provincial council system as a method of decentralizing power structure, ethnic violence confronted in 1983 between Sinhalese and Tamils, Indo-Lanka Pease accord in 1987 and continuous youth rebellion movements occurred by JVP in 1989

caused for the multiple socio-cultural changes while increasing social problems in the country. Nevertheless, three decades of civil war ended up in May 2009 after defeating the LTTE regime (Liberation Tigers of Tamil Eelam) which later tended to create post-conflict challenges for the country's progress. With regard to the transformations that happened in the country, caste-free employment structure was also challenged and internal-external migrations were rapidly grown among individuals which led to the foundation for the emergence of class-based social systems in Sri Lanka. As a result of these transmissions, the life-style of the people, market characteristics, professional traits entirely changed and modernized, different sort of survival characteristics such as luxury motor cars, cosmopolitan life-styles, village expansions with colonies and schemes, irrigated and non-irrigated agricultural zones, commercial farmers and landless individuals ultimately increased the socio-economic disparities in the country while ensuring the class differentiations. How but Ekanayake (2016) has summarized some influential factors that led to the transformation of the Sri Lankan society and its analysis shows the most influencing factor as open economic policy in the context.

Mirihana Police Division consists of 1.03 % of the total crimes in Sri Lanka and it has no reported murder incidents in the year, 2013. Grave crimes in Mirihana such as robberies which nearly has increased by 40 percent. In addition to that, robberies and housebreak, theft incidents are encountered by more than 50 percent. Most of the crimes related to incidents in Nugegoda area are encountered in Mirihana because it is a major commercial center. Most of the robberies, cheating, and breaking of shops and theft have reported from the commercial centers. When compared with the commercial clusters of the area, the rest of the part is reported as fewer crime cases, and also it has an inconvenience in recognizing crime clusters. However, high-density crime areas are located in the Southwestern portion of the police division due to the larger commercial clusters, Educational Intuitions, and many workplaces, etc. which are located approximately to the high-level road. In addition to that, low-income dwellers have also recited near to the reservation of the railway line and parallels, running with highway road. These factors are the major causes of many crimes reported within the division. According to the study, in Sri Lanka, the natural environmental facts are silent components of the crime in urban settings. Especially, some highlighted features such as the built-up environment, including road network, low-income households, commercial clusters as well as a high-density population are dominated (Ratnayake,2015). How but prison information mentions that 90% of prisoners have sentenced to short-term imprisonment. But most of them do not have adequate time to learn skills or vocational training and therefore, they put into the cleaning or

kitchen group. A parole or work release system is not available for these people. Long term prisoners who are imprisoned for a long time encountered as 10% (convicted prisoners) fall into this group. The highest admissions of convicted prisoners have belonged to age between 22 and 30. As are the un-convicted prisoners and the convicted prisoners also have a low literacy rate. Many of the convicted prisoners are married and this is a common situation every year. The reconvicted and recidivist rate has gradually increased in the recent past. In the year 2008, it was more than 52 percent. By the next decade's data elucidate the decline and fluctuation of the total number of offenders, but it shows a further increasing the recidivism of the country. In the year 2016, it was more than 56.5 percentage reconvicts and recidivists. Therefore the study concern why recidivism increase gradually and what are the inducing factors for recidivism?

Figure 1: First offenders and Recidivists in Sri Lanka 2006-2016

Sources: Department of Prison 2006-2016

But within the literature, it has noted that the existing judiciary system is in a pressurized moment. According to the 18th constitutional amendment in 2010 tended to reinforce the executive power over the judiciary and therefore the president has the power to appoint the judges for the supreme courts, civil courts, and courts of appeal, and also the attorney-general. In addition to that, threats and attacks towards the judiciary power, delays in the processing incidents, and criminal impunity are major obstacles for law enforcement in the country (Schuster, 2012). Available literature has mentioned that some problems faced by prisons in Sri Lanka with drug offenders. As the study revealed, it is necessary to keep separately other offenders from drug abused criminals but due to the overcrowding of the prisons are suffered from admissions of a large number of drug-addicted offenders, many of the prison officers are subjected to be harassments, threatens and bodily harm inside the prison, officers are supplying drugs into prison have been noticed and this is the main problem for the emergence of a lot of fresh issues and further prisons are selling drugs inside the prison and lot of gang warfare and various violent take places in the prison (Kuruppu, 2020). As per the above literature noted, current correctional mechanisms are by far existed under huge threats from the aspects of political, environmental, and prison systems. In addition, the existing social environment and structural changes have significantly impacted the increase of recidivists in Sri Lanka. Not only in the Sri Lankan context but also global context is experienced criminal behaviors among citizens which brings the worst consequences for social development. Hence, offenders are becoming vulnerable in terms of attaining their behavioral modifications and reshaping. Thus, this study is trying to find out the key challenges faced by recidivists in modern society, and how they adapt to society, and what are major causes to increase recidivism in Sri Lankan context.

Research Methodology

This study employed criminological approaches to the research, and theoretically, it was driven by the deterrence theory. In order to deal with the research topic, primary qualitative data were collected via case studies, interviews, and case history from recidivists of Bogambara prison in Kandy under the purposive sampling method. The thematic analysis was successfully utilized within the primary qualitative data analysis process. In that, themes were identified manually and organized into a manner in order to address the research objectives.

In the secondary data collection, this study paid attention to the global and Sri Lankan recidivism situation through extensive web searches by selecting literature from 2000 to the

present. In that, official crime statistics, index journal articles, and reputed published books were major information sources. Under two different steps, data have been analyzed. The first step involved the identification of various drive factors related to the re-offend. The second step used to recognize the most influential pull factors causes an increase in recidivism. Finally, overall data analysis was comprehensively concerned in order to generate possible strategies to control the recidivism.

Results and Discussion

This chapter analyzes the research findings which tend to addresses the research objectives. Collected data were analyzed in a manner in order to recognize the factors influencing the recidivism and causes of such challenges in the Sri Lankan context. Therefore, the inductive approach has been adapted to the study in the case of themes generation and data interpretation.

a). Social exclusion affecting the socialization process

In the study, it was able to identify the different factors conduce for the recidivism. In that, the correlation between social exclusion and the socialization process is highly affected by criminals to reintegrate with the social structure. As the study recognized most criminals are experienced a range of social, economic, and private challenges that leads to constraint their social integration. Most of the obstacles have risen in the offender's social environment, domestic sphere (family), and the professional environment
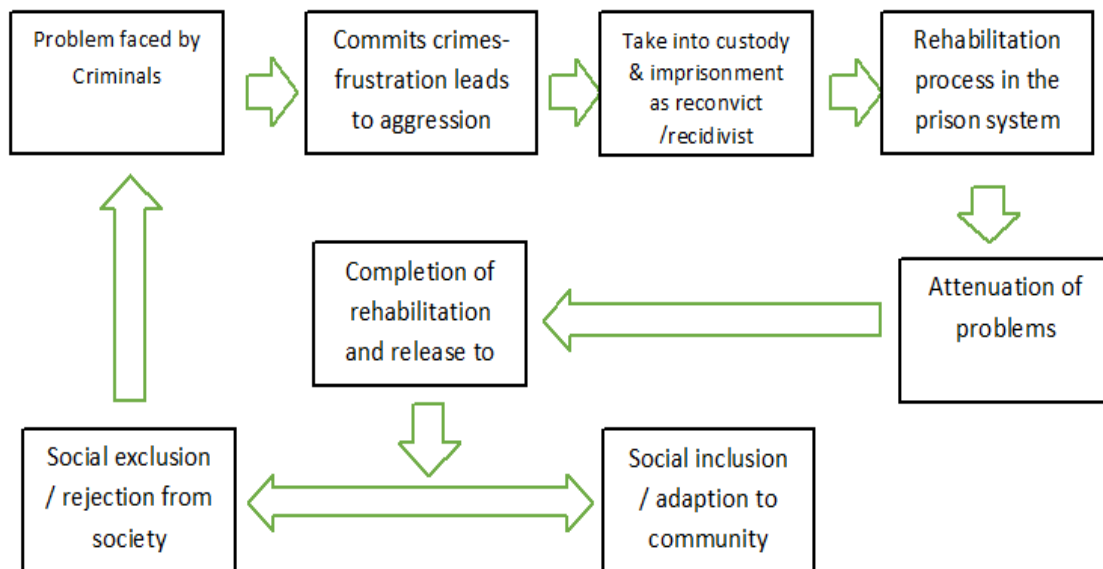
Figure 2: Community correctional System and recidivism in Sri Lanka

. Source: Author's analysis

Case 1: "I came to prison for the second time. Previously I was addicted to the drug. I was punished in the prison for three months. When I went to the home, everybody started to suspect me. Even when I go out, they ask "did you use heroine today". Actually, i had given up. But if I talk to a friend they blame me. They scolded me without my fault. So I thought "why I ask bad things without doing anything wrong" so secondly, I started to use drugs".

According to the above-mentioned case, the respondent has revealed that he has addicted to the drugs and therefore, he has punished by the law. With regard to the legal framework, if there is a crime, there is a punishment. It is inevitable. In the law enforcement process, this respondent has experienced relevant physical punishment for his drug addiction. But after his legal punishment, he has to face a critical situation. In the family functions, it becomes the basic unit of the society which determines the future of an individual. Understanding the role of the family and social ties among family members are conducted to predict the individual's future involvement in crimes and potentiality to involve in post imprisonment. Specifically, with regard to case 1, his family has adversely impacted him to reintegrate with society. Continuous suspicious among family members, abusive family environment, lack of parental supervision to behavioral modifications and parental neglect has comprehensively influenced to create the possible risks caused for future criminal behavior. As a consequence of that, frustration, loss of trustworthiness towards closers, future uncertainty has created a significant impact on post criminality. Hence, the often hypothesized theory emphasizes that individuals from positive and enriching families have positive implications towards loving relationships, organized living backgrounds which is less likely to pursue the life of criminals. Unlikely, individuals who grew up under different parenting methods, as well as ignored family atmosphere, might show future criminal behavioral tendencies. According to this theory, the respondent's post imprisonment has been caused by loss of basic function of the family such as emotional security and the sense of belongings. Because family is the primary place where individuals maintain their personal identities. So lack of family contribution to reshaping personality development eventually results in delinquency. In that, increasing unnecessary doubts instead of proper guidance, level of acceptance of the members and relatives within the domestic sphere has hugely impacted to become victims of the recidivism. Not only the families but also the professional environment, community of the particular individual belong and marriage has the potentiality to portray some disadvantageous factors for recidivism.

Case 3: "I have two children. I came to this prison because of the homicide. I killed my wife because of her extra marital relationship. I have almost completed my punishment duration and i have only one year to be released. But my children directly say "don't come to our home" because their love affairs have broken up due to my murder".

Case 4: "I am from Colombo. We grew up with step- father. He was a little bit rich and rowdy person in our area. He has also been in the prison. I also wanted to become a rich person and I used to sell drugs. This is my second time in prison. The first time I wanted to change my career and I found many jobs. But nobody gave me a job. They were afraid to offer a job for me. One thing is my father's history and another one is my drug business. So I stop my effort to find a new job and I continued the same career with my friends".

As case 3 and case 4 mentioned, every criminal behavior has shown a reaction which has negatively impacted their late socialization process. According to case 3, the offender's criminal activity has hampered his children's future life. Their relationships have been collapsed due to their father's murder. Hence, he has to stay away from his own children. In case 4, criminal behavior has affected personal achievements. Especially, his step-father's criminal history and respondent's criminal activities have emerged vulnerability in the existing job market. Particularly, within the current social structure, there are limited opportunities to rebuild the behaviors. With regard to case 4, social response for the criminals impact their recidivism. Because of their offense, they are not accepted by the job market. So the decrease of acceptance in the employment sectors and rejection from the community-based relationship building are influential factors for the social inclusion of the criminals.

Table 1. Social exclusion indicators on recidivism

Concepts	Dimensions	Indicators
	Family situation	Level of acceptance of family members
		Marriage situation
	Housing situation	Type of housing
		Access to social housing
Social exclusions		Urban / Rural
	Interrelations	Societies' degree of acceptance
		Degree of acceptance of friends, peers
	Occupational status	Qualifications opportunities
		Degree of acceptance of the job market
		obstacle to develop qualification
	Relations with institutions	Degree of acceptance at the level of institutions

Source: Author's analysis

Amidst the sociological consanguinities, this situation has widely impacted. Because society has a fear to accept such people and society predicts these people unnecessarily. Specifically, the anxiety of committing additional crimes with the influence of previous offenders is raised as an outstanding obstacle for the pro-social behavior of the individuals. Therefore, lack of accessibility for employment opportunities, lack of acceptance to build new social relationships, and long-term rejection from social inclusion have encountered as causes of an increase in the recidivists. Furthermore, strain theory and the social learning theory have provided dimensions to recognize criminal behavior. The strain theory suggests that criminality occurs as a result of the social structural forces. The social learning theory reflects criminality as a learned behavior. In both case 3 and 4 shows the social influence for the increase of the recidivism. The statements such as "don't come to our home, they were afraid to offer a job for me and i continued the same career with my friends" emphasize the severity of the recidivism due to long-term experience of social exclusion and sanctions for the socialization process.

b). Socio-cultural interpretations of recidivism

The differentiation of people based on their behaviors is highly associated with social and cultural factors. In most of the communities where everybody practices different types of beliefs, traditional activities, customs, linguistic pattern, as well as cultural elements interpret and provide various interpretations regarding the criminality of the individuals. Amidst this complexity, culture pinpoints generalizations towards human behaviors. As a consequence of that, people have social norms and values to define "good people" and "bad people". In these cultural perceptions, criminals are viewed as unfortunate individuals and unnecessary weight for positive social mobility. In most cultures, especially, prejudice, discrimination, and stigmatization are the pull factors that cause marginalization of the criminals from a large society. It restricts the social opportunity to become a correct person. General perceptions towards recidivism like, "they are dangerous", and "they are useless people" eventually cause to exclude them from social participation. Not only that, name-calling particularly, "Kudukaraya, Ganjakaraya, Mineemaruwa, Hora, Bebadda and Rasthiyadukaraya" are the terms which directly cause to diminish the self- esteem of a particular person and also irrespective to the gender, this stigmatization and marginalization are heavily experienced by them. In some cases, not only the real person but also the whole family would become victims of this marginalization. Hence, society gives a separate identity for the entire life span of the particular person which adversely impacts the opportunity seeking process of the recidivists. Owing to this situation, they themselves feel that they are an invaluable and disadvantaged groups of people.Case 8: "Some of my friends say, please don't call me because our parents do not like to have contacts with you, even some of my colleagues in the sport society in the village do not look at me. One day i forcibly talked to them and asked why not you all spoke with me. Then they say, if we talked with you, it would be a problem for us. So please stay away from our society"

Case 10: "Even our family also views me as a burden. They always say that i destroyed their dignity. My father tells me that he gets fear to keep my younger brother with me. Because he feels that I will mislead my brother. I left my home".

At the same time families that consist of individuals who have committed crimes are also labeled and that cause to limit their social participation, not due to the identities given by society. Furthermore, social structure, on the one hand, demonstrates how recidivists are seen

as vulnerable because of their committed deviant behavior. In that language plays a crucial role in giving meaning for such people based on their single fault within the Sri Lankan society. Social exclusion theory can be effectively utilized in order to understand how culture brings challenges to the recidivists by its nature. The social exclusion theory, it explains the social exclusion of the people through different directions such as social, economic, political, and cultural aspects. These components have restricted the potentiality to participate in social activities and social interactions. It gradually tends to increase social disengagement among recidivists. In the local language, criminality refers to "anti-social behaviors of the people which directly differentiate the people who are normal from the abnormal in terms of behaviors. In that case, this study was able to provide clues about how such socially fixed identities bring negative and invalid social identity for the recidivists.

For instance, as the study found out, the term "Kudukaraya" is a particular term which is used by villagers in order to highlight the selected respondent from a large society. On the one hand, according to the labeling theory, it is labeling that person based on his offense. On the other hand, through the language, socio-cultural factors construct such meanings for the recidivists in order to exclude them from the broad society. As a result of their offense, recidivists experience long-term underestimation even from their families which is the worst situation for post imprisonment. In addition to that, the social constructionist model can be effectively used to recognize the social exclusion of recidivists in society. As it explains, physical (infrastructural facilities) and psychological factors are the major causes of the criminal behaviors of the individuals. Because most recidivists have neglected by their own social environment which badly affects to improve the criminal personality. As the study recognized, recidivists who live with poor social and psychological standards such as frustration, anxiety, social isolation, marginalization, name-calling (labeling), and lack of social interactions have significantly impacted to reduce their social rehabilitation.

c). Inadequate administrational efficiency

This is a major reason for the social exclusion of the recidivists in the social context. Especially, poor social solidarity and lack of social cohesion, lack of collectivism, shortage of empathetic views towards the recidivists among people, and insufficient intervention in the community-based organizations (CBO) in the village levels have increased the stratifications among community members even in the same community and insufficient state-level administrational

networks reduce opportunities to get awareness regarding recreational opportunities available for the criminals. Nevertheless, the disparities between rural and urban sectors have decreased the entire criminal empowerment to find out alternatives in participating in social activities at large.

Case 12: "We are very poor people. I was worked as labor. But our family income is not sufficient to survive. We asked for the Samurdhi (monthly allowance given by the government for poor people) even. We did not get that opportunity. Suddenly my wife was sick. It was cancer. I wanted to cure her. For that, we needed a lot of money. That's why I started to theft and drug selling. But I cannot collect the whole amount. I caught by the police".

