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DIGITAL PLATFORMS TO MOTIVATE ENGLISH LEARNING AMONG YOUNG LEARNERS IN SRI LANKA

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ABSTRACT

English has become the global lingua franca. In fact, English as a Second Language (ESL) learners are exposed to the wide variety of social activities in English. This has led the informal English learning among the young learners, specially they link with the digital flat forms. This study focused on young learners 'motivation to learn English outside the classroom. Reading, writing, speaking, listening, and access of popular global culture were considered to account the motivation to use English outside the classroom. A quantitative method of questionnaire survey was conducted among 121 students of a government university. SPSS descriptive analysis was conducted to identify the motivation of the students for learning English outside the classroom. It is important to highlight that the young undergraduates do not have a tendency to improve their English reading, writing, speaking and listening skills via printed media. Further, they do not speak in English outside the class. Anyhow, it is important that these learners use English widely in their digital flat forms. More than that, it is evident that shyness, afraid of mistakes and others, and inadequacy of the vocabulary hinder the active use of English outside the classroom. This study suggests the applicability of digital platforms to motivate the outside classroom English learning among the young learners.

Key words: ESL motivation, informal English learning, outside classroom activities, digital platforms

INTRODUCTION

Motivating second language (L2) learners to learn English is given priority in English learning and teaching. Number of studies were conducted to identify the factors influence to motivate the classroom L2 learning in Asian context (Islam, Lamb, & Chambers, 2013;Lamb, 2012; Prasangani, 2018;Prasangani & Nadarajan, 2015;You & Dornyei, 2014). Anyhow, L2 teachers face a big challenge of limited time in classroom learning and teaching. In that case outside classroom learning is very important for L2 learners to improve their skills of English. Even though, motivating students to practice English outside the classroom is not an easy task for the teachers. Outside classroom learning motivation was given much importance due to the spread of globalisation and the technological development of the world. The spread of the digital devices, and mobile applications made the foundation of the outside classroom learning around the world. Incidental or informal language learning happens unintentionally once the learners use their electronic devices and applications. English learning has become a by-product of the using of electronic devices (Ban & Sayer, 2019). Sargsyan and Kurghinyan (2016) found that Armenian EFL students use English outside the classroom via social media, listening songs, watching movies and clips. Further, in accordance with Hulstijn (2003) second language acquisition research has used incidental learning for vocabulary learning mostly. Mobile learning, or m-learning, is becoming very famous among the young students in the world. Mobile devices of smartphones and tablets are the most famous mobile devices among the learners. Interestingly, m-learning motivates the lower proficient English learners to learn English outside the classroom (Kacetl & Klimova, 2019). Informal learning can be converted into an intentional learning by the learners purposely (Ban & Sayer, 2019). Cross-cultural communication via communication technology increase the effective collaboration in learning and cross cultural. Learners learn not only about the other cultures and countries but also increase their knowledge and understanding via sharing and exploring through the ICT (Bentsen, Ho, Gray, & Waite, 2017). Podcasting is another potential mode of motivating outside classroom English learning. Podcasting can be integrated to the curriculum by providing authentic learning environment to the English learners. Further, podcasting can improve the inside and outside classroom English learning motivation of the students (William & Mcminn, 2008). You Tube is also an effective self-regulated English language learning tool. YouTube allows to explore more learning resources, to seek the attraction of learning English, and to explore cultural knowledge. Further, You Tube is more interesting, flexible and interactive, because learners can share the videos after watching (Wang & Chen, 2019). Anyhow, self-directed learning or outside classroom learning is not a complete successful way of learning, but it increases the L2 learners' autonomous learning (Lee, 1998). Lamb (2017) identified greater autonomy and individualization, enhanced opportunities for communication, identity development and recognising and utilizing learners' existing IT skills as the major motivating benefits of Computer Assisted Language Learning (CALL).

In this context it is important to find out the motivation of Sri Lankan learners to learn English outside the classroom, because there are more than 6 million of internet users, 25 million of mobile users, and above 4.5 of millions of Facebook users in Sri Lanka despite the lower economic level of the country (Digital Marketer, 2017). The purpose of this study is to identify the motivation of the L2 learners to use English outside the classroom. Thus, research questions were formed as follows.

1. What is the motivation of the students to improve speaking and listening skills outside the classroom?

2. What is the motivation of students to improve reading and writing skills outside the classroom?

3. What is the motivation of the students to use social media and electronic devices to improve English outside the classroom?

METHOD

Data were collected from a questionnaire. Table 1 shows the analysis for the questionnaire data analysis.

Table 1: Demographic Profile

Gender	**Male**	**26%**
	Female	74%
Mother Tongue	**Sinhala**	**88%**
	Tamil	12%
Degree	B.A.	48%
	B.Sc.	**52%**

RESULTS AND DISCUSSION

What is the motivation of the students to improve speaking and listening skills outside the classroom?

Table 2 shows the students motivation to improve their speaking and listening skills outside the classroom. The descriptive analysis found that students do not put enough effort to improve their speaking and listening skills out side the classroom. It is important to highlight that students spend very less effort to improve their speaking skill compared to the listening skill, because they do use English for counting and travelling purposes in their daily life. In contrast for listening purposes they do listen songs, watch movies. From the result it is clear that digital devices provide them the opportunity to practice more.

Table 2: Motivation to improve speaking & listening skills outside the classroom

Most Popular	%	Least Popular	%
Count in English	88	Think in English	20
Listen English songs	50	Speak at home	15
Watch movies	50	Talk to self	30
Use in travelling	60	Speak with neighbours	10
Read English sub titles	50	Listen radio	20
		Watch news	24
		Speak with relatives	20
		Phone calls	30
		Speak with friends	**20**
		Speak with lecturers	**20**
		Speak in shops	19
		Sing songs	23
		Watch education programs	23
		Listen for pronunciation	27

Anyhow, it is worth to pay attention on students less preference for improving speaking skill outside the classroom. These students do not think in English. This might be because from the childhood they used to translate from mother tongue to English, because their mother tongue experiences remain very important although there are culturally different conflicting ideas and attitudes (Kirkpatrick, 2002). In addition to that speaking in English is quite neglected outside the classroom. This may due to the lack of English-speaking experiences around them, but it is evident that they do not try out speaking with lecturers and friends at the university.

Further more Table 2 provides evidence for students' less preference for traditional English learning modes of watching English news, listening to the radio, watch educational programs, sing songs, and listening for comprehension. This might be because of the wide spread of internet and usage smart phones. Young students are very much fond of You Tube , podcasting and m-learning (Kacetl & Klimova, 2019;Wang et al., 2019;William & Mcminn, 2008).

What is the motivation of students to improve reading and writing skills outside the classroom?

Table 3 displays the students' motivation to improve their reading and writing skills outside the classroom. The findings demonstrate that for writing and reading students highly preferred to use digital platforms like emails, reading online and blogs. This may be because, through online they can exploit their imagination, and share the ideas online. More than that they do like the active learning experiences (Rahman, 2005). The traditional modes of reading newspapers, magazines, story books, and writing diary become less popular among the young students.

Table 3: Motivation to improve writing and reading skills

Most Popular	%	Least Popular	%
Read online articles & blogs	50	Read newspapers	45
Write emails	60	Read magazines	28
		Read story books	15
		Write diary	20

What is the motivation of the students to use social media and electronic devices to improve English outside the classroom?

Table 4 shows the students' motivation to use social media and electronic devices to improve their English. The most interesting finding among the students is that they highly prefer to use English in social media and electronic devices. This automatically helps to improve their English skills (Ban & Sayer, 2019).

Table 4: Motivation to use social media and electronic devices

Most Popular	%
Online game	60
Read posts	50
Write posts	52
Use Eng. as computer language	80
Online banking via English	54
Search in English	67
Search online information	77
Mobile language English	76
Use English in ATM	77

Table 5 indicates the students' difficulties of using English language. The most highlighted finding is that their shyness and afraid of mistakes in speaking in English. In addition to that they lack the confidence of speaking in English. This English language anxiety affects for their English learning motivation (Papi, 2010). With reference to the writing skill majority of learners worry about their mistakes, grammar, and vocabulary. This anxiety causes for learners' English writing motivation.

Table 5: Difficulties faced by the students

Difficulties of Improving Skills	%
Can understand meaning of an English text	85
Reading in English is boring	35
Have enough time to read	39
Have enough English books to read	47
Shy to speak in English	51
Afraid to make mistakes	67
Feel weak when speaking in English	77
Afraid of the reaction of others when speaking in English	66
Have enough opportunities to speak in English	54
Make lot of spelling mistakes when writing in English	66
Make lot of grammar mistakes when writing in English	79
Learning English is boring	29
I have no enough vocabulary write in English	70
Fast speech affect in comprehension	44
Lack of practice in listening affect comprehension	66
Have enough opportunities to listen	62

CONCLUSION

This paper concludes the Sri Lankan undergraduates' motivation to improve English outside the classroom. The present findings confirm that students pay less attention to improve their speaking and listening skills outside the classroom. Added to that they show less motivation to improve reading and writing skills. However, interestingly students show a greater motivation to use electronic devices, internet, and social media to use English. This result provides the evidence of students' greater preference for learning English via digital platforms. Anyhow, students show a greater English anxiety. This anxiety leads the failure of improving the skills. Future studies could fruitfully study the issue by focusing learner preference on learning English via digital devices.

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RECYCLING AND WASTE MANAGEMENT PRACTICES ADOPTED BY THE SRI LANKAN ENTREPRENEURS

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ABSTRACT

According to the United Nations environment programme, about 280 million tonnes of waste is produced globally each year and only a very small percentage is recycled. According to the waste management authority and the central environmental authority, Sri Lanka generates 7000 metric tonnes of waste per day with the capitol city Colombo, accounting for nearly sixty percent of waste generation. Waste management presents practical management challenges for the Sri Lankan government. The need for better waste management has become increasingly obvious with the rise in population. The objective of writing this paper is to identify the current practices related to the various waste management techniques adopted by the Sri Lankan entrepreneurs, as well as recognise the various barriers they face in doing so. The next objective is to provide some suggestions and recommendations to improve the waste management practices followed by these entrepreneurs in Sri Lanka. Further, this paper will examine the role of Sri Lankan entrepreneurs in waste management in terms of the emergence of numerous entrepreneurial firms working to making a profitable business out of conserving and returning resources. This paper is based on secondary research. Existing reports related to waste management and recommendations prepared by engineers, academics, planners, charitable organisations, consultants, ministries of the government and key industry experts are studied and analysed. This paper recognises that these Sri Lankan entrepreneurs will not only build social capital and create environmental awareness in Sri Lanka, but also will contribute to the development of the country.

Keywords: Sri Lanka, Recycling, Waste Management, Entrepreneurs

INTRODUCTION

Entrepreneurship is identified as the generation of an idea and culminates in realization of the project objectives (Archer et al., 2009). Entrepreneurship in waste management contributes to environment protection, economic restructuring and job creation. Entrepreneurial activities in waste management are observed in the areas of waste collection, handling, sorting, storage, transport, transformation and energy recovery. Entrepreneurs can not only invest money in waste management sector, but also infuse new ideas, technologies and skills which can transform waste from being a liability into an asset. Involvement of the entrepreneurs will certainly increase the efficiency of waste management (National Strategy for Solid Waste Management, 2002). Entrepreneurial projects related to waste management can be seen in sole proprietor ventures to large-scale projects involving many skilled and unskilled workers. Waste management is a labour intensive process with plenty of opportunities to generate new jobs and such entrepreneurial involvement include waste collection, transportation, reuse and recycling, upcycling and power generation. According to the World Bank, Sri Lankan municipalities spend 20 to 50 per cent of their annual budget on waste management, but only less than 60 per cent of waste is collected and less than 50 per cent of the population has access to municipal waste collection services (Colombo Environmental Improvement, 2003). Entrepreneurs contributing to waste management should realise that it indeed requires ample amount of resources. Constant flow of revenue is needed to make these waste management projects sustainable. As individuals who are working towards sustainable waste management and environmental protection, they must recognise this and act accordingly. Thus, entrepreneurs must sought revenue from payments made for services offered or through funds from national and international governments, corporate, philanthropy and other welfare organizations under various programs.

Research Problem

Sri Lanka, being a developing country, is faced with the major challenge of improving its inadequate and unsustainable waste management systems. Sustainable development is a global objective to overcome the economic, environment and society disasters around the world. Therefore, a major requirement has arisen for research to be developed in order to create project ideas for social and environmental entrepreneurship to contribute to the creation of a waste management system which will become a sustainable entrepreneurial development.

Waste management is an obligatory function of all the local authorities in Sri Lanka such as municipal councils, urban councils, and pradesiya sabhas (Ferndando, 2006). With the rapid pace of urbanisation, the situation is becoming uncontrollable with time. This research aims to find the relationship between sustainable development, entrepreneurship and waste management. The key requirement of this research is to create awareness transmit a genuine cultural orientation towards sustainable behaviour in waste management.

Objectives

To identify the techniques adopted by the Sri Lankan entrepreneurs in maintaining sustainable waste management.

To examine the key issues faced by the Sri Lankans entrepreneurs related to sustainable waste management in Sri Lanka.

To specify methods that will improve the waste management practices followed by the Sri Lankan entrepreneurs.

LITERATURE REVIEW

Around the country, especially in the Colombo District, one may see how waste accumulates without being properly disposed. You will literally see garbage bags simply lying around in front of walls, at the corners of streets, clogging drainage channels, and in many empty lands as piles. Dengue is one of the most common fatal diseases carried by mosquitoes that are bred in the mountains of empty tins, coconut shells and scattered plastic bottles filled with rainwater. Flies move in dozens in the piles of organic waste mixed in with household and industrial waste. Since there is no proper mechanism for waste collection, people tend to leave their garbage in bags in front of their house. This invites scavenging by animals and the scattering of garbage everywhere. “Due to a lack of sufficient land and resources, as well as poor planning and erratic service, most of the waste in the country is unmonitored and is disposed of into unmanaged dumpsites in wetland areas, and along the roads, streams and rivers resulting in leakage of toxins into drinking water. Open burning of mixed wastes is common in both rural and urban settings, contributing to poor air quality and a number of health concerns. Haphazard wild dumping is the most commonly practiced means of waste disposal.” (Pilapitiya, 2006). “The government structure of Sri Lanka is divided into National level (the President, Parliament, Ministries and connected departments, etc.), Provincial level (headed by the Provincial Councils), District level (headed by Government Agents), Division level (headed by Divisional Secretaries), Pradeshiya Sabhas, Municipal and Urban Councils, and the Grama Seva Nildaris which generally have a Public Health Inspector assigned to them and who is responsible for solid waste management. The Ministry of Forestry and Environment and the Central Environmental Authority are responsible for solid waste management policy making.” (Van Zonn, 2000).

A National Waste Management Strategy has been drawn up and legislation enacted to effect sustainable solutions to the waste issues in the country. However, implementation has fallen short (Pilipitiya, 2006). Local authorities (Urban Councils and Pradeshiya Sabhas) are responsible for the collection and disposal of solid waste. Currently household, industrial, medical and other wastes are all being disposed of together without precautionary measures (Van Zonn, 2000).

Many charitable organisations and non-governmental agencies do contribute to the public and environmental health of Sri Lanka. The Central Environmental Authority which is funded by such foreign organisations works with the government, to find and implement solutions to the sustainable waste management.

In this research, literature on Sri Lanka, Malaysia and Singapore was investigated and compared in order to get a sense of the waste management in countries facing challenges similar to Sri Lanka. Singapore faces similar challenges as far as population and limited land but has access to resources and technology that have enabled it to implement innovative, expensive solutions that can provide insight into what might be possible in the future for Sri Lanka.

A few years ago, open dumping type landfills were the only type of landfill available, but there are now newly developed sites using modern technologies to reduce environmental pollution caused by leachate and gas emissions. Thus entrepreneurs must encourage the involvement of foreign environmental companies to manage the waste issue in a sustainable manner. Landfill gas harvesting and recycling are emerging businesses around the world. According to ISA (2003), Korea has installed 100 methane gas extraction wells into an existing landfill site and uses the captured gas to heat and cool neighbouring households and businesses.

“Sri Lanka has implemented numerous solid waste management projects over the past ten years, with some degree of success but, without a significant shift in the situation. It would appear, actually, that the situation is worsening as the country continues to develop economically” (Bandara, 2003). In addition, “Country wide sustainable waste management infrastructure is weak, equipment is old and ill maintained, absenteeism is extremely high among municipal waste collectors, and resources that are spent are often misspent on duplication of efforts or corruption (Pilapitiya, 2006).

Sri Lanka is facing the challenge of lack of financial and human resources to obtain and implement expensive technologies, and has a shortage of skilled experts. Literacy rate in Sri Lanka is extremely high but the graduates are completing higher education without gaining necessary amounts of practical, applicable skills and experience (Gunawardena, 2006). Well-written, progressive reports are generated and published but do not get implemented.

METHODOLOGY

The research was done mainly with secondary data obtained from materials from existing reports related to waste management and recommendations prepared by scientists, engineers, academics, planners, charitable organisations, consultants, ministries of the government and key industry experts. This research extracted, studied and analysed those data to obtain the necessary information on entrepreneurs of Sri Lanka and sustainable waste management.

Additionally semi-structured interviews and environmental education and awareness building programs provided data for the inquiry. This research was qualitative in approach and employed formal and informal interviews, focus groups and questionnaires. Data obtained from a survey research was also extracted and analysed for the purpose of this research. The standardized five point's Likert questionnaire which was used by many researchers with a proven reliability and validity was used in order to respond to the research after the review of related literature and scrutinizing documents and library sources. The questionnaire contains 15 components in which 3 components related to the general demographics of the entrepreneur and 12 components related to sustainable waste management.

Out of that data-base population consisting two hundred (200) interviews and case studies, twelve (12) entrepreneurs were chosen from convenience sampling. Convenience sampling is useful where it is otherwise difficult to elicit a sufficient level of response (Bell and Bryman, 2007). These selected entrepreneurs represented the key characteristics and attributes of the total sample group. They were interviewed face to face at a location of their convenience with similar questions that were raised in the data base interview. They elaborated the responses given in previously to provide a wider understanding to the researcher. All these entrepreneurs shared their experiences with the researcher in terms of garbage disposal, waste reduction, reusing of plastic bottles and bags, recycling of glass, plastic and metal, and composting. Participating entrepreneurs were encouraged to form their own environmental task force responsible for upholding the commitment of environmentally sound waste management in their communities.

Validity and Reliability

Results were also presented for the respondents to see if the answers have been interpreted correctly. Furthermore, the validity of the result has been discussed with the supervisors, academic consultants, experts of the industry with valuable feedback. Cross checking of the information was done with the aid of industry experts and professional bodies.

In terms of reliability measurement repetition of the study was conducted. Randomly selected few respondents were asked to do the interviews again with a third person. This was done in order to see if the same results were to be obtained. Because of the lack of time, it was not possible to conduct the study more than once for all the respondents. But the chosen sample reiterated that the findings or the answers were more or less identical.

KEY FINDINGS

The research reviewed the existing literature to understand and relate the waste management practices adopted by entrepreneurs of Sri Lanka. It was also analysed to identify if these practices are meeting the techniques and standards of the comparative countries. During the research it was understood that the Sri Lankan government and local authorities do take part actively in tackling the waste management situation but when compared to countries such as Singapore or Malaysia that are well streamlined and established, there is a gap exiting.

Key issues faced by the entrepreneurs

This is a brief summary of key issues faced by the Sri Lankan entrepreneurs related to waste management.

Health and environmental issues

Waste management certainly impact the health and wellbeing of people's and the environment in general. Unplanned and illegal waste dumping creates breeding grounds for various pathogens and other harmful organisms, and exposes people to chemical and mechanical hazards in case of hazardous waste. By polluting the ground, the surrounding air, and water will spread diseases and enhances exposure to harmful chemicals beyond the immediately affected areas. Non-composted organic waste, by its anaerobic decomposition, contributes to greenhouse gas emissions (Solid Waste Management in Sri Lanka, 2007).

Technical issues

- Waste treatment and disposal

Waste, in many (planned and unplanned) areas is frequently just dumped along the wayside, in drainage channels and other water courses. In Sri-Lanka, the highest proportion of waste consists of potentially compostable, and thus valuable, organic waste. Illegal dumpsites, unmanaged and without the minimally required lining and fencing, and equally unmanaged company dumpsites contribute to environmental and social degradation. In many places, municipal authorities have set up large scale mechanised collection systems, using skip buckets or containers at selected transfer stations without, however, coming to grips with the neighbourhood-level waste management.

Entrepreneurs should promote the three-R strategy of Reduction, Re-use, and Recycling (Solid Waste Management in Sri Lanka: Policy & Strategy, 2007).

Collection

Municipal authorities do the collection but it is not simple as collecting waste from transfer stations using expensive trucks, skip buckets, and containers, but instead the entire transport chain from the household level upwards needs to be studied. Can the entrepreneurs contribute or take initiative for transport taking place between the household level and the transfer station and make the process be better regulated, recognised, safe, effective and efficient? Can they encourage their employees to become a part of a socially and economically valuable operation?

Institutional and organisational issues

The various skills and activities required by the entrepreneurs and their respective employees has become an issue when it comes to sustainable waste management. The requirement of formal contracts and licensing agreements, creation of these and implementing has become a key issue. The procedures to follow to be aligned with the financial institutes and government bodies also come as a key issue to these entrepreneurs.

Legal, political, and policy issues

Solid Waste Management in Sri Lanka (2007) states, "governance can be described as the manner in which public and private actors in society interact, democratically and transparently, and the general state of the urban environment is widely regarded to be an excellent indicator of the state of governance. Hence it is safe to assume that in a specific sense, governance means the manner in which laws and regulations structure the waste management policies and laws. But, governance mostly is an intensely political process focusing on power relationships between actors and sector in society and waste management is no exception. Therefore it is vital for the entrepreneurs to understand the manner in which politicians and political candidates value the importance of waste management in their constituencies in order to make it a sustainable venture. It is also essential to realise that the development and sustainability of community-based waste management is better than any formal licence or agreement.

Financial and economic issues

When actively involved in sustainable waste management, the entrepreneurs come across various financial and economic issues. These include analysis of annual budgets, audits, reports, and minutes of the municipal council related to waste management, municipal fee schedules, subsidies, and the political basis for them, permits, fines, and sanctions, taxation policy and records, capital and operating cost as well as recycling proceeds.

Socio-cultural issues

The manner in which people perceive their environment, and the manner in which waste is perceived, is closely related to their cultural background (Ghosh, 2000). Entrepreneurs located in the heart of Colombo, where densely packed, fast growing, slums are present, find it hard to convince the others of sustainable waste management and make it effective.

DISCUSSION

Below described are various methods found during the research, which will improve the sustainable waste management techniques followed by Sri Lankan entrepreneurs.

Institutional responsibilities

Even though the waste management is an obligatory function of all the local authorities in Sri Lanka, which includes the municipal councils, urban councils, and pradesiya sabhas, the service they perform in waste management is so poor, which results in problems of health, sanitation and environmental degradation. The entrepreneurs must take action to promote and contribute towards sustainable waste management.

There is an increase in the country's urban population at the rate of 2.5% which is far ahead of the annual population growth rate of 1.5%. With this rapid pace of urbanization, the waste management situation is becoming uncontrollable for entrepreneurs. There needs to be improvement in institutional weaknesses, social responsibility and environmental accountability of each citizen, means to fund for inadequate financial resources, improve technical competency, and create public apathy towards waste management, in order for entrepreneurs to contribute satisfactorily towards this cause.

Waste composition and volume

The total municipal solid waste generated in the country is assumed to be around 6,900 tonnes per day but the daily waste collection by local authorities is only 2700 tonnes. According to the available data, waste composition in Sri

Lanka consist of 62% biodegradable waste, 6.5% of paper, 6% polythene and plastic, 6% of wood 2% glass (Colombo Environmental Improvement, 2003). Therefore, it is safe to assume that the average Sri Lankan municipal waste consists of a large proportion of compostable material.

System issues

The waste management practices in Sri Lanka needs a proper technique. Initially, the sorting of waste needs to be more methodical. Domestic, trade and institutional waste including hazardous biomedical/healthcare waste and industrial waste are also disposed mixed with municipal wastes. Garbage is thrown on the streets, footpaths, drains and water bodies treating them as receptacles of waste. Recyclable waste material is also not segregated at the source and is disposed of along with the domestic, trade and other waste.

Construction and demolition wastes also pose serious problems as this waste is deposited on the roadside or open spaces, obstructing traffic and causing nuisance (Solid Waste Management in Sri Lanka, 2007). General public continuously speak ill of the system but do not contribute for handling their waste social responsibly. Since most waste that is found everywhere has resource recovery potential, waste cannot be considered useless. Therefore, entrepreneurs must treat waste at all times as a commodity that has an economic value.

RECOMMENDATIONS

The key issues found the entrepreneurs faced while sustainably managing the waste in Sri Lanka and the ways to improve their techniques were discussed above. The following are the recommendations this research presents in terms of methods that will improve for an improved and efficient waste management by entrepreneurs in Sri Lanka.

On waste disposal

- Community and neighbourhood level recycling and composting activities, as much as possible reducing and re-using waste at the source.
- Transfer stations, waste separation facilities, disposal sites and sanitary landfills, to create minimum health and environmental standards by securing and lining of landfills.
- Centralised composting facilities, to deplete nutrients by ever exploding cities.

On national policy

- Discuss the national waste management policy and strategy with relevant parties and contribute to drafting a national policy on waste management.
- Assist in analysing the institutional and legal reforms, transfer of technologies and capacity building, financing mechanisms and promotional campaigns.
- Support discussions on future of the national platform on waste management.

On management

- Waste management should be managed by entrepreneurs, adhering to the waste management hierarchy where the emphasis is on reduction of waste generation, reuse, recycling and resource recovery to the maximum extent possible, followed by appropriate treatment and finally by the disposal of residual waste.
- Adhere to national environmental standards developed under the provisions of the National Environmental Act.
- Resource maximisation should be ensured by promoting sustainable production and consumption and enforcing producer responsibility

approach throughout the Product Life Cycle.