Case 10: "I do not have a future ambition. I am not married. I do not have a family. Nobody cares about me. I do not have a job. So prison is a very peaceful place for me. I can eat; I can spend time with others. Even though I have skills in terms of painting, electrical works, I could not find a job. So like to spend my life like this".

According to both cases, it highlights that recidivists have suffered from severer social problems such as unemployment, poverty, and disparities in welfare distribution. As Marx described, the economic system can determine both positive and negative specific components in the society such as market expansion, accessibility for the social needs of the people, quality of life, health security, education, and crimes. With regard to the market expansion, prices of the commodities, prices of the tablets, and medical payments have been increased rapidly. Further, current consumerism has been also changed according to the market requirements. As a result of that, electricity, technology, transportation, and other infrastructure facilities hugely influence not only the health-seeking behavior of the individual but also specific aspects such as climbing the social ladder, statuses, class system, etc. Money has become a major aspect of determining the entire life journey of people. Since most of the recidivists are economically deprived, they do not have the capacity to access such needs. Therefore, they tend to ignore the existing social norms and values and try to find out alternative and illegal pathways to face social transformations. Therefore, as Marx explains, since the economy has led the foundation for all other elements in the society, recidivists become a vulnerable group of individuals in terms of obtaining social needs to achieve the minimum standards of living. Even though Sri Lanka has legitimized the legal framework of recreating offenders by providing rehabilitation services and relevant punishments, their social inclusion is still underestimating which later can affect to increase the grave crimes.

Both physical and social well-being are ultimately involving to distinguish the entire psychological well-being of the recidivists so that, insufficient social and physical development will be negatively influenced by their psychological stability. As the study noted, the great majority of recidivists are mentally isolated. Since they do not have a proper income, accessibility to basic needs, and long-term psychological discomfort has widely affected them to feel frustration and hopelessness. Further, it has created emotional distress that influences their deviant behavior as well. Especially, these mental, physical, and socio-cultural challenges are developed day by day among these people because of the absence of social integration. Though current law and order tend to focus on punishment and rehabilitation of the recidivists, there are not sufficient pathways to address their social inclusion.

1. Conclusion and recommendations

With regard to the structural transformation that happened in the Sri Lankan context, the entire life span of the citizens was subjected to be changed. In that colonialism, class stratification, open economic policy, civil war, educational changes, independence, political movements, and rural and urban differences have significantly impacted in order to ensure both positive and negative social dimensions. But mostly negative results have been attracted by individuals that are directly impacted to increase the crime rates and recidivism in Sri Lanka. Basically, issues in social integration due to the minimum level of community acceptance, lack of skill development during the punishment periods, uncertainty, political influences towards the law enforcement, stigmatization and vulnerability corresponding with social exclusion, lack of contribution of the rehabilitation programs during the reintegration process of the offenders, psychological discomfort along with the social stigmas and also lack of severity of the punishments have adversely affected to increase the recidivism. Hence, establishing strong punishment mechanisms in the prison system, change the public attitudes regarding the offenders, policy reforms to establish the community-based correctional system, enhancing the opportunities to achieve the needs of the released offenders are possible strategies to reduce the crimes' prevalence from contemporary society.

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STUDY ON THE FACTORS AFFECTING FOR PILGRIMAGE TRAVELERS TO VISIT ANURADHAPURA HERITAGE SITE

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Abstract

Tourism is one of the foreign exchange earning sources for Sri Lanka. It is a famous location for cultural and heritage tourism attractions. Anuradhapura is an iconic cultural and heritage tourism destination for both domestic and international pilgrimage travelers. Therefore this study was conducted to find out the factors affecting pilgrimage travelers to visit the Anuradhapura heritage site. Study objectives identified as to analyze the demographic profile of tourists who visit Anuradhapura heritage site, to identify factors affecting pilgrimage travelers to visit Anuradhapura heritage site, and to find out the relationship between important factors that can attract local and foreign pilgrimage tourists to Anuradhapura cultural / heritage site. 100 tourists were selected as a study sample by using a convenient sampling technique. Both primary and secondary data were used. Primary data was collected through five points Likert scale questionnaire. For this study, easy accessibility, unique cultural attractions, and social media marketing were identified as independent variables, and Pilgrimage tourists' decision to visit heritage sites was identified as the dependent variable. According to the results, there is a strong positive relationship between unique cultural attractions, Social media marketing, and Pilgrimage tourists' decision to visit heritage sites.

Keywords: Tourism, Accessibility, Attractions, Social media, Pilgrimage arrivals

Introduction

Tourism is regarded as one of the most important sources of job creation, cash generation, and cultural and entertainment support. Travel and tourism play an important role by connecting with other industries, which leads to an increase in foreign investment, trade opportunities, private, local development, and public infrastructure investments. Sri Lanka is a well-known location for cultural and heritage tourism. The bulk of tourists who arrived in Sri Lanka visited the country's culture and heritage sites.

Mainly pilgrimage traveler's decisions toward destinations depend on satisfaction while they are traveling to cultural heritage sites (Blackwell, 2007). Anuradhapura is a premier tourism destination located in the cultural triangle and a well-known archeological world heritage site located in North Central Sri Lanka. Sri Lanka is well-known for its Buddhist religious and cultural heritages dating back to the eighth century. Anuradhapura is one of Sri Lanka's historic capitals, declared as a UNESCO World Heritage Site in 1982 and given the designation "The Sacred City of Anuradhapura" to reflect its sacred purpose. For many centuries, Anuradhapura was the heart of Theravada Buddhism on the island (Sammani, 2018).

Anuradhapura was one of the country's major kingdoms, according to history. For many years, it was the hub of Theravada Buddhism, and it is now a UNESCO World Heritage Site. All of the kings that ruled Anuradhapura constructed Stupas to express their thanks to Buddhism and Lord Buddha (Jayasinghe, 2015). Furthermore, heritage refers to something inherited from a previous generation and can be passed on to future generations. It mostly adds economic value to tourism. Heritage can be defined as anything valued by people today that was also valued by previous generations in the past era & also it emphasizes what we have got as gifts from those who came before us. It is our inheritance of factors like culture, land, ecosystems, knowledge, language (Welch , 2014). Cultural heritage tourism can be defined as the coordinated and mutually supportive application of cultural, heritage, and tourist resources for the improvement of the overall quality of the present community and their life in a certain country. (McNulty & Koff, 2014).

The attribute that creates a unique product also creates the difference between one product to another and to be able to provide advantages and fulfill the consumer requirements. In the cultural heritage sites, attributes behave as key factors. This is part of the product and it will leverage satisfaction for the tourists. It directly links with the tourism industry. The attribute creates a unique product while maintaining the differentiation from one to another. Destination

attributes to be able to give an advantage to product attributes and a marketer must be able to control and interpret consumer requirements of the product (Gaffar et al, 2011).

Contentment, destination image, cultural contact, and spirituality all had an impact on pilgrimage tourism intentions. It shows that pilgrimage destination image, spirituality, and cultural engagement all had positive and direct substantial influences on revisit intention, with adaptive satisfaction acting as a mediating influence mechanism. Also tourism administrators with compelling evidence that destination image and cultural engagement, in particular, boost pilgrim-tourist satisfaction and propensity to return. This has ramifications for people working in the tourism business, such as destination marketers, government officials, and site managers (Nguyen & Nguyen, 2021). Tourists gain an understanding of which factors are more important in making travel decisions. This study suggests that media, safety and security, and terrorism policies are vital to catering to the amount of tourists by assisting them in making travel decisions (Shaikh et al, 2020). Service quality, accessibility, responsiveness, and reliability are related to tourist satisfaction. Especially, the majority of heritage attributes are affected by tourist satisfaction (Karunanithy & Sivesan, 2013).

Pilgrimages, whether religious or secular, are gaining popularity around the world. This encompasses pilgrimage motivations, pilgrimage actions, and the impact of tourism on it. The characteristics of modern pilgrims can be classified into two categories: secular vs spiritual, and tourism versus pilgrimage. For the bulk of visitors to Vrindavan, a prominent Hindu pilgrimage site in India, advances in accessibility and availability of transportation have long superseded the original pure form of pilgrimage on foot (Vijayanand, 2012). The role of monetary incentives and benefits, cultural adaptation of websites by offering pilgrimage packages, website interactivity, and ease accessibility of available information, trust, and customer reviews on website retention intention keep customers on travel websites (Khare et al, 2020).

Today's religious tourism concept is based on this collaboration. For survival, all sectors of tourism, including religious tourism, require exposure first, followed by marketing their destinations and travel plans. The growing "social media networks" that emerged as a result of Internet technological advancements are regarded to be valuable tools in both sectors. Scientific studies have identified a considerable link between the use of social media and consumer purchasing or renunciation decisions. This relationship can be leveraged to effectively promote and market places and tour programs in the religious tourism business (Yeşil, 2013).

Also, heritage and cultural expression have been inherited from the past generation and it can be passed on to future generations. Mainly it creates economic value for tourism as well as the future of global and local pilgrimage tourism. Pilgrimage tourism is growing rapidly because of its potential development. In a country like Sri Lanka with rich potential for tourism business, pilgrimage tourism can be the main tool to develop the tourism industry. The researchers conducted this research study to find out the factors affecting pilgrimage travelers to visit the Anuradhapura heritage site. The research problem was identified "how different factors affect pilgrimage tourism in Sri Lanka by focusing on both domestic and international tourism-related activities".

Research Questions

i. What are the demographic profiles of tourists who visit Anuradhapura heritage site?

ii. What are the factors affecting for pilgrimage travelers to visit Anuradhapura heritage site?

iii. What are the relationship between important factors that can attract local and foreign pilgrimage tourists to Anuradhapura cultural / heritage site?

Research Objectives

i. To analyze demographic profile tourists who visit Anuradhapura heritage site

ii. To identify factors affecting for pilgrimage travelers to visit Anuradhapura heritage site

iii. To find out the relationship between important factors that can attract local and foreign pilgrimage tourists to Anuradhapura cultural / heritage site

Methodology

This research was conducted using the quantitative method. Anuradhapura was identified as a research site. Tourists (foreign and local) who are visiting the sacred city of Anuradhapura world heritage site were identified as the population of the study. 100 tourists were selected including both domestic and international as a study sample by using a convenient sampling technique. Primary data was collected through five points Likert scale questionnaire from the selected sample. The questionnaire consists of two parts. Part A is to acquire demographic and general information about tourists such as gender, age, marital status, occupational categories, etc. Part B consists of Easy accessibility, unique cultural attractions, social media marketing, and Pilgrimage tourists' decision to visit heritage sites. Questionnaires have been created based on five points Likert Scale and the scale is ranging from strongly agree to strongly disagree. (1= strong influence, 2= Influence, 3= neutral, 4= Not influence and 5=strongly not influence). Secondary data has been collected by using websites, journal articles, eBooks, etc. Quantitative data were analyzed through descriptive statistics by using SPSS.

Based on the literature survey, Easy accessibility, unique cultural attractions, and social media marketing were identified as independent variables, and Pilgrimage tourists' decision to visit heritage sites was identified as dependent variable.

Figure 01: Conceptual Framework

Independent variables   Dependent Variable

| Easy Accessibility |
| Unique cultural Attractions | → Pilgrimage tourists' decision to visit heritage site
| Social media marketing |
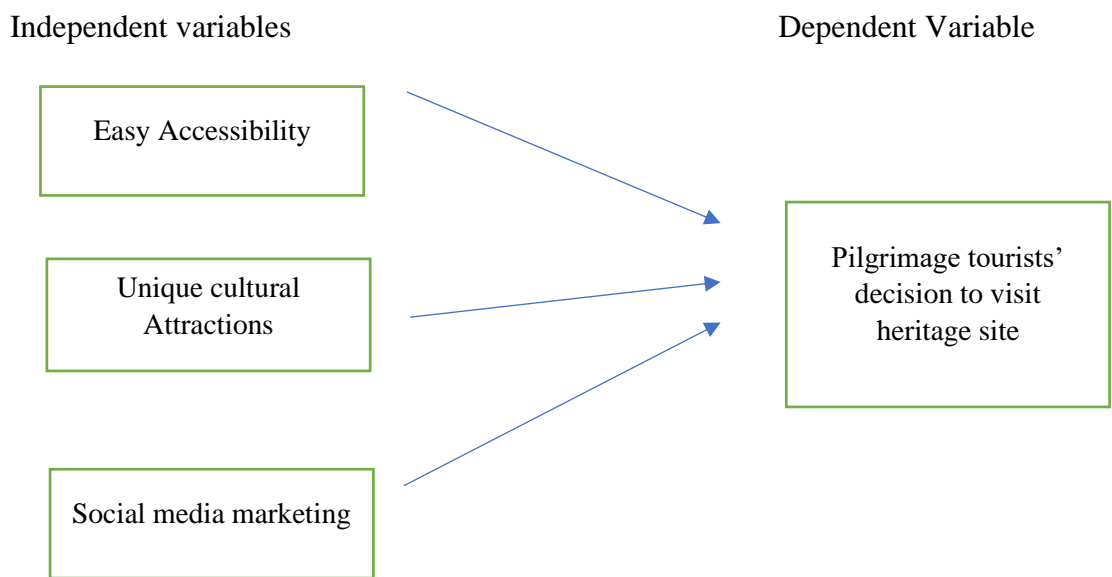
Source: Developed by the Researcher

Results

The demographic analysis concludes the region of origin of the respondents of this study was 58% from the domestic tourism market and the rest of them from the international tourism market. A total of 56% of them were male and 44% were female respondents. When concerned with domestic respondents, 40% were male and 18% of female respondents and 16% of male foreign respondents, 26% of foreign female respondents were identified. Most of them are younger generation tourists. Between 20-30 years 46% (25% domestic and 21% foreign), 31-40 years 37% (including 24% domestic and 16% of international tourists), and the rest of them belong to more than 41 years group (9% domestic and 5% international respondents). Also, the majority of them are single persons and the percentage was 61% (36% domestic and 25% foreign). Also, there were 39% married solo travelers (22% domestic and 17% international tourists). The following occupation categories were identified by all respondents. 29 % worked in the government sector, 40% worked in the private sector, 11% in business, and 20% were in the service sector. Also when considering the number of social media accounts 93% of them had more social media accounts and intended to share pilgrimage information via social media.

Table 01: Validity and reliability

Variable	Cronbach's Alpha	KMO and Bartlett's Test	No of item tested
Easy Accessibility	0.72	0.71	06
Unique cultural attractions	0.81	0.79	07
Social media marketing	0.84	0.76	07
Pilgrimage tourists' decision to visit heritage site	0.85	0.82	05

Source: Survey Data 2021

According to the Data discussion and analysis of the factors affecting pilgrimage travelers visiting Anuradhapura heritage site, the data set was valid and reliable because of the result of Cronbach's Alpha and KMO and Bartlett's Test. According to Sekaran (2003), More than 0.7 Cronbach's Alpha value is acceptable and over 0.8 value is good. That means all four variables are reliable.

Table 02: Correlations

Variables	Pearson Correlation coefficient	No of respondent	T – Value (sig. value)	Significance/ Accepted
Easy Accessibility and Pilgrimage tourists' decision to visit heritage site	0.50	100	0.000	√
Unique cultural attractions and Pilgrimage tourists' decision to visit heritage site	0.74	100	0.000	√
Social media marketing and Pilgrimage tourists' decision to visit heritage site	0.71	100	0.000	√

Source: Survey Data 2021

Table 02, illustrates significant moderate positive relationships between easy accessibility and Pilgrimage tourists' decision to visit heritage site. Also, there is a strong positive relationship between unique cultural attractions and Pilgrimage tourists' decision to visit heritage site, Social media marketing, and Pilgrimage tourists' decision to visit heritage site. This means unique cultural attractions are an important factor to develop pilgrimage tourism in Anuradhapura cultural site.

According to the regression analysis Pilgrimage, traveler's decisions impacted highly on the identified factors. When concerned ANOVA table significant values, all are under 0.05 value and the following hypothesis were accepted.

- H1 – There is a significant relationship between Easy Accessibility and Pilgrimage tourists' decision to visit heritage site
- H2 - There is a significant relationship between Unique cultural attractions and Pilgrimage tourists' decision to visit heritage site
- H3 - There is a significant relationship between Social media marketing and Pilgrimage tourists' decision to visit heritage site

Also according to this model summary, Easy Accessibility, Unique cultural attractions, and Social media marketing factors are interpreted in 79% of Pilgrimage travelers' decisions.

According to the results, accessibility, unique attractions available in the area, and social media-based promotions are affected by tourists' arrivals to the Anuradhapura heritage site. Therefore unique cultural attractions and social media are highly significant with tourists' arrivals. Also, it impacted highly young travelers to take their travel decisions.

Conclusion and Recommendation

The major objectives of this research are achieved. The findings can be concluded under the following areas: According to Pearson correlation analysis, it is a strong positive relationship between unique cultural attractions and Pilgrimage tourists' decision to visit heritage site, Social media marketing, and Pilgrimage tourists' decision to visit heritage site. It was identified that pilgrimage tourists' decisions are highly influenced by ancillary services in Anuradhapura cultural heritage site attractions. The second factor was social media information and its relevant marketing activities. Therefore it is essential to develop further by including other facilities

The findings of the study can be useful to the people who are planning and marketing all activities related to the tourism industry to develop and marketing about cultural/heritage and pilgrimage tourism operations in Sri Lanka. Also, it helps to decide how to provide good service & destination attributes and different other related factors based on the Anuradhapura destination. Also, accessibility including proper transportation systems with sufficient information services is needed to be developed. Also, attraction and its value need to enhance without damaging its uniqueness. Unique cultural attractions are enhancing the overall value of the site. UNESCO cultural heritage site is creating a brand name for the destination and it should be positioned within the tourism market by focusing on pilgrimage tourism. Social media is a powerful tool to promote this cultural heritage site. Relevant authorities can develop awareness further regarding cultural heritage and pilgrimage tourism in Anuradhapura destination. It will be the motivating factor for tourists to select Anuradhapura destinations.

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GLOBAL BEST PRACTICES FOR SUSTAINABLE CULTURE TOURISM IN SRI LANKA
(WITH SPECIAL REFERENCE TO EU POLICIES)

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Abstract

Tourism is one of the most dynamic sectors of the global economy. It bounces back more quickly than many other sectors after every crisis in the world. The interconnectedness in the world is higher than ever before now with the blessings of modern technological advancement. This has become a greater incentive for the expansion of the tourism sector. The tourism industry plays a key role in the economy of Sri Lanka in terms of income generation including foreign exchange, creation of employment foreign direct investment, etc. There are several tourism products such as adventure, beach, education, business, agriculture, spiritual, wildlife, etc. Sri Lanka has inherited a huge potential to promote cultural tourism among inbound tourists. This has not been sufficiently exploited yet due to several reasons such as marketing issues, insufficient access to main cultural locations, stakeholders' lethargic attitudes, etc. Sustainability is important to protect the local cultural identity as well as resource management. This study is an effort to analyze the sustainable cultural tourism development strategies to promote cultural heritage in Sri Lanka with special reference to Kelaniya Royal Temple. Except for the main objective it considered suitable policy measures and global best practices to enhance Sustainable Cultural Tourism promotion, custodian-public-private partnership community participation, and strategies/facilities required to manage visitors to the cultural sites. The problem of the study refers to what sustainable cultural tourism practices can be identified in Sri Lanka culture tourism? Primary data refers to the information and evidence gathered from direct sources which include on-site observation, discussions, and the in-depth interview conducted with industry experts and micro-enterprise stakeholders in the cultural tourism industry. Data were analyzed through thematic analysis with nine themes refers dependent variables. At the end of the study, it has provided recommendations referring to global best practices. Here the recommendations specially referred to EU policies.

Key Words: Global Best Practices, Sustainable Culture Tourism, EU Policies, Kelaniya Royal Temple

Introduction

Background of Study

This research seeks to study the nature, applications, and problems of sustainable applications for cultural tourism in Sri Lanka focusing on EU Policies. Since cultural tourism is already seen in the Sri Lanka tourism industry there is a huge gap between sustainability and cultural tourism. This research responds to those problematic areas and the development of sustainable cultural tourism based on Kelaniya Royal Temple in Sri Lanka. Furthermore, this research seeks the importance of global sustainable practices for cultural tourism development.

This study mainly studies existing sustainable practices in cultural tourism. It will be enabled to identify the involvement of the public and private sectors in the sustainable development of cultural tourism. Sustainable destination management is also a considerable area and it caused to give an authentic experience for the travelers in cultural tourism. Community participation is much important in sustainable tourism destinations. It brings more opportunities for the local communities. Furthermore, this study examines basic facilities including visitor management. When developing a sustainable destination, it should pay attention to the promotion of micro-enterprises in a sustainable way. The most important factor to be discussed in this study is waste management for sustainable destinations. As above key areas, this study is an effort to achieve the main objective and specific objectives.

Current Sustainable Practices in Sri Lanka Culture Tourism

The Role of Sri Lanka Tourism Development Authority

Sustainability is a crucial driver for the Sri Lanka Tourism Development Authority in preserving and conserving the island's great natural and cultural legacy to protect the destination for our people and visitors today and in the future. The country is endowed with unrivaled natural riches, animals, a distinct cultural legacy, and welcoming residents. Being ranked number one indicates that the number of people visiting the island will increase in the next years. Sri Lanka Tourism Development Authority put in place long-term plans to pursue a well-defined sustainable tourism strategy backed up by rigorous initiatives and programs. This will ensure that our country benefits significantly from the tourism sector's economic expansion while also preserving and protecting our natural resources (SLTDA, 2022).

The Sri Lanka Tourism Development Authority (SLTDA) and the United Nations Development Program (UNDP) have signed an agreement to develop the National Sustainable

Tourism Certification Scheme (NSTCS) for Sri Lanka. UNDP will provide technical and financial assistance to the SLTDA to create and implement a pilot project for sustainable tourism certification under this agreement. The NSTCS would encourage tourism operators to use environmentally and culturally sensitive techniques, making their enterprises more competitive both locally and globally. Keeping negative effects on the environment and local culture to a minimum guarantee that the country's riches can be used for future generations. Importantly, earning revenue, offering skilled employment possibilities, maintaining local ecosystems and cultures, and providing enjoyable experiences for locals, tourism firms, and tourists themselves are all important goals. This optimizes tourism's good impact, particularly its contribution to poverty alleviation (SLTDA, 2022).

The Global Sustainable Tourism Council (GSTC) Criteria were developed to help people understand what constitutes sustainable tourism. The GSTC Destinations Criteria – often known as "GSTC-D" unofficially – are the minimal standards that any tourism destination should strive for. Sustainable management, socio-economic impacts, cultural impacts, and environmental impacts are the four key issues. They are relevant to the entire tourism industry (Global Sustainable Tourism Council, 2019). As this SLTDA encourages to development of these criteria for sustainable destination development. Under section C the criteria discuss cultural sustainability including two subsections which can be identified as C(a) Protecting cultural heritage and C(b) Visiting cultural sites. Each subsection including with indicators to enhance sustainable cultural tourism destinations. Under subsection C(a) the indicators discuss C1: Protection of cultural assets, C2 Cultural artifacts, C3 Intangible heritage, C4 Traditional access s, and C5 Intellectual property. Furthermore, according to subsection C(b) the indicators concern C6 Visitor management at cultural sites and C7 Site interpretation(Global Sustainable Tourism Council, 2019).

Demand for Culture Tourism in Sri Lanka

Sustainable tourism development is one of the key responsibilities of a country. Most of the tourism attractions in Sri Lanka are considered sustainable practices. When it considers cultural tourism destinations it is considerably in low level. Sri Lanka is a cultural diversity hotspot in South Asia enriched with cultural tourism destinations. In 2019 public sector revenue from tourism was distributed as 34% of the cultural triangle. In the same year, local visitors to a cultural triangle are around one million and there were seven hundred thirty thousand foreign visitors. Out of nine thousand five hundred million tourism revenues it has earned around three

thousand million from the cultural triangle (SLTDA, 2019). When considering these factors, Sri Lanka has huge potential to promote cultural tourism. However, it is necessary to identify existing sustainable practices in Sri Lanka's cultural tourism. However, when it examines these areas, Sri Lanka is not utilizing sustainability properly for cultural tourism. The main reason for this problem can be identified as a lack of active participation and unawareness of sustainable cultural tourism among custodians of cultural sites, community members, public officials, and even policymakers.

Research Problem

Sri Lanka is promoted as a destination enriched with cultural diversity. As per the above-discussed research background, it can be identified a considerable problem in Sri Lanka's cultural tourism. Each cultural destination develops and manages with the involvement of both public and private partnerships in the country. But the problem is what sustainable cultural tourism practices can be identified in Sri Lanka culture tourism? In this context, the study especially refers to the Kelaniya Royal Temple.

Research Questions

The main research question of the study is: What are the sustainable cultural tourism development strategies to promote cultural heritage in Sri Lanka?
To cover entire the research requirements in terms of the data collected through the interviews and observation, the research questions can be identified below.

   i.   What are the suitable policy measures and global best practices to enhance Sustainable Cultural Tourism promotion?

   ii.   What types of custodian-public-private partnership is suitable to promote sustainable cultural tourism development?

   iii.   What is the role of community participation in promoting sustainable cultural tourism strategies?

   iv.   What are the basic strategies/facilities required to manage visitors to the cultural sites?

Objectives

Major Objective

To analyze the sustainable cultural tourism development strategies to promote cultural heritage in Sri Lanka.

Specific Objectives

i. To identify suitable policy measures and global best practices to enhance Sustainable Cultural Tourism promotion.

ii. To examine suitable custodian-public-private partnerships to promote sustainable cultural tourism development.

iii. To find out about community participation in promoting sustainable cultural tourism strategies.

iv. To elaborate strategies/facilities required to manage visitors to the cultural sites.

An Overview of Methodology

Primary data refers to the information and evidence gathered from direct sources which include discussions, and the in-depth interview conducted with industry experts and micro-enterprise stakeholders in the cultural tourism industry. The on-site observation was also used as a data source. The group discussions conducted with the employees are the main source of primary data in this research.

Secondary data collection was based on published materials such as reports, books, and existing research studies. The study referred to The Burra Charter: The Australian ICOMOS charter for places of cultural significance 1999: with associated guidelines and code on the ethics of co-existence (Australia ICOMOS, 2000), ICOMOS International Cultural Tourism Charter (Millar, 1999), UNWTO Inclusive Recovery Guide – Sociocultural Impacts of Covid-19, Issue 4 (World Tourism Organization (UNWTO), 2021), GSTC Criteria, GSTC Destination Criteria (Global Sustainable Tourism Council, 2019), National Sustainable Tourism Certification(SLTDA, 2022), Annual Statistical Report of Sri Lanka Tourism Development Authority (SLTDA, 2019), Website of Historical Kelaniya Raja Maha Viharaya (*History - Kelaniya Raja Maha Viharaya*, 2022), Website of Sri Lanka Tourism Development Authority (*SLTDA | Sri Lanka Tourism Development Authority*, 2022) and other published materials.

Literature Review

Introduction

The literature review of this study clarified the main concept of sustainable cultural tourism. Furthermore, the study is based on theories that can be identified as cultural tourism and sustainability However, to prove the theoretical framework of this paper is considered the global and local empirical study. The later part discusses gaps in the literature review.

Concepts and Theories

Culture Tourism

Culture and tourism can be counted as two different areas. Even though it differentiates two ways when it comes to cultural tourism it refers to a vast area. However, cultural tourism can be recognized as tangible and intangible. Culture and tourism are at the same time interconnected. Cultural attraction motivates to travelers get a cherished experience. When it refers to culture and tourism separately culture can be referring as a process and as a product (Australia ICOMOS, 2000).

Cultural tourism has broad interpretations. "Cultural tourism is that form of tourism whose object is, among other aims, the discovery of monuments and sites. It exerts on these last a very positive effect insofar as it contributes - to satisfy its ends - to their maintenance and protection. This form of tourism justifies the efforts which said maintenance and protection demand of the human community because of the socio-cultural and economic benefits which they bestow on all the populations concerned" (Millar, 1999).

When comes to culture as a process (Figure 2) is derived from anthropology and sociology which regard culture mainly as codes of conduct embedded in a specific social group. Culture is regarded as the product of individual or group activities to which certain meanings are attached. Whereas the understanding of different definitions in culture emphasizes the relation to tourism. Cultural tourism is interlinked because cultural aspects affect tourism such as art, heritage, sites, monuments, rituals, festivals, and so on.

According to the definition adopted by the UNWTO General Assembly, at its 22nd session (2017), Cultural Tourism implies "A type of tourism activity in which the visitor's essential motivation is to learn, discover, experience, and consume the tangible and intangible cultural

attractions/products in a tourism destination. These attractions/products are related to a set of distinctive material, intellectual, spiritual, and emotional features of a society that encompasses arts and architecture, historical and cultural heritage, culinary heritage, literature, music, creative industries, and the living cultures with their lifestyles, value systems, beliefs, and traditions" (UNWTO, 2018).

Sustainability

According to the World Tourism Organization, sustainable tourism is tourism that leads to the management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems (UNWTO, 2018). On the other hand, The World Tourism Organization defines sustainable tourism as tourism that meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. Rather than being a type of product, it is an ethos that underpins all tourism activities. As such, it is integral to all aspects of tourism development and management rather than being an add-on component. The objective of sustainable tourism is to retain the economic and social advantages of tourism development while reducing or mitigating any undesirable impacts on the natural, historic, cultural, or social environment. This is achieved by balancing the needs of tourists with those of the destinations (UNWTO, 2018). When it comes to sustainability, there are three "pillars" to consider: environmental, economic, and socio-cultural. Tourism must be sustainable in all three areas to truly be considered "sustainable tourism."

Main characteristics of culture

Culture is something that can be learned. It is not passed down through the generations physiologically, but it is passed down through the generations socially. Drinking, eating, clothing, walking, behaving, and reading are all learned skills that man has gained via his interactions with others. Culture is something that everyone shares. It is nothing that a single person can pass, but rather something that the inhabitants of an area share. In a social environment, for example, habits, traditions, values, and beliefs are all shared by men. Everyone adopts these ideas and behaviors in the same way. Culture isn't something that happens once a month or once a year. It's a never-ending process of incorporating new cultural characteristics. Many cultural qualities are acquired from other cultures and absorbed into the culture that adopts them because culture is cumulative and combines the appropriate cultural traits.

Unique Sri Lankan culture

Sri Lankans live a distinctive, humble, and artistic lifestyle, and they take great pleasure in entertaining and touching hearts with their legendary hospitality. Sri Lankan culture and values are founded on a mix of traditional forms of art, dance, and music. It intrigues many people because of its distinctiveness and baffling diversity. The early Yaksha and Naga tribes used building, agriculture, and irrigation to develop the inhabitants of this tiny island before 300 B.C., influenced by ancient Indian invasions and nourished by Buddhism in the early 2nd century B.C.

Heritages sites

With approximately 3000 years of history, Sri Lanka is home to some of the world's most ancient towns, such as Anuradhapura, Polonnaruwa, and Digamadulla. Amid the soaring mountains, remnants of these once splendid cities, their palaces, temples, monasteries, hospitals, and theaters exquisitely sculpted and fashioned out of stone, lie abandoned. Since 2010, there have been eight UNESCO World Heritage Sites in Sri Lanka. Around 1000 cultural and natural World Heritage sites have been inscribed by UNESCO and are safeguarded by the organization. Six of Sri Lanka's UNESCO World Heritage Sites are cultural, while the other two are natural.

Buddhist sites

Thousands of Buddhist temples, stupas, pagodas, and image houses are scattered over Sri Lanka, from the north to the south, serving as places of worship for Buddhist devotees and reminding them of Buddhist values. Sri Lanka is one of the world's most important Buddhist countries, with a high proportion of the population believing in Buddha's teachings. Temple of the tooth relic, Sri Maha Bodhi, Ruwanweliseya Dagaba, Adam's peak, Kelaniya temple, Mihintale, Mahiyangana temple, Muthiyangana temple are few examples.

Sites visited by Lord Buddha

'Solosmasthana' are 16 sacred sites in Sri Lanka that Buddhists believe were blessed by Gautama Buddha's visits. These places of worship are among Sri Lanka's most important religious sites, and they may be found all around the country. Mahiyangana Royal Temple, Nagadeepa Ancient Temple, Kelaniya Royal Temple, Sri Pada, Diva Guhava, Dighavapiya, Muthiyanganaya, Tissamaharama Temple, Jaya Sri Maha Bodhiya, Mirisavatiya,

Ruwanweliseya, Thuparamaya, Abhayagiriya, Jetavanaramaya, Sela Cetiya and Kirivehera are these sites.

Global Empirical Studies

Many researchers have studied the concept of sustainable cultural tourism in both national and international literature, as may be seen. This study examines based on global empirical research such as; Üzülmez, 2021; Smith and Ripp, 2020; and du Cros, 2018. According to that, this study considered the latest five years of research studies about sustainable cultural tourism.

As the study of Sustainable Culture Tourism Üzülmez (2021) aims to identify and protect cultural tourism-friendly sites and ensure that these regions are passed down to future generations by making them sustainable. The study began with an explanation of sustainability and sustainable tourism, followed by a discussion of sustainable cultural tourism and research on cultural tourism in terms of sustainability. As a result of the study, the key findings stated that it is particularly important to create a balanced connection between the long-term economic goals of tourism projects and policies and the management and protection of natural and man-made resources in the growth of tourism within the framework of sustainable principles (Üzülmez, 2021).

On the other hand, Smith, and Ripp, (2020) introduce guidelines for sustainable cultural tourism as a unique opportunity for change post-Covid-19. This guideline intends to show decision-makers how to evaluate their existing approach and start mapping out a clear plan of action for a better, more sustainable, and resilient future in the context of cultural tourism. The authors provide a framework for action, objectives, and policies, and a dynamic process for sustainable cultural tourism. As the key findings of the study, they discussed global best practices EU destination management approach, key leadership role in securing more sustainable cultural tourism, and a clear plan for sustainable and resilient culture.

Local Empirical Studies

When considering local empirical studies, it can be identified very limited studies on sustainable cultural tourism. According to these limitations, this study is concerned (Sivesan, 2019), and (W.R.M. Shehani Shanika, 2019).