- Partnerships to be created in order to encourage efficient and cost effective collection, transportation, storage and treatment of waste and disposal of residues.

On financial mechanisms

- Appropriate resource mobilisation strategies should be followed with sustainable financing mechanisms for waste management.
- Obtain assistance from local authorities to ensure self-financing for waste management by effective revenue generation mechanisms.
- Appropriate financial incentive schemes should be explored and established by entrepreneurs to promote waste management.
- Carbon financing could be promoted as an incentive for promoting waste management practices in line with the existing clean development mechanism policy.

On legal mechanisms

- Entrepreneurs can assist to strengthen the existing regulatory mechanisms through appropriate legal reforms.
- Support effective law enforcement in order to ensure maintaining the accountability of stakeholders.

On research and development

- Awareness, education, training and capacity building on integrated waste management should be promoted among all stakeholders, especially employees and customers of the entrepreneurs.
- Research and development on waste management, should be encouraged and promoted and funded by the entrepreneurs.
- Best environmental practices should be implemented in all areas of their respective business.

CONCLUSION

Sri Lanka's current consumption, in the form of various goods, must end up in the waste stream and the responsibility is to either innovate in the field of waste management or to keep continuing the existing polluting methods of waste disposal. However, this field has lot of challenges and it takes persistence and providence to overcome them, as the root of the problem mostly lies in the minds of the people. To solve this ongoing challenge, smart minds need to come up with innovative solutions. Therefore, emerging entrepreneurs have a special task and responsibility towards this objective. An entrepreneur is one who plays significant role in the economic development of a country and the Sri Lankan entrepreneur is regarded as a person who has the initiative, skill and motivation to set up an enterprise of their own and who always looks for high achievement.

The objectives of this research paper was to identify the techniques adopted by the Sri Lankan entrepreneurs in maintaining sustainable waste management, to examine the key issues faced by the Sri Lankans entrepreneurs related to sustainable waste management in Sri Lanka and to specify methods that will improve the waste management practices followed by the Sri Lankan entrepreneurs.

The outcome of the study resulted from secondary data obtained from materials from existing reports related to waste management and recommendations. This research extracted, studied and analysed those data to obtain the necessary information on entrepreneurs of Sri Lanka and sustainable waste management.

Additionally semi-structured interviews and environmental education and awareness building programs provided data for the inquiry. This research was qualitative in approach and employed formal and informal interviews, focus groups and questionnaires. Data obtained from a survey research was also extracted and analysed for the purpose of this research.

The key issues identified by these entrepreneurs when implementing sustainable waste management were Health and environmental issues, Technical issues, Institutional and organisational issues, Legal, political, and policy issues, Financial and economic issues, and Socio-cultural issues. They were discussed in this research along with various methods to overcome the said challenges which includes Institutional responsibilities, Waste composition and volume System issues, and Justification for a National Policy. Recommendations were made for future for these entrepreneurs in the areas of waste disposal, national policy, management, financial mechanisms, legal mechanisms, and research and development.

Sri Lankans cannot wait for the government to develop solutions to sustainable waste management. They must take responsibility for their garbage and develop appropriate, community driven solutions to protect their, and their children's, lives and futures. Entrepreneurs can facilitate the necessary shift in consciousness, and behavioral change, that has so far failed to occur through other interventions.Today the situation in Sri Lanka has changed to a certain extent and several of the local authorities now indeed recognise their presence. The next stage is that it is seen that working together with entrepreneurs is much more fruitful and efficient than working in isolation of each other.

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THE RISE OF POPULIST NATIONALISM: AN INQUIRY INTO THE SYSTEMIC RETRENCHMENT OF THE LIBERAL INTERNATIONAL ORDER

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ABSTRACT

Today, the liberal international order stands challenged. Not so much by the usual suspects, as by its main architect. The postwar rules-based system that set the initial stage for international development is now found wanting. Globalization, which once quadrupled the world's output, today no longer serves the nation-state, much less the denizens thereof, claim the dissidents. This paper discusses current challenges to the global order, albeit situating the debates on issues experienced within domestic politics. It is an attempt to arrive at a nuanced understanding of the threats radical politics pose to democratic practices, and even more so — the lesser explored risk factor— of their implication on social cohesion and geopolitical stability. It involves unearthing the political economy underpinning a series of events that preceded the (re) emergence of populist movements in the American politics. This includes among other things, chronicling important political dispensations ranging from the inception of the Welfare State in the New Deal of 1932 through the return of market ideology Neoliberalism in the 1980s and to the ultimate collapse of the financial sector in 2008. It offers both empirical and conceptual analyses on the relevant findings and suggests that developments from within — political polarization, economic inequality and, cultural backlash — pose more threat to the order than do revisionist elements from without. The central thesis of the paper argues that the aforementioned domestic factors coupled with the incumbent's protectionist and inward-looking policy responses to the plight of the populace has systematically undermined the liberal international order today.

Key words: populism, nationalism, globalization, order, and liberalism.

INTRODUCTION

Humans have always needed stories in order to survive and thrive in this ever-evolving "imagined reality" that they constantly (struggle) try to make sense of. Each of these stories served a distinct purpose depending on a particular historical epoch. For example, the underpinning narrative of the classical-age differed from that of the medieval period. Much in the same way, the scientific paradigm of the enlightenment marks a significant departure from the rest of the periods, in that rationality and empirical inquiry became the indubitable certainty in our approach to understand reality. Admittedly, humans have needed stories and narratives in the past to traverse through the known unknowns, they supposedly have one today that underpins the known globalized world and they probably need a new one to help navigate through the unknown unknowns.

The dominant narratives of the 20th century were communism, fascism, and liberalism. Out of which, liberalism stood out as the most ideal narrative around which humans should organize themselves, as it were. The fall of authoritarian regimes towards the end of the 20th century marked the triumphant victory of this story of liberalism. So much so, the likes of Francis Fukuyama (Political scientist) found himself declaring “The end of history” — the end-point of humanity’s socio-cultural evolution. Liberalism then eventually became the philosophical bedrock upon which politics was conducted in a sociopolitical society. By extension, it became the basis for international politics, trade, labor and social mobility, cultural exchange so and so forth. However, the recent political developments in the American polity characterized by a backlash against this very rules-based arrangement have caught policymakers of the country unawares. In response, political actors resort to protectionist measures and inward-looking policies. Policy responses that fundamentally run counter to the very ideals of the liberal international order.

LITERATURE REVIEW

The liberal international order is today challenged, not by the usual suspects, but by its very own architects. The postwar rules-based system that once set the stage for international development is now being systematically undermined. Globalization and democracy, elements of the order that once served the broader interest of the world are no longer serving the nation-state, much less the citizens thereof, claim the dissidents. The discontents were marked by the resurgence of radical politics across western democracies, invariably touting a new brand of nationalism. Phenomena that originally seemed confined within the margins of domestic politics have now demonstrably pose complications for global cooperation and multilateralism.

Economics and culture lie at the core of these movements, as the literature suggests. However, an empirical inquiry to these claims is not forthcoming as much as their political debates are, leave alone a philosophical inquiry. It is this backdrop against which the tectonic shifts in politics concerning the American polity are mapped out. The approach adopted is one of multidisciplinary, involving the disciplines of International relations, economics, and political sociology. It is an attempt to arrive at a nuanced understanding of the threats radical politics naturally pose to democratic practice, but even more so to — the lesser attention paid by political science — their implication on social cohesion and geopolitical stability. The project also chronicles the development trajectory of welfare state and its ideological nemesis neoliberalism vis-à-vis their policy agendas. Furthermore, it attempts to offer in-depth analyses, both qualitative and quantitative, of the political economy underpinning the two systems of governance

How did we get here?

The Oxford dictionary declared ‘Post-truth’ as the word of the year in 2016. Post-truth may be defined as an era where society increasingly adopts a worldview that elevates feelings and preferences over objective facts and figures. The phenomenon evidently played out in the public opinion polls conducted across democratic polities; that feelings and sentiments have larger influence than do well-researched objective facts and figures in public policy making . Interestingly, in the following year Cambridge also came out with its word of the year 2017 which is ‘Populism’. According to Wikipedia, “Populism refers broadly to a range of political stances that emphasize the idea of "the people" often juxtaposed against "the elite" or the establishment” Populism is a phenomenon that developed in the late 19th century and has been applied to various political events, politicians, political parties and movements since.

The meaning of the term now has, for the most part, evolved with changes in politics, culture values, and not in the least, revolution in the ICT (Information and Communication Technology) space — dramatic transformation on dissemination of information and news, and the ever-evolving pattern of consumption thereof, across the broad. Having registered this caveat in our discussion, one may not be readily equipped with the conceptual framework and the analytical precision with which to define populism such that it sufficiently captures the nuances of contemporary politics (Bart Bonikowksi, 2018). For one, despite it being politically loaded, the phenomenon is not necessarily limited to one end of the political spectrum alone, and certainly, not restricted to the "right."

Operational definition

Populist nationalism can be defined as an imprudent political response to a large-scale domestic discontent, one that's centered on the idea of restoring — a contagious sense of harkening back to the glorious past — the "peoples" economic and socio-cultural position in a given socio-political entity whose relative decline in status is attributed to globalization and the "others

Retrospective Diagnosis

"*Hard times create strong men, strong men create good times, good times create weak men, and weak men create hard times*" G. Michael Hop

The New Deal: Entrenchment of the Welfare system (Hard times that created the strong state that created good times)

Two events changed the course of history in the 20th century viz. the Great depression of the 1930s and the end of the Second World War. Much of the United States' economic recovery following the aftermath of the Great depression can be traced back to the New deal of the 1932. The New deal was one such reform, enacted by Franklin D. Roosevelt, the then United States President, which sought to reconfigure the economic system such that it provided relief to all from the consequences of the great depression. Through the introduction of a series of recovery-oriented reforms, welfare programs, and various relief packages, the New deal helped restore social stability in the American society. The era was also marked by the emboldening of the welfare state system and the numerous mechanisms that flow from it— collective bargaining, redistributive policies, retirement benefits, health insurance so on and so forth. Measured by its output in terms of broad-scale social development, the liberals (the left) who spearheaded the deal legitimized itself to its electorates and, notwithstanding the general public at large.

Emergence of Neo-liberalism (The good times of liberalization and deregulation)

The successes of the post Great-depression welfare system came at the expense of sidelining the private sector. The State being the dominant player in the system — progressive taxation, extravagant social welfare programs, stringent regulations, and tightened labor and union laws etc — the private sector role was reduced to the minimum. The private sector's knee jerk imperative to once again re-assert its role as the vanguard of goods and services provider in the society, has ultimately birthed Neo-liberalism. At its core, an economic ideology, neo-liberalism stemmed out of a philosophical conflict if you will, between classical liberalism and the social welfare system. Two central arguments underpin the resurgence of this market ideology. The first, and perhaps, one that has appeals from classical liberalism, is 'the growing primacy of the state' the neoliberals claim has implications on the sovereignty of the individual and the lack of agency thereof — the pursuit of life, liberty and (profits) happiness— and therefore, infringement on these essential rights is not in keeping with the very philosophical ideals that founded the state. The second argument, which hinges on the laissez-faire philosophy is, ‘the market is the panacea for the problems of scarcity’ in that the most ideal system of an economic arrangement is the free-market system, one that produces an optimum level of goods and services for all. The former had an indisputable philosophical appeal, except only to have its justification conveniently relied on the latter’s demand for a pragmatic response. Evidently it is an economic project that purported to increase outputs by largely encouraging the private sector not only at home but even across national borders. It was famously characterized by the liberalizing spree of labor market, financial and capital markets, privatization of various institutions that were erstwhile state-owned and so on.

The failure of the system (Good times that created weak-men who are responsible for another hard time)

The triumph of neo-liberalism, however, was short-lived when the world got hit by a big financial crisis in 2008. The crisis was labeled as ‘sub-prime crisis’ or ‘housing bubble’ characterized by massive defaults by major banks — banks in trying to keep up with stupendous demand for mortgage-backed securities in the secondary market sold too many mortgages when, suddenly home prices plummeted, and the resulting risk mounted up over the years cascaded to stakeholders of these derivative instruments, in effect, forcing them to default. The “good times” of deregulation in the financial sector gave the industry much leeway catalyzing excessive risk-taking behavior among “weak-men” (investment bankers) who ultimately created another “hard time”

Discontentment from within

Studies suggest that "when peoples’ socio-economic conditions are at commendable levels and well-placed in a society, they are more likely to be accepting of outsiders and embrace non-native cultures than they are less likely to open up, feel insecure and express hostile sentiments towards them when economic conditions are in a precarious state" (Rajan, 2019). An extension of this theory also holds much water in that ‘when people become more educated — an increasing number of college graduates — they seldom care about material needs and economic security. They rather preoccupy themselves with post-material needs such as minority rights, cosmopolitan ideals, social justice, and multiculturalism so on and so forth’. In other words, a highly educated person is likely to hold a liberal worldview. The American society is a case in point with its marked change in peoples’ values off late, one that’s moving towards a more post-materialist culture. Characterized by various cultural movements, public debates and political activism mobilized around issues of social justice — minority rights, LGBT justice, pro-abortion, regulation of hate speech etc— that are commonplace in university campuses, public circles and political arenas. This marks a paradigm shift, especially for the left (the democrats) vis-à-vis its political agenda— away from the erstwhile broad ‘socio-economic equality’ centered welfare political agenda — towards a growing attention devoted to cultural issues. This shift has significant bearing on the electorates, who now have reservations about the party that represent them. Furthermore, the alarming levels of income-inequality coupled with automation induced job displacement has only added more reasons for the electorates to recoil from the establishment of the left— who have diverted energy, policies and attention from socio-economic issues to one that adopts multiculturalism .

The paradigmatic reorientation of the left from the once broad economic-equality focused welfare state to multiculturalism policies has, according to analysts, left lacunae large enough for the avarice demagogues and populist actors to try and fill. Additionally, analyses from scores of political scientist tell us that, “the left began, nonchalantly, embracing multiculturalism and cosmopolitan ideals just as it was proving ever more difficult to craft policies for broad scale socio-economic change.”

Discontentment from without

Going by the conventional wisdom of International relations scholarship, the world under only one hegemonic leadership will result in a most stable international order. The central tenet of this theory is proven legitimate victors of global wars will be able to (re) shape the international order by setting the precedent flowing from the peace-making process. An immediate example is that of the United States’ hegemony post the two global wars — the Second World War in 1945 and the fall of Soviet Union in 1989), a country that proved its legitimacy by setting the stage for international development. Of late, this legitimacy, however, is now found wanting. This only goes to corroborate George Modelski’s postulation in that “Cycles of hegemony break down as the superpower begins to lose legitimate hegemonic control over the international system”

A security dimension

The United States, in the 20th century, devoted substantial amounts of resources and energy—military, economic, and diplomatic — towards ‘remaking the world in the image of America’, as the realist scholar John Mearsheimer would have it. Upon the fall of the Berlin wall in 1989, the world ushered into a new era led by the US, in which economic-cooperation, diplomacy, and liberal democracy held sway. But decades of channeling resources and focusing attention abroad didn’t come without a price. In the beginning of the 21st century, US was already posed with internal and external security challenges, evidenced by a major security threats from non-state actors that manifested in the 9/11 terrorist attacks, which completely altered Americans’ erstwhile traditional view of their homeland security as one that resembles a sanctuary. The concomitant response carried out, under Bush administration—waging global war on terrorism— rather than achieving its intended objectives, placed US under enormous fiscal pressure and damaged its international standing. On the other hand, the US had to come to terms with another challenge; the proliferation of non-Western superpowers, a development that is likely to have far reaching implication on its hegemony. Rightly so, as Obama assumed office in 2010, he inherited a world in which global power had slowly shifted away from transatlantic to transpacific — in a way that mirrors the ‘new features’ of the international system .

Even as the US was busy fighting wars abroad, the domestic economy of the US was facing its own crisis, in the meltdown following the collapse of the big banks (financial institutions) such as Lehman brothers and Goldman Sachs. In the ensuing years, several developments plagued the US domestic politics; the emergence of Boston tea party in 2010, the 2011 Occupy Wall Street activism organized around targeting injustices in American society and on the public policy front, political squabbles on issues such as immigration reform, Obama-care (health insurance) and debt ceiling. These developments have had unintended consequences for US diplomacy, so much so, a key figure in the APEC summit of

2013, President Obama — who ought to deliver talks on 12-nation free trade agreement known as Trans-Pacific-Partnership (TPP) — was conspicuous in his absence owing to the government shutdown.

On the budget front, the U.S. Department of Defense was, in the name of fiscal austerity measures, required to cut military spending by over 500 billion dollars over the following decade. This — all too fast, too much and abrupt cuts— according to secretary of Defense, would place America in a disadvantaged position in terms of its readiness and ability to respond to challenges. Indeed, the U.S. military strength has reached its limits, exemplified by the "leading from behind" strategy in the war in Libya, which exposed the constraints of the U.S. forces. Another case in point is, the Ukraine policy, where the Obama administration was certain that US was getting into a military excursion in Ukraine. In both cases, US lost face, not only in terms of its "defensive" geo-strategic posture, but also, more importantly, in the questions posed by the allies over its ability to continue fulfilling its international commitments (Jimin, 2014). The resulting trust-deficit had consequences for Washington's ability in retaining its global leadership, granted the international order it had created relied heavily on the broad alliances and network. The very elements that underpin this network are the comprehensive power of the U.S. and the confidence that it will provide protection should any of these members of the structure run into critical moments.

In-Depth Analyses of Domestic (ANGST) Discontents

Income stagnancy and the mounting inequality

The United States unemployment is at nearly two decades low (3.9% as of July, 2018) and the private sector's role in adding jobs for straight 101 months, has finally managed to offset the great recession-related job cuts in early 2010. However, the real average wage today (adjusted for inflation) in the United States has about the same purchasing power it did four decades ago

Figure 1.1

According to Pew research, this disconnect between the job market and the wage growth has stoked much of the recent domestic activism around raising minimum wages, and further adds that it has also become a factor in some of the congressional campaigns. Gains in wage have largely flowed to the highest earners. According to study, average weekly wages, since the year 2000, have risen 3% and 4.3% for the lowest 10th and the lowest quarter of the earning distribution. This growth is in huge contrast with a cumulative 15.7% increment (2112 dollars per week), for the top 10th of the earning distribution. About nearly five times the usual earnings of the bottom 10th (426 dollars a week)

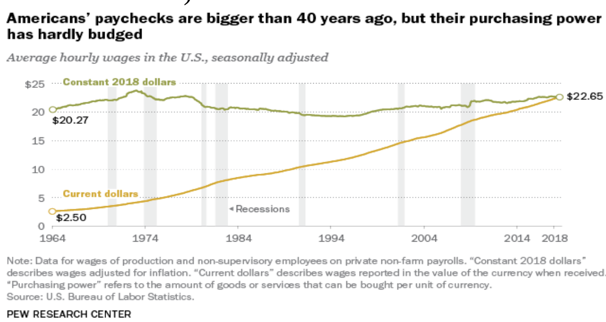
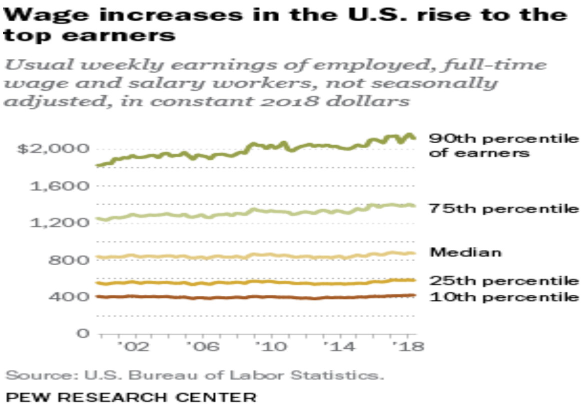


Figure 1.2

In another study by EPI (Economic Policy institute), there is a huge gap between growth in the productivity levels and that of the average workers wage. Which implicitly suggests that, the stagnant and unequal wage growth culminated from a growing disparity between overall productivity — efficiency in the amount of goods and services produced per hour worked — and the compensation received by a typical worker.



Note: Data are for compensation (wages and benefits) of production/nonsupervisory workers in the private sector and net productivity of the total economy. "Net productivity" is the growth of output of goods and services less depreciation per hour worked.

Source: EPI analysis of Bureau of Labor Statistics and Bureau of Economic Analysis data

Updated from Figure A in Raising America’s Pay: Why It’s Our Central Economic Policy Challenge

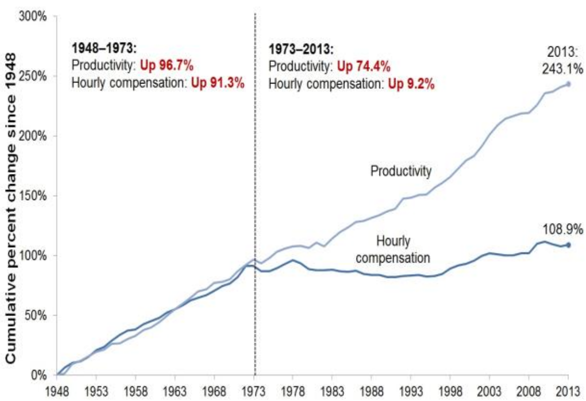


Figure 1.3

The above figure shows that, in the next three decades that followed the 1945, hourly compensation as measured per hour for majority of the workers rose to 91 percent, which is roughly in keeping with the 97 percent growth in productivity. But for the entire past generation (except for a brief interjection in the 1990s), compensation for vast majority of the workers fell further and further behind overall productivity. For instance, the hourly wage for a typical worker rose just 9% as against the 74 percent growth in productivity. Among other things, it means workers have been producing far more than what they receive as compensation.

According to Pew research, there is a possible explanation for this huge disconnect in that, wages in the form of cash money are not the only compensation workers receive, other benefits in the form of — retirement contributions, health insurance, tuition reimbursement, transit subsidies, and health insurance —all can be part of the package. Nonetheless, according to the Bureau of Labor Statistics, wages and salaries account for the largest and the most “visible component’’ of workers compensation.

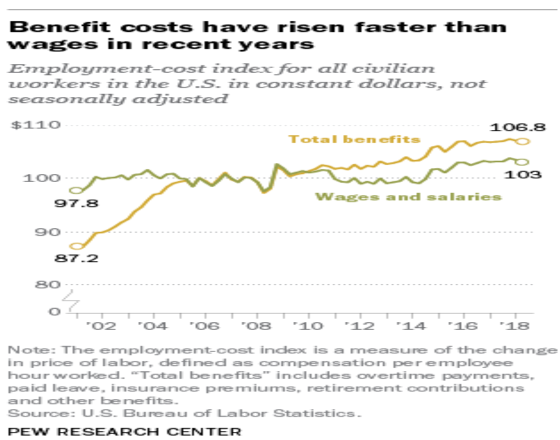


Figure 1.4

Wage stagnation is a subject of much social and economic analyses, although perhaps, there is very little consensus on its causes. One explanation for this incongruence in the wage growth is the surge in employer provided total benefits. According to this theory, employers are constrained to raise cash wages, owing to existing mechanisms like employer-provided benefits. The Bureau of Labor Statistics-generated compensation cost indices, suggests that, since 2001 there is a 22.5 % (accounted for inflation) rise in total benefit costs for civilian workers, versus 5.3% increase in costs for wages and salary.

There are other contributing factors to this inequality, these include largely the huge decline of labor in manufacturing and production sectors which, as a consequence, necessitated such sectors to shift towards low-wage economies like China and emerging economies, the decline of workers bargaining power, low level of educational attainment relative to other countries, no compete clauses, restrictions on job-switching, so on and so forth. The most cited key factor behind the ever-broadened income inequality in the United States is stagnant wage growth. Based on household income data from the Census bureau, Americans in the top tenth of the income distribution earned 870% as that of Americans in the bottom tenth of the income distribution (100,578 dollars versus 12,523 dollars)

Income stagnancy revisited

There is, without a doubt, concerns about income stagnancy in the United States, predominantly among the civilian workers over the last half a century. It isn't wage stagnancy in and of itself that's pressing but the stupendous rise in productivity levels over the same period that the increases in wages have not kept up with. Below is a figure that gives a snap shot of the gap between productivity growth and compensation growth since 1948 till 2018. The data suggests that since 1948 productivity growth remained consistent with compensation until in the 1970s where the increase in productivity alone skyrocketed leaving the compensation growth way behind. Between 1948 and 2018 productivity clocked about a 252.9 % growth as opposed to a mere 115.6% growth in compensation.

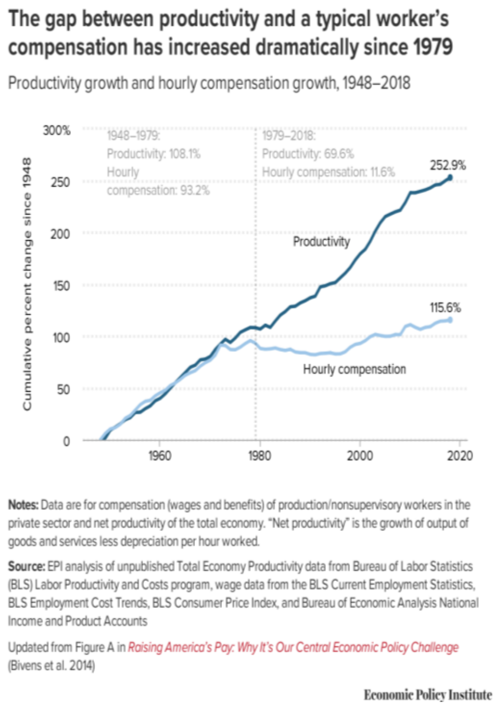


Figure 1.5

Amidst this pressing concern, however, equally important to note that wages and salaries alone do not account for total compensation, although they comprise the bulk of it. There are other ways a worker gets compensated namely employer provided benefits such as health benefits and total benefits. The ECI (Employee Cost Index) is an index that accounts for the changes in the cost for hiring employees. It is a principal federal economic indicator that measures how the labor cost are changing and how the economy is performing. Under this indicator, the total cost to employer for an employee, or in other words, total compensation (wages and total benefits) has certain components. The components include among many items social insurance expenditures that are legally required, labor-related taxes minus subsidies, health insurance, education subsidies, and directly-paid benefits which are primarily pay for leave time.