 "Challenges of Sustainable Tourism in Ancient Cities: A Case Study Based on Kandy, Sri Lanka" by Sivesan, (2019) mainly considers sustainable tourism, destruction of a cultural heritage building, and tourism infrastructure. However, this research is relevant to identifying

the independent and dependent variables of this study. Furthermore, it critically analyzes the challenges to sustainable tourism in world heritage sites. As the findings, it suggests useful ways to develop sustainable tourism based on the heritage site Kandy.

They mainly focused on the independent variable of this study can be identified as the role of law enforcement agencies. According to that the local study by W.R.M. Shehani Shanika, (2019) considered these legal provisions. This study identifies legal challenges for eco-tourism. However, in this area, the study considers legal provisions for sustainable cultural tourism development. This study presents recommendations for the current Tourism Act No. 38 of 2005 of Sri Lanka to ensure eco-tourism-based directives and controls.

Gaps in the Literature

When considering gaps in literature the main area can be identified according to global and local empirical studies' lack of concern about sustainable visitor management in cultural tourist destinations. Furthermore, the role of policymakers should be a concern when it develops sustainable cultural tourism development. However, while the global studies discuss more systematic plans and processes due to limited studies of local research there are low levels of sustainable cultural tourism development planning process at the national level.

When concluding the entire review of literature, it refers to theories and concepts relevant to this study. The main concept of this study is referred to as sustainable cultural tourism. Major theories of the study are recognized as sustainability and cultural tourism. However, it can be identified different kinds of empirical studies at the global and local levels for this concept. Based on these factors it reveals gaps and limitations in this area.

Research Methodology

Introduction

Research methods are strategies for the collection and analysis of data and information to find answers to the research question. According to that, this study is mainly based on qualitative methods. For research purposes, it is necessary to identify the potential to develop sustainable cultural tourism based on Kelaniya Royal Temple. Like this, the observation of the site was conducted to get reliable data. Furthermore, the study conducted an in-depth interview with five interviewers including industry expertise, service providers, and stakeholders. The interviews were transcribed and analyzed thematically. This entailed coding all the information

before selecting and analyzing nine major themes. Each theme was investigated to acquire a better understanding of the participants' motivations and perceptions.

Elaboration of objectives

The major objective of the study is to analyze the sustainable cultural tourism development strategies to promote cultural heritage in Sri Lanka. To achieve this objective, the study considers specific objectives as well. According to that to develop a sustainable perspective in culture tourism policy measures are much important. This is an effort to identify suitable policy measures and global best practices to enhance Sustainable Cultural Tourism promotion. Custodian-public-private partnership plays a major role in this context. This examines a suitable custodian-public-private partnership to promote sustainable cultural tourism development. When enhancing cultural sustainability unless community participation it is impossible to develop this kind of concept. As a result of this, the study finds out community participation in promoting sustainable cultural tourism strategies. Sustainable practices must utilize effectively and efficiently to develop visitor satisfaction. Under this point, the study elaborates on strategies/facilities required to manage visitors to the cultural sites.
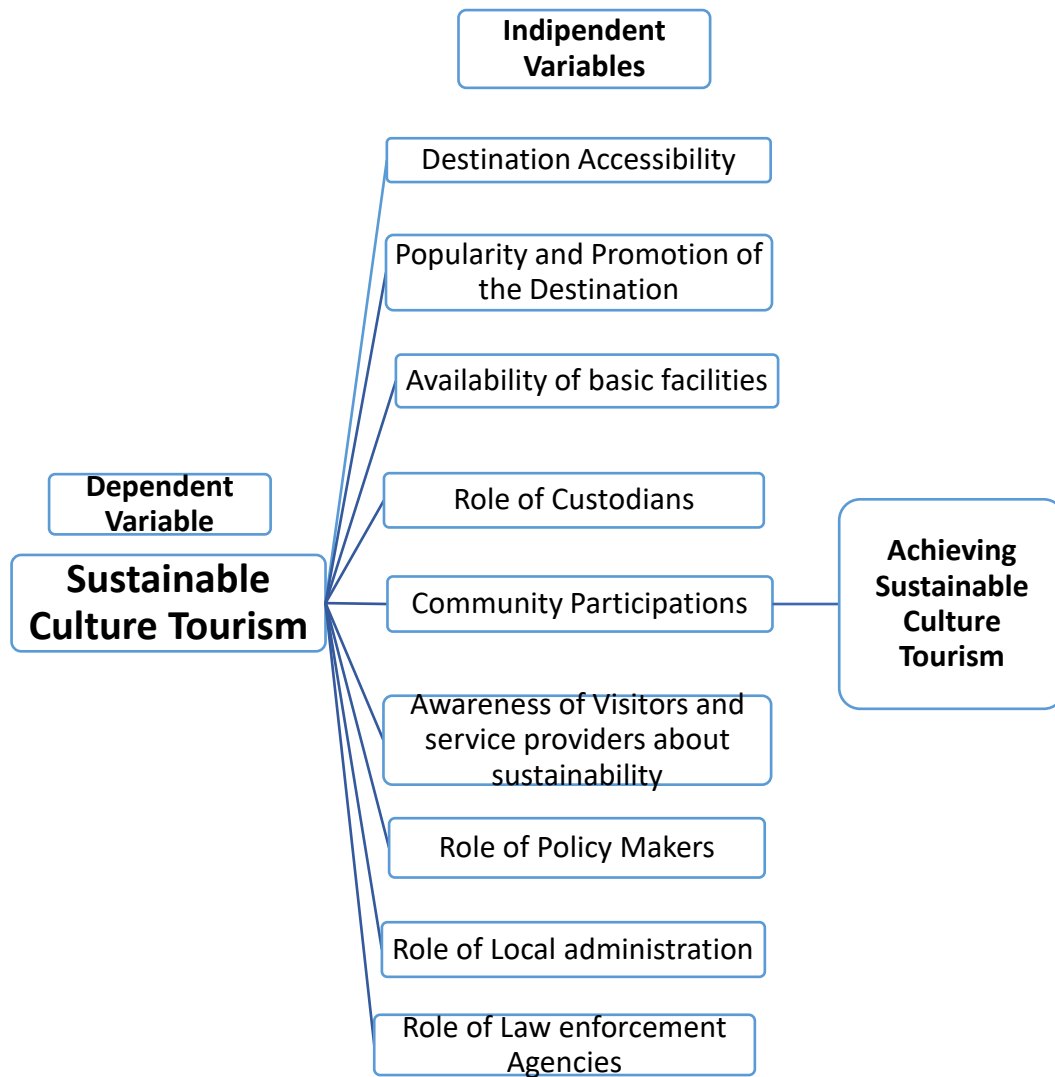
Conceptual Framework

Figure 1: Conceptual Framework

Data Collection method

Observation

The study is based on an observation of the Kelaniya Royal Temple in the Western province. To this, it can be identified the current situation of sustainable cultural tourism. According to this, it can be assumed future development of sustainable cultural tourism with global best practices.

At Kelaniya, about 10km to the northeast of Colombo, in Sri Lanka, lays Kelani Rajamaha Viharaya, one of the most revered historic Buddhist temples of the orient. sculptor's art History of more than 2500 years Full royal patronage, significance as a place of Buddhist worship Duruthu Maha Perehera procession each January an 18-foot stone statue of the Bodhisattva Avalokitesvara are the main cultural attractions in this destination (*History - Kelaniya Raja Maha Viharaya*, 2022).

Discussions and In-depth Interviews

Primary data refers to the information and evidence gathered from direct sources which include discussions, and the in-depth interview conducted with two industry experts and three micro-enterprise stakeholders in the cultural tourism industry (Kelaniya Royal Temple, Tourism Ministry of Sri Lanka, Central Cultural Fund, Department of Archaeology, University of Kelaniya). The interview was conducted with five interviewees in this research.

Secondary Data

Secondary data collection was based on published materials such as reports, books, and existing research studies.

Data analytical Methods

The data collection approach for this study is based on thematic analysis. It is an effort to investigate sustainable cultural tourism development in Kelaniya Royal Temple. The study considers nine major themes and end of the study it has developed recommendations with Global Best Practices.

Data Presentation and Analysis

Introduction

This is to refers to data presentation and data analysis. according to that the data that was collected through observation and interview was analyzed through thematic analysis. The coding system provides nine major themes as independent variables of the conceptual framework to achieve sustainable cultural tourism.

Research Findings

1. **Destination Accessibility**

When considering the accessibility of the destination it is very clear that there are proper transportation facilities to Kelaniya Temple. However, the problem arises due to a lack of awareness among foreign travelers (U.R.Rammungoda, Senior Lecturer, personal communication, March 15, 2022).

2. **Popularity and Promotion of the Destination**

Kelaniya Temple is not only rich with religious and cultural values, but also rich with various types of activities and values. Every visitor is aware of a pilgrim the destination (Figure 3). As the available resources, it can be promoted water-based tourist experience, cultural tours in Egoda Kelaniya, the Evolution of Kandyan period paintings to modern paintings, and the values of Solius Mendis paintings. These resources are suffering from a lack of presentation and exhibition (Senerath Dissanayaka, personal communication, March 13, 2022)

When promoting this destination there are available marketable opportunities for intangible cultural aspects as well. There is a famous folk statement among Buddhist pilgrims *"Upan da Sita karapu paw Natha warak wandoth Kelaniye"*. Furthermore, there are Buddhist rituals such as the seven days *Bodhi Puja,* the main for devotees' shrines (Figure 4), Bodhisatva statue (Figure 5), Viharamaha Devi Statue (Figure 6), art, architecture, paintings, archaeological values, Kelaniya procession, etc. As an art historical site, it can be developed a tour plan for this destination to share experience and knowledge. This area is enriched by the pottery industry (Figure 7). It can be developed pottery demonstration activities for both foreign and local visitors. However, these tangible and intangible cultures did not nominate yet for USECO (U.R.Rammungoda, Senior Lecturer, personal communication, March 15, 2022) .

3. **Availability of basic facilities**

There is a low level of local government authorities help with garbage disposal (Figure 8) and provide essential services like electricity, water, and garbage disposal facilities according to the observation. Women's facilities within the premises are also not maintained properly in a sustainable manner such as resting hall facilities, Bana preaching facilities (Figure 9), etc. This destination is lack sanitary facilities for foreigners and differently able people. Cafeteria and refreshment facilities should improve furthermore (Senerath Dissanayaka, personal communication, March 13, 2022).

4. **Role of Custodians**

Custodians do not have a proper idea about the sustainable cultural tourism concept. As the active stakeholders in this destination, they don't have a clear plan to develop Kelaniya Temple as a sustainable destination and relevant organizations should provide accurate knowledge about this (Senerath Dissanayaka, personal communication, March 13, 2022). Custodians are not concerned about environmental pollution (Figure 10) on the temple premises. They are not considering a sufficient garbage disposal process (Interviewee 1, personal communication, March 17, 2022).

5. **Community Participation**

On the other way, observation reveals voluntary organizations also do not actively work closely with site administration. Public-private and people (PPP) partnerships (Figure 11) are more important to sustainable cultural tourism development in a destination. In this context private sector is also at a low-level working in collaboration with local administrative bodies and with the site administration of the temple. When it considers community participation to develop sustainable concepts local community does not have a clear idea about this concept (Interviewee 2, personal communication, March 17, 2022).

6. **Awareness of Visitor and service providers about sustainability**

When considering the observation, the current Situation under COVID 19 there is limited visitor participation in this destination. However, each visitor should follow health guidelines during their visit. When they are engaging in worshipping some visitors are not adhere to these guidelines and practices. Private sector refreshment providers and other service providers are

also not following the basic instructions on the temple premises. Under this situation Annual Duruthu Perehara was also not conducted in a grand way like in the past (Interviewee 3, personal communication, March 17, 2022). These premises only consist of the book shop and there are no facilities for souvenirs. The facilities are only limited to local visitors. Parking facilities are not well organized and not enough.

7. Role of Policy Makers

Policymakers should build proper collaboration among relevant government agencies such as Sri Lanka Tourism Development Authority (SLTDA), Sri Lanka Tourism Promotion Bureau (SLTPB), Universities, Department of Archaeology, Central Cultural Fund (CCF), Tourist Police with custodians, service providers, and small enterprises, visitors to develop sustainable cultural tourism. (U.R.Rammungoda, Senior Lecturer, personal communication, March 15, 2022).

8. Role of Local administration

The field observation of the destinations has revealed different kinds of weaknesses and problems in Historical Kelaniya Royal Temple due to a lack of sustainable best practices. According to that visitor's cooperation with the administration is much important. But the current situation is a lack of cooperation with visitors and administration that occurred to sustainable cultural tourism development. While implementing plans by local administration they should concern about the top level to bottom level associations in this destination. In this context, they should be identified as geographical background, disaster period, peak season, off-peak and other factors (U.R.Rammungoda, Senior Lecturer, personal communication, March 15, 2022). The temple premises stakeholders directly deal with the temple, and they don't have specified policies. However, on the temple premises, the local government is conducting mobile vaccination services (Figure 12).

9. Role of Law Enforcement Agencies

When it is considered legal background fines are only for heritage sites. When it is considered the facilitation of the destination it should be protected for the next generation. As a result of the lack of legal provisions for these areas in cultural destinations resources will be destroyed (Senerath Dissanayaka, personal communication, March 13, 2022). Law enforcement agencies do not actively consider micro-enterprise stakeholders.

Discussion and Conclusion

Introduction

The most important part of this study is to discuss global best practices. This area is based on EU policies implemented by European Commission. Furthermore, it provides recommendations to develop Kelaniya royal temple as a sustainable destination. At the end of the study, it brings suggestions for further studies.

Global Best Practices with Special References to EU Policies

EU Policies for Sustainable Cultural Tourism

In the realms of tourism, education, employment, and sustainable development, Europe's cultural legacy is a vital resource. Cultural tourism is an important component of regional and macro-regional development plans. Culture is both a motivator and an enabler of sustainable development in this regard. Under the Open Method of Coordination approach, a working group made of European experts on sustainable cultural tourism was included in the Work Plan for Culture established by the EU Member States for the period 2015-2018. The paper offers the first concept of sustainable cultural tourism, as well as policy suggestions and guidelines and 27 case studies demonstrating best practices in both tangible and intangible cultural assets. They introduce several projects such as Social and innovative Platform On cultural Tourism (SPOT project), SmartCulTour, IMPACTOUR, and The European Destinations of Excellence (EDEN).

The SPOT project, which is supported by the European Union, intends to develop a new method of understanding and solving cultural tourism, as well as stimulate development in underserved areas. It will detect layers of data and apply best practices. It will look at new types of cultural tourism, finding potential and developing ways to help locals make the most of their cultural assets. SPOT will work with academics and others to produce policy suggestions and will use an Innovation Tool to help policymakers and practitioners generalize lessons learned(European Commission, 2019).

SmartCulTour (Smart Cultural Tourism as a Driver of Sustainable Development in European Regions) is a four-year European Union Horizon 2020 project with grant agreement number 870708. SmartCulTour's mission is to promote regional development in all European regions with significant tangible and intangible cultural assets, especially those in rural areas and on

the outskirts of cities, by promoting sustainable cultural tourism (European Commission, 2021).

The EU-funded IMPACTOUR project brings together Cultural Tourism (CT|) stakeholders and researchers to develop innovative ways and methodologies for supporting European CT, reinforcing a sense of belonging, valuing minority cultures, and promoting Europeanization. The project will develop a sophisticated and scalable technique for calculating the impact of CT on regional economic growth in the EU. To improve CT policies and actions, it will mix data analytics techniques with machine learning and AI approaches (European Commission, 2020).

The EDEN premise is simple: every other year, the European Commission, in collaboration with national tourism authorities, selects a theme. Eligible places must demonstrate that they have created an economically viable tourism package based on the EDEN subject for that year. One champion is chosen from each participating country, along with four runners-up. Each topic highlights Europe's diversity, such as its natural riches, historical legacy, cultural celebrations, and regional cuisine. Whether from a cultural, economic, environmental, or local engagement perspective, the concerns are always relevant to sustainable tourism development (European Commission, 2019).

Risk Management for Cultural Heritage

This system provides security for people, but it also protects the environment and property, including cultural assets. For example, following the 2017 earthquakes in Mexico, the EU Civil Protection Mechanism dispatched a team of six cultural heritage specialists to the country. The team made 33 field trips to assess the nature and scope of the cultural heritage damage, as well as to identify emergency actions and restoration methods. The country where the emergency occurs must send a request for help to the Emergency Response Coordination Centre to activate the protection.

EU Legislative Measures

The European Parliament and Council Directive 2014/60/EU on the return of cultural artifacts unlawfully removed from a Member State's territory established mechanisms that allow the EU Member States to guarantee the return of cultural objects removed in violation of national legislation to their territory.

Conclusion

When it considered above global best practices Kelaniya royal temple to be developed furthermore. When it achieves sustainable cultural tourism in this destination the study identified independent variables. The smart destination project can be implemented to solve them to create sustainable and responsible tourism development, with low-carbon, multimodal sustainable mobility, and accessibility.

Promote this destination sustainably it can be encouraged by Destination Management Organizations. Furthermore, due to the lack of awareness of this concept among the pilgrims, micro-enterprises, and other stakeholders, it can conduct awareness programs at the regional level with the involvement of public-private partnerships. To enhance destination popularity among foreign travelers can conduct cultural awareness festivals and programs at the international level.

Basic facilities are at a low level in this destination (Figure 13). Due to the low percentage of these commodities in waste streams from these sources, the possibility of recycling materials from tourist facilities and island destination communities is restricted. Establishing initiatives minimizing municipal trash generation and promoting garbage re-use, recycling, collecting, and disposal in this destination. Parking facilities are also not managed properly. It can be introduced smart parking facilities to avoid interruptions of the destination.

When considering the role of policymakers, they are the key influencers to develop a sustainable destination. It can be implemented tourism policy toward waste management. Infrastructure facilities (Figure 14), information centers, tour guiding facilities, safety and security, accommodation, food and beverage, transportation, banking facilities, and souvenir shops (Figure 15) are other considerable areas to be developed. Knowledge-sharing sessions can be implemented to this concept to develop community participation with archaeologists, industry experts, local government agencies, and other relevant institutions.

Tourist guides are one of the key influencers in the tourism industry to promote tourism. Regarding sustainable cultural tourism, it should be provided proper training and awareness program for tourist guides. Three types of local visitors visit this destination identified as pilgrims, educators, and visitors who expected to spend time. They have various purposes, and the destination does not have sufficient facilities to fulfill their requirements (Senerath Dissanayaka, personal communication, March 13, 2022).

Furthermore, GSTC Destination criteria and Sustainable Development Goals are the key concepts to develop a sustainable destination. In this context, relevant government

organizations public sectors, and stakeholders can develop a proper plan. To achieve an effective result can be implemented plan and policies with Goals 1,5,9 and 15.

When concluding the entire study, it can be identified Kelaniya Royal Temple is famous among local pilgrims on a large scale. Like this, there is a huge potential to promote this destination for foreign visitors in a sustainable manner. Furthermore, the development of interconnectivity among local and international organizations will bring extra value to this destination. The above-suggested recommendations and global best practices will be more effective to develop Kelaniya Royal Temple as a sustainable tourist destination.

Suggestions for Further Studies

According to the areas to be studied further can be identified the development of visitor attitudes toward a sustainable destination. Furthermore, as this is famous as a local destination the study based on foreigners' potential to visit Kelaniya Temple is also much more important. The huge gap in PPP partnership for sustainable destination development can be enhanced in the study based on these parties' involvement. Moreover, most of the destinations in Sri Lanka only consider the tangible heritage of a destination. As these aspects are enriched with the intangible culture, they should be developed areas without any doubt.

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AN ANTHROPOLOGICAL STUDY ON SHANTHIKARMA AND PUDAPOOJA METHODS ASSOCIATED WITH DAMBANA MEDICINE
(from dambana adivasi village in mahiyangana divisional secretariat of badulla district)

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ABSTRACT

Adivasis are the Veddas people and Vedda is the word derived from the Pali word Vyadha. It means the piercer. Killing animals with a bow was their primary. Are the indigenous medicine and devotional practices alive there? The research problem was to find out. The main objective was to study the factors that led to the collapse of Shanti Karma in the folk life and Buddhist medicine that existed at that time, and there, Dambana village in Mahiyangana Divisional Secretariat Division of Badulla District as the research field, secondary and primary sources, book study, participatory observation, and interviews were used to obtain data. Methodology was used. From time immemorial, the Vedic people have prepared medicines by combining the five parts of a tree growing in the forest, the parts of the soil and the flesh of animals, and using any combination of the creative parts of the four natures as a medicine as a liquid, oil, ointment, and paste to relieve dise The Veddas believe that the causes of diseases are invisible effects such as makakvina hadihuniyam, asvaha katavaha, etc. are also caused by the breaking of taboos and the displacement or escape of the sel. Dambana Vedijana medicine was primarily used to treat mental illness, physical illness as well as calamities caused by animals. The Veddas believe that the reason for the illnesses that afflict the Veddas, from the cradle child to the old man, is due to the love gaze of demons or undead demons. It is believed that as a remedy, applying oil on the matura, tying the waist with a thread, giving the yakoons, chanting mantras, cutting limes and dancing to sip milk cures diseases. Thus, in the face of mental, physical and animal dangers, leaves, leaves, and bark found in the forest, It can be concluded that the Dambana Vedi generation reveals how diseases are prevented by the healing methods of prescribing doli bilis and killing poisons, etc., using medicines prepared using bones, flowers, roots, potatoes and milk, as well as rocks and animal flesh.

Key words - Aboriginal people, Medicine, Diseases, Shanthikarma, Remedies

Study topic

An Anthropological Study on Shanthikarma and Pudapooja Methods Associated with Dambana Medicine

Introduction

The Vedi people are one of the ethnic groups among the indigenous indigenous people, and Vedda is a derivative of the Pali word Vyadha. Killing animals with a bow was their basic livelihood. Searching for a happy life and having a healthy physical existence is everyone's situation, where traditional methods have no value in today's technol From time immemorial, Vedijana used to prepare medicines by collecting the five parts of a tree growing in the forest, the parts of the soil and the flesh of animals, and started using any combination of the creative parts of the four natures in the form of medicine, liquid, oil, ointment, and kalka to relieve disea Just as the Vedi people who took the environment as their life thought that it was the only thing that they should protect, they believed that the devils, devils and God's blessings are bound to their medicine. Vedi folk life is a living thing connected with the environment, so it has to be subjected to constant animal threats and environmental disasters. Therefore, the need for Vedijana medicine is special, and the medical rituals and techniques used there can be considered very important. The glory of the development of intelligence in relation to human evolution is to find the way to a blissful life, which is mandatory for obtaining the four resources of artha, dharma, kama, moksha. For that, the grishis and tax people made a lot of dedication. These sages realized that the path was framed in the fourfold scientific foundation of disease, cause of disease, health and the attainment of health. As a result, the local medicine that evolved developed as a science of healing diseases and giving advice to live a full life in accordance with a philosophy of good life. Because we believe that we should destroy the world after fulfilling our duties to the society, a great man is so devoted to that ideal that even in the midst of immense difficulties, he spontaneously cultivates the strength to fulfil that duty.

Traditional methods have no value in today's technological world. But there are many things that can be achieved with similar methods. Inquiring about Veddas medicine and devotional practices provides a good source for that. Medicinal medicine with Shantikarma Pudapuja can be seen in Veddas medicine. Due to facing many cases of diseases like fever, malnutrition, dysentery, diarrhoea, stomach problems, and urinary problems, skin diseases, fractures, snake bites, etc., medical help is expected for them. Therefore, it is clear that Shanthikarma and Pudapuja methods related to Dambana Veddas Village are related to

medicine. Shanthikarmas are given priority in aboriginal disease prevention. The devotees prepare offerings to prove their vows. It is clear that they consist of materials related to the Vedic culture and the materials received from the great cultures at the present time.

Also, the diagnosis of diseases is another important place in medicine. When asked about the cause of the illness, every surgeon said that it was the work of demons. They accept that being sick is the biggest loss for a person and, therefore, being healthy is the greatest gain. Therefore, it is clear that the acceptance of the Sinhala culture remains unchanged among the people. Veddas medicine focuses on the causes of illness, common diseases and how to identify diseases, and to identify diseases. The experience of doctors as well as divination, reading history, palpation, signs of vision etc. are used and these are mental treatments that are accepted by them rather than physical remedies. Also, since Vedic physicians treat their own ailments first with tranquillizers and then administer medicines, there is an opinion that they do not need medical equipment. However, in many cases, in finding out what the peace deeds are related to daily life and medical practices, these have become a process that is connected to everyday life. In medicine that focuses on mental healing, there is little faith in external medicine. Therefore, instead of trusting in medicine, first of all, they do Shantikarma or Pudapaoja and pray for their own recovery. Accordingly, this study can clearly identify the Shanthikarma and Pudapuja in the medicine related to Veddas.

Research problem

Veddas led a simple way of life by demonstrating Helagati customs, but their medical system was very complicated. As they lived in harmony with the environment, in the event of sudden illness, the belief in Hela Osu remained, but before the remedy, the adivasis were very interested in the effect and belief of any peace ritual or pudapuja rituals. Accordingly, it became a research problem to find out what the Shanthikam and Pudapuja are methods are in the medical practices that are connected with the Vedi people's lives.

Research objective

Also, during the research, the main objective of the research was to find out whether the peace rituals and puja rituals related to the life of Vedijana and devotional medicine are still alive. Also as sub-objectives of the research,

- To identify the occasions when Vedi Jan Shanti Karma and Puja Karma are used

- Identifying the effectiveness of Vedi Jan Shanti Karma and Puja Karma

- Identifying the relationship between Vedijana Shanti Karma and Puja Karma environment became secondary objectives.

Literature review

01. The Veddas practice a cult of the dead. They worshipped and made incantations to their Nae Yakka (Relative Spirit) followed by another customary ritual (called the Kiri Koraha) which is still in vogue among the surviving Gam Veddas of Rathugala, Pollebedda Dambana and the Henanigala Vedda re-settlement (in Mahaweli systems off Mahiyangane). They believed that the spirit of their dead would haunt them bringing forth diseases and calamity. To appease the dead spirit they invoke the blessings of the Nae Yakka and other spirits, like Bilinda Yakka, Kande Yakka followed by the dance ritual of the Kiri Koraha.

    When man or woman dies from sickness, the body is left in the cave or rock shelter where the death took place, the body is not washed or dressed or ornamented in any way, but is generally allowed to be in the natural supine position and is covered with leaves and branches. This was formerly the universal custom and still persists among the less sophisticated Veddas who sometimes in addition place a large stone upon the chest for which no reason could be given, this is observed at Sitala Wanniya (off Polle-bedda close to Maha Oya), where the body is still covered with branches and left where the death occurred.

    ― Sarasin Cousins (in 1886); Seligmann's book The Veddas (1910)

02. Among the Vedic people, their rituals can be seen as a mirror explaining a belief in God. The Veddas refer to the gods as demons. The Vishu heroes of the Vedic lineage are known as demons. Among the heroes who died in the past, Kande Yaka and Bilidi Yaka occupy a prominent place. In the past there were two children in a family. The eldest was seven years old and the youngest was an orphan. One day the parents left the baby to the eldest and went hunting. The baby started crying due to hunger as a traditional Yatu Karma. The eldest tried to stir him up, but it was difficult. Malli's form is novel. The elder got angry because he couldn't. His anger escalated and he stoned the child to death. Bilida Yaka, who died like this, was named Yaka. Couldn't the elder who died at a later time be the devil of the mountain?

Kanda Yaka, Bilidi Yaka, Bamura Yaka, etc., including Peradeni God, Menik Bandara God, Bowala God, Kalu Bandara God, Maha Kohomba Bandara God, etc., are worshiped by a large number of gods. A stone is a sacrifice known by the Vedic people. It is known as Kari Yagya among the Sinhalese people. Gods like Kalu Bandara are mentioned there. It can be said that this sacrifice was received by the Sinhalese people. There is no sickness, calamity or danger, it is caused by the anger of demons and God. They think that the reason for not getting punishment is because the devils are angry. For that, they are used to rituals such as Nayakun dance, Kambakanu dance and Kiri Koraha dance. Among these Adihilis, which are based on traditional beliefs, the dance of milk churning is accepted as a traditional Yatu Karma. They also dance kirikoraha for those who have Maghaliya. The Kiri Koraha Yaga is held every year to get rid of the dangers of disease and seek divine protection. This sacrifice is invariably performed in the month of Poson.

A padurak is built for the Maharala relatives of Vedi Rahe at the beginning of the Kiri Koraha Yatu Karma. After settling in a village, the hereditary leadership has broken down, so an insider who lives in the group does that. Apart from Mantare who knows about Yantramantra Thovilpavil etc., few other people are also known to dance Kirikoraha of that village. The procession begins by cutting a bush and carrying a coconut in the hands for the devils. Then they place a clay pad and na branches on a mortar. The mortar is placed in front of a trellis surrounded by banana leaves. They place an earthen pot and branches. The nangedi is placed in front of a trellis surrounded by banana leaves. A betel leaf and a bush are also placed near the earthen pot. Then they take the coconut to the right and start walking with sandalwood and turmeric.

When the Kiri Koraha dance begins, food, sweets, meat and flowers are also placed in the wings of the Naya Yakun. Then chanting mantras and yadini, lighting torches and dancing to the sound of drums, they surrender the pideni to the demons. It is a tradition that has been going on since before when kohomba leaves and na leaves are wrapped around the waist in the Kiri Koraha dance as a peace ritual for the prevention of diseases. When the leaves are dressed, the form of the Vedda is more prominent. Women are allowed to perform this sacrifice, but they have to stay inside the houses. They are forbidden to go near the trellis where the goats dance. The person who danced holding the coconut in his hand and reciting poems and mantras took a big knife and broke the coconut while dancing and then danced with the two coconuts in his hands. Also, the two coconuts are given to the helpers and they take another coconut and break it. It is the men who break the coconuts. After the polga is finished, the coconut is put

into the koraha and the smell catches the smoke. Then take a clean towel and hold it by the two thongs and put it over your head and dance. Then they wrap the towel on their heads and squeeze the coconuts and dance. This yagya is performed till an hour or two after sunrise by dancing around the milk cow and sprinkling the milk liquid around. Often the sacrifice ends after the milk is poured into a pit. When the yagya is held due to lack of punishment, the part called Yadini up to the punishment is also added to the yaga.

_ (Kahadagama Piyasena, Binthanne Vithi) _

03. Kambakanu dance is also seen among the rituals performed by the Vedi people for the Vedijana for the sick. Yadini and dances used in bending Kambakanu are also seen. Kambakanu is used in dance and the cultural heritage characteristic of the dances can be seen. Here, there is a suspicion that the poems used in the final sacrifice for twenty gods were collected from Sinhalese villagers. Those poets seem to be closer to the Sinhalese villager than the Vedi society. There is a custom of visiting a witch doctor when one is sick. They call Yakadura by the name Gurunanse. He washes the deity's yada and cleans it, takes a sand mill and performs yatukarma. Then the pacification begins.

_ (Kahadagama Piyasena, Binthanne Vithi) _

Research methodology

Dambana village in Badulla district of Uva province became the research field.
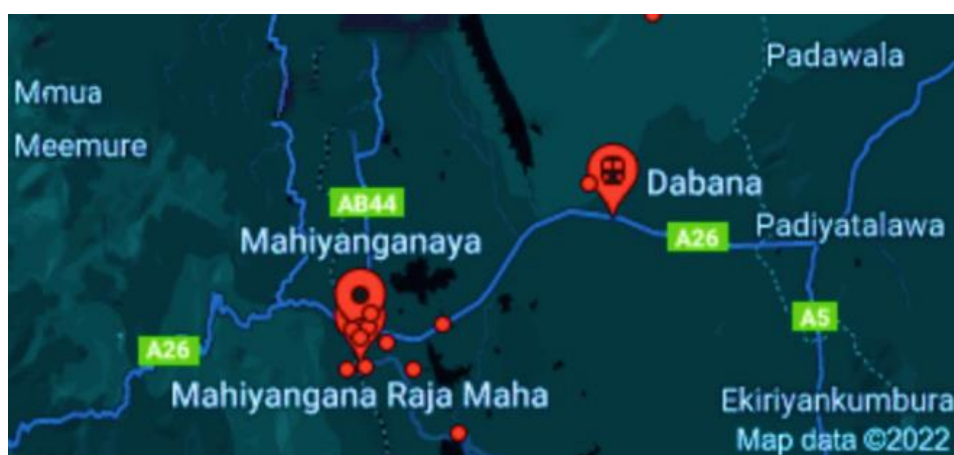
The field research method was used to conduct the study. In the field research method, collective-centred field study was used as the research method. Through this, it was possible

to obtain data and information by thoroughly studying the Veddas group. After identifying the study problem and the field of research, he had to stay in the relevant field and deal with them and study the events related to special occasions and daily life. Also, as a research study method, a qualitative research method was used for this purpose, and thus, Vedi society was studied for a long time and, for this purpose, Vedi society observation was used. Based on reports and sources, the necessary facts were filed in a conceptual framework using qualitative research methodology. Also, the behaviour patterns where the individual nature is not analysed in detail were studied. Also, through the case study method, he began to study the various Shanti Karmas and rituals developed for the medical system. In other words, special attention was paid to the pacification and pudapuja methods used by them on various special occasions. The events performed on special occasions, such as worshiping God, dances, Pideni Dima etc, were well studied.

Also, in order to obtain data and information, information was obtained about peace rituals and pudupuja rituals related to the Veddi folk life by using the interview method and participant observation in order to obtain primary data. It has been pointed out through study that through those methods, the Veddas people believe what kinds of healing are associated with medicine and that they are mentally and physically healed through them. There, the thematic method was used for data analysis. Also, for obtaining secondary data, information was obtained from various research books, books, magazines and the internet, and the facts pointed out through that information were studied to see if they are relevant to medicine and still exist.

Results and discussion

Since time immemorial, people have been seeking the help and protection of invisible forces to get immediate solutions to overcome the psychological stress caused by diseases, enemy troubles, crop failure, and loss of children in their daily life. They had developed rituals such as Thovil, Yantra Mantra,Ana Vina and Souniyam, combining with the primitive beliefs from ancient times. In Western indigenous societies, mental illness came to be defined as the result of demonic influence, and all insane patients were treated like beasts and even killed. The mentally ill were subjected to inhumane tortures such as stoning, crucifixion, burning with a hot iron, piercing the skull to drive out the devil. In such societies, it has been emphasized that the devils who are prescribed treatment for the mentally ill should be brutally killed by calling them devils.