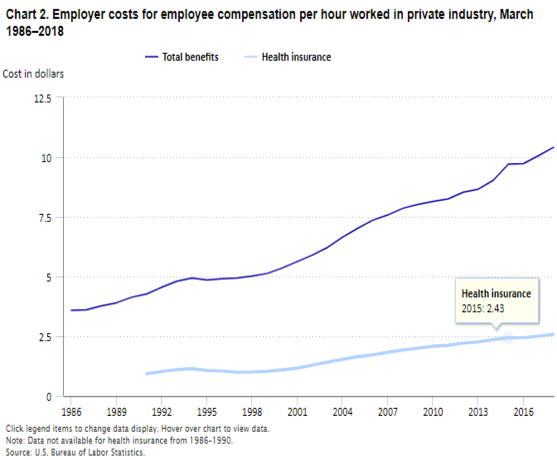


Figure 1.6

The chart above shows the increase in the cost for total benefits per hour work from 3.58 dollars to 10.41 dollars between the years 1986 and 2018 respectively

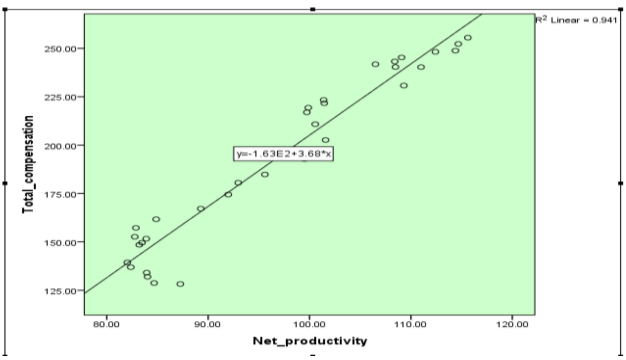


Figure 1.7

DATA ANALYSIS

First Phase

Coefficients[a]

Model		Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	-4.481	.540		-8.298	.000
	Change in percentage	.061	.006	.891	10.949	.000

Second Phase

Coefficients[a]

Model		Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	-162.869	16.096		-10.119	.000
	Change in percentage	3.680	.165	.970	22.252	.000

a. Dependent Variable: Total_compensation

From the studies conducted by two different policy research institutions namely EPI (Economic policy think tank) and Bureau of Labor statistics respectively, we extract relevant data for our own analysis. We then run a regression analysis, wherein in the first phase we control the independent variable net productivity and see its influence on the dependent variable total benefits. We find that the coefficient beta value is .89. This means for every unit of productivity there is 89 percent increase in total benefits. In the second phase, we compute the two variables viz. total benefits and wages and salaries, to form a new variable called total compensation. We then run another regression where net productivity remains as the independent variable and the total compensation as the independent variable. The statistically significant result is 0.00 — less than 0.05. And the coefficient beta value is .97. The interpretation of this analysis is, for one unit of change in productivity level there is 97% increase in total compensation.

Inference

We can infer from this striking result that although wages have not seen as much growth as productivity, in the last four decades or so, there has been a corresponding increase in other non-wage benefits. This could mean among many things that, people's living standard as compared to three decades ago hasn't actually deteriorated, as claimed

A Stanford study: Findings that run counter to conventional wisdom.

The conventional wisdom holds that business elites with enormous wealth and influence would invariably advance policies that redound to their benefit and exacerbate inequality. However, this is not in keeping with today's reality in that technology entrepreneurs' behavior represents a puzzle. Tech-entrepreneurs subscribe to a certain breed of politicians— surprisingly not republicans, whose support for de-regulation and lower taxation would serve their material interest. On the contrary, tech-entrepreneurs increasingly are a reliable democratic constituency. According to statistics from various sources, campaign contributions to Democratic Party from the tech-industry (employees and wealthy individuals alike) have long exceeded contributions to Republicans.

Tech-entrepreneurs policy preferences

The study brought about some striking results that show that tech-entrepreneurs differ to a large extent from the Democratic Party conventional values in one key policy area with obvious consequences for further inequality: regulation, specifically of the labor market (Lenz & S, 2012). Tech-entrepreneurs are very much against government regulation and also overwhelmingly hope to see collective bargaining groups namely the labor union's influence decline. In this aspect, tech-entrepreneurs are much more aligned with republican donors than they are with their democratic counterparts. The study also goes on to show that the tech-entrepreneurs' preferences are not a by-product of their wealth or education and rather stresses on the important role self interest plays in the whole gamut of policy choices. Additionally, the findings of the survey suggest that the tech-entrepreneurs opposition to government regulation and control doesn't appear to be grounded in self-interest alone but rather mostly, in their (positive) predispositions towards market and entrepreneurship.

Policy Implications

Two major contributions stand out from these findings. One, these findings substantively add nuances in understanding how the phenomenon of inequality will have consequences on the American politics moving forward. Insofar as the massive economic success of the tech-entrepreneurs continue, it may translate into more leverage within and stimulate the fortunes of the Democratic party, which may potentially serve as an unexpected source for supporting liberal policies in many domain areas. At the same time, this mixed bag of values— tech-elites hostility towards regulation (especially labor market) and unions — is likely to result in high-profile conflict within the party's coalition in the coming days. Theories of political development predict that, "as an economically powerful group with vested interest disproportionately gains influence within a party, it can redirect party ideologies and values towards its views and priorities" (Shickler & Eric, 2016) Paradoxically, while the increasing wealth of tech-entrepreneurs may undermine the liberals' support for policies that decrease inequality such as regulation, especially of labor market and unions. It may on the other hand, actually boost the Democratic party's chances of electoral success and also the subsequent increase in support for multiculturalism policies and other policies that enhance economic, social and global equality.

THE LIBERAL INTERNATIONAL ORDER

Order

In today's world, order includes a web of formal institutions, namely the United Nations (U.N.) and World Trade Organization (WTO); both bilateral as well as regional security organizations; liberal political norms. The global international order distinguishes itself from the broader concept of the global international system in that it reflects numerous realities and trends viz. the power equilibrium between leading states, the degree and distribution of development, levels of interdependency or globalization, endowment of resources so on and so forth. A system, however, is the comprehensive international context within which states operate. On the other hand, order can also be understood as the organized configurations within the aforementioned system. According to G.John Ikenberry "an order is a set of governing arrangements between states, including fundamental rules, principles, and institutions."

Components of the Order

Elements of the liberal order exist across three main components: Economic, Politico-military, and other cultural and philosophical components. The postwar order was planted on this broad framework, and most powerfully on two principal architectures; the trade regime being the first, a catalyst for liberalizing economies across the globe and linked the global community together through broadened and ever-more-close networks of interdependence. The next component is the security dimension, built on the charter of the U.N. and its fundamental principles of territorial nonaggression. The security order exists as an effort to obviate large-scale aggression and to regulate the use of force to prevent unnecessary conflicts, but also a mechanism to restrain unchecked aggressions and abuses, thereby, curtailing the use of force as an apparatus for managing relations between states. By the beginning of the 21st century, the postwar order evolved into a position of significant strength, both institutional and normative. It eventually became the fundamental architecture for international affairs and its norms were increasingly adhered to around the world.

Chosen Indicators for Measuring the International Order and the Rationale for Each, by Index

Index of Order	Indicator	Rationale
Participation in formal international institutions	Membership in institutions, regimes	Measures institutional reach and state preferences
	Membership in alliances	Demonstrates commitment to shared security institutions
	U.N. Security Council resolution and veto trends	Measures the effective operation of the leading institution of the order
	WMD norms, institutions	Measures constraining mechanisms, which are commonly viewed as success stories of institutional order
	Support for new norms and institutions on emerging issues	Measures the ability of order to encompass rising challenges
Degree of participation in economic liberalization and interdependence	Trade, capital markets, FDI	Demonstrates shared interest in economic exchange on which order builds; may demonstrate effects of institutions; outcome measure
	Development assistance	Demonstrates shared interests in development, shows coordinating effect of institutions
	Peacekeeping contributions	Used as a signal of desire to participate in the order; reflects shared interests in controlling conflict

Snapshot of the Status of the International Order's Key Indicators

Index of Order	Indicator	Status
Participation in formal international institutions	Membership in institutions, regimes	Stability in key measures and commitments (e.g., U.N.) but growing rebellion versus regional, global institutions
	Membership in alliances	Only question is renewal of U.S. commitment
	U.N. Security Council resolution and veto trends	*Unclear*: No measurable rise in vetoes but growing divergence of U.N. Security Council members
	WMD norms, institutions	Consensus on nonproliferation remains strong
	Support for new norms and institutions on emerging issues	Weak at state level: cyber failing, climate sliding backward; unofficial network norms show progress
Degree of participation in economic liberalization and interdependence	Trade, capital markets, FDI	Slowing trade integration and FDI; anti-trade sentiment
	Development assistance	Persistent; some key actors raising contributions, viewing it as a route to status and role in order
	Peacekeeping contributions	Persistent; some key actors view it as a route to status in order and as means to demonstrate commitment to order
Index of Order	**Indicator**	**Status**
Respect for the order's core norms of sovereignty and peaceful settlement of disputes	Treaties of pacific settlement	Remains stable in most areas
	Territorial changes resulting from conflict	Long-term trend positive; multiple measures show post-2012 spike; rising hostility and rivalry portend growing risks
	Levels of conflict	Still no major interstate conflicts, but tension and risk of unintended conflict rising
	Aggression without U.N. Security Council approval	*Unclear*: No rise yet; states anxious to stay under thresholds of obvious aggression
Adherence to liberal procedures and norms	Global indexes of democracy	Weakening but still huge gains from the 1980s
	Human rights conventions, practice	Worsening in many countries relative to the 2000s
	Ratings on corruption and the rule of law	*Unclear*: Worsening in some areas; overall stability
Elite political and strategic signaling about the legitimacy of the order	Order-related official narratives, use of history	Nationalism and populism generating selfish narratives
	Public statements on order	*Unclear*: Rising complaints but support the U.N. and the order
Public attitudes toward elements of the order	Public opinion and attitudes on elements of order	Worsening but mixed picture; many areas of stability

NOTE: Green = stable or improving. Yellow = showing reason for concern. Orange = significantly threatened. Gray = unclear.

Gauging the health of the liberal international order

While mere participation in institutions may not be a strong indicator, the outcome from such indicators is ideally positive for the health of the order. Regardless, the participation rates are high, from an institutional point of view . Dominant players in the international arena, including the emerging ones also rely heavily on supranational institutions like the United Nations, the World Trade Organization, region-specific multilateral institutions, the International Atomic Energy Agency, and many other machineries of the order for resolving disputes, evaluate issues and determine norms and rules. Despite these positive turn outs, studies suggest three potentially alarming trends.

Firstly, some of the major institutions of the postwar are losing their significance, as many scholars familiar with the system would have it. They further state that, the abrupt and dramatic increase in competition between states stymies the process of clear-cut decision making at the supranational level. The WTO with all of its resolution mechanisms may be in place but there is very little progress made on trade liberalization front within the framework of the WTO.

Second, with many competing powers there is a concomitant surge in alternative platforms albeit informal, attempting to replace the existing formal ones. Exemplified by a number of multilateral regional agencies that, over the last decade, illiberal (non-democratic) regimes have championed, and unsurprisingly many liberal states are a member of. These trends are, suggestive of the fact that, the order needs an update. And from an institutional standpoint, revitalizing the order is evermore warranted. These are some indicators among others that the order is eroding.

The third and perhaps one that also substantiates the central argument of this thesis is the wholesale discontentment against globalization, and the free trade arrangements— under the banner of populism. These movements have forced states to call into question their membership and support for liberal institutions. The phenomenon of populism has swept almost the entire geography of the “vanguard” of this very liberal order. Examples may range from the United Kingdom’s exit plan from the European Union, through the United States’ attempts to alter the rules of the game vis-à-vis trade agreements and other security structures, to Russia’s stance in a range of United Nations agencies. This collision course between the phenomenon and certain arrangements of the order has already begun to undermine the stability of the liberal institutions. According to Rand Corporation studies, thus far, these effects concentrate on the periphery of the order’s core institutions and concede that important institutions — the UN, WTO, ASEAN and other regional bodies — of the order still remain stable. However, recent developments across the political landscapes indicate that populist waves and anti-globalization sentiments are on the rise. Therefore, in so far as these trends gather momentum, the core ideological foundations of the order could be in serious peril.

DISCUSSIONS AND ARGUMENTS

The growing tension between globalization and national sovereignty

The world’s output quadrupled with the advent of globalization (Fukuyama, 2018) and huge gains accrued to countries that opened their economy versus countries that remain closed. But it is not the case that everyone necessarily participates in this growth story. For example on the goods market the easy availability of cheap import goods makes domestic businesses incompetent, often resulting in huge loses, specifically in terms of market share competition. Similarly, the abundance of cheap labor in the jobs market —supplied by the large influx of immigrants coupled with the relocation of manufacturing jobs to cheap labor regions — has also pushed wages (for the working class) further down, thereby raising concerns about wage stagnancy. All of these domestic concerns combined have resulted in a wholesale backlash against globalization and the free trade arrangement. Although the more immediate attack begins at home, targeted at the establishment who the populace claims is responsible for the status quo. The establishment in an escape hatch further shifts the blame onto the "others" — immigrants, racial minorities, and emerging economies — who they alleged to be the main culprits. And as the domestic angst slowly percolates into the policy-making realm; leaders left with very little policy options respond with inward-looking measures that, more often than not, run counter to the agreed-upon norms of the rules based system. This abrupt withdrawal from trade arrangements like NAFTA and TPP and other actions undermining important multilateral structures like the WTO are cases in point demonstrating the incessant effort of political actors to reinstate their sovereignty as a nation.

At least in principle, countries are well within their rights to carve out their territoriality by means of regulating the flow of goods and services or controlling the entry of aliens to their national boundaries, owing to the Westphalia treaty of national sovereignty and non-interference. However, in the 21st century, as countries become much more connected and ever more dependent on each other, the question of "how much control" as opposed to "complete control" appears to be an approach that's more timely and viable.

The case for a well-managed Globalization

The great depression was one event that discredited the right (the Republicans) and standard economic theory that "markets are self-regulating." (J.Samuelson, 2012) This subsequently set the stage for the left (the Democrats) to reconstruct the nation's battered economy — plagued with stagflation and hyper unemployment — to the path of full employment. All credit goes to one British economist, John Maynard Keynes, whose policy prescriptions helped the economy recover from its depression . In his speech in the Breton Woods conference of 1944, Keynes advocated for a form of managed capitalism with a strong emphasis on full employment as an overarching agenda for economic policies, so that international finance would not undercut the ability of nation-states to have an egalitarian and prosperous globalization . The ensuing three decades post the great depression witnessed huge social benefits and stability resulting from the deliberate social contract. However, the economic downturn of the 1970s called this state doctrine into question. So much so, the incumbent's inability to propose a viable solution to the dismal state of the economy combined with the opposition's strong advocacy on reviving the market, have successfully clamped down on the government.

Fast-forward to the 1980s, the market ideology was reintroduced under the Reagan administration. This meant deregulation of the financial sector through large scale privatization to huge reduction in the government's size. These reforms, in particular, gave much leeway to the financial sector, thereby enabling an unbridled development in the financial industry, in terms of size and sophistication . The size of the financial industry post-reforms paled in comparison to what it was in the 1950s (Ferguson, 2010). The deregulation of the financial sector facilitated this unusual growth. This development eventually resulted in a crisis in 2008. The crisis was caused by the "unabated compensation for the management executives' excessive risk taking" strategy — the massive risk-taking practiced in the financial industry — coupled with commercial banks unfettered lending behavior. At the operational level, more and more attractive incentives were guaranteed for excessive risk taking, risks that were essentially concealed from investors . The other, and perhaps on a systemic level, was the hubris of the industry and the moral hazards that drove bankers to audaciously continue excessive risk-taking practices on the unfounded confidence that the government would bail them out, should anything happen to them . The confidence actually held up pre crisis and the government did come to the rescue of these financial behemoths. Moments before the crisis, regulators essentially let the whole gamble untrammeled. The then existing independent institutions and regulatory mechanisms capable of preventing the crisis were abysmally weak, dysfunctional and in effect became apathetic to the situations.

Since the share of the financial sector in the economy is significant. The risks and volatility associated with the industry, should it fail, can potentially send shockwaves to the industrial world, if not the global economy. And the increasing complexity in the financial system never required more robust regulatory frameworks capable of monitoring these new developments. Therefore, on the whole, there is a strong case to revamp independent institutions that will responsibly police and hold the corporate financial industry accountable.

The dominance of identity politics across the left-right spectrum

The dominant feature of the 20th century politics was for the most part economic issues. The left positioned its ideology around issues like collective bargaining — workers rights, trade union, social welfare programs, and redistributive policies. Whereas on the other spectrum, the right preoccupied itself with the growing size of the government and pushed for deregulation, tax breaks and asserted the private sector's role in the country. However in the 21st century, politics came to be defined more by questions of identity than by material concerns about economics or ideology . Evidenced by the left's marked shift from broad economic equality policies towards multiculturalism — promoting the interests of racial minorities, refugees, immigrants, and LGBTQ people. The right on the other hand, redefined its core strategy as the guardian of traditions and national identity which is explicitly linked with race, ethnicity, or religion (Fukuyma, 2018).

This paradigmatic shift turns long established view of political struggles as a result of economic conflicts, dating as far back as Karl Marx, on its head . Humans are no doubt still driven by material self interest but they are also motivated in large part by forces that best capture the current affairs in politics. Mobilization of electorates centered on the idea that their dignity as an ethnic identity or a nation has been affronted and is in dire need of restoration, became the unifying slogan that essentially underlies the recent political developments around the world.

Individual liberty over collectivist ideology; the case for liberalism

In order to arrive at the concept of individual liberty one has to unearth the essential philosophical tenets that underpin the worldview liberalism. Of all the other conceptions on how best to organize a socio-political entity, liberalism arguably stands out as the most legitimate one principally owing to its universal appeal, as political scientists would have it . The notion of universality attached to it distinguishes liberalism from the rest in that it ascribes universal value to the individual. Predecessors such as realism and nationalism have this exclusionary element built into their system. Wherein, with respect to the former, the state remains the final unit of analysis and, much in the same way, the latter conceptualizes an identity within a political framework that's at best centered around shared-narratives of the past and at worst an ethno-centric if not religio-centric understanding of an identity as a nation. History is replete with experiments of these alternative systems and, for the most part, they have been tried and found wanting . Now, at this juncture it is only fitting to unpack Liberalism in terms of its substantive contents and unearth what it offers that no other systems (do) can. For one, liberalism, according to scores of academics, has a universal appeal which legitimizes it as the ideal form of political arrangement. It is a political philosophy founded on the idea that an individual is the final unit of analysis as opposed to the state, as is not the case with realism, authoritarianism, and nationalism. It hinges on the ethical and philosophical foundational claims that the individual has inalienable rights and freedoms that the state ought to recognize and protect. These basic claims followed from the first principle and the concomitant universal acceptance that the individual has an intrinsic value regardless of the nation-state one belongs to, the ethnicity and culture that one identifies with, or for that regard the political orientation that one affiliates with. This, rather abstract theoretical concepts of the worldview are made alive and functions through various institutional machineries of the concerned states within a socio-political geography and cultural context that one inherits. Some of the worldview's fundamental characteristics range from the right to life, liberty, and happiness, to other significant features derivative of the former such as human rights, free speech, free market place of ideas, and freedom of religion so on and so forth. One defining feature and yet a compelling philosophical argument underpinning this political ideology is that, the state does not presuppose a conception of the good life but rather leaves it to the individual's freewill and judgments to conceive one. The state at best attempts to provide the necessary conditions under which individuals can pursue what the individual deems as the ideal way of living. These distinctions offered by the paradigm makes it a system that has universal application which, perhaps, eventually made way for its wholesale endorsement across the board . This overarching principle of liberalism to instantiate its philosophical ideals of individual rights as established universal values or global public goods if you will, coupled with a strong emphasis towards safeguarding and protecting them if need arises, transcend all possible lines of division; religion, race, ethnicity, color, class, gender or even for that regard nationality.

REPORTS AND CONCLUSION

Freedom house reports

In the United States the constitutional guarantee of individual's rights and the inalienability thereof, still hold good, exemplified by observable institutional commitment to the protection of Judicial independence and the freedom of press under the first amendment. A benchmark component of the constitution such as Press freedom is well protected under the First Amendment; a component generally considered by the public as indispensable to US society and, as such should not be concluded as threatened by populism. Judicial independence, with its mechanisms of checks and balances, serving as key institution that regulates and limits the state remains largely unhindered by pressures coming from the white house administration (Dagny

Anderson; Isabella Brown; Daneil Crowley; Kai Frenay; Amanda Mayberry; Luqman Rusli; devon Stark; Kayla van Koooten; A.R.Y, 2018). The US, despite its current administration having lost a few points since its election, according to Freedom House, reportedly maintains its position among the world's safest countries with respect to freedom of speech and freedom of press. On the whole, the populist movements in the United States have moderate effect on the democratic institution.

CONCLUSION

The liberal international order is certainly under enormous risk today, as illustrated by the series of challenges among many documented in this project. One can only ruminate on the finding that domestic factors such as populism and nationalism are potential threat to the order than are revisionist powers Russia, China and the like. Implicit in this claim is the argument that external contenders to the order have never left the stage, and therefore, this factor is assumed to be held constant. However, what has changed in the equation and understanding of power is certainly the ever growing rise and influence of domestic factor (internal political issues) as relevant unit of analysis. This is only in consonance with the paradigm of liberalism where the individual is the final unit of analysis. In so far as the individual angst, be it economic or cultural gets captured in the analysis, there is also great danger in the "collective angst" hijacking the political process, in effect, risking a reversal to realism. A case in point is this very ethno-centric rise of populist nationalism, best captured by the realist paradigm where states are the principal unit of analysis.

In retrospect, populist and nationalist discourses are not new. They have been the mainstay of politics since, at least, the dawn of civilization. And people are not becoming on average more intolerant, xenophobic, anti-democratic, or for that regard anti-elite. In fact, in some domains, attitudinally there is a trend towards more open-mindedness and inclusiveness across the board . However, what is changing then, which enables these forms of politics today, is the changing resonance. The degree to which preexisting attitudes and preexisting discursive claims, all of a sudden, start resonating is what enables the political mobilization of certain segments of the populace for political ends . What explains this sudden change in resonance, we argue, is a combination of cultural, economic, demographic and security shocks that are potentially perceived as threats to white majority in the US, and by extension to Western democracies (Bonikowksi, 2018). This feeling of insecurity and fear often gets exploited by political actors who then turn them into resentment. In the end, these fears get directed towards a particular out-group — racial minorities, religious minorities and immigrants — who are often on the receiving end of this discontentment.

This is telling of the rejuvenescence of "ideas" in our socio-political affairs. The existing framework of the concerned political philosophy, considers ideas to be the substantive content of discourse that exist at three levels; policies, programs and philosophy. However, should one propose an alternative that accounts the current state of affairs, it may very well be the case that, ideas also do manifest at the most 'primordial level' (instinctive) of states, and it logically follows that intent is prior to content. In light of this alternative proposition the arrangement, therefore, shall be as follows; ideas exist at the level of policies, programs, philosophy and might I add, they also exist at the level of the 'psyche' (the state's). This begs the question of what the state is, If not which group comprises the state, out of which this very psyche emerges. One has to unpack liberalism in order to deliberate on this question.

There are three main bedrock assumptions according to John Mearsheimer, a realist scholar . The first is, liberalism is individualistic at its core — rights, freedom, liberty, pursuit of happiness so on and so forth. The second is there are limits to our critical faculties, in terms of reaching agreements about first principles or for that regard, questions about the good life. In other words, we cannot trust our critical faculties or use reason to arrive at the truths about first principles. This is the very reason why we cannot get universal agreement on issues like abortion, affirmative action, or Catholicism is superior to Protestantism, Hinduism over Islam, or whether Atheism is superior to all of them. People kill each other today because they can't agree on whether Shiaism or Sunnism is the correct interpretation for Islam, or communists versus liberals. They can't agree on first principles. And when people can't agree on first principles, each group feels very strong about their version and hence there is potential for violence. Now, this further begs the central question "how should politics be arranged in order to deal with this potential for violence? This is where the state comes in — the third element of the equation. The state exists as a night watchman that makes sure that people who want to live as theists or conservatives don't attack those people who are atheist or liberals who embrace LGBTQ and multiculturalism . This is the solution that liberalism offers and this is what America is all about.

Now, a contender to this political philosophy is nationalism. Nationalism, according to Mearsheimer, is based on the assumption that human beings are social animals, born, and heavily socialized into tribes. He goes on to stress that we are not individuals born and left alone in the woods. We are born into groups and very tribal from the get-go. This is in direct contradiction with the bedrock assumption of liberalism in that individualism takes a backseat to group loyalty. For example, somebody around the world kills an American, or ISIS kills an American. It's fundamentally different than killing a Saudi, or killing an Indian, because they're killing one of "us" This is the tribe, right of the bat. Nationalism is a set of political beliefs which holds that a nation comprising of a body of individuals with characteristics that distinguish them from other groups, should have their own state .

With that said, there is an important question one has to wrestle with. Are human beings social animals who carve out room for their individuality or are human beings individuals who make social contract? Nationalism assumes the former. And this is the defining characteristics of our time.

Further research agenda

The limitation of our research is the technology factor, which has been conspicuously missing in our analysis. The rise of technology in the information space, implementation of automation in the manufacturing sector and the application of Big data by internet giants, are and will remain serious causes for concern going forward. It is what explains much of the job displacement in the labor market today. It is what facilitates the amplification of information resulting in increased polarization across the board. And not in the least, the ethical concerns with respect to the use of technology for gathering large-scale personalized information about citizens to harness corporate benefits and political dividends, policy-makers have yet to come to terms with.