These types of methods which are used in almost every country with common goals to fulfill any wish can be simply interpreted as Ina Vina, Hooniyam and all these actions are subject to sorcery. Thovil, Yantra Mantra, Hadihuniyam, Anavina, Kodivina, Baliyaga, Setshanthikarma can be called Abhichara. It is true that there is an interrelationship between manners and superstitions. But this superstition is able to give the person mental health and happiness. Veddas people are of the opinion that the behaviours based on immaterial conditions were born through the human race and with the passage of time these became rooted in the society. Veddas, who focuses on Abhichara methods, introduces two basic varieties of Abhichara, Abhichara (Black magic) which is performed with the expectation of the destruction of the enemy, and Shanthikarma (White magic) which is performed for the good of man. Elsewhere, they can be divided into production behaviours, protective behaviours, and destructive behaviours.The basic structure of Veddas Shanthikarma can be divided into 5 parts.

- Religious Beliefs - Belief in gods, goddesses, planets, demons, ghosts
- Abhichara Basis - The idea that one's goals will be fulfilled by performing Pudapuja
- Oral Pronunciation – Recitation of Mantras, Strotras, Gathas, Poems aloud.
- Believing in Mythology - There is a unique supernatural event behind Yatu Karma.
- Material equipment - Placement of lamps, incense, flowers, food items, oranges, fruits, betel nuts,

Shantikarma's basic religious belief is that of demons. But the concepts of gods, demons, and ghosts are also seen to operate among religious beliefs. Veddas create fear and suspicion towards the ancestors. They were scared when the heavy rain burst. He raised his teeth and begged God above to save lives. They worship trees and stones. He asked to save his life. At present, following the footsteps of those forefathers, they pray to God to protect their lives from the evil dangers of the planet. Also, it is correct to say that these manners have been integrated with their life since birth. Because of? As soon as a creature sees the light of this world, it is done for the sake of God. It is something that can be seen then as well as today.

Vedi people are healthy because they are in constant contact with the environment. Diligence. Brilliant even if it is an emergency, those who believe in Hela Osu do not hesitate to resort to Shanthikarma even before that. Vedijana medicine was primarily used to treat mental illnesses, physical illnesses and disasters caused by animals. In some cases, they hope for relief only from Shantikarma, but they live long lives. Veddas believes that the causes of diseases are invisible effects such as weakness of the eyes, eyes and mouth, and the breaking

of restrictions and displacement of the soul or running away. The Veddas believe that the reason for the illnesses that afflict the Veddas, from infants to the elderly, is due to the loving gaze of demons or undead demons. They strongly believe that all illnesses, accidents, and diseases are caused by relatives, so the prevention of diseases should be done by relatives themselves. Therefore, they perform dances and songs, sacrifices, offerings, rituals, etc. for dead relatives. Also, it is believed that by applying oil on Matura, tying the waist with thread, offering dola pideni to yakoons, chanting mantras, cutting limes and dancing with milk to cure diseases. Thus, in the face of mental, physical and animal dangers, the use of leaves, leaves, bark, bones, flowers, roots, potatoes and milk found in the forest, as well as stones and animal meats, as well as the preparation of the sacrifices and sacrifices, are done through pacification methods such as detoxification. Diseases are prevented.

Medicinal medicine can be seen in many cases with Shantikarma pudupajavan. Therefore, Shanthikarma has more priority to relieve diseases in Vedijana medicine. Milk draining dance, dance of the dead, Nayakun Pidum Maduva, Kadaim dance, rice bed dance, chili root, mathirama etc. are used for medical purposes. The affected people have to face many cases of diseases like fever, malnutrition, dysentery, diarrhoea, stomach and urinary disorders, skin diseases, fractures, snake bites etc. Vedijana medicine was primarily used to treat mental illness, physical illness as well as disasters caused by animals. Due to the common condition that people who suffer from mental illnesses such as falling into the devil's gaze have to face, the help of medicine as well as Shanthikarma is of great help. Therefore, in case of any illness, they pray for the God they believe in or the demons they believe in and prepare the offerings as promised and perform the vows. The causes of illness, common diseases, how to diagnose diseases, etc., are used by Vedic physicians and, in addition to the wide range of disease detection, divination, reading, palpation, pulse reading, etc.

Because the Vedijans have been living in Hela since time immemorial, they have extensive knowledge about medicine. Even though they call themselves medicine, they express their belief in Shanti Karma Pudapuja beyond medicine, based on a very strong belief. Therefore, healthily work efficiently and efficiently. Those who believe in Hela Osu, even in the case of sudden illness, engage in Shantikarma even before that. Adivas who are away from medicine live longer. Because their religion is demonism, they believe that the dead are buried in trees and stones in the forest. They always try to keep their relatives well, believing that good or bad things will happen to them because of these dead relatives. Since all diseases, accidents, and relatives are caused by relatives, they believe that the relatives should also do

the prevention. Therefore, they perform dances and songs for the dead, perform adukku, perform pujas, perform rituals etc. Therefore, various pacification ceremonies are held by the adivasis. Hatme dance

- Kirikoraha dance
- Dance of the Dead
- Kinsman Shed - Adukku Shed - Offering Shed
- Break dance
- Bathyahan dance
- Impressed dance
- Chili root
- Selection
- Surrender to the devils of the falls

Although many other Shanti Karmas are used in this way, these are very popular Shanti Karmas.

- **Hatme dance**

It has five main parts. Flower lights, pillar, betel couch, mukkali and al yakanna etc. The Hatme dance, which is performed only once a year, is the main peace ritual of the adivasis. This should be held before the Esala Perahera at Mahiyangana Saman Temple. The Hatme dance, which takes place over two days and is led by tribal leaders, includes many peace rituals. Kukulapola Kiri Amma, Kalu Bandara Deity, Kehomba Bandara Deity, Irugal Bandara, Sadugal Bandara, etc. are worshiped by bows and arrows, axes, necklaces, bracelets, etc. It is hoped that diseases will be removed, the village will develop, farming will become prosperous, punishments will be made easier, accidents will be prevented, and honey in the forest and bee honey will increase through this Shantikarma.

- **Kiri Koraha dance**

Kiri Koraha Nutuma is performed for three main purposes and to succeed in hunting, to prevent diseases affecting cattle, to protect small children from diseases, and to succeed in punishment, the Kiri Koraha dance will be performed in the jungle to worship the devil in the mountain.

The adivasis believe that forty-seven kattu are accompanying the devil on that mountain. The Kirikoraha dance is performed for Elaharak and small children by paying obeisance to Kukulapora Kiri Amma, Unapana Kiri Amma and God Diwas.

- **Kinsman Shed - Adukku Shed - Offering Shed**

If a family member of a non-dead devil takes alcohol, the living person may become ill. In such cases, the Nayakun shed will be held after the surrender for the Ne yakun. There are no dead people looking at the stone, have they become a devil? Are you going to come and talk to your relatives in a shed? No dancing, do you have to talk to the devils? Know first. Accordingly they offer offerings or adukku. This Shanti Karma can be held at any time of the year.

- **Break dance**

Adivasis perform the bard dance to ward off plagues from outside the village where they live. Even when an unknown or epidemic disease has come to the village, they perform the bard dance to get rid of it. The boundary of the village may be a stream or a stream. In such a limit, two swords are carried and the cut-off is performed. Then they plant them and protect them with things like Nul and Sadun powder. It is believed that auspicious results can be achieved by sitting for three days without impurity. This dance can be performed at any time of the year.

- **Ael Yakinna dance**

A dance related to Hatme dance. It is a dance performed in worship of Al Yakinna to stop the diseases coming to the village, remove the existing diseases, prevent accidents, ease punishments, increase honey and bee nectar. Can be held on any day of the year.

- **Bathyahan dance**

Maruli is a ritual offered to the devils for the success and protection of farming. Only the farmer who owns the hena must keep the hena untainted. It is a very special peace ritual. If the batyahan dance is performed without following the rules properly, dangerous results will be achieved. On the day of the dance, the elephant will come and destroy the hen until the end. When it is done well, there will be an invisible person making a noise around the hen at night. Loud knocking on trees is often heard. If someone other than the farmer cuts the crops, the fingers will become limp and rot. To cure it, ducks must perform seven dances. Due to this dance, the adivasis get rich harvests and eat non-toxic food without the use of oil fertilizers.

Shanti Karma performed for pregnant women

- **Impressed delivery**

It is one of the Shanthikarma performed for pregnant women for leg pain, stomach pain, backache, bleeding etc. This is done by placing the Kadwara yaks, thunpali yaks, and the adukkas. Between three months and seven months after the birth of the child, one should perform Bharhara by cooking and keeping adukku. It is said that this will benefit the child.

- **Hangale Panama**

Diwas is a vow to God. Six cents worth of grass is tied in a box six inches long. In the event of a misdemeanor, the trust deeds should be given.

- **Chili root**

A dedication to the elders of Miris. A root of pepper is hung in a box about six inches wide at the end. Only such rituals are performed for the prevention of all diseases of pregnant women.

- **Selection**

All the defects of pregnant mothers are removed through this Hanthi Karma which is done for the three-fold devils. This kuma is done by mixing coconut oil and null. Adivasis believe that pregnant mothers are protected by gods and undead demons due to these methods. After that, they live healthy until childbirth without any disease. They do not believe in any special medicine. The adivasis who get the proper results of the environment get the most valuable objects of the environment like sun, rain and wind at will. They are open to the drug and are healthy without medication. They also believe in undead demons.

Conclusion

The Veddas people who accept that they protect their lives based on faith in God and dead relatives are healthy from childbirth without any disease. They have faith in demons who have not died more than medicine. However, despite the development of medicine with the social modernization, the unique medical methods of the Dambana Vedijans are still used with confidence by them, and it can be concluded that Shanti Karma is based on the belief of Pudapujah Karma rather than the belief in the majesty of medicine.

The Veddas people who accept that they protect their lives based on faith in God and dead relatives are healthy from childbirth without any disease. They have faith in demons who have not died more than medicine, and they resort to Shantikarma remedies before treating any illness. Despite the changes in the social conditions due to globalization, modernization, commercialization, and industrialization, there is a system of customs among the Veddas people that they believe in and maintain even today. Although they change in the face of existing social systems, they show a strong belief in their beliefs or beliefs before adopting the advanced patterns of social systems. In this study conducted with the village of Mahiyangana Dambana Veddas people, it was possible to identify the treatment methods known as Shanthikarma, which provide mental healing in the traditional medicine of the Dambana Veddas people. **However, despite the development of medicine with the social modernization, the unique medical methods of the Dambana Veddas people are still used with confidence by them, and it can be concluded that Shanti Karma is based on the belief of Pudapuja Karma rather than the belief in the majesty of medicine.** It can be identified that this medicine is associated with medicine at birth, marriage, death, in case of any disease, in farming activities, hunting and in other activities for wishing for fertility, where it is devoted to performing Shantikarma and Pudapuja.

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THE IMPACT OF PERCEIVED FEAR OF COVID-19 ON FUTURE ANXIETY AND PSYCHOLOGICAL WELL-BEING IN SRI LANKA: A CROSS-SECTIONAL STUDY

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Abstract

The COVID-19 is a new form of coronavirus and its outburst has been announced as a pandemic by the World Health Organization. The implementation of COVID 19 lockdown and social isolation has created many issues in day-to-day living. The fear due to contact with the illness, the social isolation, uncertainty about their future, and financial difficulties have increased their levels of psychological problems such as anxiety in present and future. Increased levels of anxiety related to the COVID-19 pandemic in different societies have been found by many researchers. However, no study has investigated the future anxiety and psychological well-being due to the COVID 19 pandemic using specific tool to measure in the Sri Lankan context. This study employs such a specific tool to assess the Perceived Fear of COVID-19, Future Anxiety and Psychological Well-being. This research aimed to investigate the impact of perceived fear of COVID-19 on future anxiety and its negative effect on the psychological well-being of the Sri Lankan population. A cross-sectional survey was conducted through the internet (email, social media) between May and July in 2021. 450 Completed questionnaires received comprising 65% male and 35% female between 20 to 65 years. Validated scales; The Fear of Coronavirus-19 Scale (FCV-19S), Future Anxiety Scale (FAS) and The Positive and Negative Affect Schedule (PANAS) were included in the survey questionnaire to collect data for main study variables. The research confirms short-term changes due to the perceived Fear of the COVID19 pandemic. Perceived Fear of COVID-19 has a significant impact on psychological well-being by stimulation of future anxiety due to COVID 19 Pandemic. Therefore, it is necessary to study the utmost effective interventions to identify the interventions for promoting psychological well-being to avoid future anxiety.

Keywords: Perceived Fear of COVID-19, Psychological Well-being, Future Anxiety, Sri
       Lanka

Introduction

The World Health Organization (WHO) named Covid-19 as a global pandemic on March 11, 2020, after the WHO Country Office for China was informed about an unknown virus in Wuhan, China on 31 December 2019 (WHO, 2020a). The first COVID 19 positive patient-reported in Sri Lanka was on 27th January 2020, a 44 years old Chinese woman and the Sri Lankan COVID 19 infected person was reported on 11 of March 2020 (Epidemiology Unit, 2020). However, by this time a growing number of COVID 19 positive patients were reported globally affecting frequent deaths and difficulties such as pneumonia and severe respiratory suffering condition (Zheng, Ma, Zhang, & Xie, 2020). As an attempt to slow down the rapid spread of the COVID 19 pandemic, almost all the countries worldwide applied social distancing or stay-at-home policies. Many countries, including Sri Lanka, have implemented lockdown policy to obstruct the blow-out of contamination among people. As a result of these policy implementation, future anxiety and related mental health issues occurred (Cullen, Gulati, & Kelly, 2020; Liu, Zhang, Wong, Hyun, & Hahm, 2020; Zheng, Ma, Zhang, & Xie, 2020). This policy caused millions of individuals globally to be socially separated and stay-at-home. Implementation of social distancing is not short-term; it has been dragging for months and months by now. Occurrence of clinically significant levels of distress improved by 8 per cent during the COVID 19 pandemic (Pierce, et al., 2020). Implementation of social isolation by law or voluntary may reduce the spread of the pandemic and deaths related to the COVID 19 virus (Flaxman, et al., 2020). Psychical isolation and face masks wearing decrease the possibility to spared the COVID 19 virus from a COVID 19 positive person to another non-infected person (Feng, Shen, Xia, Song, & Fan, 2020). Natural or human-made disasters affect negatively human Psychological Well-being (PWB), for instance, September 11 World Trade Center bomb attack had improved the depression (Galea, et al., 2002). This implementation of the social isolation policy created serious issues in public life including the momentary shutting of businesses, cafeterias, hotels, factories, recreations, and education.

The effect of the Fear of COVID-19 on Psychological Well-being

Psychological well-being is essential for the effective functioning of society (Feng, Shen, Xia, Song, & Fan, 2020). Fast research has specified that unforeseen occurrences, such as epidemics, or natural disasters, create significant psychological effects on the well-being of

people (Maunder, et al., 2003). The latest research shows that the consequences of the Covid-19 pandemic such as social isolation, social distancing, insecurity about the future etc increase stress-related signs which affect psychological well-being (Satici, Saricali, Satici, & Griffit, 2020). Diener (2012) has defined psychological well-being as an entertaining great level of life satisfaction, positive effects, and low level of negative effects. Pleasure and cheerfulness are positive effects whereas negative effects are unhappiness, nervousness, or depression of SWB. Best emotional functioning or well-being is a significant indicator of the quality of life at the individual and group levels (Siegrist, 2003).

The COVID 19 epidemic has created serious psychological stress for many people globally due to fears over their health, financial well-being or adjusting to new living environments (Holmes, et al., 2020). Social isolation may influence on health well-being of individuals. According to literature, natural or human-made disasters increased negative psychological well-being consequences (Walsh, et al., 2014). This pandemic has created stressors and thereby reduce psychological well-being. As a result of the COVID 19 pandemic; Social isolation, fear for contracting the virus, government strategies to control COVID-19, and economic interruption are the main reasons for such stressors (APA, 2020). COVID 19 pandemic upsurge the harshness of previous mental health disorders of individuals and generate new symptoms in people with no previous such mental health disorders (Cullen, Gulati, & Kelly, 2020). The findings of the research have indicated that the perceived fear of VOVID-19 may detriment their psychological well-being (Killgore, Taylor, Cloonan, & Dailey, 2020). Therefore, it is assumed that the greater fear of COVID-19 may create a greater negative effect on the psychological well-being of individuals.

The Mediating Role of Future Anxiety

Future anxiety has a significant impact on the psychological well-being of individuals (WHO , 2020a). Zaleski (1996) defines future anxiety as feelings toward the future in which negative emotional process thereby fear is greater than expected. A negative attitude toward the future means a fear of the future. Negative emotions associated with a pessimistic future perspective include antagonism, dislike, and a sense of powerlessness (Zimbardo, Sword, & Sword, 2012). According to recent research, COVID-19 has increased people' uncertainties and fears about their current and upcoming circumstances (Galea, et al., 2002; Liu, Zhang, Wong, Hyun, & Hahm, 2020). People who experience a greater perceived fear may experience a higher risk of

facing harmful results of psychological well-being. Possible socio-economic problems such as losing jobs, risk of contamination, economic difficulties, and isolation may increase the fear of people. Therefore, It is assumed that the perceived fear of COVID-19 will increase future anxiety that leads to a negative impact on psychological well-being. Based on the above literature the following hypothesis will be proposed;

H$_1$. The level of perceived fear of COVID-19 has a significant negative effect on psychological well-being

H$_2$. The level of perceived fear of Covid-19 has an indirect negative impact on psychological well-being mediated by its positive effect on future anxiety.