There are three possible ways an order can be altered. The first is a cataclysmic failure; one that can potentially wipe out lives by millions and decimate existing artificial infrastructures as well natural resources. The second is world wars; the last two were good evidence of how the international political system came to be. The third is economic depression; the great depression of the 1930s was in many ways what led to the Second World War. The recent change in politics across the board can be largely attributed to the financial crisis of 2008 . However, what's peculiar about this crisis was the preceding sophistication of the financial system enabled by the technological novelty that produced a set of complex financial instruments. This essentially brings us to the fourth possibility if you will of how an order can be altered, and perhaps one that conspicuous in its absence is technological change. The previous episodes of industrialization dramatically changed the nature of jobs, altered how commerce was conducted. Nonetheless, the changes previous revolutions brought about didn't have significant impact on how politics was conducted. For the most part, politics was business as usual, as it were. However, the latest revolution the world has witnessed, and is still witnessing, has serious ramifications on the social landscape — a potential to alter the matrix of politics . Technology in many ways relates to power dynamics.

The conventional approach to power, acknowledges the existence of a seemingly top-down approach of knowledge and idea (translates to power) generation, drawing from a body of literature that relies on the notion of "how elites are able to shape the public opinion of the masses", with intermittent attempts to offer the possibility of a bottom-up process of policy formation (power) by presupposing the discursive interaction processes that begin with the grassroots non-state actors right up to the helm of the policy-making mechanism.

However, a more foucaultian analysis of power would beg to differ with respect to such theorization of power that heavily relies on the conception that, power flows from one central source to another peripheral end and vice-versa . This notion of power (ideas/knowledge) largely undermines the scope and overlooks the prospects of power to have ever come from any other source, as Foucault would have it. According to a French poststructuralist like Michel Foucault, power is not centralized and does not only flow from one central authority to another but that it is diffused, "power is everywhere and comes from everywhere" His thesis on power marks a radical departure from previous modes of conceiving power that readily accepted popular conceptions that explain away with power as centralized, possessed and concentrated rather than diffused, pervasive and dispersed. This line of thinking, quite gels, with the current dispensation of Globalization 4.0 — an era characterized by the proliferation of information and data from out of nowhere, and more relevantly, the quantum and speed with which information and data get dispersed and disseminated that is too intimidating for the general masses to comprehend so as to have a verified opinion on. More importantly, information and data that do not always lend themselves to rapid unpacking into a verified statement is subject to misinterpretation, which can then potentially result in political polarization across the board .

As the current world increasingly adapts with newer technologies and evolves with the change in the ways businesses, economics and cultures are organized, it is imperative for policy makers to contemplate a structural reconfiguration to consider the moral and philosophical implications of the new paradigm and ensure the ethical responsibility with which our economic activities need to be conducted. ‘Big data’ is the elephant in the room as we embark on the dawn of the next industrialization. And the existing legal frameworks and laws at our disposal fall flat when it comes to the regulation and de-regulation of the flow of information, data monetization, and customers/citizen’s privacy protection (personal data) . And the conventional law enforcement agency and regulating institutions is no longer the police of the Internet and gone are the days when corporations were able to account for data protection and fair competition practices as just another legal compliance obligation. So, in the face of this “digital disruption” of unparalleled proportions of which internet giants and tech-corporations are the vanguard, where do state actors, regulating authorities, and policymakers fit in? How do they assert their significance and exercise their agency?

These are some of the daunting challenges of our time questioning the very raison d’être of the institutions of liberalism. This essentially necessitates one to juxtapose the foucaultian conception of power and Yuval Noah’s (the author of the book Sapiens) conceptualization of the “Data centric world” A critical thinking disposition that may be forthcoming in at best coming to grips with the challenges and nuances that confront the current world order today.

In conclusion, it may be noted from this exercise of inductive inquiry that there seems to be more utility in confronting questions that don’t have easy answers, albeit constantly pondered upon and deliberated on, than there is in readily accepting answers and solutions that are dare not questioned, contested or debated.

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DECODING LEARNERS' SILENCE IN ENGLISH LANGUAGE CLASS

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ABSTRACT

Classroom silence is a common phenomenon in English language class. It is one of the major hindrances in language learning process. Silence instigated by learners is challenging, troubling and unsettling. It is harmful as it inhibits the learners from reaching the intended learning outcomes and achieving fruitful results. This paper aims to examine English language learners' classroom silence and the reasons for remaining silent in second language learning context. Through examining these issues this study seeks to present some effective strategies to reduce silence in English class. Thus, this study seeks to improve teaching and learning efficacy. The second year English language learners in SVIAS are reluctant to speak in English and depend greatly on teacher's explanation. Most learners prefer to sit at the back of the class to avoid being called to answer but outside the class they talk spontaneously. When the lecturer asks questions the learners often tend to respond with silence. Unless called upon individually to answer, they sit passively in the class. This problem generates frustration and fiasco in English language teaching and learning. Learners' inactivity in the class prompted the researcher to find out the causes for their silence.

Key words: Silence, English, Classroom, Learning

INTRODUCTION

Silence is a debilitating phenomenon which has been proven to exist in second language classroom. This paper unfolds the notion of silence in English class and the reasons behind it. Motivating English language learners to speak in English class seems to be challenging. Silence in English class is a huge problem for many lecturers as it is a common aspect when learners are asked a question by their lecturers. Jaworski (1993) delineates silence as antagonistic and menacing when a learner does not reply to the lecturer when being expected to do so. Jones (1997) regards that in a typical class the learners should communicate.

The students remain silent due to a variety of reasons such as to exhibit reverence and gentleness, to avoid saying something negative, to build rapport with others. Numerous narratives regard silence as an impediment to be overcome; on the other side of this barrier is a richer, more vibrant promised land of vibrant classroom interactions (Reda, 2009). Literature related to second language acquisition reveals that communicating in the target language fosters second language learning and deficiency in second language results in silence. Silence indicates idleness, communication breakdown, ignorance, unwillingness to participate and passivity. Silence has not been adequately explored in the mainstream literature on second language acquisition in Sri Lanka. This research tries to unearth the factors that contribute to learners' silence and outlines some useful guidelines to reduce silence in English class.

METHODOLOGY

A total of sixty learners on a second year Fine Arts degree programme participated in this study. All the participants had received approximately ten years of prior English instruction. The learners were asked to think about the reasons for remaining silent in English class in focus group interviews. This provided an insight about the learners' experiences and beliefs for not speaking English in class.

RESULTS

The learners remain silent due to issues such as low proficiency level in English, lack of confidence, nervousness, timidity and fear, difficulties with vocabulary, negative environment and negative mood.

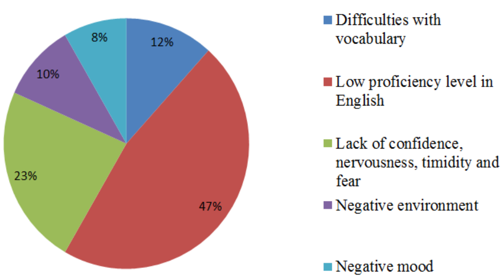

Figure 3.1: Reasons for learners' silence in English class

DISCUSSION

4.1 Low proficiency level in English

Low proficiency level in English prevents the students from expressing their opinions. Most learners have studied English as a second language for more than ten years but they have not acquired sufficient mastery to communicate fluently. They cannot completely comprehend nor can vocalize their opinions.

4.2 Lack of confidence, nervousness, timidity and fear

Lack of English leads to lack of confidence, nervousness, timidity and fear. They do not like to speak in English in front of the class and they think that it is good to remain silent rather than making mistakes. The leaners do not have confidence with their proficiency in English, pronunciation, grammatical accuracy and their thoughts. The fear of negative response from other leaners and law self-esteem are one of the reasons that make them not want to speak. The learners reflected that their English is not as good as their lecturer. They also worry they will be ridiculed by their peers if they give wrong answers. They feel shy about making mistakes in speaking English. Most Sri Lankan students are comfortable with teacher-centered classroom. They have been trained to learn through listening to their teachers and taking notes silently since primary and secondary education. These problems have decreased their motivation to speak English.

4.3 Difficulties with vocabulary

Vocabulary plays a central role in interaction. Many studies underline that effective communication in English class is facilitated by adequate and appropriate vocabulary acquisition rather than the learning of grammar rules. Lack of competence in vocabulary makes the learners unresponsive in English class. Most learners admitted they lacked vocabulary. Though they want to say something they do not have words to express their thoughts in English.

4.4 Negative environment

In SVIAS English classes are conducted for the students from the Department of

Music, Department of Dance and Drama & Theatre Arts and Visual & Technological Arts but English language learning zone has only one classroom. This classroom has fans and lights but half of them are out of order. Mostly the classroom looks untidy and students perform additional duty by arranging the classroom. English Language Learning Zone has only one whiteboard and a flipchart board. There are no desks or writing pad chairs in the classroom. Each department has three groups. If one class takes place in that classroom other two groups have to find some places to study. The leaners spend a considerable time in search of a right place to study. In many cases they have to sit under the shade trees irrespective of the weather conditions. The noise from the other learners who practice songs, dance and drama distract English language learners. Sometimes two classes are conducted simultaneously at the same place.

4.5 Negative mood

Unfavorable environment for learning English results in fatigue and frustration among the leaners. In addition, when classes are conducted in places like auditorium and shady trees they do not concentrate. In SVIAS English is not used as a medium of instruction. The learners study English as one of the additional languages exclusively in the second year. Most learners do not put much effort to learn English. They have a carefree attitude toward learning English. When compare to their core subjects, English is far less priority by the leaners. They don not attend English class regularly. They think just about passing English exams is enough.

CONCLUSION

Silence in class is considered as negative aspect by many researchers. Therefore, effective measures such as teaching useful phrases for fillers, explaining and repeating, giving encouragement, patient and adjusting teaching style and providing adequate infrastructure and facilities can be applied to reduce the adverse effects of silence in the classroom.

5.1 Teaching useful phrases for fillers, explaining and repeating

Teaching fillers has been neglected in English language teaching in Sri Lanka. Fillers are discourse markers speakers use when they think or hesitate when they talk. They are used when the speaker is unsure about forthcoming utterances. It signals there will be a delay in utterance. Therefore, teaching fillers provide awareness about how to hesitate in English language during their speech. Another main problem in teaching is frustrations caused by misunderstandings in the classroom. The teacher should use explain and repeat strategy to clarify any areas of uncertainty because learners who do not have English as their first language may find it hard to assimilate instructions.

5.2 Giving encouragement

As students are not interested in learning English they are tired of listening to the lecturers. English class should provide encouraging and reassuring atmosphere. The lecturers should motivate the learner to foster positive learning attitudes and learn independently. Underachieving and reticent learners need to be encouraged and applauded when they make advancement in their learning. The teacher needs to guide the learners to realize that language learning is a trial and error process. If the students are not frightened about giving wrong answers, they will feel more assertive and confident in speaking out their ideas.

5.3 Be patient and adjusting teaching style

The lecturers should not always expect correct answers from learners because this will block them from expressing their ideas. Insufficient time to think about the answers also leave the learners unresponsive. Learners come to SVIAS with a variety of cultural and linguistic backgrounds. Some teaching styles are far more effective than others. Therefore, the lecturers should use those methods, approaches, strategies and techniques for teaching diverse and unique learners. Teaching style should be clear-cut, straightforward, relaxed, interesting, and consistent and controlled teaching style.

5.4 Providing adequate infrastructure and facilities

Classroom environment is one of the major factors affecting student learning. Leaners respond better when they find the learning environment as positive and supportive. Buildings, classrooms, language learning laboratories, equipment, appropriate furniture and technology are central components of second language learning environment in higher educational institutions. High-quality infrastructure promotes better teaching and learning methods and reduces boredom. However, irrespective of poor infrastructure and facilities the students perform meritoriously in national level music, dance, drama and visual arts competitions but for gaining sustainability in education the institute should focus on creating an environment that not only guarantees knowledge but also offer special care to the mental and physical wellbeing of the language learners because higher educational institutions with insufficient infrastructure can have low level of attainment than institutions that have better infrastructure and facilities.

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GRASSROOTS DEVELOPMENT AND COMMUNITY RADIO: DRAWING INSIGHTS ON COMMUNITY, COMMUNICATION, AND PARTICIPATION

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ABSTRACT

Perceiving Community Radio (CR) as a tool of development communication, this article poses two essential questions: (1) Does CR successfully adopt the approach to influence not only the life of marginalized groups but eradicate deep-rooted issues affecting its growth? (2) How CR manages to communicate sustenance through active and comprehensive participation from the community? To address these questions, Case Study (Participant Observation, FGDs, In-depth interviews, Survey, Content Analysis) of two Rural Indian Community Radio Stations (CRSs) was carried out – dividing the structure of this study into three segments. The first segment investigates the community in community radio and elucidates the term audience in order to measure the listenership and feedback. The second segment profoundly analyses the correlation between the nature of content and content production methods. The participatory content production is analyzed through the empirical data and content analysis. The third segment argues the patronage of NGOs to CR. From the sustainability perspective, present article also opens a new discussion on whether the community radio adopts a sustainability framework or incept sustainable behavior in rural population. This segment evaluates the relationship between CR and the local community and understands the interdependence. Understanding the holistic nature of community radio, two prominent observations emerged from the achieved results: First, the interface between the marginalized communities and community radio is established and opened. However, participation and communication are interrelated yet distinctive terms. Second, CR may act, or in this case, had been acting as a tool of grassroots development. However, efforts lack consistency and perpetuity. Local community requires the existence of CR in their life as much as CR needs them to participate and produce content.

Keywords: Community Radio, Participatory Content Production, Development, Community, Programming, Social Sustainability

INTRODUCTION

This paper emerges from the founding principles of community radio and comprehends the outline and idea of community in niche broadcasting. The primary interest of this article is to identify the development challenges that exist within the operational area of particular community radio; fathom the mechanism of community radio in addressing these challenges; to articulate the anecdotal records of community members. The latter is found imperative to establish a brief overview of the collective perception of local reality (Fraser and Estrada, 2002).

This paper neither builds a useful CR model with innovative approaches in the operations nor assess the selected community radio stations with a structured agenda. The insights drawn by understanding the functioning of selected community radio stations provide an overview of ground reality and actualities.

As we proceed towards the rationale behind the idea of CR as a tool for social change and development (Fraser and Estrada, 2002), the holistic nature of CR mandates us to acknowledge the three interlinked domains – Community, Communication, and Participation. What constitutes these domains with one another is less important than finding the active contribution of rural people in the processes. However, Dagron (2002) explicitly stated that though communication and participation are separate words, they share the same concept. While Dagron reinforced this statement with etymological evidence, remaining inferences should also be studied. Concerning the debate on the intricate relationship between participation and communication, the differences between community and audience must be illuminated. In doing so, participators or contributors concealed in the mass can be imparted, and their participation can be evaluated in CR programming, decision making, ownership, and management.

Dagron (2002) categorized the sustainability of CR as Social, Financial, and Institutional. He demonstrates that financial and institutional sustainability is built upon social sustainability. Participation and Content Production are both integral parts of social sustainability. Based on this framework, the sustainability of CR is assessed throughout the developmental and rural areas of the world (Busolo, 2013; Arora, Ramakrishnan, and Fernandez, 2015). Between the process of designing CR sustainability framework by potentiating empowerment through participation and expanding already existed inclusive environments (Rute, Jorge, and Manuela, 2019), this study has spurred the argument of whether to work on the sustainability of CR or incept sustainable behavior in rural people (Shahzalal and Hassan, 2019).

Community Radio – Redefining the Vision

In the 20th century, social scientists and policymakers experienced the potential and influence of media and communication. Models denoting the powerful effects of mass media with a detailed account of the communication discourse facilitated the process of manufacturing consent (Herman and Chomsky, 1988). Whereas, the extensive use of mass media for propaganda in the world wars had already shown society the vicious side of communication mediums. At the same time, the term for developing nations – 'Third World' emerged along with concepts like empowerment, social justice, and globalization (Melkote and Steeves, 2015). In a short period, critical theorists envisaged the dominant role of media in shaping society with concepts like cultural imperialism (Schiller, 1975) and cultural hegemony (Gramsci, 1992). On the other hand, the development-starved (Moemeka, 1994) continued to oppress until critical educators like Freire and Rogers came with the ideological framework with practical goals that were adopted in the developing countries. Currently, India is in the fourth development decade. (Narula, 2016 [1994]) The noteworthy developmental initiatives in India were SITE (1975) and Kheda (1975), which contributed to the educational and technological development.

The non-to-profit organizations and voluntary groups consolidate the awareness and practical approach to issues of development. In such cases, the mobilization of media by these groups on the grassroots level conceives a ratified plan for development. Apart from mainstream media, which often neglects the marginalized communities or extensive coverage of local development issues – community media, designed to the framework of niche broadcasting – serves to entertain and eradicate the issues of a specific community. Working under the various demographic and cultural constraints of a region, the varying degrees of community support proves to be an invaluable message source (Fuller, 2007). Over the period, the lack of debates on theoretical traditions of community media, there is growing disorientation regarding definitions of 'radical,' 'alternative,' and 'community' media. Atton (2003) has critically analyzed the terms and differentiated between them based on 'News'. Minority groups or 'ordinary people' have their way of making news in contrast to an elite group of managers, owners, and senior professionals. Alternative media not only offers theoretical and organizational discourse but possess the ability to enact social change in the society through their means of production. (Duncombe, 1997). With this in mind, Howley (2005) suggests that the nature of community media is flexible, depending upon the meaning, forms, and resources. The calculations of time and place can open the doors of opportunities for local populations. In a country like India, where community media is disallowed to broadcast news to the targeted communities, the elucidation of Howley seems to fit the scenario. Community and Alternative both terms imply the participation of community and representation of their interests. Unlike mainstream media, the audience here can act as a producer.

Post the historical decision of 'airwaves are free' by the supreme court of India (1995) and declaration of the first set of CR guidelines (2004), community radio initiatives in India started to take off. These guidelines proved to be useful since it incorporated provisions to allow non-governmental organizations to start radio stations (Malik, 2017). Later on, the campaigning of media-activist groups forced the union cabinet to formulate a community inclusive radio policy in November 2006 (Pavarala, 2002). Namma Dhwani and Sangam Radio hold the tag of India's one of the most successful early experiments in this sector. During the experimental years, the Tuk Tuk experiment in Sri Lanka encouraged the CRSs in India to harness ICT technology and improvised in the broadcasting. Within the legal framework, the successful initiatives of community broadcasting in India include CR stations such as – Henvalvani, Radio Bundelkhand, Brahmaputra CRS, Waqt ki Awaaz, and Tilonia Radio. These stations have been applying social and developmental agendas in the region with an overarching approach to cater to the needs of the local population. These stations have also received praise from the academicians and professionals working in the sector. CR in India witnessed the initial struggle but later broadened the horizons and advanced with fruitful outcomes. Every year Government of India publishes a compendium of CRS in India; organizes a workshop in the capital where the awards are given for outstanding achievements. Moreover, GOI launched the "Supporting Community Radio Movement in India" to offer financial assistance to deserved CRSs in the country.

As of 2 September 2019, according to the Ministry of Information and Broadcasting – there are 185 operational community radio stations in India. (mib.nic.in) The following table indicates the state-wise classification of CRSs in India –

Table 1: State-wise List of Community Radio Stations in India

State	Number of CRS	State	Number of CRS
Andhra Pradesh	5	Arunachal Pradesh	1
Assam	3	Bihar	7
Chandigarh	2	Chhattisgarh	5
Delhi	4	Gujarat	4
Haryana	7	Himachal Pradesh	3
Jammu and Kashmir	1	Jharkhand	1
Karnataka	15	Kerala	7
Madhya Pradesh	14	Maharashtra	18
Manipur	1	Odisha	11
Punjab	5	Rajasthan	8
Tamilnadu	22	Telangana	4
Uttar Pradesh	23	Uttarakhand	9
West Bengal	4		

Tabing (2002) defined community radio station as "one that is operated in the community, for the community, about the community and by the community" (p.9). The characteristics of community radio seem unrecognized until we compare them with the public service broadcasting and private radio sector. Community radio is endowed with an ability to engage a limited group of people bounded within a particular geographical region in the dialog process, which ultimately ends up shaping grassroots levels. In other words, CR engages in producing efficient and proactive programming to cater to the needs of a specific community. CR shares a democratic approach and works under the cultural context of the community. Milan declaration (1998) clearly states that community media can play an essential role in strengthening rights while sharing a responsibility to help sustain the diversity of world cultures. The democratic behavior nurtured by community radio facilitates participatory content production and communication. The sense of belonging developed in the community during the process accentuates the participation. A community learning program designed with a process-oriented dialog model ascertains the community participation in program production (Dutta, 2015).

Regional development issues and challenges are complex and require co-operation of stakeholders, state government departments, and social groups. For this purpose, CR can intervene in the process and act as a facilitator or mediator. CR not only aware of local populations about the government schemes and essential livelihood information but catalyze sustainable development efforts and incubate milieu. A study by Pavarala and Malik (2007) points out that dominant media - especially the western metropolitan countries have discreetly managed to control the information flow - which in recent years has become one-directional and drastically excluded social actors from power. However, marginalized communities have granted access to the creative and cultural content in the form of community radio, which is impacting social change.

METHODOLOGY

This research is conducted with an intent to experience the ground reality of community radio stations operating within rural regions. It was essential with the time to understand the extent and degree of community radio's existence in the local people. The researcher attempted to observe the changes in society originated by CR and consequently evaluated the involvement of community in CR. Understanding the assorted nature of the study, the mixed-method approach seemed appropriate to present the data and information. Creswell (2003) defined a mixed-methods approach is one in which the researcher collects, analyzed, and integrates both quantitative and qualitative data in a single study or multiple studies in a sustained program of inquiry. Creswell (2007) suggests three basic approaches for data collection. The present study adopted a concurrent design, in which qualitative information and quantitative data are collected at the same time and given equal weight in analysis and interpretation (Wimmer and Dominick, 2014).

Concurrent Model
QUAL + QUAN

Two community radio stations in the state of Maharashtra are selected to fulfill the objectives. Unlike the present research with a broad survey and comprehensive perspective, selected CRSs have not been studied. Qualitative information was collected through in-depth interviews and focus group discussions. Quantitative data was gathered through the survey and content analysis. At Mann Deshi Taranga (MDT) CR, we conducted six in-depth interviews with the station manager, director of NGO, technical staff, and radio jockeys. One focus group discussion was held with frequent content contributors and listeners. Eight participators attended it. A similar pattern was followed at Yeralavani CR. Interviews and FGDs were recorded with duly permission of participants.

We decided to conduct an extensive survey with non-purposive sampling. However, there was uncertainty about the listenership. As none of the CR possessed exact figures of listeners, the snowball sampling method was applied. From both regions, a sample of four-hundred was collected. We followed the frequency of CR circularly and appointed six partakers to each region. We trained them and provided a detailed understanding of the questionnaire. The task was to fill fifty questionnaires from eight directions surrounding CRS. Though we pointed out four villages from each direction, we maintained flexibility in data collection considering the nature of the sampling method. We aimed to gather six-hundred samples; however, we received four-hundred only. Even though the snowball sampling method was employed, we tried to maintain diversity in samples.

The questionnaire was prepared with forty close-ended questions. There were screener questions to classify listeners, non-listeners, participators, and non-participators. The questionnaire was divided into three parts: listening patterns, nature of participation, and perception towards the CR. During the survey and field visits, the researcher maintained a fieldnote (Robben and Sluka, 2012), which were later analyzed.

Profile of Selected Community Radio Stations

The following table indicates the primary information of selected community radio stations for study.

Table 2: Essential Information about the selected community radio

Community Radio	Frequency	Launch Date	Parent NGO	Location	Broadcast Hours	Broadcast Timings	Language
Mann Deshi Taranga Vahini	90.4 MHz	17-11-2008	Mann Deshi Foundation	Mhaswad, Maharashtra, India	8 Hours	7.00 am to 10.00 am, 12.30 to 2.30 pm, 6.00 pm to 9.00 pm	Hindi and Marathi
Yeralavani	91.2 MHz	31-07-2011	Yerala Projects Society	Jalihal and Sangli, Maharashtra, India	11 Hours 30 Minutes	6.00 am to 12. 00 pm And 4.00 pm to 9.30 pm	Marathi and Kannada

Mann Deshi Taranga Vahini (MDT) is run by Mann Deshi Foundation, a well-known NGO in the region. The MDT CR was started with two aims: women empowerment and promoting Mann Deshi culture and folk art. The area surrounded by CR is considered as a drought-prone region of the state of Maharashtra. The prominent occupation of the region is agriculture. According to the official sources, over one lakh people listen to CR. However, the presented statement has no substantial data to support. CR concentrates on creating awareness about water, literacy, organic farming, health, and government schemes. The people have appreciated the innovative programs on personal cleanness in adolescent girls and eco-friendly farming. With support from multinational NGO, MDT CR maintains an excellent financial condition that enables them to produce programs with expensive equipment and field recordings.

Yeralavani is run by Yerala Projects Society, NGO based in the city of Sangli. Yeralavani operates from two studios. One is located in the village of Jalihal, where are the transmission and antenna. The second studio is based in Sangli, where the content committee and radio jockeys work. Content is prominently recorded in Sangli studio and sent through the internet every week to the base studio. The empowerment and development of the local community is a primary motive of Yeralavani. The team of CR emphasizes on informing the community about government schemes, jobs, and educational opportunities. The project area Jalihal has situated 145 km from the headquarters in the southeastern corner of Maharashtra. The town lies in between the border of two states: Maharashtra and Karnataka. Due to the severe drought conditions over the past few decades, people are struggling with daily food. In addition to this, most of the people are illiterate, and the local dialect is a combination of Marathi and Kannada, which has made it challenging to communicate. Migration is a prominent impediment in the area. The labor of sugarcane cutting vanishes in the summer due to drought which causes migration of communities in the cities. To tackle this issue, communities need a fixed occupation in the region, and Yeralavani is working towards it.

Finding Community in Community Radio

Considering the Indian caste system and class hierarchy, which has been manifested in Indian society from hundreds of years while studying the community radio broadcast from the perspective of the audience, the question about the nature and format of community in which community radio is operating hold our attention. These factors, particularly in South Asian cultures, has made a community as a complicated and unattainable entity (Tharoor, 2000). For instance, the broadcast of Mann Deshi Vahini covers the 15 km radius in which approximately over 2 lakh people live. These people belong to different races, castes, religions, and ethnicity. Similarly, they have preferences, needs, interests, and choices according to their cultural and social background. With this excessive number of people, it is possible that not everyone is a listener of community radio and even unaware of it. Bailur (2012) speaks about this issue,

"*One may speak of 'Muslim Community in Bangalore,' but within this created, holistic 'Muslim Community,' there will be further networks dependant on neighbourhoods resided in, friendships made, school and university attended, and so on. In short, a geographical bounded community may exist but comprises of multifarious networks*". (p.93)

It implies that community radio operating within a region broadcasts to a heterogeneous audience or community. The region and geographical boundaries do not confirm the homogeneity of the community or audience. Thus, we stumbled upon the question again, what are the factors and ingredients that make a community? Who is the community in community radio? Bogardus (1952) specify "community is a special group with some degree of feeling and living in a given area." Ogburn (1922) defines community as "Total organization of social life within a limited area." Cohen (1985) considers communities as a symbolic construction, whereas Tajfel and Turner (1979) introduced social identity theory indicating the impact of the cognitive processes of a person on his or her existence in a particular group or a society. Influenced by the writing of Ferdinand Tonneis, Campbell (1999) proposed the idealistic view of the community based on the natural evolution and historical developments of humanity. His idea of community is based on the notion of 'Feeling,' which he believes as a reason for establishing human ties. As he carefully observes the human past, he emphasizes human survival as a means of the habit of living together. In simple words, agriculture was one of the early 'Work Habit' that brought people together and formed a community or village.

Bailur (2012) suggested three theoretical elements about the nature of community in the light of community radio: Community is not a discreet entity, communities are dynamic, and communities are cognitive. A structure of a community can be complicated at times as multiple networks of relationships form diverse groupings and webs of small enterprises. What adds to this is the continually changing nature of these communities and their progressive developments, which creates the need for assessing the most valuable entity. The third element discusses communities as mental constructs. A community formed within a network has a disadvantage of ephemerality due to its subjectivity, which is dependent on the changing cognitive maps of an individual or a group. The above classification offered by Bailur (2012) provides an overview of the structure of communities while speaking about community radio.

Analyzing the above construct through the cases of selected community radio stations, some of the quotes by community members can be presented to develop an idea of heterogeneity of community in which these stations are operating. Moreover, this evidence develops needs and bond local community members shares with the radio. A frequent listener of MDT, Maruti Vanjari, owns a small cycle repair shop in the town of Mhaswad and thank CR for changing his life. Consider his statement,

"*I do not wish to remind me of my past, but I was a heavy drinker and had been engaged in gruesome fights and quarrels. I knew my behaviour was wrong, and I wanted a change. That time, I was approached by the staff of Mann Deshi CR. They provided me a radio set and suggested me to listen to programs regularly. The morning preaching broadcasted on the CR made a drastic change to my soul. First time in my life, I felt I could rely on someone. There is someone for me. I stopped all the wrongdoings and opened a puncture shop. I open and close my shop following morning and evening transmissions. I remain in the shop, stay away from temptations and listen to the radio. Without the radio, I would not have survived*".

A farmer gave the following statement in the Mhaswad Taluka,

"I have a mango irrigated farm nearby. Last year, ploughing was good. However, my deal with local business people gone wrong, and I was worried. I had no idea what should I do with all the mangos. I went to Mann Deshi CR with my problem. They made an appeal from radio for me, and in no time, I was approached by several dealers asking for mangos. CR really looked out for me".

The above statement has given us an idea of diversity in the community members. The researcher maintained a field diary in which studio activities (March 2019) were registered. Based on the dairy, the following table is formed to showcase the guest visits to MDT CR.

Guest visits to Mann Deshi Taranga Vahini Studio

Rotary Club Members	A member of the Women Education Organization
Competitive Exam Qualified Student	Entrepreneurs
The principal of Government School	Employees of Leading IT Company
Argentina's Members from W20 Summit 2018	Musical Group
School Students	Director of Private Bank
Editor of Leading Newspaper	A lecturer from Academy of Development Administration
Team of Cancer Specialist	National Level 10 Meter Pistol Shooter
District Governor	Chief Officer of Municipal Corporation and Assistant Police Inspector

(Source: Primary Data)

It can be summarized from the above tables and anecdotes that broadcasting is not partial to a specific group of interests. People from diverse cultural and social backgrounds listen to the content. For instance, a radio listener may have a keen interest in music, especially folk songs, and at the same time, the listener is a government employee looking for more information on government schemes through the same channel. In this case, the listener maintains CR as a source of entertainment as well as professional and cognitive resource. The dispersal of the listener is related to the mental constructs by which the ephemeral communities are being introduced. These communities are not easy to recognize and served. Hence, in the next session, we will concentrate on the deconstruction of the concept of 'audience.' The above evidence helped to form three inferences: a) Communities are cohesive and holistic. b) As per the niche broadcasting of CR, geographical boundaries are responsible for forming communities. However, these boundaries are not responsible for the inner fragmentation and segregation of community members. c) People have found commonalities in the fundamental issues troubling society, such as drought, water scarcity, female-foeticide despite their different social backgrounds, milieu, and personal attributes. In simple words, the efficacy of human development issues is forming communities in the light of community radio.

Identifying Audience in Local Community

Given the detailed discussion about recognizing communities to which community radio serves, it is equally necessary to identify the audience in these communities. Mere broadcast over specific geographical region does not guarantee the audience and their commitment. Identifying or in some circumstances, establishing an audience is a significant task in which community radio staff and volunteers must prevail. The audience is a term broadly used for describing reception processes of message sending (Watson and Hill, 2006). Perhaps, in the discourse of radio broadcasting, 'Listener' would be a more suitable term to define decoders. McQuail (1997) mentions this issue as,

"*The problem surrounding the concept [of audience] stem mainly from the fact that a single and simple word is being applied to an increasingly diverse and complex reality*."

In the context of community radio, which caters to a specific region, there is a narrowcasting of content; thus, the listeners [audience] of community radio are confined. These listeners share a strong idiosyncratic bond supported by inherent factors, as discussed earlier. The need and usability of content will always influence the choice of listeners. The degree of activity and passivity, as well as interactivity and interchangeability, change the engagement with a medium. The integral factors like social togetherness and satisfaction experience the use of medium despite the content can increase the involvement of listeners (McQuail, 2010). While speculating on the concept of a mass audience, researchers debate the issue of fragmentation and segregation. However, the application of these concepts in the scenario of CR does not work expressively. The monopoly of a medium can be the reason here as the environment offers limited choice to people with bounded preferences. Besides this, community radio is chiefly dedicated to the rural communities where the population is not advanced in terms of media consumption, media literacy, and gratification.

Nevertheless, the reach and attributes of audio-visual and digital mediums can steal the listeners of CR. In the survey, the decreasing attraction and usability of community radio programs in youth are seen as compared to social media and the internet. To handle this issue, Ang (1991) suggested the transformative process like the content and its reception to the audiences. In other words, both McQuail (2010) and Ang (1991) agreed on the dispersion of the audience causing by moderation and gradualness (Watson and Hill, 2006).

As the researcher attempted to measure the listenership of selected community radio stations, he noticed the fact that since the formation of these community radio stations, there has not been a single extensive survey. This was one of the main reasons to employ a snowball sampling method for the survey. Nonetheless, these stations maintained a list of frequent listeners. However, the list should be updated regularly.

Before investigating the attributes of listeners, the case of Yeralavani exposed the researcher to an unprecedented fact. In the case of mass mediums or digital media handles, the primitive structure or framework of an audience is already prepared, and media networks do not invest time to create the cultural and aesthetic features, background variables, and media literacy [ability to understand texts, genres, and meanings] in audiences. However, these institutions employ various marketing research techniques and tools to study the audience. Going back to our initial discussion, the interviews and focus group discussions revealed that the staff and volunteers of Yeralavani CR had to produce listeners in order to broadcast seamlessly. The following statement by the project manager of community radio in Yerala Projects, Anuradha Kunte elucidates the unyielding journey of Yeralavani CR:

"We did a pilot study before setting up a station. We found out that people were new to the radio medium as they did not have a reception to public and private service broadcasters in the region. Thus, they did not own radio sets or any other medium to listen to the transmission. So, we had to start from scratch. On starting community radio, these rural people were new to the concept and technology. We listed as many community members as we can and provided them with radio sets. Further, we organized a media literacy campaign in nearby towns and prepared a mobile van. Through this van, we taught people tuning radio stations, AM and FM settings, station tuning through mobile, and reception techniques. We also set up radio sets at public places such as petrol pumps, schools, colleges, and hospitals. Even after campaigning, we observed that the local community was unable to understand the format of radio programs. Therefore, we prepared promos of programs and specified its genre and usability to a specific community. Not only this, community members were not punctual when it came to the program timings. They used to miss the programs. To solve this issue, we put up hoardings explaining program timings in public places of nearby villages. We continuously aired promos regarding radio timings. Gradually, community members understood the concept of community radio as we further increased their participation in all aspects of community radio".

The usability of content is the solution to increase listenership. Unless community radio becomes the reason to solve the day-to-day life hurdles of the local community, people will not trust the medium. Apart from the methods mentioned above, Yeralavani CR focused on the live discussions and off-air telephone interaction with community members. Some interested and euthanized community members turned up as a source of information. Consequently, they were added to the local content creation committee. Staff initiated a practice in which selected local members were contacted and enquired about the ongoing local issues. Last year, the announcer of Yeralavani engaged a distressed farmer in a live phone-in interaction about the latest hailstorm in the region and its consequences. On the following day, the station received numerous phone calls from farmers thanking CR staff as they imagined they were the only ones affected by hailstorm with excessive damage to farms.

Similarly, a few years back, Yerala community witnessed a dengue fever epidemic. Radio jockeys of Yeralavani CR interacted with patients and alarmed other community members about the precautions and treatment. The efforts of CR not only stopped with this as they removed the accumulated water storage in the sensitive areas with the help of the sanitation department. A similar incident occurred early this year as few teenagers lost their lives due to methyl alcohol. Yeralavani station received a call from the affected village. A unique program was broadcasted immediately alarming people about the incident with an appeal to stop drinking alcohol. With the help of local administration and police, the staff of CR went to the affected village and dismantled the wine bar. Based on these inferences, it is evident that the need and usability will produce listeners and keep them intact. There are numerous incidents researchers witnessed during the study, but only a few were considered for disclosure.

The conventional measurement techniques of listenership can be criticized in light of three significant factors: Extent, Duration, and Attention. The question 'do you listen to community radio?' can only provide an uncompleted and professed picture of listenership. Radio listenership numbers neither promise the complete attention of the listener nor confirms the duration of listening and consistency. Consider the following statement by station manager of Yeralavani community radio,

"After establishing a base of listeners in the region, we were happy. However, one incident changed our perception of the measurement of listenership completely. As we visited some local shops and community centres, we witnessed people chatting and discussing while radio was tuned in the background. It was there as a background score of a movie. No one was paying attention to it. On that day, we realized that we would never be able to calculate the listenership based on the attention paid by listeners".

The following data has emerged through the survey conducted in the coverage area of MDT Vahini and Yeralavani community radio stations.

Table 3: Duration of Listening

CRS	Duration of Listening			
	Less than One Hour	Two to Three Hours	Four to Five Hours	More than Five Hours
Mann Deshi Taranga Vahini	12.01%	47.73%	15.91%	24.35%
Yeralavani	10.58%	43.27%	14.10%	32.05%

(N=308) (N=312)

Table 4: Frequency in Listening

CRS	Frequency in Listening		
	Everyday	Two to Four Times in a Week	Four to Six Times in a Week
Mann Deshi Taranga Vahini	75.65%	8.44%	15.91%
Yeralavani	75.96%	11.54%	12.50%

(N=308) (N=312)

Table 5: Listener Engagement

CRS	Listener Engagement				
	From Beginning	Six to four years	Three to four years	Since last year	Since last month
Mann Deshi Taranga Vahini	24.03%	12.34%	13.31%	26.62%	23.70%
Yeralavani	53.53%	9.29%	13.14%	15.71%	8.33%

(N=308) (N=312)

The implications and statements entail that the attention of the listeners should be measured by the experimental method instead of filling questionnaires. The empirical data lead us in a way to believe that we would never measure the attention paid by listeners with a printed questionnaire.

Content is the King or Queen!

The production of thematic content and emphasis on the reception factors can ensure the probability of social change (Patil, 2019). The much-appreciated study of Pavarala and Malik (2007) focuses on the flagship programs of community radio stations in four different Indian states to measure the success and impact of community radio and NGOs. Many previous studies have found the sustainability of community radio as a critical and significant factor to study. If we enquire further in the case of sustainability, we will find a strong correlation of content to every aspect of community radio. Community radio operated by a small-scale NGO or community is struggling financially across the world. Dagron (2001), in this case, mainly classified the sustainability of community radio in three areas: Social, Institutional, and Financial. According to him, financial and institutional sustainability are built upon the social sustainability of community radio, which is mainly comprised of two notions: Nature of Content and Community Participation in Content Production.

The primary and evident source of income for community radio is advertising. In India, government entities like DAVP (Directorate of Advertising and Visual Publicity) monitors the activity, and the result is satisfactory until now. As the law censor the content and restrict the duration of advertisements, the advertisements of local businesses and private vendors must be paired with appropriate and impactful programs in order to obtain positive feedback from listeners and provide financial benefits to clients. Hence, the content of these programs should be beneficial to the local community along with the notion of entertainment, intellectuality, and local culture. This discussion is supplemented by the following diagram, which shows the salience of the content and finance.

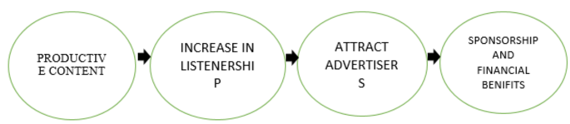

Figure 1: Relationship of Content and Financial Sustainability

This prompts us to argue that programs beneficial to the society can increase the listenership, and as the number of listeners increases, the private and government advertisers can be contacted for advertisements with a positive attitude. As a result of this cycle, CR overcomes the obstacle of insufficient funds and maintains financial sustainability. Let us look at the key programs of MDT and Yeralavani.

Table 6: Programme Chart of Mann Deshi Taranga Vahini, Mhaswad

Programme Name	Subject Covered	Duration	Frequency (per week)	Format of Show
Malavarche Shivar	Agriculture and Technology	10 minutes	5	Community Interview/Panel Discussion/Vox-pop/Expert Talks
Gammat Jammat	Children	10 minutes	5	Drama/Songs/Skit
Sakhi Sajani	Women	10 minutes	5	Drama/Open Talk/Skit/Songs
Tarunai	Education and Career Options for Youth	10 minutes	5	Drama/Songs/Discussions
Radio Doctor	Health and Fitness	10 minutes	4	Expert Interview
Mavaltikade	Senior Citizens/Retired Persons	20 minutes	2	Interview

Table 7: Programme Chart of Yeralavani

Programme Name	Subject Covered	Duration	Frequency (per week)	Format of Show
Rang Prabhatiche	Research and Technology	1 hour	7	Interview/RJ Talk
Gheu Bharari	Entertainment	1.30 hour	7	Songs/Talk
Agrovan	Agriculture and Technology	30 minutes	7	Expert Talk/ Panel Discussion
Yerala Sangrahatun	Multi-disciplinary	1 hour	7	Repeated Broadcast
Vividha Kannada	Cooking Recipes/Songs/Stories	30 minutes	5	Interview/Talk Show
Yerala Vichar	Intellectual quotes and tips	1 hour	5	RJ Talks

Based on the previous discussion, as long as the theme of program caters to the need of local community and produce productive outcomes and brings change and progress in social reality, it will adhere to the concept of community radio. In this regard, let us consider the initiative taken by Yeralavani a few years back on climate change programming. The operational area of Yeralavani CRS witnessed unprecedented consequences of climate change, causing distress in the agriculture community. Issues like heat-waves, reduce access to food and changes in nutrition quality, unexpected massive hailstorm, changes in pests and diseases, and ground-level ozone concentrations affected agriculture in the region. For this purpose, Yeralavani worked on the project of developing community radio programs on climate change for rural advancement. The staff of CR undergone a capacitation building program before the production. They were instructed to make four episodes in the local language and broadcast twice a day. The first episode differentiated between weather and climate. The second episode explained how climate change affects us all, and the third episode discussed the practical approach and adoption techniques. The last episode was based on avoiding mitigation. Experts were called for the guidance and the programmes broadcasted during April 2015. While investigating the results of this initiative on the grassroots level, the researcher met three farmers and recorded their statement. After listening to the programme, farmers put the net to protect farms from the unexpected ice falls. Also, one of the farmers expressed that adopting the water-saving technique of drip for sugarcane plot helped him a lot and generated a secure income. Another farmer confessed that the community of his village came together to implement the scheme of including sugarcane on a drip and not burning sugarcane waste. Some of the villagers came together for building borewell recharges.

The similar initiative taken by Yeralavani should be highlighted in the same context. To improve the food and sanitation habits of women and make the community aware of preparedness measures to ward off epidemics and communicable dieses, Yeralavani created a program called 'Jagar Tichya Arogyacha' (For 'Her' Health), a CR program series on science for women health and nutrition. The project was funded by the Department of science and technology (DST), Government of India, and broadcasted during October 2016-

December 2017. The staff of Yeralavani registered a thousand women from nearby villages and confirmed their participation in content production. During the first six months, magazine format used for designing programs. Later, they started full-fledged programming. There were six to seven programs aired during the project. Most of them presented in the following formats: debates, discussion, interview, tips, radio reports, skits, sports, and dramatization. For instance, the 'Khatti-Mithi' program used a skit of two characters. One newly married girl with innocent questions and other a wise woman with scientific answers. The program 'My Story' documented self-experiences of women regarding superstitions about women's health and nutrition. Most of the participated women in this show hide their names but got a platform to reach other women in the community. The program 'Health Book' provided with doctor's advice on women's health issues. These programs were supported by numerous creative spots, quizzes, phone-ins, and folk songs. Due to language diversity, programs aired in both Marathi and Kannada language. These programs covered the issues and topics such as Anaemia, Pregnancy Care, Infants Care, Menstrual Hygiene, Cancer, Women's Reproductive Health, Nutritional Intake Through Locally Available Ingredients, Infertility, Mental and Dental Health. The official report and FGD suggests that the output of this initiative was significant and productive. Numerous health camps were organized during the campaign and women were not only treated but educated in self-care. The project benefitted Yeralavani with trained women volunteers, key resource persons, and creative opinion leaders. Following a statement by project co-ordinator indicates the significant impact this project left on the lives of community members:

"Mrs. Sangita Mailapure conducted a baseline survey with us while she was pregnant. She had three daughters, and this chance was for a son due to her in-laws and husband's demand. However, this time, too, she gave birth to a daughter, and her husband demanded a divorce. His parents selected another bride for him. Meanwhile, 'Jagar Tichya Arogyacha' broadcasted on Yeralavani, which discussed the issue of determination of sex of a fetus. Made her family listen to the broadcast. CR volunteers helped her in the process. She was also supported by the doctor who featured on the radio talk. As a result, her husband and his mother changed their perception and accepted Sangita. Now she lives happily with her family".

Supplemented by this evidence, we could argue that content plays a crucial role in changing the pace of society. Recently, this year, Yeralavani CR received a prize in the national community awards-2019 organized by the ministry of information and broadcasting, GOI. The prize was for its local cultural programme under the category of local culture. The programme was focused on the promotion and popularization of Jen manufacturers. Jen is a mattress made up of sheep wool. The programme featured interviews and experiences of these local artisans. The show highlighted the issues of Jen workers as their traditional occupation, the merits of Jen mattresses, its utility and how it helped the local economy and livelihoods of this area. The output of this show was the engagement of local youth in this ancestral business. Most of them embraced the occupation as a source of income as the show removed the air of negativity and prejudices.

Participatory Content Production for Participatory Development

The core principles of community radio recommend community participation in content production, ownership, management, and decision-making process. In other words, community radio should be owned, operated, and managed by community members only. However, very few CRSs in India follow this principle as non-to-profit organizations manage most of them. A comprehensive survey by Hoot (2016) indicates the increasing political influence in the CR sector in India and limited participation and access to community members in operational activities. To begin with the idea of participation, we need to understand the ways of involvement of community members in CR. Apart from the classification mentioned above, listenership should be considered as the first criterion of participation. Considering the previous research on participatory methods in CR (Lush and Urgoiti, 2012; Kazi, 2007; Berrigan, 1979; Patil, 2019; Tacchi, Watkins and Keerthirathne, 2011), it seems that despite the regional and cultural diversity, there is a common understanding of community broadcasting. The funding and internal policies may vary geographically, but the engagement of the community with radio is based on similar attributes and characteristics.

Coming back to the case of selected CRSs, a survey was conducted to assess the community participation in the activities mentioned above of a CR. Empirical data allowed the researcher to draw inferences and suggestions. The following tables indicate the preferences, habits, interests, and priorities of community members while making content for CRSs.

Table 8: Participation Type

Participation Type	Mann Deshi Taranga Vahini		Yeralavani	
	Frequency	Percentage	Frequency	Percentage
Content Production	109	98.20%	98	92.45%
Ownership	00	00	00	00
Decision-Making	02	01.80%	08	07.55%
Management	00	00	00	00

N=106) (N=111)

Table 9: Role of Community Members in Participation

Role of Community Members in Participation	Mann Deshi Taranga Vahini		Yeralavani	
	Frequency	Percentage	Frequency	Percentage
Reporter	22	19.82%	05	0.72%
Musician	04	03.60%	32	30.19%
Host/Presenter	06	05.41%	01	00.94%
Interviewee	02	01.80%	09	08.49%
Interviewer	39	35.14%	02	01.89%
Participant in Vox-Pop	38	34.23%	30	28.30%
Participant in Phone-in Programs	00	00	27	25.47%

N=106) (N=111)

Table 10: Content-Type Produced by Community Members

Content-Type	Mann Deshi Taranga Vahini		Yeralavani	
	Frequency	Percentage	Frequency	Percentage
Local News/ Information	21	18.91%	10	09.43%
Folk Songs/ Singing	04	03.60%	32	30.90%
Discussion	11	09.90%	11	10.38%
Comment/ Opinion	40	36.03%	30	28.30%
Request	10	09.00%	12	11.32%
Interview	25	22.52%	11	10.38%

(N=106) (N=111)

Table 11: Multiple Question Regarding Participation Pattern of Community Members

Questions	Mann Deshi Taranga Vahini		Yeralavani	
	Yes	No	Yes	No
Handling of Equipment in Recording Studio	3.60%	96.04%	10.38%	89.62%
Participation in Field Activity (Outside of Studio)	05.41%	94.59%	39.62%	60.38%
Compensated After Contribution	14.41%	85.59%	3.77%	96.23%
Member of an Advisory Board	00	100%	2.83%	97.17%
Member of a Decision-making Committee	02	98.20%	1.80%	98.20%
Financial Support to CRS	00	100%	00	100%
Motivated Other Community Members	75.68%	24.32%	83.02%	16.98%

(N=106) (N=111)

Above data helped the researcher to draw the following observations:

1) In both CRSs, participation level in ownership, management, and decision-making is low. Also, very few community members are on the advisory and management committee. This defines that the opinion of the community is not considered in the content making. CRSs

are owned by NGOs involving the community in only content production.

2) The majority of participation is remote or off-studio. This implies that community members find it difficult to reach CR studio every time and record the programs. Instead, approaching the community will ensure more participation. In this case, phone-in programs and field visits (Vox-pop) will work effectively.

3) There should be no language barrier to approaching the community and presenting their contribution. The local dialect will attract the community and make it feel more comfortable. Content produced by the community should not be edited in case of grammatical errors, tone of voice, and erroneous language. These are not errors but a local and cultural phenomenon.

4) CR should appoint a representative of community radio in the coverage area. Their job should be forming radio clubs in villages. These listener groups should communicate with CR for creative content ideas.

5) Conservation of local culture should be the first priority, and to do so, CR staff must mobilize folk singers in the community and record the vanishing rare folk music. The digital archival of these folk songs should be maintained.

It is equally important to debate on how participation can solve the development issues in a society and change the social reality. This argument can be criticized with few instances registered during the field survey and studio visits. The researcher kept a field notebook, which later on utilized to draw out the instances in an appropriate manner. The following tables define the methods and tactics adopted by CRSs to ensure participation and increase it gradually.

Table 12: Participation Increasing Initiatives of Mann Deshi Taranga Vahini, Mhaswad

Sr. No.	Participation Initiatives
1	Capacity building programs at nearby colleges are taken regularly. College students are trained for communication skills, audience surveys, and voice modulation. Talented students are provided further assistance.
2	Hindi and Marathi songs are not broadcasted. Instead, community members are motivated to sing the same songs and these are aired on the show.
3	Concentrate on the retired individuals, homemakers, children, and disabled. They have time, interests, and heed to present and produce content.
4	Community meetings are held monthly. With the help of NGO, women volunteers are categorized as ASHA, and ANGANWADI workers who primarily work for children and women regarding health and nutrition. These volunteers help CR staff for content generation.
5	CR promises to broadcast a birthday song for the listeners. They need to send a message with name and details.
6	The practice of quizzes and competition-based programs with incentives, gifts, and coupons.

Table 13: Participation Increasing Initiatives of Yeralavani

Sr. No.	Participation Initiatives
1	There are two studios of Yeralavani. One is located in the city of Sangli, and the other one is in Jalihal, which allow staff to manage resource from rural and urban region easily.
2	Training to school children from the 5th standard to 10th in making programs and editing. NGO runs the school, and these activities have extra credit to motivate more students.
3	Remote interviews are taken on the phone and broadcasted. Hence, there has been no geographical limitations when it comes to expert interviews.
4	Staff believes in letting community members handle the equipment in order to lessen the workload and sustain.
5	The team considers listening as first participation.
6	Each year anniversary and world radio day are celebrated to connect with the maximum number of people.