Study design and Process

A cross-sectional design was used to collect the data to evaluate the impact of perceived fear of COVID-19 on psychological well-being and the indirect negative impact on psychological well-being mediated by its positive effect on future anxiety in the general population of Sri Lanka. An Online-based questionnaire was circulated through social media such as Google forms, WhatsApp, and email. A message will be circulated with the questionnaire declaring the objective of the research and asking them to participate in the survey. The survey questionnaire was titled "The Impact of perceived fear of COVID-19 on Psychological Well-being in General Population in Sri Lanka". When the participants click the link, the study title, survey objectives, their consent to participate in the survey, and needed time were displayed. Data collection was done between May and July 2021. 450 completed questionnaires received comprising 65% male and 35% female between 20 to 65 years.
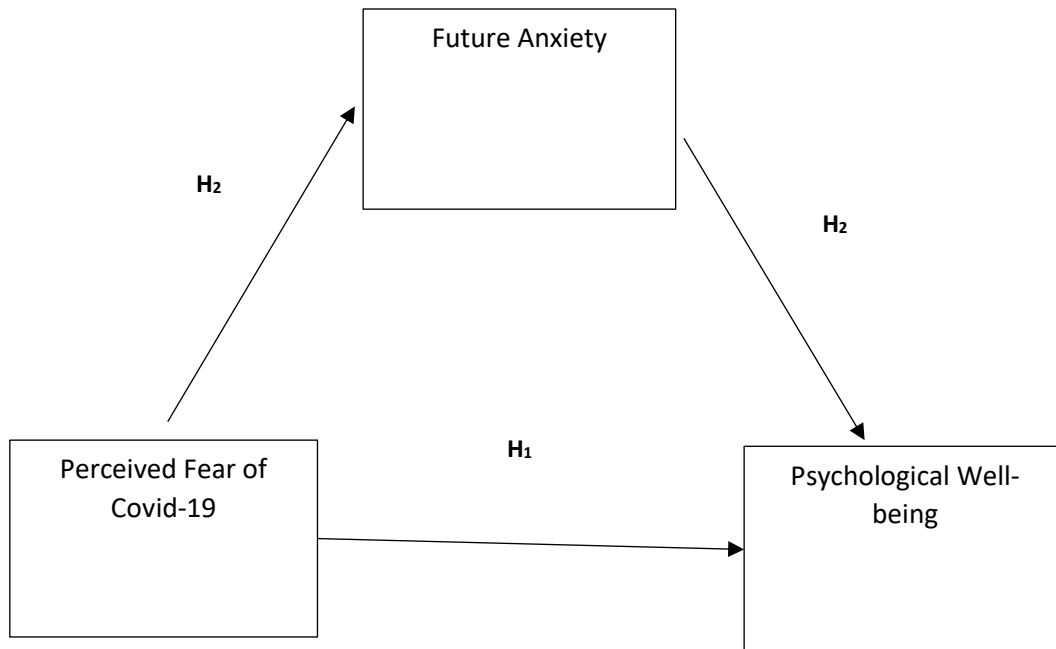
Conceptual Framework

Figure 01. The theoretical model of the degree of perceived fear of COVID-19 and its
negative effect on Future Anxiety and psychological well-being

Study Measurements

Perceived Fear of COVID-19

The Fear of Coronavirus-19 Scale (FCV-19S; Ahorsu et al. 2020) was used to measure the fear of COVID-19 pandemic on psychological well-being. This scale contains 7 items such as "It makes me uncomfortable to think about VOVID-19" to measure the perceived fear of COVID-19. The highest scores suggest the greater fear of COVID-19. Respondents were asked to rate their agreement with each statement on a 5-point Likert scale from "1 Strongly Disagree" to "5 Strongly Agree.

Future Anxiety

Future anxiety was assessed based on the 29-item Future Anxiety Scale (FAS) developed by Zaleski (1996). It is a self-report scale of the propensity to think about the future with anxiety and ambiguity as well as to experience a fear of the anticipated future. Respondents were asked to rate their agreement with each statement on a 5-point Likert scale from "0 = Strongly Disagree" to "5 Strongly Agree. The greater score indicates the stronger future anxiety that a person feels.

Psychological Wellbeing

The Positive and Negative Affect Schedule (PANAS) developed by Watson, Clark, & Tellegen, (1988) was used to assess psychological wellbeing. This is a ten items measurement. Respondents were asked to specify the dominant overall feeling that they have been experiencing within the last 6 months. They were asked to rate their agreement with each statement on a 5-point Likert scale from "1 = Strongly Disagree" to "5 Strongly Agree relating to stress-free, full of energy, self-confident, cheerful, unhappy, nervous, isolated, and helpless.

Results

Reliability and Validity Test

Cronbach's Alpha Coefficient was performed to measure the reliability of the measurements used in the research. Yoshioka & Misawa (2013), C*ronbach's Alpha Coefficient* of a scale should be above .7 for valid measurement. The Cronbach's Alpha Coefficient of the three scales used in this research, psychological well-being, Perceived Fear of COVID-19 and Future Anxiety measures are roughly greater than 0.7 (Table 01). The values of the

Coefficient values of all the scales are exceeding the ideal level of reliability. The ideal level of coefficient values of study variables indicates that each of the variables used in the research has internal dependability.

Table 1: The Reliability Test and Model fit

Variables	Cronbach's Alpha	χ^2/df	RMSEA	GFI	AGFI	CFI	TLI
Psychological well-being	0.781	3.050	0.061	0.910	0.951	0.942	0.971
Perceived Fear of COVID-19	0.701	2.653	0.054	0.987	0.935	0.913	0.946
Future Anxiety	0.699	3.064	0.053	0.984	0.981	0.954	0.973

Pearson's correlation analysis was performed to see the relationship between psychological well-being, Perceived Fear of COVID-19 and Future Anxiety measures. The recognised ideal range for the inter-item associations should be between .2 and .4 (Briggs and Cheek, 1986). Inter-item correlations of the research are above of optimal level of reliability. Results denote that all the variables are considerably connected.

Model Testing

Structural Equation Modeling (SEM) was done by AMOS on psychological well-being, Perceived Fear of COVID-19 and Future Anxiety measures. It was adopted a sequential model analysis approach that included first testing simple models and later gradually integrating the proposed theoretical model. The standardized estimates of study variables are given in Figure 02. The estimates of model fit are significant in all the cases. According to Yoshioka & Misawa (2013), the model has set an outstanding fit to the data with all variables above the suggested stranded for satisfactory model fit *CMIN/DF* =2.981, *GFI* = 0.736, *AGFI* =0.873, *RMR* =0.342, *CFI* =0.8401, *IFE* = 0.853, *TLI* = 0.941, *RMSEA* = 0.051. The above values of the model indicate a good fit for the data.

The standardized estimates values are given in Figure 02. The paths from Perceived Fear of COVID-19 toward psychological well-being is significant, *b*= -0.63, *p*<. 00. Path from Perceived Fear of COVID-19 towards Future Anxiety is significant, *b*= 0.56, *p*<. 00, whereas the path from Future Anxiety towards psychological well-being is significant, *b*= -0.42, *p*<. 00.
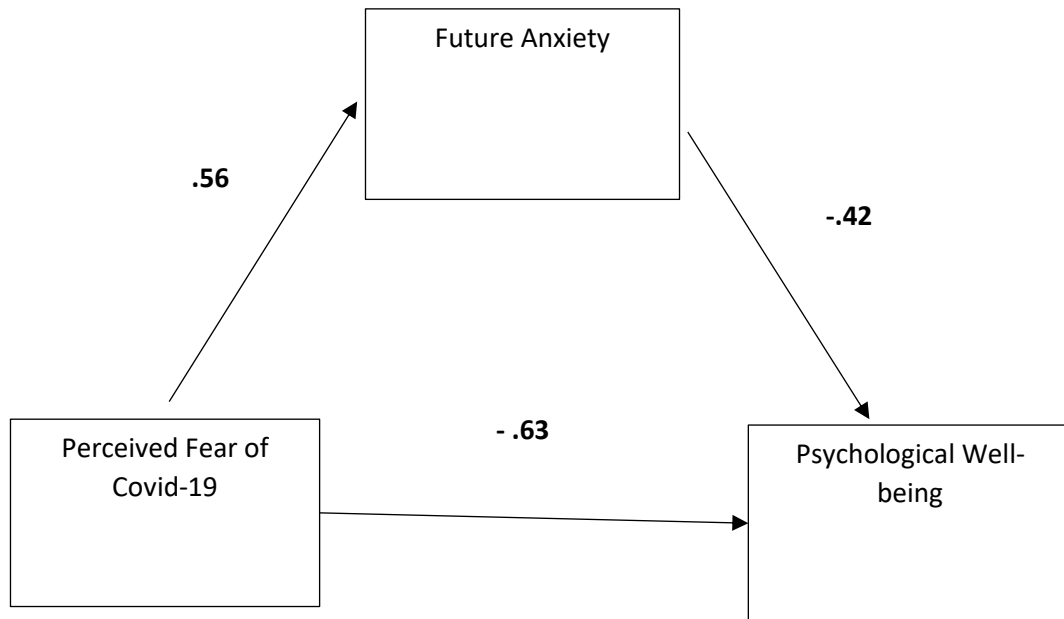
Figure 02: Standardized Estimates of the study variables

Limitations and future research

There are several numbers of significant limitations of this study. This research was mainly based on a cross-sectional data collection carried out from May to July 2021 during the pandemic situation. Hence, conclusions cannot be generalized for the long-term impact of Perceived Fear of COVID-19 on psychological well-being. Another limitation is that this study did not assess the psychological well-being conditions of the participants before the COVID 19 pandemic. Longitudinal research should be done in future to evaluate the changes in psychological well-being conditions due to the progression of the COVID 19 pandemic. Further, experimental, and observational designs may be applied to assess the actual behavioural changers during the COVID 19 pandemic.

Discussion and Conclusions

A cross-sectional design was used to collect the data to evaluate the impact of perceived fear of COVID-19 on psychological well-being and mediated the negative effect of future anxiety in the general population of Sri Lanka. Data collection was done between May and July 2021. 450 completed questionnaires received comprising 65% male and 35% female between 20 to 65 years. The findings of this research provide first-hand evidence on the impact of Perceived Fear of COVID-19 on Future Anxiety and psychological well-being. The results of this study show that 48.13% of the sample had signs of future anxiety. Although symptoms of future anxiety are in mild level, it reduces the psychological well-being. This approves that the COVID 19 pandemic has increased common psychological issues across the population, with an occurrence of future anxiety of about 48.13. Further, results indicated that women were more vulnerable to undergo psychological distortions than men which prove that the known gender gap for anxiety (Albert, 2015). This research confirms short-term as well as long-term changes due to Perceived Fear of COVID19 pandemic. The Perceived Fear of the COVID-19 has a significant impact on psychological well-being by stimulation of future anxiety due to COVID 19 Pandemic. The findings of this research suggest that psychological health well-being involvement need to be implemented to avoid future anxiety and improve the psychological well-being of people.

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AGING AND RETIREMENT TRANSITION

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Abstract

Aging and Retirement Transition has become a timely discussion in the comparative society. Main objectives were expected to be achieved in this study on the negative aspects associated with post-retirement life, based on qualitative methodology, based on primary and secondary data. Identifying how old age and retirement transition are defined among post-retirees, identifying the negative aspects of the post-retirement experience and identifying strategies for managing post-retirement life. This research is based on secondary data which was based on published research papers, journals, summaries, research reports, conference papers, and annual reports related to the research objective under secondary sources. It is identified that, lack of early retirement management is one of the main reasons for the problems associated with post-retirement life with respect to retirees. This means that it is essential to prepare well in advance for a more satisfying post-retirement life. Retirement greatly diminishes a person's social acceptance and dignity, and also diminishes his role in the family and society. The main ones are declining income, having to reorganize life activities, social isolation and so on. Therefore, retirement can be considered as a crucial moment in one's life. Retirement can also help maintain emotional health, especially in a situation where a job can be very stressful and frustrating for a person. But for a person who does not have satisfactory economic security and good physical and mental health, a satisfying retirement life is more likely to be unrealistic. Accordingly, one can expect a more physically and mentally more satisfying post-retirement life by focusing on future economic security, post-retirement activities, leisure activities, healthy living habits, etc. in advance of retirement. Accordingly, it can be concluded that there is a direct relationship between the negative conditions associated with post-retirement life and the lack of pre-retirement management.

Key words: *aging, , pre- retirement management, retirement wellbeing*

Introduction

Nowadays, with the increase in the life expectancy of the people, the retirement age of the people has increased. Currently, retirees over the age of 60 can expect a full retirement of about two decades. The socio-economic and cultural changes and challenges that arise through this for retirees and those providing services to retirees are varied. Many previous studies investigating the effects of retirement on mental and physical health have yielded conflicting results. Among the data analyzes are the methodological limitations of retrospective study plans and the inability to distinguish between the effects of old age and retirement (Gruber & Wise, 1999). Furthermore, they do not have adequate comparative groups, valid measurements of mental and physical health, repeated measurements of changes in individual health, and socioeconomic status, as well as a lack of consideration of the effects on basic health. In addition, there are several other key factors that make it clear through thorough studies that the experience of favorable or unfavorable living conditions at retirement may vary depending on employment characteristics as well as socioeconomic and marital status before retirement (Bosse et al., 1987). Previous studies have also found that the effect of retirement on changes in both mental and physical health has not been satisfactorily investigated (Gruber & Wise, 1999). Accordingly, this research paper is primarily intended to understand the nature of the negative experiences associated with the post-retirement life of working people in a global context, within a sociological framework.

Retirement in the pre-industrial era was not in a definite form and as the family was the basic unit of production, the elderly were generally given the necessary support and care until they were no longer physically fit. Many people were self-employed farmers, allowing them to work as long as possible and engage in their industries (Graebner, 1980). Another group worked in small work organizations. Industrialization, one of the major social changes of the nineteenth century, led to the decline of agricultural employment and the decline of self-employment, with people shifting to less flexible and more demanding and paid-for-employment industrial jobs for older workers (Fischer, 1978). Retirement can therefore be identified as an institutional process (Markides & Cooper, 1987). The pressure to adopt a German social security system led to the development of the concept of retirement among the older urban working class (Atchley, 1988). Another factor that contributed to the development of retirement as a formal social need and event was the increase in life expectancy or the increase in the number of people living into old age due to advances in public health and medical technology. Early deaths from infectious diseases declined sharply with these social changes and advances. The

large increase in life expectancy allowed more people to live to old age, which in turn led to an increase in the retirement age for many (Markides & Cooper, 1987). Retirement as we see it today is a social phenomenon built up in the twentieth century. It is a situation that has arisen with the industrialization process in Europe, North America and other developed societies. As many developing countries are slowly industrializing, a systematic process of institutionalization of retirement is developing in those regions as well (Atchley, 1988).

According to Kemp & Buttle (1979), the iconic film of the retiree can often be defined as someone who ceased to contribute to the economy and earned a retirement from his service. It's their entertainment program that many retirees passively acknowledge the work they have been assigned, and it's often advertised as a period of indifference to retirement that should be a satisfying time. Retirement usually means retiring from paid work life. According to Henretta (1997), the definition of retirement is very complex. Therefore, many people tend to guess what retirement is based on their age. On the one hand, retirement is seen as the complete withdrawal of a worker from the workforce. But even this definition is not complete and adequate to understand the concept of retirement. This is because a significant number of retirees remain in the workforce, continuing their work careers even after retirement (Mein et al., 2003). Retirement can make a huge difference in a person's life, requiring adjustment to a new status (Damma et al. 2015). Retirement, then, means that the employer abandons the professional role he or she previously represented and then assumes a role of lesser importance to the wider society, gaining a significant degree of self-identity and status. This is because for all employees in a formal corporate environment, their job is a key determinant of self-esteem, life satisfaction and social and economic status, and the importance of the work they do in retirement is relatively insignificant in terms of the individual and society (Moen & Lam, 2015).

A person's job or profession represents the most important part of that person's social identity (Henretta, 1997). One's job is clearly one of the main criteria for determining a person's self - esteem, life satisfaction and socio - economic status. Due to the transition from a valuable work role to a role of secondary importance to society, retirement marks one of the important milestones in a person's life journey. As a result, employment and retirement are two central components that are important for understanding the social processes that affect the later stages of human life. Due to contemporary social and demographic changes, the entry into retirement life has been identified as a major transitional stage of life for the majority of working people in the world (Mein et al., 2003). At the same time, the social and economic changes that have

taken place due to the increase in the life expectancy of the individual and the industrialization of society have made retirement a significant milestone in human life (Henretta, 1997). In this context, the sociological study of retirement life in the context of the contemporary social context is very important and timely. According to many recent research findings, retirement is a challenging life experience (Mein et al., 2003). Another explanation put forward in this regard is that retirement is an opportunity to create a social scar on the individual, a life experience that makes the retiree no longer a very active person and a person facing a crisis of social identity (Weiss, 1980). Accordingly, for the present working employee, his retirement feels that the limits of his working life are very limited. According to this explanation, retirement cannot be considered a simple event as old age is a crossroads of social, economic and family margins. Retirement, therefore, represents a variety of meanings, such as a termination of employment and the process of quitting a job, as well as adaptation to other roles. Since retirement in this way is a loss of professional identity, it is difficult to define Retirement Transition as a valuable life opportunity for an employee. This is because employment is the main determinant of an individual's social identity (Denton & Spencer, 2009). Retirement means termination of further employment, which means that the employee's professional identity is beginning to use (Bagchi, 2006). Under these circumstances, the loss of professional identity can be a traumatic experience for one. But this mentality is not a condition that is common to all individuals. This is because a person who has a good understanding of the nature of work life and the fact that retirement is mandatory for all employees, beyond a certain age, will be able to maintain a balanced retirement life without any mental discomfort after retirement (Henretta et al., 1992).