The above initiatives could be helpful to other CR struggling for community involvement. To evaluate specific parameters, the researcher has drawn a hypothesis and tested it with non-parametric method. A chi-square test was applied to assess the relationship between certain variables. Screener questions in the survey helped the researcher to classify participants and non-participants. Based on the classification, the following tables define the hypothesis testing results.

Table 14: Relation Between Participants and Non-Participants in CR Programmes and Their Frequency of Listening (Mann Deshi Taranga)

Frequency of Listening	Value	df	Asymp. Sig. (2-sided)
Pearson's Chi-square	20.477^a	1	.000
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.61.			

Table 15: Relation Between Participants and Non-Participants in CR Programmes and Their Duration of Listening (Mann Deshi Taranga)

Duration of Listening	Value	df	Asymp. Sig. (2-sided)
Pearson's Chi-square	22.647^a	1	.002
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.61.			

Table 16: Relation Between Participants and Non-Participants in CR Programmes and Their Engagement with CRS (Mann Deshi Taranga)

Engagement with CRS	Value	df	Asymp. Sig. (2-sided)
Pearson's Chi-square	14.678^a	1	.001
a. 3 cells (25.0%) have expected count less than 5. The minimum expected count is 2.66.			

Table 17: Relation Between Participants and Non-Participants in CR Programmes and Their Frequency of Listening (Yeralavani)

Frequency of Listening	Value	df	Asymp. Sig. (2-sided)
Pearson's Chi-square	16.826^a	1	.047
a. 6 cells (27.5%) have expected count less than 5. The minimum expected count is .045.			

Table 18: Relation Between Participants and Non-Participants in CR Programmes and Their Duration of Listening (Yeralavani)

Duration of Listening	Value	df	Asymp. Sig. (2-sided)
Pearson's Chi-square	17.267^a	1	.000
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 4.61.			

[Table 18: Relation Between Participants and Non-Participants in CR Programmes and Their Duration of Listening (Yeralavani)

Duration of Listening	Value	df	Asymp. Sig. (2-sided)
Pearson's Chi-square	17.267^a	1	.000
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 4.61.			

Table 19: Relation Between Participants and Non-Participants in CR Programmes and Their Engagement with CRS (Yeralavani)

Engagement with CRS	Value	df	Asymp. Sig. (2-sided)
Pearson's Chi-square	19.728^a	1	.000
a. 3 cells (25.0%) have expected count less than 5. The minimum expected count is 4.46.			

The following table indicates the results of the conducted hypothesis testing. The first three hypotheses indicate the Mann Deshi Taranga CRS and remaining indicates Yeralavani CRS.

Table 20: Hypothesis Testing Outcome

Hypothesis Number	Hypothesis	Result	Conclusion
$H1_a$	There is no significant relationship between participants and non-participants frequency of listening to CRS	The null hypothesis is rejected, and Alternative is Accepted	There is no significant relationship between participants and non-participants frequency of listening to CRS
$H1_o$	There is a significant relationship between participants and non-participants frequency of listening to CRS		
$H2_a$	There is no significant relationship between participants and non-participants duration of listening	The null hypothesis is accepted, and Alternative is Rejected	There is a significant relationship between participants and non-participants duration of listening
$H2_o$	There is a significant relationship between participants and non-participants duration of listening		
H3a	There is no significant relationship between participants and non-participants engagement in CRS	The null hypothesis is accepted, and Alternative is rejected	There is a significant relationship between participants and non-participants engagement in CRS
$H3_o$	There is a significant relationship between participants and non-participants engagement in CRS		
$H4_a$	There is no significant relationship between participants and non-participants frequency of listening to CRS	The null hypothesis is rejected, and Alternative is Accepted	There is no significant relationship between participants and non-participants frequency of listening to CRS
$H4_o$	There is a significant relationship between participants and non-participants frequency of listening to CRS		
H5a	There is no significant relationship between participants and non-participants duration of listening	The null hypothesis is accepted, and Alternative is Rejected	There is a significant relationship between participants and non-participants duration of listening
$H5_o$	There is a significant relationship between participants and non-participants duration of listening		
$H6_a$	There is no significant relationship between participants and non-participants engagement in CRS	The null hypothesis is accepted, and Alternative is rejected	There is a significant relationship between participants and non-participants engagement in CRS
H6o	There is a significant relationship between participants and non-participants engagement in CRS		

Hypothesis testing results indicates that the community members who have participated in the programmes possess the tendency to listen to CR more than those who have not participated. Similarly, participated members build an emotional bond with CRS which confirms their engagement in future projects. On the other hand, we cannot confirm the listening frequency of members based on their acceptable participation. Because participants tend to listen to CR programmes only when the show they participated is on air. Both selected CRSs showed similar results. To assess the participation of community members, content analysis was performed. Consider the following table indicating results of content analysis.

Table 17: Total Participation Time in CR Programming (Per Week) – Mann Deshi Taranga Vahini

Week	Total Participation Duration (In Minutes)	Total Broadcasting Duration (In Minutes)	Percentage (%)
Week 1 (31-12-2018 to 6-1-2019)	143.73	2,226	06.45%
Week 2 (7-1-2019 to 13-1-2019)	101.44	2,226	04.44%
Week 3 (14-1-2019 to 20-1-2019)	198.22	2,226	08.90%
Week 4 (21-1-2019 to 27-1-2019)	141.5	2,226	06.35%
Week 5 (28-1-2019 to 3-2-2019)	91.33	2,226	04.10%
All Weeks Total	**643.33**	**11,130**	**05.78%**

Table 18: Total Participation Time in CR Programming (Per Week) – Yeralavani

Week	Total Participation Duration (In Minutes)	Total Broadcasting Duration (In Minutes)	Percentage (%)
Week 1 (31-12-2018 to 6-1-2019)	179.70	2,520	07.13%
Week 2 (7-1-2019 to 13-1-2019)	102.30	2,520	04.05%
Week 3 (14-1-2019 to 20-1-2019)	64.14	2,520	02.54%
Week 4 (21-1-2019 to 27-1-2019)	67.13	2,520	02.66%
Week 5 (28-1-2019 to 3-2-2019)	40.4	2,520	01.60%
All Weeks	**453.67**	**12,600**	**03.60%**

The month of January 2019 was selected for content analysis. The researcher and his team were provided with weekly programmes which had been broadcasted in that month along with cue sheets, spot information, and a separate folder of advertisements. The idea was to calculate the duration of programmes in which community members have participated. For the purpose, coding sheets, operational definitions, and coders were assigned. The team analyzed programmes and marked the duration, programme type, and participation type. It is evident from the content analysis is that the actual participation level is low, despite the results of the survey.

Patronage of NGOs: Limitations and Ramifications

According to the guidelines for the community radio sector designed by the Government of India, Krishi Vigyan Kendra (KVK), Educational Institutes, and NGOs can only apply for a license. CR operated by KVKs and educational institutes has lesser financial trouble than the CRSs operated by NGOs. There is no harm in managing and operating community radio by the non-governmental organization as long as they are not politically influenced. Often, NGO operated CR lacks the community presence in the ownership, management, and decision making. The concern in this discourse is about the patronage of a multinational NGO to the CR. There is always an ongoing debate about the financial independence and resource dependency of community radio run by multinational NGOs. More specifically, community radio operated by financially secure NGOs, gradually become dependent on the NGO for commercial purposes, and in some cases, it also utilizes the connections and resources through the context of NGO. In this way, CR fails to stand out as an independent medium of communication and a separate organizational entity.

Seeking patronage of multinational NGOs for the welfare of the local community is not dormant. However, the practice builds non-sustenance attributes in the staff of CR and constraint their efforts, which is not recommended. If somehow the financial flow from NGO gets delayed or erupted, CR may fail to broadcast immediately. To make community radio a self-sustaining station which is one of the primary goals of CR and has been included in the principles and guidelines of CR, even Ministry of Information and Broadcasting each year award the sustainability prize based on the certain criterions, it needs to develop techniques to earn revenues rather than fundraising programs and donations. Innovations in on-air and off-air activities are capable of the financial requirements of a CR. Selected CRSs are operated by multinational NGOs. MDT Vahini is run by Mann Deshi NGO with a tagline of 'Empowering Women, Transforming Lives,' which prominently works for the rural women in the region, justifying the eighty percent women-centric programmes. Yerala Projects Society operates Yeralavani; another multinational NGO in the region primarily works for the welfare of people situated around the Yerala river.

Mann Deshi NGO is well recognized and famous in the region for its four flagship programs: Mann Deshi Bank, Mann Deshi Business School, Mann Deshi Community Radio, and Mann Deshi Chamber of Commerce. Mann Deshi NGO is dedicated to the economic empowerment of rural women. It was founded in 1996 in the most drought-prone region of Maharashtra. The bank established by NGO provided women with easy access to credit and necessary support to become entrepreneurs. With a thousand success stories, Mann Deshi has changed the region through the holistic approach towards nurturing entrepreneurs.

On the other hand, Yerala Projects Society claims to help people to help themselves. Through the self-sustained programs, YPS provides an excellent livelihood to the deprived. NGO has completed successful projects like watershed development, housing, comprehensive HIV/AIDS program, agriculture projects (seedling service, demonstration, nursery, marketing of agro produce), preventive health care program, and many more. The NGO has several branches in the rural areas of the Sangli district of Maharashtra.

The financial dependence of CR can cause dependence on content also. It may not be deliberately carried out every time, but the activities taken by NGOs often portrayed as the CR initiatives. Similarly, CR plays the role of a media partner in the programs organized by NGOs. For instance, a voting awareness campaign was held during the Lok Sabha elections 2019, and workshops were conducted, followed by rallies, community meetings, and Vox-pop. These activities were carried out by CR staff. However, MDT CR has low revenue generation since it does not accept advertisements by private clients and does not believe in the subscription model. In such a situation, even the initiatives taken by CR are funded by NGO. According to the law, it is mandatory for CR to open and operate a separate bank account with a minimum balance. Without fulfilling this rule, the license is not issued to the organization. Nonetheless, CR seems to manage to fund by the parent organization. Consequently, it becomes complicated to differentiate between the real organizer of these activities.

Let us address this argument with two remarkable instances. Due to the terrifying drought and laxity of government, Mann Deshi NGO organized a cattle camp or fodder camp near Mhaswad. The purpose of this camp was to stop the deaths of cattle and provide them with fodder and water. Only villages fall under Satara district were allowed in the camp, but as the drought had crippled the hope of the whole state, the outsiders were also welcomed later, and arrangements were made. Taking this opportunity, volunteers and fellows working for CR produced numerous programs based on the various themes. They regularly visited fodder camps and interviewed people, recorded their opinions, organized programs like voting awareness and Haldi-Kumkum. The researcher also spent two days in the camp interviewing community. The camp was established in February and lasted until the end of August. Talking about the content generated on this camp, station manager Shivaji Yadav said, "The camp was crowded with women over 50s and 60s. We grabbed this opportunity to record rare folk songs as most of the women had a collection of unfamiliar folk songs such as Gajnrutya, Abhanga, Gaulan, and Bharud. In addition to this, most of these women were a victim of child marriage. We asked them to share their experiences. On recording a good collection, we made an impactable thematic program."

It is no doubt that camp was an infinite source of stories and anecdotes. The six months long cattle camp produced more recordings than any other activity. As we go along with the work of NGO, it was observed that MDT CR was used as a promotional tool or mouthpiece. Every year in January, NGO organizes the 'Mann Deshi Festival' in Mumbai to celebrate the culture and traditions of the region, which is known as 'Mann Desh.' This festival promotes handicrafts, traditional comestible, and ethnic wear along with folk dance and singing performances. The staff, participants, volunteers of MDT CR attend this festival every year. Later, they broadcast programmes recorded during the festival. It has become extremely complicated to differentiate between NGO and CR activities.

Incepting Sustainable Behavior in Community – The Process of Establishing Need

Although the sustainability of CR is a challenging task, it can be maintained and achieved before planning and setting up a community radio station. CR established with the strategic plans and broadcasting agenda, pilot study, audience survey, location survey, and technical support would not face sustainability issues in the future. The inferences and results of previous studies (Arora, Ramakrishnan, Fernandez, 2015; Hussain and Tongia, 2007; Faisal and Alhassan, 2017) about the CR sustainability and the ongoing unpublished research of researchers suggest that the lack of strategic planning and lack of research in the beginning stages of setting up creates financial and production hurdles for CR. Although, after setting up a station, there are numerous innovative factors exist to sustain CRS successfully. Consider the following table for techniques and ways of adopting sustainability:

Methods and Techniques for CR Sustainability
Emphasize on agriculture broadcasting
Instead of paying a royalty to broadcast songs, record the same songs by community
Internships and Fellowships to college students
Tie-ups with colleges and universities
Recording, broadcasting, and preservation of various folk performances
Yearly festivals or events to gather community and increase listenership
Emphasize on getting local advertisements and sponsorship to help the local economy
CR studio can be rented out to the third party for recording purposes.
Maximum community members on management and decision-making committee
Content production in local language
Include maximum volunteers
Content sharing and collaboration with other CRS in the region
Formation of work ethics and human resource management
Inspire volunteers to work for wellness of the community, not with commercial purposes

In the sense that these factors sustain the community radio, another observation or ideology should be considered. It can be summarized from the previous studies that not only community radio needs the attention and participation of the community, but community members also require the existence of a thriving community radio station to lead a healthy lifestyle. They may not see the need explicitly, but CR is transforming their lives in various ways. In other words, the need and exigency are from both ends; however, communities in most of the regions do not realize this fact.

Active community engagement practices, accountable and transparent attitude with the impactable and productive content or broadcasting (Arora, Ramakrishnan, Fernandez, 2015) could influence community members intention to adopt sustainable behavior (Shahzalal and Hassan, 2019) which will promote social change, development and marginalized communities will have their perception converted into collective perceptions about the local reality (Fraser and Estranda, 2002). Interestingly, in-depth interviews and focus group discussions pointed out the numerous anecdotes portraying the relation of community with community radio. These instances reinforced the argument about realizing the feeling of a need for community radio in local community members and building solidarity and harmony in the community.

MDT CR is significantly recognized for the broadcasting and conserving folk songs. There are five to six frequent women contributors who write the lyrics of folk songs and present them in the prescribed format. These women do not get paid for the presenting talent, nor they are provided with traveling allowance as all of them reside far from the studio. Nevertheless, they visit the studio once a week. One of the women contributors, Kerabai Sargar, who has gained celebrity status in the region and has become a star RJ of the CR, feels blessed and motivated to have a medium to present her talent while conserving the dying art form. Likewise, Bhajani Mandals (Folk Song Performer Groups) in the region feel the same as they travel far to record songs. When asked about this motivation to the staff to find out whether they have efforts behind this, the station manager denied any contribution. According to him, these performers have an aesthesis about the art and community. They care and worship their talent and wish to make it available for future generations. Kerabai received adequate attention from news media and the community. She received an award from legendary radio jockey Ameen Sayani last year and performed outside of India. When asked about fame and glamor, Kerabai expressed that she does not want to be part of these activities and high-rated social parties in Mumbai and outside country. She only wants to sing folk songs of her ancestors.

Consider another example of Satish Shah, a retired person and small shop owner in the Mhaswad, who produce, write, and present a quiz programme on MDT CR, called Prashna Amuche, Uttar Tumche' (Our Questions, Your Answers) which is popular in the region and only sponsored programme of CR. As a retired person, Shah can invest a sufficient amount of time in preparing for the show. He told us that the programme had become a part of his life. The interactions he had with participants during the show and the emotional relationship with CR staff brings happiness in his life. As long as he can produce the programme, he will present an entertaining community.

Yeralavani CR started broadcasting with a blind radio jockey, Satish Nawale, who trained himself with a spoken interface and digital braille system. Nawale tried to work in public service broadcasting, but his disability failed him to achieve the designation. However, community radio helped him to make his dream come true. Community radio became life support for Nawale, leading him to support his family and live a respectable life.

At the moment, due to some ethical issues, MDT Vahini does not broadcast advertisements and earn revenue through advertising. Instead, the station manager has appointed a rickshaw driver with an audio system and speaker installed in the vehicle. Advertisements are recorded and created in the studio and circulated through a rikshaw in the Mhaswad town. This rickshaw driver shares an affective bond with CR staff. Whenever CR plans field visits, Ashok Pansande, rickshaw driver, assist without money. This is an example of social relations and emotional attachment. In this case, both parties need each other to maintain the status quo. Anuradha Kunte, project manager at Yeralavani CR, speaks about linkages and indicators of audience research and response,

"We connect community members with each other. We just become a mediator in the process. We help them to reach their destination. For instance, a group of women in Yerala region is known for spraying disinfectant on grapes. We broadcast their contact number for the needful. Same way, many farmers lend their tractors from time to time. We aired mobile numbers of such farmers. We also make announcements regarding help or opportunities in hospitals, colleges, skill centres, health camps, viz. Community do not call us but contact the respective agency. We get to know from the benefitted. We also started a morning show called 'Employment Times,' where we sort out the essential jobs in the region from a local newspaper and broadcast. That way, job seekers receive assessed information. The show is popular in the youth".

A few years back, Yeralavani conducted a live broadcast of 'Sinchan Parishad' (local community meeting on water shortage issue). Hundreds of people listened to the decision taken in the meeting through the CR. Such initiatives failed due to some problems and did not occur again. Perhaps, the lack of enthusiasm in the community was responsible for this failure. This implies that the extra efforts of volunteers and staff also matters while discussing incepting sustainable behaviour in the community members.

Last month, Mann Deshi NGO organized an awareness and educational campaign about 'menstruation' for teenage girls. CR staff was assigned the role of mediator between the resource person and audience. During the campaign, doctor Madhuri shah felt that girls are not comfortable talking to her in a public and they are holding their questions back. She conveyed this to the station manager. After giving it much thought, Shivaji Yadav asked girls to write their questions on a piece of paper. Instead of answering these questions face-to-face, he asked the doctor to video record these queries so it can be played in every school and college onwards as there is the probability of shyness and fear. This shows the extra efforts and dedication of the CR staff at work.

CONCLUSION

Community Radio should be owned and operated by the community only. It is an effective tool for participatory communication and advocacy. The principles of a CRS adhere to the comprehensive community ownership which ensures the empowerment and grassroots development. The government should modify the legal framework to strictly allocating a license to communities only. There are very few CRSs in India operated by the community itself. Apart from content production, MDT and Yeralavani CR have low community participation in ownership, management, and decision making. When the community invests money in the CR, the community is answerable for the expenditure and effectiveness. On the contrary, NGOs are not directly answerable to the community since their revenue model is not based on the subscriptions.

The key programmes and participatory content production methods of MDT and Yeralavani CR proposes two categories of content making: Awareness and Implementation. The content analysis supported this classification by revealing that most of the programs are pointed towards educating, informing, and alarming people about particular concerns in society. Apart from that, very few efforts are being taken to work on the grassroots, changing the status quo, and transforming social reality. Even the impact of awareness campaigns and informative programmes is not measured efficiently which reflects the flawed model of feedback. Meanwhile, the researcher cannot dismiss the presence of implementation programmes which are rare, inconsistent, irregular, and dependent on funds and human resource. The work of volunteers, radio jockeys, and staff members should not be restricted to the only studio and administration. To assess the impact of programmes and to change reality, they need to roam around the region and engage in physical activities. The role of community radio is not limited to awareness but ensuring the impact of awareness and producing promising socio-economic outcomes, which helps to develop the society and achieve progress.

Participation could increase listenership. The survey indicated that those who have participated in the content production seemed to listen to broadcasting regularly. The key to operating a successful community radio is making community dependent on the CR. In other words, the community must realize the potential of this medium as a tool of social change and a platform to communicate its existence. In the case of CR operated by NGOs, unless the staff weave emotional attachment with the community and establish rapport, the participation rate would not increase.

It is evident from the results and information that community radio owned and operated by community will lead to a transformative social change and greater empowerment.

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NECESSITY OF INTEGRATING LEGAL SAFEGUARD FOR DOMESTIC ANIMALS IN SRI LANKA -A LEGAL ANALYSIS

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ABSTRACT

Recent interest in having domestic animals in the society is being increased. Regardless of places urbanized or rural, people tend to domesticate animals. As far as the domestication of animals are concerned, in Sri Lanka there are many issues to be identified, lack of awareness towards animals, restricting their freedom, neglecting them, restricting their reproduction, are few of them. Ownership has given an immense power to treat them like property and they have being tread in cruel way by intentionally or not. The country has seen its last amendment to the law addressing cruelty to animals in 1995 and the prevention of cruelty to animal's ordinance 1907 under which welfare of animals is taken into consideration is over a century old. But still there are no any provisions included to safeguard or to address the welfare necessities of domestic animals. Therefore, it is mandatory to amend the existing law which would address the protection of domestic animals and rights of those animals or draft a new legal framework which would cover specifically the matters relating to the domestic animals. Basically, the main research problem of this research is why we would need to amend the existing law or draft a new law concerning the matters of domestic animals. This research relies on doctrinal method in nature. It intends to find out the importance of having an Act for Protection and Welfare of Domestic Animals in Sri Lanka to minimize the abuses towards domestic animals by analysing lessons from legislations of United Kingdom. Relevant legislative enactments, case studies have been used as primary sources and research papers, journal articles are the secondary sources.

Key words: animal welfare, domestic animals, legal framework

INTRODUCTION

Recently interest in having domestic animals in the society is being increased. Regardless of places urbanized or rural, people tend to domesticate animals such as cattle, pigs, hens, goats and small animals like dogs, cats, squirrel, rats, pigeons, parrots etc. Domestication of animals based on various factors like having a creature to share the life have fun and sometimes of course get cured from some deceases by looking at them. As with the mutual bond between domesticated animals and with human, it survived as an ethical concept and animal care continues at this special relationship. In its simplest form, animal welfare refers to the relationships people have with animals and the duty they must assure that animals under their care are treated humanely and responsibly. Therefore, the public concern over welfare and protection has emerged as a stage to be discussed. Discussion about animal welfare is not a modern phenomenon, and concern for animal care and wellbeing has existed since domestication, which occurred at least 10,000 years ago in Neolithic times. Likewise, the human animal bond prevails and in advance, in various ways. For the time being it is evident that discussions relating to the animal welfare is only centralized around non-domestic animals. No further discussions were arisen about the welfare of domestic animals because it consider that adopting by an owner and having a shelter under a roof means those animals are already having the required protection. Though most of the sociological angles reveal emotions interconnected with the ownership of a domestic animal can be changed about the urbanization, advancement of busy life styles, poverty, lack of awareness, materialization of emotions and many personal issues. It reveals that having an owner isn't always treat as the ultimate protection to the domestic animals.

As far as the domestication of animals are concern, in Sri Lanka there are many issues to be identified, lack of awareness towards animals, restricting their freedom, neglecting them, restricting their reproduction, are few of them. The so-called ownership has given an immense power to treat them like property and they have being tread in cruel way by intentionally or not.

Since Sri Lanka such as the failure of the Constitution to give recognition to animal welfare and incorporate animal protection or fundamental rights of animals the country has seen its last amendment to the law addressing cruelty to animals in 1995 and the prevention of cruelty to animal's ordinance 1907 under which welfare of animals is taken into consideration is over a century old. But still there are no any provisions included to safeguard or to address the welfare necessities of domestic animals. Therefore, it is mandatory to amend the existing law which would address the protection of domestic animals and rights of those animals or draft a new legal framework which would cover specifically the matters relating to the domestic animals.

Research problem and the hypothesis

Basically, the main research problem of this research is why we would need to amend the existing law or draft a new law concerning the matters of domestic animals. The hypothesis of this research is, since living under a roof of an owner wouldn't have been the ultimate protection for an animal and they do have some rights regarding their freedom and other necessities as well. That because animals which are freely roaming around might have rights relating to freedom and protection from cruelty rather than animals which lives under a roof of an owner.

Objectives of the research

- Evaluate the scope of the law relating to the protection of domestic animals in international and domestic levels
- Analyse pet abuse laws came into the force in England and Wales in 2007 with special reference to Animals Act 1911 of UK which designed to prevent outright cruelty to animals
- Analyse whether Sri Lankan law relating to the protection of animals are adequate to address issues relating to the protection of domestic animals.
- Discuss the challenges and prospects of implementing laws relating to domestic animals in Sri Lanka.
- Make suggestions to implement laws relating to protection of domestic animals in Sri Lanka.
- The objective of this research is to encourage the protection of domestic animals while encouraging the core value of legal protection for all types of animals in Sri Lanka.

Main Research Question

Is there a necessity of implementing new law to safeguard welfare of domestic animals in Sri Lanka?

Sub questions

- What are the countries which follow legal framework to safeguard welfare of domestic animals?
- Can Sri Lanka easily adopt laws for welfare of domestic animals?
- What are the difficulties of implementing such law in Sri Lanka?
- What are the outcomes which can be acquired after implementing law for welfare of domestic animals?

RESEARCH METHODOLOGY

This research relies on exploratory and doctrinal method in nature. It intends to find out the importance of having an Act for Protection and Welfare of Domestic Animals in Sri Lanka to minimize the abuses towards domestic animals by analysing lessons from legislations of United Kingdom.

Primary Sources: Relevant legislative enactments, case studies

Secondary Sources: Research papers, journals, statistical data relating to study.

Results and Discussions

The centralized idea of this research based on the protection of pet animals. A pet animal can be recognized as any animal kept or intended to keep by man in his house under his custody for the private enjoyment. But not like other animals there are no any recognized laws to protect those animals that because it used to believe that if the animal have an owner it mean to be that it already having the protection. But the violence inside the house or violence happened to be among any incidents of domestic violence against any pet do not count in. The European Convention for the protection of pet animals Article 3: Basic Principles for Animal Welfare, included two basic principles like,

1. Nobody shall cause a pet animal unnecessary pain, suffering or distress
2. Nobody shall abandon a pet animal

Article 4 – Keeping

1 Any person who keeps a pet animal or who has agreed to look after it, shall be responsible for its health and welfare.

2 Any person who is keeping a pet animal or who is looking after it shall provide

accommodation, care and attention which take account of the ethological needs of the animal in accordance with its species and breed, in particular:

a) Give it suitable and sufficient food and water;

b) Provide it with adequate opportunities for exercise;

c) Take all reasonable measures to prevent its escape;

There is no any laws or regulations to mandate the protection of domestic animals in Sri Lanka. Hence the research proposes that to implement a new law to regulate the protection of domestic animals by getting guidance from the European Convention for the Protection of Pet Animals.

CONCLUSION

Laws which mandate the protection of domestic animals would take guidance from other jurisdictions like England, United States of America and the European Union. The introduction of new laws and regulations would be a new bench mark in Sri Lankan legal history.

DO MEN AND WOMEN PERCEIVE DIGITAL ECONOMY IN INDIA DIFFERENTLY?

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ABSTRACT

After two and a half years of demonetization, digitalization of the economy in forms of payments, online banking and Artificial Intelligence powered digital economy, promises to make India an empowered society. The perceptions and attitude of Indians towards this new wave of digital revolution, which is mainly application of Artificial Intelligence plays a vital role. The present study aims at exploring whether men and women have different attitudes towards acceptance and adaption of this new wave of automation and digitization among the working, middle aged adults in India. The study also aims at exploring the factors based on which the differences or similarities have developed. Participants include twenty adults (male=10, female=10) in the age of 25-55 years, residing in the metropolitan city of Bengaluru. Data was collected using a semi-structured interviewing technique and was analyzed using content analysis. Using the content analysis four categories evolved which talks about why and why not adults participate in digitalization. Analyzing the results, it was found there is an overall optimism among the participants towards digitalization, both men and women driven the some key factor ease of use. Risk of fraud also prevail. Results also revealed that men believe that digitalization has positive effect on their lifestyle as well as an improved quality of life. Women tend to differ.

Keywords: Qualitative Enquiry, Digitization, Middle aged adults, Perception, Men and women.

INTRODUCTION

Digitalization has brought a paradigm shift in people's life (Roy, 2017). Thus, Digital India has become a visionary initiative of the Government to convert India into a digitally empowered country (Prasad & Meghwal, 2017). "Faceless", "Paperless" and "Cashless" is one of the roles of Digital India (Bhadauria & Prakash, 2017). One of the main advantages of making the country digitized is to scrutinize the activities performed by the citizens of the country, promote digital learning and make India a well-informed economy (Prasad & Meghwal, 2017) and a knowledge-based economy (Monisha, Bhudiraja & Kaur, 2017). Demonetization was a bold step by the Honorable Prime Minister of India, Narendra Modi, on 8th November 2016 as the clock struck 08:15 PM (Singh, Sawhney & Kahlon, 2017). Demonetization means changing old currency to new currency or denying a currency of its status as legal tender (Rao & Mukherji, 2016). This move had a 'knee-jerk' reaction on the level of economic activity (Bhattacharya, 2017). The main objective of making the legal tender of Rs.500 and Rs.1000 as void was to undermine the black money, corruption and terrorism (Sharma, 2017). Within a week of demonetization, this objective changed from defeating black money and terrorism to digitalization (Kumar & Chaubey, 2017). After one year of demonetization, the Government encouraged the adoption of digital payments to lessen economy's dependence on cash, which requires a big behavioral and social transformation (Bhadauria & Prakash, 2017). Cashless means using digital methods for making payments instead of carrying physical currencies in the wallet and is fast becoming the standard practice (Ejiofor & Rasaki 2012).

Also, the government aimed at shifting from cash to cashless economy so that people make e-payments in matters of property tax, professional tax, utilities like water, power & gas, fee and licensing charges, online bookings of traveling tickets, issuing or renewal of birth and death certificates, registration of shops, education membership and many more (Singh K. , 2017). The motive of going cashless requires usage of digital services like plastic cards (debit and credit cards), m-wallets, Internet banking, cloud technology, automation of knowledge work, Aadhar Enabled Payment System (AEPS), Unified payment Interface (UPI), digital library, e-commerce, e-books (Kumar & Chaubey, 2017). But the question arises how far this move of digitalization post-demonetization have impacted the life and work of the citizens of India.

Factors like age (Kuoppamäki, Taipale, Wilska, 2017), gender (Hohlfeld, Ritzhaupt & Barron, 2013) and education (Singh, 2017) play an important role in analyzing the attitude and behavior of the individuals when adopting any technology or adapting to digitalization. The study by (Peacock and Kunemund, 2007) indicated that age continues to have a differentiating effect on the use of the Internet and digital technology among the older people. Those who are towards digitalization are less lonely, less depressed, more confident, and are more optimistic towards computers than the non-users (Liang, 2011).

When we perceive the surrounding individuals, we find the younger and adult youth being tech-savvy but the elderly adults and senior citizens struggling with digital technology (Hong, Lui, Hahn, Moon & Kim, 2013). The study by (Porter & Donthu, 2006) found the perceived access barriers as one of the factors which explain a consumer's attitude towards technology and the challenges faced by them when using technology. The digital technology or adaption to digitalization seems to help the society but is it helpful for every individual is the question. Most of the works of literature focus on the adoption of mobile payment and e-wallets, online shopping, internet banking, technology adoption and attitude towards usage of Internet services among the young, adults and elderly (Betts, Hill & Gardner, 2017). There are not many kinds of literature found which focuses on gender-based study of perception factors that influence a working adult, 25-55 years, towards digitalization in 2019 within India and in one the metropolitan City of India, Bengaluru. This is an important research gap.

Hence, the present study tries to explore the perception and participation towards digitalization post-demonetization of the working men and women who are in the age group of 25-60 years. Through qualitative inquiry, the researcher explored on the different factors due to which middle aged people towards digitalization post-demonetization. The researchers are trying to understand the views, opinions and attitude of the men and women and their differences towards digitalization. Since demonetization has affected every citizen of the country, starting from young to old age (Smith &

Olmstead, 2018), this paper tried to understand the impact of digitalization post-demonetization on the middle age group and the differences based on gender, how willfully is the group participating in digitalization and what are factors for their doing so. This exploratory study conducted through a semi-structured interview technique will benefit us to know the differences in the male and female perceptions and challenges when adopting such digital facilities and the difference in the attitude of the male and female towards digital revolution.

Aim

To study the differences between male and female perception towards digital economy in the world of working middle-aged adults

Objectives

- To explore the factors on which the perception of the middle-aged adults towards digitalization depends
- To study and compare middle aged male and middle-aged female participants' perception towards digitalization and quality of life after digitalization.
- To study and compare middle aged male and middle-aged female participants' quality of life after digitalization.

METHOD RESEARCH DESIGN

This study used qualitative analysis and is exploratory in nature. A face-to-face interview through an open-ended questionnaire was conducted. The purposive sampling method was used to collect data and analyze the results.

Participants

Participants for the study include middle aged working adults who are in the age group of 25-55 years and reside in Bengaluru, India. Participants were selected using purposive sampling technique. A total of 20 individuals were interviewed of whom ten are women and other ten are men.

Measure

A semi-structured interview was conducted for the adults in the age group of 25-55 years. The researcher asks the informants a series of open-ended questions, which prompts discussion, and there is no fix variety of response to each question (Newton, 2010). It provides valuable information from the samples that are interviewed as they share their experiences and thoughts. Also, the purpose is to allow the informants to freely express their outlook and thoughts on their own terms.

Procedure

The collection of data for the study follows a semi-structured interview. An open-ended questionnaire was prepared for the sample and an in-depth interview was conducted. Taking their prior appointments, the individuals were approached. Their informed consents were taken, and they could withdraw at any point in time in the course of the interview. Then the individuals were well-versed about the norms of the study, its purpose and the assurance for keeping the data confidential and how the study is used for research purpose. A face-to-face interview was conducted for 35-40 minutes and the answers to the questions were written properly.

ANALYSIS OF DATA

The data was collected by way of semi-structured interviewing technique to explore the factors, which influence perception and participation towards digitalization post demonetization among elderly adults and was analyzed with the help of Microsoft Excel software. The major themes that came out were Ease of Use of Digital Methods, Digital Literacy, Status Symbol, Necessity and Risk of Fraud. The other two themes which occurred are Improved Socialization and Isolation caused due to increasing use of digital methods.

RESULTS AND DISCUSSION

Results and discussion were done in two phases. Phase-I of the study discussed four categories to study gender-based differences in perception and participation in digitalization and phase-II of the study talks about gender wise comparison on quality of life. When the content analysis was done, five categories evolved which discussed the factors that determine perception towards digitalization post demonetization among middle aged adults. Other than that, two categories evolved which spoke about quality of life after participation in digitalization. All the categories evolved, and the excerpts associated with each category were rated on a ten-point scale. Later they were analyzed using Microsoft Excel Software. Mean scores, sum and standard deviations are presented in table

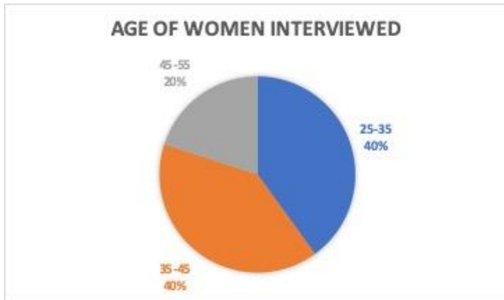
Detailed descriptions of the data collected using semi-structured interviewing technique are discussed under seven headings. They are given below:

Women			
Factor	Sum	Mean	Standard Deviation
Easy to Use	78	7.8	1.032795559
Digital Litercacy	64	6.4	1.95505044
Necessity	74	7.4	1.429840706
Status Symbol	59	5.9	1.197219
Risk of fraud	65	6.5	1.433720878
Improved Socialisation	60	6	1.632993162
Isolation	72	7.2	1.619327707

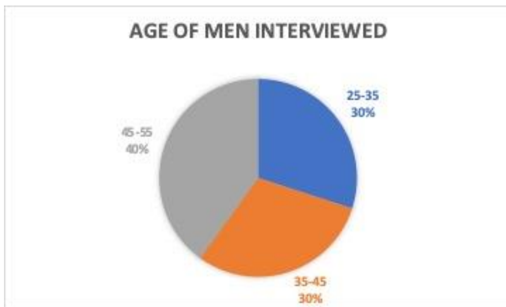
Table 1 Categories and description of data on Participation in digitalization among middle aged Women

Men			
Factor	Sum	Mean	Standard Deviation
Easy to Use	79	7.9	0.875595036
Digital Litercacy	72	7.2	1.686548085
Necessity	70	7	1.632993162
Status Symbol	64	6.4	1.264911064
Risk of fraud	66	6.6	1.646545205
Improved Socialisation	80	8	0.816496581
Isolation	51	5.1	0.994428926

Table 2 Categories and description of data on Participation in digitalization among middle aged Men



Graph 1 Pie chart depicting the age of the women participants



Graph 2 Pie chart depicting the age of the men participants

1. Easy to Use

This category brings out one of the reasons because of which the participants participate in digitalization. This category is evolved through content analysis and consists of the feature that using digital services are convenient for the participants. This means that they are able to proceed with the processes of digital services without much difficulties. Digital services can be used anywhere and anytime is one of the major reasons why the participants find them easy to use. Most of the reasons mentioned for this are easy and clear instructions, clarity of understanding and comfort of usage. Since most of the participants are optimistic about the convenience, they avail out of their participation in digitalization.

It is found that, for women, mean or average is 7.8 and for men, the mean is 7.9 which is well above the neutral value of 5 on a scale of 0-10. This means that the respondents have talked about convenience of use a good number of times while speaking about their participation in digital economy. It is one of the high scored categories. From the table, we can see that the women participants have talked about this category 78 times. Men have talked about it almost the same number of times, at 79. The standard deviation in case of women is higher than that of men. For women, it is 1.032, whereas for men it is 0.87. There is more deviation in the category in cases of women than in men, which implies that the attitude of women in terms of Ease of Use of digital methods is more varied than that of men.

According to a female participant aged 45, "Initially I thought digital services will be complicated and beyond me to use, but when I started doing transactions, from the second attempt itself I got good grip and was comfortable using it." According to a male participant aged 37, "Nowadays, it is so easy to do important thinks online than doing them physically." According to a female participant aged 36, "You can easily see that filling any form, suppose income tax, is so effective online. It would be done in just few minutes and also is an effective way, you will know when it is completely registered, check on the status and so many things. A lot of new dimensions to the real life has been expressed because of digital services."

According to a male participant aged 40, "I think the good thing about digital economy is that a lot of procedures have become transparent and common man can only benefit from this."

2. Digital Literacy

This category attempts to illustrate the amount of literacy participants have about the digital services and methods. It also tries to explore, whether the participants are aware of the concern of increasing digital presence among the participants. The other major points that have come up from this category are whether the participants fully understand the ways of working of the digital methods, do they willingly participate after full knowledge or are they blindly following without much idea. This category also covers the point how middle-aged women and men have adopted themselves to use the digital services. This factor is very varied, with a high standard deviation of among women, of 1.95. Whereas, in case of men, the variation is less, at amount of 1.68 standard deviation. This is so because not all the participants are completely aware and totally knowledgeable to qualify as digitally literates. It is mostly noticed that only some of the participants have spoken highly in this category. From the table, it is visible that the female participants have talked about this category 64 times. Male participants have talked about this category 72 times. It can be seen men have higher score in this category. The mean or average is 6.4 for women and 7.2 for men which are above the neutral value of 5 on a scale of 0-10. It denotes that a good number of participants have spoken about it.

According to a female participant aged 45, "Initially I thought digital services will be complicated and beyond me to use, but when I started doing transactions, from the second attempt itself I got good grip and was comfortable using it."

According to a male participant aged 42, "I am worried. Everything shared online will stay there forever and the thought itself is very frightening". Another female participant aged 55 "I do not know a lot, but I use it the regular way, the way I have been told to use. I do not even know what digital identity is."

Another male participant aged 52 "I find it difficult to rely on the methods on whose workings I have very little idea."

3. Necessity

This category brings out the reason of participation in digitalization by the participation on the basis of their need and necessity to use digital media. This category is evolved through content analysis and consists of curiosity of participants to try the digital services, the need to use it in daily life in workplace and otherwise. This factor is varied, with a standard deviation of 1.42 for women and 1.62 for men. This is so because some of the participants also find that the digital methods are not a necessity to their life. From the table, we can see that the female participants have talked about this category 74 times whereas men have spoken about it only 70 times, which is lesser than that of women. The mean or average is found to be 7.4 (women) 7 (men) and is well above the neutral value of 5 on a scale of 0-10. It is thus inferred that participants have more or less spoken about this category.

According to a female participant aged 35, "I am an extensive user because my lifestyle demands it. I cannot imagine my life without the digital services." Another male participant aged 50 "I am curious about all the new things coming up every day and I like to use them, but till now it has not become a necessity for me. I use it mostly for entertainment purpose and connecting to my old school friends"

4. Status Symbol

The participants have expressed that a lot of external incentives have helped develop a positive outlook towards using digital media. The factor of status symbol has come up and covers the need of participants to adopt digital medium for their profession or in daily life to maintain a social class. This have in fact acted as a positive inspiration to most of the participations to be aware of the usefulness of digitalization which have encouraged them to start being an active part in digital economy. From the table, we see 59 times the women participants have talked about this category. For men, this category has been spoken a greater number of times, at 64. Analyzing the contents, it was found opinions given by participants differ much, which can be seen from the value of the standard deviation that is 1.19 for women and 1.26 for men. Participants are mostly under the influence of feedback by their friends and family and collogues and also have the necessity to use digital methods, not just only driven by status symbol. It is seen that the mean or average is 5.9 and 6.4 respectively for women and men which are well below the neutral value of 5 on a scale of 0-10. It can be inferred that whichever participants have mentioned about it did not speak too much

According to a female participant aged 37, "I have started using more and more of digital services after my collogues encouraged me to, and I am very satisfied." According to the opinion of a male participant aged 54 "I like to use digital payment methods more now-a-days after my son introduced them to me. All my other friends also use them, and it feels good when I am also able to participate."

5. Risk of Fraud

The participant's main concern was the privacy & security issues when using digital media. The negative factor fear of fraud or losing money and information were found common among the participants who regularly take part in using digital services. From the table, we see, female participants have spoken about it 65 times while the male participants have talked about this category 66 times. Analyzing the contents, it was found opinions given by participants, both men and women do differ much, which can be seen from the value of the standard deviation that is 1.43 for women and 1.64 for men. That means, there are also some participants who are optimistic about the government efforts taken in order to ensure digital security while others are not. It is displayed that the mean or average is 6.5 for women and 6.6 for men, which is above the neutral value of 5 on a scale of 0-10. It can be inferred that whichever participants have mentioned this factor have rather highly of it.

According to a male participant aged 32, “I have heard people face a lot of problems during their transition times and are inhibited by the unknowns. But for me, it has been smooth, and I would like to believe with the current developments, data security is very well assured in most of the sectors.” According to the opinion of a female participant aged 51 “I think doing anything online only means there will be frauds and no assurance”. The fact that everyone is aware that frauds and security is an important criterion associated with digital economy is evident as all participants, both men and women have spoken about it.

6. Improved Socialization

Quality of life is a subjective concept. This category explains whether the respondent’s activity has improved or depressed after using e-services in their daily life with focus on socialization. The category tries to explore mainly on the socialization, contentment and perceived happiness of the participants when using digital services in terms of connecting to other people, groups or community. This is a positive factor affecting the quality of life which explains whether the quality of life has improved due to digitalization. As per the participant's attributes like socializing, it is supposed to make the participants feel less lonely and less depressed and thus contribute to a positive quality of life. Men and women participants have drastically different opinions on the improved socialization. Women have spoken about this category a total of only 60 times whereas men have talked about improved socialization 80 times. This means majority of men agree on the improved quality of life. The standard deviation is very high for women and very less for men respectively at 1.63 and 0.81, which is due to the fact that, within the female participants those who were interviewed, there remains mixed opinions. But among male group, the opinions are similar among all the participants.

7. Isolation

This category explains how digitalization has affected the quality of life of participants in a negative way. The feeling of isolation due to theexcessive use of digital media by others around have been talked about strongly among the women. That has resulted in feeling of loneliness, depression which are the attributes implying the negative quality of life. The negative impact, which the participants opened up about, was the seclusion caused to them by their family members who are into digital media. The other negativity is the isolation of the youth, making them unsocial. The average for the same is around is 7.2 among the women participants which is much higher than that of the men. For men, the mean of the scores is only 5.1. Also, the variation in the responses of men are less than that of women. Men have a less standard deviation of only 0.94 whereas women have a standard deviation of 1.61 , which is high. These show the mixed responses from the respondents. The blue boxes display the sum, which shows that in total, 50 times the participants spoke about the negatives of digital services. These two streams of opinions have led to a very strong inference that women feel isolated, but men do not, in general, keeping other things constant while participating in digitalization.

FINDINGS

1. Men have shown better ease of use just by a margin than that of women. Mostly both of the groups believe the same, but the group of women had more mixed opinions
2. In terms of digital literacy, men have performed better than women. Women had lot of mixed opinions and variation in the levels of digital literacy among the participants.
3. Women find digital services more necessary than men do.
4. It's more of a status symbol for men but there are lot of mixed opinions within the group of the participants as compared to the group of women.
5. Both the group of men and women had similar concerns about risk of fraud while using digital methods, but men's group had more variation than that of the women's group.
6. Men strongly believe in improved socialisation after using digital methods with not much variation and mixed opinion within the group. Women, on the other hand, do not strongly think using digital medium improves socialisation.
7. Women strongly believe in isolation caused due to participation in digitalisation but there are mixed opinions among this group. Men differ from the opinion of the women.

CONCLUSION

Content analysis of data helped identify seven main categories which talk about perception towards digitalization and their participation among middle aged adults, men and women Five main factors have been found out which talk about the reasons of participation in digitalization. They have been analyzed separately for men and women to find out the similarities and differences in their approaches. Analyzing the results, it is clear both middle aged men and women overall have more positive perception of digitalization and actively participate in using digital services. The findings of the study also indicated that the negative perception towards using digital services is governed by the existence of risk of fraud. Another area of focus of the study reveals two categories which determine the lifestyle aspect of participation in digitalization. Both men and women have discussed improved socialization as well as isolation due to increasing use of digital methods. While it is clear that a majority of working men and women are well aware of digitalization and participate in it willingly out of necessity and find them easy to use, there are striking differences between men and women in terms of digital literacy, improved socialization and isolation caused as an effect of use of digital methods. Women mostly fall prey to isolation due to increased use of digital medium whereas men enjoy the improved socialtion.

Statement of Ethical Approval: Author confirm that throughout the study all ethical consideration was taken care off. Authors made sure that no psychological and personal harm happens to participants at any point of the study and they were given full freedom to withdraw at any point of study.

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ANALYSING THE NECESSITY OF REFORMING ANIMAL WELFARE LAWS IN SRI LANKA

Seethawaka Gamage Dona Dulki Tharika

ABSTRACT

It is quite evident that recently the global ethics of animal welfare have been following an evolutionary trend. However, the existing 112 years old laws in Sri Lanka relating to animal welfare provided in the Prevention of Cruelty to Animals Ordinance, No.13 of 1907 are not sufficient to safeguard the animals from the unnecessary exploitation often caused by human beings. While the global community is actively participating to change the perceptions on animal welfare, Sri Lanka desolately lags behind despite the rich cultural heritage of animal protection that existed in the times of the Kings. Therefore, this research paper will discuss the necessity of reforming animal welfare laws in Sri Lanka. The objectives of the paper include investigating the progresses the world has gained relating to animal welfare, discussing the importance of reforming the animal welfare laws in Sri Lanka with regard to recent situations of animal cruelty, analysing the Prevention of Cruelty to Animals Ordinance, No.13 of 1907 and the newly drafted Animal Welfare Act of 2006 and evaluating appropriate recommendations on animal welfare with reference to Sri Lankan context. The research is will be directed in the form of a Hypothesis-Testing (Experimentation) Research. The primary sources include relevant legislations in Sri Lanka. The secondary sources consist of text books, research articles and newspaper articles by Sri Lankan and foreign media relating to animal welfare. Personal interviews will be conducted with the drafting members of legislation and prominent environmentalists. The research will be a guideline to understand the importance of reforming animal welfare laws in other developing countries and provide for applicable recommendations.

Key Words: Animal Welfare, Prevention of Animal Cruelty, Recommendations

INTRODUCTION

Animals, defined as any living beings other than human beings, play many vital roles in the lives of people all over the world. Nearly half the population of the world is involved in agriculture. Livestock animals are important for food, labor and income. Millions of people keep animals as companions and enjoy the existence of wildlife to improve their physical and psychological health. Animals matter to people. (World Society for the Protection of Animals, 2007) Proper treatment of animals is widely recognised in the modern world. In most countries there are cultural traditions and religious teachings which emphasise on the humane treatment of animals. This is accepted by many moral philosophers, political scientists, legal experts, academics and economists. The World Organisation for Animal Health (OIE) provides that, "The use of animals carries with it an ethical responsibility to ensure the welfare of such animals to great extent practicable." (World Society for the Protection of

Animals, 2007) However, due to various reasons people sometimes fail to fulfill the duty they owe to animals. Mistreatment of animals can be deliberate, neglect, or due to lack of information and resources.

To encourage the promotion of animal welfare, the World Animal Protection Organisation introduced the Animal Protection Index which has given each country an overall score. These scores fall within scoring bands, where "A" represents the highest results and "G" identifies countries with the most room for improvement. (World Animal Protection, 2017) The indicators include recognising animal protection in that country, providing education on the humane treatment, integrating governance structures and systems to improve animal protection, promoting communication and awareness and incorporating animal welfare standards. Sri Lanka is not given any rank in the Index. Thereby, not having adequate animal welfare laws clearly has a negative impact on the nation's image. (Perera, 2018)

In the first section of this paper I focus on the wish of the global community to protect animals through new revolutionary trends of animal protection. The significance of having an international instrument which can propose a set of ground rules to bind every country is also considered. In the second section, I analyse the current situation of animal protection in Sri Lanka compared to the prehistoric era. The discussion progresses to the existing 112 years old laws and their inadequacy to resolve incidents of animal cruelty. There is a significant step taken towards advancement in animal welfare by drafting the new Animal Welfare Act and to understand the improvements compared to the prevailing laws, noteworthy sections of the new Act will be analysed. Under recommendations in the third section, I examine the considerable developments which can be introduced in the future. Thereby, the conclusion determines the necessity for reforming animal welfare laws in Sri Lanka by following the lead of the global community to secure a better future for animals as well as for human beings.

Animal Welfare and Global Community

The world has to deal with many extraneous concerns relating to the protection of animals. Some examples are using animals for various research and experiments, using animals for entertainment purposes such as in zoos, competitions and circuses, torturing animals for the purpose of harvesting various body parts and secretions such as, flesh, skin leather, fur, wool, and bile and by pet farming. Animals are abused using unethical and repulsive types of torture. These are only a few of the practices of animal cruelty which are found in both developed and developing countries.

The global community is actively engaging in attempting to change the perceptions on animal welfare. Leading philosophers and religious figures actively debate and write about various viewpoints on animal welfare; the media frequently highlights welfare issues; governments throughout Europe and beyond feel growing pressure from their concerned electorates in respect of animal welfare issues. Consequently, parliaments (including the European Parliament) debate and legislate on animal welfare; respected fora such as the World Organisation for Animal Health (OIE) and the Council of Europe (the bastion of human rights in Europe) prepare standards, conventions and recommendations, covering the welfare of animals in different situations. Even organisations such as the Food and Agricultural Organisation (FAO) of the United Nations, the World Bank and the International Finance Corporation (IFC) are now including animal welfare in their spheres of activities. (World Animal Net, 2017)

There are new ideologies in the world which are founded on ensuring proper treatment and protection of animals and examples are animal welfare, animal rights and animal liberation. Compared to animal rights and animal liberation, animal welfare is widely recognised since it balances the human requirements with duty towards animals to prevent them from suffering extensively. Animal rights and animal liberation express the view that animals should not be used by humans at all, and should not be regarded as their property. However, animal welfare holds the position that animals should be used by humans but extends its scope to cover the features of the emotional and physical well-being of animals. It is also intrinsically related to other human concerns such as public health, food safety and long-term economic development. (Vapnek, J., and Chapman, M., 2010) For example, animal welfare "promote public good health and improve protection against health threats" – one of the key objectives of the Sustainable Development Strategy.