Thus the process of quitting work life can be experienced by people in different ways as "sweet" or "bitter". However, the majority of working people consider retirement to be a unique experience in their life journey. According to the researchers, many people engage in part-time work, especially part-time jobs, to maintain their economic life after retirement, and some volunteer to work in social services to maintain their social status and avoid loneliness in life (Henretta et al., 1992).

Retirement is considered a relatively new concept. According to Bagchi (2006), men in ancient societies never had a retirement age, and they worked as long as they were physically fit, or in various occupations. Many at the time died of old age while working, which was considered by society at the time to be very common. Apart from that there is no mention of retirement or retirement in relation to woman in the society of the past. For them, as always, their kitchen

was a work environment (Bosse et al., 1987). Moreover, in rural environments, people are always engaged in various activities in which they do not meet any work study standard. Therefore, in the past, the work was beneficial to both the young and the old (Mein et al., 2003). Also, many jobs in the past did not require significant motor skills, and although that older generation was simply said to be undeveloped, they were easily adapted to the mainstream of the economy. Their age was rarely a problem with the work world. Retirement transition, therefore, was not a very significant social phenomenon or personal experience in relation to past society as it is today (Mein et al., 2003).

But with the Industrial Revolution, this situation began to change. After the Industrial Revolution, the production system changed and a social environment was created that forced people to work in factories. This job transition was not what the people of that era expected, especially in the past when the peasant was reluctant to work under the inhumane working environments of the factories (Bagchi, 2006). During this period, older (usually working-age) workers in factories seldom had the opportunity to retire. Moreover, until the development of the public welfare scheme for retirees in the second half of the twentieth century, the end of the life of the elderly workers in factories at that time depended on family support or personal savings, i.e. children or farms. It is against this background that German Chancellor Otto Von Bismarck introduced the concept of retirement. Retirement is thus described as a relatively new social concept, and the formal retirement program dates back to the late seventeenth century, when the first pension system was active in the military and church sectors (Bagchi, 2006).

Research Objectives

Due to contemporary social and demographic changes, retirement is a major life transition for working people. Accordingly, the following main objectives were expected to be achieved in this study on the negative aspects associated with post-retirement life, based on qualitative methodology, based on primary and secondary data. Identifying how old age and retirement transition are defined among post-retirees, identifying the negative aspects of the post-retirement experience and identifying strategies for managing post-retirement life.

Methodology

The secondary data used in this research article was gathered from published research papers, journals, summaries, research reports, conference papers, and annual reports that were relevant to the research purpose. There, several study findings that were presented as secondary data were cited from online sources. This study mainly focused on looking at the negative

consequences of retiring in the local environment, uncovering empirical research findings from various nations. The sociological study of the transition to retirement and the post-retirement experience received the majority of attention among the research studies on post-retirement life. Parallel analyses of the research data gathered in such fields were conducted. As a result, the topics under the chosen themes were produced in accordance with secondary data and conclusions from worldwide research.

Results

Socio-economic problems faced by the retirees

The first focus here is on a study by researcher Garba (2014) based on Nigerian society under the theme "Retirement Challenges and Sustainable Development". This study has revealed a number of issues related to retirees in Nigeria. Problems identified include sudden loss of life, loss of regular monthly income, anxiety about lifestyle, loss of social status or deterioration, deteriorating health, and aging with physical disabilities. According to the study, people face many unavoidable problems after retirement. Accordingly, the study further emphasizes that post-retirement life should be planned before retirement in order to face life more successfully, and that these problems may be exacerbated in the absence of such a plan. According to the study, Nigerians leave the workforce without any personal preparation or consultation before retirement. That is, awareness programs for working people are not pursued in that society to convince them of the need to plan ahead for retirement for a successful retirement. Therefore, this study concludes that retirees who make no effort to plan for life after retirement are at risk of living their retirement life under extreme economic hardship.

In addition, it was revealed that retirees representing the private and public sectors in Nigeria also suffered from various psychological problems due to lack of prior planning before retirement. There, retirees who do not have adequate income and savings are largely responsible for social and family responsibilities, and retirement life represents a very low standard of living. On the other hand, according to the findings of this study, society's underestimation of retirees was another psychological distress faced by retirees in Nigeria. There, the attitude of young people towards retirees is that they are an unattractive, not-so-important group. Under these circumstances, not only the younger generation, but also the general public began to look at them with similar attitudes. Accordingly, the general social attitude of Nigerian society towards retirees was that they were a low-income, elderly, isolated and sick group. In this regard, the study concluded that this type of negative perception of

retirees is due to the fact that retirees are a group of people who are prone to aging, impotence, physical and mental illness.

The study further emphasized that some of the retirees who experienced this were even given psychiatric treatment. In addition, problems with housing needs have been identified as another challenge facing retirees in Nigerian society. The problem has arisen especially due to the low level of income of pensioners in Nigeria. Accordingly, domestic violence has been identified as a major problem facing retirees in Nigeria. In it, he reveals that some retirees have experienced domestic violence from their own family members. There, domestic violence is associated with the experience of mental and physical distress, such as physical isolation, lack of support, threats and intimidation. According to the research findings of this study, the main reason for such problems in retirement is the inadequacy of post-retirement planning before retirement.

Problems that the retirees faces in home life

Chandrasekhar (2013), a researcher, also focused on a study conducted by retired government employees in the Indian state of Karnataka. The main objective of this study was to identify the various problems faced by retirees from a sociological perspective. Apart from this main objective, a sub-objective of this study was to look at the various problems associated with retirement age and the satisfaction of post-retirement life. The research based on both quantitative and qualitative data sources, collected data from 528 data contributors. According to the research, one of the main responsibilities of retirees in their post-retirement life is to pay for their children's education even after retirement. In addition, arranging their marriages, building a permanent home, and the need for another job have been identified as responsibilities in their retirement life. Accordingly, the majority had family obligations and responsibilities that had to be fulfilled even in their retirement life. Furthermore, the nature of the family relationships of many retirees was unsatisfactory. According to academic findings, the status and acceptance of retirees in the family has been steadily declining since the transition to retirement. But, as this study emphasizes, individuals with planned behaviors related to post-retirement life before retirement represented a happier status in the family, and they also represented a relatively better socioeconomic status. Accordingly, these research findings clearly convinced the relationship between the importance of planning retirement before retirement and adapting to life after retirement. Furthermore, research on the health status of retirees in this study found that the physical and mental well-being of retirees began to decline

gradually after leaving the workforce. Also, according to these academic findings, many of the retirees studied later developed gastritis, non-communicable diseases, asthma and other physical ailments due to the gradual decrease in the status of the individual in the family and in social life.

The empirical findings of this study show that retirees' medical expenses have increased due to a number of serious illnesses, especially after retirement, making it a very challenging experience for retirees due to their unpreparedness towards such costs. Finally, the study concludes that an employee's understanding of retirement, thrift, and readiness to accept the challenges of retirement life are important factors for retirement satisfaction. This study further emphasizes that retirees face a variety of social and psychological problems in the latter stages of their lives. Accordingly, the majority of retirees develop dissatisfied feelings about retirement life because they fail to fulfill their family responsibilities and maintain relationships with society as they wish.

Mental and physical stressors faced by the retirees

A study by researcher Obsborne (2012) looked at the effects of retirement transition on retirees' mental health. Accordingly, this study identified multiple psychological effects of post-retirement life. Partial loss of personal identity, impaired decision-making ability, decreased self-confidence, post-retirement loneliness experiences, illness and death anxiety, relationship conflicts, anticipation of meaningful civic participation, and impaired self-realization are among the most specific. In addition, this study identifies the early stages of life of retirees. Accordingly, after completing a long period of service, retired employees are directed to examine how they conduct interpersonal relationships in their post-retirement life and the various variables associated with post-retirement life. The study reveals a number of disadvantages such as job transition, loss of workplace friendships, loss of various job-related benefits, loss of status and isolation. This study suggests that since such negative influences may adversely affect the mental well-being of retirees at retirement, there are several actions that retirees can take to avoid the negative psychological effects they may face in life after retirement. Among the proposals are meaningful activities such as helping the well-being of one's family unit, building relationships with neglected friendships, and expressing gratitude to those who have helped one in the past.

Furthermore, this study suggests that the personal counseling technology methodology is an important way to improve people's awareness of post-retirement life, as retiree life can be a

very stressful experience. The study further emphasizes that through the counseling process, various deficiencies in well-being and life satisfaction after retirement can be minimized. While a well-frugal retirement life is essential for retirees, it cannot be achieved all at once or easily. This means that planning for retirement life will take longer than expected for meaningful interventions related to retirement as it is considered a process. However, this study explains that the only way to overcome the psychological problems associated with retirement life is to avoid retirement-related mental crisis situations. The empirical findings of this study show that life experiences after retirement vary from person to person. Accordingly, some people experience depression or negative emotions when they retire, while others suffer from social isolation. This study suggests that the negative effects of retirement can be mitigated primarily by the support of their family environment.

A research study conducted by a research team including Dhaval et al., (2008) also illustrates the health consequences of retirement transition. The main objective of this study was to examine the impact of a permanent retirement transition on a person's physical and mental health. According to the research findings of this study, retirement is a major cause of increased physical illness and deteriorating mental health. Accordingly, the study of health and retirement over a period of 13 years from 1992 to 2005 examined the impact of retirement transition on a person's physical and mental health status.

Psychological problems faced by the retirees and the gender differences in them

According to the findings of this study, withdrawal from the workforce has not had a significant effect on the mental health of male workers. But the impact of retirement transition on the mental health of retired women and their overall well-being is very positive, and beneficial. Researcher Asenova (2013)'s European-centered research examines how the transition to retirement affects a person's mental health and social upbringing. Accordingly, women's mortality and depression levels begin to decline after retirement, and the social interactions of senior citizens have multiple effects on the retirement transition. This study concluded that men's social interactions decrease as they leave the workforce, and women's social interactions increase after leaving the workforce.

Darshana & Shankuntala (2002), a research study conducted in association with Indian society, reveals how retirement affects both men and women. This study focuses on examining the socio-emotional and psychological problems of retired adults. Research has shown that men and women do not face the same problems in retirement. This means that there are gender

differences in retirement issues. According to the study, female respondents are more likely than men to have marital problems in post-retirement life. At the same time, women face more social and psychological problems than men, apart from marital problems. This study reveals that these differences are due to the lower social contact pattern of female respondents compared to males. Therefore, female retirees suffer from social isolation and male retirees enjoy retirement by further developing social interactions. Finally, the study concluded that retired women are more likely to experience social and psychological problems related to retirement than older men. On the other hand, after the transition to retirement, women were given second priority in the family and even in society.

Factors influencing adaptation to post-retirement life

Ettema (2011) examined the nature of post-retirement experience across four dimensions of mental, physical, economic and social well-being. This study explains well-being as a multidimensional structure that includes psychological well-being, physical well-being, economic well-being, and social well-being. This study further examines the post-retirement experience associated with retirement life, and notes that retirement has a positive or negative impact on the nature of the retirement transition.

In examining the research literature on the negative consequences of retirement, it is important to note that the research conducted by Liria and her research team (2009) is also of a qualitative nature. Research has shown that the impact of positive attitudes on retirement is even more significant. This study specifically emphasizes the need to understand the retirement life experience through an individual's retirement meaning and planning skills. According to the findings of this research study, living conditions show several factors that go beyond physical health. For example, socio-economic status, emotional and psychological state of mind, social interactions, cultural values, intellectual activity, lifestyle and living environment are all other factors that characterize quality of life. Therefore, this study emphasizes that maintaining physical and mental activity and engaging in community activities are essential for a successful retirement. According to the findings, people with negative attitudes towards retirement suffer from various mental health problems such as anxiety, depression, dissatisfaction and resentment in life after retirement. Furthermore, retirement has a further indirect negative effect on the retiree's cognitive functioning, as it is a major factor in their declining social interactions and daily activities. Ultimately, these factors contribute to a mental illness called dementia and to cognitive decline and risk. Therefore, this study concludes that retirees' social commitment,

intellectual stimulation, and physical activity promote cognitive ability and reduce the risk of dementia.

Discussion

According to the information in the above discussion, although employment has a significant impact on a person's social, economic, mental and physical well - being, after reaching a certain age, every person has the opportunity to retire from the job in which he or she was employed. In any case, just as an individual begins and ends in another state, so does the transition from retirement to retirement and no longer being an active member of an organization. Ultimately, it is inevitable that one's social, economic, mental and physical condition will change significantly more than before. Accordingly, a person can no longer exercise the status, authority and influence him or her previously held after retirement.

This study reveals that retirement is a situation in which a person loses a lot of things, as the big changes in a person's life take a negative turn with retirement. Accordingly, the various disadvantages associated with retirement life, such as job loss, loss of professional identity, loss of social dignity and recognition, and declining income, is among the major issues facing a retiree. Of all these factors, the loss of a retiree's identity and social identity is described as a crucial traumatic experience in the retirement transition. In addition, the transition to retirement can have a detrimental effect on a person's mental and physical health. These studies further explain that a permanent retirement transition results in a decrease in a person's level of physical activity and social interaction.

This study reveals that retirement well-being can be identified as a multidimensional structure, including psychological, physical, economic, and social interactions. But studies have shown that retirement can be a stressful time for a retiree due to the negative effects of their post-retirement experience. There are various risk factors associated with retirement, such as dependence, age-related disability, lack of health insurance coverage, and depression, which provide the basis for post-retirement disability. As explained in these previous studies, these risk factors are closely linked to individual emotions.

Findings on post-retirement experience have shown that the social roles of some retirees have expanded due to the transition to retirement, while some have identified retirement as a time of rest. According to the research explanations behind this study, the lack of planning for post-retirement life is the main reason for the difficulty in adapting to retirement. Also, according to these academic findings, the negative effects of unplanned anxiety and loneliness can

adversely affect retirement satisfaction and the achievement of personal goals in retirement. Accordingly, these studies have concluded that dissatisfaction in retirement is due to factors such as low income, low self-esteem and low self-esteem, and poor planning or lack of pre-planning are the main causes of these negative consequences.

Therefore, early retirement planning is very important to minimize the various negative effects of retirement. This is due to the fact that a person may have to face changes in the social and economic conditions of his life after retirement and will not be able to easily maintain their normal lifestyle after retirement. But, according to these research explanations, retirement life is happier for people who have been able to maintain a good relationship with community and social activities for a long time. They are able to live and enjoy an active and healthy life. In this situation, a person's life satisfaction in relation to post-retirement life depends on the preparation they have in that regard. These preparations include multiple areas such as financial planning, social and community participation, health care, and maintaining good family relationships. According to the research explanations, planning retirement before retirement is an important way to avoid major psychological problems in life after retirement. Activities such as recreational activities, social work activities and membership in civic organizations are important as tools to diversify retirement lives of individuals. According to these academic findings, engaging in such activities can help reduce social isolation and the monotonous nature of life, and ultimately contribute to a person's physical and mental well - being.

Conclusion

Retirement is a very valuable time in a person's life that provides various opportunities related to leisure time for well-being. For someone who has spent a lot of time physically and mentally with the responsibilities of a job, retirement is one of the most important contributors to the physical and mental well-being of old age. Therefore, retiring or retiring from a job can be considered as a lucrative life experience. Retirement can also help maintain emotional health, especially in a situation where a job can be very stressful and frustrating for a person. But for a person who does not have satisfactory economic security and good physical and mental health, a satisfying retirement life is more likely to be unrealistic.

One of the main aspirations for the future of the lives of employees is to have a very happy and successful retirement after leaving the workforce. That is, they hope to have more time to relax with friends and family after retirement. But, there are a lot of problems that a person faces

after retirement. The main ones are declining income, having to reorganize life activities, social isolation and so on. Therefore, retirement can be considered as a crucial moment in one's life.

Retirement greatly diminishes a person's social acceptance and dignity, and also diminishes his role in the family and society. This means that many changes start to take place in one's life with retirement. In this way, retirees face a number of expected and unforeseen problems in their post-retirement life as their roles become unclear with age. Retirement life, then, is a very special turning point in a person's life that requires adaptation. Retirement can be a stressful event for the retiree, but for some it can have positive consequences associated with the retirement transition. But in comparison, the negative post-retirement experience is even more powerful.

Lack of early retirement management is one of the main reasons for the problems associated with post-retirement life with respect to retirees. This means that it is essential to prepare well in advance for a more satisfying post-retirement life. Accordingly, one can expect a more physically and mentally more satisfying post-retirement life by focusing on future economic security, post-retirement activities, leisure activities, healthy living habits, etc. in advance of retirement. Accordingly, it can be concluded that there is a direct relationship between the negative conditions associated with post-retirement life and the lack of pre-retirement management.

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