There are other important world trends on animal welfare that have been established by various academics and international animal welfare organisations. One such example is the Animal welfare movement, which is clearly a social change movement, as it seeks to change society's perception and treatment of animals. The animal welfare movement is in different stages of development in different countries. Culture and historical development impact upon the status of animal welfare and the stage of the movement's development. Culture and society also impact upon the way in which the animal welfare movement can carry out its advocacy for best impact. Religion can also impact upon attitudes towards animal welfare, hampering or advancing the cause. (Lehnardt, 2017)

Yet another example is the concept of "animal welfare science" which combines disciplines such as the study of animal behaviour, stress physiology, nutrition, genetics, and veterinary medicine. This scientific foundation helps to move animal welfare legislation away from reliance on "common sense" or the tendency to equate "traditional" or "natural" husbandry practices with animal welfare (Fraser, 2005). It also reinforces the connection between animal welfare and animal health. (Lehnardt, 2017)

There is also the concept of "Animal Law". It can be defined as, the substantive body and practice of law that affects non-human animals and the interests of humans with respect to animals. (Schimkat, 2012) The practice of animal law may involve such diverse areas of law as constitutional, torts, contracts, criminal, administrative, regulatory, municipal, trusts and estates and property. It has been recognised in "Animal Welfare in the European Union" under Chapter 12 which provides that, "Many of the problems raised in petitions on animal welfare topics that are submitted to the European Parliament, could be solved by a well-constructed animal welfare law." (Broom, 2017)

However, there is one pertinent flaw that strikes down the progress of animal welfare which applies to the entire world. There are no international instruments that can bind the countries to provide a minimum set of standards relating to animal welfare. The Indian Supreme Court has expressed anguish at the lack of international agreements that ensures the welfare and protection of animals. (Thiagarajah, 2016)

Professor Steven White shares his view in his title, "Into the Void: International Law and the Protection of Animal Welfare" as follows, "Given the variability in the domestic protection accorded to animals by individuals countries, it should not be surprising that there is currently no global legal agreement specifically concerned with the welfare and treatment of individual animals. A number of international instruments directly address on animals, but with a focus on their preservation, trade and/or use rather than on their welfare or treatment." (White, 2013)

In his publication, An International Treaty for Animal Welfare, Professor David S. Favre states that, "Until now, the issue of the care and well-being of the nonhuman inhabitants of this planet has had no equivalent international focal point. Because of human need, greed, ignorance, and vanity, untold numbers of animals throughout the world suffer and die on a daily basis. While thousands of humans work daily to reduce this toll, a more visible, efficient, and universal standard is needed. The immediate elimination of animal pain and suffering is not likely. Therefore, a mechanism under which progress for animal welfare can be realized as fast as moral persuasion, technology, economic development, and political support will accommodate it." (Favre, 2012)

Therefore, the need for a global commitment that would inspire international, regional and national communities on animal welfare has been a requirement for many years. One such proposed instrument is the Universal Declaration on Animal Welfare (UDAW) which was first drafted by the World Animal Protection in 2000. The significance of the proposed declaration is that, it recognises animals as sentient beings. However, the proposed declaration has not yet been approved by the United Nations. If enacted, countries would agree to consider animal welfare in their policy-making and make an effort to improve the state of animal care in their countries. (Hugo, 2017)

Sri Lankan's Attitude towards Animal Welfare

In the prehistoric Sri Lanka, animals played a prominent role in the day to day lives of the people. "Every home had cattle in the back yard. The bullocks worked in the fields alongside the farmer, the cows and buffaloes provided milk to the family, but only after the calves have had their fill. Dogs and cats lived inside the homes as members of the family. The hen lived happily in the front yard and provided the family with eggs. Leather was made from the hides of only dead animals. Thus it was a beautiful picture of co-existence of animals and humans." (Idaindia, 2017)

The stories of ancient Sri Lankan Kings set the perfect examples of how animals were treated with kindness and care in that era. The responsibility of ensuring the protection of animals was considered to be an important obligation held by the King who ruled over the state. "Contemporary Sri Lanka is the heir to a rich and unique pre-colonial history in respect to Animal welfare. Historical rock inscriptions and ancient chronicles such as Mahawamsa, reveal that extensive state protection was granted to animals and slaughter of cows was strictly prohibited." (Weeraratna, 2003)

Establishment of Buddhism in Sri Lanka heavily influenced on imposing such an obligation of animal protection on the part of the rulers of the state. "The ancient chronicles record that when the King (Devanampiya Tissa, 247-207 BC) was on a hunting trip (around 223 BC), the Arahat Mahinda, son of the Emperor Asoka of India, preached to him a sermon on Buddhism which converted the King. Here are excerpts from that sermon:

"O great King, the birds of the air and the beasts have as equal a right to live and move about in any part of the land as thou. The land belongs to the people and all living beings; though art only the guardian of it." (Weeramantry, 1997)

However, the present circumstances are no longer the same. "Today, times have changed. With population explosion, urbanisation and consumerism catching up, animals are easy prey for human greed. They are soft targets for anyone trying to make a quick buck, and prime candidates for exploitation. Today even healthy, young animals are killed for leather, meat and tallow. Calves are kept hungry and emaciated, while the cow's milk is sold in the markets for human consumption. Chickens are kept in cramped battery cages, either for their eggs or for slaughter. Slaughter animals are made to walk thousands of miles to slaughterhouses, or carted in trucks/ tempos packed like sardines, with the result that some of them die of suffocation before they reach their destination." (Animal Welfare, Ethics and Jurisprudence, 2012)

There are examples of animal cruelty in Sri Lanka which should be considered. The Dehiwala National Zoo is often criticized for having unhygienic and unsuitable living conditions for the animals that are exhibited in cages. Since a long time, several non-governmental organisations and animal rights activists have been accusing the authorities of the Dehiwala zoo of improper confining, inhumane harassing and also neglecting animals. (Warunasuriya, 2017) The chained elephant performances were even temporarily stopped in 2014 as a result of three elephants having contracted tuberculosis.

There are breeders who sell cocks and hens that are especially bred for fighting. There are also people who organise such fights. In bull races, oxen are beaten brutally by the cart drivers. The ox is required to run with the cart carrying the cart driver which weighs a considerable amount. Sometimes, when the ox falls down on the street, the people who are gathered around start beating the animal to get it back onto its feet. Battery hens are often confined in a limited space where they keep on laying eggs. After a certain period, these hens are slaughtered for their meat. There are some folk who believe in the idea that pork tastes better when the pig is beaten to death.

Puppy mills are facilities wherein puppies are bred in inferior conditions and thereafter, sold in commercial markets. The mother dogs are caged and live their entire lives giving birth to puppies from time to time. The puppies are separated from their mothers as soon as possible to be trained on other foods to be often sold away when they are only 45 days old. There are many such puppy mills and pet shops that do not have animal friendly living conditions. There are veterinary doctors who engage in ear cropping and tail docking of puppies without using anesthetics or pain medications. There are homes that hold dogs captive in small cages solied by their own faeces or chained in a corner of the house. There are people who abandon their animals when they are sick and old. Old bulls and cows are often sold to the butcher shops. Puppies born to stray dogs are either killed or abandoned in villages. People refrain from sterilizing stray dogs and leave the puppies near temples, or paddy fields where they eventually die due to starvation or accidents. Some dogs are not allowed to come indoors even in bad weather conditions and are left to remain on the pavements.

In 2019 there were two cases of dogs been murdered by neighbors who were apparently disturbed by the barks and howls of these dogs at night. There are instances of wild animals being tortured to death as well. In March 2016, some photographs of a sea eagle being skinned alive, tortured and then killed went viral on the Internet. There was a public outrage and the two offenders were arrested. However, not many days later, a peacock was tortured and killed. In September 2019, 7 wild elephants have been killed by poisoning.

Capturing and keeping animals in cages as tourist attractions is yet another issue. The first major study of wildlife tourism around the world, which was done by researchers at the University of Oxford's Wildlife Conservation Research Unit, found that elephant rides in Sri Lanka go directly against the welfare of the animal. Street performances – dancing macaques and snake charming- both received negative scores. Although elephant rides and sea turtle farms get the highest number of visitors each year, they are in conflict with the concept of animal welfare.(Bale, 2016) In Sri Lanka there are sea turtle hatcheries in the southern coastline where many turtles are kept captive in ponds as a tourist attraction, without releasing them to the wild. Such circumstances may seem harmless, but all of them amount to acts of animal cruelty which often result in causing either physical or emotional pain or both to the animals.

There are two major issues involving animal welfare in Sri Lanka that require immediate attention. One is that the constitution of Sri Lanka does not recognise animals or animal protection. In the absence of such, animal protection objectives can be over-ridden by other constitutional principles (fundamental rights such as freedom of religion, freedom of science/ research/ education or freedom of artistic expression). (World Animal Net, 2017) There are countries in the world which recognise animals in their constitutions. The German constitution requires the state to respect animal dignity. It is also observed that Switzerland, Austria and Slovenia have enacted legislation to include animal welfare in their constitutions. (Thiagarajah, 2016)

The second issue is that the existing laws on animal protection are 112 years old and therefore, require immediate reform or replacement. The Prevention of Cruelty to Animals Ordinance, No.13 of 1907 as amended by No. 19 of 1912, 43 of 1917, 9 of 1919, 23 of 1921, 16 of 1927, 17 of 1930, 12 of 1945 and Act no.22 of 1955 is the most significant legislation which covers the law relating to animal welfare in Sri Lanka. As a result of all the amendments, the Ordinance contains 14 sections which illustrate the types of offences of cruelty that are punishable, the resulting penalties, illustrations of various circumstances that may amount to cruelty to animals, powers of the Minister, powers to the courts and interpretations.

Section 2 of the Ordinance provides for the offences of cruelty and the penalties. The offences of cruelty only include beating, ill-treating, over-driving, over-riding, abusing and torturing. The offenders shall be punished with a maximum fine of one hundred rupees and three months imprisonment.

Section 3 is for animals that are kept by people, where such animals are left to starvation, mutilation, or ill-treatment, the owners shall be fined with a fine which may extend to two hundred rupees and three months imprisonment.

Under section 4, offenders who have killed an animal in a cruel manner will be punished up to a fine of one hundred rupees and six months imprisonment.

Section 5 provides the penalties for using animals unfit for labour. The punishment includes a fine of one hundred rupees and six months imprisonment.

Section 6 empowers the Minister to appoint infirmaries for the treatment of animals where the animals will be treated and the costs will be paid by the owner.

Section 7 prohibits the owner of a diseased or disabled animal to leave it to die in any street. The offenders shall be fined with a fine which may extend to one hundred rupees and three months imprisonment.

Section 8 sets a three months limitation within which any offence must be prosecuted.

Section 9 and 10 empowers the government officials for direct destruction of suffering animals.

Section 11 states the power to direct application of fines.

Section 12 recognizes all offences under the Ordinance as cognizable offences.

Section 13 empowers a peace officer to detain animals that are likely to have suffered due to an offence caused by an owner under the Ordinance.

Section 14 provides for the meaning of "animal" and "street".

The meaning of "animal" under the 1907 Ordinance does not include stray animals, wild animals or livestock. This in turn is limited to the compassion that needs to be shown to animals in human custody, which in turn excludes cruelty to those that are not. For example, the extermination of stray cats and dogs within the premises of the University of Moratuwa by stunning them with a toxic substance did not fall within the provisions of 1907 Ordinance because the interpretation of 'animal' did not include stray dogs and cats.

This Ordinance also fails to provide adequate fines for the offenders who are found guilty. According to the Ordinance the maximum fine that has been declared for offences of causing cruelty to animals is two hundred rupees. This penalty stands for offences that were committed 112 years ago, which then was fairly large sum. At present, a fine of Rs. 200 is not adequate to address the issue of animal protection in the minds of people. Undoubtedly, the existing law is outdated.

The laws in the Ordinance were applicable to types of cruelties that took place in the colonial era. At present, 112 years old laws fail to address the cruelties that animals undergo today. The animals that are chained and caged throughout their lives, the killing of pregnant animals, use of animals for medical and cosmetic research, and abhorrent living conditions of livestock and zoo animals were not considered in the Ordinance. The list is not inclusive since there are many more examples of how people are mistreating animals. It should also be mentioned that after 1955, the Ordinance has not been amended to include any new improvements on mitigating cruelty to animals.

Mrs. Lalani Perera, a member of the Law Commission sub-committee on the new Bill states that, "At present, the Prevention of Cruelty to Animals Ordinance, No.13 of 1907 is inadequate to address the horrendous cruelties that animals undergo today. Even the penalties that are described in the Ordinance are applicable to British era. While many countries in the West as well as India, Singapore and Malaysia have strengthened their animal welfare laws, Sri Lanka, despite it's rich animal friendly cultural heritage is shamefully lagging far behind."

(Perera, 2017) states that as a result of all these shortcomings of the 1907 Ordinance, a new animal welfare bill was drafted by the Law Commission in 2006 as a joint combined effort of many animal activists, animal welfare organisations, environmentalists, and religious leaders. After much delay caused by groups with vested interests that hampered the enactment of the Bill, it now awaits submission to Cabinet.

The proposed Animal Welfare Act addresses the essential elements of animal welfare legislation that have been prescribed in the Legislative and regulatory options for animal welfare by the United Nations' Food and Agriculture Organization. (International Fund for Animal Welfare, 2017) The elements under the institutional framework include forming of a "competent authority" and an animal welfare board to carry out the implementation and enforcement of the provisions of the new legislation. Section

2 outlines the objectives of the new Act including, a duty of care on the part of humans to properly treat animals and prevent cruelty, establish a National Animal Welfare Authority, and raise community awareness on animal welfare. (Animal Welfare Bill (Draft), 2016) Section 2 outlines the objectives of the new Act as, a duty of care on the part of humans to properly treat the animals and prevent cruelty, establish a National Animal Welfare Authority, and raise community awareness on animal welfare.

Sections 3 to 21 comprises of specifications given to the National Animal Welfare Authority, which has been granted a wide range of powers to advise the government relating animal welfare laws, creating awareness, and ensuring animal protection against cruelty. Adequate functioning of such an Authority would be able to accommodate timely developments against animal cruelty.

Section 22 and 23 requires a duty of care on the part of every person in charge of an animal. The duty of care has been further clarified as taking all reasonable measures to ensure the well-being of an animal, preventing unnecessary pain and suffering and providing food, water, hygienic living conditions, adequate living space and shelter that is appropriate and reasonably practicable. This is a major development since a duty of care works as a responsible owed by any person including every person in charge of the animal. For an example an owner of a farm cannot put the blame on the employees for not providing satisfactory living conditions to the farm animals because he owes the duty of care being the person in charge.

Section 24 has incorporated many actions of cruelty which were not addressed under the 1907 Ordinance such as training of an animal, willful and unreasonable administration of poisons, injurious drugs or substances, transportation of animals which causes them pain, confining of an animal in a cage or by a chain, and willful deprivation of food, water or shelter to the animal by the person in charge. The offenders are liable for a maximum fine of fifty thousand rupees and imprisonment of two years. According to 1907 Ordinance the fine was one hundred rupees and three months imprisonment.

Section 25 provides for a fine of Rupees seventy-five thousand and imprisonment of two years for the offenders of killing an animal in unnecessary cruel manner. Compared to s.4 of the 1907 Ordinance, this is a significant improvement.

Section 26 prohibits killing of any pregnant animal, and offenders are liable for a fine of one hundred rupees and three years imprisonment. The previous Ordinance did not provide a provision relating to killing of pregnant animals.

Section 27 to 35 provides for prohibited conducts of animal cruelty including setting traps to capture, harm or kill an animal, unlawful confinement of birds, use of animals for testing cosmetics, unlawful castration and sterilization of animals, unlawful sale of animal suffering pain, unlawful keeping or displaying of animal for sale, making available an animal for hunting, and unlawful breeding or trading. It should be identified that none of these prohibition were included in the 1907 Ordinance. Provision which prohibits unlawful keeping or displaying of animal for sale requires the pet shops to provide necessary facilities to the animals.

Section 35 states the punishment for offences under ss.27 to 34 which is fine of twenty thousand rupees and one year imprisonment. It should be considered whether the fine is adequate for an offence under these sections. For example, there are breeders in Sri Lanka, who sell one puppy for Rs.25, 000 (Lion shepherds) to Rs.150, 000 (American Bull Mastiff and Siberian Husky). If they are not obtaining a licence for breeding, the fine stated in the new Act is not satisfactory. They might think that it is better to pay the fine which can be recovered by selling one puppy than maintaining the requirements to obtain the licence.

Section 36 specifies the prohibited events including sport-hunting, shooting matches and competitions, sports involving the confining of an animal, and fights among animals. Under this section cock fighting will be considered illegal. However, there is the issue whether the bullock cart races can be a prohibited event under this section. The penalty includes a fine of twenty thousand rupees and one year imprisonment.

Section 37 provides for the restrictions on slaughter of cows and buffaloes. The penalty includes a fine of twenty thousand rupees and one year imprisonment.

Section 38 prohibits slaughter of quadrupeds in a private dwelling house in a residential area or a place of business or a public place. For the purpose of this section "public place" has been further defined. This section is important because slaughtering of animals in public can convey a wrong message to kill animals and inflict harm them particularly to the children. There are meat shops, in some cities in which the animals are killed when a person orders for meat. In some festivals relating to religions, like Hajj for Islam and in some animal sacrificing rituals in Hindu, animals are often slaughtered either in the private house or in religious places. This provision forbids such actions on the basis that they deliver inhumane practices to the society. The penalty includes a fine of twenty thousand rupees and one year imprisonment.

Section 39 to 41 applies for transport of animals. Subjecting animals to unnecessary pain during transport is prohibited. Section 40 describes the duties of the person who transports the animals during the transportation. Section 41 provides for the penalties which includes twenty thousand rupees and one year imprisonment. There are every day incidents of illegal trafficking of cattle where the lorries are filled with cattle and as a result, many of them suffocate and die before they are taken to the slaughterhouses. However, it should be considered whether the fine is adequate since these inhumane transports of animals are part of a business.

Section 42 prevents use of live animals for teaching, research and experimentations unless there is a permit.

Section 43 states that all investigations under this Act, shall be convicted in compliance with the provisions of the Code of Criminal Procedure Act, No.15 of 1979.

Section 44 to 50 provides for practical circumstances such as conducting a search by a police officer, issuing of animal welfare direction by inspectors, placing animals in shelter during investigation and trial, offence of obstructing a police officer, by whom prosecutions can be instituted, offences triable summarily, and forfeiture, re-imbursement of expenses after conviction.

Section 51 empowers the Minister to make regulations in respect of the matters that are listed. The list includes significant matters relating to animal welfare.

Section 52 authorizes the Authority, an Inspector or a person permitted by an Animal Welfare Society to intervene in the Court proceedings to safeguard the interests of the animal.

Section 53 and 54 state that any person who contravenes any provision of the Act is guilty of an offence and if no punishment is expressly provided will be liable to a fine of five thousand rupees and six months imprisonment.

Section 55 specifies that if an offence has been committed by a group of persons, unless they establish that the offence was committed without knowledge or that due diligence was exercised to prevent the commission of such offence, they shall be deemed to be guilty of the offence.

Section 56 convicts any person who abets, attempts or conspires to commit an offence under the Act. They will be liable for the same punishments that are applicable for the offence.

Section 57 limits the prosecution time to twelve months from the date of the commission of the offence. In the 1907 Ordinance, the prosecution time was only three months.

Section 58 exempts the application of this Act to pest control activities and any reasonable measures taken to safeguard human life or property.

Section 59 intends to repeal the Prevention of Cruelty to Animals Ordinance, No.13 of 1907.

Section 60 widens the meaning of "animal" in section 38 of the Animals Act, No.29 of 1958.

Section 61 empowers this Act to prevail in the event of inconsistency with other Acts relating to animal welfare.

Section 62 to 69 states the general provisions that are applicable for the Authority.

Section 70 provides for interpretations which include wide definitions of many new words mentioned in the new Act such as animal, types of animals, animal shelter, cage, confine, ill-treat, infirmary, over-walking, pain, person in charge of an animal, pinioning, research, trap, and veterinary treatment. The definitions are important because it shows how important it is to widen the meanings in order ensure animal protection.

The most significant definitions include the meaning stated for "animal". It states, "any living being other than a human-being and includes a domestic animal, a farm animal, an animal in captivity, a wild animal, a companion animal, a stray animal and a food animal;" The types of animals have been described once again in order to accommodate wide possibilities.

A domestic animal has been defined as "i) an animal of species commonly kept as pets, whether or not that animal is being kept as a pet at the relevant time; ii) an animal of any species if that animal has been or is being kept as a pet; iii) an animal used for riding, racing, transport, work, breeding or display; iv) an animal used as a guard or guide or companion animal;"

A farm animal means "an animal kept or used for agricultural or dairy or livestock purposes and includes poultry."

An animal in captivity is "an animal kept in zoo or circus or other situation of confinement, whether for work or ceremonial or any other purpose, other than a domestic animal or a farm animal."

A wild animal means, "an elephant or any other species of animal listed in the Schedules to the Fauna and Flora Protection Ordinance that is not in captivity."

A companion animal is "an animal kept as a guide or a pet."

A food animal is "an animal whose flesh is consumed as food by humans."

A stray animal means, "an animal at large or an abandoned animal or an animal which is not a wild animal wandering in a street, road or any public place."

This definition successfully expands the meaning of animal, in order to embrace various types of animals that can be found in Sri Lanka.

RECOMMENDATIONS

It should be noticed that compared to the Prevention of Cruelty to Animals Ordinance, No.13 of 1907 the new Bill sufficiently addresses most of the issues that were previously overlooked. However, since 2006 the cruelties to animals have only kept increasing and in the gap of thirteen years there are new developments which should be addressed.

Under s. 70 of the proposed new Act, “Welfare of an animal” is defined as “the health, safety and well-being of an animal.” However, the word “health” has not been defined under s.70 of the Act. If health specifically includes the mental well-being of animals, that would widen the possibilities to protect and care for the animals. The proposed Universal Declaration on Animal Welfare also specifies that animal welfare includes animal health and encompasses both the physical and psychological state of the animal. Also, there is the concern whether the fines specified are adequate. There are offences for which the fine might not be enough such as obtaining a breeders’ licence, transporting livestock and maintaining pet shops.

The Act has not provided any guidance as to using animals for traditional ceremonies such as peraheras. This might be a sensitive issue since the traditions might be affected. Using elephants that are chained to walk in a perahera in heavy costumes that are illuminated by electric bulbs does amount to making them suffer. They have to walk in most uncomfortable and unnatural circumstances amidst the unbearable sounds of drums and cheers of people. The issue remains whether this tradition of using elephants should be completely prohibited or be carried out subject to certain limitations. The ethical issues that arise from using elephants as a tourist attraction also need to be considered.

Yet another issue is that of sending elephants overseas to ‘develop’ better ties between countries. Elephants are known to be highly intelligent animals with strong relationships within herds with the basic need to roam freely. Therefore, it should be considered whether sending elephants to other countries to be confined to small areas is fair.

The Act has not addressed the situation of animals becoming depressed due to situations arising owing to landslides and floods. In the recent years there were animals who were orphaned due to a number of landslides and floods. The rescue and caring of such animals have not been included in the new Act. A proper mechanism to create animal evacuation teams that are equipped to rescue animals safely, and to have trained volunteers and procedures in place for establishing temporary animal rescue shelters is required. (Adams, 2017)

In Sri Lanka, there are incidents of both wild and domestic animals being injured due to road accidents, assaults by people or attack by other animals. People often ignore such animals and leave them to die. Any relief has not been granted to injured animals under the proposed Act. (Mille and Diesen, 2009) gives an example that in Norway it is mandatory to help such injured animals whether are wild or a domestic animals. However, in Sri Lanka injured domestic animals that are likely to stay disabled are not accepted in veterinary hospitals or shelters.

There is a new found tendency that charitable organisations which rescue stray dogs and cats have now become lucrative businesses, where people collect donations affirming that they would help the animals in need. In fact, they only help a limited number of animals compared to the funding they receive. These organisations have been found to be either local or foreign-funded. There should be proper rules for such organisations to ensure that they in fact carry out the missions which they claim to achieve.

The new Act should go hand in hand with promoting public awareness on animal welfare. Education of school children would help greatly with creating the required awareness. Promoting awareness within the general public is also important. Since Sri Lanka is a developing country, one may argue that before making the living conditions of an animal better, the government should work towards the lives of its citizens first. However, improved humane treatment of animals would in turn result in improving the morals and principles of a person. This would contribute to developing the characteristics of kindness and compassion of a person. The media can be used as an effective tool for acknowledging people who treat animals humanely - even those unfortunate animals who are to be slaughtered.

A mechanism to value the secondary animal welfare legislation can also be included. Animal Welfare Assessment is often used as the basis for the reform of animal welfare legislation and to improve conditions for animals reared for food, used in research, kept in captivity or as companion animals. Three components are important in animal welfare assessment:

(1) the use of five freedoms;

(2) the assessment of welfare inputs and welfare outputs, inputs being the factors that affect the animal's welfare and outputs being the actual impact of these factors on the animal's welfare; and

(3) the quantification of welfare problems found or measured using severity, duration and numbers animals affected. Such a mechanism would guide local authorities to implement animal welfare laws in regional and local legislation.

These are some of the recommendations that worth the attention considering the recent situations which have threatened the animal welfare and protection to animals in Sri Lanka. The required amendments are not conclusive since the laws have to be implemented based on the circumstances to enact more productive laws relating to animal welfare.

CONCLUSION

These are some recommendations that drew attention considering the recent situations which have threatened animal welfare and protection in Sri Lanka. As was discussed, animal welfare is now a pan global movement. The world is gradually becoming more civilized. Sri Lanka also should not be left behind by waiting any longer. Implementing the new Animal Welfare Act is the foremost requirement that should be accomplished. One hundred and twelve years have already passed without any improvements in Sri Lankan legislation relating to animal welfare. It is necessary to make significant changes for the betterment of animals, whose lives are sacrificed for the 'betterment' of human beings. Animals are also an important part of the world and it is high time that Sri Lankans change their mindsets to accept this universal truth.

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